

## **Status of Muslim Child Labour in a Town of Western U.P.**

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**Abstract :** 31 million of children in the country are a part of its workforce, the higher number in the world. In India among the 4-14 year's group, children are to be found working in shops, small factories. Dhabas and restaurants on the street as well as domestic servants. children at work, are earning their livelihood and supporting their families with as much responsibility as any adult. Muslims constitute the second largest religious minority. Muslims are generally described as economically, socially and educationally backward community. Muslims face, problems relating to security, identity and equity. As a result, there is increase in incidence of Muslim child labourers in India. They are suffering many problems. Due to out side work, many of the Muslim child labourers are away from basic education.

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## **Introduction**

Child labour is one of the major social illnesses that have gripped the entire world. 31 million of children in the country are a part of its workforce, the higher number in the world. (yadavar: 2017) in India among the 4-14 year's group, 11-8 percent are working in various forms of child labour (Ibid). Children are to be found working in shops, small factories, Dhabas and restaurants on the street as well as domestic servants. (Ayaz: 2012). Children at work, are earning their livelihood and supporting their families with as much responsibility as any adult. (Raveender Naik: 2014) working children don't just miss out on education, they also miss out on rest, play and recreation. They lose opportunities to engage with their community, and participate in cultural, religious and sports activities. This effectively means missing out childhood. (yadavar: 2017) From India spend reported in April 2016, that half of all children in India living on the streets or coming from homeless families work for a living- at construction sites, hotels- and do not study.

The child labourers are deprived from education and the participating in economic activities at an early age. (Ibid)

18.6% of children are out of school in the primary and secondary age group and 47 million youth of upper secondary age are not in school. Children who are excluded from primary education will earn significantly less over their life times than their educated peers. (Ibid)

There are five states which are having India's biggest child labour employers. Bihar, Uttar Pradesh, Rajasthan, Madhya Pradesh and Mharashtra. Over half of India's total child labour population works here. India's biggest hub of child labour is Uttar Pradesh and it accounts for almost 20% of India's child labourers. According to a campaign against child labour (CAC) study, India has 1, 26, 66, 377 child labourer's of which U.P has 19, 27, 997 child labourers. India is a multi-caste and multi-religious country. Muslims constitute the second largest religious minority. The total Muslim population of India is 17.2 crores which is 14.23 percent of the country's total population. (censuses 2011)

Muslims are generally described as economically, socially and educationally backward community. Muslims face, problems relating to security, identity and equity. (Gayanappa: 2015) The sachar report explicitly brought the problems faced by muslims are a combination of those faced by all poor ( as a large proportion of Muslim are poor) by all minorities and exclusively by muslims. (Sachar: 2006) Many researcher's have reported, The bulk of Indian Muslim suffer grave deprivation in social opportunity because of lack of access to education, health

care other public services and employment. (front line 2006).

Another quotation highlights the point Muslims Suffer double discrimination by virtual of being both Muslims and poor. (Arvind: 1992)

Sharif mentioned that “ Muslims are not only poor, but there is also poor understanding of their human conditions, which has more long lasting effect, for a change can come from knowledge and understanding”. (shariff, 2004)

Based on extensive interactions with Muslims, it has been argued (Basant and Sen: 2012) that Muslims carry a double burden of being labeled as “anti-nationalists” and being appeased at the same time (Basant and Sen. 2011). The fact that the so-called appeasement has not resulted in any benefits is typically ignored. Identity markers often lead to suspicion and discrimination by people and institutions. Discrimination too is pervasive in employment, housing and education. (Basant and Sen. 2010)

Muslims are most backward as such, deprived from socio-economic status in the society. As a result, there is increase in incidence of Muslim child labourers in India. The Muslim children are increasingly working in cycle and Motor Cycle workshops, garages, dhabas, fruits and vegetable shops etc. They are suffering many problems. (Gyanappa: 2015)

They are exploited by the society and their employers at a very young age. Education is important for every child but many researches highlight that due to out side work, many of the Muslim child labourers are away from basic education. (Ibid) So the Muslim child labour is a very big social problem which requires to be a lot of research from a sociological perspectives.

### **Review of literature**

Mustafizur Rahman, et at (2010) reveled that sex, religion, types of livelihood of taking up agriculture work. Further he found need to be scientifically utilized in developing suitable programs addressing the cast of reducing of child labour particularly is agricultural sector of the developing countries as well as Bangladesh.

Nimbarte sanjay, et at (2010) revealed that child labour increases with decreasing parental socio-economic status.

Irvani (2011) concludes that boys have more participation in both labour market and school than girls. One we keep in mind the domestic work done by girls, this statue breakdown.

Ahmad (2012) analyzed the relationship between child labour incidents and education of Aligarh city and found that poverty is in fact the most important reason for child labour and as a result the participation in childrens school reduces.

Ghosh (2012) examined the causes of immoral trafficking and exploitation of the chilabren especially of girl children. The study suggests the essential restructuring of official administrative structure and infrastructure for bringing the desired changes the lives of millions.

Kabita Kumari Sahu (2013) reveled that family income has significant negative impact on the working hour of the child labour. Family size is a non- economic factor which affect the working hour of child labour significant. Child labour are from poor and larger families who are forced to join labour force to supplement the family income.

Siddiqui (2013) revealed that there are several reasons for dropouts among the muslim children in india like low percapita income, low socio-economic status, children engaged in household activities, unawareness about the importance of education, large family size, many problems of school, social problems like in security of girls etc.

### **Objective**

The main objective of the present research paper is to find out the status of Muslim child labourers.

### **Methodology**

The present study was conducted in Bijnor (U.P). 50 respondents were selected by using purpose sampling method. Survey was carried out during the October-December 2017. The primary data were collected by the interview schedule.

Findings:-

### **Occupation**

The occupation of Muslim child labourers are shown in the following table.

**Table – 1**

<b>Occupation</b>	<b>Respondents no/ %Boys</b>	<b>Respondents no/ % Girls</b>
Cycle and motor cycle repair	5 (10%)	-
Tea stall	5 (10%)	-
Bakery /sweet shop vegetable/ fruit shop	4 (8%)	-
Carpentry	2 (4%)	-
Welding	3 (6%)	-
Electrician	2 (4%)	-

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Tailoring	2 (4%)	-
Footwear	2 (4%)	-
Cloth shop	1 (2%)	-
Domestic servant	-	7 (14%)
Stitching	-	5 (10%)
Garland making	-	3 (6%)
Cast based occupation	10 (20%)	-
Total	35 (70%)	15 (30%)
Grand Total	50 (100%)	

The above table presents the occupation of respondents. Among the boys .10% Of the respondents are working cycle and motor cycle repair. 10% working in tea stall. 8% are working in bakery, / sweetshops / vegetable /fruit shops. 4% is working carpentry. 6% are engaged in welding, 4% are working in electrician, 4% are engaged in tailoring, 4% are working in footwear shops, 2% are working in cloth shops, 20 % are engaged in their caste based occupation.

Among the girls child labourers, 14% of the respondents are working in domestic servants, 10% are engaged in stitching and 6% are engaged in garland making.

**Average monthly Income**

The average monthly income of the respondents is shown in the following table.

**Table- 2**

Income (in rupees)	No of Respondents	Percentage
1000-2000	5	10
2000-3000	12	24
3000-4000	25	50
More than 4000	8	16
Total	50	100

The above table- 2 presents her monthly income of respondents. 10% are getting income between Rs 1000 to Rs 2000, 24% are getting income between Rs

2000 to Rs 3000, 50% are Rs 3000 to Rs 4000, 16% are getting monthly income of more than Rs 4000.

To conclude that most of respondents 50% are getting monthly wages between Rs 3000 to Rs 4000.

### **Daily working hours**

The daily working hours of Muslim child labourers are shown in the following table.

**Table - 3**

<b>Hours</b>	<b>No. of respondents</b>	<b>Percentage</b>
2-4	10	20
4-6	8	16
6-8	12	24
8-10	10	20
Not applicable	10	20
<b>Total</b>	<b>50</b>	<b>100</b>

The above table -3 shown that among the respondents 20% are working for 2 to 4 hours daily, 16% are working for 4 to 6 hours daily, 24% are working for 6 to 8 hours daily 20% are working for 8 to 10 hours daily and it is not applicable to 20% of respondents as they are working in family/caste based occupation.

### **Number of Holidays with pay:**

In present study the information was collected from the respondents on the number of monthly holidays with pay and presented in the following table.

**Table:- 4**

<b>Holidays</b>	<b>No. of responmdents</b>	<b>Percentage</b>
None	30	60
Weekly holiday	5	10
Festival holiday	5	10
Not Applicable	10	20
<b>Total</b>	<b>50</b>	<b>100</b>

The above table -4 presents on the number of holidays with pay in monthly. As stated by respondents 60% have no holiday, 10% have weekly holiday, 10% have festival holidays and it is not applicable to 20% of the respondents as they are working in their family based occupation.

#### **Attitudes of owners**

For this study the information was collected from Muslim child labourers on the attitudes of their owners and presented in the following table.

**Table:- 5**

<b>Attitudes</b>	<b>No. of respondents</b>	<b>Percentage</b>
Sympathetic	12	24
Cooperative	15	30
Cruel	13	26
Not applicable	10	20
<b>Total</b>	<b>50</b>	<b>100</b>

The above table highlights the attitudes of the owners of respondents. 24% have expressed that their owners are sympathetic. 30% have stated that their owners are cooperative. 26% have remarked that owners are cruel and it is not applicable to 20% of the respondents as they are working in their family based occupation.

#### **Risk of work**

The risks at work places are stated by the respondents as under.

**Table:- 6**

<b>Risks</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Burning hands	11	22
Cut/Injury to finger	12	24
Slips/ falls from upwards	8	16
Electric shocks	10	20
No risk	09	18
<b>Total</b>	<b>50</b>	<b>100</b>

On the above risk faced by respondents. 22% have stated that there is a risks of burning hands. 24% have mentioned that there is cut of injury to fingers. 16% have expressed the there is risk of slips falls from upwards. 20% have remarked that there is threat of electric shocks. 18% have stated that there are no risk at their working place.

#### **Satisfaction in present work.**

The satisfaction of the respondents in their present work are shown as under.

**Table:- 7**

<b>Satisfaction level</b>	<b>No. of respondents</b>	<b>Percentage</b>
Satisfied	10	20
Satisfied	15	30
Not satisfied	25	50
<b>Total</b>	<b>50</b>	<b>100</b>

Table shows that 20% of respondents are highly satisfied, 30% of respondents are satisfied and 50% are not satisfied.

To conclude on the satisfaction of the respondents in their present work. 50% nearly half of the respondents are not satisfied with their present work. It shows that work is inevitable for their respondents to earn income.

#### **Contribution to personal income to family**

All Muslim child labourers are living with their families and they are giving full and partial share of their income to their families. Details of which are shown in the following table.

**Table:- 8**

<b>Contribution</b>	<b>No. of respondents</b>	<b>Percentage</b>
Full	30	60
Part	07	14
Nil	03	06
Not applicable	10	20%
<b>Total</b>	<b>50</b>	<b>100</b>

It is revealed from the above table that 60% the respondents are fully contributing their income to their families. Whereas 14 % are giving part of their income to there families. 6% are not giving of their income to there families and it is not applicable 20% of the respondents are engaged in their family based occupation.

**Ambitions for future:-**

Future dreams, ambition and career's of Muslim child labourers are shown in the following table.

**Table:- 9**

<b>Future plans</b>	<b>No. of respondents</b>	<b>Percentage</b>
Set up own business / shop	8	16
Get good job	10	20
Any other	8	16
Not thought	24	48
<b>Total</b>	<b>50</b>	<b>100</b>

It is highlighted from the above table that 16% have dreams to set up their own business or shop in future. 20% have aimed to get good job in future. 16% have aimed of other ways and 48% have not planned for their future.

**Conclusion:-** Most of the boys child labourers are working in cycle and motor cycle repair, tea stall, bakery, sweet shop, vegetable/fruits shops. Some are engaged in welding, carpentry tailoring and electric work, few are engaged in their caste based occupations. Most of the girls child labourers are domestic servant. Few are engaged in stitching garland making. Child labourers getting low monthly wages and they have no holidays. Their owners are cooperative, half of the Muslim child labourers are not satisfied with their present work. They are fully contributing their income to their families.

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