Chapter 7
THE CHILD LABOUR IN MOTOR WORKSHOPS

This chapter deals with the child labourers in motor workshops. In motor workshops children are generally found working as helpers of mechanics. Employers recruit them as trainees for apprenticeship which is more important in this sector. On the other hand, in this sector there are practically some works reserved for children. They assist their employers or their adult skilled co-workers. The physique of the child labourers plays an important role, as for example, children can easily adjust their tiny bodies under vehicles to repair the machine or their fingers are too small and sharp that their employers prefer child labourers for repairing of small parts of engines or motors. Like transport sector, the children themselves prefer entry into the work of motor workshops because this work offers prospects to own a garage and to lead a wealthy life in future. The analyses are based on the data collected from 50 children, 50 of their parents and 20 employers of motor workshop in Sichar town. Parents and employers of those same children as working in the workshops were interviewed. In motor workshops, all the child labourers are male. Socio-economic conditions of child labourers, parents and employers and work and work conditions of child labourers and the attitudes of child laboureres, their parents and their employers are discussed in the following sectios:

I
THE SOCIO-ECONOMIC BACKGROUND OF RESPONDENTS

In this section the socio-economic backgrounds of child labourers, their parents and their employers are taken up for discussion.

(a) The Child Labour

An effort is made to analyse the age structures of child labourers, their literacy rate, and their living conditions to understand the socio-economic condition of the child labourers. The child labourers working in motor workshops come from the different slums of Silchar town.

Age Group

The children in motor workshops of Silchar town generally come from 3 age groups, namely; (i) 9-10 years, (ii) 11-12 years and (iii) 13-14 years. The age groups of child labourers are given in the following table:

Table 7.1
Age groups of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
9-10	----	----	----	1 (5)	1 (2)
11-12	9 (36)	1 (20)	10 (33.33)	12 (60)	22 (44)
13-14	16 (64)	4 (80)	20 (66.67)	7 (35)	27 (54)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)
Hindus					30 (60)
Muslims					20 (40)
SC					25 (50)
OBC					5 (10)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over half of the respondents belong to the age group of 13-14 years and over two fifths are from the age group of 11-12 years. Only one Muslim respondent is from the age group of 9-10.

Three fifths of the respondents are Hindus and two fifths are Muslims. Half of them are from Scheduled Caste Category and one tenth are from the Other Backward Classes.

All the respondents have Bengali as their mother tongue.

Literacy Levels

The literacy levels of the child labourers are shown in the following table:

Table 7.2
Literacy Levels of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Literacy Levels	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Literate	15 (60)	4 (80)	19 (63.33)	11 (55)	30 (60)
Illiterate	10 (40)	1 (20)	11 (36.67)	9 (45)	20 (40)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that three fifths of the respondents are literate and the rest are illiterate. Half of the Muslim respondents, most (80%) of the OBC respondents and two fifths of SC respondents are literate. Four Muslim respondents are continuing their studies, three of them go to evening school and one attends day school. These children are happy in their schools where they avail of the facilities like light, fans and toilets. Their teachers and classmates are very caring of them. Thus, the school-goers have discontinued studies and took up the job.

Stages of Discontinuation of Studies

The respondents discontinued their studies in different classes they studied in which is shown in the following table:

Table 7.3

Stages of Discontinuation of Studies among Respondents by Religion and Caste Category

(Percentage in Parentheses)

Stages of Discontinuation of Studies	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Class 4	1 (6.67)	----	1 (5.26)	1 (14.29)	2 (7.69)
Class 5	5 (33.33)	----	5 (26.32)	2 (28.57)	7 (26.92)
Class 6	6 (40)	3 (75)	9 (47.37)	2 (28.57)	11 (42.31)
Class 7	3 (20)	1 (25)	4 (21.05)	2 (28.57)	6 (23.08)
Total (%)	15 (100)	4 (100)	19 (100)	7 (100)	26 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the respondents discontinued studied in Class 6, over one fourth in Class 5 and over one fifth in Class 7. Over one fourth of Muslim respondents, each, discontinued their studies in Class 5, Class 6 and Class7. Three fourths of Hindu respondents of OBC category discontinued their studies in Class 6. The respondents said that they do not want to continue their studies even if they have been provided opportunities as their poor conditions make them disinterested in studies.

Types of Family

The types of families of the child labourers are shown in the following table:

Table 7.4
Types of Family of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Types of Family	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Joint Family	2 (8)	----	2 (6.67)	1 (5)	3 (6)
Nuclear family	23 (92)	5 (100)	28 (93.33)	19 (95)	47 (94)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most (94%) of the respondents live in nuclear families and only a few live in joint families. All the respondents from Backward Classes live in nuclear families. Most of the SC and Muslim respondents live in nuclear families.

Ownership of the House

The ownership of houses of respondents is shown in the following table:

Table 7.5
Ownership of the House Respondents by Religion and Caste Category
(Percentage in Parentheses)

Ownership of the House	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Own House	2 (8)	----	2 (66.67)	4 (20)	6 (12)
Occupied Waste Land	2 (8)	----	2 (6.67)	----	2 (4)
Rented House	21 (84)	5 (100)	26 (86.66)	16 (80)	42 (84)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most (84%) of the respondents live in rented houses and over one tenth live in their own houses. A few respondents of SC category live in waste lands in slums which were occupied by their families. Most (80%) of the Muslim respondents live in rented houses. All the respondents of OBC category live in rented houses. Most (84%) of the respondents of SC category live in rented houses and nearly one tenth live in their own houses.

Types of House

Types of house of the child labourers are being presented in the following table:

Table 7.6
Types of House Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of House	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Assam type house of half brick wall, bamboo and mud walls with tin roof	2 (8)	----	2 (6.67)	2 (10)	4 (8)
Assam type house of bamboo and mud walls with tin roof	13 (52)	3 (60)	16(53.33)	7 (35)	23 (46)
Assam type house of bamboo walls with thatched roof	10 (40)	2 (40)	12 (40)	11 (55)	21 (42)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that nearly half of the respondents live in Assam type house of bamboo and mud walls with tin roof and two fifths live in Assam type house of bamboo walls with thatched roof. A few of live in Assam type house of brick wall, bamboo and mud walls with tin roof. Over half of the Muslim respondents live in Assam type house of bamboo walls with thatched roof. Three fifths of respondents of OBC category and over half of SC respondents live in Assam type house of bamboo and mud walls with tin roof. The types of house show that the respondents live in very poor condition.

Number of Living Rooms

The following table distributes the respondents into number living rooms they have in their houses:

Table 7.7
Number of Living Rooms among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Number of Living Rooms	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
1	21 (84)	3 (60)	24 (80)	14 (70)	38 (76)
2	4 (16)	1 (20)	5 (16.67)	1 (5)	6 (12)
3	----	1 (20)	1 (3.33)	3 (15)	4 (8)
4	----	----	----	1 (5)	1 (2)
>4	----	----	----	1 (5)	1 (2)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over three fourths of the respondents have 1 living room and over one tenths have 2 living rooms in their houses. Around one tenth of the respondents have three living rooms. Nearly one fourth of the Muslim respondents have 1 living rooms and one, each, has 4 and more than 4 living rooms. Most (84%) of the respondents of SC category have 1 living room.

Sources of Drinking Water

None of the respondents have water facilities in their houses. So, they collect water for drinking from different sources as shown in the following table:

Table 7.8
Sources of Drinking Water of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Sources of Drinking Water	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Public Well	----	----	----	5 (25)	5 (10)
Road Side Water Supply	23 (92)	4 (80)	27 (90)	13 (65)	40 (80)
Public Tube Well	2 (8)	1 (20)	3 (10)	1 (5)	4 (8)
Public Pond	----	----	----	1 (5)	1 (2)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most (80%) of the respondents collect drinking water from road side water supply and one tenth collect it from public well. Around one tenth collect it from public tube well. Over two thirds of Muslim respondents collect drinking water from road side water supply. Most of the respondents of SC and OBC category collect water from road side water supply.

Sources of Water for Cleaning and Washing

The respondents collect water for cleaning and washing from different sources like public well, road side supply water, public tube well, public pond and river. The sources of water for cleaning and washing are being presented in the following table:

Table 7.9
Sources of Water for cleaning and Washing of Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Sources of Water for cleaning and Washing	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Public Well	1 (4)	----	1 (3.33)	3 (15)	4 (8)
Road Side Water Supply	3 (12)	3 (60)	6 (20)	1 (5)	7 (14)
Public Tube Well	5 (20)	1 (20)	6 (20)	----	6 (12)
Public Pond	3 (12)	----	3 (10)	5 (25)	8 (16)
River	13 (25)	1 (20)	14 (46.67)	11 (55)	25 (50)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that half of the respondents collect water for cleaning and washing from river and over one tenths of the respondents collect water for cleaning and washing from public pond. Half of the Muslim respondents collect water for cleaning and washing from river. Two thirds of respondents of OBC category collect water from road side water supply.

Sanitary and Bathroom Condition

All the respondents have *kaccha* latrines and bathrooms in their houses which means the respondents live in very unhealthy condition.

Electricity Facility

Table 7.10
Electricity Facility among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Electricity Facility	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Only Light	2 (8)	----	2 (6.67)	----	2 (4)
Both Light & Fan	----	1 (20)	1 (3.33)	2 (10)	3 (6)
No Electric Facility	23 (92)	4 (80)	27 (90)	18 (90)	45 (90)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (90%) of the respondents do not have electricity facility in their houses and a few have both light and fan in their houses. Most (90%) of the Muslim respondents have no electricity in their houses. 2 respondents of SC category have only light in their houses.

Household Gadgets

The household gadgets available in respondents' houses are shown below:

Table 7.11
Household Gadgets in Respondents' House by Religion and Caste Category
(Percentage in Parentheses)

Gadgets Available	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Wall Clock	5 (20)	3 (60)	8 (26.67)	9 (45)	17 (34)
Table Clock	1 (4)	----	1 (3.33)	1 (5)	2 (4)
No Gadgets	19 (76)	2 (40)	21 (70)	10 (50)	31 (62)
Total (%)	25 (100)	5 (100)	30 (100)	20 (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 do not have any gadgets in their houses and the rest have wall clock in their houses. Only a few have table clock in their houses. Over two fifths of Muslim respondents have wall clock in their houses. Three fifths of the respondents of OBC category have wall clock in their houses.

All the respondents have only firewood as cooking fuel in their houses.

Status of Television Set

The following table shows the status of television set in respondents' houses:

Table 7.12
Status of Television Set among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Having Television Set	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	2 (8)	1 (20)	3 (10)	2 (10)	5 (10)
No	23 (92)	4 (80)	27 (90)	18 (90)	45 (90)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows only one tenth of the respondents have television set in their houses. One fifth of OBC respondents and one tenth of Muslim respondents have television sets in their houses. Nearly one tenth of SC respondents have television set in their houses. The respondents said that their fathers and brothers have bought the television sets. They prefer viewing cinema, sports and serials on television.

Having Mobile Phone

Mobile phone is an essential tool of communication. The child labourers who work outside for long hours have purchased mobile phones or have been given by their fathers to make contact with families during work hours. The status of mobile phone among the respondents is presented in the following table:

Table 7.13
Mobile Phone Status among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Having Mobile Phone	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	7 (28)	2 (40)	9 (30)	3 (15)	12 (24)
No	18 (72)	3 (60)	21 (70)	17 (85)	38 (76)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that about one fourth of the respondents have their own mobile phones. Over one tenth of Muslim respondents have their own mobile phones. Over one fourth of SC respondents and two fifths of OBC respondents have their mobile phones.

The Way They Get Mobile Phone

The mode of getting mobile phone among the respondents is shown in the following table:

Table 7.14
The Way Respondents get Mobile Phone by Religion and Caste Category
(Percentage in Parentheses)

How they get Mobile Phone	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Purchased	4 (57.14)	2 (100)	6 (66.67)	2 (66.67)	8 (66.67)
Father gave	3 (42.86)	----	3 (33.33)	1 (33.33)	4 (33.33)
Total (%)	7 (100)	2 (100)	9 (100)	3 (100)	12 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that only 12 respondents have mobile phone, out of whom 8 purchased it by themselves and 4 have been given mobile phones by their fathers. Over two thirds of the respondents purchased mobile sets themselves. This pattern is perceived across the religion. Nearly three fifths of the

SC respondents purchased it themselves. The respondents make calls to their family members, relatives and friends.

Treatment taken for Chronic Diseases of Family Members

Types of treatment taken for chronic diseases of the family members among respondents are shown in the following table:

Table 7.15
Treatment of Chronic Diseases of Family members among Respondents by Religion and Caste Category
(Percentage in Parentheses)

What types of treatment taken by the family	No. of Respondents		Total (%)
	Hindus (OBC) (%)	Muslims (%)	
Allopathic	1 (100)	1 (50)	2 (66.67)
Traditional	----	1 (50)	1 (33.33)
Total (%)	1 (100)	2 (100)	3 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over three fifths of the respondents' families have taken allopathic treatment and over one thirds of the respondents have taken traditional treatment.

Where they Brought for treatment

The places where the ailing family members are taken for treatment is being presented in the following table:

Table 7.16
Where the Respondents brought for treatment by Religion and Caste Category
(Percentage in Parentheses)

Where they brought for treatment	No. of Respondents		Total (%)
	Hindus (OBC) (%)	Muslims (%)	
Civil Hospital (Civil Hospital)	1 (100)	1 (50)	2 (66.67)
Traditional (*Mulla*)	----	1 (50)	1 (33.33)
Total (%)	1 (100)	2 (100)	3 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates 3 respondents have family members taking two types of treatment for chronic diseases, i.e., allopathic and traditional treatment. The families of 1 respondent of OBC category and Muslim respondent, each, go to Silchar Civil Hospital and the family of 1 Muslim respondent goes to *Mulla* for the treatment.

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

a) Over half of child labourers belong to the age group of 13-14 years and over two fifths are from the age group of 11-12 years. Only one Muslim child labourer is from the age group of 9-10. Three fifths of the child labourers are Hindus and two fifths are Muslims. Two fifths are from Muslim and half of them are from Scheduled Caste Category and one tenth is from the Other Backward Classes. Both these categories are from Hindu.

b) Three fifths of the child labourers are literate and the rest are illiterate. Half of the Muslim child labourerss are literate. Most (80%) of the OBC and two fifths of SC child labourers are literate.

c) Most (94%) of the respondents live in nuclear families and only a few live in joint families. All the child labourers from Backward Classes live in nuclear families.

d) Most (84%) of the child labourers live in rented houses and over one tenth live in their own houses. A few child labourers of SC category live in waste lands in slums which were occupied by their families. Most of the Muslim child labourers live in rented houses. All the child labourers of OBC category live in rented houses. Most of the child labourers of SC category live in rented houses and nearly one tenth live in their own houses.

e) Nearly half of the child labourers live in Assam type house of bamboo and mud walls with tin roof and two fifths live in Assam type house of bamboo walls with thatched roof. A few of live in Assam type house of brick wall, bamboo and mud walls with tin roof.

f) Over three fourths of the child labourers have 1 living rooms and over one tenths have 2 living rooms in their houses. Around one tenth of the child laboureres have three living rooms.

g) Most (80%) of the child labourers collect drinking water from road side water supply and one tenth collect it from public well. Around one tenth collect it from public tube well. Half of the child labourers collect water for cleaning and washing from river and over one tenths of the child labourers collect water for cleaning and washing from public pond.

h) Over three fifths of the child labourers do not have any gadgets in their houses and the rest have wall clock in their houses. Only a few have table clock in their houses.

Thus, it can be easily observed that the socio-economic condition of child labourers in motor workshops is very pitiable. These ill-fated children are either illiterate or discontinued their studies due to their family needs. They live in slums with minimum living facilities. Their types of house, living rooms and sanitary conditions indicate their poor living style.

(b) The Parents

Parents who are less educated or illiterate, more likely to send their children into labour market as they expect some future returns from their works. That is parents prefer sending their children to motor workshops because there these children have some future prospects. They are aware that to become an expert mechanic the children will have to learn the work at a very early age. That is why the parents send their children to the motor workshops with a very minimal wages. The following discussion is based on the data about the socio-economic background of parents of child labourers in motor workshops:

Gender

The gender of parents of the child labourers are given in the following table:

Table 7.17
Gender of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Gender	No. of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
Male	4 (16)	3 (60)	7(23.33)	8 (40)	15 (30)
Female	21 (84)	2 (40)	23 (76.67)	12 (60)	35 (70)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that nearly three fourth of the respondents are females and the rest are males. Three fifths of the Muslim respondents are females and the rest are males. Most (84%) of the SC respondents are females and nearly one fifth of them are males.

Types of Work

The parents of the child labourers are engaged in low cost works like domestic maid service, rickshaw pulling, farming, cooking etc. The types of work of parents are being shown in the following table:

Table 7.18
Types of Works among Parents by Religion and Caste Category
(Percentage in Parentheses)

Types of work	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (%)		T							
	M	F		M	F			M	F		M	F	T
Domestic Maid Servant	----	15(71.43)	15(60)	----	----	----	15 (50)	----	5(41.67)	5 (25)	----	20(57.14)	20 (40)
Rickshaw Puller	2(50)	----	2 (8)	1(33.33)	----	1 (20)	3 (10)	2 (25)	----	2 (10)	5(33.33)	----	5 (10)
Cart Puller	1(25)	----	1 (4)	1(33.34)	----	1 (20)	2(6.67)	1(12.5)	----	1 (5)	3 (20)	----	3 (6)
Day Labourer	----	----	----	----	----	----	----	2 (25)	----	2 (10)	2(13.33)	----	2 (4)
Business Man	----	----	----	1(33.33)	----	1 (20)	1(3.33)	1(12.5)	----	1 (5)	2(13.33)	----	2 (4)
Shop Keeper	----	----	----	----	----	----	----	----	1 (8.33)	1 (5)	----	1(2.86)	1 (2)
Mud Worker	----	1 (4.76)	1 (4)	----	----	----	1(3.33)	----	----	----	----	1(2.86)	1 (2)
Tea Stall Owner	1(25)	----	1 (4)	----	----	----	1(3.33)	----	----	----	1(6.67)	----	1 (2)
Farmer	----	----	----	----	----	----	----	1(12.5)	----	1 (5)	1(6.67)	----	1 (2)
Cook	----	1 (4.76)	1 (4)	----	----	----	1(3.33)	----	----	----		1 (2.86)	1 (2)
Not Working	----	4 (19.05)	4 (16)	----	2(100)	2(40)	6 (20)	1(12.5)	6 (50)	7 (35)	1 (6.67)	12(34.29)	13 (26)
Total (%)	4(100)	21 (100)	25(100)	3 (100)	2(100)	5(100)	30(100)	8 (100)	12 (100)	20(100)	15(100)	35 (100)	50(100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that two fifths of the respondents are working as domestic maid servants and one tenth of the respondents are working as rickshaw puller. The rest are distributed insignificantly in the jobs like cart puller, businessman, day labourers, mud workers etc. Over one fourth are not working. Nearly Three fifths of the female members are working as domestic maid servants and one third of male respondents are rickshaw pullers. Half of the

Muslim female members are not working and over two fifths of them are engaged in domestic work. Nearly one fourth of the SC females are domestic maid servants.

Length of Work Experience

Parents' length of work experience ranges from 2 years to 30 years. Their length of work experience is being shown in the following table:

Table 7.19
Length of Work Experience among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Length of work (in Years)	No of Respondents								Grand Total (%)		
	Hindus				Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (M) (%)							
	M	F				M	F		M	F	T
2	----	2(11.76)	2 (9.52)	----	2 (8.33)	----	2 (33.33)	2(15.38)	----	4 (17.39)	4 (10.81)
5	1 (25)	9(52.94)	10(47.62)	----	10(41.67)	----	2 (33.33)	2(15.38)	1 (7.14)	11(47.83)	12 (32.43)
10	----	5(29.42)	5 (23.82)	1 (33.33)	6 (25)	4(57.13)	1 (16.67)	5(38.48)	5 (35.71)	6 (26.09)	11 (29.73)
15	1 (25)	1 (5.88)	2 (9.52)	1 (33.34)	3 (12.5)	1(14.29)	----	1 (7.69)	3 (21.43)	1 (4.35)	4 (10.81)
20	2 (50)	----	2 (9.52)	1 (33.33)	3 (12.5)	1(14.29)	1 (16.67)	2(15.38)	4 (28.57)	1 (4.35)	5 (13.51)
30	----	----	----	----	----	1(14.29)	----	1 (7.69)	1 (7.14)	----	1 (2.07)
Total (%)	4(100)	17 (100)	21 (100)	3 (100)	24 (100)	7 (100)	6 (100)	13 (100)	14 (100)	23 (100)	37 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that of 37 parents about one third are working for last 5 years, over one fourth are working for last 10 years and over one tenth, each, are working for last 20 years, 15 years and 2 years. Nearly half of the female respondents are working for last 5 years and over one fourth of the male respondents are working for last 20 years.

Monthly Income

Monthly income of the parents ranges from Rs. 0-1000/- to Rs.5001-6000/-. The categories of monthly income are shown in the following table:

Table 7.20
Monthly Income of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No of Respondents								Grand Total (%)		
	Hindus				Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (M) (%)							
	M	F				M	F		M	F	T
0-1000	----	12(70.59)	12(57.14)	----	12 (50)	----	5(83.33)	5(38.47)	----	17(65.38)	17(45.94)
1001-2000	1 (25)	4 (23.53)	5 (23.81)	----	5(20.833)	1(14.29)	1(16.67)	2 (15.38)	2(18.18)	5 (19.23)	7 (18.92)
2001-3000	----	1 (5.88)	1(4.76)	1 (33.33)	2 (28.57)	1(14.29)	-----	1 (7.69)	2(18.18)	1 (3.85)	3 (8.11)
3001-4000	----	----	----	----	-----	-----	-----	-----	----	------	----
4001-5000	----	----	----	1 (33.33)	1 (4.17)	2 (28.56)	-----	2 (15.38)	3(27.27)	------	3 (8.11)
5001-6000	3 (75)	----	3 (14.29)	1 (33.33)	4 (16.67)	3 (42.86)	-----	3 (23.08)	4(36.36)	3 (11.54)	7 (18.92)
Total (%)	4 (100)	17 (100)	21 (100)	3 (100)	24 (100)	7 (100)	6 (100)	13 (100)	11 (100)	26 (100)	37 (100)

X= 1000

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over two fifths of the respondents get Rs. 0-1000/- per month and around one fifth of the respondents, each, get Rs. Rs. 1001-2000/- and Rs. 5001-6000/- per month. Nearly one tenth of the respondents, each, get Rs. 2001-3000/- and Rs. 4001-5000/- per month. Over two thirds of the female respondents get Rs. 0-1000/- per month. Nearly three fifths of the SC respondents get Rs. 0-1000/- per month. Average monthly income of the respondents is Rs. 1000/-.

Sustainer of Family

The respondents who are not working, their families have been sustained by their family members. The sustainers of the families are given in the following table:

Table 7.21
Sustainer Family among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Category of Sustainer	No of Respondents						Grand Total (%)
	Hindus		Total (%)	Muslims (%)		T	
	SCs (%) (F)	OBCs (%) (F)		M	F		
Husband and Children	4 (100)	1 (50)	5 (83.33)	----	4 (66.67)	4 (57.14)	9 (69.23)
Children	----	1 (50)	1 (16.67)	1 (100)	2 (33.33)	3 (42.86)	4 (30.77)
Total (%)	4 (100)	2 (100)	6 (100)	1 (100)	6 (100)	7 (100)	13 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two thirds of the respondents' families have been sustained by their husbands and children and one third of the respondents' have been sustained by their children. 1 Muslim male respondent said that his family is sustained by his children. All the SC families have been sustained by their husbands and children.

Alcoholic Persons in the Family

Consuming alcohol badly affect the families. 11 SC and 1 OBC female respondents reported that their family members consume alcohol and they spend their earnings on it. The alcoholic persons in the families are shown in the following table:

Table 7.22
Alcoholic Person in Respondents' Family by Religion and Caste Category
(Percentage in Parentheses)

Alcoholic Person in the Family	No. of Respondents (Hindus)		Total
	SCs (F)	OBCs (F)	
Husband	8	1	9
Husband and Elder Son	2	----	2
Elder Son	1	----	1
Total	11	1	12

Source: Field survey conducted from 01.07.2011 to 04.03.2012

The table shows that three fourths of the respondents' husbands are alcoholic and over one tenth of the respondents' husband and elder sons are alcoholic. Around one tenth of the respondents' elder sons are alcoholic. The earnings members of the family are generally found as consuming alcohol. They instead of contributing money to family spend it on consuming alcohol.

Land Holding

Two SC respondents and 4 Muslim has housing plots. Of Muslim respondents only one has cultivable land where they grow paddy for domestic consumption.

Family Composition of Child Labourers

Sex Composition

The sex composition of the families of respondents is being presented in the following table:

Table 7.23
Sex Composition of Families by Religion and Caste Category
(Percentage in Parentheses)

Sex	No of Persons				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Male	57 (55.88)	13 (61.90)	70 (56.91)	62 (60.78)	132 (58.67)
Female	45 (44.12)	8 (38.10)	53 (43.09)	40 (39.52)	93 (41.33)
Total (%)	102 (100)	21 (100)	123 (100)	102 (100)	225(100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly three fifths of the family members are males and the rest are females. Over half of the Hindu family members are males and over two fifths are females. Three fifths of the Muslim family members are males and nearly two fifths are females. Over three fifths of the OBC family members are males and nearly two fifths of them are females. Over half of the SC family members are males and over two fifths of them are females.

Age Structure

The age structure of family members is classified into working class and non-working class.

Table 7.24
Age Structure of Families by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No. of Persons										Grand Total (%)		
	Hindu						Grand Total	Muslim		Total (%)			
	SCs		Total (%)	(%)OBCs		Total (%)							
	M	F		M	F			M	F		M	F	T
0-14	33(57.89)	17(37.78)	50(49.02)	8(61.54)	2 (25)	10(47.62)	60(48.78)	31 (50)	15(37.5)	46(45.10)	72(54.55)	34(37.36)	106(47.11)
15-35	13(22.81)	15(33.33)	28(27.45)	1 (7.69)	2 (25)	3 (14.29)	31(25.20)	15(24.20)	18 (45)	33(32.35)	29(21.96)	35(38.46)	64 (28.44)
36-50	11(19.30)	12(26.67)	23(22.55)	3(23.08)	3(37.5)	6 (28.57)	29(23.58)	14(22.58)	6 (15)	20(19.61)	28(21.21)	21(23.08)	49 (21.78)
51-59	----	----	----	1 (7.69)	----	1 (4.76)	1 (0.81)	1 (1.61)	----	1 (0.98)	2 (1.52)	----	2(0.89)
60 & above	----	1 (2.22)	1 (0.98)	----	1(12.5)	1 (4.76)	2 (1.63)	1(1.61)	1 (2.5)	2 (1.96)	1 (0.76)	3 (3.30)	4(1.78)
Total (%)	57 (100)	45 (100)	102 (100)	13 (100)	8 (100)	21 (100)	123 (100)	62(100)	40 (100)	102 (100)	132 (100)	91 (100)	225 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that nearly half of the family members constitute the non-working population (0-14 and 60+) and the rest is working population. The pattern is perceived across the caste categories and religions. It means in these families there is too much dependency for the survival of the family. Half of the female population comes under working class.

Literacy Levels

The level literacy among the family members of the respondents is shown in the following table:

Table 7.25
Literacy Levels of the Families by Religion and Caste Category
(Percentage in Parentheses)

Literacy Level	No. of Persons										Grand Total (%)		
	Hindu						Grand	Muslims		Total (%)			
	SCs		Total (%)	Total (%)OBCs		Total (%)							
	M	F		M	F			M	F		M	F	T
Literate	36 (63.16)	24 (53.33)	60 (58.82)	9 (69.23)	5 (62.5)	14 (66.67)	74 (60.16)	32 (51.61)	18 (45)	50 (49.02)	77 (58.33)	47 (50.54)	124 (55.11)
Illiterate	21 (36.84)	21 (46.67)	42 (41.17)	4 (30.77)	3 (37.5)	7 (33.33)	49 (39.84)	30 (48.39)	22 (55)	52 (50.98)	55 (41.67)	46 (49.46)	101 (44.89)
Total (%)	57 (100)	45 (100)	102 (100)	13 (100)	8 (100)	21 (100)	123 (100)	62 (100)	40 (100)	102 (100)	132 (100)	93 (100)	225 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over half of the family members are literate and over two fifths of the family members are illiterate. Among the illiterates over one tenth are children from the age group of 0-5 years. Around half of the persons in Muslim families are illiterates. Three fifths of the persons in Hindu families are literate and the rest are illiterate. Two thirds of the persons in OBC families are literate. Half of the female members in the families are literate.

Marital Status

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

Table 7.26
Marital Status of Families by Religion and Caste Category
(Percentage in Parentheses)

Marital Status	No. of Family Members										Grand Total (%)		
	Hindu						Grand Total (%)	Muslims		Total (%)			
	SCs		Total (%)	OBCs		Total (%)		M	F				
	M	F		M	F						M	F	T
Married	15 (26.32)	25 (55.56)	40 (39.22)	4 (30.77)	6 (75)	10 (47.92)	50 (40.65)	17 (27.42)	18 (45)	35 (34.31)	36 (27.27)	49 (52.69)	85 (37.78)
Unmarried	42 (73.68)	20 (44.44)	62 (60.78)	9 (69.23)	2 (25)	11 (52.38)	73 (59.35)	45 (72.58)	22 (55)	67 (65.69)	96 (72.73)	44 (47.31)	140 (62.22)
Total (%)	57 (100)	45 (100)	102 (100)	13 (100)	8 (100)	21 (100)	123 (100)	62 (100)	40 (100)	102 (100)	132 (100)	93 (100)	225 (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 over one third of the family members are married. The two fifths of them are in unmarriageable age.

Age- at -Marriage of Females in Families

Age at marriage of the female members of families ranges from 13years to 27 years. This pattern is shown in the following table:

Table 7.27
Age at Marriage of Female Members among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Age at Marriage	No. of Family Members				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
13-17	13 (52)	1 (16.67)	14 (45.16)	16 (88.89)	30 (61.22)
18-22	6 (24)	5 (83.33)	11 (35.48)	2 (11.11)	13 (26.54)
23-27	6 (24)	----	6 (19.35)	----	6 (12.24)
Total (%)	25 (100)	6 (100)	31 (100)	18 (100)	49 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over three fifths of the female family members got married at the age of 13-17 years and over one fourths got married at 18-22 years. A few got married at 23-27 years. None of the Muslim or OBC female family member got married at 23-27 years. Most (83.33%) of the OBC female family members got married at 18-22 years and most (88.89%) of Muslim family members got married at 13-17 years. Over half of the SC family

members got married at 13-17 years. Thus, there is clear evidence of child marriage and early marriage among the female members of the family.

Age-at- Marriage of Males in Families

The age at marriage of male members of families of child labourers are being presented in the following table:

Table 7.28
Age at Marriage of Male Members among Respondents by Religion ate Caste Category

(Percentage in Parentheses)

Age at Marriage	No. of Family Members				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	OBCs			
16-20	5 (33.33)	----	5 (26.32)	8 (47.06)	13 (36.11)
21-25	4 (26.67)	1 (25)	5 (26.32)	8 (47.06)	13 (36.11)
26-30	5 (33.33)	3 (75)	8 (42.10)	1 (5.88)	9 (25)
31-35	1 (6.67)	----	1 (5.26)	----	1 (2.78)
Total (%)	15 (100)	4 (100)	19 (100)	17 (100)	36 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over one third of male family members, each, got married at 16-20 years and 21-25 years. One fourth got married at 26-30 years. Three fourths of the OBC male members got married at 26-30 years. Nearly half of the Muslim male family members, each, got married at16-20 and 21-25 years. Therefore, child marriage is practicing among the male members of the family.

Occupational Structure

The occupational structure of the families shows that the family members are engaged in low wage works, like, domestic maid service, rickshaw pulling, cart pulling, fish selling. The types of their occupation are shown in the following table:

Table 7.29
Occupational Structure of Family Members by Religion and Caste Category
(Percentage in Parentheses)

Occupation	No. of Persons												
	Hindus						Grand Total (%)	Muslims		Total (%)	Grand Total (%)		
	SCs		Total (%)	OBCs		Total (%)		M	F				
	M	F		M	F						M	F	T
Domestic Maid Servants	----	20 (95.24)	20 (44.44)	----	2 (66.67)	2 (28.57)	22 (42.31)	----	6 (85.71)	6 (18.18)	----	28 (90.32)	28 (32.56)
Day Labourer	1 (4.17)	----	1 (2.22)	----	----	----	1 (1.92)	4 (15.38)	----	4 (12.13)	5 (9.09)	----	5 (5.81)
Rickshaw Puller	4 (16.67)	----	4 (8.89)	1 (25)	----	1 (14.27)	5 (9.63)	3 (11.54)	----	3 (9.09)	8 (14.55)	----	8 (9.30)
Waiter	1 (4.17)	----	1 (2.22)	1 (25)	----	1 (14.27)	2 (3.85)	1 (3.84)	----	1 (3.03)	3 (5.45)	----	3 (3.49)
Cart Puller	5 (20.83)	----	5 (11.13)	----	----	----	5 (9.63)	2 (7.69)	----	2 (6.06)	7 (12.73)	----	7 (8.14)
Businessman	1 (4.17)	----	1 (2.22)	2 (50)	1 (33.33)	3 (42.86)	4 (7.69)	2 (7.69)	----	2 (6.06)	5(9.09)	1 (3.23)	6 (6.98)
Driver	3 (12.5)	----	3 (6.67)	----	----	----	3 (5.77)	3 (7.69)	----	3 (9.09)	6 (10.91)	----	6 (6.98)
Mason	3 (12.5)	----	3 (6.67)	----	----	----	3 (5.77)	2 (7.69)	----	2 (6.06)	5 (9.09)	----	5 (5.81)
Fish Seller	2 (8.33)	----	2 (4.44)	----	----	----	2 (3.85)	----	----	----	2 (3.64)	----	2 (2.33)
Mud Worker	2 (8.33)	----	2 (4.44)	----	----	----	2 (3.85)	----	----	----	2 (3.64)	----	2 (2.33)
Cook	1 (4.17)	1 (4.76)	2 (4.44)	----	----	----	2 (3.85)	----	----	----	1 (1.82)	1 (33.23)	2 (2.33)
Tea stall Owner	1 (4.17)	----	1 (2.22)	----	----	----	1 (1.92)	----	----	----	1 (1.82)	----	1 (1.16)
Painter	----	----	----	----	----	----	----	2 (7.69)	----	2 (6.06)	2 (3.64)	----	2 (2.33)
Mechanic	----	----	----	----	----	----	----	3 (7.69)	----	3 (9.09)	3 (5.45)	----	3 (3.49)
Caterer	----	----	----	----	----	----	----	1 (3.84)	----	1 (3.03)	1 (1.82)	----	1 (1.16)
Farmer	----	----	----	----	----	----	----	1 (3.84)	----	1 (3.03)	1 (1.82)	----	1 (1.16)
Shop Keeper	----	----	----	----	----	----	----	1 (3.84)	----	1 (3.03)	1 (1.82)	----	1 (1.16)
Electrician	----	----	----	----	----	----	----	1 (3.84)	----	1 (3.03)	1 (1.82)	----	1 (1.16)
Tutor	----	----	----	----	----	----	----	----	1 (14.29)	1 (3.03)	1 (1.82)	1 (3.34)	1 (1.16)
Total (%)	24 (100)	21 (100)	45 (100)	4 (100)	3 (100)	7 (100)	52 (100)	26 (100)	7 (100)	33 (100)	55 (100)	31 (100)	86 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that nearly one third of the family members are working as domestic maid servants and around one tenth, each, are working as rickshaw puller and cart puller. Most of the female members work as domestic servants. 1 Muslim female member is tutor.

Monthly Income

Table 7.30
Monthly Income of Families by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
0-1000	----	----	----	4 (20)	4 (8)
1001-2000	6 (24)	1 (20)	7 (23.33)	2 (10)	9 (18)
2001-3000	3 (12)	1 (20)	4 (13.33)	1 (5)	5 (10)
3001-4000	----	----	-----	1 (5)	1 (2)
4001-5000	1 (4)	1 (20)	2 (6.67)	3 (15)	5 (10)
5001-7000	9 (36)	2 (40)	11 (36.67)	4 (20)	15 (30)
7001-9000	3 (12)	----	3 (10)	2 (10)	5 (10)
9001-11000	1 (4)	----	1 (3.33)	----	1 (2)
11001-13000	2 (8)	----	2 (6.67)	2 (10)	4 (8)
13001-15000	----	----	----	1 (5)	1 (2)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

X=1500

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that nearly one third of the families' monthly income is Rs.5001-7000/- and nearly one fifth of the families' monthly income is Rs. 1001-2000/-. One tenth, each, of the families' monthly income is Rs. 2001-3000/- and Rs. 7001-9000/-. One fifth, each, of the families' monthly income is Rs.0-1000/- and Rs.5001-7000/-. Two fifth of OBC families' monthly income is Rs. 5001-7000/-. Over one third of the SC families' monthly income is Rs. 5001-7000/-. The average monthly income of the families is Rs. 1500/-. Therefore, the monthly family income of the families is very low, which may be the reason of child' working.

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

a) Nearly three fourths of the respondents are females and the rest are males. Three fifths of the Muslim respondents are females and the rest are males. Most (84%) of the SC respondents are females and nearly one fifth of them are males.

b) Two fifths of the parents are working as domestic maid servants and one tenth of the parents are working as rickshaw puller. The rest are distributed insignificantly in jobs like cart puller, businessman, day labourers, mud workers etc.

c) About one third of the parents are working for last 5 years, over one fourth are working for last 10 years and over one tenth, each, are working for last 20 years, 15 years and 2 years. Nearly half of the female parents are working for last 5 years and over one fourth of the male respondents are working for last 20 years.

d) Over two fifths of the parents get Rs. 0-1000/- per month and around one fifth of the parents, each, get Rs. Rs. 1001-2000/- and Rs. 5001-6000/- per month. Nearly one tenth of the parents, each, get Rs. 2001-3000/- and Rs. 4001-5000/- per month. Over two thirds of the female parents get Rs. 0-1000/- per month. Nearly three fifths of the SC parents get Rs. 0-1000/- per month. Average monthly income of the respondents is Rs. 1000/-.

e) Over two thirds of the families of the parents have been sustained by their husbands and children and one third of the families have been sustained by their children. 1 Muslim male parent said that his family is sustained by his children. All the SC families have been sustained by their husbands and children.

f) Nearly three fifths of the family members of child labourers are males and the rest are female.

g) Nearly half of the family members of child labourers constitute the non-working population (0-14 and 60+) and the rest is working population.

h) Over half of the family members of child labourers are literate and over two fifths of the family members are illiterate.

i) Over three fifths of the female family members of child labourers got married at the age of 13-17 years and over one fourths got married at 18-22 years. Over one third of male family members, each, got married at 16-20 years and 21-25 years. One fourth got married at 26-30 years. Thus, child marriage is prevailing in their families.

j) Nearly one third of the family members of child labourers are working as domestic maid servants and around one tenth, each, are working as rickshaw puller and cart puller. Most of the female members work as domestic servants. 1 Muslim female member is tutor.

k) Nearly one third of the child labourers' families' monthly income is Rs.5001-7000/- and nearly one fifth of the families' monthly income is Rs. 1001-2000/-. The average monthly income of families of child labourers is Rs. 1500/-.

Thus, the socio-economic status of parents' of the child labourers reveals that parents' are engaged in low income works. They work for long hours but their income cannot match up with their family expenditure. The age structure of the family shows that non-working members are more in the families. Child marriage also exists in these families, which is the major reason of population explosion.

They cannot maintain the family's economic necessities and therefore, they force their children to do the jobs and help them in managing the family expenditure.

(c) The Employers

The employers in motor workshops prefer employing the children as helpers mainly for assisting them. In these workshops all the employers are mechanics. Unlike the others sectors, there is somehow a close relationship between child labourers and employers. They are not only the employers of the child labourer but also their mentors. The child labourers call them *Master (Ustad)*. The master/ustad started working in their childhood and became expert mechanics by learning skills from their employers. Now they have their own motor workshops in the town. It is an untold rule of mechanics that they start working at very early age. They do not find any harm that children leave studies and get into the labour market. Some of them claim that the parents of the child labourers even pressurise them to employ their children in their motor workshops as the demand of the work of motor mechanic is very much in the urban set up of Silchar town. The following discussion is taken up to analyse the socio-economic background of the employers of child labourers in motor workshops.

Religion and Caste Category of Employers

The following table distributes the respondents into their religion and caste categories:

Table 7.31
Religion and Caste Category of Respondents
(Percentage in Parentheses)

Religion	No. of Respondents
Hindu	12
Muslim	8
Total (%)	20
Caste Category of Respondents	
General	2
SCs	10
Total (%)	12

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that three fifths of the respondents are Hindu and two fifths are Muslim. The most (83.33%) of the Hindu respondents belong to General Caste Category and over one tenth belong to Scheduled Caste Category.

Age Groups

The employers of child labourers in motor workshops are categorised into 4 age groups, viz., 20-30 years, 31-40 years, 41-50 years and 51-60 years as shown in the following table:

Table 7.32
Age Group of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
20-30	----	----	----	2 (25)	2 (10)
31-40	6 (60)	2 (100)	8 (66.67)	2 (25)	10 (50)
41-50	3 (30)	----	3 (25)	4 (50)	7 (35)
51-60	1 (10)	----	1 (8.33)	----	1 (5)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that half of the respondents belong to the age group of 31-40 years and over one third belong to the age group of 41-50 years. One tenth belong to the age group of 20-30 years. Half of the Muslim respondents are from the age group of 41-50 years and one fourth of them, each, are from the age group of 20-30 years and 31-40 years. Three fifths of the respondents of SC category are from the age group of 31-40 years. All the respondents of OBC category are from the age group of 31-40 years.

Educational Qualification

The educational qualification of employers ranges from primary school to graduation. The following table distributes the respondents into their educational qualification:

Table 7.33
Educational Qualification of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Educational Qualification	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Primary School	2 (20)	1 (50)	3 (25)	4 (50)	7 (35)
High School	3 (30)	----	3 (25)	2 (25)	5 (25)
HSLC	3 (30)	----	3 (25)	2 (25)	5 (25)
HS	1 (10)	----	1 (8.33)	----	1 (5)
Graduate	1 (10)	1 (50)	2 (16.67)	----	2 (10)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over one third of the respondents are primary school pass and one fourth, each, are high school and HSLC pass. One tenth of them are graduates. Half of the Muslim respondents are primary school pass. Of 2 respondents of General caste category, 1 is primary school pass and 1 is Graduate. Nearly one third of the SC respondents, each, are HSLC and HS pass. Therefore, the employers not very qualified. It may be because they also started their career as helpers of mechanics at their very early age.

Types of Family

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

Table 7.34
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 (%)	General (%)			
Nuclear Family	10 (100)	2 (100)	12 (100)	7 (87.5)	19 (95)
Joint Family	----	----	----	1 (12.5)	1 (5)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that most (95%) of the respondents live nuclear families and only one Muslim respondent live in joint family.

Types of House

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

Table 7.35
Types of House of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of House	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	General (%)			
Assam Type House of Brick Wall & Tin Roof	2 (20)	----	2 (16.67)	3 (37.5)	5 (25)
Semi-RCC	4 (40)	----	4 (33.33)	4 (50)	8 (40)
RCC	4 (40)	2 (100)	6 (50)	1 (12.5)	7 (35)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that two fifths of the respondents live in Semi-RCC houses and over one third live in RCC houses. One fourth of them reside in Assam type house of brick wall and tin roof. Half of the Muslim respondents live in semi-RCC houses. All the respondents of General Caste Category live in RCC houses. Two fifths of the respondents of SC category, each, live in semi-RCC and RCC houses.

Number of Living Rooms

The number of living room signifies ones economic condition. The number of living rooms in respondents' houses is shown in the following table:

Table 7.36
No. of Living Rooms among Respondents by Religion and Caste Category
(Percentage in Parentheses)

No. (s) of Living Rooms	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
2	1 (10)	----	1 (8.34)	----	1 (5)
3	3 (30)	1 (50)	4 (33.33)	1 (12.5)	5 (25)
4	3 (30)	1 (50)	4 (33.33)	2 (25)	6 (30)
> 4	3 (30)	----	3 (25)	5 (62.5)	8 (40)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that two fifths of the respondents have more than 4 living rooms in their houses and nearly one third have 4 living rooms. One fourth have 3 living rooms. Over three fifths of the Muslim respondents have more than 4 living rooms. Nearly one third of the respondents of SC category, each, have 3, 4 and more 4 living rooms. Half of the respondents of General category, each, have 3 and 4 living rooms.

Sources of Drinking Water

All the respondents have source of drinking water in their houses. There are two types of source of drinking water in employers' houses as shown in the following table:

Table 7.37
Sources of Drinking Water among Respondent by Religion and Caste Category
(Percentage in Parentheses)

Sources of Drinking Water	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Tube Well	3 (30)	----	3 (25)	1 (12.5)	4 (20)
Water Supply	7 (70)	2 (100)	9 (75)	7 (87.5)	16 (80)
Total (%)	10 (100)	2 (100)	12(100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (80%) of the respondents have water supply and the rest have tube well as the source of drinking water in their houses. Most (87.5%) of the Muslim respondents have water supply in their houses. Nearly three fourth of SC respondents have water supply in their houses and the rest have tube well in their houses. All the General respondents have water supply in their houses.

Sources of Water for Cleaning and Washing

The employers have sources of water for cleaning and washing in their houses. The sources are shown in the following table:

Table 7.38
Sources of Water for Cleaning and Washing among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Sources of Water for Cleaning and Washing	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Tube Well	3 (30)	----	3 (25)	4 (50)	7 (35)
Water Supply	6 (60)	2 (100)	8 (66.67)	4 (50)	12 (60)
Pond	1 (10)	----	1 (8.33)	----	1 (5)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that three fifths of the respondents have water supply and over one third have tube well as the source of water for cleaning and washing in their houses. Only one respondent has pond for cleaning and washing. Half of the Muslim respondents, each, have tube well and water supply as the source of water for cleaning and washing. All the General respondents have water supply in their houses. Three fifths of the SC respondents have water supply in their houses.

Thus, types of water facility show that the employers are health and hygiene conscious.

Types of Bathrooms

There are two types of bathrooms found in employers' houses, namely; *Pacca* bathroom and attached bathroom. *Pacca* bathroom is well constructed bathroom outside the main home and attached bathrooms are inside the house.

Table 7.39
Types of Bathrooms among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Bathrooms	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Pacca Bathroom	6 (60)	2 (100)	8 (66.67)	7 (87.5)	15 (75)
Attached Bathroom	4 (40)	----	4 (33.33)	1 (12.5)	5 (25)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that three fourths of the respondents have *pacca* bathroom in their houses and the rest have attached bathroom in their houses. Most of the Muslim respondents have pacca bathrooms. Three fifths of the respondents of SC category have *pacca* bathroom. 4 SC respondents and 1 Muslim respondent have attached bathroom. All the respondents of General category have *pacca* bathrooms.

All the employers have sanitary latrines in their houses.

Electrical Equipments

All the employers have electricity facility in their houses. The electrical equipments available in their houses are shown in the following table:

Table 7.40
Electrical Equipments in Respondents' houses by Religion and Caste Category
(Percentage in Parentheses)

Electrical Equipment	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Both Light and Fan	6 (60)	----	6 (50)	5 (62.5)	11 (55)
Both Light, Fan and Inverter	4 (40)	2 (100)	6 (50)	3 (37.5)	9 (45)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over half of the respondents have both light and fan as electrical equipments in their houses and the rest have light, fan and inverter. Over three fifths of the Muslim respondents have lights and fans in their houses and the rest have light, fans and inverters in their houses. All the respondents of General Caste Category have lights, fans and inverters in their houses. Three fifths of SC respondents have lights and fans and the rest have lights, fans and inverters in their houses.

Kitchenwares

The following table shows the types of kitchen wares available in respondents' kitchens:

Table 7.41
Kitchenwares in Respondents' houses by Religion and Caste Category
(Percentage in Parentheses)

Name of Kitchen Wares	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Gas Stove	1 (10)	1 (50)	2 (16.67)	2 (25)	4 (20)
Gas Stove + Water Filter	4 (40)	----	4 (33.33)	2 (25)	6 (30)
Gas Stove + Water Filter + Refrigerator	5 (50)	1 (50)	6 (50)	4 (50)	10 (50)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that half of the respondents have gas stove, water filter and refrigerator in their kitchens and one third of the respondents have gas stove and water filter in their kitchens. One fifth of them have gas stove in their kitchens. Half of the Muslim respondents have gas stove, water filter and refrigerator in their kitchens. This pattern is perceived across the caste categories.

Household Gadgets

The types of household gadgets available in employers' houses are shown in the following table:

Table 7.42
Household Gadgets in Respondents' house by Religion and Caste Category
(Percentage in Parentheses)

Name of Household Gadgets	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Clock+ Radio +TV +Newspaper + Almirah	7 (70)	1 (50)	8 (66.67)	7 (87.5)	15 (75)
Clock+ Radio +TV +Newspaper + Almirah+ Computer	3 (30)	1 (50)	4 (33.33)	1 (12.5)	5 (25)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that all of the respondents have clock, radio, TV, newspaper, almirah in their houses and one fourth of them also have computer in their houses. This pattern is perceived across the religions and caste categories.

Land Holding

The employers have land for housing, cultivation and fishery as shown in the following table:

Table 7.43
Land Holding of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Land Holding	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Housing Plot	6 (60)	2 (100)	8 (66.67)	2 (25)	10 (50)
Housing Plot + Cultivable land	3 (30)	----	3 (25)	5 (62.5)	8 (40)
Housing Plot+ Fishery	1 (10)	----	1 (8.33)	1 (12.5)	2 (10)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that half of the respondents have only housing plots, two fifths have both housing plot and cultivable land and one tenth have both housing plots and fishery. Over three fifths of the Muslim respondents have housing plots and cultivable land, one fourth have only housing plots and only 1 respondent has housing plot and fishery. All the respondents of General Caste Category have only housing plots. Three fifths of the SC respondents have housing plots, nearly

one third have housing plot and cultivable land and 1 respondent has housing plot and land for fishery.

Crops Grown

The crops grown in their land are shown in the following table:

Table 7.44
Crops Cultivated in Respondents' Land by Religion and Caste Category
(Percentage in Parentheses)

Name of the Crops	No of Respondents		Grand Total (%)
	Hindus SCs (%)	Muslims (%)	
Paddy	3 (75)	3 (25)	6 (60)
Fish	1 (25)	1 (16.67)	2 (40)
Paddy + Vegetables	----	2 (33.33)	2 (40)
Total (%)	4 (100)	6 (100)	10 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits of the 12 cultivator respondents, 6 cultivate paddy on their land and two fifths raise fish on their lands, followed by paddy and vegetables. One third of the Muslim respondents raise paddy and vegetables, one fourth raise paddy and over one tenth raise fish on their land. Three fourths of SC respondents raise paddy and one fourth of them raise fish on their lands.

Use of Crops Grown

The respondents' mode of using the crops grown in the in lands is shown in the following table:

Table 7.45
Use of Crops Grown among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Use of Crops Grown	No of Respondents		Grand Total (%)
	Hindus SC (%)	Muslims (%)	
Domestic Consumption	3 (75)	2 (33.33)	5 (50)
Both for domestic consumption and marketisation	1 (25)	4 (66.67)	5 (50)
Total (%)	4 (100)	6 (100)	10 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that all the respondents use the crops for domestic consumption and half of them have crops for marketisation. Over two thirds of Muslim respondents use crops both for domestic consumption and marketisation. Three fourths of SC respondents use crops for domestic consumption.

Family Composition of Employers

Sex Composition

The following table distributes family members of respondents into their types of gender:

Table 7.46

Sex Composition of Families by Religion and Caste Category

(Percentage in Parentheses)

Sex	No of Persons				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	General (%)			
Male	17 (48.57)	4 (66.67)	21 (51.22)	22 (62.86)	43 (56.58)
Female	18 (51.43)	2 (33.33)	20 (48.78)	13 (37.14)	33 (43.42)
Total (%)	35(100)	6 (100)	41(100)	35(100)	76 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the family members are males and the rest are females. Three fifths of the Muslim family members are males and the rest are females. Two thirds of the family members of General Caste Category are males and the rest are females. Over half of the SC family members are females and the nearly half of them are males.

Age Structure

The age structures of the family members of the employers are shown in the following table:

Table 7.47
Age Structure of Families by Religion and Caste Category
(Percentage in Parentheses)

Age Group	No. of Persons												
	Hindu						Total	Muslim		Total (%)	Grand Total (%)		
	SC		Total (%)	General		Total (%)		M	F				
	M	F		M	F						M	F	T
0-14	5 (29.42)	5 (27.78)	10 (28.58)	2 (50)	—	2 (33.33)	12 (29.27)	10 (45.45)	4 (30.77)	14 (40)	17 (39.53)	9 (27.27)	26 (34.22)
15-35	4 (23.53)	9 (50)	13 (37.14)	—	1 (50)	1 (16.67)	14 (34.14)	5 (22.73)	6 (46.15)	11 (31.43)	9 (20.93)	16 (48.48)	25 (32.89)
36-50	6 (35.29)	—	6 (17.14)	2 (50)	1 (50)	3 (50)	9 (21.95)	6 (27.27)	3 (23.08)	9 (25.71)	14 (32.56)	4 (12.12)	18 (23.68)
51-59	1 (5.88)	1 (5.56)	2 (5.71)	—	—	—	2 (4.88)	—	—	—	1 (2.33)	1 (3.03)	2 (2.63)
60 & above	1 (5.88)	3 (16.66)	4 (11.43)	—	—	—	4 (9.76)	1 (4.55)		1 (2.86)	2 (4.65)	3 (9.09)	5 (6.58)
Total (%)	17 (100)	18 (100)	35 (100)	4 (100)	2 (100)	6 (100)	41 (100)	22 (100)	13 (100)	35 (100)	43 (100)	33 (100)	76 (100)

Source: Field Survey Conducted From 01.07.2011 to 04.03.2012

The table demonstrates that over one third of the family members belong to the age group of 0-14 years and little less than one third are from the age group of 15-35 years. Nearly one fourth of the family members are from the age group of 36-50 years. Two fifths of the family members constitute the non-working population (0-14 and 60+) and the rest are working population.

Educational Qualification

The educational qualification of the family members of the respondents is shown in the following table:

Table 7.48
Educational Qualification of Family Members by Religion and Caste Category
(Percentage in Parentheses)

Educational Qualification	No. of Persons										Grand Total (%)		
	Hindu						Grand Total (%)	Muslim		Total (%)			
	SC		Total (%)	General		Total (%)		M	F				
	M	F		M	F						M	F	T
Illiterate	1 (5.88)	2 (11.11)	3 (8.57)	---	---	---	3 (7.32)	2 (9.09)	3 (23.08)	5 (14.29)	3 (6.98)	5 (15.15)	8 (10.53)
Primary School	8 (47.06)	9 (50)	17 (48.57)	2 (50)	---	2 (33.33)	19 (46.34)	12 (54.55)	5 (38.46)	17 (48.57)	22 (51.16)	14 (42.42)	36 (47.37)
High School	1 (5.88)	---	1 (2.86)	---	---	---	1 (2.44)	4 (18.18)	2 (15.38)	6 (17.14)	5 (11.63)	2 (6.06)	7 (9.21)
HSLC	3 (17.65)	4 (22.22)	7 (20)	---	---	---	7 (17.07)	3 (13.64)	---	3 (8.57)	6 (13.95)	4 (12.12)	10 (13.16)
HS	3 (17.65)	1 (5.56)	4 (11.43)	1 (25)	2 (100)	3 (50)	7 (17.07)	1 (4.54)	3 (23.08)	4 (11.43)	5 (11.63)	6 (18.18)	11 (14.47)
Graduation	1 (5.88)	2 (11.11)	3 (8.57)	1 (25)	---	1 (16.67)	4 (9.76)	---	---	---	2 (4.65)	2 (6.06)	4 (5.26)
Total (%)	17 (100)	18 (100)	35 (100)	4 (100)	2 (100)	6 (100)	41 (100)	22 (100)	13 (100)	35 (100)	43 (100)	33 (100)	76 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over two fifths of the family members are primary school pass and one tenth are Higher Secondary pass. Over one tenth of the family members are HSLC pass. 3 Hindu family members of SC category, 1 male and 2 females are illiterate because they are from the age group of 0-5 years and have not attended school yet. Of the 5 Muslim family members, 2 males and 3 females are also not attending the school because they are below 5 years of age. This, pattern is perceived across the religions and caste categories. So, in the families of employers none of the member is illiterate. But their levels of educational qualification are very low.

Marital Status

The marital status of the family members of employers is shown in the following table:

Table 7.49
Marital Status of Family Members by Religion and Caste Category
(Percentage in Parentheses)

Marital Status	No. of Persons										Grand Total (%)		
	Hindu						Grand Total (%)	Muslim		Total (%)			
	SC		Total (%)	General		Total (%)		M	F				
	M	F		M	F						M	F	T
Married	8 (47.06)	10 (55.56)	18 (51.43)	2 (50)	2 (100)	4 (66.67)	22 (53.66)	9 (40.91)	8 (61.54)	17 (48.57)	19 (44.18)	20 (60.61)	39 (51.32)
Unmarried	9 (52.94)	8 (44.44)	17 (48.57)	2 (50)	----	2 (33.33)	19 (46.34)	13 (59.09)	5 (38.46)	18 (51.43)	24 (55.81)	13 (39.39)	37 (48.68)
Total (%)	17 (100)	18 (100)	35 (100)	4 (100)	2 (100)	6 (100)	41 (100)	22 (100)	13 (100)	35 (100)	43 (100)	33 (100)	76 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over half of the family members are married and rests are unmarried. One fifth of the unmarried family members are from unmarriageable age. Over three fifths of female members are married and the rest are unmarried.

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 7.50
Age at Marriage of Female Members among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Age at Marriage	No. of Family Members				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	General			
13-17	1 (10)	----	1 (8.33)	3 (37.5)	4 (20)
18-22	2 (40)	----	2 (16.67)	----	2 (10)
23-27	6 (60)	1 (50)	7 (58.33)	5 (62.5)	12 (60)
28-32	1 (10)	1 (50)	2 (16.67)	----	2 (10)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that three fifths of the female members got married at the age of 23-27 years and one fifth of them got married at the age of 13-17 years. One tenth of the family members, each, got married at 18-22 years and 28-32 years. Around two thirds of the Muslim female members got married

at 23-27 years and the rest got married at 13-17 years. Three fifths of SC family members got married at 23-27 years.

Age -at -Marriage of Males in Families

The age at marriage of male members of families of employers are being presented in the following table:

Table 7.51
Age at Marriage of Male Members among Respondents
by Religion ate Caste Category
(Percentage in Parentheses)

Age at Marriage	No. of Family Members				Grand Total
	Hindus		Total (%)	Muslims (%)	
	SCs	General			
16-20	----	----	----	2 (22.22)	2 (10.53)
21-25	1 (12.5)	----	1 (10)	1 (11.11)	2 (10.53)
26-30	5 (62.5)	1 (50)	6 (60)	6 (66.67)	12 (63.16)
31-35	2 (25)	1 (50)	3 (30)	----	3 (15.79)
Total (%)	8 (100)	2 (100)	10 (100)	9 (100)	19 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that two thirds of the male family members got married at 26-30 years and over one tenth of them got married at 31-35 years. One tenth of males, each, got married at 16-20 and 21-25 years. Two thirds of the Muslim males got married at 26-30 years and over one fifth of them got married at 16-20 years. None of the Hindu male family members got married under age.

Occupational Structure

The occupational structures of the family members of employers are shown in the following table:

Table 7.52
Occupational Structure of Family Members by Religion and Caste Category
(Percentage in Parentheses)

Occupation	No. of Persons							Grand Total (%)		
	Hindu				Grand Total (%)	Muslim	Total (%)			
	SCs		Total (%)	General (M)		M				
	M	F						M	F	
Workshop Owner	10 (90.91)	---	10 (76.92)	2 (66.67)	12 (75)	8 (100)	8 (100)	20 (90.91)	---	20 (83.34)
Businessman	1 (9.09)	1 (50)	2 (15.38)	----	2 (12.5)	---	----	1 (4.55)	1 (50)	2 (8.33)
Teacher	---	1 (50)	1 (7.70)	1 (33.33)	2 (12.5)	----	----	1 (4.55)	1 (50)	2 (8.33)
Total (%)	11 (100)	2 (100)	13 (100)	3 (100)	16 (100)	8 (100)	8 (100)	22 (100)	2 (100)	24 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that most (83.34%) of the family members are workshop owners and the rest are businessmen and teachers. Among all the Muslim family members only males are working as workshop owners. Two thirds of the family members form general Caste Category are workshop owners. Most of the male members of SC families are workshop owner. 2 female family members of SC families are working as businessman and teacher.

Monthly Income

The following table shows the monthly income of the families of employers:

Table 7.53
Monthly Income of Family Members by Religion and Caste Category
(Percentage in Parentheses)

Monthly Income (in Rs.)	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	General (%)			
5,000-15,000	----	----	----	1 (12.5)	1 (5)
15,001-30,000	6 (60)	1 (50)	7 (58.33)	5 (62.5)	12 (60)
30,001-45,000	2 (10)	1 (50)	3 (25)	2 (25)	5 (25)
45,001-50,000	2 (20)	----	2 (16.67)	----	2 (10)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

X=11,250/-

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that three fifths of the families' monthly income is Rs.15, 001- 30,000/- and One fourth families' monthly income is Rs. 30,001-Rs.45, 000/-. One tenth of the families' monthly income is Rs. 45,001-Rs.50, 000/-. This pattern is perceived across the religions and caste categories. The average monthly income of the families are Rs. 11,250/-.

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

a) Three fifths of the employers are Hindu and two fifths are Muslim. The most (83.33%) of the Hindu employers belong to General Caste Category and over one tenth belong to Scheduled Caste Category.

b) Half of the employers belong to the age group of 31-40 years and over one third belong to the age group of 41-50 years. One tenth belong to the age group of 20-30 years.

c) Over one third of the employers are primary school pass and one fourth, each, are high school and HSLC pass. Therefore, the employers not very qualified. It may be because they also started their career as helpers of mechanics at their very early age.

d) Two fifths of the employers live in Semi-RCC houses and over one third live in RCC houses. One fourth of them live in Assam type house of brick wall and tin roof. Two fifths of the employers have more than 4 living rooms in their houses and nearly one third have 4 living rooms. One fourth have 3 living rooms.

e) All the employers have water facility in their houses. Most (80%) of the employers have water supply and the rest have tube well as the source of drinking water in their houses. Three fifths of the employers have water supply and over one third have tube well as the source of water for cleaning and washing in their houses. Only one employer has pond for cleaning and washing.

f) Three fourths of the employers have *pacca* bathroom in their houses and the rest have attached bathroom in their houses. All of them have sanitary latrines in their houses.

g) All the employers have electricity in their houses. Over half of the employers have both light and fan as electrical equipments in their houses and the rest have light, fan and inverter.

h) Half of the employers have only housing plots, two fifths have both housing plot and cultivable land and one tenth have both housing plots and fishery.

i) Over one third of the family members of employers belong to the age group of 0-14 years and little less than one third are from the age group of 15-35 years.

j) Over two fifths of the family members of employers are primary school pass and one tenth are Higher Secondary pass. In the families of employers none of the member is illiterate. But their level of educational qualification is very low.

k) Over half of the family members of employers are married and rests are unmarried. Three fifths of the female members of employers got married at the age of 23-27 years and one fifth of them got married at the age of 13-17 years. Two thirds of the male family members of employers families got married at 26-30 years and over one tenth of them got married at 31-35 years.

l) Most (83.34%) of the family members of the employers are workshop owners and the rest are businessmen and teachers. Three fifths of the employers' family-monthly income is Rs.15, 001- 30,000/- and One fourth families' monthly income is Rs. 30,001-Rs.45, 000/. The average monthly income of the families are Rs. 11,250/-.

Thus, the employers of the child labourers come from middle class background. They all are motor mechanics have their own workshops in town. They also start working from very early age that is why is their educational qualification is low. Their living condition is good having all the facilities in their houses.

Therefore, the socio-economic backgrounds of child labourers, their parents and their employers reflect the economic gap between them. The child labourers

live in slums and their living condition is very poor. The low profile jobs or unemployment of parents negatively influence the future of the child labourers. The poor economic condition of the family pushes them to labour market. On the other hand, the employers live in better socio-economic condition. They have their own lands, having all facilities in their houses.

II

WORK AND WORK CONDITIONS OF CHILD LABOURERS

The child labourers work as helpers of motor mechanic. They start working in very young age. In this section the work and work condition of child labourers is taken up for discussion. The section is divided into two sub-sections; namely, Nature of Work of child labourers and Work Condition of child labourers.

(a) Nature of Work of Child Labourers

The nature of works of child labourers include their reasons for work, length of work, types of work, work hours etc which has been discussed below:

Reasons for Working

The reasons for working of respondents are being discussed in the following table:

Table 7.54
Reasons for Working among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Reason for Working	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Poverty	11 (44)	4 (80)	15 (50)	11 (55)	26 (52)
Mother's Death	1 (4)	----	1 (3.33)	2 (10)	3 (6)
Father's Death	10 (40)	1 (20)	11 (36.67)	1 (5)	12 (24)
Father's Sickness	----	----	----	2 (10)	2 (4)
Parents' Death	2 (8)	----	3 (10)	2 (10)	5 (10)
Do not like to study	1 (4)	----	----	2 (10)	2 (4)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents are working because of poverty, about one fourth are working because of their father's death and one

tenth because of their parents' death. This pattern is perceived across the religion. Most of the respondents of OBC category are working for poverty. Over two fifths of the respondents of SC category are working also for the same reason. Thus, poverty caused by general factors as well as tragedies like sickness of bread winners constitutes the biggest factor of child labour in workshops.

Length of Work Experience

The length of work experience of respondents is shown in the following table:

Table 7.55
Length of Work Experience 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 (%)			
< 1	3 (12)	2 (40)	5 (16.67)	9 (45)	14 (28)
1	7 (28)	2 (40)	9 (30)	5 (25)	14 (28)
2	15 (60)	----	15 (50)	6 (30)	21 (42)
3	----	1 (20)	1 (3.33)	----	1 (2)
Total (%)	25 (100)	5 (100)	30 (100)	20 (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 are working for last 2 years and over one fourth of the respondents, each, are working for last 1 year and less than 1 year. Only one respondent of OBC category is working for last three years. Two fifths of the Musliim respondents are working for less than 1 year. Three fifths of the respondents are working for last 2 years.

Period for which They Wish to continue work

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

Table 7.56
Period for which Respondents Wish to Continue Work of
by Religion and Caste Category
(Percentage in Parentheses)

How long they will continue the work	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
As long as family wants	16 (64)	3 (60)	19 (63.33)	16 (80)	35 (70)
As long as respondent wants	9 (36)	2 (40)	11 (36.67)	4 (20)	15 (30)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about three fourths of the respondents will continue their works as long as their families want and the rest will continue their work as long as they want. Most (80%) of the Muslim child labourers will continue their as long as their family wants. Over two fifths of the Hindu child laboures wish to continue their works as long as their family wants. This pattern is found across the caste categories. Thus, the family plays a major role in the decision making of their future.

Types of Works

The following table distributes the respondents into their types of work.

Table 7.57
Types of Works among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Work	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Helping Master	4 (16)	1 (20)	5 (16.67)	5 (25)	10 (20)
Cleaning Motor	3 (12)	----	3 (10)	5 (25)	8 (16)
Repairing Motor	11 (44)	4 (80)	15 (50)	9 (45)	24 (48)
Pumping Tyres	1 (4)	----	1 (3.33)	----	1 (2)
Painting Motor	2 (8)	----	2 (6.67)	1 (5)	3 (6)
Denting Motor	4 (16)	----	4 (13.33)	----	4 (8)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two fifths of the respondents are repairing motors, one fifth are helping their masters (mechanic-employer) and over one tenths of the respondents are cleaning the motor. The rest are distributed insignificantly in the works like pumping the motor, painting the motor and denting the motor. Over two fifths of the Muslim respondents repair the motor and one fourth of them, each, help their master and clean the motor. Most of the OBC respondents and over two fifths of SC respondents repair the motor.

Types of Introducers of Respondents to the work

The types of introducers of the respondents are distributed in the following table:

Table 7.58
Introducers of Respondents to the work by Religion and Caste Category
(Percentage in Parentheses)

Type of Introducer	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Father	9 (36)	3 (60)	12 (40)	11 (55)	23 (46)
Brother	9 (36)	----	9 (30)	2 (10)	11 (22)
Self	6 (24)	2 (40)	8 (26.67)	7 (35)	15 (30)
Mother	1 (4)	----	1 (3.33)	----	1 (2)
Total (%)	25 (100)	5 (100)	30 (100)	20 (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 have been introduced in this job by their family members, fathers, brother and mother and the rest have been introduced by themselves to work. Half of the Muslim respondents have been introduced by their fathers. Two fifths of the respondents of OBC category are introduced to works by their father. Thus, among family members father and brother have played subsequently important roles in the entry of the respondents into the job.

Work hours

The following table distributes the respondents into their work hours:

Table 7.59
Work Hours of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Work Hours	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
6	----	----	----	2 (10)	2 (4)
8	2 (8)	----	2 (6.66)	3 (15)	5 (10)
10	18 (72)	5 (100)	23 (76.67)	11 (55)	34 (68)
12	5 (20)	----	5 (16.67)	4 (20)	9 (18)
Total (%)	25 (100)	5 (100)	30 (100)	20 (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 work for 10 hours a day, near about one fifths for 12 hours a day, one tenth work for 8 hours a day and the rest for 6 hours a day. All the respondents from the Other Backward Classes work for 10 hours a day. Over half of the Muslim respondents work for 10 hours a day and one fifth of them work for 12 hours. Nearly three fourths of respondents of SC category work for 10 hours.

Therefore, the nature of work of child labourers reveals that the child labourers work for poverty. Long hours of work affect their body badly. They help their employers, repair the motor, clean the motor etc. They are introduced to work by their family members.

(b) Work Conditions of Child Labourers

The work condition of child labourers describes the circumstances in which they work. Here, types of dangerous work done by the child labourers, their employers' treatment, their wage structure, leave status, aim of life have been discussed. They will continue their works according to their families' wish that means their families view them as the income generating sources.

Dangerous Works

The child labourers in motor workshop are engaged in various dangerous work which are shown in the following table:

Table 7.60
Dangerous Works of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Dangerous Works	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Repairing Motor/ engine	12 (48)	5 (100)	17 (56.67)	7 (35)	24 (48)
Washing Motor with Compressor	4 (16)	----	4 (13.33)	5 (25)	9 (18)
Wielding	4 (16)	----	4 (13.33)	-----	4 (8)
Denting	2 (8)	----	2 (6.67)	----	2 (4)
Pumping Tyre	2 (8)	----	2 (6.67)	7 (35)	9 (18)
Painting Motor	1 (4)	----	1 (3.33)	1 (5)	2 (4)
Total (%)	25 (100)	5 (100)	30 (100)	20 (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 repair motor and over one fourth pump the tyres of the motor followed by those who wash the motor with electric compressor. The rest are distributed insignificantly into those who dent and paint the motor, which is a clear evident of the hazardous situation to which they are exposed. Over one third of Muslim respondents, each, repair the motor and pump the tyre.

Employers' Treatment

All the employers in the motor workshop are mechanics. They teach the child labourers the skilled work of motor workshops. The treatment of the employers towards the child labourers is analyesd in the following table:

Table 7.61
Employers' Treatment towards Respondents by Religion and Caste Category
(Percentage in Parentheses)

Employers' Treatment	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Concerning	18 (72)	3 (60)	21 (70)	13 (65)	34 (68)
Scolding	7 (28)	2 (40)	9 (30)	7 (35)	16 (32)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over two thirds of the respondents find their employers concerning towards them and the rest find their employers scolding. Over three fifths of the Muslim respondents find their employers concerning towards them. Nearly three fourths of the SC respondents find their employers concerning towards them. Thus, overall the treatment of the employers towards the child labourers is ok. All the respondents said that they get good treatment from their co-workers and customers.

All the respondents stay at their own houses after their work.

Rising and Sleeping Time

Rising and sleeping time of the respondents are shown in the following table:

Table 7.62
Rising and Sleeping Time among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Rising Time	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
5 am	4 (16)	1 (20)	5 (16.67)	4 (20)	9 (18)
6 am	18 (72)	2 (40)	20 (66.67)	13 (65)	33 (66)
7 am	1 (4)	2 (40)	3 (10)	3 (15)	6 (12)
8 am	2 (8)	----	2 (6.66)	----	2 (6)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)
Sleeping Time	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
10 pm	11 (44)	2 (40)	13 (43.33)	11 (55)	24 (48)
11 pm	14 (56)	3 (60)	17 (56.67)	9 (45)	26 (52)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that two thirds of the respondents wake up at 6 am and around one fifth wake up at 5 am. Over one tenth of them wake up at 7 am. Over half of the respondents go to sleep at 11 pm and over two fifths go to sleep at 10 pm. This pattern is found across the religions and Caste categories.

All the respondents get meal from the employers in the afternoon only.

Ways of Spending Leisure Time at Home

After their work, 15 respondents get leisure time. The following table shows the way respondents spend their leisure time:

Table 7.63
Ways of Spending Leisure Time at Home among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Way of spending Leisure Time	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Chatting	2 (8)	----	2 (6.66)	1 (5)	3 (6)
Gossiping with Friends	4 (16)	1 (20)	5 (16.67)	3 (15)	8 (16)
Playing	----	----	----	1 (5)	1 (2)
Viewing Cinema	2 (8)	1 (20)	3 (10)	----	3 (6)
Do not get Leisure time	17 (68)	3 (60)	20 (66.67)	15 (75)	35 (70)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that near about three fourths of the respondents do not get leisure time and over one tenth of the respondents spend their leisure time by gossiping with friends in the evening and the rest insignificant number of respondent spend their leisure time by chatting, playing, viewing cinema. Of these over one tenth of the Muslim respondents spend their leisure by gossiping with friends. This pattern is perceived across the caste category. Thus, it means that the respondents do not get enough time for leisure which hamper their mental growth.

Accident of Respondents in Work place

The child labourers working in motor workshop are prone to accident. Very often they meet with an accident. This can be shown in the following table:

Table 7.64
Accident of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Whether they met with accident	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	5 (20)	3 (60)	8 (26.67)	13 (65)	21 (42)
No	20 (80)	2 (40)	22 (73.33)	7 (35)	29 (58)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that 21 respondents met with accident during their work. They were provided allopathic treatment by their employers. Two Muslim respondents fell sick in their work place and they had been provided medical treatment by their parents.

Addiction

29 respondents reported that they are addicted to *gutkha* and *bidi*. They are habituated to addiction from their friends and colleagues. The types of addiction among the respondents are shown in the following table:

Table 7.65
Types of Addiction among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Type of Addiction	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Gutkha	16 (64)	2 (40)	18 (60)	10 (50)	28 (56)
Bidi	----	----	----	1 (5)	1 (2)
No addiction	9 (36)	3 (60)	12 (40)	9 (45)	21 (42)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that nearly three fifths of the respondents are addicted to gutkha and one Muslim respondent is addicted to *Bidi*. 16 from SC category, 2 from OBC category and 10 Muslim respondents are addicted to G*utkha*.

Monthly Income

In motor workshops, child labourers are treated as trainees who come to learn skill. So, their incomes depend on their work experience. The more their length of work experience, the more they are paid. The following table distributes the respondents according to their monthly income:

Table 7.66
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 (%)			
200	1 (4)	2 (40)	3 (10)	1 (5)	4 (8)
300	10 (40)	----	10 (33.33)	10 (50)	20 (40)
400	5 (20)	----	5 (16.67)	2 (10)	7 (14)
500	1 (4)	----	1 (3.33)	----	1 (2)
600	1 (4)	----	1 (3.33)	3 (15)	4 (8)
900	3 (12)	----	3 (10)	3 (15)	6 (12)
1000	4 (16)	3 (60)	7 (23.34)	1 (5)	8 (16)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

X=114.29

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that two fifths of the respondents get Rs. 300 per month and over one tenth of the respondents, each, get Rs. 900 and Rs. 1000 per month and the rest are distributed insignificantly to Rs. 200 to Rs. 600/-. Half of the Muslim respondents get Rs. 300/- per month. Two fifths of the SC respondents get Rs. 300/- per month. The average monthly income is Rs. 114.29/-.

Mode of Spending their Income

The mode of spending of income of the child labourers are being shown in the following table:

Table 7.67
Mode of Spending Income among Respondents by Religion and Caste Category
(Percentage in Parentheses)

Mode of Spending Income	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Give to Parents	16 (64)	3 (60)	19 (63.33)	16 (80)	35 (70)
Keep with Oneself	2 (8)	1 (20)	3 (10)	1 (5)	4 (8)
Keep a part for Oneself and give to Parents	7 (28)	1 (20)	8 (26.67)	3 (15)	11 (22)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over two thirds of the respondents give their income to their parents and over one fifths keep a part of their monthly income with themselves and a part give to their parents. Near about one tenth of the respondents keep their monthly income. Most (80%) of the Muslim respondents give their income to their parents and Over one tenth of them keep a part with themselves and give to parents. Over three fifths of the Hindu respondents give their whole income to their parents and over one fourth of them keep a part of the income for themselves and give to parents. This pattern is perceived across the caste category. Thus, the family views the child labourers as the income generating source.

Clothes Received from Employer

The respondents get clothes from their employers during festivals. The status of receiving clothes among respondents from the employers is being shown in the following table:

Table 7.68
Clothes Received from Employers among Respondents by Religion and Caste Category (Percentage in Parentheses)

Status of Clothe Received	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	11 (44)	3 (60)	14 (46.67)	7 (35)	21 (42)
No	14 (56)	2 (40)	16 (53.33)	13 (65)	29 (58)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that near about three fifths of the respondents do not get cloths from their employers and the rest get cloths from their employers. One third of the Muslim respondents get clothes from their employers. Over two fifths of the SC respondents receive clothes from their employers and three fifths of the OBC respondents receive clothe fom the employers.

Aim of Life

The aim of life of the respondents is shown in the following table:

Table 7.69
Aim in Life of Respondents by Religion and Caste Category
(Percentage in Parentheses)

Aim in Life	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Workshop Owner	11 (44)	3 (60)	14 (46.67)	12 (60)	26 (52)
Businessman	7 (28)	1 (20)	8 (26.67)	2 (10)	10 (20)
Richman	5 (20)	1 (20)	6 (20)	3 (15)	9 (18)
Teacher	----	----	----	2 (10)	2 (4)
Driver	2 (8)	----	2 (6.66)	1 (5)	3 (6)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over half of the respondents' aim is to become workshop owner in future and one fifth aim to become businessman in future. Nearabout one fifth of the respondents aim to become rich man in future. A portion wants to become driver and teacher. Two of Muslim respondents who are continuing their studies desire to become teachers.

Works of Done by Child Labourers at Home

The parents reported that children help them in their works at home. This can be shown in the following table:

Table 7.70
Household Works of Children by Religion and Caste Category
(Percentage in Parentheses)

Works done by their children at Home	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SC (%)		T	OBC (%)		T							
	M	F		M	F			M	F		M	F	T
Purchasing	3 (66.67)	17 (80.95)	20 (80)	2 (66.67)	2 (100)	4 (80)	24 (80)	7 (87.5)	11 (91.67)	18 (90)	12	30	42 (86)
Looking after Siblings	----	1 (4.76)	1 (4)	1 (33.33)	----	1 (20)	2 (6.67)	----	1 (8.33)	1 (5)	1	2	3 (6)
Cooking	1 (33.33)	3 (14.29)	4 (16)	----	----	----	4 (13.33)	1 (12.5)	----	1 (5)	2	3	5 (8)
Total (%)	4 (100)	21 (100)	25 (100)	3 (100)	2 (100)	5 (100)	30 (100)	8 (100)	12 (100)	20 (100)	15 (100)	35 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (86%) of the parents reported that their children go for purchasing grocery goods to help their father and near about one tenth of the parents reported that they cook at home. Nearly one tenth of the parents reported that their children look after their siblings at home. This pattern found across the religions and caste category.

Number of Child Labourers Working in Employers' Motor Workshops

The numbers of child labourers working in employers' motor workshops are shown in the following table:

Table 7.71
No. of Child Labour Working in Respondents Motor Workshop
by Religion and Caste Category

(Percentage in Parentheses)

No of Child Labour working in motor workshop	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	General (%)			
One	----	1 (50)	1 (8.33)	1 (12.5)	2 (10)
Two	3 (30)	----	3 (25)	2 (25)	5 (25)
Three	5 (50)	----	5 (41.67)	4 (50)	9 (45)
Four	2 (20)	----	2 (16.67)	----	2 (10)
More than Four	----	1 (50)	1 (8.33)	1 (12.5)	2 (10)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over two fifths of the respondents reported that three child labourers are working in their motor workshops and one fourth of the respondents reported that two child labourers are working in their motor workshops. One tenth of the respondents reported that more than four child labourers are working in their motor workshops followed by four child labourers and one child labour. Half of the Muslim respondents and Hindu respondents of SC category reported that three children are working in their workshops. Thus, the employers who employ more than one child labourer find it cheaper to employ the child labour instead of adult labourers. In the place of one adult labourer they can employ two or more child labourers with minimal wage.

Employers Reaction on Child Labourers' Ill treatment

Employers' reaction on the illtreatment of the child labourers are given in the following table:

Table 7.72

Respondents' Reaction on Child Labourers' Ill Treatment
by Religion and Caste Category
(Percentage in Parentheses)

Reaction on Child Labourers' Ill Treatment	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Make Compromise	5 (50)	----	5 (41.67)	2 (25)	7 (35)
No ill treatment	5 (50)	2 (100)	7 (58.33)	6 (75)	13 (65)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over two thirds of the respondents reported that their child labourers have not been ill treated by any customers and over one third of the respondents reported that they make a compromise when their child labourers have been ill treated by their customers. This pattern is found across the religion. All the Hindu respondents of General Caste category reported that their child labourers are not ill treated by anyone in the work place.

Types of Problem with Child Labourers

The types of problem of employers with their child labourers are being shown in the following table:

Table 7.73
Types of Problem Respondents have with child labourers
by Religion and Caste Category

(Percentage in Parentheses)

Type of Problem with child labourers	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Frequent absence	5 (50)	1 (50)	6 (50)	2 (25)	8 (40)
Lazy	1 (10)	----	1 (8.33)	1 (12.5)	2 (10)
Disobedient	1 (10)	----	1 (8.33)	1 (12.5)	2 (10)
No problem	3 (30)	1 (50)	4 (33.34)	4 (50)	8 (40)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that two fifths of the respondents reported that their child labourers are frequently absent in their work place. One tenth of the respondents said that their child labourers are very lazy followed by the respondents who said

that their child labourers are disobedient. Two fifths of the respondents have no problem with their child labour. This pattern is found across the religions and caste category.

Thus, the work conditions of child labourers show that they are engaged in dangerous work and often face accident. They hardly get leisure time and at home they have to do household works. They are treated as trainees and get minimum wages for their whole day work.

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

a) Over half of the child labourers are working because of poverty, about one fourth are working because of their father's death and one tenth are working because of their parents' death.

b) Over two fifths of the child labourers are working for last 2 years and over one fourth of the respondents, each, are working for last 1 year and less than 1 year.

c) Near about three fourths of the child labourers will continue their works as long as their families want and the rest will continue their work as long as they want. Thus, the family plays a major role in the decision making of their future.

d) Over two fifths of the child labourers are repairing motors, one fifth are helping their masters (mechanic-employer) and over one tenths of the respondents are cleaning the motor. The rest are distributed insignificantly in the works like pumping the motor, painting the motor and denting the motor.

e) Over two thirds of the child labourers have been introduced in this job by their family members, fathers, brother and mother and the rest have been introduced by themselves to work.

f) Over two thirds of the child labourers work for 10 hours a day, near about one fifths for 12 hours a day, one tenth work for 8 hours a day and the rest for 6 hours a day.

g) Over two fifths of the child labourers repair motor and over one fourth pump the tyres of the motor followed by those who wash the motor with electric compressor. The rest are distributed insignificantly into those who dent and paint the motor, which is a clear evident of the hazardous situation to which they are exposed.

h) Over two thirds of the child laboures find their employers concerning towards them and the rest find their employers scolding. Thus, overall the treatment of the employers towards the child labourers is ok.

i) 21 Child labourers met with accident during their work. They were provided allopathic treatment by their employers.

j) two fifths of the child labourers get Rs. 300 per month and over one tenth of the child labourers, each, get Rs. 900 and Rs. 1000 per month and the rest are distributed insignificantly to Rs. 200 to Rs. 600/-. The average monthly income is Rs. 114.29/-

k) Over two thirds of the child labourers give their income to their parents and over one fifths keep a part of their monthly income with themselves and a part give to their parents. Near about one tenth of the respondents keep their monthly income.

l) Near about three fifths of the child labourers do not get cloths from their employers and the rest get cloths from their employers.

m) Over half of the child labourers' aim is to become workshop owner in future and one fifth aim to become businessman in future. Near about one fifth of the respondents aim to become rich man in future.

n) Most (86%) of the parents reported that their children go for purchasing grocery goods to help their father and near about one tenths of the parents reported that they look after their siblings at home. Nearly one tenth of the parents reported that their children cook at home. This pattern found across the religions and caste category.

o) Over two fifths of the employers reported that three child labourers are working in their motor workshops and one fourth of the employers reported that two child labourers are working in their motor workshops. One tenth of the employers reported that more than four child labourers are working in their motor workshops followed by four child labourers and one child labour. The employers who employ more than one child labourer find it cheaper to employ the child labour instead of adult labourers. In the place of one adult labourer they can employ two or more child labourers with minimal wage.

p) Two fifths of the employers reported that their child labourers are frequently absent in their work place. One tenth of the employers said that their child labourers are very lazy followed by the employers who said that their child labourers are disobedient. Two fifths of the employers have no problem with their child labour. This pattern is found across the religions and caste category.

Thus, the work and work condition of child labourers show that these destitute children work for long hours with minimum wage. They work for poverty alongwith other social issues. They give their income to their parents. In work place they are engaged in dangerous and very often meet with accident. At home they have to do household works. They are aim of life is centered round the jobs in unorganised sector. But somehow they are close to their employers. Though they are scolded by their employers, but they reported that their employers' are concerning too. The work conditions of child labourers exhibit the plight of child labourers.

III

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

In this section an effort has taken to throw light on the attitude of child labourers, their parents and their employers towards Child Labour. The child labourers and their parents are less aware of the evils of child labour than the employers. The employers said that their employ child labourers instead of adult labourers because children are cheaper and easy to handle. One Hindu respondent from Scheduled Caste Category said that child labourers' father insisted him to employ the child labourers.

Child Labourers' Awareness about the Law Prohibiting Child Labour

The awareness of child labourers about the Law Prohibiting Child Labour is being in the following table:

Table 7.74

Awareness among Respondents about the Law of Prohibiting Child Labour by Religion and Caste Category

(Percentage in Parentheses)

Awareness about the Law Prohibiting Child Labour	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	6 (24)	3 (60)	9 (30)	5 (25)	14 (28)
No	19 (76)	2 (40)	21 (70)	15 (75)	36 (72)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that 14 respondents are aware of child labour prohibiting law. Of the Muslim child labourers 5 are aware of the Law. Of the Hindu child labourers 6 SC and 3 OBC child labourers are aware of the Law Prohibiting Child Labour.

Parents' Awareness on the Law Prohibiting Child Labour

The awareness among the Parents' about the Law Prohibiting Child Labour is presented in the following table:

Table 7.75
Awareness among Respondents about the Child Labour Prohibition Act
by Religion and Caste Category

(Percentage in Parentheses)

Awareness on Child Labour Prohibiting Act	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (%)		T							
	M	F		M	F			M	F		M	F	
Yes	----	8 (38.10)	8 (32)	1 (33.33)	1 (50)	2 (40)	10 (33.33)	2 (25)	5 (41.67)	7 (35)	3 (20)	14 (40)	17 (34)
No	4 (100)	13 (61.90)	17 (68)	2 (66.67)	1 (50)	3 (60)	20 (66.67)	6 (75)	7 (58.33)	13 (65)	12 (80)	21 (60)	33 (66)
Total (%)	4 (100)	21 (100)	25 (100)	3 (100)	2 (100)	5 (100)	30 (100)	8 (100)	12 (100)	20 (100)	15 (100)	35 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over two thirds of the respondents are not aware of the Law Prohibiting Child Labour. This pattern is found across the religion and caste category. Three fifths of the female respondents are not aware of the Law. Most of the male respondents are not aware of the Law.

Employers' Awareness of the Law Prohibiting Child Labour

The following table shows the status of awareness among the employers about theLaw Prohibiting Child Labour:

Table 7.76
Awareness of Child Labour Prohibition Act among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Their Awareness about Child Labour Prohibition Act	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	General (%)			
Yes	9 (90)	2 (100)	11 (91.67)	7 (87.5)	18 (90)
No	1 (10)	----	1 (8.33)	1 (12.5)	2 (10)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that most (90%) of the respondents are aware of the Child Labour Prohibiting Act and one tenth are not aware of Child Labour Prohibiting Act. This pattern is perceived across the religions and caste categories. All the respondents of General Caste Category are aware of the Law.

Thus, it shows that the child labourers and their parents are not aware of the Law Prohibiting Child Labour but the employers are aware of the Law. That means neither the children nor their parents are conscious about their future. On the other hand, the employers know the Law but employ the child labourers for their cheaper value.

Child Labourers' Source of Knowing about the Child Labour Prohibiting Law

The child labourers came to know about the Law from different sources which is shown in the following table:

Table 7.77
Source of Knowing the Law Prohibiting Child Labour
by Religion and Caste Category

(Percentage in Parentheses)

Source of Knowing the Child Labour Law	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	OBC (%)			
Friends	4 (66.67)	1 (33.33)	5 (55.56)	----	5 (35.71)
Teacher	2 (33.33)	1 (33.34)	3 (33.33)	3 (60)	6 (42.86)
Employer	----	1 (33.33)	1 (11.11)	2 (40)	3 (21.43)
Total (%)	6 (100)	3 (100)	9 (100)	5 (100)	14 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over two fifths of the respondents came to know about the Child Labour Prohibiting Law from their teachers, over one third came to know about the Child Labour Prohibiting Law from their friends and over one fifth came to know about child labour law from their employers. Three fifths of the Muslim respondents came to know about the law from teachers and the rest from their employers. One third of the respondents of OBC category, each, came to know about the law from their friends, teachers and employers. Two thirds of the respondents of SC category came to know about the law from their friends and the rest from their teachers. The teacher and employers are found as the source of knowledge. Teacher informed because them about the Law for making them aware of the evils of child labourers and their employers informed them to save themselves (employers) from the consequence of implementing the Law.

Parents' Source of Knowing about the Child Labour Act

The parents gathered knowledge about the Law from different sources as shown in the following table:

Table 7.78
Source of Knowing the Child Labour Act among Respondents
by Religion and Caste Category

(Percentage in Parentheses)

Source of knowing Child Labour Act	No of Respondents								Grand Total (%)		
	Hindus				Total (%)	Muslims (%)		T			
	SCs (%) (F)	OBCs (%)		T							
		M	F			M	F		M	F	T
Friends	6 (75)	1 (100)	----	1 (50)	7 (70)	----	2 (40)	2 (28.57)	1 (33.34)	8 (57.14	9 (52.94)
Teachers	1 (12.5)	----	----	----	1 (10)	1 (50)	3 (60)	4 (57.14)	1 (33.33)	4 (28.57)	5 (29.42)
Children	1 (12.5)	----	1 (100)	1 (50)	2 (30)	----	----	----	----	2 (14.29)	2 (11.76)
Neighbours	----	----	----	----	----	1 (50)	----	1 (14.29)	1 (33.33)	----	1 (5.88)
Total (%)	8 (100)	1 (100)	1 (100)	2 (100)	10 (100)	2 (100)	5 (100)	7 (100)	3 (100)	14 (100)	17 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table shows that over half of the respondents came to know about the Child Labour Act from their friends and nearly one third know from children's teachers. Over one tenth came to know from their children and the rest from the neighbours. Over half of the Muslim respondents came to know from the teachers of their children and near about three fifths of the Hindu respondents came to know about the Law from their friends.

Employers' Source of Knowing about Child Labour Act

The employers' sources of knowledge about child labour prohibiting law are shown in the following table:

Table 7.79
Source of Knowing of Employers about the Child Labour
by Religion and Caste Category
(Percentage in Parentheses)

Source of Knowledge about child labour Act	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SC (%)	General (%)			
News Paper	6 (66.67)	1 (50)	7 (63.34)	1 (14.29)	8 (44.44)
TV	1 (11.11)	----	1 (9.09)	4 (57.14)	5 (27.78)
Friend	2 (22.22)	1 (50)	3 (27.27)	2 (28.57)	5 (27.78)
Total (%)	9 (100)	2 (100)	11 (100)	7 (100)	18 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table demonstrates that over two fifths of the respondents came to know about the Child Labour Act from the news papers and near about two fifths from television followed by their friends. Nearly three fifths of the Muslim respondents came to know about the Law from television and nearly two fifths from friends. Half of the respondents from General Caste Category came to know from news papers followed by friends. Two thirds of the SC respondents came to know about the Law from news paper.

Parents' Desire for Knowledge of the Law Prohibiting Child Labour

The 33 parents are not aware of the Law Prohibiting Child Labour. Their desire of knowing the Law is shown in the following table:

Table 7.80
Desire for Knowledge of the Law Prohibiting Child Labour
by Religion and Caste Category
(Percentage in Parentheses)

Desire of knowing about child labour Act	No of Respondents										Grand Total (%)		
	Hindus					T	Total (%)	Muslims (%)		T			
	SCs (%)		T	OBCs (%)									
	M	F		M	F			M	F		M	F	T
Yes	1 (25)	2 (15.38)	3 (17.65)	----	----	----	3 (25)	1 (16.67)	1 (14.29)	2 (15.38)	2 (16.67)	3 (14.29)	5 (15.15)
No	3 (75)	11 (84.62)	14 (82.35)	2 (100)	1 (100)	3 (66.67)	17 (85)	5 (83.33)	6 (85.71)	11 (84.52)	10 (83.33)	18 (85.71)	28 (84.85)
Total (%)	4 (100)	13 (100)	17 (100)	2 (100	1 (100)	3 (100)	20 (100)	6 (100)	7 (100)	13 (100)	12 (100)	21 (100)	33 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table exhibits that over three fourths of the respondents do not want to know about the Child Labour Act because it cannot help them. A little more than one fifth of the respondents want to know about child labour out of curiosity.

Child Labourers' Choice between Work and School

The choice of child labourers between work and school is discussed below:

Table 7.81
Choice between Work and School among Respondents
by Religion and Caste Category
(Percentage in Parentheses)

Do You want to work instead of going to school	No of Respondents				Grand Total (%)
	Hindus		Total (%)	Muslims (%)	
	SCs (%)	OBCs (%)			
Yes	24 (96)	4 (80)	28 (93.33)	15 (75)	43 (86)
No	1 (4)	1 (20)	2 (6.67)	5 (25)	7 (14)
Total (%)	25 (100)	5 (100)	30 (100)	20 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (86%) of the respondents want to continue their present work instead of going to school because of their family needs. Three fourths of the Muslim respondents want to work. Most of the Hindu respondents want to work instead of going to school. This pattern is found across the caste categories. Thus, it shows that dire poverty of their family compels the child labourers to continue the work.

Parents' Choice of Work or School for Children

The parents' choice of work or school for their children is being shown in the following table:

Table 7.82
Parents' Choice of Work or School for Children Religion and Caste Category
(Percentage in Parentheses)

Choice of Work or School	No of Respondents										Grand Total (%)		
	Hindus						Total (%)	Muslims (%)		T			
	SC (%)		T	OBC (%)		T							
	M	F		M	F			M	F		M	F	T
Yes	4 (100)	13 (61.90)	17 (68)	3 (100)	----	3 (60)	20 (66.67)	6 (100)	6 (42.86)	12 (60)	13 (100)	19 (51.35)	32 (64)
No	-----	8 (38.10)	8 (32)	----	2 (100)	2 (40)	10 (33.33)	----	8 (57.14)	8 (40)	----	18 (48.65)	18 (36)
Total (%)	4 (100)	21 (100)	25 (100)	3 (100)	2 (100)	5 (100)	30 (100)	6 (100)	14 (100)	20 (100)	13 (100)	37 (100)	50 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that over three fifths of the respondents said that children should work instead of going to because poor children have no other option. Over one third of the respondents said that child should not work instead of going to school because education is important for building up secured life. This pattern is found across the religions and caste category.

Employers' View on Work or School for Child Labourers

The employers' views on the child labourers education is shown in the following table:

Table 7.83
View on Work or School for Child Labourers among Respondents
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 (%)	General (%)			
Yes	3 (30)	----	3 (25)	1 (12.5)	4 (20)
No	7 (70)	2 (100)	9 (75)	7 (87.5)	16 (80)
Total (%)	10 (100)	2 (100)	12 (100)	8 (100)	20 (100)

Source: Field Survey Conducted from 01.07.2011 to 04.03.2012

The table reveals that most (80%) of the respondents said that children should not work instead of going to school because they think education is important for building up the life and one fifth of the respondents said that children should work instead of going to school because they think that poor children do not have any other option.

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

(a) 14 child labourers are aware of child labour prohibiting law. Of the Muslim child labourers 5 are aware of the Law. Of the Hindu child labourers 6 SC and 3 OBC child labourers are aware of the Law Prohibiting Child Labour. Over two thirds of the parents are not aware of the Law Prohibiting Child Labour. This pattern is found across the religion and caste category. Three fifths of the female parents are not aware of the Law. Most of the male parents are not aware of the Law. Most (90%) of the employers are aware of the Child Labour Prohibiting Act and one tenth are not aware of Child Labour Prohibiting Act. This pattern is perceived across the religions and caste categories. All the respondents of General Caste Category are aware of the Law. Thus, it shows that the child labourers and their parents are not aware of the Law Prohibiting Child Labour but the employers are aware of the Law. That means neither the children nor their parents are conscious about about their future. On the other hand, the employers know the Law but employ the child labourers for their cheaper value.

(b) Over two fifths of the child labourers came to know about the Child Labour Prohibiting Law from their teachers, over one third came to know about the Law from their friends and over one fifth came to know about the Law from their employers. The teacher and employers are found as the sources of knowledge of the Law. Teacher informed because of making them aware of the evils of child labourers and their employers informed them to save themselves (employers) from the consequence of implementing the Law. Over half of the parents came to know about the Child Labour Act from their friends and nearly one third know from children's teachers. Over one tenth came to know from their children and the rest from the neighbours. Over half of the Muslim parents came to know from the teachers of their children and near about three fifths of the Hindu respondents came to know about the Law from their friends. Over two fifths of the employers came to know about the Child Labour Act from the news papers and near about two fifths from television followed by their friends. Nearly three fifths of the Muslim employers came to know about the Law from television and nearly two fifths from friends. Half of the employers from General Caste Category came to know from news papers followed by friends. Two thirds of the SC employers came to know about the Law from news paper.

(c) Over three fourths of the parents do not want to know about the Child Labour Act because it cannot help them. A little more than one fifth of the respondents want to know about child labour out of curiosity.

(d) Most (86%) of the child labourers want to continue their present work instead of going to

school because of their family needs. Over three fifths of the parents said that children should work instead of going to because poor children have no other option. Over one third of the parents said that child should not work instead of going to school because education is important for building up secured life. This pattern is found across the religions and caste category. Most (80%) of the employers said that children should not work instead of going to school because they think education is important for building up the life and one fifth of the respondents said that children should work instead of going to school because they think that poor children do not have any other option.

Thus, it can be observed from the above the discussion that few child labourers, their parents are aware of the Law Prohibiting Child Labour whereas most of the employers are aware of the Law. But whether they are aware of the Law or not, they all are practicing child labourers. The child labour and their parents want to continue the work because of poverty and the employers want to employ the child labourers because of their cheaper value.

IV
CONCLUSION

Thus, the socio-economic condition, work and work condition and attitude of child labourers, their parents and their employers towards child labour show that the conditions of child labourers are very poor. The child labourers' families are denied of any livelihood facilities. Therefore, the child labourers are deprived of basic social needs. The poor economic condition of the family forces them to get into the labour in the hope of finding minimum means of survival. The employers also employ them after knowing the Law for economic benefits. The major patterns of the child Labour in Motor Workshops are given below:

I. Socio-Economic Background of the Respondents

a) Over half of **child labourers** belong to the age group of 13-14 years and over two fifths are from the age group of 11-12 years. Only one Muslim child labourer is from the age group of 9-10. Three fifths of the child labourers are Hindus and two fifths are Muslims. Two fifths are from Muslim and half of them are from Scheduled Caste Category and one tenth is from the Other Backward Classes. Both these categories are from Hindu. Half of the **employers** belong to the age group of 31-40 years and over one third belong to the age group of 41-50 years. One tenth belong to the age group of 20-30 years.

b) Three fifths of the **child labourers** are literate and the rest are illiterate. Half of the Muslim child labourerss are literate. Most (80%) of the OBC and two fifths of SC child labourers are literate. Over one third of the **employers** are primary school pass and one fourth, each, are high school and HSLC pass. Therefore, the employers not very qualified. It may be because they also started their career as helpers of mechanics at their very early age.

c) Most (84%) of the **child labourers** live in rented houses and over one tenth live in their own houses. A few child labourers of SC category live in waste lands in slums which were occupied by their families. Most of the Muslim child labourers live in rented houses. All the child labourers of OBC category live in rented houses. Most of the child labourers of SC category live in rented houses and nearly one tenth live in their own houses. Half of the **employers** have only housing plots, two fifths have both housing plot and cultivable land and one tenth have both housing plots and fishery.

d) Nearly half of the **child labourers** live in Assam type house of bamboo and mud walls with tin roof and two fifths live in Assam type house of bamboo walls with thatched roof. A few of live in Assam type house of brick wall, bamboo and mud walls with tin roof. Two fifths of the **employers** live in Semi-RCC houses and over one third live in RCC houses. One fourth of them live in Assam type house of brick wall and tin roof. Two fifths of the employers have more than 4 living rooms in their houses and nearly one third have 4 living rooms. One fourth have 3 living rooms.

e) Most (80%) of the **child labourers** collect drinking water from road side water supply and one tenth collect it from public well. Around one tenth collect it from public tube well. Half of the child labourers collect water for cleaning and washing from river and over one tenths of the child labourers collect water for cleaning and washing from public pond. All the **employers** have water facility in their houses. Most (80%) of the employers have water supply and the rest have tube well as the source of drinking water in their houses. Three fifths of the employers have water supply and over one third have tube well as the source of water for cleaning and washing in their houses. Only one employer has pond for cleaning and washing.

f) Two fifths of the **parents** are working as domestic maid servants and one tenth of the parents are working as rickshaw puller. The rest are distributed insignificantly in jobs like cart puller, businessman, day labourers, mud workers etc.

g) About one third of the **parents** are working for last 5 years, over one fourth are working for last 10 years and over one tenth, each, are working for last 20 years, 15 years and 2 years. Nearly half of the female parents are working for last 5 years and over one fourth of the male respondents are working for last 20 years.

h) Over two fifths of the **parents** get Rs. 0-1000/- per month and around one fifth of the parents, each, get Rs. Rs. 1001-2000/- and Rs. 5001-6000/- per month. Nearly one tenth of the parents, each, get Rs. 2001-3000/- and Rs. 4001-5000/- per month. Over two thirds of the female parents get Rs. 0-1000/- per month. Nearly three fifths of the SC parents get Rs. 0-1000/- per month. Average monthly income of the respondents is Rs. 1000/-.

i) Over two thirds of the families of the parents have been sustained by their husbands and children and one third of the families have been sustained by their children. 1 Muslim male parent said that his family is sustained by his children. All the SC families have been sustained by their husbands and children.

j) Nearly half of the family members of **child labourers** constitute the non-working population (0-14 and 60+) and the rest is working population. Over one third of the family members of **employers** belong to the age group of 0-14 years and little less than one third are from the age group of 15-35 years.

k) Nearly one third of the family members of **child labourers** are working as domestic maid servants and around one tenth, each, are working as rickshaw puller and cart puller. Most of the female members work as domestic servants. 1 Muslim female member is tutor. Most (83.34%) of the family members of the **employers** are workshop owners and the rest are businessmen and teachers.

l) Nearly one third of the **child labourers'** families' monthly income is Rs.5001-7000/- and nearly one fifth of the families' monthly income is Rs. 1001-2000/-. The average monthly income of families of child labourers is Rs. 1500/-. Three fifths of the **employers'** family-monthly income is Rs.15, 001- 30,000/- and One fourth families' monthly income is Rs. 30,001-Rs.45, 000/. The average monthly income of the families are Rs. 11,250/-.

II. Work and Work Conditions of Child Labourers

a) Over half of the **child labourers** are working because of poverty, about one fourth are working because of their father's death and one tenth are working because of their parents' death.

b) Over two fifths of the child labourers are working for last 2 years and over one fourth of the respondents, each, are working for last 1 year and less than 1 year.

c) Near about three fourths of the child labourers will continue their works as long as their families want and the rest will continue their work as long as they want. Thus, the family plays a major role in the decision making of their future.

d) Over two fifths of the child labourers are repairing motors, one fifth are helping their masters (mechanic-employer) and over one tenths of the respondents are cleaning the motor. The rest are distributed insignificantly in the works like pumping the motor, painting the motor and denting the motor.

e) Over two thirds of the child labourers have been introduced in this job by their family members, fathers, brother and mother and the rest have been introduced by themselves to work.

f) Over two thirds of the child labourers work for 10 hours a day, near about one fifths for 12 hours a day, one tenth work for 8 hours a day and the rest for 6 hours a day.

g) Over two fifths of the child labourers repair motor and over one fourth pump the tyres of the motor followed by those who wash the motor with electric compressor. The rest are distributed insignificantly into those who dent and paint the motor, which is a clear evident of the hazardous situation to which they are exposed.

h) Over two thirds of the child laboures find their employers concerning towards them and the rest find their employers scolding. Thus, overall the treatment of the employers towards the child labourers is ok.

i) 21 Child labourers met with accident during their work. They were provided allopathic treatment by their employers.

j) two fifths of the child labourers get Rs. 300 per month and over one tenth of the child labourers, each, get Rs. 900 and Rs. 1000 per month and the rest are distributed insignificantly to Rs. 200 to Rs. 600/-. The average monthly income is Rs. 114.29/-

k) Over two thirds of the child labourers give their income to their parents and over one fifths keep a part of their monthly income with themselves and a part give to their parents. Near about one tenth of the respondents keep their monthly income.

l) Near about three fifths of the child labourers do not get cloths from their employers and the rest get cloths from their employers.

m) Over half of the child labourers' aim is to become workshop owner in future and one fifth aim to become businessman in future. Near about one fifth of the respondents aim to become rich man in future.

n) Most (86%) of the **parents** reported that their children go for purchasing grocery goods to help their father and near about one tenths of the parents reported that they look after their siblings at home. Nearly one tenth of the parents reported that their children cook at home. This pattern found across the religions and caste category.

o) Over two fifths of the **employers** reported that three child labourers are working in their motor workshops and one fourth of the employers reported that two child labourers are working in their motor workshops. One tenth of the employers reported that more than four child labourers are working in their motor workshops followed by four child labourers and one child labour. The employers who employ more than one child labourer find it cheaper to employ the child labour instead of adult labourers. In the place of one adult labourer they can employ two or more child labourers with minimal wage.

p) Two fifths of the **employers** reported that their child labourers are frequently absent in their work place. One tenth of the employers said that their child labourers are very lazy followed by the employers who said that their child labourers are disobedient. Two fifths of the employers have no problem with their child labour. This pattern is found across the religions and caste category.

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

a) 14 **child labourers** are aware of child labour prohibiting law. Of the Muslim child labourers 5 are aware of the Law. Of the Hindu child labourers 6 SC and 3 OBC child labourers are aware of the Law Prohibiting Child Labour. Over two thirds of the **parents** are not aware of the Law Prohibiting Child Labour. This pattern is found across the religion and caste category. Three fifths of the female parents are not aware of the Law. Most of the male parents are not aware of the Law. Most (90%) of the **employers** are aware of the Child Labour Prohibiting Act and one tenth are not aware of Child Labour Prohibiting Act. This pattern is perceived across the religions and caste categories. All the respondents of General Caste Category are aware of the Law. Thus, it shows that the child labourers and their parents are not aware of the Law Prohibiting Child Labour but the employers are aware of the Law. That means neither the children nor their parents are conscious about about their future. On the other hand, the employers know the Law but employ the child labourers for their cheaper value.

b) Over two fifths of the **child labourers** came to know about the Child Labour Prohibiting Law from their teachers, over one third came to know about the Law from their friends and over one fifth came to know about the Law from their employers. The teacher and employers are found as the sources of knowledge of the Law. Teacher informed because of making them aware of the evils of child labourers and their employers informed them to save themselves (employers) from the consequence of implementing the Law. Over half of the **parents** came to know about the Child Labour Act from their friends and nearly one third know from children's teachers. Over one tenth came to know from their children and the rest from the neighbours. Over half of the Muslim parents came to know from the teachers of their children and near about three fifths of the Hindu parents came to know about the Law from their friends. Over two fifths of the **employers** came to know about the Child Labour Act from the news papers and near about two fifths from television followed by their friends. Nearly three fifths of the Muslim employers came to know about the Law from television and nearly two fifths from friends. Half of the employers from General Caste Category came to know from news papers followed by friends. Two thirds of the SC employers came to know about the Law from news paper.

c) Over three fourths of the **parents** do not want to know about the Child Labour Act because it cannot help them. A little more than one fifth of the respondents want to know about child labour out of curiosity.

d) Most (86%) of the **child labourers** want to continue their present work instead of going to school because of their family needs. Over three fifths of the **parents** said that children should work instead of going to because poor children have no other option. Over one third of the parents said that child should not work instead of going to school because education is important for building up secured life. This pattern is found across the religions and caste category. Most (80%) of the **employers** said that children should not work instead of going to school because they think education is important for building up the life and one fifth of the respondents said that children should work instead of going to school because they think that poor children do not have any other option.

To sum up, it can be said that the child labourers motor workshop in Silchar town are the result of the poverty. Their poor living condition, their socialisation and family atmosphere motivate them to jump into the labour market. They work as apprentices/trainees in the workshop, so they do not get adequate salary. They are very much prone to accidents. Their parents know this reality, yet they send them to do this job visualizing a better future for them. The employers also employ them for economic benefit. Even if they can afford an adult worker, they like to employ two or more child labourers to be paid the wage of a single adult worker. So, the child labourers in motor workshops are outcome of dire poverty and market exploitation.