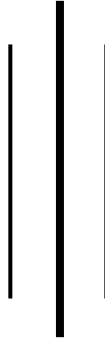


Socio-Economic Condition of Child Labor:

**A Sociological Study on Magic and Bikram Tempo Helpers in Hetauda,
Makawanpur District**



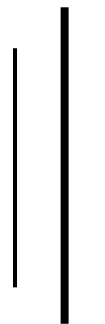
A Thesis Submitted to:

Makawanpur Multiple Campus, Department of Sociology/ Anthropology

For Partial Fulfillment of the

Requirements for the

Master Degree of Arts in Sociology



By:

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2012



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LETTER OF RECOMMENDATION

This is certified that the dissertation entitled, "**Socio-Economic Condition of Child Labor: A Sociological Study on Magic and Bikram Tempo Helpers in Hetauda, Makawanpur District**" has been prepared/completed by Mr. Raju Kumar Pradhan under my supervision and guidance.

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LETTER OF APPROVAL

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LETTER OF RECOMMENDATION BY LANGUAGE EDITOR

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Date: January, 2012

Raju Kumar Pradhan
Hetauda

ABSTRACT

This study was conducted on the Health and Education of Child Labor: A Sociological Study on Magic and Bikram Tempo Helpers in Hetauda, Makawanpur District. *The child is made good or bad by the society and not by birth.* Magic and Bikram tempo is the prevalent means of local transportation in urban areas of Nepal especially in Hetauda. the main focus of the study is about the socio-economic condition of the child helper in Magic and Bikram tempo of Hetauda city. The general objectives are to analyze socio-economic, educational and health condition of child laborer working in Magics and Bikram Tempos in Hetauda City. The specific objectives of this studies are: a) to identify educational condition as well as socio-economic condition of child labours b) to examine the health condition of child laborer and its socio-economic impact.

This research study is focused on accumulating the facts of socio-economic status of child labour. This study is based on both exploratory cum descriptive research design.

The unit of the study in this research is the child labour employees of Magic and Bikram tempo helper. Information related to child workers has been collected from all the Magic and Bikram tempo workers of the selected area like Ratomate, Phurkechaur, Manahari, Chunia and Bhimphedi. It is found that about 180 Magic and Bikram tempo are recorded in running till last March 2011 on the record of transportation office. Among many, only 75 children working as a helper in Magic and Bikram tempo under the age of 18 were taken as sample for this dissertation.

From the filed study, it is found that 16 percent of the respondents were born in city and 84 percent of them born the village out of which 57.3 percent were of 14-16 years and 42.7 percent were of 16-18 years. Some 44 percent were from the Brahmins and Kshetri, 42.7 percent from Tamang, Magar, Gurung, Lama, Rai, Sherpa and Limbu, 10.7 percent from Newar and some 2.6 percent were Kami, and Damai caste group. It was found that 24 percent of the respondents have only father, 12 percent of them have only mother, 56 percent of them have both father and mother. From the survey it was also found that more children 36 percent of the respondents do not go home, 18 percent of them go home occasionally, 13.3 percent of them go once a year, 9.3 percent of them go half yearly, 6.7 percent of them go home by monthly, 2.7 percent of them go home half monthly, 2.7 percent of them go home weekly and 5.3 percent of them go home daily. Among 75 children, 12 percent of the respondents had come with parents to the Hetauda, 36 percent came with relatives, 6.7 percent came with friends, 2.7 percent came with master and driver, 40 percent of the respondents came by running from home and 2.7 percent of them were found from Hetauda. Majority of the

respondents had come thinking that they would have better life in city, 14.7 percent of them came due to heavy work at home, 14.7 percent left home due to poverty, 9.33 percent of them left home due to guardian/parents maltreatment, 8 percent of them came due to failure in exam, 9.3 percent of them came city as they failed in exam and 2.7 percent of them were from Hetauda.

The condition of education is extremely unsatisfactory among the Magic and Bikram tempo helper. Only 42.7% were found literate means can read and write and 57.3 percent were found illiterate means unable to read and write. Out of literate respondents, 37.5 percent of the respondents were found attaining up to class 3, 56.2 percent were found in between class 4 to class 7 and only 6.2 percent of them were found attaining above class 7. Out of illiterate respondents 43.7 percent could not continue their study due to family poverty, 25 percent due to workload, 15.6 percent due to lack of interest, 15.6 percent due to lack of interest and 15.6 percent due to failure in exam in different classes. 48 percent of the respondents were found interested in further education and 52 percent were found not interested in farther education. The reasons for not having interest in further study are different. Among them, 33.3 percent have no interest to study, 17.9 percent respondents were found very poor & to support their family they must work, 23.1 percent were found their age over to study in small grade, 15.4 percent of them told that there were not fixed job after further education and 10.3 percent of them were found without any reasons, they do not want to continue their further education.

Problem of child labor is not new for our country but the problem of child labor in Magic and Bikram Tempo as helper is new because child labor in Magic and Bikram Tempo were seen in Hetauda just about ten years ago. Child labor is a widespread phenomenon in Nepal. Accurate information is lacking, but scattered information and estimates of different studys indicates that the incidence of child labor has been rising, mainly on account of migration from rural areas on the basis of findings, it was found that majority of the respondents migrated from village and only few are from city. Some of child labors had came in Hetauda in search of better life and some of other came due to heavy workload at home and rest came due to poverty, maltreatment at home. It is found that majority of child labor are working in an extremely miserable and critical situation in terms of health, education, nutrition, economic status and which ultimately hinder their physical, mental and psychological development in future.

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ABBREVIATIONS

CBS	-	Central Bureau of Statistics
CDPS	-	Central Department of Population Studies
CDR	-	Central Development Region
CONCERN	-	Concern for Children and Environment-Nepal
CPC	-	Child Protection Centre
CRC	-	Convention on the Rights of Child
CWA	-	Child Workers in Asia
CWIN	-	Child Workers in Nepal Concerned Centre
CWS	-	Child Welfare Society
EDR	-	Eastern Development Region
GOs	-	Government Organizations
ILO	-	International Labour Organization
ILS	-	Institute of Labour Services
INGO	-	International Non-Governmental Organizations
INSEC	-	Informal Sector Services Centre
IPEC	-	International Programme for the Elimination of Child Labour
IWGCL	-	International Working Group on Child Labour
MES	-	Migration and Employment Survey
MOPE	-	Ministry of Population and Environment
MWDR	-	Mid-Western Development Region
NGO	-	Non-Government Organization
NLFS	-	Nepal Labour Force Survey
NPC	-	National Planning Commission
PSU	-	Probability Sampling Unit
SAARC	-	South Asian Association of Regional Cooperation
TU	-	Tribhuvan University
UK	-	United Kingdom
UN	-	United Nations
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Educational Scientific and Cultural Organization
UNICEF	-	United Nations Children's Fund
WDR	-	Western Development Region

CHAPTER ONE

Introduction

1.1 Background of the Study

One cell organism is found in the beginning of earth's creation. After many years, these one cell organisms changed into different creatures. Among those creatures the man is one of the best social creatures. A man lives with wisdom. So, the man's existence is possible now. At first, the man was in wild age. To save himself and his generation they used to live in caves, eat herbs and hunt animals. In course of time they gained knowledge. People used to live in groups. They gained knowledge about foods. They knew the value of fire. As result, there became certainty of the existence of human life concepts of cultivation, homes, increase in successors developed. As a result, people came in Agriculture age, autocratic, slave age etc from wild age. In those ages, people had only motive of self excellence and to live, therefore, there was not exploitation of children. The real identification of children workers is not found due to exploitation, domestic violence, sex abuse, malnutrition, lack of education insecurity problems. Though, there was social exploitation but when people started to exchange gold, silver and money, the countries were separated by borders and after the industrial revolution of sixteenth century, the problem of child labor occurred. In course of time, the problems regarding the children's worries have been found profound in international level.

Historically, the problem of child labor first appeared in the 16th century. This was further expanded in different forms and area in the 17th century and children were further exposed to high risk areas in the 18th and 19th century. In Germany, France and UK, the problem of child labor was obvious in factories, cotton mills, glass and match-making and brick kilns, whereas in Norway and Sweden, the problem existed in farming, herding and fishing. In France, a welfare act for child laborers was introduced in 1841 and in 1853. The Government of Germany introduced the first law regarding the health and safety of children and trade unions in Europe began to raise the issue of child labour as part and parcel of their movement. However, the implement actions of the laws were very poor. The developed countries not only Germany, UK, Norway, Sweden, France but also Japan, Portugal, Cyprus, Belgium, and Malta and a serious child labour problem until less than fifty years ago. It has been observed that some countries are not yet free of the child labour problem because of different social problems, economic exploitation and family breakdown (Pradhan, 1995).

The children in many countries in Asia share a common pain and problems of child labour in their every day life, statistics have revealed that almost half of the world child labour problems exist in South Asia. Because of growing poverty famine, unfair economic relations and social injustice, the children of this region are for lead to take on a major burden for survival. Despite many national, regional and international commitments to combat child labour, the situation of children in the SAARC region is far from satisfactory (Pradhan, 1995)

Although child labour has long existed and it is believed to be increasing and becoming more harmful, because of increasing trend of child migration to urban cities. Child labour has become one of the major areas of international courses as we move into twenty first century. The number of working children is growing with every passing day, which is mainly due to an increase in population and migration from the rural to urban areas. These working children are involved in begging, rag picking, street vending, pick pocketing, shoe shining, cart pulling and pottering (Gurung 1999).

Child labour has been accepted as an integral part of the Nepalese economy and society. In the context of child labour different laws have set varying age limits for the definition of child. According to Nepalese labour Act 1992, child means a person who is below the age 14 years and ‘worker’ means persons employed in return for payment of salary or age in any production process (Gurung 1999).

Millions of child workers in the world are exploited by greedy employers. These children are deprived of their childhood. Though national governments have taken action in different areas to help them, the question is, will these policies help the children? (Mehta 1991)

The United Nations Convention on the Rights of the Child (CRC) defines a child as being under the age of eighteen unless the National laws recognized the age of majority earlier (Article 1). The Nepal Labour Act (1992) defines a child as a person below the age of fourteen years and the Children Act (1992) definition is below the age of sixteen years. In many countries a child tends to be defined in terms of age limits, which vary with different activities. United Nations Children’s Fund (UNICEF, 1997) states age limits are a formal reflection of society’s judgment about the evolution of children’s capacities and responsibilities.

Population census 2001 reports the total population of the country as 23.15 million. Of which children population in the age group 0-14 years is 8,948,587, which is 39.3 percent of the country's total population. The share of child population under the age of 14 years is 39.3 percent in 2001. About 27.3 percent male and 30.4 percent female children aged 10-14 years were economically active in 2001. This share of population who is economically active is considered as child labour. The ILO definition (1983) on child labour is by far the most widely accepted definition. It states "child labour includes children prematurely leading adult lives, working long hours for low wages under conditions damaging to their health and their physical and mental development, sometimes separated from their families, frequently deprived of meaningful education and training opportunities, that could open up for them as a better future" (Shrestha, 2003).

Even at the threshold of the 21st century, child labour is a bitter reality in many parts of the world. The magnitude of the problem is largest in South Asia. Out of the total 250 million child laborers in the world as estimated by ILO and UNICEF, South Asia is habitat for half of the world's child labour population. Child labour exploitation in this part of the world is extremely inhuman and intolerable (Pradhan, 1998).

In Nepal, child labour exists as an integral part of our labour market. No sector of labour is completely free of child labour exploitation. From domestic service, agriculture to industry, construction and transport service, one can find children employed as laborers in virtually every sector. CWIN (1998) estimates that there are at least one million children in Nepal who are engaged in various kinds of labours in about 65 different organized and unorganized labour sectors for their own survival and family subsistence. They work long hours with little or no pay, are deprived of support and comfort families, have no access to security and protection and are vulnerable to all kinds of physical, emotional and economic exploitation and abuse. Many children in Nepal work in the most intolerable condition like slavery and bondage. It is estimated that about 40,000 child workers in Nepal work as 'Kamaiya' and other kinds of bonded labours (Pradhan, 1998).

Children are the source of inspiration and hope for society. Every society wishes to bring up its children in an atmosphere of love and care in peace and harmony. However, millions of children are forced to live and work in critical circumstances. Children living in least developed countries face more serious problems with regard to their survival development and protection. As part of the least developed world, Nepal has been caught in the painful

socio-economic and political turmoil for many years. On the one hand, the national economic growth is decreasing whereas on the other hand, the budget allocated for development, including in essential social areas of education, health and rural drinking water has been shifted to security. This situation directly or indirectly affects children in their social, physical, mental and emotional development (CWIN, 2002).

Child labour in Nepal has two dimensions; one is related to the rapid growth of urbanization and the growth of industries. Children are engaged in various occupations such as manufacturing of carpet, making bricks, construction road and building and domestic services. The other dimension is the traditional area of work such as agriculture, animal husbandry, pottery, grocery shop and other family operated business and domestic work (Nepal, 2003).

Magic and Bikram tempo is the prevalent means of local transportation in urban areas of Nepal especially in Hetauda. People having limited income can also afford the fare of Magic and Bikram tempo, it gives faster services. Due to which people prefer Magic and Bikram tempo than other means of transportation such as motorbike and buses. Problem of child labour is not new for our country. But the problems of child labour in Magic and Bikram tempo, as a helper is new because Magic and Bikram tempo are seen in Hetauda city just before about 10 years ago.

When the “Ministry of Population and Environment declared to displace the diesel tempo from main city, Magic and Bikram tempo are introduced in the street of Hetauda. For which government gave special grant to bring such Magic and Bikram tempo in Hetauda city.

If we see different conditions coming in social management handling, we can find increases in facilities along with the extension of capitalization. Physical resources are conducted mechanically along with human services. According to the human level it became less or more important to work in the field of mechanics and physical facilities. Due to growing capitalization and machines and economically. It is seen that lack of basic elements in development of humans because lower level labors depend on the exploitation of owners socially and economically. Child laborers and laborers should not be deprived of basic human rights if we see from the sociological point of view. Those human powers are social elements. Therefore, there is effect of those powers on health and educational conditions. These types of effect may create conflicting situation in the society. Hence, the conditions of child

laborers on education and health and its effects on society and economy will be studied with the view of maintaining social justice and equality.

1.2 Statement of the Problem

Child labour is common and widespread phenomena in Nepal. The subsistence on the economy can hardly support to get their livelihood. The rural people who have low economic status sent their children in urban areas hoping their better future on one hand and the earning more money for the support their family on the other hand.

There are more job opportunities in urban area than village, but those opportunities are limited as the urban area of Nepal is very small still under the developing process. But the migration of the people to the urban area in search of employment is gradually growing up. Therefore, they have been compelled to survey only adapting any sort of small jobs. In this way they were poor in the village and remain poor in urban area too.

According to Child Act and Labour Act of Nepal 2048 employed children under the age of 16 years are called child labour and below the 14 years are strictly prohibited to work as labour. But the age groups of 14-16 years of people are working in many factories at 6-8 hours per day. So the child labour is not only the problem of Nepal but it is universal and one of the serious problems of the world. Child is the reflection of the socio-economic reality of the country. It is also a consequence of the feudal land holding which still prevails in many third world countries. Most of the people from rural areas are migrated in urban areas, which contribute an increase in the magnitude of child labour. The migration of child from rural to urban areas has been increasing in these days and this has led to an increase of child labour in urban areas.

Protecting and promotion of child rights is a challenging issue for a country like Nepal, whereas lack of awareness and education among general population and the traditional beliefs are not in the live of children's right in this condition, it is not possible for the state along to bring social change without active participation of the society. So, there is a need of increase in the active participation of the civil society.

It is very difficult to get actual statistics about child labour in Nepal, because every sectors of employment are not out from child exploitation. However the problems have been more sever

and are very highlighted in the media. After removing the Vikram tempos from Hetauda, the Magic and Bikram tempo are available in the roads of Hetauda city. According to the record of transportation office about 180 Magic and Bikram tempo have been recorded in running till the data of March 2011 and process of entering this type of vehicle in Hetauda city is going on. Limited research has been conducted on the children who are working in Magic and Bikram tempo. So, the main focus of the study is about the socio-economic condition of the child helper in Magic and Bikram tempo of Hetauda city. Problems that are selected for this study will be as follows:

- How is the social condition of child laborers working on tempo and magic? (familial and institutional condition)
- How is the educational condition of these laborers?
- What are the causing elements that have disturbed then in access of education?
- How is the condition of health?
- What are the conditions of daily work reports?

1.3 Objectives of the Study

The general objectives are to analyze social economic, educational and health condition of child laborer working in Magics and Bikram Tempos in Hetauda City. The specific objectives of this studies are as follows:

- To identify the socio-economic condition of child labours.
- To examine educational as well as health condition in social parameter of child labours.

1.4 Rationale of the Study

Problems of the child labour are not new for our country. Various legislative measures have been enacted and the government is committed to eliminate the child labour and what is the course of their problems for joining in the different kinds of the industries. Also many NGOs INGOs are actively working for the elimination the child labour and significance amount of resources have been spent. Magic and Bikram tempo helper is one of them who are influenced by the poverty in the urban area. Only a few studies are related to the child labour practices in Magic and Bikram tempo. With the help of this study various social and

economical aspects of Magic and Bikram tempo helpers have been brought out and these information will help to understand various aspects of child labour in Magic and Bikram tempo and make appropriate polices for prevention and protection of child labour in Magic and Bikram tempo.

1.5 Organization of the Study

This study is divided into six chapters. The first chapter is concerned with introduction of the study dealing with the objectives statement of the problem as well as well rationale of the study. Second chapter deals with the review of literature relating child labour in the Magic and Bikram tempo. The literatures are taken from relevant books, study reports, journals and seminar papers relating to the child labour. The third chapter contains the research method of the study. In this chapter site selection and rationale, research design, unit of the study, universe and sampling, nature and sources of data, tools and technique of data collection, data processing analysis and presentation, ethical consideration and limitation of the study. The fourth chapter consists of socio-economic and demographic features of respondents such as socio-demographic and economic status. The fifth chapter consists of health and nutrition status and causes of working as helper in Magic and Bikram tempo. Finally, chapter six summarizes the major findings of the study as well as conclusions and recommendations. References cited and annexes are presented in the end. The important appropriateness of this study is as follows:

- First of all, this is an important subject in which the child labours have been studied. It is hoped that it will help people to comprehend the social transformation to some extent after studying this subject.

CHAPTER TWO

REVIEW OF LITERATURE

2.1 Theoretical Review

Child labour has emerged as major social problems in much of the Third World Countries where rapid increase in population; economic stagnation structural adjustment policy implications, drought, war and disease have decreased the ability of families to earn a decent living. As part of family survival strategy used to cope with financial pressure, more and more children are being pushed in the labour market. In terms of the size of the population involved, child labour is probably the issue that involves the largest number of children worldwide (UNICEF, 1995).

It is true that child work has existed through out history, but it was the employment of children in factories mines spawned by the industrial revolution in Europe which made it more conspicuous, hazardous and exploitative. Consequently, the public raised their voice against this practice, which led to legislation to raise the minimum age of employment and improve working conditions. The introduction of the system of factory inspection and compulsory primary education appeared to have ultimately led to the elimination of child labour from the organized workplace. A major factor, which contributed to the decline in child labour, was the formalization of economic activity in to registered and discrete components of the public and private sectors and the technological advance which required trained and mature workers.

In Nepal child labour exist as an integral part of our labour market. No sector of labour is completely free of child labour exploitation. From domestic service, agriculture to industry, construction and transport service, one can find children employed as labors in virtually every sector. CWIN (1999) estimated that there was at least one million children in Nepal, who were engaged in various kinds of labours in about 65 different organized and unorganized labour sectors for their own survival and family subsistence. They work long hours with little or no Pay, are deprived of support and comfort families, have no access to security and protection and or vulnerable to all kinds of physical, emotional and economic exploitation and abuse. Many children in Nepal work in the most intolerable condition like slavery and

bondage. It is estimated that about 40,000 child workers in Nepal work as 'Kamaya' and other kinds of bonded labours (CWIN, 1999).

Due to these problems, Nepal signed the Amsterdam Declaration (1997) on child labour and the Oslo Declaration (1997) on child labour. Further more, it has ratified the ILO convention 138, on the minimum age of employment. In June 1999, it adopted the ILO convention 182, which seeks elimination of hazardous and worst forms of child labour. The constitution of Nepal forbids the engagement of the minors in a factory, mines or in a dangerous workplace. Similarly, Nepal has already prohibited forced and compulsory labour and has also ratified the United Nation's Convention on the Right of child and expressed its commitment in the international level for the protection and promotion of child rights. In 2000, the Government introduced an act that requires an employer to provide the child workers with education, vocational training and medical treatment. Despite legal provisions, child labour is continuing and is growing day by day (Shrestha, 2003).

Child labour has been recognized as a major social problem in Nepal. To address this problem, studies have been carried out to understand particular forms of child labour at the local level by various organizations.

Finally, the study reveals that the problem of child labour in Nepal is due to the acute poverty of the people particularly in the rural area. Exploitative social relations in the villages further have aggregated the problem. The harsh living condition and frequent natural disasters leads to seasonal or permanent migration of families and in some cases, that of children who, on their own, move from rural to the urban area (ILO, 1996).

In addition, the studies also reveal that some children even from the better families run away from the houses and enter into urban centers because of several attractions in towns. Child labour exists in this sector in great scale owing to a number of reasons ranging from social reorganization, social attitude of taking the children as the source of income, death of parents to maltreatments and abuse of children by the parents and step mothers. Scarcity and lack of facilities and opportunities in rural areas and unemployment are other reasons that compel the children to enter into towns alone with their parents and engage in labour intensive works either for their own survival or to support their family member (CWIN, 1999).

2.2 Child Labour in World Today

Child labour does not refer to young people who work a few hours a week to earn pocket money or to help their families. Providing such work does not interfere with the child's education, health and development. There is nothing particularly harmful about it. It has nothing in common with problems faced by large numbers of children who have to work long hours or under detrimental conditions in order to ensure their own or their families' survival. The type of work performed by children that is referred to in this document as "child labours" is that deprives children of their childhood and their dignity, which hampers their access to education and the acquisition of skills and which is performed under deplorable conditions harmful to their health and their development (UNICEF, 1997).

For centuries, child labour has been recognized as normal practice by society in most parts of the country. Poverty and deprivation are obvious key factors that have contributed to the growing number of children in the exploitative labour market. However, parent's ignorance, family breakdowns and the trend of child exploitation have been multiplying the degree of child labour exploitation in the country.

The challenges of child labour being come across by most of the third world countries have many serious social, economic and political dimensions. They have any different forms of dimension and magnitude. Hence, this problem cannot be learned nor can we hope to reach a solution without understanding the background of the industrial revolution in Europe. If we go through the history of developed countries, they had faced the problem of child labour exploitation in one way or another. Many children in the developed countries used to work in the factories, mines, cotton and carpet industries, domestic service, shops etc. The developed countries, such as UK, Germany, USA, Japan, France, Sweden, Portugal, Cyprus, Belgium and Malta also had a serious child labour problem until less than fifty years ago. It has been observed that some countries are not yet free of the child labour problem because of different social problems, economic exploitation and family break-downs.

The children in many countries in Asia share the common pain and problems of child labour in their everyday life. Statistics have revealed that almost half of the world's child labour problems exist in South Asia. Because of growing poverty, famine, unfair economic relations and social injustice, the children of this region are forced to take on a major burden for survival. Despite many national, regional and international commitments to combat child

labour, the situation of children in the SAARC region is far from satisfactory (Pradhan, 1995).

The ILO adopts Convention on Minimum Age way back in 1991 followed by a number of other conventions including ILO-IPEC for the elimination of child labour from the world. However, the exploitation of children in the labour market continues. In third world countries, the magnitude of the problem is increasing alarming, but some new forms of child labour have been also re-appeared in the developed world. It is, therefore, no doubt that as long as economic inequality social injustice and ignorance exist, the cause for the emergence of the child labour problem cannot be abolished (Pradhan, 1995).

2.3 Child Labour in Nepal

Nepal is seriously facing problems such as unemployment and lack of resources. When a family is poor, every one has to work. Many children work because of lack of other opportunities. School attendance among children is found very low in poor family. In poor family it is found that level of fertility is higher that lead family size larger, which put higher pressure on the household resources. In such case families adopt child labour as a means for supplementary household income (Tamang, 2006).

ILO-IPEC (1996), study about child labour in Nepal and stated that out of all children ages 5 to 14 years; 41.7 percent (2.6 million) regularly work. 36.7 percent work and go to school, 15 percent do nothing (are idle), 15 percent do non-economic work, such as household chores. Of all working children, 55 percent are girls. Of economically active children, 94.7 percent (1.58 million) are involved in agriculture work. 0.9 million work in the non-economic sector, 1.6 percent work as service worker, 1.6 percent works in construction, transportation, and communications, 0.8 percent work as general technical workers, 0.4 percent work as sales worker, 5000 children are working and living in the streets

Of working children in Nepal, 64 percent go to school, 36 percent do not go to school, 026 percent of male children do not go to school, and 49 percent of female children do not attend school. About 1.7 million children in Nepal are economically active. 1.4 million are involved in unpaid activities and 278,000 in paid.

Girls work longer hours than boys. 88 percent of economically active girls work 14 hours or more per day, compared to 80 percent of boys. 35 percent of economically active girls work 42 hours or more per week, 22 percent of boys did the same.

More children work in the mountains than in the Terai. Work participation rate is 52.3 percent in the mountain region, 45.4 percent in the hilly region and 36.3 percent in the Terai region. 1.4 million worked 14 hours or more i.e. 83.3 percent of economically active children.

According to ILO-IPEC, some 127,000 are involved in most hazardous and worst forms of child labour. The recent rapid assessment conducted by the ILO, 2001 on worst forms of child labour estimates: 4,000 rag pickers in Nepal of which 88 percent are helpers and 12 percent are girls. The rag pickers work 6 hours on average and the average earning is NRs. 87 per day, 55,000 domestic workers, 46,029 child porters, 57,000 bonded child labours between age group 5-18 years, 12,000 girls are trafficked every year and 20 percent of the sex workers in Nepal are under age of 16.

Child labour in the context of Nepal should not be defined in terms of paid and unpaid jobs. Rather it should be defined in terms of the nature of work whether it is beneficial or harmful or intolerable.

Authoritative information with regard to the magnitude and nature of child labour in Nepal is scarce. Estimates of the number and incidence of child labour in Nepal differ widely mainly because of lack of reliable information about the overall distribution of economically active population by age, and the concentration of child workers in the informal sector. Furthermore, there is a general tendency to conceal the existence of child labour in both rural and urban areas because work by a child under 14 is legally prohibited in Nepal. Therefore, it is not quite possible to present a reliable estimate of child labour nationally. According to the population census of 1981, 4.5 million or 60 percent of the child population in the 10-14 age group was economically active in almost all sectors of rural and urban economy in Nepal, with 50 percent employed in agricultural and other allied occupation in the countryside and other 20 percent were engaged in cities in such locations as factories, constructions, hotels and restaurants (Gurung, 1992).

The issue of child labour cannot be viewed in isolation, because this is a consequence of the country's exploitative socio-economic and political reality. Major factors which contribute being child labour have been identified as:

(a) Social customs, values and attitudes, (b) illiteracy of parents, (c) inequitable land distribution, (d) lack of people centered and sustainable development programs, (e) poor access to resources for the underprivileged sections, (f) lack of access to education for the children, (g) agrarian relations, (h) migration from rural to urban areas, (i) family disharmony and diminishing family support, (j) trafficking of girls within the country and across the border and (k) inadequate enforcement of labour and criminal laws (ILO/IPECL, 1999).

The most popular field among the child labour to be engaged in Nepal is hotels, restaurants and teashops industry. There are more than 20,000 registered and non-registered teashops/restaurants in Nepal, employing more than 71,000 child workers throughout the country. All of these working children have been living in bleak and deplorable conditions, suffering unhygienic working environments and long working hours at low pay (CONCERN, 2003).

Most families make their children work as soon as they are 6-7 years old. Most working children are engaged in various kinds of agricultural labour such as farming operations, collection of fodder, operations and tending animals. For example, in the Dhimal society in eastern Nepal (Terai), helpers and girls who are 6 to 12 years old work such as grazing cattle, fishing pounding rice and assist their parents in farming (Regmi, 1991).

The brick kiln industry is the fast growing industries in Nepal on account of urbanization process and has become one of the most labour intensive industries. A study done by CWIN in 1991 estimated that there are about 25,00 children working in the brick kilns in Kathmandu valley alone. (CWIN, 1991), so far as ten industries are concerned, according to CWIN (which conducted a survey in 13 estates in 1990) there are 30,05 workers, of which 451 (15%) are children under 16 years of age.

In cottage and small-scale industries, such as, candle making rug weaving, wood polishing and carrying, child labour has been noticed but no authentic data are available. However, carpet industry has got the rational and international attention so far as the child labour is

concerned. And it is believed that there are about 20,10 carpet industries in Nepal of which 16,00 (80%) are in Kathmandu valley. Out of estimated 300,000 workers 150,000 are children (Pradhan, 1993).

Sattaur (1993) study on child labour in Nepal by presenting on overall situation of child workers in different sectors. According to this study, children always have had to work to help their families in Nepal but in recent years urban migration, fuelled by rural poverty, have lead to more sinister explanation of child labour. An informal labour industry is now operating which supplies city business with a cheap work force. All too often this is made up of children, separated from their parents and sold or tricked in to bondage. It discusses major causes and roots of child labour and the efforts put by different governmental and non-governmental organization including the children's Act introduced in 1992. While identifying major sectors of child labours, it describes the magnitude and extent of the labour problem. The study estimated that there are 5.7 million children working in one or another form in Nepal. The study describes unequal land distribution systems, feudal practices, illiteracy, cultural traditions and poverty as the major causes to create problems of the child labour in Nepal.

There is no national level survey study on child labour; therefore, it is a difficult task to present the accurate statistics on, child labour in Nepal. However, it is estimated that over 5 million children are involved directly or indirectly in different forms of work. Among them, largest number of working children are found in the agricultural sectors, followed by the service sector, industry, plantation, construction and other information sectors. In industry, the carpet and brick kilns are the biggest employers of child labour in Nepal. Thousands of children are also found working in domestic service, restaurants shops and bars. According to the statistics, there are nearly 500,000 children in Nepal who have migrated from rural areas to urban areas. Among them, there are approximately 300,000 children labours in different kinds of jobs 5,000 street children are working in sex industry, including children trafficked into India and else where for this purpose (CWIN, 1998).

2.4 Causes and Consequences of Child Labour

There are several factors responsible for the problem of child labour. Socio-cultural background and land distribution pattern are important roots of the child labour. In Nepal, legacy of the feudal rule is still apparent and that the influence of village elite, large

landowners and moneylenders over the poor has still been continued through historical trends (Sattar 1993)

2.4.1 Causes for Becoming a Child Labour

There is continues to oppress mass poverty in Nepal. Debt bondage labour under the “Kamaiya” system and the domestic servants are important examples of this system. Social in difference is also an important root of the child labour .The poor parents exploits their children’s labour because they do not have an alternative economic scheme (Pradhan, 1990).

Nepal is a rural agrarian country with persistent poverty, which is the most important reason for child labour. Poor households need money, which their children can earn and children generally contribute around 20-25 percent of the family income (ILO, 1998).

Major causes of child labour in Nepal are identified as abject poverty and financial pressure, unemployment/underemployment, family disruption, lack of alternatives, inadequacy of education of education system, inadequate enforcement of legislation, abduction/deception and values which tolerate and sometimes condemn child labour (ILO, 1995). Major causes of child labour are food insufficiency and unemployment because of the lack of land owned (Dahal, 1989 as cited in KC et. al., 1998:9).

INSEC (1996) found that in search of work (12.5 percent) and insufficient food (7.0 percent) are important reasons for leaving home though most of the children came to Kathmandu due to parent’s suggestion (43.0 percent), advice of friends (12.5 percent) and dislike of village life (7.5 percent), education (6.5 percent) is also important cause for child labour (K.C et. al, 1998).

2.4.2 Consequences of Child Labour

Poverty has been reported as the leading reason for working outside for non-domestic work (CD/CCD, 1997). The second main reason was parent who has been blamed for enforcing child labour. Many parents cannot afford money for their children to study. Even if primary education in Nepal is also called free, it is not compulsory. Poor people are always busy solving hand to mouth problems, and they are ignorant of the advantages and the value of education. Children are weighted from the economic prospective. Even if some children realize that education is advantageous for their future life, either they do not have access to

school or they cannot afford to buy stationary and pay the fees. So children leave home with the hope of acquiring both income and education (KC et al., 1998).

Chetteri (1996) study and indicated that, in Nepal, district with a high child labour status tends to have a high child labour rate. He concludes that poverty compels children to participate in the labour force, in turn deprives them of the right to education.

Urbanization process is increasing in Nepal, where people have to face busy life. This situation creates high demand of domestic child labour in urban. In one hand, they are deprived of minimum requirements and on the other hand violence against them is increasing. Domestic child labourer feels insecure in their working place (CWIS, 2001).

IPEC (1995) also states that traditional caste system has led to exploitation and discrimination of children. Children of “scheduled or out caste” families are often compelled to work only as street cleaners, blacksmiths, cobblers, etc. and deprived of their right to education and are rapped in a vicious circle of poverty and social injustice. Large family size contributes to child labour as many parents may face financial difficulties, so they are compelled to send at least one child out to work (CWIN, 1993). Due to increasing rate of family break up and consequent remarriage, many children face exploitation, beatings, neglect and verbal abuse from their step-parent/other family members. Children then run away to the towns and end up working in some form or another to survive (ILO, 1995).

Nangia (1991) in the study of causes and consequences of child labour suggests that the employment of children determines and in turn, is determined by poverty in the form of adult unemployment and underemployment, lack of schooling and higher mortality. The lower wages to children also bring down the bargaining power of adults, thus lowering the overall wage rate of the labour force. This way the overall earnings of the family are reduced giving rise to poverty. The lower family income reduces the nutritional intake of family members, which reduce their physical strength and boosts the morbidity rate amongst them. On one hand, this leads adults to their unemployment and underemployment, which in turn, compels the children to participate in the labour force for the survival of their families. The working and living conditions and the occupational risks put a lot of strain on the tender bodies of the children, which cannot cope with it for every long period and hence give rise to high morbidity rate. The higher mortality among the adults also leads to higher fertility as the parents want, at least, a couple of children to survive till their old age, so that they do not

have to look at some one else for their social security. These large families results in lower nutritional intake and in extreme cases to lack of schooling. A child who does not go to school is sent to the labour force to work for the family income. Due to lack of schooling, the child remains at the lower strata in the labour market even in his adult, keeping his own and that of his family's income very low. In Nepal, major causes of child labours are enumerated as mass poverty, illiteracy, Kamaiya system, feudal rule, influence of village elite, money lenders, unemployment and underemployment, family disruption, food scarcity, urban attribution and violence in the family among many others as the new research may reveal in the future (KC. et al., 1998).

The consequences of different forms of child labour are attributed to sexual abuse, girl trafficking, sex tourism, AIDS, early pregnancy, infant and maternal mortality, Serious health problems illiteracy and more exploitation.

2.4.3 Misery Behind Child Labour

Child labour is a form of human exploitation. Evidence has proved that children working at a young age not only lose their childhood but also come across obstacles in their development process. Dozens of international convention were adopted in order to ensure children's right by the UN General Assembly. However, the plight of children living in difficult circumstances has not been resolved. Over the years, what we have been doing is shaping out different types of dreams for general distribution to the poor. For how long and to what extent can we continue to go on like this?

As mentioned above, child labour is a consequence of social injustice, economic exploitation and anti-people development programmes. Child Labour exploitation is a symbol of backwardness and human rights violations. Bonded Slavery-like bonded labour, forced labour, inconsistent or non-existent wages and long working hours exist in the child labour system. This is in human, a denial of childhood right, and servitude. Therefore, child labour exploitation should be stopped.

Most people so easily reach the conclusion that the problems of children at risk are caused by poverty. Whilst this is true and so obvious, the growing trend of children in servitude should also be viewed in the broader prospective of the prevailing social injustice, irrational political decisions, and inappropriate development programmes. More concretely, the root causes for

the growing problems of children at risk can be analyzed and properly identified. If we fail to do so now, the future will be uncertain and we will end up nowhere. Therefore, before take initiatives to abolish child labour, following ideas should keep in mind.

Unfair Economic Relations

Most parents in the rural and urban poor areas who send their children to work do so not only for an additional income, but also to reduce the number of hungry stomachs to be fed. Child labour is a cheap source of labour that is easily accessible, non-bargaining, and controllable and risk free for the employer. Whether unpaid or underpaid, they are an uncomplaining community. This harsh situation not only violates the rights of the children but also leads the society towards uncertainty.

Socio-Cultural Exploitation and Family Disintegration

Traditionally, children of the so-called 'schedule caste' or 'untouchable' people or other under-privilege communities are subjected to every social discrimination and exploitation in our society. Just because they are born into a certain community they are deprived of their childhood rights in the society.

Social discrimination is abolished by law and every child is supposed to assured of their basis childhood right. No one can violate children's rights. However, in practice, even today in some areas, people of the 'out-caste' community are not allowed to use a public tap, well, or restaurant and their children also are not allowed to attend public school as a part of the social custom. The children belonging to '*Kami*', '*Chamar*', communities are humiliated and discriminated against in their everyday life.

As a part of the growing social tragedy, family break-ups have become an alarming problem in Nepali society. In spite of legal prohibition, child marriage and polygamy still widely exist as part of social tradition in our society. Due to increasing rate of divorced and unfriendly relations between parents, many children have to undergo socio-psychological problems in their lives. As a result, they run away from home and land on the streets. Such children, for example street children, children in squatter areas/slums and children in jails, have become part of the urban tragedy, where children are not only abandoned and neglected but also abused.

Lack of Political Commitment and Political Will

The slavery system was abolished by law in Nepal nearly 70 years ago. However, in practice, its violation continues even today. The ineffectiveness of laws or the lack of political commitment towards implementing these laws relating to the rights of the children is a reality in the world. So many national and international laws and regulation have been adopted and enforced, but they have not yet been able to lesson the growing burden of children at risk. Despite many commitments, the status of children of the third world countries are continuously falling down and their fundamental right to survival, security and childhood have been threatened with every passing day.

As elsewhere, the duplication of programmes, resources constraints or misuse of resources, lack of vision in the programmes, ineffective programme implementation and weak or lack of participation of target groups in the programmes are major constraints in the areas of children are risk. Moreover, the lack of proper co-ordination and networking among individuals and organizations

Working for the benefit of such communities, and '*red-tapism*' and favoritisms among the government bureaucracy and funding agencies are other challenging problems in the right of the child movement in Nepal.

Another very serious issue is the non-people oriented development programmes or donors-driven projects. Many of our national plannings are not based on a people-centered and sustainable approach. Most of the time our politicians and planners are busy with a dream-selling scheme. They make many commitments but fulfill very little in practice.

Conventional Approach of Child Development

Many children, who make up more than half of the world's population, are brought up in a hazardous and unfriendly atmosphere. With each passing movement, their development is being threatened and their rights violated. However, our approach towards children has not yet changed and we are still following the conventional ideas. Working for children, especially those living in the most difficult circumstances, are not merely charitable work, but should be about conscientisation, socialization and empowerment. Talking about working for the children living at risk, people might point out hindrances such as the constraint of

resources and personal, and blames the same factors for inaction or the failure of action. This is partly true, but not the whole truth. The real culprit is the lack of proper vision, priority and planning for children in need. So far, our attitude towards working for children has been limited and mediocre. It has failed to include the broader aspects of people's empowerment and sustainability that are key factors for the overall development of people in need.

There is an interrelation between child labour exploitation, adult unemployment and wage discrimination. Population growth, growing number of marginalized families, and migration trends have contributed a lot to the increase of the child labour problem in urban areas. With this extensive supply of child labour, many serious problems have been at risk and strengthen the collective bargaining power, the trade union movement should give due attention. In this connection, the trade unions should include the issue of child labour in their political agenda and develop necessary strategies accordingly (Pradhan, 1995).

2.5 Nepal Legislation Towards Child Labour

In the interim constitution of the kingdom of Nepal (1950), provisions were added for the first time prohibiting: Forced labour with the exception of compulsory services required by the state for public benefits and, The employment of a child below the age of 14 in industries mines and hazardous work, Similarly, the labour Act 1992 defines a "child" as a person who has not attained the age of 14, while a "minor" is a person between the ages of 14 and 18.

Labour Rule 31(1) prescribes that no minor between the age of 14 and 16 shall be employed in any establishment for more than 6 hours a day, and 36 hours a week. It is also said that minors below 16 are not allowed to engage in tasks that might have adverse effects on their health. The children Act (1992) defines a "child" as a person below the age of 16 years.

Under this, section 17 states that no child who has not attained the age of 14 shall be employed in any work as a labourers. Moreover, a child who is over 14 shall not be put to work as a labourers from 6 pm. to 6 am. Any child between the ages of 14 and 16 shall not be made to work as a labourers against his will. Also every child labourers shall be provided equal remuneration of any kind, irrespective of child's sex, religion, race or color, caste and community. The working hours are limited to 6 hours a day, 36 hours a week, further, after continuous work for to the child, not to be mention one day-off per week.

Section 18 states that no child shall be engaged in work that is likely to be harmful to his/her health, or hazardous to his life.

Other Legislation

Begging Prohibition Act (1962): A guardian or any other person is prohibited from engaging a child below the age of 16 in begging. Any one violating this provision is liable to a fine up to 75 rupees or a three-month imprisonment or both (ILO/IPEC/NIMC, nd). Of the 2.6 million working children in Nepal, 0.9 million work in non-economic sector such as house keeping of the remaining 1.7 million economically active children. Among the various kinds of child labour, domestic service in urban households, though it appears safer and better than other kinds of works have found one of the exploitative because of its ‘hidden’ nature. More over the child labour in Urban households is hard to quantify as it does not lend itself well to research or survey.

2.6 Major Areas of Child Labour

In spite of legal prohibition, child labour exist every where in our country. No areas of the labour market is completely free of child labour exploitation.

At present, there are many sector identified as absorbing the major portion of child labor (CWIN-1992), within these economic sectors, the types of occupations children are engaged are as below.

- 1) Agriculture:- Collecting fodder, collecting fire wood, tending livestock, cutting grass, weeding Harvesting related work, picking tea in tea estates, planting, Harvesting, fishing.
- 2) Manufacturing/Industries:- Carpet weaving working in brick kiln factory, working in Garment and textiles, working in leather factory, working in Match factory, working in confectionery candle and soap making, working in plastic factory working in tobacco factory.
- 3) Trade:- Raggicking, streat vending, Newspaper delivery, working in petrol pumps.
- 4) Services:- Domestic services, Hotels and restaurants Tempos/SAFA Tempos bus/bus helpers, carrying a burden as a porter, shoe shining, sex work, helping in shops.

The following areas can be taken as main areas of child labour employment in Nepal (CWIN/UNICEF, 1998).

- 1) Factory/Industry:- Carpet, Garment, Handicrafts, printing, press, welding, confectionary, bread, loaf, match, pottery, brick kilns).
- 2) Mines:- Stone quarry, magnetite.
- 3) Planting:- Sugarcane, tea, tobacco, rice, maize, millet.
- 4) Domestic Service:- water, collecting fuels and fodder, taking care of child, kitchen work, cleaning utensils, house keeping.
- 5) Shop:- (Sweets, Tea shops, Restaurants and bar)
- 6) Transportation works:- (helper, helper, Ticket collector)
- 7) Porter:- (Street porter; loader, porter of businessmen, Porters of treks/Tourists)
- 8) Street:- (Street vendors, Rag/Garbage pickers, Beggars street, signers, shoe shiners/makers, Newspaper sellers, Rickshaw driving)
- 9) Construction work:- (Building roads, Houses, Bridge, Sewerage)
- 10) Sex work:- (Child prostitutes/contractor, massage parlors, Child trafficking)
- 11) Bounded labour:- (Kamaya tradition, Debt bounded labours)
- 12) Refugee Children:- (Child of Tibetan Refugee in carpet factories, Bhutanese in eastern Nepal)
- 13) Migrant child labour (migrate child labour from India, Migrant Nepali child labour in India, Rural migrant Children).
- 14) Circus/Music:- (Children in Circus, children in puppet show/magic, children in commercial musical programme)
- 15) Commercial advertisement (Children in T.V./Radio advertisement, Children in print media)

2.7 Empirical Review

The study conducted by KC et al., (1998) shows that in most developing countries root of child labour has been attributed to over whelming poverty, ignorance and illiteracy. It is obvious that the lack of access to educational facilities and schooling is often connected with the incidence of child labour. In Nepal, a substantial number of child populations are out of school or in the labour market mainly because of the following reasons: Poverty, parents' inability to afford the educational cost of children, Unequal distribution of school or

educational institutions, Contents of educational and parents faith if in it, and Lack of provision of compulsory education and its prerequisites.

Suwal et al, (1997) revealed that, for Nepal, about 68 percent children aged 5-14 are literate, 75 percent males and 60 percent are females about 81 percent of total children are reported to have completed 0-5 grade of education and only 17.2 percent completed 6-9 grade of education. A very small proportion (0.5%) of children is reported to have completed 10 and above grade of education.

CWIN's publication (2002) entitled "*Hotel Kanchha in Kathmandu*" was published in Voice of Child Workers. Its main objectives were to find out the actual scenario of hotel and were based on field observations and direct interviews with child workers usually called Kanchha in the hotels, restaurants and teashops of Kathmandu. According to this study, the average age of the child who comes mainly from the countryside range between 7 and 14 years. In Kathmandu, the adult child ratio in the hotels, restaurants and teashops is 1:4. Each restaurant in an average employs 5.21 child workers.

The Kanchhas, according to this study have to face a great deal of difficulties. Which are as follows: uncertain working hours, polluted working environment, no work leads to lower payment, no job security, maltreatment by the master, no medical facilities and no leave. The study recommends that the problems of the child workers could be reduced; if the hiring of the younger children is stopped, if the tendency to leave the countryside is discouraged, if education is provided, and if a publicity campaign is launched to raise public awareness about the exploitation of the child workers.

Nepal (2003) conducted by study on "*Child Labour and Carpet Industry*" published in Rising Nepal, states that the carpet industry is the second largest employment generator in Nepal. Out of the total workforce in the carpet industry, 50 percent of them are children. The child labourers in the carpet industry are of two types. The waver's children whose, parents are already employed in the carpet industry' and 'the children who have migrated from the village due to poverty'. There is a performance for children in the carpet industry because; their 'small hands' are most suitable for making 'strong carpets'. 'Actual poverty' and 'inadequate resources' force children to work and it is difficult to relieve children from labour. Not only this, he had argued that it is unjustified to prevent the children from working so long as alternative arrangements are not made for them.

Sharma (2005) conducted study on “*Child Labour Situation in SAFA Tempo*” thesis submitted to Central Department of Economics, concludes that age of SAFA Tempo helper was found in between 11 years to 14 years. From the study it was also found that majority percentages of the SAFA Tempos helpers were found from Brahmin family rest were from lower caste family out of 100 helpers taken as sample. It was found that majority of the children don't go home as they are badly treated by the step parents and they also have to work hard at home though majority 56 percent of the children were found having their both father and mother. The middleman, relatives, master and parents were the major source of recruitment. 41.3 percent helpers had come in Kathmandu valley in search of better life and 14.7 came due to heavy workload at home and rest came due to poverty, maltreatment at home. Most of the SAFA Tempos helpers' parents' occupation is agriculture. 56 percent of the SAFA Tempos helpers have found food sufficiency at home and 44 percent of them do not have food sufficiency at home so just to support their family they need to work.

The SAFA Tempos boys were found to work 11 to 15 hours in a day and daily earning is only in between Rs. 30 to Rs. 40. 42.7 percent of the SAFA Tempos helpers were found exploiting by driver/master, fellow conductor, local boys, police even from passenger too. Out of 100 children 65.3 percent were found satisfy with their job because they are getting food, shelter clothes traveling facility and facility of driving. And rest 34.7 percent were found dissatisfy with the job due to not getting free time, low wages and heavy work. About health problem, 30.7 percent helpers were found suffering from different health problem such as chest problem, headache and stomachache problem.

From above literature it is found that the problem of child labour in Nepal is due to the acute poverty of the people particularly in the rural area. Exploitative social relations in the villages further have aggregated the problem. The harsh living condition and frequent natural disasters leads to seasonal or permanents migration of families and in some cases, that of children who, on their own, move from rural to the urban area. In addition, the studies also reveal that some children even from the better families run away from the houses and enter into urban centers because of several attractions in towns. Child labour exists in this sector in great scale owing to a number of reasons ranging from social reorganization, social attitude of taking the children as the source of income, death of parents to maltreatments and abuse of children by the parents and step mothers. Scarcity and lack of facilities and opportunities in rural areas and unemployment are other reasons that compel the children to enter towns along

with their parents and engage in labour intensive works either for their own survival or to support their family member.

CHAPTER THREE

RESEARCH METHODS

3.1 Site Selection & Its Rationale

This study is based on child labour employed in Magic and Bikram tempo of Hetauda, Makawanpur District. It is located in the central developmental region of the country. Hetauda district is multi-religious, multi-lingual, multi-ethnic and multi-caste city where different people are involved in different sectors for their livelihood. The Magic and Bikram tempo helpers have been interviewed from different parts of Hetauda district. Majority are from Ratomate in south, Phurkechaur in east, Manahari in west and Bhimphedi in north. It is observed that more children are involved as helper in these routes than the others. Therefore, this site has been chosen as study area. This site has been selected purposively. It was more reliable data available for study as well accessible in time, money and reachable. Very few studies have been done in Hetauda city on socio-economic status of child labour using sociological perspective. As, there is limited time and resources for study, this area is selected.

3.2 Research Design

This research follows a descriptive as well as explorative research design. This research study is focused on accumulating the facts of socio-economic status of child labour. This study is based on both exploratory cum descriptive research design. Due to the lack of available researches about Magic and Bikram tempo helpers of small vehicle exploratory research design has been made to investigate the minimum acquaintance about these helpers. It is exploratory because attempts are made to investigate the minimum acquaintance about Magic and Bikram tempo child labours as well as to explore the hidden facts and realities. On the other hand, descriptive research design has been made to describe the socio-economic condition of Magic and Bikram tempo child labours and major problems associated with them, which enables to present a clean picture of the phenomenon under investigation. By this descriptive research design the causes pertaining to the recent situation or problems has been brought out.

3.3 Unit of the Study

The unit of the study in this research is the child labour employees of Magic and Bikram tempo helper. Information related to child workers has been collected from all the Magic and Bikram tempo workers of the selected area like Ratomate, Phurkechaur, Manahari and Chunia and Bhimphedi.

3.4 Universe and Sampling

The Magic and Bikram tempo helpers have no specified time of work. They do not know when they will back home. They have to go here and there in the Magic and Bikram tempo. So it is very difficult to make definite time and place to meet them. Therefore, accidental sampling procedure has been chosen because of their mobile nature and uncertainty.

The study covers the Magic and Bikram tempo helper who are working in Hetauda district. The site Ratomate, Phurkechaur, Manahari and Chunia & Bhimphedi have been selected because by the pre-field study it is seen that more children are involving as helper in these route than the others. It is found that about 80 Magic and Bikram tempo are recorded in running till last March 2011 on the record of transportation office, 75 children working as a helper in Magic and Bikram tempo under the age of 18. Therefore 75 child labours has been interviewed.

3.5 Nature and Source of Data

There are two types of data in nature; qualitative and quantitative. Both types of data are used in the study. Interview, observation, case study, health examine those factor which can't be quantified. Quantitative data examine the variables.

Primary and secondary data have been used in this study. Primary data is collected through the interview with respondents and key informat , case study and observation. Books, Journals, research- reports, magazines, newspapers etc has become the sources of secondary data.

3.6 Tools & Techniques of Data Collection

The following tools and techniques have been used to collect the data:

3.6.1 Structured Interview

For the collection of data and information for the children working in the Magic and Bikram tempo, interview method has been applied to know the child's view and their interest. The interview method helped to carry out to collect primary data and information. Targeted child workers have been inquired about the socio-economic condition and demographic background of the working children, condition of work, working environment including health, hygiene, children's right, etc.

3.6.2 Informal Interview

By the structured interview it is not possible to collect all the information about the respondents. Therefore, establishing a co-operative and mutual friendly relation with the informants, data of internal feeling and emotions have been acquired by an informal interview.

3.6.3 Observation

Observation method has been used to collect the observable information such as child labor's participation in day-to-day activities, their interest in Magic and Bikram Tempo as helper. The living condition and nutrition status have been observed to find out the health condition. The data collection through observations have been used to support the structured data in relevant place in the text.

This method is used to collect information, which can't be collect from the respondents. It is an important method to collect qualitative data. This is the method in which data are collected by the researcher by observing.

3.6.4 Case Study

This method is very useful to reach in a depth of problem. By the case study method, we know their background, what is the cause, which made them to adopt such occupation far from native place. In this regard, a few case studies have been conducted to get more

information about Magic and Bikram tempo helper as well as reliable information on their past and present situation of them, which helps to know the reason that pushed them to Hetauda city for searching the job. Two cases are selected for the study which is mentioned in appendix-1.

3.7 Data Processing, Analysis and Presentation

For the analysis of data simple statistical tools, such as numbers, percentage and tabulation will be used. The quantitative data, which are obtained from structured questionnaire, are first process through editing and coding. After this, the processed data are presented in tabular form and interpreted and analyzed.

3.8 Ethical Consideration

Throughout the study, every precaution was taken to safe guard the right and welfare of all participants in the study. Prior to data collection, each subject was explained about the purpose of study. A verbal permission was taken from each respondents before collecting data and information from the Magic and Bikram Tempo child worker. To include the workers in the study a verbal consent was taken. Privacy and confidentiality of all respondents was maintained.

3.9 Limitations of the Study

The major limitations of the present study are as follows.

1. The study has not cover extent area due to limited time and resources.
2. This study is conducted in Hetauda city. So, it may not be generalized for the other parts of the country.
3. The study has been done in the partial fulfillment of the requirement for the master's degree in Sociology/ Anthropology.
4. Random sampling was not possible. So, an accidental sample method is applied.
5. Only 75 child labors were selected for the respondents.

CHAPTER FOUR

SOCIO-ECONOMIC AND DEMOGRAPHIC FEATURES OF RESPONDENTS

4.1 Socio-Demographic Status

The analysis presented below help to understand the background of Magic and Bikram tempo helper and effect of their work on socio-economic condition of their lives. Before finding out the life styles of Magic and Bikram tempo helpers, it is necessary to know their cultural, demographic, ethnic and their educational status.

4.1.1 Place of Origin

In this study an attempt has been made to know the place of origin on the basis of their birthplace. In this regards, it is found that 12 (16%) were born in the city and 63 (84%) percent respondents helpers were born out of the city. The distribution of respondents according to their birthplace is presented in the Table 4.1

Table 4.1- Distribution of Respondents According to Their Place of Birth

Place of Birth	Number	Percent
Village	63	84.0
City	12	16.0
Total	75	100.0

Source: Field Survey 2011.

The above data shows that a larger number of the Magic and Bikram temp helpers originated from village i.e. 63 (84%) and 12 (16%) are from the city. Magic and Bikram tempo helpers originated main districts are Bara, Parsa, Rautahat, Makanpur, Dhading, Chitwan etc. Due to attraction of good food, clothing, relaxful urban life and bright future, most of the child labours of the villages come to the city but due to parents awareness in the city, the children are not involved in this occupation.

4.1.2 Age Composition

From the child development perspective, childhood is a very important period for child. This study covers children under 18 years of age. In this regard, an attempt has been made to know the age structure of the Magic and Bikram tempo helpers under study (Table 4.2).

Table 4.2- Distribution of Respondents According to Their Age Composition

Age Group	Number	Percentage
10-12 years	4	5.3
12-14 Years	10	13.3
14-16 Years	29	38.7
16-17 Years	32	42.7
Total	75	100.0

Source: Field Survey 2011.

Table 4.2 shows that 42.7 percent children working as helper in Magic and Bikram tempo are of 16-17 years. The percentage of 14-16 years Magic and Bikram tempo helpers is found to be 38.7 percent and the percentage of 12-14 years, 12 years and less than 12 years is 13.3 percent and 5.3 percent respectively. From this study, we can find that those children who are physically mature can easily get involved in this occupation but those who are physically weaker and having minimum age, their involvement is less.

4.1.3 Caste/Ethnic Composition

Nepali society is a mixture of different castes. This topic analyses the number of child labourers involved in this profession on the basis of caste/ethnicity.

Respondents belong to various caste/ethnic groups are as shown in Table 4.3.

Table 4.3- Distribution of Respondents by Caste/Ethnicity

Caste/Ethnic Group	Number	Percentage
Brahmins and Kshetri	33	44.0
Tamang, Magar, Gurung, Lama, Rai, Sherpa and Limbu	32	42.7
Newar	8	10.7
Kami and Damai	2	2.6
Total	75	100

Source: Field Survey 2011.

Among the 75 children interviewed of Magic and Bikram tempo helper in Hetauda, there are 33 (44%) Brahmins and Kshetri child; 32(42.7%) Tamang, Magar, Gurung, Lama, Rai, Limbu and Sherpa child; 8 (10.7%) Newar child and 2 (2.6%) are Kami, and Damai children. Above table also shows that majority of the Magic and Bikram tempo helpers are from upper caste community like Brahmin and Kshetri. From the table, it is clear that Nepali society is the mixture of different races. Most of the children are of high caste in this occupation because they are clever. Then other caste children are found less in this field.

4.1.4 Parental Status

Family is the most effective and important institution in the process of child socialization that is why, it is necessary to know about their family background and parental status.

Table 4.4- Distribution of Respondents by Parental Status

Parents	Number	Percentage
Only Father alive	18	24.0
Only Mother alive	9	12.0
Both Father/Mother alive	42	56.0
No Father/Mother alive	6	8.0
Total	75	100.0

Source: Field Survey 2011.

It is found that most of the child workers have their parents and they are still alive. Out of 75 children interviewed, 18 (24%) have their father only alive, 9 (12%) have their mother only alive, 42 (56%) have both father and mother alive and 6 (8%) have no father and mother alive. They are orphan. In the composition of child labour, the maximum role was found of parents. Even the children having parents have also been child labours due to lack of good care and behavior. Child labour is found due to various reasons for examples : Having no mother or eloping, death of father, bringing step-mother, only living with mother etc.

4.1.5 Family Contact

Respondents having family contact are as shown in Table 4.5.

Table 4.5- Distribution of Respondents by Family Contact

Go to home	Number	Percentage
Daily	4	5.3
Weekly	2	2.7
Half monthly	2	2.7
Monthly	5	6.7
Half yearly	7	9.3
Yearly	10	13.3
Some times	18	24.0
Do not go home	27	36.0
Total	75	100.0

Source: Field Survey 2011.

In the survey, it is found that out of 75 Magic and Bikram tempo helpers, 27 (36%) helpers do not go home to meet their family but majority of the micro buses helpers i.e. 48 (64%) go home to meet their family (Table 4.5).

Above table also shows that, only 4 (5.3%) Magic and Bikram tempo helpers go home daily who are staying with their family in Hetauda or near Hetauda, 2 (2.7%) respondents go home weekly, and half monthly, 5 (6.7) respondents go home monthly, 7 (9.3%) micro buses helpers go home half yearly, 10 (13.3%) respondents go home yearly and 18 (24%) Magic and Bikram tempo helpers go home sometimes only. The child labours working in Magic and Bikram Tempo work hard down to dusk. Therefore, they seldom go to their homes. Due to aspiration of being a good driver in the future and bad economic condition , they rarely go homes.

4.1.6 Means of Arrival in Hetauda

Nobody wants to leave their hometown and wants to go far from their parents/family. But due to different reasons like poverty, natural calamities, lack of love in their family and other many more reasons the children migrated to Hetauda and started working in different sectors. Means of arrival in Hetauda to work as Magic and Bikram tempo helpers are also different, some of them come with parents, relative, friends, employer where as some of them ran away from their house them self (Table 4.6).

Table 4.6- Distribution of Respondents by Means of Arrival in Hetauda

Means of arrival	Number	Percentage
With parents	9	12.0
With relatives	27	36.0
With friends	5	6.6
With master	2	2.7
Runaway from home	30	40
From Kath valley	2	2.7
Total	75	100.0

Source: Field Survey 2011.

There is no formal channel of recruiting workers in Magic and Bikram tempo, although children are migrated from their native place to the Hetauda. Above table shows that majority of the Magic and Bikram tempo helpers, 30 (40%) run away from the home and arrived in Hetauda alone, whereas 27 (36%) arrived with their relatives, 9 (12%) arrived with their parents, 5 (6.6%) arrived with their friends, 2 (2.7%) arrived with employer and 2 (2.7%) are of Hetauda.

4.1.7 Causes of Leaving Native Land

The child labourers are grown up in a financial environment before they come to work. Later they feel the environment of family bad and they go to work in cities.

Various causes of leaving native place by the children have been identified.

Table 4.7- Distribution of Respondents by Causes of Leaving Native Land

Cause of Leaving Native Land	Number	Percentage
For better life	31	41.3
Heavy Work at Home	11	14.7
Poverty	11	14.7
Guardian/parents maltreatment	7	9.3
Fail in Examination	6	8.0
No chance of study	7	9.3
From Hetauda	2	2.7
Total	75	100.0

Source: Field Survey 2011.

Among them their hope for better life (43.3%), heavy work at home and poverty being 14.7% each are the major reasons cited by the children. The other reasons are: maltreatment at home and no chance of study (9.3%) each and fail in examination (8.0%). Due to lack of awareness in parents, poverty and lack of education, the child labourers are increasing in number.

4.1.8 Literacy Status

Education is an important instrument to develop personality and society. Without education nobody can achieve success in life. Literacy status of respondents is given below (Table 4.8).

Table 4.8- Distribution of Respondents by Literacy Status

Read and Write	Number	Percentage
Can read and write	32	42.7
Can not read and write	43	57.3
Total	75	100

Source: Field Survey 2011.

Among the 75 Magic and Bikram tempo helpers, 32 (42.7%) children are found literate (can read and write) and 43 (57.3%) are found illiterate (can not read and write). This shows that majority of the Magic and Bikram tempo helpers are illiterate. Many child labourers said that they did not study because of poverty. Some said that they studied some classes and they came to join it.

4.1.9 Educational Attainment

Table 4.9- Distribution of Respondents by Educational Attainment

Completed Grade	Number	Percentage
1 to 3 grade	12	37.5
4 to 7 grade	18	56.2
Above 7 grade	2	6.3
Total	32	100.0

Source: Field Survey 2011.

Previous table 4.8 shows that out of 75 Magic and Bikram tempo helpers, 32 (42.7%) Magic and Bikram tempo helpers are able to read and write. Above table 4.9 reveals that, out of 32 Magic and Bikram tempo helpers who are able to read and write, 12 (37.5%) respondents have completed up to grade 3, 18 (56.2%) Magic and Bikram Tempo helpers have completed up to grade 7 and very less i.e. 2 (6.30%) respondents have completed grade 7 and above. While studying the education of child labourers most of them have studied less. They complained that they could not study due to being a school very far, load of domestic work and poverty.

Table 4.10- Distribution of Respondents by Reason of dropping out from School

Causes	Number	Percentage
Family poverty	14	43.8
Workload at home	8	25.0
Fail in exam	5	15.6
Lack of interest	5	15.6
Total	32	100.0

Source: Field Survey 2011.

Out of 32 Magic and Bikram tempo helpers who are able to read and write were asked the reason of dropping out, which is given below. Table 4.10 shows that 14 (43.8%) respondents left the school due to poverty, 8 (25.0%) left school due to very heavy work at home, 5 (15.6%) due to fail in exam, and 5 (15.6%) respondents left the school due to lack of interest in studies. The child labourers got in the study area, some labourers had got a chance to study but later they left to study due to financial problem.

4.1.10 Interest of Further Education

Table 4.11 shows distribution of their interest for re-schooling. Of the 75 children interviewed, it is found that majority 39 (52%) of the respondents are not interested to go to school again and the rest 36(48%) are interested to go to school.

Table 4.11- Distribution of Respondents by Interest for Re-schooling

Interested for further education	Number	Percentage
Yes	36	48
No	39	52
Total	75	100

Source: Field Survey 2011.

When the question about the reason of unwillingness for further education is asked to those respondents, the response is as follows (Table 4.12).

Table 4.12- Distribution of Respondents by Cause of Unwillingness for Further Study

Caused of not Interesting	Number	Percentage
Lack of interest (Dislike)	13	33.3
Family poverty	7	17.9
Age over	9	23.1
Not find job in future	6	15.4
No any specific reasons	4	10.3
Total	39	100

Source: Field Survey 2011.

Among the 39 children who are not interested for re-schooling, the highest 13 (33.3%) said that they have no interest to study, 7 (17.9%) said that due to family poverty, they have to support their family so they are not interested for further education. 9 (23.1%) micro buses helpers mentioned that due to over age they are do not like to join the school again, 6 (15.4%) respondents mentioned that no fixed job after school education and 4 (10.3%) respondents didn't give any specific reasons.

4.2 Economic Status

Family is the first school for the child, which determines the nature of the child from where children learn social norms and values. Same way the economic condition of parents is also responsible for the career development of the children. Most of the child workers are from poverty stricken villages where poor parents have few opportunities for employment.

4.2.1 Parental Occupation

Table 4.13- Distribution of Respondents by Parental Occupation

Occupations	Number	Percentage
Agriculture	43	57.3
Business/Shopkeeper	9	12.0
Domestic Servant/Worker	11	14.7
Security guard carpenter, rag picker Hotel service/potter/driver	12	16.0
Total	75	100

Source: Field Survey 2011.

According to Table 4.13, it is seen that most of the children's parents are dependent on agriculture. It is found that highest 43 (57.3%) of the parents are farmer, 9 (12%) parents have their own business, 11 (14.7%) parents are depended on domestic service/worker and rest 12 (16%) are working in different filed like security guard, carpenter, rag picker, hotel service, potter, driver etc. The parent of the most of the helpers were involved in agriculture. They complained that they had to depend on sky rain for their farming. So, there was less growth of graind, some of them had small shop they had no sufficient income.

4.2.2 Family House and Land

House and land are the main factors to measure the economic status, so the question was asked either they have family house and land or not. Among the surveyed children 62, (82.7%) said that their families have own house and some land. 13 (17.3%) are found homeless and landless families.

Table 4.14- Distribution of Respondents by Family House and Land

Own housed land	Number	Percentage
Yes	62	82.7
No	13	17.3
Total	75	100.00

Source: Field Survey 2011.

Most of them said that they had their own homes but due to poverty , they got involved in child labour. Some of them said they were living in other's home.

4.2.3 Food Sufficiency at Home

Nepal is agricultural country. Most of the people are engaged in farming. Food sufficiency at home is directly related to the child labour. To fulfill the hand to mouth problem children must have to work. Among the 75 Magic and Bikram tempo helpers interviewed, it is found that most 42 (56%) have food sufficiency at home and 33 (44%) do not have food sufficiency.

Table 4.15- Distribution of Respondents by Food Sufficiency at Home

Food sufficiency	Number	Percentage
Yes	42	56
No	33	44
Total	75	100

Source: Field Survey 2011.

Even if they got sufficient food from farming, they had to work hard very much. Some of them said they had no sufficient food.

4.2.4 Other Sources of Income

The Magic and Bikram tempo helpers who said that their family has no food sufficiency, were asked a further question about other sources of income and various secondary sources of income have been identified (Table 4.16).

Table 4.16- Distribution of Respondents by Other Sources of Income at Home

Sources	Number	Percentage
Agricultural labour/worker	16	48.5
Small business/shopkeeper	3	9.1
Support by him	6	18.2
Others: (Porter, Driver, Hotel Service, Carpenter, etc by their parents	8	24.2
Total	33	100

Source: Field Survey 2011.

Among the respondents, 16 (48.5%) said that their family do agricultural labour to sustain family, 3 (9.1%) have small business/small shop, 6 (18.2%) said that they have to support their family and 8 (24.2%) said that their parents work in different sectors like pottering, driving, carpentering etc. Some said the other income of family could not maintain their family.

4.2.5 Previous Job

Some of the respondents are new and some of them had worked in different sectors before coming to this job. Table 4.17 indicates that 48 (64%) of the respondents were involved in different job previously and 27 (36%) respondents started their employment career working as a Khalashi in Magic and Bikram tempo. Data also shows that most of the Magic and Bikram tempo helpers did not come in this occupation directly. They adopted in this occupation because previous jobs needed more physical power, skill and knowledge.

Table 4.17- Distribution of Respondents by Previous Work

Worked previous job	Number	Percentage
Yes	48	64
No	27	36
Total	75	100

Source: Field Survey 2011.

4.2.6 Types of Previous Job

Among the respondents who were in different jobs before joining in this field were asked about the previous job. The result presented in Table 4.18. The table shows that, 6 (12.4%) were involved in domestic service, 13 (27.1%) were involved in carpet/garment industries, 16 (33.3%) were in hotel, 5 (10.5%) were in brick kiln and 8 (16.7%) were in other sector like begging, scavenging, mechanical worker, tempo helper etc.

Table 4.18- Distribution of Respondents by Types of Previous Job

Previous Job	Number	Percentage
Domestic service	6	12.4
Carpet/garment	13	27.1
Hotel	16	33.3
Brick kiln	5	10.5
Other (Begging, scavenging, mechanic tempo helpers)	8	16.7
Total	48	100.0

Source: Field Survey 2011.

From their previous jobs, they could not get satisfaction in living and eating. So, they started as a new job (a helper).

4.2.7 Reasons for Leaving Previous Job

Respondents who were engaged in different other jobs previously were asked about the reasons for leaving previous job. Various reasons for leaving previous job have been reported (Table 4.19). Among the 48 micro buses helpers who were engaged in different jobs, 15 (31.3%) of the respondents left the previous job due to very low wages, 11 (22.9%) left the previous job because of hard work, 13 (27.1%) of the respondents left their previous job because of not getting salary, 3 (6.2%) said that they were kicked out from their job and 6 (12.5%) left the job in search of other good job.

Table 4.19- Distribution of Respondents by Reasons for Leaving Previous Job

Causes	Number	Percentage
Low wages	15	31.3
Hard Work	11	22.9
Not getting salary	13	27.1
Kicked out by master	3	6.2
In search of other good job	6	12.5
Total	48	100

Source: Field Survey 2011.

It is found that due to various problems, the child labourers leave the previous work and come to work in Magic, Bikram Tempo etc. as a helper.

4.2.8 Job Tenure

It is newly created job. Some of the respondents were working from the very beginning of the introduction of the Magic and Bikram tempo in Hetauda and some of them are newly involved. The respondents who are working in this field were asked since how long they are working in this field. Table 4.20 shows that, 13 (17.3%) of the respondents have worked 1 to 6 months, some 30 (40%) have worked more than 6 months to 12 months, 27 (36%) have worked for one to two years, and 5(6.7%) respondents have worked more than two years.

Table 4.20- Distribution of Respondents by Job Tenure

Period	Number	Percentage
1 to 6 months	13	17.3
6 to 12 months	30	40.0
1 to 2 years	27	36.0
More than 2 years	5	6.7
Total	75	100

Source: Field Survey 2011.

Very few persons were found to work for a long time in this field and many child labour were found to have left the job in a short period of time due to hard work.

4.2.9 Working Hour

According to the Article of “Children Act – 2048” children should not be employed for more than 6 hours per day and 36 hour per week. Table 4.21 shows that, more than three fourth i.e. 57 (76%) of the respondents usually work for more than 12 hours daily, 15 (20%) of them have to work 6 to 12 hours daily and 3 (4%) of them work 1 to 6 hours daily.

The respondents are found to be working 15 hours in a day on average, with 45 minute to 1 hour break for lunch. Some of them said they get Saturday off. They also get break during emergencies such as damage of Magic and Bikram tempo and strikes.

Table 4.21- Distribution of Respondents by Working Hour

Working Hour (Daily)	Number	Percentage
1 to 6 hour	3	4
6 to 12 hour	15	20
More than 12 hour	57	76
Total	75	100

Source: Field Survey 2011.

A large number of child labourers work more that 12 hrs. in a day. They are exploited physically, mentally etc.

4.2.10 Income

Children come to work as child labourers to earn leaving for their Families. They are physically, mentally weak and they have no knowledge of specific works. Therefore, their income is low and unsatisfactory. Rupees 100 is the minimum wage of minor workers set by the government at present and for 6 hours of work. It is about Rs. 3000 per month. But very less respondents are found earning more than 100 rupees per day. Table 4.22 shows the daily earning of the respondents. From table 4.22, it is found that 24 (32%) of the respondents earn in between Rs. 50 to Rs. 100 daily, 38 (50.7%) of them earn in between Rs. 100 to Rs. 150 daily, 11 (14.7%) of them earn in between Rs. 150 to 200 daily and 2 (2.66%) earn in between Rs. 200 and above daily. From the table, it can be concluded that very less respondents are getting wages according to the government rule and regulation.

Table 4.22- Distribution of Respondents by Income

Daily Income	Number	Percentage
Rs. 50 to 100	24	32.0
Rs. 100 to 150	38	50.7
Rs. 150 to 200	11	14.7
Rs. 200 and above	2	2.6
Total	75	100

Source: Field Survey 2011.

4.2.11 Saving of Respondents

Most of the children view that their income is very low and not sufficient for them. when they were asked about their saving? The findings are given in Table 4.23. According to Table 4.23, 41 (54.7%) of the respondents do not save money due to different reasons and 34 (45.3%) of them save money.

Table 4.23- Distribution of Respondents by Saving

Do you save money?	Number	Percentage
Yes	34	45.3
No	41	54.7
Total	75	100

Source: Field Survey 2011.

Some of them save money and send money to their homes. Some save money for the future but some of them don't.

4.2.12 Saving Amount

The child labourers try to save money but the income is low so, they are not able to do so. Table 4.24 shows that saving amount per month of the respondents. It is found that, 9 (26.5%) respondents save less than Rs. 1000 per month, 14 (41.2%) of them save in between Rs. 1000 to Rs. 1200, 6 (17.6%) save in between Rs. 1200 to Rs. 1500 and 5 (14.7%) of them save more than Rs. 1500.

Table 4.24- Distribution of Respondents by Saving Amount (Monthly)

Saving in Rs. (Per Month)	Number	Percentage
Less than Rs. 1000	9	26.5
Rs. 1000 Rs. 1200	14	41.2
Rs. 120 Rs. 1500	6	17.6
More then 1500	5	14.7
Total	34	100

Source: Field Survey 2011.

Children are engaged in this field to earn but sufficient payment has not been given.

4.2.13 Reasons for Not Saving Money

They (Child labourers) spend money on entertainment, clothes etc. and since their income is very low, they can't save money for the future. Those respondents who do not save money are asked the reasons of not saving money. Table 4.25 shows the distribution of the respondents according to reasons of not saving money. It is found that 12 (29.3%) of the respondents are not getting salary on time, 19 (46.3%) of them are getting very low salary so they don't save money and 10 (24.4%) of them spend their salary for entertainment mostly on watching film and having cold/soft drinks.

Table 4.25- Distribution of Respondents by Reasons for not Saving Money

Reasons of not Saving Money	Numbers	Percentage
Not getting salary on time	12	29.3
Less money	19	46.3
Spend all money for entertainment cloths etc.	10	24.4
Total	41	100

Source: Field Survey 2011.

4.2.14 Financial Support to the Family

It is found that most of the respondents are from the poor family, so they need to support their family to solve hand to mouth problems. Table 4.26 shows whether they are financially supporting their family. From the Table 4.26, it is found that 26 (34.7%) of the respondents support to their family and 49 (65.3%) of them do not support their family. Some child labour supported the family but some spend their money in films, clothes etc.

Table 4.26- Distribution of Respondents by Financial Support to the Family

Support to Family	Numbers	Percentage
Yes	26	34.7
No	49	65.3
Total	75	100

Source: Field Survey 2011.

4.2.15 Amount of Support (Monthly)

It is observed that very less number of respondents are able to save money and out of the saved amount, some amount they need to send for the family support. The Table 4.27 shows that, 2 (7.7%) respondents support their family less than Rs. 1000, 11 (42.3%) of them support their family in the range of Rs. 1000 to Rs. 1200, 8 (30.8%) of them support their family in between Rs. 1200 to Rs. 1500 and 5 (19.2%) of them support their family more than Rs. 1500.

Table 4.27- Distribution of Respondents by Support Amount (Monthly) to Family

Amount in Rs. (monthly)	Numbers	Percentage
Less than 1000	2	7.7
Rs. 1000 to Rs. 1200	11	42.3
Rs. 1200 to Rs. 1500	8	30.8
More than Rs.1500	5	19.2
Total	26	100

Source: Field Survey 2011.

Even the child labourers are small, they have helped their families economically. It is found that they have a willing power to save money.

4.3 Working Status and Employment Relationship of Respondents

Most of the respondents are migrants from village to Hetauda. Many of them do not have proper place to sleep.

4.3.1 Shelter (Sleeping Place)

Table 4.28 shows the place where the respondents usually sleep.

Table 4.28- Distribution of Respondents by (Shelter) Sleeping Place

Sleeping	Numbers	Percentage
Inside Micro buses	20	26.6
Rented room (With Friends)	18	24
With Relatives	13	17.3
Master house/Driver family	14	18.7
With own family	5	6.7
Streets	5	6.7
Total	75	100

Source: Field Survey 2011.

It is found that, 20 (26.6%) of the respondents usually sleep inside the Magic and Bikram tempo, 18 (24%) sleep in rented room with their friends, 13 (17.3%) are sleeping relatives' houses, 14 (18.7%) are found sleeping master's house or with driver's family, 5 (6.7%) are found sleeping with their own family and 5 (6.7%) are found sleeping in the streets. Their health condition is weak because some of them stay in rented houses and tempos.

4.3.2 Accident Faced by the Respondents

In Hetauda number of vehicles are increasing but streets and roads are very narrow and bad in condition and traffic system is not systematized. So there is maximum chance to get an accident. Respondents were asked about whether they had to face any the accidents? From the Table 4.29, it is clear that 18 (24%) of the respondents have faced accident and 57 (76%) do not have faced any accident

Table 4.29- Distribution of Respondents by Accident

Have you got an accident?	Number	Percentage
Yes	18	24
No	57	76
Total	75	100

Source: Field Survey 2011.

There are very few child labourers to get an accident. Inexperience, low age, immaturity etc. are the causes of accident.

4.3.3 Nature of Injuries

Respondents who said that they got accidents were asked about nature of injuries and the results are summarized in Table 4.30.

Table 4.30- Distribution of Respondents by Nature of the Injuries

Nature of Injuries	Number	Percentage
Scratch/bruise	7	38.9
Cut	4	22.2
Fracture	3	16.7
None	4	22.2
Total	18	100

Source: Field Survey 2011.

It is observed that 7 (38.9%) have got scratch or bruise or very slight injury, 4 (22.2%) have cut, 3 (16.7%) got fractured legs or hands or fingers. 4 (22.2%) of them have had no injuries.

4.3.4 Ways of Medical Treatments

The question about the ways of treatment was asked to those who had faced the accident and the results are summarized in Table 4.31.

Table 4.31- Distribution of Respondents by Ways of Treatments After the Accident

Wags of treatment	Number	Percentage
At hospital	5	35.7
Simple treatment at home	4	28.6
Doing nothing	5	35.7
Total	14	100

Source: Field Survey 2011.

It is found that 5 (35.7%) of the respondents got relived after being admitted to hospital, 4 (28.6%) got relived by the simple treatment at home by themselves and 5 (35.7%) of them did not require medical treatment.

4.3.5 Help for the Treatment

After asking the questions about the accident faced by the Magic and Bikram tempo helpers who got relived, the question was asked who helped them at that time, the response is found as follows. Out of those who faced the serious type of injuries were asked the below question. 3 (33.4%) got help from driver/master, 2 (22.2%) got help from parents. A few of them got help from friends and relatives.

Table 4.32- Distribution of Respondents by Help got After Accident Faced by them

Help got from	Number	Percentage
Driver/master	3	33.4
Parents	2	22.2
Friends	1	11.1
Relatives	1	11.1
Own self	2	22.2
Total	9	100

Source: Field Survey 2011.

The child labourers got rare accidents due to short distance. They may get minor bruises sometimes and they make treatment with the help of owners, guardians and friends.

4.3.6 Love by the Master/Driver

Respondents were asked if they get love by Master/Driver and the results are summarized in Table 4.33.

Table 4.33- Distribution of Respondents by Love by Master/Driver

Love by master/driver	Number	Percentage
Yes	53	70.7
No	22	29.3
Total	75	100

Source: Field Survey 2011.

According to Table 4.33, 53 (70.7%) of the respondents feel that their employers love them and they are getting good behaviour from the master/employer and 22 (29.3%) of them do not feel that their master and driver love them.

4.3.7 Behaviour of Master/Driver

Out of 22 respondents who said that master/driver's behaviour with them is not good were asked about the treatments of master with them.

Table 4.34- Distribution of Respondents by Behaviour of the Master/Driver

Behavior	Numbers	Percentage
Beating	3	13.6
Shouting	12	54.6
Give more work load	7	31.8
Total	22	100

Source: Field Survey 2011.

Table 4.34 shows that 3 (13.6%) of the respondents got beating even in simple mistakes, 12 (54.6%) of them said that their master always shout at them, and 7 (31.8%) said that they got more work load even in minor mistakes.

4.3.8 Behavior of Passenger with Respondents

Magic and Bikram tempo bus is a public means of transportation. So Magic and Bikram tempo helpers have to come in contact with the different kinds of people to take the fair and for pick up and drop. Table 4.35 presents the behaviour shown by the passenger with respondents.

Table 4.35- Distribution of Respondents by Behaviour with Passenger

Behaviour of passenger	Number	Percentage
Love	27	36.00
Shout	19	25.3
Hate	17	22.7
Dominate	12	16.0
Total	75	100

Source: Field Survey 2011.

The Table shows that, 27 (36%) respondents have told that passenger love them, 19 (25.3%) told that passenger shout at them, 17 (22.7%) told that they hate the respondents and 12 (16%) of the respondents told that passenger always dominate them. Looking smaller, some of the passenger use wrong word and do not pay bus fare.

4.3.9 Exploitation of Magic and Bikram tempo Helpers

The question was asked to the respondents to know whether they have to face abuse. Table 4.36 shows that, 32 (42.7%) of the Magic and Bikram Tempo helper feel they are exploited from the different persons and in different ways and 43 (57.3%) do not feel so.

Table 4.36- Distribution of Respondents by Exploitation

Are you abused?	Numbers	Percentage
Yes	32	42.7
No	43	57.3
Total	75	100.0

Source: Field Survey 2011.

4.3.10 Exploited by Whom

Out of 32 respondents who replied that they are exploited by others was asked about the person by whom they are exploited, the responses are presented in Table 4.37. Out of 32 respondents, 6 (18.7%) replied that they are exploited by driver/master, 4 (12.5%) of the respondents told that they are exploited by fellow helper, 10 (31.3%) of the respondents replied that they are exploited by local people, 10 (31.3%) of the respondents replied that

they are exploited by passenger and 2 (6.2%) of the respondents replied that they are exploited by the police.

Table 4.37- Distribution of Respondents by Whom Exploited

Exploited by whom	Number	Percentage
Driver/master	6	18.7
Fellow helper	4	12.5
Local helpers	10	31.3
Passenger	10	31.3
Police	2	6.2
Total	32	100

Source: Field Survey 2011.

4.3.11 Work at Master/Driver House

The question was asked whether they have to do the work at master's/driver's house or not. Out of 75 respondents, 19 (25.3%) said that they have to work at master/driver's house and 56 (74.7%) of the respondents told that they do not have to work in masters house. 19 (25.33%) of the respondents who said they have to work at master/driver's house was again asked about the types of work which they have to do in master's house is given in Table 4.38. Child labours have been found to be exploited in this field.

Table 4.38 - Distribution of Respondents by Work Type which they Have to do in Master's House

Work type	Number	Percentage
Cleaning house	4	21.1
Washing cloths	2	10.5
Washing dishes	5	26.3
Care of children	3	15.8
Shopping vegetables	5	26.3
Total	19	100.0

Source: Field Survey 2011.

According to above data, it is found that 4 (21.1%) of the respondents have to clean master's house/rooms, 2 (10.5%) of the respondents have to wash the cloths, 5 (26.3%) of them have to wash dishes daily, 3 (15.8%) have to care of master's children and 5 (26.3%) of the respondents have to do shopping the vegetables mainly in the morning and evening time.

4.3.12 Facilities Except Daily Wages/Salary

The question was asked about the facilities they get except the salary. Out of 75 respondents, 49 (65.3%) of them told that they are getting facilities except salary and 26 (34.7%) of them are not getting other facilities except salary or daily wages. And the question was again asked to them who are getting facilities except daily wages/salary about the types of other facilities they are getting.

Table 4.39-Distribution of Respondents by Other Facilities Except Daily Wages/Salary

Types of facilities	Number	Percentage
Food	31	63.3
Cloths	8	16.3
Resident	10	20.4
Total	49	100.0

Source: Field Survey 2011.

From the above table, it is clear that 31 (63.3) are getting food as a facility except salary, 8 (16.3%) of them are getting cloths. Some of them also told that they are getting second hand cloths and 10 (20.4%) of them are getting residential facility.

4.3.13 Job Satisfaction/Dissatisfaction

Here the question was asked with the respondents about the job satisfaction and dissatisfaction with the reasons. The results are present in Table 4.40.

Table 4.40- Distribution of Respondents by Job Satisfaction/Dissatisfaction

Are you satisfy?	Number	Percentage
Yes	49	65.3
No	26	34.7
Total	75	100.0

Source: Field Survey 2011.

Out of 75 respondents, 49 (65.3) of the respondents are satisfied with the job and 26 (34.7%) are found not satisfied with the job.

Also the reasons were ask to the respondents who are satisfied with the job. Out of 26 respondents, who are not satisfied with their work were asked the reasons of dissatisfactions. Out of them 6 (23.1%) of the respondents said the reason of dissatisfaction is heavy work, 8 (30.8%) of them are dissatisfied because of not getting salary, 7 (26.9%) of them are getting

very less salary and 5 (19.2%) of them are not satisfied because they are not getting free time for enjoy and entertainment.

Table 4.41- Distribution of Respondents by Reason for Dissatisfaction

Reasons	Number	Percentage
Heavy work	6	23.1
Not getting salary	8	30.8
Low wages	7	26.9
No free time	5	19.2
Total	26	100.0

Source: Field Survey 2011.

Table 4.42- Distribution of Respondents by Reasons of Satisfactions

Reasons	Number	Percentage
Available food, Shelter and cloths	24	48.9
Not getting other job	5	10.2
Facilitates of driving	8	16.3
Easy work	6	12.3
Traveling facilities	6	12.3
Total	49	100

Source: Field Survey 2011.

Respondents who are satisfied with the work were asked the reason for being satisfied. Table 4.42 shows that 24 (48.9%) of them are satisfied as some of them are getting food, or shelter or cloths, 5 (10.2%) are satisfied because they are not getting other jobs, 8 (16.3%) are satisfied as they are getting driving training facility, 6 (12.3%) of them are satisfied because they take it as a easy work with respect to other physical work and 6 (12.3%) of them are satisfied because they are getting traveling facility.

CHAPTER FIVE

HEALTH AND NUTRITION STATUS OF RESPONDENTS

5.1 Health and Nutrition Status

The World Health Organization (WHO) has defined health as “a state of physical, mental and social well-being and not merely the absence of disease or infirmity” This definition emphasizes that a healthy person must be physically fit, mentally alert and socially adaptable which help to maintain his/her quality of life in the society.

5.1.1 Health Condition

Some of the child labourers look smart but some are infected with diseases due to dust, smoke and pollution. A question, “Are you suffering from any disease?” was asked to know about the health condition of the respondents. Out of 75 respondents, 23 (30.7%) are found suffering from diseases and 52 (69.3%) are found having no diseases. Out of 75 respondents, 23 Magic and Bikram tempo helpers who are suffering from diseases were asked the name of diseases they are suffering.

Table 5.1- Distribution of Respondents by Health Problems

Health Problem in	Number	Percentage
Chest Infection	12	52.2
Headache	3	13.0
Stomach Pain	4	17.4
Others (fever, cough and cold wounds etc)	4	17.4
Total	23	100

Source: Field Survey 2011.

From the above table, it is found that 12 (52.2%) are suffering from the chest problem, 3 (13.0%) of them are facing the health problem related with the head, 4 (17.4%) are suffering from the stomach problem and 4 (17.4%) of them are suffering from the diseases like fever, cough and cold wounds etc. Due to polluted environment and lack of proper food, they have internal physical disease.

Again the question was asked about the duration of the problems. Out of 23 respondents, 10 (43.5%) respondents replied that they are suffering before working as respondents and 13 (56.5%) replied that they are suffering after joining this job.

5.1.2 Fooding

Food is directly related to the health of human being. It is the basic need of all. The respondents who get busy all the time in Magic and Bikram tempo were asked the question that how many times do they eat daily? The respondent's answer is summarized in Table 5.2.

Table 5.2- Distribution of Respondents by Fooding

Food per day	Number	Percentage
2 times	49	65.3
3 times	18	24.0
More than 3 times	8	10.7
Total	75	100.0

Source: Field Survey 2011.

From the above Table it is found the 49 (65.3%) of them are taking food twice a day, 18 (24.0%) of them are taking food thrice a day and 8 (10.7%) of them are taking food more than three times a day including lunch, dinner, break fast and tiffin.

5.1.3 Nutrition

Only one kind of food can't help a child for the physical development. One should eat a balanced diet for the development of a body. Again question, "Do you eat meat?" was asked to know whether the respondents are taking nutritious food or not. Out of 75 of the respondents, 4 of them are found vegetarian. They also told that they take seasonal fruits and rest are found non vegetarian.

Table 5.3- Distribution of Respondents by Having Meat/Fish as Nutrition

Having meat/fish	Number	Percentage
Once a week	44	62
Twice a week	18	25.3

Half monthly	9	12.7
Total	71	100

Source: Field Survey 2011.

The use of protein obtained from fish, meat was found less by the labourers. The calorie of protein was less according to their labour.

Of the 71 non-vegetarian respondents, 44 (62%) of them take meat/fish once a week, 18 (25.3%) of them take meat/fish twice a week and 9 (12.7%) of them take meat by half monthly.

5.1.4 Bad Habits

Due to lack of proper guidance and lack of education micro buses helpers are going in wrong track having tobacco, alcohol and smoking. A question was asked to know the bad habit. Out of them, 62 (82.7%) respondents replied that they have bad habits. And question was again asked the types of bad habit.

Table 5.4- Distribution of Respondents by Type of Bad Habits

Types of bad habits	Number	Percentage
Smoking	24	38.7
Tobacco	23	37.1
Alcohol	8	12.9
All three	7	11.3
Total	62	100

Source: Field Survey 2011.

It is found that 62 respondents have bad habit. Out of them 24 (38.7%) have bad habit of smoking, 23 (37.1%) have bad habit of taking tobacco, 8 (12.9%) have bad habit of drinking alcohol and 7 (11.3%) of them have got bad habit of taking all three types. Maximum number of children (labourers) were found being involved in chewing tobacco and smoking. It is a social evil which has not been banned by the society. They have formed a bad habit because they copy and learn bad habits immediately.

5.1.5 Reasons for Working as Helper in Magic and Bikram Tempo

Children need love of parents and family and good guidance. Children also do not want to leave their parents, family and birth place but due to many reasons they need to leave their birth place. Table 5.5 shows the reasons for working as helper in Magic and Bikram Tempo.

Table 5.5- Distribution of Respondents by Reasons for Working as Helper

Cause of working as helper in Magic and Bikram Tempo	Number	Percentage
For better life	31	41.3
Heavy work at Home	11	14.7
Poverty	11	14.7
Guardian/parents maltreatment	7	9.3
Fail in examination	6	8.0
No chance of study	9	12.0
Total	75	100

Source: Field Survey 2011.

The Table shows that 31 (41.3%) of the children left their native place to get for better life, some 11 (14.7%) of children left their home due to heavy work at home and poverty, some 7 (9.3%) of children left their home due to maltreatment at home, 9 (12%) children left the native place due to no chance of study and 6 (8%) children left the native place because they failed in examination.

5.1.5.1 Relationship Between Cause of Working as Helper in Magic and Bikram Tempo and Age Group

As age is increased cause of working as helper will be decreased. Table 5.6 provides distribution of respondents according to cause of working as helper in Magic and Bikram Tempo and age group.

Table 5.6- Distribution of Respondents by Causes Working as Helper in Magic and Bikram Tempo and Age Group

Reasons	Age Group					
	10-14	%	14-18	%	Total	%
For better life	3	21.4	28	45.9	31	41.3
Heavy work at Home	2	14.3	9	14.7	11	14.7
Poverty	4	28.6	7	11.5	11	14.7
Guardian/parents maltreatment	1	7.1	6	9.8	7	9.3
Fail in examination	2	14.3	4	6.5	6	8.0
No chance of study	2	14.3	7	11.5	9	12
Total	14	100	61	100	75	100

Source: Field Survey 2011.

From above table it is clear that in age group 10-14, 3(21.4%) of the children worked for expecting better life, some 2 (14.3%) of children worked due to heavy work at home, failure in examination and having no chance of study, some 4 (28.6%) of children worked due to poverty and 1 (7.1%) children worked due to maltreatment at home. Similarly in age group 14-18, 28(45.9%) of the children worked for expecting better life, some 9 (14.7%) of children worked due to heavy work at home, 4(6.5%) worked due to failure in examination, some 7(11.5%) of children worked due to poverty and having no chance of study and 6 (9.8%) children worked due to maltreatment at home. Different aged children work as labourers but they have unity in working.

5.1.5.2 Relationship Between Cause of Working as Helper in Magic and Bikram Tempo and Birth Place

There are more labourers from rural areas than urban areas. Most of them come due to the various problems of the society. Table 5.7 shows the relationship between cause of working helper in Magic and Bikram Tempo and birth place.

Table 5.7- Distribution of Respondents by Cause of Working as Helper in Magic and Bikram Tempo and Birth Place

Cause of working as helper in Magic and Bikram Tempo	Birth place					
	Village	%	Town	%	Total	%
For better life	30	47.6	1	8.3	31	41.3
Heavy work at Home	10	15.9	1	8.3	11	14.7
Poverty	6	9.5	5	41.7	11	14.7
Guardian/parents maltreatment	6	9.5	1	8.3	7	9.3
Failure in examination	4	6.3	2	16.7	6	8.0
No chance of study	7	11.1	2	16.7	9	12
Total	63	100	12	100	75	100

Source: Field Survey 2011.

From above table it was found that Magic and Bikram Tempo helper who came from urban areas, 1(8.3%) of the respondents worked for expecting better life, heavy work at home and maltreatment, some r 5(41.7%) of children worked due to poverty, 2(16.7%) worked due to failure in examination and having no chance of study. Similarly, respondents who came from rural areas, 30(47.6%) of the respondents worked for expecting better life, 10(15.9%) worked because of heavy work at home, some 6(9.5%) children worked due to poverty and maltreatment at home, 4(6.3%) worked due to fail in examination and 7(11.1%) worked due to having no chance of study. The children of villages were found to be deprived of many facilities as compared to the towns. Therefore, many children have come from villages to work as helpers.

5.1.5.3 Relationship Between Cause of Working as Helper in Magic and Bikram Tempo and Caste/Ethnicity

It is necessary to know about castes/ethnicity because mostly they come from similar castes. Table 5.8 shows the relationship between cause of working helper in Magic and Bikram Tempo and caste/ethnicity. From table 5.8 it was found that in Brahmin caste group, 3(16.7%) of the children worked for expecting better life and fail in examination, some number 2 (11.1%) of children worked due to heavy work at home, maltreatment at home and

having no chance of study and some 6 (33.3%) of children worked due to poverty. Similarly, in Kshetri caste group, 3(20%) of the children worked for expecting better life and fail in examination, some 2 (13.3%) of children worked due to heavy work at home and maltreatment at home and having no chance of study, some 4 (26.7%) of children worked due to poverty and 1(6.7%) worked due to having no chance of study.

Table 5.8- Distribution of Respondents by Cause of Working and Caste/Ethnicity

Cause of working as helper in Magic and Bikram Tempo	Caste/Ethnicity							
	Brahmin	%	Kshetri	%	Lower Caste	%	Total	%
For better life	3	16.7	3	20	25	59.5	31	41.3
Heavy work at Home	2	11.1	2	13.3	7	16.7	11	14.7
Poverty	6	33.3	4	26.7	1	2.4	11	14.7
Guardian/parents maltreatment	2	11.1	2	13.3	3	7.1	7	9.3
Fail in examination	3	16.7	3	20	0	0	6	8.0
No chance of study	2	11.1	1	6.6	6	14.28	9	12
Total	18	100	15	100	42	100	75	100

Source: Field Survey 2011.

Where as in lower caste group, 25(59.5%) of the children worked for expecting better life, some 7 (16.7%) worked due to heavy work at home, some 3 (7.1%) of children worked due to maltreatment at home, 1 (2.4%) of children worked due to poverty and 6(14.3%) worked due to having no chance of study. If we observe the ethnicity of Nepal, 48% of the people are Brahmins and chhetries. Other castes and indigenious groups are few in number. Therefore it is natural that Brahmins and chhetries are more number.

5.1.5.4 Relationship Between Cause of Working as Helper in Magic and Bikram Tempo and Literacy

Due to bad condition of homes, pressure of the work bring them to work as helper. Different problems have been studied subject wise such as studying helpers and not studying helpers. Table 5.9 shows the relationship between cause of working helper in Magic and Bikram Tempo and literacy. From table 5.9 it was found that in Magic and Bikram Tempo helper who can read and write, 10(31.3%) of the children worked for expecting better life, some 3

(9.4%) of children worked due to heavy work at home and maltreatment at home, some 4 (12.5%) of children worked due to poverty and 6 (18.7%) children worked due to fail in examination and no chance of study.

Table 5.9- Distribution of Respondents by Cause of Working and Literacy

Cause of working as helper in Magic and Bikram Tempo	Literacy					
	Can read and write	%	Cannot read and write	%	Total	%
For better life	10	31.3	21	48.8	31	41.3
Heavy work at Home	3	9.4	8	18.6	11	14.7
Poverty	4	12.5	7	16.3	11	14.7
Guardian/parents maltreatment	3	9.4	4	9.3	7	9.3
Fail in examination	6	18.7	0	0	6	8.0
No chance of study	6	18.7	3	7.0	9	12
Total	32	100	43	100	75	100

Source: Field Survey 2011.

Similarly, among those who cannot read and write, 21(48.8%) worked for expecting better life, some 8 (18.6%) of them worked due to heavy work at home, 4(9.3%) worked due to maltreatment at home, some 7(16.3%) of children worked due to poverty and 3 (7.0%) children worked due to no chance of study. Mostly, those labourers who have not studied, they have come to work as helpers. Among them, those who were studying, they also came to work due to sadness in studies.

5.1.6 Future Ambitious

Everybody should have aims in life to achieve the goals. Thinking that Magic and Bikram Tempo helpers also may have some aims in their life, a question was asked to them what is your future aim.

Table 5.10- Distribution of Respondents by Future Ambitious

Aims of life is to become	Number	Percentage
Driver	46	61.3
Auto mechanics	13	17.3
Police man/army	8	10.7
Not thought	8	10.7
Total	75	100

Source: Field Survey 2011.

Out of 75 respondents, 46 (61.3%) of them replied that they want to be a driver, 13 (17.3%) of them replied that their aim is to be Magic and Bikram Tempo mechanics, 8 (10.7%) of them replied that their aim of life is to become a policemen or army and 8 (10.7%) replied that they have not thought about their future. Small child labourers have made aims to do something in the future. Some aims match with their work but some don't. They may fulfill their aims along with their physical growth.

CHAPTER SIX

SUMMARY CONCLUSION AND RECOMENDATIONS

6.1 Summary

This filed study is based on Hetauda basically Ratomate, Phurkechaur, Manahari and Chunia and Bhimphedi route of hetauda city of Nepal. This study tries to bring out socio-economic condition of respondents of Hetauda. 75 respondents were interviewed through accidental sampling methods. In this study exploratory and descriptive research designs have been used. Both primary and secondary data were used in this study. Secondary data was acquired from books, paper and magazine and primary data were collected with the help of field survey of children below 18 years of age. Non-participatory observations also were used.

Finding are as follows:

- From the filed study it was found that 16 percent of the respondents were born in city and 84 percent of them born the village out of which 57.3 percent were of 14-16 years and 42.7 percent were of 16-18 years.
- Some 44 percent were from the Brahmins and Kshetri, 42.7 percent from Tamang, Magar, Gurung, Lama, Rai, Sherpa and Limbu, 10.7 percent from Newar and some 2.6 percent were Kami, and Damai caste group.
- It was found that 24 percent of the respondents have only father, 12 percent of them have only mother, 56 percent of them have both father and mother.
- From the survey it was also found that more children 36 percent of the respondents do not go home, 18 percent of them go home occasionally, 13.3 percent of them go once a year, 9.3 percent of them go half yearly, 6.7 percent of them go home by monthly, 2.7 percent of them go home half monthly, 2.7 percent of them go home weekly and 5.3 percent of them go home daily.
- Among 75 children, 12 percent of the respondents had come with parents to the Hetauda, 36 percent come with relatives, 6.7 percent come with friends, 2.7 percent come with master and driver, 40 percent of the respondents come by running from home and 2.7 percent of them were from Hetauda.
- Majority of the respondents had come thinking that they would have better life in city, 14.7 percent of them came due to heavy work at home, 14.7 percent left the home due

to poverty, 9.33 percent of them left the home due to guardian/parents maltreatment, 8 percent of them came due to failure in exam, 9.3 percent of them came city as they failed in exam and 2.7 percent of them were from Hetauda.

- The condition of education is extremely unsatisfactory among the Magic and Bikram tempo helper. Only 42.7% were found literate means can read and write and 57.3 percent were found illiterate means unable to read and write.
- Out of literate respondents 37.5 percent of the respondents were found attaining up to class 3, 56.2 percent were found in between class 4 to class 7 and only 6.3 percent of them were found attaining above class 7. Out of illiterate respondents 43.8 percent could not continue their study due to family poverty, 25 percent were found due to workload, 15.6 percent were found due to lack of interest and 15.6 percent were found due to lack of interest and 15.6 percent were found due to fail in exam in different classes so they could not continue their study.
- 48 percent of the respondents were found interested in further education and 52 percent were found not interested in farther education because 33.3 percent of them have no interest in study, 17.9 percent respondents were found very poor. To support their family they must work, 23.1 percent were found their age over to study in small grade, 15.4 percent of them told that there are not fixed job after further education and 10.3 percent of them were found without any reasons, they do not want to continue their further education.
- Working in the Magic and Bikram Tempo is not easy task. It is also risky task, though some of the respondents come in this occupation directly. Only 36 percent of the respondents come directly but rest 64 percent of the respondents were involved in other occupation.
- After the accident faced by them, 33.3 percent got help from master/driver 22.2 percent got help from parents 11.1 percent got help from friends and relative and 22.2 percent did treatment themselves.
- Majority 70.7 percent of the children are getting love by master/driver, rest are not getting love from master/driver. Out of 29.3 percent who are not getting love, 13.6 percent of them told that they got shouting and 31.8 percent of them told that they got more work load even in case of simple mistake. Out of 75 respondents 36 percent of them told that they get love from the passenger, 25.3 percent told that passenger shout

with them, 22.7 percent told that they hate them and 16 percent of the respondents told that passenger dominate them.

- From the study it is also found that 30.7 percent were found unhealthy having chest infection, headache , stomach pain and other problems and 52 percent of them found healthy.
- Food is directly related to health. Out of 75 respondents 65.3 percent told that they are taking food 2 times a day, 24 percent replied that they are taking 3 times a day and 10.7 percent are taking more than three times a day including tiffin and break fast. Out of 75 respondents 71 were found non-vegetarian. Out of which 62 percent were found taking meat once a week, 25.3 percent found taking met twice a week and 12.7 percent were found taking meat by half monthly. About the bad habits 82.7 percent told that they have bad habits. Out of which 38.7 percent have habit of smoking, 37.1 percent have habit of taking tobacco, 12.9 percent have habit of drinking alcohol and 11.3 percent have habit of taking all three types.
- At last the question was raised about their aims in life, 61.3 percent replied that they want to become a driver, 17.3 percent replied that they want to become auto-mechanics, 10.7 percent told that they want to become police man/army and 10.7 percent of the respondents told that they have not though any things for the future.

6.2 Conclusion

Problem of child labour is not new for our country. But the problems of child labour in Magic and Bikram tempo as a helper is new because Magic and Bikram tempo were seen in Hetauda just about ten years ago.

Child labour is a widespread phenomenon in Nepal. Accurate information is lacking, but scattered information and educated estimates indicate that the incidence of child labour has been rising, mainly on account of migration from rural areas on the basis of findings, it was found that majority of the respondents migrated from village and only few are from city. From the observation it was also found that majority of the respondents were found from Brahmin and Kshetri family rest were from Magar, Newar, Gurung, Lama, Rai, Sherpa, Kami, Limbu and Damai. It was also found that majority of the children don't go home as they are badly treated by the step parents and they also have to work hard at home though majority 56 percent of the children were found having their both father and mother. Major

source of recruitment of child workers were through informal arrangement like middleman, relatives, master and some of child labours had come in Hetauda in search of better life and some of others came due to heavy workload at home and rest came due to poverty, maltreatment at home.

Most of the respondents were found to have their own house and land and their parents' occupation is agriculture. Some of the parent's occupation was found domestic servant, some of them were found security guard, driver or hotel service. Most of the respondents have found food sufficiency at home and Majority of them do not have food sufficiency at home. So just to support their family they need to work.

Although children are getting better facilities where they work as respondents, they want to leave that work and become independent. Most of the respondents want to have skill training rather than to study. Parents who are illiterate sent their child to work as respondents. Most of the respondents belong to backward caste/ethnic groups. And poverty has been seen as the main cause to become a child as respondents, there are also other factors that is influencing for child to work as respondents like neglect of step-parents.

It is found that majority of the child labour are working in an extremely miserable and critical situation in terms of health, nutrition, economic status and which ultimately hinders their physical, mental and psychological development in future. It is not the problem of themselves but also the socio-political concern of a state. Since children at present are the future of a state. Their balance development and growth of physical, mental and psychological determines the ways of progress of a society. So this issue is to be undertaken seriously by all the concerned authority on time including civil society, government and policy makers.

6.3 Future Area of Research

The results of this study do not cover the situation of Magic and Bikram tempo child labours in all urban centres in Nepal. The study therefore should be conducted in additional urban centres with different characteristics to help understand overall attributes and incidents of Magic and Bikram tempo child labours in urban Nepal.

Even in the study area, the information from the side of the parents of Magic and Bikram tempo child labours has not been explored. Detailed information like attitudes and

perceptions of parents and employers are necessary to invoke the reality behind the cause of being child labours.

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APPENDIX 1

CASE STUDY

Case study is another method of data collection technique, which helps to know about past and present situation of the respondent. This chapter contains the details explanation of individual Magic and Bikram Tempo helper in term of case study. It is visualized that such case studies will help to refine the explanation of socio-economic condition of the respondents.

1. Amrit Tamang

Amrit Tamang came from Dhading. He is 14 years old and has been working since last year. He has 8 family members including father, mother, 2 brothers, 3 sisters and himself. His economic condition is very poor. He used to go school and completed up to three class from local Govt. primary school near his house. He used to do household works to help his parents, like getting fodder from forest, cattle herding and other many work even during schooling time. He left the school due to work pressure and also poor economic condition of his family and migrated to Hetauda with his one relative brother 13 months ago. He had worked for 3 months in a hotel where the driver of Magic and Bikram Tempo used to come to have lunch sometimes. Now he has been working as a helper.

He informed that his father has been working as an agricultural labour in the village and mother has been working as domestic servant as well as one of his elder sister too. Rest of the brother and sister are smaller and are not working. He is staying with the driver and gets Rs. 150 daily and two times meal and breakfast. He was found working 14 hours per day basically 6 A.M. to 8 P.M. and getting leave or free time only in bandha (closed). He wants to spend holidays either playing cards or watching television. In 13 months he didn't go home but he had sent Rs. 2000 to his mother and some cloths bought from the street vender.

When he was asked about the behaviour of driver he replied that driver love him and also give chance to learn driving. He also told that he has got some technical knowledge of Magic and Bikram Tempo. And I requested him to say about the passenger, he told that most of the passenger love with him but some teenager helpers sometimes shout and do not give money.

He has habit of taking tobacco and some times he smokes also. He was found not suffering with any big health problems but sometimes he feels of headache. He does not get any thing if he get sick.

He wants to study more, he could not go to school because of poverty and thinks that he should continue working. In near future, he wants to be a driver and after earning money he also wants to buy a tempo.

2. Raju Sharma

Raju Sharma is 14 years old helper. He came from Chitwan. Physically he looks thin, black and short. His family background is not good because he does not have his own mother. He has one brother and two elder sisters. One sister got married but his father does not marry again after the death of his wife. He told that his father's health condition is also not good, so there is always food problem at home. He came to Hetauda and spent one night sleeping in passage of Hetauda Bus-park. Then in next day he went in a hotel and washed utensils and got food after 24 hours. He worked in a Magic and Bikram Tempo about 6 months and got experience in work. But during that time he got only food not money and he used to sleep in Bikram Tempo only.

One day when he asked the salary to the driver, instead of giving money he was kicked out. But according to him god blessed him and got job in Magic bus. This was about one and half years ago.

Unfortunately the driver left that Magic bus after 2 or 3 months and he was also kicked out. Then he joined to another Bikram Tempo of Hetauda route till now he is working in the same Bikram Tempo.

He earns Rs. 150 to 200 in average per day but spends monthly about Rs. 3000 to 3500 in food, cloths and entertainment. He is regularly sending Rs. 500 to 1000 (a month) to his father for food and medicine.

Now he has been living in a small room of small hut with other 3 friends. They have only one room in which they cook and sleep.

He used to go school and completed up to class four from govt. school but he left the school due to family poverty. He wants to study if anybody wants to support him and his family. He also told that he wants be a policemen or army when he will 16 years and gets citizenship.

Raju Sharma is not happy with his job because he gets much less salary and needs to do the work 14 hours per day in average.

APPENDIX-2

Socio-economic Status of Child Labour: A Sociological Study on Magic and Bikram Tempo Helpers in Hetauda, Makawanpur District

Questionnaire Schedule

Socio-Demographic Status of Child Labour

1)Name of respondents: Age:

Caste: Religion:

Family Type: Nuclear Joint

2)Address:

Permanent:

Temporary:

3)Where were you born?

City (.....) Village (.....)

4)Do you have your own parents? Yes..... No.....

If yes, are they alive/dead/to you?

Father=alive/dead/left

Mother=alive/dead/left

i) If not your own parents

Step father (.....) step mother (.....)

No step father/mother (.....)

5)How many times do you go to your home?

Daily Weekly Monthly

Half yearly Yearly Sometimes

6)With whom did you come here?

Alone with parents with relatives

7)What were the causes that made you come to this place?

For the better life heavy work at home poverty

Parents maltreatments No chance a study Fail in exam

EDUCATIONAL STATUS OF CHILD LABOUR

1) What is your educational background?

- Illiterate Literate Primary Secondary
 Above Secondary

2) If any one wants to help to study, are you ready to join school?

- Yes No

i) If no, what is the reason?

- Lack of interest Age over
 Family poverty Not fixed job in future
 Not specific reason

ECONOMIC STATUS OF FAMILY

1) Do you have your own house land?

- Yes No

2) What is your parents occupation?

- Agriculture Domestic worker Others (.....)

3) Can your family sustain from the source of income?

- Yes No

If no, what are the others sources of income of your parents?

WORKING CONDITION ECONOMIC STATUS

1) For how long you have been working here?

- 1-6 months 6-12 months
 1-2 years More than 2 years

2) How many hours do you work per day?

- 1 to 6 hours 6 to 12 hours
 More than 12 hours

3) How much money do you earn daily?

- Rs. 100 to 150 Rs. 150 to 200
 Rs. 200 to 250 Rs. 250 and above

4) Do you have to support your family? Yes (...) No (...)

i) If yes, how much money do you give to your family?
per month.

Rs. (.....)

5) Had you worked any other job previously?

Yes No

i) If yes, what types of work had you done?

Domestic service Carpet/garment

Hotel Brick kiln

Others (.....)

6) Why did you leave the previous work?

Hard work low wages

Not getting salary Kicked out

In search of good job

7) Do you save money?

Yes No

i) If yes, how much?

Less than Rs. 2000 per month Rs. 2000 to 3000 per months

Rs. 3000 to Rs. 4000 per month More than Rs. 4000

ii) If no, why?

Not getting salary Getting less salary

Spend all money for entertainment/watching film others

8) Where do you sleep at night?

Magic and Bikram Tempo Street

Rented room With relatives

Master/driver's family With their own family (....)

9) Have you got an accident? Yes (....) No (....)

i) If yes, who helped you at that time?

Driver/master Friends Parents
 Relatives Ownself

10) What are the natures of injuries received by you?

Bruise/scratch Cut Fracture None

11) How did you get relieve?

Admitting to hospital By simple treatments at home
 Doing no things

12) Do your master/driver love to you?

Yes No

i) If not, how they treat you?

Beating Shouting Give workload

13) Do you have to work of domestic work in master's house?

Yes No

i) If yes, what type of work you have to do?

Cleaning house Washing cloths
 Washing dishes Care of children
 Farm work Popping

14) How passengers behave with you?

Love Shout Hate
 Beat others

15) Are you abused by some one?

Yes No

i) If yes, by whom?

Local boys Driver Master

Passenger Friends Others

16) Do you get any other facilities except daily wages/salary?

Yes No

i) If yes, what do you get?

Food Cloths Resident Medical

17) Are you satisfied with this job? Yes (...) No (...)

i) If yes, why?

Available for food and clothing Facilities of driving

Not getting other job Traveling facilities

Getting enough love Easy work

ii) If no, why?

Heavy work load Not getting free time

Not getting salary Low wages

HEALTH AND NUTRITION

1) How many times do you eat daily?

1 time 2 times 3 times More than 3 times

2) Do you eat fish/meat?

Yes No

i) If yes, how many time?

Daily Once a week

Monthly Twice a month

3) Have you any diseases?

Yes No

i) If yes, which diseases?

Related to chest Related to stomach

Related to bone Related to head

ii) When did you suffering by this disease?

Before working this work After working this work

iii) Where did you go for treatment?

Hospital Health Centers

Visit Doctors Local Treatment

4) Have you bad habit?

Yes No

i) If yes, what type of?

Smoking Tobacco Alcohol others

5) What do you want to be in future?

Driver Mechanic Business man Army/police

Others

6) Do you have any suggestion for the betterment of you?

.....

THE END

