

**Child Labour in Weaving Industries in Bangladesh:
A Study of Benarashi Palli of Mirpur, Dhaka.**

A Ph.D Dissertation

Submitted

to

**Department of Anthropology
University of Dhaka, Bangladesh**

By

Md. Khaled

Registration No.

149/2006-2007

45/2011-2012 (New)

**Department of Anthropology
University of Dhaka, Bangladesh**

December 2011



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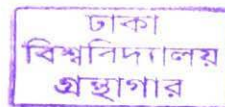
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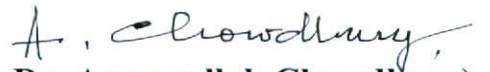


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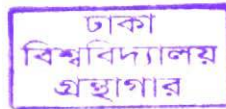
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Certificate

This is to certify that the research work embodied in this thesis entitled "*Child Labour in Weaving Industrie in Bangladeshs: A Study of Benarashi Palli of Mirpur, Dhaka*" has been carried out by Mr. Md. Khaled, s/o Late Md. Nuruzzaman and Late Faizunnesa Begum, in the Department of Anthropology, University of Dhaka, Bangladesh. This thesis is absolutely based on his own work under my guidance and supervision. His dissertation is worthy of presentation to the University of Dhaka for award of the degree of Doctor of Philosophy in Anthropology.


(Prof. Dr. Anwarullah Chowdhury)

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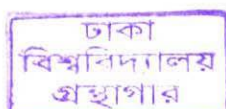
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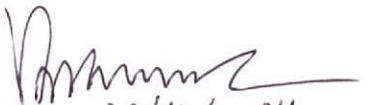
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Declaration

I do hereby declare that this dissertation entitled “ *Child Labour in Weaving Industries in Bangladesh: A Study of Benarashi Palli of Mirpur, Dhaka*” submitted by me to the University of Dhaka , Dhaka, Bangladesh for the award of the degree of Doctor of Philosophy in Anthropology is an original work. It has not been submitted earlier, either partly or wholly to any other university or institution for any degree, diploma, studentship, fellowship or prize.


22/12/2011

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Glossary

Adarsha - Ideal

Ain- law

Aalu-bharta— is a mix of boiled and smashed potatoes, sliced onion, green chilies (dried-red-chilies, after burning are also used) and salt. Usually a little quantity of mustard oil is mixed with Alu-bharta to bring in it extra taste and flavor.

Aparajeyo- unconquerable

Azans- Azan is a call from the mosques to the Muslim people of the locality to attend Namaj five times a day. Azan proclaims supremacy of Almighty Allah/God. It further proclaims that Hazrat Mohammad SM (Peace be bestowed upon Him) is the Prophet nominated by the Almighty Allah for the humankind.

Benarashi Saree -saree produced in Benarashi Palli

Bangla- Bengali

Bepari-businessman

Bhaiya ektu daran- brother, please halt for a moment

Bazar –market

Bhati- literal meaning is lowland; but in this study the word has been equated to “lower Bengal”

Bihari- Urdu speaking people of Mirpur who during the liberation war of Bangladesh worked against the interest of Bangladesh. After liberation they opted themselves as Pakistani citizen.

Biri- a handmade, low quality and low priced cigarette

Budhijibi- intellectuals

Chaitra- A Bengali month

Chhinnamul-rootless

Dal-bhat – soup of split peas and boiled rice.

Dalan-building

Dal-puri – one kind of round shaped, hollowed, wheaten cake which contains smashed pulses or split peas inside it. It is eaten as snacks.

Darshan- a glimpse

Dokan -shop

Durga Puja -is the most important socio-religious function of the Hindu people. *Kali Puja* and *Sarashwati Puja* are other two important *Puja* for the Hindu people of Dhaka city. Usually *Puja* committees are formed in different areas /localities which collect donations from both Hindus and Muslims and organize the festivals. The members of Scheduled Castes also participate in these *Puja* festivals because the celebrations of these festivals are *sabajanin* (collective) as they call it.

Eid- greatest religious festival of the Muslim people

Eid-ul-Fitre – The Muslim people observe one month fasting rituals in the Arabic month of Ramadan. The ritual starts from sun rise and ends with the sun set in the evening. During this dawn to dusk fasting-rituals a person does not take any food in any form- solid or liquid. He also tries his best to sanctifying himself in accordance with the Quranic Law and Islamic norms and values. After one month rituals, Eid-ul-fitre is observed. This festival is celebrated by the Muslim people countrywide including Dhaka city. In the morning of the day Eid Namaj (prayer) is offered.

Eid-ul Adjha- Eid-ul-Adjha is another major /great religious festival for the Muslim people. It comes after two months ten days of celebration of the Eid-ul-Fitre. On this day, *Eid Namaj* is held in the morning usually before 9:00 am in different *Eid*-fields (*Eidgah*) and local mosques. After *Namaj* and *Eid*-greetings the capable Muslim people sacrifice their beloved domestic animals such as cows, goats, and camels in the name of Almighty Allah. This is done in commemoration

of Prophet Ibrahim's readiness to sacrifice his son in obedience to Almighty Allah's (God) command.

Eid-I-Miladun-Nabi- The nativity of the Prophet Hazrat Mohammad S M (peace be bestowed upon him) is celebrated on the twelfth day of the lunar month of *Rabi-al-Awwal* which is known as Eid-I-Milad-un-Nabi.

Fakirbari- literal meaning of fakir is beggar and bari means home, therefore fakirbari means beggar's home. But in this study the term fakirbari has been meant for religious mendicant's (or monk)/ pir's home.

Janma Ashtami- Janma-Astami is a special festival of the Hindu people held in honour of lord Krishna's birth on the twenty-third day of the Bengali month of Sraban. Widespread celebration of this festival is observed among the Hindu people of Dhaka city of Bangladesh.

Idgah- a large ground for saying Eid prayer.

Jari- glittering item used on saree.

Jatio Smriti Soudho -National Mausoleum

Jhupri-hut, thatched house

Kabi- poet

Kacha ghar- hut; thatched house made of straw, leaves, bamboo, corrugated tin etc.

Kaj-work

Kaj kare – do work

Kare-do

Karigor- literal meaning is technician but in this research this word has been used in combination with the word saree that is saree karigor which means weaver.

Karkhana- factory, in this study karkhana has been meant for weaving factory.

Kartipakhya-Authority

Katha- it is a unit of measurement of land. One katha is equivalent to 720 square feet.

Khalamma- aunt

Lungi- Lungi is one kind of loose long skirt, made of cotton for the use by the Muslim male people of West Bengal of India and the common Muslim people and the villagers of Bangladesh. It is male attire and is used instead of trousers in the homely atmosphere.

Mahalla- it is a locality which comprises households numbering from 51 to 600 and above. The model size is 601 and above. Others are small or choto mahallas. Average population size of each mahalla is 10781.

Malik- owner

Masjid- mosque

Matari-low quality women

Milad Mahfil- an Islamic programme in which life and livings of the Prophet Hazrat Mohammad S M (peace be bestowed upon him) are discussed in front of audiences by one or more religious leaders such as Molla /Moulvi.

Modhu-honey

Molla /moulvi- religious leader of the Muslims; a leader like father of the Christians

Monga- hunger from extreme poverty

Muharram-it is the name of a lunar month. First 10 days of this month are celebrated by the Shias (Muslims are mainly divided into two sects i.e., Shia and Sunni) with pain and sorrow in commemoration of the martyrdom of Imam Hossain. Imambaras and Husaini Dalan are the canter of Muharram celebrations in Bangladesh.

Muktijuddher Shesh Ronangon-last battlefield of freedom fighting

Namaj- Namaj is a regular/routine prayer for the Muslim and the believer in the religion of Islam. It is mandatory on them five times a day. Namaj is believed to be one of the five major pillars of Islam; there are other namaj such as Eid-namaj.

Nawab-lord

Okhane-that place

Pahela Baishak- Bengali New Year

Palli- it is a Bengali word which literally means village..But in case of Mirpur Benarashii Palli, it is basically the cluster of handloom factories and saree shops located in the A-Block area of Mirpur-10 under Pallabi thana

Panta bhat- boiled rice left at dinner time in the previous day is preserved with water for next day's breakfast or lunch. The next day this watered rice is named as panta bhat.

Para- a locality inhabited by several families

Parata- it is like ruti. But unlike ruti a parata is backed with oil .

Pir- religious/spiritual leader

Pradesh-province

Prothom Alo-dawn, rising sun

Pucka-house made of bricks, roads, cement and other construction materials

Puja- a major ritual of the Hindu People

Rajakar (also al-badar and al-shams)- during liberation war some local people betrayed and worked against the interest of the mass people of Bangladesh and

killed lakhs of unarmed, innocent Bengali People during the liberation war/freedom fighting. They are known as Rajakar, Al-badar and Al-sham

Rabiul-al-Awal- a lunar month

Raja-king

Rajdhani-Capital

Rajmahal-king's residence

Rickshaw- Rickshaw is a three wheeled indigenous transport made by the local people having low-tech engineering knowledge. In its makeshift, technology administered in making a bicycle is imitated/ applied, with two paddles but unlike in bi-cycle three wheels are used in rickshaw.

Ruti- one kind of wheaten bread which is flat, round and thin in shape and structure.

Salam- Islamic greeting

Salish- arbitration

Samity-association, society

Samucha- It is one kind of triangular wheaten cake which contains grinded meat or vegetables inside it. Vegetables /meat are backed with spices before putting into the samucha. It is eaten as snacks outside the meal hour.

Sarbajnin- collective

Saree-it is female attire usually 21 feet in length and 3.5 feet in width (height); widely used by the Bangladeshi and Indian women. It is used with a blouse on the upper part covering breasts and a petticoat from the middle abdomen to the lower part of the body. These items are used under saree.

Saree karigor- weaver

Shab-I-Barat- This is also a religious festival of the Muslims which is performed on the fourteenth day of the lunar month of *Shaban*. On this occasion the pious Muslims offer prayer throughout the whole night. The common belief is that Shab-I-Barat is the night of record, getting rid of the sin. It is also believed that that the almighty Allah allots each person his life and subsistence in this night. The day is officially observed as a holiday.

Shabji- cooked or fried vegetables

Shabji-bhaji- fried vegetables

Shaheed Minar- a memorial for the Language Martyrs

Shob-all

Shutki-dried fish

Singara - it is also one kind of wheaten cake inside which small amount of sliced potatoes or meat or the both are placed. Potatoes and meat are got fried in oil with spices before putting inside the singara.

Shilpa -art

Sraban- a Bengali month

Sram bikash Kendra- labour development center

Subedar- provincial governor,viceroy

Taat-handloom

Taati- weaver /saree makers

Thana- Thana means Police Station. But it is also an administrative unit consisting of several wards/paras/localities. Usually, a district contains several *thanas*. A *thana* is also known as upazila.

Uchchya-high

Unnyan-development

Upazila- A thana is also known as upazila. A district is comprised of several upazillas/thanas

Wazu- ablution

Vangari-broken items/waste materials

Vidyalaya-school

Zila -district

Abbreviation

AAFLI- Asian American Free Labour Institute

AB-Aparajeyo Bangladesh

ADB-Asian Development Bank

ARISE-Appropriate Resources for Improving Street Children's Environment

ASK- Ain O Salish Kendra

BBS-Bangladesh Bureau of Statistics

BCHS-Bangladesh-Chinnamul Hawkers Samity

BDRC-Bangladesh Development Research Center

BGMEA-Bangladesh Garments Manufacturers and Exporters Association

BIDS-Bangladesh Institute of Development Studies

BSAF-Bangladesh Shishu Adhikar Forum

CDL- Community Development Library

CLS-Child Labour Situation in Bangladesh

CNG-Compressed Natural Gas

CUS-Center for Urban Studies

DCC-Dhaka City Corporation

DESCO-Dhaka Electric Supply Company

DOHS-Defense Officers Housing Society

DU-Dhaka University

ECPAT-End Child Prostitution, Child Pornography, and the Trafficking of Children for Sexual Purposes

FGD-Focus Group Discussion

GoB-Government of Bangladesh

ILAB-The Bureau of International labour Affairs

ILO-International Labour Organization

IPEC-International Program on Elimination of Child labour

IWTA-Inland Water Transport Authority

LFS-Labour Force Survey

NCP-National Child Labour Policy

NCTF-National Children Task Force

NCLS-National Child Labour Survey (of Bangladesh)

NGO-Non Governmental Organization

NSSCL-National Sample Survey of Child Labour in Bangladesh

PKSF-Bangladesh Palli Karma Shayak Foundation

PRSP-Poverty Reduction Strategy Paper

REHAB-Real Estate and Housing Association of Bangladesh

ROSC-Reaching Out-of-School Children

RAJUK -Rajdhani Unnyan Kartipakhya

SCDF-Save the Children Sweden Denmark

SCF-Save the Children

UCEP-Underprivileged Children's Educational Programme

UGC-University Grants Commission

UDL-Urban Development Library

UN-United Nation

UNCRC- United Nations Convention on the Rights of Child

UNICEF-United Nations International Children's Emergency Fund

USD-US Dollar

WFCL-The Worst Form of Child Labour

WFCLC- Worst Form of Child Labour Convention

WAPDA-Water and Power Development Authority

WASA-Water and Sewerage Authority

Abstract

This is an anthropological study of child labour in Benarashi Palli of Mirpur, Dhaka. *Palli* is a Bengali word which literally means village. But in case of Mirpur Benarashi Palli it basically the cluster of handloom factories and *saree* shops located at A-block of Mirpur Section-10 under Pallabi Thana. Therefore, the study focuses on the life and living of the child labourers of these factories and *saree* shops. The study was undertaken considering the wide prevalence of child labour in Bangladesh. Here children are found working in all the sectors of the economy except mining and coaling. Indeed, child labour is a pervasive problem throughout the world, especially in developing countries. Most importantly, Africa and Asia together account for over 90 percent of total child employment. Bangladesh being an Asian country, although accounts for only 02 percent (approximately) of the world population, it is the home of 6.6 million working children which is equivalent to more than 05 percent of the worlds working child population numbering 120 million. Building a healthy nation for socio-economic and political development of a country is not possible keeping a significant percentage of child population in hazardous condition at work places at the very crucial stage of their formation and growth when they are supposed to remain engaged in learning at homes and schools/educational institutions. In the interest of the country these children deserve to be brought out from their ill fated working environment for their normal blooming as other children. This is not possible without knowing the real situation or sheer compulsions that force them to get engaged in job. Mainly this inquisitiveness worked as an impetus to selecting this issue for my Ph.D research. Objectives of this study are (i) to find out the factors which lead parents to ratify child labor in Bangladesh; (ii) to identify the factors and forces which lead children towards job- market like domestic and industrial works rather than school or any type of educational institutions;(iii) to obtain practical knowledge about the nature of child labourers

engaged in weaving factory (known as Benarashi Palli) at Mirpur (Section-10) of Dhaka city.

In this study I have mainly followed participant- observation method. Besides I have conducted informal interview, focus group discussion and case studies for collecting relevant information for the purpose of this research. In the case studies I did not use any structured questionnaire, instead of that I have used a checklist, approved by supervisor. Libraries and internet/online were the secondary sources of data and information.

The study reveals that (1) there is high concentration of child labour in the study area; Karkhanas have dominance of male karigors and male children; (2) no woman or female child workers work in Saree shops /sales centers; in the karkhana area as well, only a few women and female child labourers work in familial atmospheres /family enterprises; (3)acute poverty is mainly responsible for forcing children to undertake work to support their families; they are very poorly paid depending on the quantity of products;(4) bulks of the children in the study area are innocent victims of poverty and, therefore, they cannot afford to go to school; most of the children could not attend educational institutions;(5) the children can hardly afford two meals a day; they can eat mainly *dhal bhat* whether supplied by the employers or arranged by their parents;(6) there is hardly any pure drinking water for the children to drink; they live in the thatched house in the slum and often suffer from viral / infectious diseases; (8) they have hardly any access to nutritious food and hygienic work environment; (9)“No work – no wage – no food” is the practice for the child labourers in Benarashi Palli;(10) they have no fixed working hours; it means that they have to do extra work beyond normal working hours;(11) the child labour situation in Benarahi Palli shows that there is a gross violation of ILO Conventions(on the minimum age for admission to employment or work, and elimination of the worst form of child labour) and the UN Conventions on the Rights of child.

Child Labour in Weaving Industries in Bangladesh: A Study of Benarashi Palli of Mirpur, Dhaka

Chapter-I

Introduction

1.1 Proposition

Although world is now considered as a global village where such a global family is supposed to live in, the members of which should enjoy almost equal position and right with a good understanding and a mutual respect to each other, yet the fact is not exactly like that. There still remains some ranking among the member-states depending on the nature and level of economic development a particular country so far has achieved. In this perspective, Bangladesh is considered as a developing country having predominantly an agrarian economy with a low level of technique of production. Of course there exist a significant number of industries in Bangladesh but they do not indicate a sign of progress in respect of industrialization and development in Bangladesh. On the other hand it is believed that a high rate of literacy has a positive correlation with the development. Since liberation of Bangladesh there have been efforts by the different governments and educationists to present the nation with an appropriate education system and a satisfactory literacy rate in Bangladesh.

Almost each and every political leaders, economists and educationists in this country talk about the development of the country. In spite of that, desired development has still remained away from our reach and yet we are to translate our dream into the reality. It is believed that development is not possible without the help of other countries, especially the developed ones and the donor agencies and the NGOs working around the world. But whenever government of Bangladesh have dialogue with the donor agencies for the funds, grants or financial assistance for the development of the country they put forward some preconditions and insist on fulfilling them before making any commitment in this respect. The issue of child labor is one of the conditions donor agencies usually bring on the table of discussion. "Child labour is pervasive problem throughout the world, especially in developing countries. Africa and Asia together account for over 90 percent of total child employment."¹ Fact remains that the prevalence of child labour in any country impedes implementation of educational program undertaken for the children leaving huge child population illiterate and deprived of their rights in the society. In this regard Mohammad Zulfiquer Hossain mentions "Early involvement of children in work leads to serious health and developmental consequences. Working children suffer

1. Child Labor: Issues, Causes and Intervention by Faraz Siddiqi and Harry Anthony Patrinos, (Internet Source: http://www.worldbank.org/tml/extdr/hnp/hddflash/workp/wp_00056.html).

significant growth deficit as compared with school children. They grow up shorter and lighter and body size continues to be smaller even in adulthood.” (Hossain, 2001) He further mentions that Bangladesh is the home of 6.6 million (1995-96) working children, accounting for more than 05 percent of the world’s working child population numbering 120 million (Ibid,2001). So, it is easily understood that child labor² is a social problem that stands on the way of development of Bangladesh. The problem needs to be addressed as early as possible.

2. Child Labour: In this study, a child labour refers to an employed person in the age group 5-17 who is engaged in work for his own life and livelihood or for his family or for the both. This definition excludes employment of children by their parents in their homes or family enterprises.

- Child labour as referred to in the National Child Labour Survey (NCLS) 2002-03 consists of all children under 18 years of age who are economically active except (i) those who are under five years old (ii) those between 12-14 years old who spend less than 14 hours a week on their jobs, unless their activities or occupations are hazardous by nature or circumstances. Added to this are 15-17 year old children in WFCL (including hazardous work and or working 43 hours and or more per week). This definition is based on ILO Minimum Age Convention, 1973(No.138).(BBS,2003:17)

1.2 Objectives

The objectives of this research are -

- i) to find out the factors which lead parents to ratify child labor in Bangladesh;
- ii) to identify the factors and forces which lead children towards job-market like domestic and industrial works rather than school or any type of educational institutions.
- iii) to obtain practical knowledge about the nature of child labourers engaged in weaving factory (known as Benarashi Palli) at Mirpur (section-10) of Dhaka city.

1.3 Scope/ importance

Bangladesh achieved independence 40 years ago. Still there exist differences of opinion among the political leaders and educationists of Bangladesh regarding level of development so far it has achieved. But there is no dissension regarding the fact that still there remains a thorny way in front of Bangladesh even to reach at a level which a small number of Asian-countries like Japan, Singapore and Malaysia have so far achieved in respect of literacy and economic development. Even at the fourth decade of independent Bangladesh, a large number of children do not go to the schools even for primary education. Although the minimum required age for the compulsory education in Bangladesh is 10 (Siddiqi and Patrinos, 2005), these children work in the agricultural fields, shops, small and cottage industries and other small establishments and places at the ages when they

are supposed to go to the schools for making their hands and minds ready to learn how to read and write. Zulfiquer Hosain mentions “Although Bangladesh accounts for more than 02 percent of the world population, it is the home of 6.6 million working children. In Bangladesh children are found working all the sectors of the economy except mining, quarrying, electricity, gas and water. Many of them work 48 hours on an average earning less than 500 taka per month.” (Hossain, 2001:01, article-1). This statement reflects the situation of 1995-96 in Bangladesh. Zulfiquer Hossain quoting a study undertaken in 1995 by the Ministry of Labour and Manpower in collaboration with UNICEF identified 27 categories of economic activities as hazardous for children. On the other hand he observes: “Child labour is simply the most severe form of child exploitation and child abuse in the world today. Today as individual well being increasingly depends on literacy, numeracy and intellectual competence, a child working is in fact a future denied.” (Hossain, 2001:1, article-1). However it can be said that in this age of enlightenment, keeping a significant number of children out of reach of primary education should not be a reality for a developing country like Bangladesh. Therefore, having accurate knowledge regarding factors and forces responsible for child labor in Bangladesh is necessary. It may have negative effect on the education and development. In this regard it will be studied whether employment of children in the weaving factories in the research area is hazardous or not.

Attempt will also be made to get acquaintance with the situation that deprives the children, in the research area, of the rights to have access to institutional education at the primary level. The present state of knowledge on child labor is very scanty and poor. Therefore, the undertaking of research studies on this problem appears as very significant to us.

If we can acquire precise knowledge by conducting research on the above topics it will be either helpful toward eliminating child labor from Bangladesh or by getting more acquainted with the problem it may be possible finding other ways to educate those children who find no way than to engage themselves with the jobs at the ages when they are supposed to go to the educational Institutions for learning. Such measure may make possible for having an educated nation leaving no children illiterate in Bangladesh. The research work to be undertaken may provide policy makers with the necessary knowledge to adopt right policy regarding child labor thus making child education and development work a bit easier in Bangladesh.

1.4 Research Methodology

Mainly anthropological or participant- observation method will be followed in the present research. I have selected Benarashi Palli at Mirpur Section Number- 10 for the purpose of gaining deep insight into this problem. This is a semi-residential typical city area where front side or roadside of the most of the houses / residential units are found decorated for use as sale-centers or show rooms for display and sales of 'sarees'-most of whom are 'Benarashies'. Other houses have workshops ('*taat kharkhana*')/store rooms at the back side or at suitable locations of those houses. Children and their parents working in this area are the primary sources of the data and information for this research papers. I mainly applied participant- observation method in my field study. Besides I have conducted informal interview, focus group discussion and case studies for collecting relevant information for the purpose of this research. Libraries and internet/online are secondary sources of data and information. May it be worthy to mention here that I spent more than one year on field study in different phases and the entire period I lived in the study area. My first important job was to establish friendly relationships with the important local people. So , I have established rapport and friendships with different important persons such as Md. Kalim Uddin, (owner of Tawsif Benarashi Fashion), president of the *Benarashi Dokan malik Samity*, Abul kalam Azad, known by

nick name as Babu (owner of Benarashi Kuthi), Vice- President and Abul Kashem (owner of Dia Katan), General Secretary of the above *samity*, Md. Rafiq who claims himself to be the ex. Secretary of the *taat* owners association of Benarashi Palli of Mirpur, Md. Mamun Majumdar, Law Secretary, Dhaka City (North), Bangladesh Awami Jubo League and a good number of other relevant persons workers and child labourers of Benarashi Palli of Mirpur. Among them Mamun was found very much friendlier, co-operative and helpful in my field study. He introduced me to most of the important persons as mentioned above. After having met them and establishing rapport with them conducting the field work in the area became easier. I told all the relevant people about the objectives and purpose of my study. They all have known that I am conducting a research on Benarashi Palli of Mirpur. One thing I did not disclose to any of them that the focus of my study is child labour. Had I disclosed this, I apprehended, I would not get support and co-operation from them. My wife Ruhana Begum helped me a lot in my field work. Her role was very much significant in establishing rapport and friendship with the working children, collecting information from and taking photographs of them.

Before starting my field work using Participant Observation method, I have conducted a survey to collect base-line /primary information regarding *saree*

shops and *saree karkhanas*. For this purpose, I have employed two data collectors who were graduates of the University of Dhaka. They worked there for about two months. Through this survey I was able to collect reliable / precise information about the number of *saree* shops and *karkhanas* and number of adult and child labourers working in these work places.

I did not use any structured questionnaire in collecting information from my respondents. Because I thought collecting information through structured questionnaire would not yield good result and portraying the real situation of child labour would not be possible. Thus I prepared a checklist which was approved by the supervisor for collection of information. I adopted a wholistic approach in my study about the child labours in the Benarashi Palli. I mainly applied participant- observation method in my field study.

In the initial stage of my field study I gathered some interesting experiences one of which I would like share with the readers of this paper. In one evening at about 8.15 pm in the month of December,2006 (during the period of Caretaker government when closing of the shops and establishment at 8.00 pm was being monitored and enforced by the DESCO officials with the help of policemen) I was collecting names and addresses of *saree* shops in the *palli*. There was a diary in my hand in which I was noting the names of shops. After finishing my job at one lane I was turning to another one. At that

moment one person from my back side addressed me “*bhaiya, ektoo daran*” (brother, please halt for a moment). I turned to him. Very politely, submissively and a bit with mix of indignation and anxiety he asked me, “Brother why are you noting my shop’s name in your diary?” Giving me no chance to reply, he added, I have closed my shop sharp at 8.00 pm, “I took just another 5-7 minutes for closing the shutter of the shop. Please drop my shop’s name from your list.” I understood, he misconceived me as a DESCO (Dhaka Electric Supply Company Ltd.) staff or a member of law enforcing agency. I made him understand that I don’t belong to any of the above agency. Then unexpectedly, all on a sudden his behavior changed. He raged on me and in a threatening tone asked me “Why did you not take permission before noting our shops’ name in your diary?” I got surprised at sudden change of his behavior and got a bit frightened as well, because I was alone there. On the other hand, two persons (one of them was quite healthy and strong) were with him and they were supporting him by imitating his gesture and echoing his voice. Then I told them that Abul kalam Azad of Benarashi Kuthi and Kalimuddin of Tawsif Benarashi Saree Fashions are very close to me and I was collecting some information on Benarashi Palli for my research purpose. Then again he returned to his good mannerism and with a smiling face said, “*O, aai kathata bhai aage bolben na?*” *Doya kore Kichu mone*

koren na bhai, saradin Kaj kore mathata gorom hoe geche bhai.”(Couldn’t you have told this earlier? Brother, please don’t mind. Being engaged in work whole day long, my brain is not working properly.) Then he assured to extend his full support and cooperation, if needed any in this connection. That evening I did not work anymore and returned to my house. Later on, several times we came across each other. Every time he gave me *salam* (Islamic greetings) first and was found very much friendly and cooperative with me.

1.5 Review of literature

After searching major libraries in Dhaka City (Dhaka University Central Library, Community Development Library, Urban Development Library, BIDS Library, UGC Library, PQS Library) and Internet/online sources, I have found a good number of studies on child labour (in Bangladesh context). Mentioning all of them in this limited space is not possible. As such I have enclosed with this, a bibliography of those studies with this paper. However none of the above studies is based on anthropological method/ participation observation method. Most of the studies are based on survey or case studies. Others have the basis on secondary sources of data. However, a few important studies have been mentioned below in brief.

1. Save the Children Fund (SCF), UK with the assistance of Chinnamul Shishu Kishore Sangstha conducted a research on street children in different areas of Dhaka city, namely Bijoy Nagar, Segunbagicha, Baitul Mukaram, National Stadium, Ramna Park, Sadarghat Launch Terminal, Badamtali, Shakhari Bazar, Roy Shaheb Bazar and Tanti Bazar. Sharfuddin Khan, a researcher SCF (UK) prepared and published the report at the courtesy of his employer. Altogether 51 children were interviewed in this research by a group of young

researchers (11 researcher) aged between 10 to 15 years. Of them 05 were girls and 06 boys. Respondents were aged between 7 to 15. Semi structured interview-was the source of the children's opinions and views. That is, informal open ended interviews were made to collect information from the children in a wide variety of different occupations. Interviewers also talked with employers, managers and adult workers in that same workplace as mentioned.

One of the major questions with regard to this study is that whether interview of only 51 children from such a vast area is sufficient or not for the research. Moreover it can't be considered as an anthropological study although an attempt is observed here to collect information and views by the children-researchers from the children (This research has been termed by the organizers as participatory research by the children). (Khan, 1997)

2. UNICEF, Bangladesh carried out a research on children working at the informal sector shops and factories in Dhaka city. This research is based solely on case studies. The title of the research is *"Daily Lives of Working Children: case studies from Bangladesh"*. This is a macro-level study.

This study has been based on the survey made / conducted on a large number informal sector factories and shops by the Swedish Save the Children organization (Radda Barnen). Radda Barnen study considered children

working in machine shops, repair shops and small factories in Demra, Sutrapur, Kotwali, Lalbag, Mohammadpur, Tejgaon, Sabujbag and Mirpur thanas. In all they identified 3820 working children in these shops and factories constituting 42 percent of the total number of workers in those workplaces. The average number of workers was 13 per factory and an average of 5.38 children per factory. In fact the study "*Daily Lives of Working Children*" is a study which supplements the above noted study made by the Radda Barnen. In this regard the Bert Peltó mentions, "Some of our general discussions and some of the statistical data are drawn from that study, filled out with examples from our various in-depth interviews of children working in the informal sector shops" (Peltó, 1997:39).

The writer of this paper has termed the study as "Rapid Assessment" which provides considerable evidence concerning exploitation and some fairly clear information on work that is hazardous to physical and mental health. Writers concluding remark is that "Much more information is needed, in each occupational sector, if a coherent and comprehensive set of guidelines is to be constructed around the various issues of children's work and working conditions. This study simply gave description of the working condition, misery, life style of working children in the research area. It does that make

any generalization about the factor and forces which lead them toward working environment. This study, as well, is not an anthropological one (Pelto, 1997).

3. Ph.D Thesis of Prof. Abu Taher, Institute of Social Science and Research is the most noteworthy work on child labour in Bangladesh context. Title of his thesis is "*Child Labour in Dhaka City*". His Ph.D was supervised jointly by Prof. Dr. Anwarullah Chowdhury, Anthropology Dept. and Prof. A.K. Ahmedullah, Supernumerary Professor, Institute of Social Welfare and Research, University of Dhaka. This is the most comprehensive study at macro level in Bangladesh. Dhaka came into consideration in his Ph.D research and as per his working definition "Dhaka" covered the entire area under the jurisdiction of "Dhaka City Corporation". Considering the availability of child labourers and wide range of occupations (wherein children are found working) twelve locations were selected purposively for the study. The selected locations were Saidabad Bus Terminal, entire Fulbaria area, Sadarghat (IWTA Terminal), Gulistan, Dholaikhal, Mugdapara, Khilgaon, Kawranbazar, Maghbazar, Farmgate, New Market, (including Dhaka University Area) and Mirpur (including stadium area). In the study nine different areas of employment of child labourers were incorporated namely shops and establishments, university halls, transport, household work,

rickshaw pulling, garment, construction work, restaurant and motor workshop.

He defined child labour as "employed children in the age group 5-14 years"(Taher, 1996:22). He took into consideration in total 297 child labourers of which 245 were migrants and 52 were non-migrants (82.49% and 17.51% respectively).

The main objective of the study was to know and understand the overall situation of the working children in the city of Dhaka. The study covered different aspects of child workers such as socio-economic background and living condition of working children; factors compelling children to engage them in work; nature of work of working children; their working environment; income, pattern of expenditure; the problems they face ,the legal support they enjoy, educational status of the working children, their attitude towards education, their recreational habits and mobility and also to know their suggestion to improve their fate.

In this study social survey and case studies were the method of collecting information from his respondents. He used structured questionnaires for collecting information from the child labourers and from their guardians. Obviously this study was not an anthropological one. Participant observation

method was not followed in this most comprehensive macro level study (Taher, 1996).

4. Some children related to different organizations came to know from their adult facilitators that Bangladesh Government signed the United Nations Convention on the Rights of Child (UNCRC) in 1990. Therefore, according to the rule the government sends report to depict the status of child rights in the country to child Rights Committee after every five years. Besides government, the development organizations working for child rights also send alternative report to the committee. They also came to know that children are also allowed to send alternative report to the committee.

Thus the member children of Ichchey Media Group-a children organization working to ensure children participation in media; Child Brigade- a children organization working for protection working and street children; Vorer Alo-a group of adolescents working for the betterment of children and adolescents and National Children Task Force (NCTF)- a forum of children from all over the country decided to make an alternative report by children from their own point of view. Accordingly they prepared an alternative report on child rights which was titled "*Alternative Report by Children-2007: Report Prepared by Children of Bangladesh, I Speak About Me.*" Though there are numerous

issues related to children's life, they decided to prepare the report on three broad areas of Education, Health and protection believing that these are vital issues in building and shaping the future life of children as good citizen. As such they spoke to their friends on the present status or situation of Education, Health and protection, the response they are receiving in these fields and their dreams regarding these issues and also about the question- Who will fulfill the dream? They collected information /comments through consultation session, questionnaire, advertisement through leaflet and secondary sources like publications, documentary etc. They have reached to 4135 children of 28 organizations through 138 consultations and 7442 children through questionnaires to collect their comments. They have also collected secondary data from 648 reports published in 123 publications. They accommodated the comments/responses in the report in the summarized form. Their report contains three sections. These are: (1) Present Situation of Children's Education Sector, (2) Present Situation of Children's Health Sector, and (3) Present Situation of Children's Protection. It is one of the significant studies which portrayed status /situation of child right on vital issues of children's education, health and protection in Bangladesh. It also presented factors and forces responsible for existence of child labour in 64 districts of Bangladesh (Ichchey Media, Save the Children and other organizations, 2007).

5. The phenomenon of child domestic workers is widespread in Bangladesh. According to a baseline survey (BBS and UNICEF 2006) there are approximately 400,000 Child Domestic Workers (CDW) aged between 6-17 years in the informal labour sector in Bangladesh. This group of child workers is always cheap, invisible and excluded from legal protection which make them more vulnerable than any other groups. Considering the intensity, vulnerability and high riskiness of this group of child domestic workers for abuse and exploitation SCSD (Save the Children Sweden Denmark) made a study on Child Domestic Workers with the major aim to make recommendations to the government and civil society for establishing rights of the child domestic workers on the basis of an analysis. Title of the study is *“Living inside room outside law: A Study on Child Domestic worker and the Role of Government & Civil Society.”*

Child labour team of Save the Children Sweden Denmark and Child Rights Unit of Ain O Salish Kendro(ASK) Jointly conducted the study. Sultana Kamal, Executive Director, ASK is the Research Advisor in this study. Shahida Begum, Programme Director- Child Labour, SCSD has played the overall planning and coordinating role for this study. Partners of SCSD and

ASK supported the research team to collect all data from the field level and the study team documented all findings from different consultations.

In this study the methodological approach has combined both qualitative and quantitative techniques. Quantitative data were collected through sample survey questionnaire and qualitative data was collected through using tools of questionnaire survey, Focus Group Discussion (FGD), case studies and key informant interviews. The study was conducted in six divisions of Bangladesh. The findings of this study were divided into two major areas. These are (1) The situation of Child Domestic Workers who are confined inside room and (2) The situation of Child Domestic Workers who are living outside Law. This study reveals the factors and forces that drive children to become child domestic workers, their working conditions, discriminations between the employers' children and the employed children, their feeling, dreams and earnest desire to stay with their own family even with one or two meals in a day. The study has also put 11 recommendations to the policy makers for protection of CDS (Save the Children, Sweden-Denmark, 2010:7-12).

6. Ichchey Media Group and Save the Children Sweden Denmark (SCSD) published *"This is our life: Children's Situation in Bangladesh Based on Media Reports."* The study was made by the members of Ichchey Media Group based on the media reports published in five national daily newspapers during the period 2006-2009. The name of these newspapers are: Daily Prothom Alo, Daily Ittefaq, Daily Jai Jai Din, Daily Jugantar, Daily Samakal. They collected these five national dailies regularly and screened out from them the news on violence against children and also on achievement of the children. This is mainly a compilation work. Anyhow, the report portrays the situation of abuse and violence against children in Bangladesh. The report tells us about different type of violence and right violations that occurs against children i.e. murder, abduction, rape, accident, physical and humiliating punishment etc. They have identified 85 categories of such violence and rights violation during the four years term. Main objective of this study was to stop violence against children. They also collected and published news reports on achievement of children and initiatives to reduce violence, because they wanted to promote the initiatives and good practices on children's rights (Ichchey Media Group and Save the Children, 2006-2009).

7. *"Glimpse on Child Labor: A study on Child Labor Situation in Dhaka City Corporation Area"* is a research work that has been designed mainly to assess the living condition of the working children focusing on their living arrangement, food and nutrition access to health care facilities, availability of pure water and hygienic sanitation facilities, educational background, working environment etc. In this study a sample of 250 working children were interviewed on the basis of structured questionnaire from different sites and locations of the Dhaka City Corporation like New Market, Dholaikhal, Hazaribag. Lalbagh, Mohammadpur, Mirpur, Dhaka University area and some other places. The researcher has used convenience-sampling technique in study in which he has chosen the child labour from where he has found them. Though the scope of the study was much broader, due to some limitations like lack of financial and logistic support, problems in determining the sample design and sample size, non-cooperation from the working children and employers, it was not possible on the part of the researcher to carry out extensive research work involving several differentials that could have been important in this context (Kalam, 2007).

8. *“Hazardous Child Labour in Bangladesh”* is another study made by the Department of Labour, Government of Bangladesh under the supervision of Dr. Wahidur Rahman, IPEC/ILO, Dhaka. The objective of this study was to identify the physically hazardous occupations, to identify possible offending agents related to those occupations and to find out the nature and extent of harm caused to the child workers. It was also intended to strengthen the capacity of the relevant government departments to carry out similar studies in future by involving the appropriate personnel from these departments. The study used a stratified random sampling method. At the initial stage 6 urban areas were purposively selected considering a wide range of factories, workshops, establishments or other forms of working places in those areas which were apprehended to have various types of hazardous working conditions. Those areas were – metropolitan cities of Dhaka Chittagong, Rajshahi, Khulna and the district towns of Narayanganj and Tongi. At the second stage of sampling 829 factories, workshops, establishments and working places were randomly selected covering altogether 47 types of occupations which were selected earlier by a group of government officers(the Factory Inspector, Labour Inspector and the relevant doctors) in a brainstorming session during training for this study. From those 829 working places 1060 child workers (cases) were selected randomly. Among

the selected children 91 percent were male and only 9 percent were female. For collection of data, the techniques of direct observation (of the children at work and the working environments) and interviewing through structured questionnaire were used in this study. Undoubtedly it is a significant study made at macro level which identified a wide range of working places and offending agents that were found endangering safety, security of the children and were seriously detrimental to the health, physical and mental development of children (Rahman,1996). This study seems to be an enquiry/investigation report. In fact, collecting data by using direct/spot observation and filling up structured questionnaire /survey form in one or two short visit to a huge number of factories/establishments and writing research report on the basis of those data can't yield reliable, realistic and worthy findings in any research in the field of any social sciences. Unfortunately, this is exactly the things that happened in this macro level study. Use of other methods and techniques such as participant-observation method and focus group discussion could make the findings of the study more worthy to policy makers of this field.

9. Ahmed and Quasem conducted a research on child labour in four villages of Bangladesh which has been titled as *The Study on Child Labour in Bangladesh*. The study is based on survey method with limited use quantitative and qualitative techniques in analysis of data. The study covered different aspects /areas of child labour such as the extent and pattern of child worker in rural villages, division of child labour by age and sex, characteristics of rural labour market, rate of participation of children in school, different types of works in which children are found to get engaged for various reasons etc. The study has made comparisons of urban and rural situation of employment; pattern of child work in slum areas and other establishments in Dhaka City where children are employed. It has also portrayed comparative pictures of rural and urban labour markets.

The study has envisaged showing relationships between variables such as poverty, economic gains and child labour. In the study area parents have never considered child labour as harmful for normal grooming of children. In the recommendation chapter children have been shown as an agent of neat economic value or economic gain to their parents. The researcher did not put any recommendation with regard to the outlook (considering children of economic gain) of the parents which drive them to engage their children in job market. It could have shown the relationship of the outlook of the parents

concerning economic value of children and the family sizes in the study area.

The study was not based on anthropological method. It could be a more rich and worthy study by adopting participant-observation /anthropological approach in this study.

Chapter- II

Child Labor in Bangladesh: An Overview

2.1 Nature and Extent

Employment of children in different countries of the world is not new. During the Industrial Revolution¹, children as young as four were employed in the production factories with dangerous, and often fatal, working condition in the European countries. Based on this understanding of the use of children as labourers, it is now considered by the wealthy countries as a human rights violation, and is outlawed, while some poorer countries may allow or tolerate child labour (Child labour, Wikipedia, the free encyclopedia, source: http://en.wikipedia.org/wiki/Child_labour). Child labour in Bangladesh is, like other parts of the world, a common phenomenon. It is common hypothesis in Bangladesh that child labour is mainly an outcome of extreme poverty aggravated by the prevalent ignorance of the tradition bound society (Taher, 1996:118). Child labour is a visible part of everyday life in Bangladesh: young children serve at roadside tea stalls, and weave between cars selling goods to motorists. Other children work in jobs that are hidden from view, such as domestic work, which makes monitoring

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1. The **Industrial Revolution** was a period from the 18th to the 19th century where major changes in agriculture, manufacturing, mining, transportation, and technology had a profound effect on the socioeconomic and cultural conditions of the times. It began in the United Kingdom, then subsequently spread throughout Europe, North America, and eventually the world. (Child labour, Wikipedia, the free encyclopedia, source: http://en.wikipedia.org/wiki/Child_labour).

and regulation difficult. On average, children work 28 hours a week and earn 222 taka (3.3 USD) a week. Many of the jobs that children in Bangladesh perform are considered "hazardous", and put their physical and mental development at risk. The UN Committee on the Rights of the Child expressed concern in 2009 that many Bangladeshi children continue to work in five of the worst forms of child labour, namely welding, auto workshops, road transport, battery recharging and tobacco factories. The Committee also raised concerns about the lack of mechanisms to enforce child labour laws or monitor working conditions, and insufficient public awareness about the negative effects of child labour (UNICEF, 2010:2)

Several rounds of Labor Force Surveys (LFS) conducted periodically since 1980 by Bangladesh Bureau of Statistics (BBS) and other government or non-government organizations provide aggregate level data on child labor situation in Bangladesh. Some of these surveys are:

- Labor Force Survey 1989 (Conducted by Ministry of Labor & Manpower, GOB),
- National Children Policy Survey (Conducted by: Ministry of Woman and Children Affairs, GOB),
- Division of Labor in Rural Bangladesh (Conducted by: Bangladesh Institute of Development Studies),
- National Sample Survey of Child Labor in Bangladesh, 1995-96 (BBS),
- Child Labor Situation in Bangladesh – A Rapid Assessment (Conducted by ILO, in collaboration with UNICEF) etc.
- Report on National Child labour Survey 2002-2003.

According to labor force survey conducted in 1996 the total labor force in Bangladesh is 56 million, among them 6.6 million is child labor. The labor force survey also reveals that 66 percent of the total child labor forces are engaged in agricultural sector, while 8 percent in industrial sector, 2 percent in road transportation and communication sector, 14 percent in house keepers and other jobs and the rest 10 percent are working in different services.

About 83 percent of total child labors live in rural area, while the rest 17 percent in urban area. 79% of the village child labors are working in agricultural sector. These children help their parents by working in their own/neighbors land area on part time basis.

According to "*Rapid Assessment of Child Labor Situation in Bangladesh*" - a survey conducted by ILO and UNICEF in 1994, the children of Bangladesh in the urban area give labor in 300 different types of economic activities. Out of these 300 different types of economic activities 47 types of work are categorized as more harmful for the children. Since in these works, often the children become exposed to excessive heat, toxic chemical reagents and many more hazardous consequences (Rahman, 1994).

Bangladesh Bureau of Statistics (BBS) conducted the National Sample Survey of Child Labour in Bangladesh: 1995-96 which was sponsored by the IPEC-ILO Area office, Dhaka. The survey report defined child labourers as children in the age group 5-14 years who were found to be working during the survey reference period (preceding 12months of the day of survey). A child was said to work if he or she was

found either working one or more hours for pay or profit or working without pay in a family farm or enterprise during the reference period or was found not working but had a job or business from which he or she was temporarily absent during the reference period. According to BBS report the number of child labourers was 6.6 million¹ in 1995-96. Nineteen percent of the total child population (5-14) was found to be economically active. 11.6 percent of the total child labour force belonged to the 5-9 age group and the rest to the 10-14 age group. 95.6 percent of the child labour force was employed. Of the employed child workers, males constituted 59.8 percent and females 40.2 percent. Child workers were scattered all over the country. 17 percent of the child labour force lived in the urban areas and the rest 83 percent in the rural areas. Child workers were present in almost all the sectors of the economy

1. Associate Professor Ridwanul Hoque of Dhaka University while presenting the keynote paper at a roundtable discussion titled as “*Daily Star-BSAF Roundtable on Nat'l Child Labour Elimination Policy*” noted that in Bangladesh, at least 6.5 million children aged 5 to 14 are employed, with 40 per cent of them engaged in hazardous jobs. The event was jointly organized by The Daily Star and Bangladesh Shishu Adhikar Forum (BSAF) in association with International Labour Organization (ILO) on 4-10-2011(The daily Star, 05-10-2011)

with exception of mining and utilities. Agriculture accounted for 65.4 percent of the child workers, followed by services (10.3 percent), manufacturing (8.2 percent), and transport and communication (0.8 percent). Other activities including household work accounted for 14.3 percent of working children.

The BBS conducted second study/ survey on child labour which was termed as the National Child Labour Survey (NCLS), 2002-03. NCLS dealt with huge amount of statistical data and related information on child labour throughout the country. This survey has been designed and conducted in the context to the commitments made by the Government of Bangladesh following the ratification of the International Labour Organization (ILO) Worst Forms of Child Labour Convention (No.182)1999.

NCLS defines a child as an individual under the age of 18 years based on the 1989 UN Convention on the Rights of the Child and the ILO Convention on the worst forms of Child Labour 1999 (No. 182). Since it is commonly accepted that a child under five years of age is too young to be engaged in work or to start schooling it considers only the child population aged 5-17 for the purpose of NCLS as well as for estimates.

Child labour referred to in the NCLS includes all children under 18 years of age who are economically active except (i) those who are under five years old and (ii) those between 12-14 years old who spend less than 14 hours a week on their jobs, unless their activities or occupations are hazardous by nature or circumstance.

Added to this, are 15-17 year old children in Worst Form of Child Labour (including hazardous work and work of 43 hours and more per week). This principle has been applied for measuring child labour of the country, as based on NCLS data.

NCLS considered any such activity or occupation as hazardous work which by its nature or type has, or leads to, adverse effects on the child's safety, health (physical or mental), and moral development. Hazards could also derive from excessive workload, physical conditions of work and/or work intensity in terms of the duration or hours of work even where the activity or occupation is known to be non-hazardous or safe.

The following criteria are used for identification of hazardous child work:

- ☐ any child working in mining and construction was considered to be in a hazardous work;
- ☐ beyond mining and construction a number of occupations were considered to be of hazardous natures, for example, work with heavy machinery or exposure to pesticides;
- ☐ any child below the age of 18 working 43 hours or more a week was considered to be in a hazardous work.

According to the NCLS report, the worst forms of child labour (WFCL) labour include:

- ☐ all forms of slavery or practices similar to slavery, such as sale and trafficking

of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict;

- □the use, procuring or offering of a child for prostitution, for the production of pornography or pornographic performance;
- □the use, procuring or offering of a child for illicit activities, particularly for the production and trafficking of drugs as defined in the relevant international treaties.

According to the survey (NCLS) there are 4.9 million working children 14.2 percent of the total 35.06 million children in the age group of 5-14 years. The total working child population between 5 and 17 years old is estimated at 7.9 million. The proportion of boy and girl child workers in the age group 5-17 years is 73.5 per cent and 26.5 percent respectively. The total number of working children aged between 5 and 17 year in rural areas is estimated at 6.4 million as against 1.5 million in urban areas. As many as 93.3 percent of all working children in the age group of 5-17 years work in the informal sector. Agriculture engages 4.5 million (56.4 percent children), while the services sector engages 2 million (25.9 percent), and industry, 1.4 million (17.7 percent). A total of 1.3 million children are estimated to be working 43 hours or more per week. More boys than girls are engaged in this form of labour across all age groups.

BBS summarizes child labour situation in Bangladesh in its NCLS, 2002-03 report, which is described below:

Scope and coverage: The National Child Labour Survey 2002-03 was conducted throughout the country and covered the child population aged 5-17 years living in the households. The estimated number of children in this age category was about 42.4 million (as on 1st January 2003) of which 22.7 million were boys and 19.7 million were girls. Out of the total child population 18.1 and 16.9 million were in 5-9 and 10-14 age brackets respectively. About 7.3 million children were in the age category 15-17 years old (BBS, 2003:123).

School attendance: Out of 42.4 million child population 33.3 million or 78.6 percent were currently attending school. A total of about 29.0 million children or 82.8 percent were currently attending school in the 5-14 age brackets. Girls' enrolment rate (83.1percent) was significantly higher than that of boys (74.8 percent) in 5-17 years age category. The number of children not attending school were estimated at 9.1 millions or 21.4 percent in 5-17 years age group(Ibid:123).

Working children: About 7.4 million children (based on current status) aged 5-17 years were estimated as engaged in economic activity in 2002-03. This means that roughly one in seventeen children aged 5-17 were engaged in economic activity (17.5 percent). Out of the working children about 5.4 million were boys and 2.0 million were girls. The economic participation rate or work ratio in the age category 5-9, 10-14 and 15-17 were 1.6 percent, 26.1 percent and 37.3 percent respectively(Ibid:123).

At work and at school: A total of 2.4 million children aged 5-17 years were reported as engaged in economic activity who was currently attending school. This means that roughly one in seven school attending children (students) were engaged in economic activity (7.2 percent). If the number of working school children is deducted from the total working children then the working children would stand at 5.0 million only(Ibid:123).

Neither at work nor at school: About 4.1 million or 9.6 of children aged 5-17 years were neither at work nor at school. These children were found engaged in household chores and others (sick, disabled or beggar etc). Out of the total children neither at work nor at school nearly one-fourth (26.4 percent) were engaged in household chores (Ibid: 123).

Unemployed children: It is estimated that some 0.24 million children were unemployed in 5-17 year age group in 2002-03. The proportion of unemployed boys was much higher than girls, and unemployment ratio was maximum in the higher age bracket 15-17 years old (Ibid: 123).

Child labour: The incidence of child labour in Bangladesh during 2002-03 was estimated at about 3.2 million out of 7.4 million working children based on the criteria of hour of work as permitted in relation to age as followed by ILO in Global Estimates on Child Labours, 2002. Out of the total child labour, 2.5 million were boys and 0.7 million were girls. About 1.3 million children aged 5-17years were estimated to remain engaged in hazardous occupation (Ibid: 124).

Child work force: Child work force includes both working (employed) and unemployed children. The total child work force was estimated at about 7.6 million in 2002-03 (based on current status) (Ibid: 124).

Occupation and industry: It is estimated that about 4.1 million or 56 percent children were engaged in agriculture sector and 3.3 million (44.0 percent) were working in nonagricultural sector. The highest proportion of children aged 5-17 years were found in agriculture occupation followed by production and transport labourers (25.4 percent) and sales workers (14.0 percent). The highest proportions of working children (49.5 percent) were engaged in unpaid economic activities in family farm or business. The second highest proportion (28.6 percent) of working children were employed as paid day labourers (Ibid: 124).

According to the survey report the push and pull factors are causing child labour problems in Bangladesh. Push factors are extreme poverty, lack of access to quality education, unemployment problems, lack of scopes for skills development and lack of knowledge about hazardous work and after affect thereof. Pull factors are like cheaper wages, easier handling of children than of adults promote child labour in Bangladesh. Consequently children are deprived of their childhood and their mental and physical development. They are often suffering from various physical problems and diseases. Moreover, they are being mentally and physically abused and are tortured, being sexually abused, economically exploited and trafficked (BBS, 2003:87)

KEY STATISTICS			
Working children, aged 5-17		7.4 million	
Working children, aged 5-14		4.7 million	
Child labourers (according to definition, below), aged 5-17		3.2 million	
Children engaged in hazardous labour, aged 5-17		1.3 million	
Child domestic workers		421,000	
Percentage of children (aged 5-14) engaged in child labour (2006)	National	Slum	Tribal
	12.8	19.1	17.6

(Source: http://www.unicef.org/bangladesh/Child_labour.pdf)

The Newly drafted **Child Act 2010** and the **National Child Policy 2010** also defined individuals under the age of 18 as children irrespective of their castes, religions, communities, and social status. These two government documents provide information about the number of children in Bangladesh. The sources mention that about 45-47 percent of the total populations in Bangladesh are children. According to the draft National Child Policy, at least 26.5 million (2.65 crore) children in the country live below the poverty line with little or no means to meet their basic needs. The report says the government will start a united effort with non-government and charitable organizations to provide free health services and education to children (The Daily Star, 16-09-2010, and 30-12-2010).

A news report published in the daily Prothom Alo, referring to the address given by the ILO Director on the occasion of inauguration of **Community based workplace surveillance group** (DCC formed 42 surveillance groups for five regions of Dhaka city to monitor that shops, establishments and factories are not employing children) organized by the DCC(Dhaka City Corporation) at Mohanagar Natyamancha mentions that about 32 percent of total child population live in Dhaka city and 45 percent of them are involved in hazardous occupations (Prothom Alo, 11-11-2010). This view is also supported by Wahidur Rahman. He mentions, the majority of child workers is found in the rural areas because about 85 percent of the population live there. However, the concentration of the child workers is significantly higher in urban areas, especially in the metropolitan cities, as compared to rural areas (Rahman, 1996:2).

In 1995 the Ministry of Labour and Manpower in collaboration with the UNICEF undertook a study entitled **Hazardous Child Labour in Bangladesh** to identify the hazardous economic activities involving children. This study identified the following 27 economic activities as hazardous (Child labour: trends and features, Internet source: <http://www.banglarights.net/HTML/Childlabour.htm>):

1. Automobile workshop worker
2. Battery recharging shop worker
3. Bedding manufacturing worker
4. Blacksmith
5. Brick /stone crushing

6. Car painting/metal furniture painting/spray painting works
7. Child prostitution
8. Construction
9. Dyeing workshop worker
10. Electric mechanic
11. Engineering workshop worker
12. Goldsmith's assistant
13. Hotel/mess cook
14. Laundry boy
15. Porter
16. Printing press worker
17. Rickshaw/rickshaw van puller
18. Sawmill worker
19. Small soap factory worker(crude process)
20. Sweeper
21. Scavenger(waste pickers)
22. Tannery factory worker
23. Tempo/truck/bus helper/unlicensed tempo driver
24. Welding worker
25. Shrimp processing factory worker(processing by hand)
26. Vulcanizing workshop assistant
27. *Vangari* (splinter/waste collectors and processors)

About hazardous child labour Rahman mentions, as hazardous child labour is the most heinous among all forms of child labour, this category deserves immediate attention in terms of resource allocation. Different occupations expose the children to different forms of hazard such as: gas, fume, different types of harmful chemicals, electricity, excessive heat, excessive light, cold, dust, very sharp and fast rotating machine raises, heavy weight, dirt, harmful bacteria, viruses, corrosive substance, lead, un-hygienic working environment, etc. The study conducted by Rahman (Rahman, 1996:01) identified following economic activities/occupations/establishments as hazardous:

1. Battery-Re-Charging Shop
2. Bedding Store/Garments by product
3. Blacksmith
4. Brick Stone Breaking
5. Car painting /Metal Furniture Painting
6. Construction
7. Electric Mechanic
8. Fishing net Knitting
9. Flour Mill
10. Gas Burner Mechanic
11. Hotel Cook
12. Laundry Boy

13. Printing Press
14. Rickshaw or van puller/Pusher
15. Saw Mill
16. Sweeper
17. Tokai(Scavenger)
18. Truck/Tempo/Bus Helper
19. Weaving Worker(*Zamdani*)
20. Welding
21. Glass Factory
22. Foam Factory
23. Shrimp Processing Factory
24. Plastic and Rubber Factory
25. Steel Furniture Painter and other Spray worker
26. Ceramic Factory
27. Tannery
28. Garment Industry
29. Carpet Factory
30. Match Factory
31. Steel-Re-Rolling Mill
32. Automobile Workshop
33. Biscuit Factory/Bakery
34. Engineering Workshop/Lathe Machine workshop

35. *Biri* Factory
36. Bangles factory
37. Goldsmith
38. Porter
39. Aluminum Factory
40. Carpenter
41. Jute Mill
42. Rice Mill
43. Soap Factory
44. Salt Factory
45. Oil Mill
46. Stainless Steel Mill(Cutler)
47. Bobbin Factory

A study of Bangladesh Development Research Centre (BDRC) mentions (quoting the news published in the Bangladesh Today), on June 31, 2008 The Bangladesh today reported that around 1.3 million children are engaged in risky jobs. The number of child workers had increased as many children have no other alternative to survive due to the sharp food price increase (BDRC, 2008).

An ILO-study mentions that children are working in automobile workshop, various factories and establishments relating to aluminum, *agarbati*, balloon, battery-recharging glass, plastic, welding ,still rerolling, furniture, motor vehicles, gas-burner-repairing, book binding, electrical work, denting-painting of motor

vehicles(garage), furniture burnishing, lamp making and cutting of iron in Bangladesh. As a result, children are being deprived of their basic right to education and their health is at risk (*Prothom Alo*, date 11-11-2010.)

A recent survey by GoB-ADB has estimated that about 55.00 percent of the population of Dhaka city lives below the poverty line. In the absolute number the urban poor in Dhaka city therefore stands at 4.95 million. In the same survey the percentage of poor children aged 0-14 years in Dhaka city has been found 41.9 percent. In absolute term the number of poor children in Dhaka city therefore stands at 2.00 million. (Nasreen, 2000:33-4)

Anyhow, the working children are deprived of their childhood and their mental and physical development. They are often suffering from various physical problems and diseases. Moreover, they are being mentally and physically abused and tortured, being sexually abused, economically exploited and trafficked [Thematic Area, Child labour(CL) , Save the Children, Sweden-Denmark Presence in Bangladesh].

Kalam who conducted a research on child labour of Dhaka city mentions, although the law in Bangladesh prohibits employment in factories of child labor below 14 years of age the existence of child labor has been recognized in Bangladesh National Children Policy announced by the government in December 1994. According to this policy all boys and girls under 14 years of age have been defined as children. Although there are a number of statute in Bangladesh prescribing certain minimum age for admission to employment children aged 5-14 years are found working in households, fields and factories as paid or unpaid labor. The child labors in

Bangladesh are more usually found in urban and city areas although a vast majority of them are employed in agriculture and related sectors of rural areas. The urban child worker are mostly engaged in such activities as selling of foods like peanuts, ice creams, flowers, cigarettes and other cheap articles, domestic servants, porters, shoeshine boys, and carries of lunch packets to offices and other work places, cleaners, helpers in small automobile and other workshops(Kalam,2007:22).

2.2 Child Labour in Garment Industries

Until recently the garment industry was the biggest source of employment for child workers in the formal sector. A 1991 study entitled *The Conditions of Garment workers in Bangladesh* found 13 percent of the workers to be working children. About a third of the child workers were in fact school dropouts. Child workers were mostly employed as sewing helpers (66 percent) and finishing (15 percent). These were the lowest paid jobs in the garment factories. The monthly wage averaged 500 taka for sewing helpers and 585 taka for finishing helpers. Finishing helpers worked 13 hours a day and sewing helpers 11 hours a day. During peak seasons child workers had to work even during weekly holidays (Hossain: 2001:3-4).

The Bureau of International Labor Affairs (ILAB) ² in its Bangladesh Chapter describes child labour situation in garment industries in Bangladesh. According to this report the garment industry, including those enterprises producing accessories for finished garments, is without doubt the most significant industry in Bangladesh which utilizes child labor and exports to the United States. It is also a relatively young industry, established in 1977 and developed rapidly after 1983. In 1993, Bangladesh exported nearly \$750 million in apparel to the United States. The garment industry's main products include shirts, trousers, jackets, T- shirts, shorts, and briefs. Garment workers make sports caps and sweat suits for export to the United States. Estimates vary on the total number of factories and workers in the Garment industry. One estimate puts the figures at 1,500 factories and over 700,000 workers, of whom 75 to 90 percent are women. Representatives of the garment factories located in and around Dhaka frequently cite the figure of 1,800 factories registered with the BGMEA, with 1,000 actively producing garments, of which approximately 300 lead in production. However, these figures do not include a growing sub-contracting sector, which frequently goes unnoticed and unregulated (ILAB, 2011:1).

2. ILAB: The Bureau of International Labor Affairs (ILAB) leads the U.S. Department of Labor's efforts to ensure that workers around the world are treated fairly and are able to share in the benefits of the global economy. ILAB's mission is to use all available international channels to improve working conditions, raise living standards, protect workers' ability to exercise their rights, and address the workplace exploitation of children and other vulnerable populations.

Children ranging in ages from eight to fourteen work in the garment industry. It is reported that most of the children are girls with an average age of just over 13 years - 10 percent of whom are already married. Reported figures on the incidence of child labor in the garment industry vary from source to source. On the one hand, Dr. Farida Akhtar, Executive Director of the Srama Bikash Kendra, claims that one-fourth of the workers in the garment industry are children. On the other hand, in May 1994 the President of the Bangladesh Garment Manufacturers and Exporters Association (BGMEA) stated that one percent of the total work force is children, numbering an estimated 8,000 - 10,000. A recent study by the Asian-American Free Labor Institute (AAFLI) estimates that 25-30,000 children work in the industry, mostly in subcontracting industries. Still others maintain that child labor does not exist in the garment industry. Some estimates suggest that the number of child garment workers may be near 55,000. A June 1994 report of the International Confederation of Free Trade Unions lists the percentage as ranging from 20 to 40 percent. Recent observations made during site visits by U.S. Departments of Labor and State officials suggest that anywhere from 5 to 20 percent of the work force are under age 14. In short, children are working in the garment industry, even though various observers differ as to the precise numbers (ILAB: *ibid*).

2.3 Child Domestic Workers

Child domestic service is a widespread practice in Bangladesh. Although children are employed as domestics throughout the country, they have overwhelming high concentration in the cities. The Rapid Assessment of Child Labour Situation in Bangladesh (1996) estimated that in the city of Dhaka alone there were about 300,000 child domestics. In one semi-residential, typical city area with markets and roadside workshops, namely Moghbazar, Dhaka, out of 1181 child workers, domestic helpers numbered 770 (Hossain, 2001).

Employers in the urban areas usually recruit children from their village homes through family, friends or contacts. Most of the child domestic workers come from the most vulnerable families, many of them being orphans or abandoned children. A good number of them are from the single-parent families. Many poor parents consider themselves extremely fortunate for having been able to send their children to work for urban families. The majority of child domestics tend to be between 12 and 17 years old, but children as young as 5 or 6 years old can also be found working. A survey of child domestic workers found that 38 percent were 11 to 13 years old and nearly 24 percent were 5 to 10 years old (Hossain, Ibid.)

Child domestics work very long hours, getting up well before their employers and going to bed long after them. On an average 50 percent of the child domestic workers work 15-18 hours a day. Irrespective of their gender, child domestics carry

out all sorts of household work. In addition boys often performs tasks like going to the grocery, cleaning the drain, taking the garbage to the roadside bins, escorting the children to school and washing the car. Girls on the other hand, have to iron the clothes, attend phone calls and serve the guests (Hossain, Ibid)

The domestics are usually given same type of food as the employers, but they are given much less. Their employers usually take care of their daily necessities like clothes, oil, soap, comb, towel, bedding and sleeping materials. Education for child domestics stood at 31 percent of girls and 37 percent for boys. The child domestic workers are often the least paid in the society, their remuneration ranging from 80 taka to 400 taka per month. In most of the cases they hand over all their earnings to their parents, leaving nothing for themselves (Hossain, Ibid)

2.4 Child Prostitution

ECPAT (End Child Prostitution, Child Pornography and the Trafficking of Children for Sexual Purposes) Global Monitoring Report on the status of action against commercial exploitation of children -Bangladesh observes there are indications that in recent years the incidence of the commercial sexual exploitation of children in the country has changed. In addition to child marriage and traditional /customary laws that contribute to the commercial sexual exploitation of children, more incidences of child trafficking for sexual purposes, child prostitution, and child pornography are evident. It appears that the majority of Bangladeshi children forced into prostitution are based in

brothels, with a smaller number of children exploited in hotel rooms, parks, railway and bus stations and rented flats. More than 20,000 children live in the 18 registered red light districts in Bangladesh and many are forced into or are expected to enter the same situation as that of their mothers. In these contexts, younger children, for example, help their mothers with household chores and provide refreshments for their mother's clients. Boys often become pimps when they get older and many girls enter prostitutions before the age 12. A report published by Appropriate Resources for Improving Street Children's Environment (ARISE) in 2002, put the number of street children in Bangladesh at approximately two million and indicated that sexual exploitation of children is rampant. Little has changed to reduce these numbers and homeless children living on the streets continue to be particularly vulnerable to abuse and exploitation as their strategies for survival, usually as rag pickers, beggars or peddlers render them vulnerable to all forms of exploitation and abuse. In the precarious and dangerous conditions in which they exist they are sometime forced into offering sexual favours to meet basic needs such as food, shelter, and clothing. A 2005 research study conducted by the NGO Aparajeyo-Bangladesh (AB) cited several form of sexual exploitation on the street: it reports that children are coerced into massaging adult stand are forced to engage in sexual activities in market places, parks, railway stations, and boat

and bus terminals. Some pimps use city hotels or rented private flats in certain parts of the city for sexual exploitation. Men involved in small business such as operator/vendors (36%), beggars and day labourers (17.2%) as well as the police and security guards (9.6%), were among the largest group of sexual exploiters of street children. Others include relatives, transport workers, employers, and strangers. The study noted that among the key contributing factors that drove children into situations of exploitation were poverty, hunger, the need to earn money, sexual abuse by employers, family members or other men and the threat and force by pimps and others in their environment (ECPAT, 2011:2).

2.5 Some Real Stories of child Labour in Bangladesh

Data presented on child labour in this chapter will help the readers to understanding the child labour situation in the country in general and in Dhaka City in particular. These data will not give idea about how much painstaking task the children are doing as child labourers. Readers will not be able to grasp the pains, sorrow and distresses of the working children in the country. Understanding of the child labour situation will remain incomplete if I do not present here in this research paper some qualitative data like real stories/news reports on child labourers/workers published in some well circulated daily news paper. As such I have quoted here some stories/reports on child labours without any editing or change. Furthermore, I have attached some photographs² as appendices which are the mirror images/ reflection of child labour scenario in Bangladesh including that of Dhaka City. These photographs have been downloaded from different sources at internet.

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2. I have presented some photographs in annexure–C which reflects child labour situation in Bangladesh including that of Dhaka City.

Story Number -1

Title: Prisoners of Rope

Writer: Emran Hossain

The Daily Star, 13-09-2009

Big sacks containing coils of rope pile up on the floors of four rope factories under the Buriganga Bridge in Aganagar in Keraniganj as 40 children toil away all day long every day. Since daybreak the children aged between five and twelve work hard for at least 12 hours, featuring one of the worst forms of child labour with exposure to various health hazards. These children constantly run between two pillars, carrying strings from a spinning wheel to the other end covering a distance of 33 feet for rope production. There are four such wheels each in all the four factories producing ropes suspending huge jute particles in the air. The children have to run non-stop between the pillars the whole day, as the production requires continuous hanging of strings. Short of breath with their faces flushing red, the children are forced to run or walk fast for unusually long hours for the sake of production. Moreover, they are burdened with making coils of rope, carrying huge sacks of bobbins, turning the wheel and applying glue to the rope. As the children don't have any protection gears like masks or eyeglasses, they are forced to inhale jute particles suspended in the air as long as production continues.

It has become a routine for seven-year-old Sohag, who works at one of these factories, to suffer respiratory ailments twice or thrice every month."Sohag suffers

from inhaling problems, fever, itching, abdomen pain, and skin diseases routinely each month," says his day labourer father Sirajul Islam. Whenever his son's condition deteriorates, Siraj buys him some cheap pills from the local pharmacy. And that's all he can afford. Siraj realizes that he should have sent his kid to school, but instead he engaged him in the hazardous task as he is unable to run his family alone.

Now at this tender age Sohag also suffers from hernia, which intensifies so much a few times every month that he can't help crying in unbearable pain. Sohag and other children risk all these health hazards for wages ranging between only Tk. 35 and Tk. 100 per day. The wages are not fixed and paid based on their daily performance, satirizing all the national and international laws regarding child labour and human rights.

"Besides jute particles, these children are also exposed to micro-fibers that might cause fibrosis in the lungs. The fibers affect the normal spongy and elastic features of the lungs, gradually making it stiff and non-functional in performing its main duty of exchanging oxygen and carbon dioxide," says Asif Muztaba Mahmud, associate professor, National Institute of Diseases of the Chest and Hospital. "As the lungs lose elasticity, its respiratory function will naturally be retarded and the person suffers from restrictive diseases. Thus the children might become respiratory crippled and ultimately meet early death from respiratory failure," Mahmud adds.

Medical experts also say inhaling jute particles might cause cough and lung problems like asthma and also hamper normal physical growth. "The atmosphere is risky for the children who are yet to develop immunity. Many other children might have sensitivity to the particles and might suffer from allergic problems if they continue this work," says Prof ARM Luthful Kabir, director, Institute of Child and Mother Health.

Explaining preference for the children, Deen Islam, head operator of a factory, said, "Employing children ensures more production than employing adults as the height of a child is more appropriate for operating the wheel and pulling thinner strings." "The work is tiresome as it requires day-long running, which adults do not feel comfortable with. Secondly, employing children costs low wage," said Nahid, younger brother of Iqbal, who owns the factory.

"Many of the child labourers here are either orphan or abandoned by their fathers, while families of many others are indebted. These children are earning money for their families," Deen Islam added. One of the factory owners says his factory produces eight to nine maunds of rope every day. He adds he sells the produce at Tk 120 per maund in the wholesale market in Imamganj.

Interestingly, neither the government nor the non-government organizations have any clear idea how many rope factories exist in the country. According to the labour laws, children under 14 cannot be employed in any industry that may cause harm to their health (The Daily Star, 13-09-2009).

Story number-2

Title: Dark Dungeon of DU: 500 child workers toil 14 hours a day.

Writer: not mentioned, reports: bdnews24.com

News Today, 21-09-2010

Being the largest public university in Bangladesh Dhaka has been at the forefront of all movements, fighting for justice, freedom and social reform. And yet, like all burning flames, the university has its own share of sad stories.

Every day, more than 500 vulnerable underage workers toil for over 14 hours at the university's canteens and mess halls. Deprived of proper accommodation and stable wages, these children have virtually no access to the foremost purpose of the university -education. According to the university administration there are around 23 canteens and 19 student-run cafeterias in the 17residential halls on the campus. Other than these, more than 15 canteens and numerous tea-stalls serve students, teachers and administration members outside. These are the workplaces of the deprived children. Haji Mohammad Mohsin Hall's canteen manager Abdul Baten and Kabi Jasim Uddin Hall's mess-hall -manager Rabiul Islam estimated that around 12 children serve at each hall. According to their estimation, the total number of children working at the food shops in residential halls only stands at more than 450 and about 150 more work at the canteens outside.

Talks with the child labourers revealed that their average working hour is 14 hours a day. At the same time, most complained of not being paid the amount they were

promised when they were hired. On site visit to Kabi Jasim Uddin hall revealed around 17 underage workers are serving at the shops, canteen and mess hall. However, no separate accommodations for them were found and the workers said they spend their nights sleeping on the tables and floors in their workplaces.

The authorities also seemed to have turned a blind eye to these children. The lack of proper wage structure for the children allows food shop owners to get away by paying them a pittance Tk. 20-50 per day. Even then, the payment is irregular. Nasir, a canteen boy who has been working at Kabi Jasim Uddin Hall's canteen for the last two years is paid Tk. 30 only per day. "Before *Eid*, I realized that Tk. 900 that I earn in a month is not sufficient for my visit home during the holidays. I left the canteen and started working at Ali's shop in the night to pay me Tk. 1500." said Nasir. Adding that he is relatively better off with the new job, he went on to elaborate on the hardship he endures at his canteen job. "We normally start work at 6 in the morning and toil until 11 in the night. Moreover, a number of students used to behave roughly with a number of them and at times manhandle us. But there is nothing we can do." he said.

Nasir continued, "I have always wanted to get educated. However, my family's financial crisis forced me to leave studies at grade three. From then on, I have been working."

Mohammad Monir, manager of Kabi Jasim Uddin Hall canteen pointed out that owners are unable to pay the children more as they have to run the canteens at marginal profits. Moreover, a number of politically backed students eat at the

canteens for a token amount and some even eat free cutting into the profits (News Today, 21-09-2010).

Story number-3

Dreaming beyond unforgiving life

Writer: S Dilip Roy

The Daily Star, 05-12-2010

How many diamonds in the rough have ended as ordinary pebbles in the heat and pressure of life unforgiving? Well, in the havens of poverty, a mind boggling many. Let us put it this way, a child yoked to an oil-expeller (*ghani*) spends three to four hours on schooldays and agonizingly longer hours on holidays, to contribute to winning bread for the family.

Nur Jamal, of Baroghariya village of Aditmari upazila in Lalmonirhat, is that child. Only son of poor oilman Tofazzal Teli and Nur Jahan Begum, Jamal is also a student of class-III in Mohishkhocha Government Primary School.

Jamal hardly had any choice but to say farewell to his childhood good-bye in a family of a very sick father and mother and a younger sister, who is in class-II of the same school that Jamal goes to. The family does not have the ability to buy a bullock to work the oil-expeller. So the family members, except the father, take turns to do a bullock's work. Still, there are times when they go without food.

"I want to study and grow up a self-reliant man. I want to have higher education," said Jamal with shiny eyes. But what he said later could be summarized as, poverty stands in the way of realizing his dreams. While trying to express all the rough

aspects of life in his childish words he somehow got very emotional. The man inside the child cried. "I have been pushing the oil-expeller for the last two years, after my father became ill. He has been suffering from stomachache," Jamal said.

Tofazzal, Jamal's father, has been pressing oil seeds for around 30 years. He is now incapable of hard labour. He said, "We earn Tk.60-70 a day selling around five kilogram's of mustard oil. Two years ago, the income was between Tk. 100 and 120. Rise in oil-seed prices has reduced the income drastically." "Had I a bullock, my children would have better lives," the father choked with emotion.

It kills Jamal's mother when she sees the child take up the yoke and move around the expeller. She keeps dreaming of a happy life when their son is all grown up.

Baroghariya is a *monga*-prone village and most of the people here are living below the poverty line. There are a lot like Jamal here. Mansur Ali, 60, a local, said that the vast majority of the villagers are poor there. So they are hardly able to help each other. However, the hard struggling of Jamal and his family is an example for others, he added (The daily Star, 05-12-2010).

Story Number- 4

30 rescued from Ashulia brickfield-chained, forced to work for weeks

Staff Correspondent

The Daily Star, 27-01-2011

Rapid Action Battalion yesterday rescued 30 workers including a woman and two children from slave like confinement at a brickfield of *Ashulia* on the outskirts of the capital. They were chained and forced to toil, Rab sources said. The Rab men also

arrested Manager Ratan and his assistant Hashem of the brickfield while all seven owning partners managed to flee. On information, the Rab team raided Ekota Brickfield in the evening and found some of the workers chained, said Commander M Sohail, director of Rab's Legal and Media Wing. He also said the owners set brokers to collect the workers and about four months back the brokers tricked them into working at the brickfield by giving them false offer of good wages. The workers, from the northern and southern parts of the country, were not being given sufficient food. Most of them bore marks of beating on their bodies. "The victims were not even allowed to let their relatives know the address of the brickfield," Sohail added (The Daily Star, 27-01-2011).

Comment on the above stories

From the above stories /reports on child labour, it is apparent that children engage themselves with different types of economic activities in the informal sector for meeting their own as well as of their family's basic needs instead of going to schools. It proves the proverb "when children leave schools, they become potential workers."(Siddiqi, 2005:6) Above stories also justifies Nobel Laureate Amartya Sen's comment, "Empty stomach also empties class rooms." (B. News Today, 22-09-2010). We may conclude that poverty stands on the way of fulfilling children's dream and drive them towards working environment.

2.6. ILO Conventions and UN Conventions on the Rights of Child

(a) ILO Conventions

The International Labour Organization (ILO)) is the UN specialized agency which seeks the promotion of social justice and internationally recognized human and labour rights. It was founded in 1919 and is the only surviving major creation of the Treaty of Versailles, which brought the League of Nations into being. It became the first specialized agency of the UN in 1946. The ILO is a tripartite body made up of government, worker and employer representatives from 174 countries around the world.

The ILO formulates international labour standards in the form of Conventions and Recommendations, setting minimum standards of basic labor rights in the following areas: freedom of association, the right to organize, collective bargaining, abolition of forced labor, equality of opportunity and treatment, and other standards regulating conditions across the entire spectrum of work related issues. In 1919, its first year of existence, the ILO adopted convention No.5 on the Minimum Age for the Industrial Sector. Since then it has remained a leading international forum for addressing child labor issues (ILAB Source:

<http://www.dol.gov/ilab/programs/iclp/ilocons.htm#aboutilocons>).

Taher mentions, the ILO has so far, adopted quite a good number of Conventions and Recommendations concerning the minimum age for admission to employment, medical examinations and night work for children and young persons. The

Conventions and Recommendations adopted by the ILO since its inception for children and young persons can broadly be categorized into three groups such as-

- i) Conventions and Recommendations Regarding Minimum age for Employment.
- ii) Conventions and Recommendations Relating to Medical Examination of Young persons.
- iii) Conventions and Recommendations Concerning Night Work of Children and Young Persons.

In respect of minimum age for employment of children and young persons, the ILO has adopted eleven Conventions so far. Out of eleven Conventions, six including three revised Conventions are concerned with major sectors of economic activities and four Conventions are applicable to different categories of maritime work. The remaining one is concerned with abolition child labour through gradual process. In support of these Conventions ILO has also adopted five Recommendations.

The Conventions and Recommendations adopted by the ILO so far on minimum age for employment are as follows:

Chart: Conventions and Recommendations Regarding Minimum Age for Employment

Convention No.	Title of the Convention and year of adoption	Total Ratification
5	Minimum Age (Industry) 1919	99
59	Minimum age (Industry) (Revised) 1937	35
7	Minimum Age (Sea) 1920	51
58	Minimum Age (Sea) (Revised) 1936	50
10	Minimum Age (Agriculture) 1921	51
15	Minimum Age (Trimmers and Stokers) 1921	67
33	Minimum Age (Non-Industrial Employment) 1932	25
60	Minimum Age (Non-Industrial Employment) (Revised 1937)	11
112	Minimum Age (Fishermen) 1959	30
123	Minimum Age (Underground Work) 1965	40
138	Minimum Age (Admission to Employment) 1973	40
Recommendation No	Title	Year
41	Minimum Age (Non-Industrial Employment)	1932
52	Minimum Age (Family Undertaking)	1937
96	Minimum Age (Coal Mines)	1953
124	Minimum Age (Underground Work)	1965
146	Minimum Age Recommendation	1973

Source: Taher2006:150. Taher quoted this chart from Conditions of Work Digest, ,Child Labour: Law and Practice, Geneva, vol.10, Number1, 1991, p-78-80 .International Labour Conventions and Recommendations ILO, Geneva, 1982, p-713-736, 948-1040

Of all the conventions adopted by the ILO till the year 2011, Convention 138 and 182 are considered as the key/ fundamental instruments of international law on child labour³. The 1973 Minimum Age Convention 138 establishes the obligation for all countries to work towards a minimum age of 15 for legal employment. The 1999 Convention 182 for the Elimination of the Worst Forms of Child Labour calls on governments to identify and quantify the incidence of such child labour, backed by the national plans for its elimination. The ILO aims to achieve this goal by 2016, backed by its ten-year Global Action Plan drawn up in 2006 (Source <http://uk.oneworld.net/guides/childlabour>)

ILO Convention No. 138 on the Minimum Age Convention, 1973

This Convention has been adopted with a view to developing a general instrument of law on the minimum age for admission to employment or work to a level consistent with the fullest physical and mental development of young persons. Purposes of the Convention 138 have been stated in the following manner:

"Considering that the time has come to establish a general instrument on the subject, which would generally replace the existing ones applicable to limited economic sectors with a view to achieving the total abolition of child labour, and

3. Full texts of the relevant sections of the ILO (convention 138 and 182) and UN convention have been presented in Annexure- 1. Interested readers may go through these conventions for knowing details of these fundamental instruments of international law.

Having determined that these proposals shall take the form of an international Convention, adopt this twenty-sixth day of June of the year one thousand nine hundred and seventy-three the following Convention, which may be cited as the Minimum Age Convention, 1973" (IPEC,1973:1)

It is obligatory for all countries to set a minimum age for employment according to the rules of ILO written in Convention 138 (C.138). The stipulated age for employment should not be below the age for finishing compulsory schooling that is not below the age of 15. Developing countries are allowed to set the minimum age at 14 years in accordance with their socio-economic circumstances (Source <http://www.childlabor.in/child-labour-in-india.htm>)

C-138 has also made provisions for flexibility for certain countries, setting the minimum age of 12 and 13 for their children- but only for partaking in light work. Light work can be defined as children's participation in only those economic activities which not damage their health and development or interfere with their education. Yes, work that does not obstruct with a child's education is considered light work and allowed from age 12 under the International Labor Organization (ILO) Convention 138. It is because of this that many children employed in part time work like learning craft or other skills of a hereditary nature are not called child labors. The same work translates into child labor if a child is thrown into weaving carpets, working into factories or some other employment to earn money to sustain

self, or augment his family's income- without being given school education and allowed opportunities for normal social interactions. A child working part time (3-4hours) to learn and earn for self and parents after school, is not considered "child labor"(<http://www.childlabor.in/child-labour-in-india.htm>.)

ILO Convention No.182 on the Elimination of the Worst Forms of Child Labor

The International Labor Organization (ILO), during its 87th Session of the International Labor Conference held in Geneva, Switzerland on June 17, 1999, unanimously adopted Convention 182 on the Elimination of the Worst Forms of Child Labor. The United States delegation to the ILO, consisting of employer, worker and government representatives, has been a leading proponent of Convention 182 from its inception. After working toward its adoption at the ILO, the U.S. clearly signaled its commitment to end the worst forms of child labor when it became one of the first countries to ratify the treaty.

Convention 182 commits ratifying nations /to take immediate action to secure the prohibition and elimination of the worst forms of child labor. It defines the worst forms of child labor as:

- all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labor, including forced or compulsory recruitment of children for use in armed conflict;

- the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances;
- the use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties;
- work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children.

Among other actions, Convention 182 requires ratifying nations to: remove children from abusive child labor and provide them with rehabilitation, social reintegration, access to free basic education and vocational training; consult with employer and worker organizations to create appropriate mechanisms to monitor implementation of the Convention; apply the Convention to children under the age of 18; take into account the special vulnerability of girls; and provide assistance and/or cooperate with efforts of other members to implement the Convention(ILAB 2011: 01).

The importance of the Convention 182 lies in the fact that it is particularly weak on the special vulnerability of girl children. This is countered in part by extra-territorial laws that permit prosecution of citizens who sexually abuse children in another country. For example, nationals from many European countries and the US can now be charged at home for engaging a child prostitute in Thailand. (*Child Labour: Thrives in Pakistan*, from Aljazeera English, Source<http://uk.oneworld.net/guides/childlabour>).

The main principles of the ILO Convention concerning the minimum age of admission to employment and work can be presented in the following manner:

Basic Minimum Age

The minimum age for work should not be below the age 15 (with possible exception of 14 for developing countries) for finishing schooling. This is the age at which compulsory schooling is expected to end.

Hazardous Work

Any work which is likely to jeopardize children's physical, mental or moral health, safety or morals should not be done by anyone under the age of 18. Possible exception is 16 years of age both for developing and developed countries under strict conditions.

Light Work

Children between the ages 13 and 15 years of old may do light work, as long as it does not threaten their health and safety, or hinder their education or vocational orientation and training. Possible exception is 12-14 of age for developing countries (ILO 2011:1-2).

(b) The UN Conventions on the Rights of Child

Bangladesh Government signed the United Nations Convention on the Rights of Child (UNCRC) in 1990. UNCRC is an international agreement that projects the human rights of children under the age of 18. The UNCRC was ratified by the UN General Assembly in 1989 and on the 16th December, 1991. The articles talk about following child rights issues:

- Children have the rights to get help in defending themselves if they are accused of breaking law.(Article-40)
- Children have the right not to be kidnapped.(Article-11)
- The state should take pragmatics step against child abduction, trafficking, and selling against children.(Article-35)
- Children have the right to get protected from sexual abuse.(Article-34)
- Every child has right to safe life and survival (article-6)
- Every child has the right to an identity.(Article-8)
- Children have the right to an opinion and for it to be listen to and taken seriously.(Article-12)
- Children have the right to find out things and say what they think, through making art, speaking and writing, unless it breaks the right of others.(Article-13)
- Children have the right to a private life.(Article-16)
- Children have the right to be protected from being hurt or badly treated.(Article-19)

- Children have the right to the best health possible and to medical care and to information that will help them stay well.(Article-24)
- The state should ensure the protection of children when any child lives without their parents.(Article-25)
- Children have the right to get help from the government if they are poor or in need.(Article-26)
- Children have the right to a good enough standard of living. This means children should have food, clothes, and a place live for their development.(Article-27)
- Children have the right to be protected from having dangerous drugs, production of drugs and drug peddling.(Article-33)
- Children must be protected from any kind of hazardous and illegal works.(Article-32)
- Children must be protected from all kinds of exploitation.(Article-36)
- Children have the right not to be punished in a cruel or hurtful way. Children have the right to help if they have been hurt, neglected or badly treated. (Article-37) (Ichchey Media and other organizations, 2007:31-32)

2.7 Application of ILO and UN Conventions in Bangladesh

Government of Bangladesh has ratified the ILO Convention No.182 on the "Worst forms of Child Labour" adopted in 1999 and the UN Convention on the Right of Child (1989). These Conventions serve as a vehicle by which Bangladesh could take initiative to eliminate worst forms of child labour from the country. Following the ratification, Governments of Bangladesh have been taking various measures to address the problem of child labour in Bangladesh. Measures taken are noted below:

As a commitment to the ratification of ILO Convention the Government of Bangladesh (GoB) has formulated and adopted a National Child Policy in the year 1994. The policy defined all persons between the age brackets 5 to 14.

To have a broad database on working children in Bangladesh BBS conducted, for the first time, a nationwide household-based Child Labour Survey (CLS) in 1995-96 which was sponsored by the IPEC-ILO Area office, Dhaka. The CLS covered all children of ages 5 to 14 as per definition of children in the context of Bangladesh as articulated in the Bangladesh National Child Policy 1994.

After that no independent child labour survey was conducted until the year 2002. For monitoring the child labour situation in the country, a comprehensive statistical database of the working children was required to be developed. In order to estimate the number of child labour and identify the social characteristics of the working children the second round of stand-alone National Child Labour Survey (NCLS) was conducted in the year 2002-03 (BBS2003:4-5). This report presented the characteristics of child labour, working and non-working children by age group,

gender and residence. The socio-economic background of the working children and their perceptions were also highlighted in the report. The report provided a complete picture of child labour situation in Bangladesh and definitely is a useful instrument /document to the researchers and policy makers for addressing child labour problem in Bangladesh.

Bangladesh has strong national commitment to education and has one of the largest primary education systems in the world. As part of its commitment to ILO Convention, government has taken various measures to keep children engaged with the education until they complete primary level. To translate this into reality, government endeavors to ensure Universal Education and Education for All. It has undertaken project for distribution of books, free of cost, to students of up to the level ten. Female students are given stipends to encourage parents for sending their daughters to schools. Ministry of Primary and Mass Education has undertaken ROSC (Reaching Out- of- School Children) Project to ensure access of the most disadvantaged children into primary education. The objective of the project is to reduce the number of the Out-of-School children through improved access, quality and efficiency in primary education, especially for the disadvantaged children, in support of GoB's national EFA goals. Project duration is July, 2004 to June, 2010. The project has already been extended for another two years. Achievement of this project has been noted in its progress report up to the year 2008. In the report,

declining trend has been registered in drop-out rate 0.48% in 2006 to 0.28% in 2007 and 0.16% in 2008 in the primary level schools (ROSC Project, Web: www.dpe.gov.bd/rosce). After a continuous declining, dropout rate in primary education reached to 21 percent in 2008. (Prothom Alo, 22-09-2011).

The government's policy of distributing free textbooks, widening the stipend coverage for students and training teachers seems to be paying off: the dropout rate at the SSC level has come down sharply in last two years. In tune with the decades-old trend, around 53 percent students did not sign up for the Secondary School Certificate examinations in 2007; the percentage was 54.10 in 2008, education ministry sources disclosed the fact. The rate fell to a remarkable 42.15 percent in 2009 and 36.05 percent last year. This year 29 percent students -- 4.25 lakh out of 14.56 lakh -- did not register to take the exams. Female students have dominated in the dropout ratio since 2007. Those who did not register are not necessarily dropouts as they can sit the exams as irregular students Minister for Education added. Parents' inability to pay fees, failure of many students in qualifying tests, marriage in cases of girls and many being forced by families to get jobs are the major reasons behind students' quitting at the secondary level, observe academicians (The Daily Star, 20-02-2011). It may be mentioned here that Open University of Bangladesh also conduct SSC program throughout the country for which formal attendance in schools is not a requirement. So, we can safely draw a conclusion that actual dropout rate

will be less than 29 percent in the year 2011 at the SSC level in the schools in Bangladesh.

Similar achievement has also been recorded in the primary level of education up to class-V). The Primary and Mass Education Ministry has claimed/disclosed in a press briefing on September 21, 2011 that presently dropout rate in primary level education is 21 percent which, before this achievement, was more than 40 percent. Ministry also discloses that enrolment rate in the eligible age group (06-10 years) is 99.47 percent (Prothom Alo, 22-09-2011).

The government has also adopted the amended second Poverty Reduction Strategy Paper (PRSP) to be implemented by June 2011, meaning its tenure would be one and a half years. A total of Tk.34574.00 million (Tk.345,740 crore) has been estimated for the implementation of the amended second PRSP. Of the total estimated cost, the government will provide Tk.2,58,25.60 million (Tk. 2,58,256 crore) from its own resources while the remaining Tk. 87,48.4 million (Tk.87,484 crore) is expected to come in foreign aid. The second PRSP has identified five main strategies and five supporting strategies. The five main strategies are: macro-economic management for poor-friendly economic growth, increase of investment in the important sectors, construction of required infrastructures, social safety net for vulnerable group of people and human resource development. The five supporting strategies are: participatory empowerment of all ethnic groups in development activities, establishment of good governance, providing effective public service, facing

environment and climate change for sustainable development, and increasing production capacity through development and expansion of technology. The strategy paper also mentioned the risks and challenges to the macro-economy for poor-friendly growth in next two years (Amended Second PRSP, <http://www.bangladeshnews.com.bd/2009/12/03/amended-second-prsp-finalised/>)

All the above measures have been taken and tuned by the government in accordance with the ILO Convention 138 and 182 to address the child labour problem in Bangladesh. As a result enrolment rate at primary level schools has been increasing every year. As a result it is expected that intensity of child labour situation in Bangladesh will come down to a tolerable level in a couple of years.

Chapter-III

Regional Background

3.1 Social Formation of Dhaka City

I have selected Benarshi Palli of Mirpur Section-10 under Pallabi *thana* for the purpose of present study. Pallabi is one of the *thanas* of Dhaka District in the Division of Dhaka. So, it is a necessity to mention the important features of Dhaka City here. In this chapter I have attempted to present Dhaka City in brief. Only a few books are available on Dhaka City. A good number of articles are also available on the city of Dhaka. These sources have depicted detailed of Dhaka city- its history, geography, climate, civil administration, religion, important places and installations etc. In preparation of this chapter I have depended mainly on *Dhaka District Gazetteers*, Dacca (Rizvi, 1975), *Social Formation in Dhaka City*, Dhaka (Siddiqui,1993), *Child Labour in Dhaka City: Dimension and Implications* (Taher, 2006), *Dhaka Now: Contemporary Urban Development* (Nazrul, 2005), *Dhaka Past Present and Future* (Ahmed,2009) and internet sources. Internet sources include following addresses:

- (1) Dhaka—New World Encyclopedia www.newworldencyclopedia.org/entry/Dhaka,
- (2) Dhaka District-Wikipedia, the free encyclopedia, [en.wikipedia.org/wiki/Dhaka district](http://en.wikipedia.org/wiki/Dhaka_district)
- (3) *Dhaka- The Capital of Bangladesh* ,www.discoverybangladesh.com/capital.html
- (4) Dhaka: definition from Answers.com , www.answers.com/topic/dhaka
- (5) *Dhaka-City of Bangladesh* www.sphereinfo.com/bangladesh/dhaka.htm

Dhaka (formerly known as Dacca, and Jahangir Nagar under Mughal Rule) is the capital of Bangladesh and the principal city of Dhaka District. Dhaka is a mega city and one of the major cities of South Asia. Located on the banks of the Buriganga River, Dhaka, along with its metropolitan area has a population of around 13 million, making it the largest city in Bangladesh. It is one of the most densely populated [23,029/km² (59,644.8/sq mi)] cities of the world and forms the world's 9th largest agglomeration and the largest city within the Organization of the Islamic Conference. Dhaka is known as the "City of Mosques" and renowned for producing the world's finest *muslin*. Dhaka is also known as the "Rickshaw Capital of the World". Approximately 400,000 cycle rickshaws run each day. Today it serves as one of the prime centers for culture, education and business in the region (Dhaka-Wikipedia).¹

Boundary

"Physically the city of Dhaka is bounded by the river Buriganga on the south, the town of Tongi on the north, the town of Narayanganj on the east and Savar on the west. The city according to municipal boundary extends from Dayanganj and Postagola on the east to Mohammadpur Colony on the west and Tejgaon, Khilgaon and Kamalapur on the north and the river Buriganga on the south."

1. Dhaka-Wikipedia, the free encyclopedia, which is an online edition available at internet.

Internet source: en.wikipedia.org/wiki/Dhaka

“Dhaka is situated at a central point of a system of interwoven rivers and channels connecting herewith all the surrounding districts as well as with the Ganges and upcountry stations of Mughals”(Rizvi 1975:444-45).

Brief History

Dhaka has observed its 400 anniversary this year in 2010. It means history of Dhaka goes back to a period of 400 years. This celebration took place accepting that Dhaka city was first established in the Mughal Period in the year 1610(or in the year 1608 as some historians have dissension about the year 1610) as the capital of the province *Bangla*, Bihar and Orissa (known as Subah *Bangla*) by Subadar Islam Khan Chisti who had arrived here being directed by the Mughal Emperor Jahangir (Islam, 2005:7). The history of Dhaka in the pre-Mughal period is lost in obscurity (Rizvi 1975:446). The earliest but doubtful reference is found in the inscription of Sultan Rukunuddin Barbak Shah, dated 1460, discovered at Birbhum in India speaking of the officer there having his ancestral home in Dhakka. The next and definite reference to Dacca is found in Jodo De' Barros' map said to have been drawn in 1550. This is the earliest available reference to the existence of a place named Dacca. Baharistan Ghaibi speaks of Dhakka and Gaur as the biggest forts in pre-Mughal period. The earliest reference to Dacca as a place of some importance is found in the Akbarnama in connection with the war operations against independent chiefs of *Bhati* (Lower Bengal) by the Mughal generals of Akbar from 1583 to 1603. Raja Mansingh is

credited with camping at the Mughal Thana of Dacca while waging war against Masnad-e-Ala Isa Khan. Dacca came into limelight under Islam Khan who officially rechristened Dacca as Jahangirnagar and declared it the seat of provincial government in A.D.1612. (Ibid: 446). But the name did not get popularity and the previous name prevailed. From this time, it developed quickly in nature as the metropolis of the province. As administrative and military headquarters of the province, the city expanded rapidly and soon the growth of its trade and commerce and flourishing of world famous fine cotton (*muslin*) goods manufacture brought additional wealth, increased population and led to its further expansion. Dhaka grew into a large, wealthy and prosperous town to become the queen of the cities of eastern India. During his period a large number of foreign traders settled in Dhaka. Among them, the Portuguese, the Armenians, the Dutch, the English and the French established their factories in the town near Banglabazar and the Babu Bazar area (Siddiqui 1993:6)

In the development of the city the next important stage came in the time of Prince Shah Shuja. He governed Bengal during the period 1639 to 1660 with a brief absence between 1747-48 and 1652. During his period the capital was temporarily shifted to Rajmahal. He himself lived at Rajmahal on the frontier close to Bihar, while a deputy Mr. Abul Qasim governed Lower Bengal from Dacca (Rizvi, 1975:448).

In consideration of both expansion and building activities Dhaka's golden period started with the investiture of Shaista Khan in 1663. The city then measured 19

by 13 kilometers (12 by 8 mi), with a population of nearly one million people (Wikipedia, the free encyclopedia; source: internet). Siddiqui mentions, "During its golden era when it was ruled by Shaista Khan (1663-1679), Dhaka must have been one of the largest cities of the world" (Siddiqui 1993:6). Karim, in his article "*Origin and Development of Mughal Dhaka*" mentions, "From that time to the end of the 17th century, quite a few foreign travelers have left eye-witness account about Dhaka" (Ahmed 2009:44). Among the travelers Manrique, Manucci, Tavernier, Thomas Bowery are noteworthy. Manrique who journeyed through India during the 1640's speaks of it (Dhaka) as a very cosmopolitan city. Manucci says that it had many inhabitants most of its houses were made of straw. On the other hand Tavernier termed Dhaka as "a great town." After an analytical discussion Ahmed concludes that during the period Dhaka was a big city and it had a large population (Ahmed 2009:44-45).

British East India Company in 1765 gained right to collect revenue (Diwani right) and later took over governing in 1793 when Nawabs of Bengal were forced to abdicate all their authority over Bengal, Bihar & Orissa & the city passed on to total British control. During this period Dhaka lost its importance in consideration of political and administrative power. Taher mentions "The importance of Dhaka suffered another setback during second half of the eighteen century when the British assumed civil administration in 1766 and shifted political power to Calcutta (Taher 2006:46). Siddiqui noted, "In 1757 the British gained military control of Bengal and in 1766 assumed the civil administration of

the country. From about this time Dhaka declined rapidly. Political power shifted to Calcutta- the rising capital of the province which gradually took administrative and military control over the whole country and increasingly monopolized trade and commerce. A little later came another severe blow- the importation of cheap mill- made English cotton goods ruined Dhaka's flourishing textile industry" (Siddiqui,1993:7). During this period "The city's population shrank dramatically during this period as the prominence of Kolkata rose, but substantive development and modernization eventually followed. A modern civic water supply system was introduced in 1874 and electricity supply launched in 1878. The Dhaka Cantonment was established near the city, serving as a base for British and Bengali soldiers (Wikipedia, the free encyclopedia; source: internet).

During the abortive Partition of Bengal in 1905, Dhaka was declared to be the capital of the newly established state of East Bengal and Assam, but Bengal was reunited in 1911. Following the Partition of India in 1947, Dhaka became the capital of East Pakistan. The city witnessed major communal violence following the partition of India. A large proportion of the city's Hindu population departed for India, while the city received a large influx of Muslims. As the center of regional politics, however, Dhaka saw an increasing number of political strikes and incidents of violence. The adoption of Urdu as the sole Official language of Pakistan led to protest marches involving large crowds. Known as the Bengali Language Movement, the protests resulted in Pakistani police firing which killed a number of peaceful student demonstrators. Throughout the 1950s and 1960s,

Dhaka remained a hotbed of political activity, and the demands for autonomy for the Bengali population gradually gained momentum. In protest of ethnic and socio-economic discrimination, liberation war was launched by the great leader Bangabandhu Sheikh Mujibur Rahman against Pakistani military ruler and after a nine month long liberation war Bangladesh achieved independence and Dacca which is now pronounced as Dhaka¹ became capital of the new born country.

As the capital of Bangladesh Dhaka is now linked with all parts of the country by road, water and air transport services. Now it is also linked with almost all the major cities of the world through international airlines. Modern Dhaka¹ is the center of political cultural and economic life in Bangladesh although its urban infrastructure is the most developed in the country as well as comparable to developed countries of the world. Dhaka suffers from a number of urban problems such as congestion, pollution, most irritating unscheduled power failure and lack of adequate services due to the rising population. In recent decades, Dhaka has

1. President Hossain Muhammad Ershad, a self-declared autocratic military ruler who ruled Bangladesh during the period 1982 to 1991 brought this change in the spelling considering its practical pronunciation by the Bangladeshi people. In fact, although *Dhaka* had been spelled as *Dacca* for long time, it has always been pronounced by the Bengali speaking people as Dhaka. It seems, for this reason, people of Bangladesh have cordially accepted the change.

seen modernization of transport, communications and public works. The city is attracting large foreign investments and greater volumes of commerce and trade. It is also experiencing an increasing influx of people from across the nation; this has made Dhaka the fastest growing city in the world.

Geography

Dhaka is located in central Bangladesh at $23^{\circ}42'0''\text{N } 90^{\circ}22'30''\text{E}$ $23.7^{\circ} \text{N } 90.375^{\circ}\text{E}$ on the eastern banks of the Buriganga River. The city lies on the lower reaches of the Ganges Delta and covers a total area of 153.84 square kilometres (59.40 sq. mile). It consists of nine principal *thanas*—Lalbagh, Kotwali, Sutrapur, Ramna, Motijheel, Paltan, Dhanmondi, Mohammadpur, Tejgaon, – and 16 auxiliary *thanas* – Gulshan, Mirpur, Pallabi, Shah Ali, Turaag, Sabujbag, , Dhaka Cantonment, Demra, , Hazaribagh, Shyampur, Badda, Kafrul, Kamrangir Char, khilgaon, and Uttara. In total the city has 130 wards and 725 *mohallas*. Dhaka district has an area of 1463.60 square kilometers (565 sq mi); and is bounded by the districts of Gazipur, Tangail, Munshiganj, Rajbari, Narayanganj, Manikganj. Tropical vegetation and moist soils characterize the land, which is flat and close to sea level. This leaves Dhaka susceptible to flooding during the monsoon seasons owing to heavy rainfall and cyclones (Dhaka-Wikipedia, the free encyclopedia; internet source: en.wikipedia.org/wiki/Dhaka).

Demographics

The population of Dhaka city (areas under the jurisdiction of the Dhaka city corporation) stands at approximately 7.0 million. The city, in combination with

localities forming the wider metropolitan area, is home to an estimated 12.8 million as of 2008. (*Wikipedia, the free encyclopedia*, Internet source: en.wikipedia.org/wiki/Dhaka)

The population is growing by an estimated 4.2% per year, one of the highest rates amongst Asian cities. The continuing growth reflects ongoing migration from rural areas to the Dhaka urban region, which accounted for 60% of the city's growth in the 1960s and 1970s. More recently, the city's population has also grown with the expansion of city boundaries, a process that added more than a million people to the city in the 1980s (Source: Internet). According to Far Eastern Economic Review, Dhaka will become a home of 25 million people by the year 2025 (*Wikipedia, the free encyclopedia* source: Internet). In this regard Taher mentions, the growth of population in Dhaka has shown a rapid rise since 1951. In 1951, population of Dhaka was 276,033 while in 1991 it stood at 6,950,920. It has been estimated that unless some effective measures are taken to intervene the growth of population of Dhaka city, its population is likely to exceed 20 million by 2025 (Taher, 2006:49).

Toufiq mentions Dhaka is at present one of the fastest growing metropolises in the world with a population of 12.3 million in 2007 over an area of 1530sq.km. Dhaka is now growing with an unprecedented growth (3.34 per year) accommodating around 500,000 people per year. It means that every year at least 100,000 household units are required to house the added population in Dhaka. Toufiq further mentions, without going into details of urbanization in Bangladesh it may be noted here that almost 35% of the total urban population live in Dhaka city alone

(Toufiq,2009:507-8.) The population and area size of Dhaka city at different years are shown in table below:

Table: Population and area size of Dhaka City (1608-2007)

Periods	Year	Population	Area (sq. Km)	Density (Per sq. km)
Pre-Mughal	1608	30000	2	15000
Mughal	1700	900000	40	22500
	1800	200000	4.5	44444
	1867	51636	10	5164
	1872	69212	20	3461
	1881	80358	20	4018
	1891	83358	20	4168
	1901	104385	20	5219
	1931	161922	20	8096
	1941	239728	25	9589
Pakistan Period	1951	411279	85	4839
	1961	718766	125	5750
Bangladesh Period	1974	2068353	336	6156
	1981	3440147	510	6745
	1991	6887459	1353	5091
	2001	10712206	1530	7001
	2007	12300000	1530	8039

Source: (Toufiq, 2009:507-8.)

Islam, N presented recent population of Dhaka Megacity referring to the study made by the Dhaka Urban Transport Project. He mentions, Yet another and more recent projection of population of Dhaka Megacity area, as well as Dhaka Extended Metropolitan Region, has been made by the Dhaka Urban Transport Project. According to the project the population of Dhaka Megacity area will grow to 20 million and that of Dhaka Extended Metropolitan Region will be 26 million in 2014. The population of the two areas in 2014 will be 24 million and 35 million respectively (Islam 2005:15).

The city population is composed of peoples from virtually every region of Bangladesh. The long-standing inhabitants of the old city are known as *Dhakaya* and have a distinctive dialect and culture. Between 15,000 to 20,000 of the Rohingya, Santal, Khasi, Garo, Chakma, and Mandi tribal peoples reside in the city. Dhaka also has a large population of Chinese, Korean and Indian expatriates working in executive jobs in different industries.

Nearly every resident of Dhaka speak *Bangla*, the national language. Many distinctive *Bangla* dialects and regional languages such as *Chittagonian* and *Sylheti* are also spoken by segments of the population. English is spoken by a large segment of the population, especially for business purposes.

Islam is the dominant religion of Dhaka's people, with a majority belonging to the Sunni sect. There is also a small, but growing Shia sect, and a Ahmadiya community. Hinduism is the second-largest religion and smaller communities practice Buddhism and Christianity (*Wikipedia, the free encyclopedia* source: Internet).

Culture

As the most populous city of Bangladesh, Dhaka has a vibrant cultural life. The general cultural pattern of the district is predominantly Islamic. Islam is the predominant religion of Dhaka's people with a majority belonging to the Sunni sect. Second largest religion is Hinduism and smaller communities practice Buddhism and Christianity. The influence of Islam on the language, literature, folk songs, dress and social customs of the people is very strongly manifested. It has affected even the ways of life of communities other than Muslim. The people of the district, especially those of the rural areas are noted for their simplicity and religious character, and they regulate their life in accordance with their religious teachings and beliefs. They are very much punctilious in the performance of their religious rites and ceremonies and blindly follow the orthodox tradition even in respect of dress, manners and antiquates. They daily wash themselves clean, and the Muslims perform ablution or *Wazu* five times a day before saying their prayer. In some backward areas, however, some element of Hindu culture having its roots in the past still seems to persist, but that, too, is vanishing fast. Festivities connected with the sowing and harvesting etc. Among agricultural population of the district bear some traces of the pre-Islamic culture and many have had their origin in Hindu festivals of the past. But they are also often given an Islamic color and sanctified by the presence of a *Moulvi* or *Mullah* (like priest of the Christians) who prays for the prosperity of the families

concerned on such occasions. The fact that the first fruits of trees or the milk obtained first from a cow are taken to the nearest *pir* (religious leader) shows how deeply people are attached to the religious leaders. The culture of the people of the district was greatly molded and influenced by the various orders of the Sufis or mystics of Arabian or Persian origin who settled here during the Muslim rule and played a very significant part in the development of the community (Rizvi1975:93). The two great religious festivals *Eid ul-Fitr*² and *Eid-ul-Adjha*³ are considered as the principal religious festivals to the Muslims in Bangladesh. These two festivals are observed with great solemnity in all parts of the district. Big

2. *Eid-ul-Fitr* : The Muslim people observe one month fasting rituals in the Arabic month of Ramadan. The ritual starts from sun rise and ends with the sun set in the evening. During this dawn to dusk fasting-rituals a person does not take any food in any form-solid or liquid. He also tries his best to sanctifying himself in accordance with the Quranic Law and Islamic norms and values. After one month rituals, *Eid-ul-fitr* is observed. This festival is celebrated by the Muslim people countrywide including Dhaka city. In the morning of the day *Eid Namaj*(prayer) is offered. The Muslim usually offer there prayer five times a day. This *Eid Namaj* is in addition to those five times mandatory ones. After the *Eid Namaj* they exchange greetings among themselves.

3. *Eid-ul-Adjha* is another major religious festival for the Muslim people. It comes after two months ten days of celebration of the *Eid-ul-Fitr*.

congregational prayers are held in open places called *Idgahs* both in towns and villages and Muslims of all classes join these congregations. An atmosphere of gaiety prevails everywhere on these occasions and there is joy and merriment even in the poorest house. Muslims observe *Eid-I-Milad-un-Nabi* with gravity and solemnity in all parts of the city. The nativity of the Prophet Hazrat Mohammad S M (peace be bestowed upon him) is celebrated on the twelfth day of the lunar month of *Rabi-al-Awwal* which is known as *Eid-I-Milad-un-Nabi*. Another festival of the Muslims is *Shab-I-Barat* which is performed on the fourteenth day of the lunar month of *Shaban*. On this occasion the pious Muslims offer prayer throughout the whole night. The common belief is that *Shab-I-Barat* is the night of record, getting rid of the sin. It is also believed that that the almighty Allah allots each person his life and subsistence in this night. The day is officially observed as a holiday.

Eid- ul-Fitr comes off after observing long fasting rituals for 29 to 31 days depending sighting of moon during the month of Ramadan and marks the end of restrictions, abstinence and religious discipline in matters of earthly/material enjoyment imposed on a Muslim during the month of Ramadan. On the last day of Ramadan people of all ages -old and young and children flock to the roofs of building and other high places to have a glimpse of the eagerly- awaited new but very lean and thin moon which appears on the west sky for a very short span of time. National committee for seeing the *Eid-moon* officially declares the news of appearing moon instantly through electronic Medias. Electronic Medias start

transmitting special songs on *Eid* immediately after seeing the moon. Indeed, seeing the moon is a part of *Eid* celebration. It creates an atmosphere of merriments and joys among people of all classes, creeds, age and sex. Teen age girls and boys as well as children mark the event by littering explosives and crackers on the open space and on roads, streets, lane by-lane and other places although such activities are discouraged by the elderly people of the society. On the *Eid* day people put on their best clothes and go to the *Eid*-field (*Eidgah*) or local mosque to say their prayers. Children attire in new and colorful clothes and move about gaily visiting friends and relations. After *Eid Namaj* young and elderly people start hugging with others known to them which continue for about a week. Special and sumptuous food items are made in the houses by the female and served to family members and guests. On this occasion the rich and well-to-do people show religious charity to the poor and the destitute by giving clothes (*saree*, *lungi*⁴, shirts etc.) and cash money.

4.. Lungi is one kind of loose long skirt, made of cotton for the use male people of West Bengal of India and the common people and the villagers of Bangladesh. It is male attire and is used instead of trousers in the homely atmosphere.

Eid- ul-Adjha: On this day, *Eid Namaj* is held in the morning usually before 9:00 am. in different *Eid*-fields (*Eidgah*) and local mosques. After *Namaj* and *Eid*-greetings the capable Muslim people sacrifice their beloved domestic animals such as cows, goats, and camels in the name of Almighty Allah. A certain portion of the meat is distributed among the poor and the destitute as per Islamic rules. This is done in commemoration of Prophet Ibrahim's readiness to sacrifice his son in obedience to Almighty Allah's (God) command. On this occasion too, feasts are held almost in every house and guests are entertained.

Janma-Astami is a special festival of the Hindu people held in honour of lord Krishna's birth on the twenty-third day of the Bengali month of *Sraban*. Widespread celebration of this festival is observed among the Hindu people of Dhaka city of Bangladesh.

*Durga Puja*⁵ the biggest festival of the Hindu community which continues for ten days, the last three days being culmination with the idols immersed in rivers. Widespread celebration of this *puja* is witnessed across the city by the Hindu people. It is most important socio-religious function of the Hindus of Dhaka.

5. *Durga Puja* is the most important socio-religious function of the Hindu people. *Kali Puja* and *Sarashwati Puja* are other two important *Puja* for the Hindu people of Dhaka city. Usually *Puja* committees are formed in different areas /localities which collect donations from both Hindus and Muslims and organize the festivals. The members of Scheduled Castes also participate in these *Puja* festivals because the celebrations of these festivals are *sabajanin* (collective) as they call it (Chowdhury 2011, 53-54)

In major Hindu localities community worship is organized. In Dhaka the big celebrations are held at *Dhakeswari* Temple, where a fair is also held and at the Ram Krishna Mission. The idols are artistically prepared with utmost sincerity and carefulness. Goddess Durga is represented with her daughter Lakshmi and Saraswati, sons kartik and Ganesh and husband Shiva, the whole group supported by a lion. Streams of visitors come to have a *darshan* (glimpse) of the idols. After three days of the Puja the idols are immersed. At Nangalband near Narayanganj a great bathing festival of the Hindu people also takes place in the Bengali month of *Chaitra* to which thousands of pilgrims largely women, come to take a bath (Source: www.bangla2000.com/Bangladesh/festivals.shtm). *Pohela Baishak*, the Bengali New Year, falls annually on April 14 and is popularly celebrated across the city. Large crowds of people gather on the streets of Shahbag, Ramna Park, and the campus of the University of Dhaka for celebrations. The most popular dressing style for women is white and red *Sarees* or Salwar Kameez, while men usually prefer western clothing to the traditional Pajama Panjabi (Wikipedia, the Free Encyclopedia: source: internet). All classes of people irrespective of age, sex, religion, sects, and creeds celebrate this day across the city. Different cultural organizations arrange colorful events at Ramna Botomul, Dhaka University area including the Bangla Academy premises as well as other prime locations of Dhaka city.

Annual celebrations for Independence Day (March 26), Ekushey February (February 21, the Language Martyrs' Day and International Mother Language Day) and Victory Day (December 16) are prominently celebrated across the city. Dhaka's people congregate at the *Shaheed Minar* (a memorial for the Language Martyrs) on February 21 to remember and pay respect to the heroes who sacrificed their lives at language movement in the year 1952.

Victory day is a public holiday in Bangladesh. On this day People of Dhaka from all walks of lives wake up early in the morning and congregate at Jatio Smriti Soudho (National Mausoleum), offer there floral wreaths to show ceremonially and in a befitting manner, honor and respects to the national heroes who sacrificed their lives in a nine month long liberation war to win the glorious victory and have an independent Bangladesh. Head of the states / government, ministers, leaders of the political parties, government high officials start celebration of the day by offering floral wreaths at Jatio Smriti Soudho. Victory Day is observed with public ceremonies and rallies in public grounds. Victory Rallies, fairs, festivals, exhibitions, concerts and various other cultural events are organized on the roads and streets places and premises (of different organizations, establishments) by different educational and socio-cultural organizations (such as Bangla Academy, Shilpakala Academy) in which citizens from all levels of society participate. National flags are hoisted on the government and non-government offices and establishments on the occasion of

victory day. At night the main public buildings, houses and different installations of the city are tastefully decorated and illuminated with different colorful and decorative lights which give Dhaka a marvelous, dazzling and festive look at night. Similar programs and functions are arranged in other parts of the country. Print Medias publishes special supplementary on the occasion of this day. Electronic Medias transmits special plays, recitation and TV talk programs. Indeed, the day is very much significant to the people of the whole country and it creates an atmosphere and essence of joy, merriment and enjoyment everywhere in the country.

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3.2 Characteristic Features of Dhaka City

Some distinct features have made Dhaka, the capital city of Bangladesh different from other cities of Bangladesh. These features are as under:

(a) City of Mosques

City of Mosques is a popular nick name of Dhaka city of Bangladesh. Dhaka since its foundation as the capital of Subah Bangalah by Islam Khan Chisti, the Moghul Subahdar of the time has been experiencing establishment of mosques. Establishment of mosques is considered a sacred work by most of the people in this country. It is believed that such deed will lead their departed soul to eternal peace at the heaven after death. Someone takes the lead role and other common people extend hands of cooperation in setting up mosques. Taher mentions, it has been shown in an estimate that at present there are about 1650 mosques in

the city (Taher, 2006:47). It seems to me that the number of mosques as cited above may not be correct. It is guessed that the actual number will be higher than the noted one.

The call/voices of *Aazans* to *Namaz* are raised / sounded from the mosques of Dhaka city five times a day almost at the same time. So the people too hear the *Azans* as many times as it is voiced. And the Muslim people of Dhaka city offer *Namaz*⁵/ prayer five times a day on the basis of *Azans*⁶. Innumerable loud voices (which are uncountable) of *Azans* certainly indicates a higher number of mosques in Dhaka city. To know the correct number of mosques empirical study is essential. Anyhow there are some mosques which bear the testimony of different historical periods. These are Binat Bibi's Mosque(1457), Narinda; Single-domed Goaldi Mosque(1493-1519); Fateh Shah Mosque at Mograpara;

5. *Azan* is a call from the mosques to the Muslim people of the locality to attend *Namaz*- five times a day. *Azan* proclaims supremacy of Almighty Allah/God. It further proclaims that Hazrat Mohammad SM (Peace be bestowed upon Him) is the Prophet nominated by the Almighty Allah for the humankind.

6. *Namaz* is a regular/routine prayer for the Muslim and the believer in the religion of Islam. It is mandatory on them five times a day. *Namaz* is believed to be one of the five major pillars of Islam.

Three- domed Sat Gombuj (17th century); Three-domed Mosque behind the old High Court Building; Khan Mohammad Mirdha Mosque(1706), Lalbag; Five-domed Kartalab Khan's Mosque at Begum Bazar ; The Chawk Jame Mosque(1676); Star Mosque at Armanitola (18th century). Baitul Mukarram and Gulshan Jame Mosques are the forerunner of a number of strikingly beautiful mosques in Dhaka city (Source: Internet; web address: [Http://visitdhaka.blogspot.com/2008/07/tourist-spots-in-dhaka.html](http://visitdhaka.blogspot.com/2008/07/tourist-spots-in-dhaka.html))

(b) Rickshaw Capital of the World

Dhaka is also known as the *Rickshaw* capital of the world. Rickshaws are the cheapest passenger transports in Dhaka city. A *rickshaw*⁷ is a very advantageous transport in consideration of its usefulness and availability on the doorsteps of users and accessibility to any kind of lane, bi-lane or narrow passages. All classes of people, irrespective of position and status, age and

7. *Rickshaw* is a three wheeled indigenous transport made by the local people having low-tech engineering knowledge. In its makeshift, technology administered in making a bicycle, is imitated/ applied, with two paddles but unlike in bi-cycle three wheels are used in *rickshaw*. It is light in weight. It's paddling system works, as it does work in bi-cycle. Obviously *rickshaws* are pulled by men, not by women. It can accommodate only two passengers. But sometimes are used by three to four persons as well. In that case rickshaw-pullers demand extra fare. However, carrying extra passengers is uncomfortable for both passengers and rickshaw-pullers. So carrying extra passengers is not common.

sex, use cycle *rickshaws* to travel short and medium distances in Dhaka City. How many *rickshaws* are plying in Dhaka city? It is difficult to answer. No competent official source is available which can disclose accurate number of *rickshaws* in Dhaka city of Bangladesh. Islam mentions, no reliable estimate of the number of cycle rickshaws is available from any official source. However, the Dhaka Urban Transport Project (DTCP) quotes an arbitrary figure of 400,000 rickshaws in Dhaka, including the cycle *rickshaw* vans which may number up to 30,000 (Islam 2005:25). If we accept Nazrul's estimate as the basis [according to Islam, N 400,000 rickshaws provide employment to about 750,000 rickshaw pullers in Dhaka city (Islam, N 2005:25)] , and Siddiqui's remarks as logical [According to Siddiqui about 100,000 rickshaws provide employment to about 250,000 rickshaw pullers. ...the entire rickshaw industry covering renting , pulling, repairing and production of rickshaws involves perhaps about one million people which is 1/6th of the present city population (Siddiqui 1993:11)] we may also make a logical deduction that rickshaw industry (with 400,000 rickshaws) in Dhaka city covering renting ,pulling, repairing, and production of rickshaws involves about four million people in Dhaka city which is 1/3 of the present total city population.

Rickshaws (run by human-power) and speedy transport (run by engine-power) all ply side by side on the same road. Although as per traffic policemen's instruction rickshaws are expected to run and remain at the left side of the road, practically it never happens so. Without any prior signal (at the time of taking left or right

turn only a manual signal by extending left or right hand is possible) or sometimes just extending right hand at the right side (or, vis-a-vis), rickshaw-pullers overtake other rickshaws or even motor vehicles on the busy road which may, at any time, cause serious accident on the road. Rickshaw-pullers of Dhaka city have a very don't care attitude toward motor vehicles on the road. They behave in the manner that they are the kings of the road. They don't bother it that their indiscreet conduct may cause serious accident on the road at any time and that they themselves could be its direct victim. Almost all the rickshaw-pullers of Dhaka city have a general tendency of overtaking one another which often causes accident on the roads claiming lot of lives of both rickshaw-pullers and passengers every year in the Dhaka city of Bangladesh. Considering such negative aspects, a number of VIP and busy roads in different parts of Dhaka city have been banned for rickshaw movement. However, people who drive motor vehicles on different roads in the Dhaka city have been used to the behavior of rickshaw pullers and have accepted it that rickshaw-pullers have no responsibility and they (drivers of motor vehicles) themselves have to face after-effect of accident, if any occurs. So they adopt all possible cautionary measures while driving on the road where still rickshaws are allowed to ply.

Although Cycle Rickshaws and Auto rickshaws are the main mode of transport and are very popular, useful and convenient in Bangladesh, with close to 400,000 rickshaws running each day in Dhaka City—the largest number for any city in the world, there is only about 85,000 rickshaws are licensed by the city corporation.

Relatively low-cost cycle rickshaws nevertheless cause serious traffic congestion and have been banned from many parts of the city. On the other hand it is often mentioned that Dhaka's environment would have been much more polluted if the rickshaws were replaced by the fuel-run motorized transports in Dhaka city. A foreigner, named Angela Robinson from Gulshan, Dhaka, expresses her opinion in a letter to the Editor of The Daily Star about the Rickshaw of Dhaka City in the following manner:

"May I echo Sikander Ahmed's request for the need of a newly-designed rickshaw to be on the streets? Like millions, I love the *rickshaw* - not only its convenience and cheapness but the encouragement of a means of earning a living in a way that does not pollute the environment and responds to so many needs.

However, when I first got on a rickshaw, I looked around for the safety belt! The narrow sloping seat guarantees that, in the event of an accident, the passenger is thrown out. I am sure I am not the only person in this dear country who has ended up in hospital.

However, I hear that the rickshaw does not need to be re-designed because a first-class job was done on that many years ago by a devoted friend of Bangladesh and a first-class engineer. The only problem is that the adapted design was never officially accepted or put into production. Is there anyone out there to take on the challenge? (The Daily Star, 07-02-2011)

Arts and painting works at the back sides of the rickshaws are very much interesting. These works display a good variety of themes which reflects expectation, aspirations, thoughts and thinking of the people related to the industry.”(The Daily Star, 07-02-2011)

(c) Traffic Jam

Traffic jam is another striking feature of Dhaka city of Bangladesh. In fact, it is the worst problem of Dhaka city. It sometimes makes life of urban people a hell. Inadequate capacity of roads (caused due to unscrupulous planning in construction of roads, foot-path, road-side commercial installations), speed breakers on roads, abundance of small cars⁸, presence of too many cycle rickshaws, rickshaw van, selfish⁹ and reckless driving, tendency of overtaking specially by the rickshaw-pullers, poor maintenance of roads and streets, ignorance of the people about traffic rules and disregard to the traffic rules by concerns drivers and helpers, unfair means

8. Insufficient public transport or lack of comfortable buses, air-conditioned and luxury buses, easily available, cheap Compressed Natural Gas (CNG) encouraged people of Dhaka city to buy 5 seated small cars in Dhaka City (which is the result of poor planning in transport managements).

9. Selfish driving- everybody on the driving seat is in hurry and wants to take a quick short-cut to reach his destination. No one, except a few, has patience to spare other on the road. Over taking is a general tendency in the persons on driving seats whether it is a rickshaw or a motorized transport vehicle. This type of driving has been termed as selfish driving.

in issuing driving licenses, route permits, fitness certificate, inadequate and corrupt traffic administration, holding of public meetings in the street corners in absence of any public meeting place, bringing and carrying procession on the roads etc. contribute to the development of the most irritating and trouble making traffic jam on roads in Dhaka city. Entire transport sector is dominated by the associations of drivers, transport workers and owners of public transports. Law enforcing agency has insignificant control over these influential people. The common people of the city are very much helpless in front of transport drivers and workers. Often the innocent victim and their relatives do not get any justice and the drivers engaged in selfish and reckless driving remain outside the preview of law with the help of their association leaders.

(d) Road Side Markets, Establishments and Hawkers

Dhaka has been known for at least 25 years as the city of market. Before that Dhaka was at one time known as a city of 52 markets (*bazars*) and 53 lanes. For much of recent history, Dhaka is characterized by roadside markets, hawker markets and small shops that sold a wide variety of goods. In recent years people of Dhaka have seen the widespread construction and operation of shopping malls, multiplexes, hotels, local as well as Chinese, Thai and fast food restaurants, female beauty parlors, gent's parlor/hair dresser, gym, gym or fitness centers, mobile operators and mobile recharging centers, audio-video libraries, cyber cafe, laundries and dry cleaners etc. Furthermore, Dhaka has experienced tremendous

growth of CNG (Compressed Natural Gas) Refueling Stations along the roadside commercial plots during the last 10 years which facilitates transport owners with low cost gas for their motor vehicle. Easily available low cost CNG has inspired people from all walks of life, except the poor, to purchasing private cars thus causing serious traffic jams in Dhaka City. Anyhow, rapid development of above noted attracting features indicates the intensity of the growth of middle class people and wealthy residents in Dhaka city. Existence and selling activities of hawkers at the roadside footpath, foot-over-bridge, places and premises adjunct to different markets is one of the striking features of Dhaka city. It will be very difficult to find an important and busy road which is free from hawkers. But it is also fact that accurate number of hawkers is not known to any government or non-government organizations. N. Islam observes in this regard, the real number of street hawkers remain anybody's guess, just like the number of cycle rickshaws, in the city. Neither the City Corporation nor the Metropolitan Police can provide any reliable figure on hawkers. However, according to a recent newspaper report based on data of the Bangladesh Chhinnamul Hawkers Samity (BCHS) there are some 130,000 hawkers within Dhaka City Corporation Area of these about 60,000 are permanent street hawkers and 70,000 are seasonal hawkers. He further mentions, there is a large number of hawkers who are not members of the *Samity* and therefore are not included in the list. He presented a 'conservative estimate' of the total hawker population in Dhaka City. He mentions, our conservative estimate of the total population in Dhaka at present is about 300,000. Hawkers are both

stationary at fixed locations and mobile and itinerant. Increasingly more women and children are joining the bands of hawkers in the city (Islam, N 2005:25-26).

(e) Apartment /Real- Estate Development in Dhaka City

Dhaka has been experiencing a lot of changes since inception of Bangladesh as an independent country in the year 1971. A substantial change in the shape and structures of the houses in Dhaka City is noteworthy. Except a few residential areas at some prime locations such as Dhanmondi, Gulshan, Banani, Mogbazar, Malibag, Sidheswari, Eskaton, DOHS-Mohakhali, and the commercial Area like Motijheel Commercial Area, the whole Dhaka city had comprised barren land, ditches, jungles or very simply and poorly built (made of corrugated tin or straw or bricks) one storied houses and slums. Most of the houses had roofs made of corrugated tin. But during the last twenty years almost all the residential areas have been filled up with multistoried buildings and apartments. Even twenty years back capable people of Dhaka city would have preferred to buy a piece of land instead of buying an apartment or flat from the real estate developer. But now the situation has been changed. Thoughts and attitudes of the people have changed a lot. In the earlier time the rich and well-to-do people used to build residential houses purely for their living purposes, not for commercial uses or for renting to others. They would have preferred to construct elegant houses with larger rooms and wide veranda, mostly two storied and at best three storied on larger plots of land. Now

almost everywhere in Dhaka city including above prime locations, apartment buildings have been very common. In this regard Toufiq mentions, twenty years back the city dwellers would have thought twice before buying an apartment/flat. But since the last decade people have shown an increased interest in owning apartments.apartment-owning is becoming increasingly popular. As a result of increased demand, many apartment builders have appeared in the market in recent years (Toufiq,2009:515). In Bangladesh Real Estate Business started in Dhaka in late seventies. During 1970s there were fewer than 5 companies engaged in this business. In 1988 there were 42 such developers and in 2004 there were about 250 companies engaged in this business (http://www.rehab-bd.org/rehab_profile.php). Toufiq further mentions, presently there are nearly four hundred REHAB (Real Estate and Housing Association of Bangladesh) enlisted developers and many other unlisted developers are operating in the city. Most of the early projects of different developers are highly concentrated in the central city areas (e.g., Eskaton, Shantinagar, Siddheswari and Malibag). The increase of population of the city (and of course buying capacity as well, which Toufiq did not mention) compounded by its spatial growth made other places of the city suitable for real-estate housing. In particular, the areas like Dhanmondi, Gulshan, Banani, Baridhara, Uttara, and lately Basundhara which have been planned specifically for residential land use went through rapid real-estate housing intervention in the last decade (Toufiq, 2009:515). Also Mirpur, Mohammadpur, Lalmatia, Agargaon, Shyamoli, Nakhalpara, Tejkunipara, Farmgate, Indira-Road and other locations of

Dhaka city have been experiencing growth of apartment buildings through real-estate developers. In fact, Dhaka which had a slum-look view almost throughout the decade of seventies, now it has turned to a city of buildings and apartments. From a letter appeal of REHAB to the government published in the daily news paper *Prothom Alo* on 04 January 2011 to facilitate their finished apartment projects with gas and electricity connection, it is apparent that in a period of every 1-2 years, Dhaka city is accommodating five thousands new flats/apartment. It indicates the intensity of urbanization in Dhaka city of Bangladesh.

(f) Linkage of Dhaka People with Rural Area

Dhaka although a four hundred years old city established during the Mughal Period by Subedar Islam Khan Christi being directed by Emperor Jahangir has been developing and flourishing with the people of rural background having strong bondage with the rural areas/villages of Bangladesh. Most of the people of Dhaka city arrived here in search of employment, shelter, business or education. Siddiqui mentions "Most of the city dwellers, whether rich, middle class or poor, are first generation city dwellers. According one study (CUS, 1982) about 80% household heads were migrants. This is accurately reflected during the Eid holidays when Dhaka city (particularly new Dhaka) empties out its residence to the villages, far and near. Consequently the urban ethos in terms of civic sense, culture, and sophistication, which should have been strong in an old city like Dhaka are generally lacking (Siddiqui, 1993:12).

(g) Dhaka- a City of Youthful Population

Dhaka is a city of youthful population. Perhaps it will be difficult to find out another city in the world which can match Dhaka city in this respect. A BBS report on National Child Labour Survey, 2002-2003 mentions, on the basis of population census 2001, children under 15 years comprise nearly 39.3 percent of the total population (130 million) of Bangladesh (BBS,2003: 1). Siddiqui also mentions, about 40 percent of population are below 15 years while another 22 percent is in the age group 15-24. He made a mention of some social implications of the above characteristic of population. Firstly, the student population in the city, despite drop-outs and inadequate facilities, is high, and constitute an important factor in the city life. Among other activities, politics, for whatever it stands, is a serious pastime with the Dhaka student community particularly of Dhaka University. Secondly, given the deterioration of discipline and teaching standards in the educational institutions, a general breakdown of moral values in the society, lack of employment opportunities, shrinkage in the scope of healthy outdoor and indoor activities, (such as, sports and games ,outings, libraries, cultural activities etc.) a large segment of the juvenile population including students is fast drifting towards violence, hijacking , drug addiction, pornography and other criminal and anti-social activities. Thirdly, since the vast majority of

the youthful population belong to poverty stricken families, they are not only deprived of the basic amenities of life such as food, clothing, education, shelter, medical care etc. but also are forced into fending for themselves and earning for their families, at a very young age, as child laborers, prostitutes, beggars etc. (Siddiqui, 1993:14)

(h) Dhaka-a city of Mosquitoes

It has already been mentioned that the Dhaka city, in combination with localities forming the wider metropolitan area, is home to an estimated 12.8 million people as of 2008. But does anybody have any idea about population size of mosquitoes in the Dhaka city? There is no report available on this issue. But most of the people have been experiencing dancing, singing and biting of mosquito everyday in the city. How many people are the preys of biting by mosquitoes and how many people are getting sick and dying by malaria and dengue everyday in Dhaka city can be a topic of research. Without a mosquito-curtain one cannot imagine to sleep at night. Mosquito net at doors and windows can't stop those entering houses. Usually "mosquito bites at dawn or at dusk, when mosquitoes are most active." (Mosquitoes Bites, source internet, web address: <http://www.mayoclinic.com/health/mosquito-bites/DS01075>). But in Dhaka city mosquitoes will not spare you even in day time. Siddiqui mentions, even during the day , it is difficult to sleep in many parts of the city without a mosquito

net(Siddiqui,1993:13) Taher in this regard noted, Mosquito menace is so acute that in many parts of the city it is hardly possible to take rest without mosquito net even during day time. Occasional aerial and manual spray seems to be of no use. Mosquito menace as of recent time seems to have surpassed all limits of human forbearance (Taher, 2006:48). It seems to me that mosquitoes of present time are stronger than those at any time ever before. Their capacity of adaptability has been improved significantly. Previously aerial spray like Aerosol could easily kill mosquitoes, and other insects such as cockroach, ants, bees etc. But now-a-days all insects as noted above except mosquitoes are easily killed by such spray. Mosquitoes get fainted for a few minutes, then again rise up and finally fly away and again start biting. Anyhow, redness, swelling and itching are the general signs and symptoms of mosquito bites. Both mosquitoes and mosquito bites are very much annoying, irritating and sometimes happen to cause serious health hazard in the human society in Dhaka City.

3.3 Child Labour Situation in Dhaka City

Child labour in Dhaka City is believed to be a phenomenon of recent origin. Available evidences from the past cannot even testify that child labour was viewed as a minor problem during the beginning of the present century. Even during the 60s and prior to the liberation war it was not such rampant as it is today (Taher, 2006:55) There is no precise and reliable data on child labour, particularly for Dhaka City. Data are available for rural and urban areas of Bangladesh. Kalam mentions, the child labours in Bangladesh are more usually found in urban and city areas although a vast majority of them are employed in agriculture and related sectors of rural areas. The urban child workers are mostly engaged in such activities as selling of foods like peanuts, ice creams, flowers, cigarettes and other cheap articles. They also work as domestic servants, porters, shoeshine boys, and carriers of lunch packets to offices and other work places, cleaners, helpers in small automobile and other workshops (Kalam, 2002:22).

It has already been mentioned in this research work referring to the Labour Force Survey (conducted in the year 1996) and the National Sample Survey of Child Labour (NSSCL) in Bangladesh: 1995-96 that 17 percent of child labour force lives in the urban areas and the rest 83 percent in the rural areas. NSSCL further reported, Child workers were present in almost all the sectors of the economy with exception of mining and utilities. Agriculture accounted for 65.4 percent of the child workers, followed by services (10.3 percent), manufacturing (8.2 percent), and transport and communication (1.8 percent). Other activities

including household work accounted for 14.3 percent of working children. Furthermore, the National Child labour Survey (NCLS) Report 2002-2003 presented the number of economically active children in rural and urban areas. As per this report(**table:1**), total number of economically active children aged between 5 and 17 year in rural areas is estimated at 6.4 million as against 1.5 million in urban areas (BBS, 2003:50). This estimate indicates that at present about 19 percent of economically active children live in urban areas and the rest 81 percent live in the rural areas. NCLS Report (table: 2) also presented district (former greater district) wise data of economically active children in Bangladesh. As per this report, in the age group 5-17, there are 0.75 million (750000) children at work in Dhaka City against 4.034 million child population. Remaining 3.284 million children are not working (Ibid:50-51)

Table: 1 Economically active (usual status) children aged 5to 17 years by gender and residence

Age group	Bangladesh			Urban			Rural		
	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
Number (000)									
Total	7904	5810	2094	1501	1096	404	6403	4714	1689
05-09	306	212	148	60	35	25	300	178	122
10-14	4631	3352	1280	845	617	229	3786	2735	1051
05-14	4991	3564	1428	905	651	254	4086	2913	1174
15-17	2912	2246	666	595	445	150	2317	1801	516
Percent									
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
05-09	4.6	3.7	7.1	4.0	3.2	6.3	4.7	3.8	7.2
10-14	58.6	57.7	61.1	56.3	56.2	56.5	59.1	58.0	62.2
05-14	63.1	61.3	68.2	60.3	59.4	62.8	63.8	61.8	69.5
15-17	36.8	38.7	31.8	39.7	40.6	37.2	36.2	38.2	30.5

(Number in 000)

Source: NCLS (BBS, 2003:50)

Table: 2 Children aged 5-17years by activity status and region /former district.

Region	Child Population	No. of children at work (usual status)	No. of children not at work	(Number in 000)
				work ration (participation rate)
Total	42387	7904	34483	18.6
Dinajpur	1762	318	1444	18.0
Rangpur	2972	649	2323	21.8
Pabna	1458	299	1159	20.5
Rajshahi	2443	496	1947	20.3
Bogra	1150	221	930	19.2
Khulna	1766	315	1451	17.8
Jessore	2172	402	1770	18.5
Kustia	1359	251	1109	18.4
Barisal	2653	405	2248	15.2
Patukhali	956	168	789	17.5
Faridpur	3075	497	2578	16.2
Dhaka	4034	750	3284	18.6
Tangail	962	183	779	19.1
Mymensingh	1332	317	1015	23.8
Jamalpur	1009	228	781	22.6
Kishorgonj	1329	284	1045	21.4
Comilla	3046	399	2647	13.1
Noakhali	2289	375	1914	16.4
Sylhet	2725	550	2175	20.2
Chittagong	2297	448	1850	19.5
Banderban	528	133	395	25.2
Rangamati	549	123	426	22.4
Khagrachari	518	93	425	18.0

Source: NCLS (BBS 2003: 51)

The total economically active child population between 5 and 17 years old under usual activity status was estimated at 7.9 million or 18.63% of the total child population(42.3million)during 2002-03 in the country(Ibid:49) . As per current activity status, out of 42.3 million children aged 5-17 years only 7.4 million or 17.5% were found as working children in Bangladesh. If those children who were

both at work and at school, are considered as non-working children in the strict sense then the number of children who are at work stands at about 5.00 million in the country during 2002-03 (Ibid: 51-52). The population of child labour to total child population and working children were found to be 7.5% and 42.8% respectively. In terms of number, total child labour population in the country stood at 0.31million. Among the child labourers 0.24million were boys and 0.07million were girls (**table: 3, 4**). The proportion of male child labour was almost three times higher than female child labour (Ibid: 60-61).

Table-3: Child labour (Current status) by gender and urban/rural areas

(Number in 000)

Characteristics	Bangladesh			Urban			Rural		
	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
Child Population	42387	22689	19698	9458	5062	4396	32929	17627	15302
Working/employed children	7423	5471	1952	1408	1041	367	6014	4430	1584
Child work force	7663	5638	2025	1458	1073	385	6204	4565	1639
i. employed	7423	5471	1952	1408	1041	367	6014	4430	1584
ii. unemployed children	240	167	73	50	32	18	190	135	55
Child labour	3179	2461	718	708	550	158	2471	1911	560
Child labour as % of total working children	42.8	45.0	36.8	50.3	52.8	43.1	41.1	43.1	35.3
Child labour as % of total child population	7.5	10.8	3.6	7.5	10.9	3.6	7.5	10.8	3.7

Source: NCLS(BBS, 2003 : 60)

Table-4: Child labour (current status) by age group

(Number in 000)

Gender and age group	Child population	Economically children (EAC)	Child labour	Child labour as % of EAC	Child labour as % of child population
5-17, total	42387	7423	3179	42.8	7.5
Boys	22689	5471	2461	45.0	10.8
Girls	19698	1952	718	36.8	3.6
05-14					
Boys	18263	3372	1777	52.7	9.7
Girls	16800	1319	666	50.5	4.0
15-17					
Boys	4426	2099	685	32.6	15.5
Girls	2899	632	52	8.3	1.8

Source: NCLS(BBS 2003 : 61).

Taher presented a rough estimate of child labour in Dhaka City based on the following assumptions:

" i) In view of the prevailing situation, it has been estimated that 35 percent of the total population in Dhaka city [(population estimated at 6 million) live in extreme poverty (66 percent in absolute poverty) (World Bank, 1989 as cited by Siddiqui, 1993:245)]

ii) Child Population in Dhaka City (below 16 years) constitutes 44 percent of its total population.

iii) About 50 percent of the children of the extremely poor families are to work in one way or another and the rest of the children of these families are either

considered as infants by their families or engaged in activities which are deleterious in the mooring of prevailing social values” (Taher, 2006:45).

Based on the above calculation and assumptions the total number of working children of Dhaka City has been estimated by Taher to be 7.7 percent of the city population, which in absolute number stands at 0.462 million (calculated wrongly, actual figure stands at .50million). In this calculation population of Dhaka City has been considered to be 6.6 million. But population of Dhaka city stood 12.30 million in the year 2007. As Dhaka City is now growing with an unprecedented growth (3.34 percent per year)¹ accommodating around 500,000 people per year it is assumed at the end of the year 2010, population of Dhaka City has stood at 13.80 million. Almost 35% of the total urban populations live in Dhaka city alone (Toufiq, 2009:507-08). As per NCLS Report, out of the total population of the country 31.8 percent were 104-115 between 5 to 17 years of age (BBS, 2003:21). We do not have at our hand total number of country's population or, urban population of the year 2010. Had the data been in our hand we

1. There are other views as well. Abdullah Shibli, in an article published in The Daily Star mentions, various estimates show that Dhaka's population is expected to grow at a rate of 4.2 per annum, and the growth rate of motorized vehicle is 10 percent (The Daily Star, 10-02-2011). However, we have accepted conservative prediction.

could have easily calculated the number of population in Dhaka City in the year 2010. Anyhow in absence of such data, if we apply Taher's assumption and principle (total number of working children is calculated to be 7.7 % of city population) in recalculation of the number of working children in Dhaka City, total number of working child population in the age group 5-17 in Dhaka City stands at 1.06 million (7.7% of total Dhaka City population which is 13.80 million) at the end of the year 2010. As the populations of child labour to total city population were found to be 7.7%, we can draw a logical inference that at present (in the year 2011) there exist 1.10 million child labourers in Dhaka City.

Chapter-IV

Socio-economic Profile of the Study Area (Mirpur)

4.1 The Characteristics of Mirpur as a Part of Dhaka City

As mentioned earlier, the focus of my present study is the child labourers working in the Benarashi Palli of Mirpur of Dhaka city. Here, in this chapter, I shall try to present the socio-economic profile of the study area. The Benarashi Palli under study is located in Mirpur Section No-10 of *Pallabi* Thana/Police Station (The area was previously under Mirpur Thana. This chapter has been prepared on the basis of information collected from Bangladesh Bureau of Statistics, City Corporation, Directorate of Housing Settlement, and elderly people of Benarashi Palli of Mirpur Section Number-10. It may be mentioned here that hardly any profile of Benarashi Palli is so far available to us in written form. So the researcher has to depend on the information provided by the local people and secondary sources.

4.2. Location

Pallabi is a new urban *thana*¹ under the Dhaka City Corporation, Dhaka. The *thana* was commissioned on 09-08-1993. Previously the areas of this *thana* were under Mirpur *thana*. This *thana* was named after the name of Pallabi residential area at Mirpur 11-2/1 where its headquarter is situated. The project of residential area Pallabi was

1. *Thana* means Police Station. But it is also an administrative unit consisting of several wards/*paras*. Usually, a district contains several *thanas*. A *thana* is also known as *upazila*.

planned, designed and implemented/ established by the Eastern Housing Society. It is known from elderly people of Mirpur that this is the first planned residential area in Bangladesh which was established long before independence of Bangladesh. It was claimed that Pallabi was commissioned during the regime of President Aiub Khan, the military ruler of the then Pakistan.

United East and West Pakistan was known as Pakistan till December 16, 1971. Through a comprehensive liberation struggle of the people of East Pakistan for 09 month duration under the charismatic leadership of Bangabandhu Sheikh Mujibur Raman, the Eastern Part of Pakistan was liberated on December 16, 1971. The new born country was named as Bangladesh). From other sources it was known that Mirpur Section- 06, 07, 10, 11, 12, 13 all are the planned residential areas that were established for the middle and lower middle class people during the reign of President Aiub Khan. So the claim that Pallabi is the first planned residential area in Bangladesh is not correct.

The Pallabi thana has an area of 17.96 sq. km (6.93sq.mile). It is bounded on the North by the *Uttara Thana*, on the East by cantonment Thana, on the South by *Mirpur Thana*, and on the West by *Savar Upazila*. This *thana* consists of 5 wards and 40 *mahallas*².

2. *Mahalla* means a locality which comprises households numbering from 51 to 600 and above. The model size is 601 and above. Others are small or *choto mahallas*. Average population size of each *mahalla* is 10781. *Choto* means small.

4.3 Population and Household

Average population size of each ward and *mahalla* under this *thana* are 86251 and 10781 persons respectively. There are altogether 95611 *khanas* or households in this *thana*. Distribution of households by type shows that among these households 94.29% are dwelling units, 1.02% are institutional and 4.69% are other units.

Table-1: Distribution of dwelling house in Pallabi Thana by type of structure.
(BBS, Population Census-2001, Community Series, Zila :Dhaka)

Locality	Total	<i>Jhupri</i>	<i>Kutcha</i>	Semi- <i>pucka</i>	<i>Pucka</i>
<i>Thana</i>	100	15.20	22.73	37.06	25.01
Urban	100	15.20	22.73	37.06	25.01

Distribution of dwelling households in this *Thana* by type of structure shows that 15.20% are *Jhupri*, 22.73% are *Kutcha*, 37.06% are Semi- *Pucka* and 25.01% are *Pucka*. It is found from the information /data that the housing condition of *Pallabi Thana* is predominantly *semi pucka* and *pucka*. The average dwelling household size for the thana is 4.50. Density of population of this area is 97.19 acre of land. This information has been presented in the table below. The size of household indicates absence of joint families in the study area. As the *thana* is predominantly

an *urban thana*, households in this area foster nuclear families. Our field study provides us the same picture as regard family characteristic. Families are patriarchal in nature.

Table-2: Distribution of population in Mirpur *Thana* by sex, average size of household and density of population (BBS, Population Census, 2001, Community Series, *Zila: Dhaka*)

Name of locality	Area in acre	Household	Population			Average size of household	Density of population per acre
			Total	Male	Female		
1	2	3	4	5	6	7	8
Pallabi Thana	4437	95611	431257	231749	199503	4.5	97.19

Total population of this *thana* is 431257. Among them 199508 are female and 231749 are male. Density population in this *thana* is 24012 persons per sq. km and 62230 per sq, mile. Literacy of this *thana* is 65.20%. Among the population male literacy is 70.70% and female literacy is 58.40%. Among the school literate population in the age group 5-24 male consists 34.49% and female consists 28.59%. The highest school attendance is found in the age group 10-14 for male which in terms of percentage is 50.76%.

4.4 Utility Services

In Pallabi Thana 9.27% of dwelling households drink tube-well water, 83.93% drink tap water, 3.93% drink deep tube-well water, 0.12% drink pond water and the remaining 2.75% are drinking water from other sources. The total households of the thana have 84.41% sanitary latrines, 14.05% non-sanitary and 1.54% have no toilet facility. All the 5 wards of the thana have been brought under Electricity connection Programme. However, 97.94% of the dwelling households are reported to have electricity connection in the entire thana.

4.5 Economy

In Pallabi Thana, 1.26% of the households depend on agriculture as the main source of income with 0.78% on cropping, livestock, forestry and fishery and 0.48% as agricultural labour. Other sources of household income are non-agricultural labour 1.65%, **weaving 3.58%**, industry 6.13%, business 21.60%, employment 36.07%, construction 3.61%, religious service 0.14%, hawker 0.86%, rent and remittance 2.77%, transport and communication 8.94% and others 13.38%.

In this Thana 46.30% of the dwelling households own agricultural land and 53.70% do not own it. The source of information, the Bureau of statistics (BBS) does not clarify whether they own the agricultural land in the Pallabi thana or at

some other location outside the *thana* where they come from. Such a question arises because BBS provides us two types of different and contradictory information regarding one single issue such as (1) In Pallabi Thana, 1.26% of the households depend on agriculture, and (2) In this *thana* 46.30% of the households own agricultural land. BBS may have taken into consideration just the ownership of land as focus point for collecting statistical data but not the condition of existence of land in the Pallabi Thana area. In the researcher's consideration 1.26% of the dwelling households depend on agriculture and only these household own agricultural land in the Pallabi Thana area, others do not. They may have land but not in this *thana* area.

Chapter-V

The Benarashi Palli of Mirpur: The Central Area of Study

5.1 Location

Benarashi Palli, the study area is situated at A-Block of Mirpur Section-10 under Ward ³ Number-3 of Pallabi Thana. Ward-3 comprises A-block, B-block and C-block of Mirpur Section Number -10. It also includes Block-C of Mirpur Section-11. In fact when somebody speaks about Benarashi Palli it is meant that he is speaking about A-Block of Mirpur Section- 10. Mirpur Section-10 is bounded on the North by Section-11, on the South by a busy road that goes from Gol Chattar of Section-10 to Mirpur Section -14, Navy Colony etc., on the East by Section-13 and on the West by another busy road that has connected Mirpur-10 Gol Chattar with Mirpur Section-11, Section-12, Mirpur Cantonment and so on.

3. Ward is an administrative unit of City Corporation under the Ministry of Local Government and Rural Development. A ward is represented by an elected Ward Commissioner while the City Corporation is represented by the elected mayor. They are considered as the elected public representatives.

5.2 People and Social Environment/Socio-economic Aspects

There are 14518 households in ward-3. Total population of this ward is 69956. Among this population 37265 are male and 32691 are female. On the other hand A-Block has accommodated total 3721 households. Population of this small area is 18383. Among them 9591 persons are male and 8792 persons are female. Literacy rate (7+ years) in general of this area is 54.59% and for male and female categories literacy rates are 59.36% and 49.36% respectively. There is no barren or cultivable land in the Benarashi Palli. So, there is no farmer as well in this area. In other words Benarashi Palli has predominantly an urban characteristics and its economy is purely non-agrarian in nature.

From discussion with a number of local inhabitants it is known that before liberation of the country many *Bihari* people used to live in different locations of ward-3 including that of Benarashi Palli. Some other inhabitants of the area reported that they were very much dominating and the majority in the entire ward-3. There are a number of Wapda Buildings which were allotted to the WAPDA (Water and Power Development Authority) officials of the erstwhile East Pakistan. WAPDA constructed 6 buildings, 5 storied each for its 4th class employees. All the Wapda Buildings are now inhabited by the *Bihari* People. These people had migrated from the *Bihar Pradesh* of India which was a part of the then Indo-Pak Subcontinent during the reign of British government. In spite of living in this part of the country (now Bangladesh) from generation to generation they could think and consider their places of residence as their motherland. They could not feel integration with the land here.

Most of the houses at A-block were owned by the middle class *Bihari* People before liberation. Almost all of them safely shifted themselves to the Section-11 which has always been and still a *Bihari Para* and few of them migrated to Pakistan during the period of liberation struggle. After attaining victory Bangladesh Government declared vacated houses, buildings as abandoned. Later on, those houses were sold to Bangladeshi needy and deserving people. At that time there were only a few 2-3 storied buildings in the A-block residential area. Each of the residential plots in this Benarashi Palli, at the time of allotment and handing over to the owners, comprised only one room accommodation. All were equal size residential plots each occupying 1.75 *khatas* of land with one bedroom at the front side and one toilet at the backside of the plot. At that time there was homogeneity in respect of size and structure of houses in the A-Block area. Now at least 50% of the plots are holding multistoried buildings in this plot area.

Entire Benarashi Palli or A-block may be divided into two parts i.e., (1) Wapda buildings and its adjunct *jhupries* (slum) or semi *pucka*⁵ holdings; *Jhupri* area is situated at the west side of Mirpur Section-13 and (2) Plot area with different categories of houses constructed on equal size of plots; this area is located at the west of the Wapda buildings. The houses at the plot area are also known as joint quarters. Joint quarters of Mohammadpur and Joint quarters of Benarashi Palli of Mirpur have similar structures/pattern and similar look. Similar joint quarters or houses exist in other locations of Mirpur, such as Mirpur Section- 1, 2,6,11, 12 and 13. Weaving industries have been developed mainly in the *jhupri* area of Benarashi pallii. This area is also known as *Jhut Palli*.⁶

5. *Pucka* means any installation made of bricks and cement and rod. A house of which floor, walls and roof are made with construction- materials, such as bricks, cement and rod are known as *pucka ghar*.

6. *Jhut Palli*: This name has been derived from the local term *jhut* , means waste product. In the A-Block area a locality has been developed, which mainly concentrates on business of waste product of garments industries. *Jhut Palli* and Benarashi Palli exist side by side. Name and fame of Benarashi Palli extend to the whole country and even beyond the boarder. But *Jhut Palli* is known basically to the rickshaw pullers of *Mirpur* of Dhaka City. If you ask, riding on a rickshaw, to go to Mirpur Section-10 you can expect that the rickshaw puller will inflict a question on you “Will you go to *Jhut palli*?”

Jhut means waste product of garments industries. *Jhut* business has been developed in this area in last 12/13 years by some local people. The business concentrates mainly at the adjacent *jhupries* on the east of the popular mosque named as Baitus Sujud Jame Masjid also known as Jhut Palli Masjid and has extended on the south, along the roadside that reached to the Section-13. Local people who are involved with this business buy waste products from different garment factories; keep them in store house for some days. During this period useful items from such waste products are extracted/collected, categorized, packed and finally sold to different parties with a good margin of profit. It has been known that this is a very profitable business. Several incidents of opening fire and killing of rivals/competitors took place in this area during the above period to establish control over and have monopoly in the business. Useful items they collect from the waste products are cut pieces of cloth of different sizes, thread roll, button, zipper, elastic, laces, collar ribbon etc. It is reported what is seen in this business is not the reality. Illegal and unethical dealings take place behind the scene. That is the main interest in this business. In disguise of *jhut* business fresh cloth, readymade garments, garment accessories etc. are channeled out from the factories illegally by the corrupt employees/ owners of the factories and both businessmen and corrupt employees/owners are mutually benefited. Both the parties adopt unfair means and follows short cut path to become wealthy and rich quickly.

May it be mentioned here that there exist altogether four mosques in the A-block of Mirpur section-10. Among them Baitul Mamur Jame *Masjid* (also known as *Benarashi Palli Masjid*) is at the east (adjacent) of the shop area. Shop owners, workers, employees and common people of this area say their prayer in this mosque. Baitus Sujut Jame *Masjid* (also known as *Jhut Palli Masjid*) is at the west of the *Karkhana* area. Most of the *Bihari* people, workers, employers and other people of this area say their prayer in this mosque. There are other two mosques known as Modhu Bepari Jame *Masjid* and Baitus Salat Jame *Masjid* closer to the Mirpur section-11. The latter one is also known as *Bihari Masjid* as the most of its beneficiaries are *Bihari* people and all they live around this mosque too. Lot of *Bihari* people live in *Jupri Ghars* in this locality. Social environment of this locality is a bit different from other parts of Mirpur. A separate culture of Urdu speaking people prevails in this locality. Most of the people of this area are poor and live from hand to mouth. There are no saree shops or *karkhanas* near or around the Modhu Bepari Jame *Masjid*.

Now it will be difficult to find out one single household in the plot area which maintained its original structure /pattern. There is no plot with single room accommodation and one toilet as it originally had. All the owners have changed the structures of their quarters on the plots. At least 50% of the owners (of the plots) have constructed multistoried buildings on their respective plots. Most of the buildings are 4-6 storied. RAJUK (Rajdhani Unnyan Kartipakhya) does not

approve vertical extension beyond six stories. Despite of the bar, a few buildings have been constructed up to seven stories or even more. That means the owners of those buildings have dishonored the RAJUK rules. Rest of the owners has constructed semi-*pucka* houses on their plots. Most of the owners (of this category houses) sub let their respective houses to 3-4 families. The rents they get from the sub-tenants are used to maintain their families. All kinds of utility services such as supply of water, gas, electricity and sewerage services are available in this area. Each of the houses has television with satellite connection. Almost all the people who are 18 years of age or older own mobile phones. Land phones are also common in each household. Almost all the semi-*pucka* and *pucka* buildings /households (one to six or seven storied) buildings at the roadside have commercial installations at the ground floors. Most of the shops and sales centers are engaged in displaying and selling grocery items, medicine, cloth, readymade garments, garment accessories, books, show pieces, *Benarashi Sarees*, food and beverages etc. Diagnostic centers, pathological laboratories, dental clinic, tailoring shops, beauty parlors, hair dressing centers etc. are also seen in this area.

5.3 Distinctive Feature of Benarashi Palli Area

The *Bihari* people of this area took the side of Pakistan's military ruler at liberation war of Bengali people. They declared themselves as the citizens of Pakistan. They extended full support to the killer Pakistani soldiers and their local allies (known to Bangladeshi people as *Rajakar*, *Al-badar*, *Al-Shams*) of the then East Pakistan. They killed hundreds and thousands of unarmed, innocent Bengali People during the liberation war/freedom fighting. In this area there exists a notorious slaughter house at the east of the Baitus Sujut Jame Masjid also known as Jhut Palli Masjid near the border of Mirpur Section-10 and 13. The *Bihari* people and their collaborators killed innumerable innocent Bengali people irrespective of age, sex and religion whomsoever they considered pro-liberation people or their family members or tended to be like that. The killing took place during the entire period of liberation war and it continued even after achievement of final victory—the independence of Bangladesh. They used to throw the slain bodies into the deep and large well that had a throwing / lid point inside the slaughter house. In general, Mirpur has earned a very bad name⁴ for notorious /diabolic killing of *Budhijibis* (intellectuals) which continued even after winning the victory on December 16, 1971.

4,. Those who are interested may read the news feature on killing in Mirpur written by Syed Badrul Ahsan, Editor, Current Affairs, The Daily Star published in the of 31-01-2011. Caption of the feature is "When Mirpur stood liberated." The reader may see it in the Annexure-B.

Chapter VI

Child Labour Situation in the Weaving Industries of Benarashi Palli

6.1 Saree Karkhana(weaving Industries)

It has already been mentioned that the entire Benarashi Palli is divided into two parts i.e., (1) Wapda buildings and its adjunct *jhupries* (slum) or semi *pucka* holdings; and (2) Plot area with different categories of houses constructed on equal size of plots. *Benarashi saree karkhanas* exist in the Wapda buildings and its adjunct *jhupries* or *semi pucka* holding area and shops and sales centers exist in the plot area. Weaving industries of Benarashi Palli are based on manpower, not on modern automatic machine that is run by electric power. These industries have been based on handlooms (handmade) which are run /operated mostly by children and women under the supervision and guidance of some experienced male *karigor* (technician). There exists about 270 *taat* (loom) in 33 *taat karkhana*. Our field study reveals that 66 child labourers as against a total of 344 employees work in these *karkhanas*. Altogether 318 child labourers work in *Benarashi Saree Shops and Karkhanas* at Benarashi Palli of Mirpur. No female child workers have been found in *taat karkhana* except five who were found working in family based *taat karkhana* with their parents.

6.2 Saree Shops and Sales Centers

Saree shops are situated in the plot area. All these shops are located at the north and ~~west~~ sides of Baitul Mamur Jame Masjid (also known as Benarashi Palli Masjid). In this plot area a locality has been developed where mainly *Benarashi Sarees* are displayed and sold. There is another mosque in the A-block area which is known as Hajee Modhu Bepari Jame Masjid. But there are no *saree* shops near/around this mosque. This area is closer to Section-11. Anyhow, about 100 (one hundred) sales centers/shops have been counted in this locality. This data was collected in the year 2009. Now in the month of August, 2011 the number of *Saree* shops has reached to about 130. The number has been confirmed by talking to the president Md. Kalimuddin (owner of Tawsif Banarashi Fashion), vice president Mr. Abul kalam Azad (owner of Benarashi Kuthi), General Secretary Mr. Abul Kashem (owner of Dia Katan) of the *Benarashi Palli Dokan Malik Samity* (An association of the owners of *saree* shops in *Benarashi Palli*). In consideration of the nature and preponderance of business of Benarashi sarees, this locality had started, in the usual /natural process, to be known as the Benarashi Palli. The name has not been given ceremonially in one fine morning or afternoon by any renowned persons or leader of the country. Indeed, it is the long practice and common discourse of the people of this area that has established the sari

industries of this locality as separate entity with a name Benarashi Palli. The Benarashi Palli, has long been very popular to the people of Bangladesh. Its reputation has not remained confined within the geographical boundary of the country. Owner and salesmen of a big and noted sales centre boasted in front of the researcher saying that Azaharuddin, captain of Indian Cricket Team, came to Bangladesh to buy *sarees* for his close relation (bride). They claimed that wedding *sarees* for the bride were bought from their shop. It has also known from the salesmen of this area that Benarashi sarees of this *palli* are also exported to neighboring India, Pakistan and Srilanka. The shops or sales and display centers of this locality are highly decorative and illuminated with huge bright-white lightings. Ground floors of most of the households /buildings are being used as display and sales centers in this locality. In some cases 1st floors of the buildings are also used for the above purposes or for the storage of the *sarees*. Other floors/ usable spaces are used for residential purposes.

6.3 History of this Factory

From discussion with Mr. Abul Kalam Azad (Babu) the owner of the Benarashi kuthi it is known that some *Taati* from the Benarash of India came to this part of Pakistan before 1970. They all were Benarashi karigor. They had set up handlooms/ *taat* at the present location of Benarashi palli and started producing Benarashi sarees in this area. Now those who are the owners of handlooms / benarashi taat at the Benarashii Palli were the helpers /assistants to the *karigor* / technician. Those *karigors* were highly paid up staff of the owners of the handlooms.

We get support of this idea from an article published in the Manabjamin (a Bengali daily news paper) of January 28, 2008. The article with a title *Syedpurer Benarashi* was written and published by Javed Iqbal. Quoting Anwar Hossain *taati*, Javed mentions that in Bangladesh (the then East Pakistan), production of *Benarashi Saries* were launched at Mirpur in the year 1960 by some *Abangali Taatis* (Non-Bengali Technician) who migrated to this area from the *Benarash* of India. They needed manpower for this industry. So they picked up some young, enthusiastic *Abangali* from Sayedpur of greater Rangpur District. They trained them as apprentices. They also engaged some local young people of Mirpur in this industry who later on became well-trained and highly paid *karigors*. At that time

remuneration of making /weaving one sari was 300-400 hundred rupees. Gradually they all settled themselves in the area. Most of them, with the passage of time, became owners of handlooms in this area.

6.4 Frustration and Aspiration in Owners of *Saree Karkhanas* and Shops

A feature of Prothom Alo mentions, Benarashi industries at Mirpur have been showing declining tendency. During a six month period in the year 2005, owners were compelled to close down about 12000 handlooms (*taats*) at Mirpur in the acute adverse situation of high prices of raw materials (mainly of silk- thread) of *sarees* and *growing* interest of purchasers in Indian *Sarees*. As a result about 24000 technician/makers (*Karigors*) of *Sarees* got unemployed. There were about 125 *Saree* Shops in the Benarashi Palli. During the above period 30 were to wind up for the same reason although Bengali women have about 100 years tradition of using different varieties of *Sarees* such as Ranguli Katan, Jamdani Katan, Jaame Bahar, Benarashi Silk, Broket Satin or Jangli Katan (Prothom Alo, 21-10-2005). Now more then 50 *karkhanas* and 72 *Saree* Shops are in operation at

Benarashi Palli of Mirpur. About 7000 *taati* or *karigors* are working at different locations of Mirpur who have been producing about 50 varieties of Benarashi Sarees. (Prothom Alo, 08-09-2010). The report seems to be a purposive one. To say more specifically, the numbers shown in respect of *taati* and *taat Karkhana* is far away from the real numbers even if the whole Mirpur is taken into consideration(the report did not define Mirpur area). *Benarashi Palli* does not cover all the locations where *Sarees* are produced in *taat karkhana* in Mirpur. Benarashi Palli covers mainly the location of A-Block area of *Mirpur* Section Number-10. There is a tendency in the leading persons (such as Mr. Rafiq who claims to be an ex. secretary of *taat*-owners association, which does not exists for 10-12 years) related to *taat karkhana* , the real production centers of *sarees* in Benarashi Palli of showing excessive number of *karkhanas* and employees in this sector. The reason is that they are fostering a yearning desire of getting rehabilitation plots in Mirpur. So whenever someone comes to the *karkhana* areas, whatsoever be the reason, these people purposively mentions a big number in respect of numbers of *karkhana*, *taati* and other employees related to this production centers. They also express their frustration claiming that in spite of giving hope of rehabilitation in Bhashanteck area no government has fulfilled their dream. In fact, many of the *taat* owners still hope that they will get

rehabilitation plots depending on the number of *taats* an owner possesses and number of employees he has in the *karkhana*.

Despite the above fact it must be agreed that *Benarashi Saree* Industries of Mirpur have been showing declining trend since 2005. From the above news reports it appears that *Saree* shops in this *palli* also followed this trend for a short period (2005-2010) during which the number of shops came down sharply from about 125 to 75 in five years. But with this pause for a period they again started rising up. The reason is that they have changed their strategy to cope with the changed situation. In the initial stage of formation and development of Benarashi *palli*, the *saree* shops and sales centers of this area depended solely on Benarashi Silk *Sarees*. But now, they no more have confined themselves to selling of Benarashi Silk *Sarees only*. They are selling all kinds of *sarees* available in local markets of Bangladesh. They also sell *sarees* procured from neighboring countries like India and Nepal. However, still there is a good demand of Benarashi Silk *Sarees* in these shops. Benarashi *Palli* at Mirpur can't meet this demand. As such, the owners of the *saree* shops of this area are getting enthusiastic to procuring Benarashi Silk *Sarees* not only from this Benarashi *Palli*, but also from Syedpur, Narayangonj and Benarash of India.

6.5 Present Situation at Benarashi Palli- management, employees ,child labourers etc.

a) Management

There is no *karkhana/taat owners* association at present in Benarashi Palli of Mirpur. A *karkhana* owner named Md. Rafiq claims himself to be the ex. secretary of the *taat* owners association of Benarashi Palli of Mirpur. It has been known from concerned people of this industry that an association was formed verbally 10-12 years back to translate the dream of *taat* owners to have a *taat palli* at Bhashantek of Mirpur which is situated at the opposite side of Mirpur Section-14. It was further known from these people that the Government of Bangladesh had also assured to allot plots to real owners of *taat karkhanas*. But the assurance has not been fulfilled till the date of interviewing by any government. Nobody could tell the name of the president of the so called association. It has just been known that the president migrated to Pakistan immediately after formation of the association. There also does not exist any trade union or association of workers or child labourers in the Benarashi *Saree Karkhanas* in the study area. So the employees working in the *saree karkhanas* of Benarashi Palli have no bargaining power with their employers. But it has been found that the *karigors*/assistant *karigors* and the *novices* at the *karkhanas* have not to

suffer from any fear of losing job as the others in the job market do not show interest to work in this industry. Some *karigors* have left the *karkhanas* and are now working in *jhut palli* or working as *rickshaw pullers* .

There exists a *Benarashi Dokan malik Samity* (an association of the owners of *saree* shops) in Benarashi Palli of Mirpur. Mr. Md. Kalimuddin, owner of Tawsif Banarashi Fashion is the president of this association. Mr. Abul kalam Azad (Babu), owner of Benarashi Kuthi is the vice president and Mr. Abul Kashem, owner of Dia Katan is the general secretary of the *Samity*. The executive committee comprises 33 members. The *samity* members do not meet on regular interval. Meeting of the *samity* are held 5-6 times in a year. In the meetings they talk about the common interest (such as decorating the area on *Eid*-days, arranging *Milad-mahmil* on the day of *Milad-un-nabi*) and overall business development of the shop area of Benarashi Palli. There does^{not} exist any trade union /employees association for the *saree* shops in Benarashi Palli. So the employees working in the *saree* shops of Benarashi Palli also have no bargaining power with their employers. They are very much prone to losing job on minor offence or silly mistakes.

b) Employees and child labours in this Industry

As part of my field study I have conducted a survey at Benarashai Palli to count the number of *Saree* Shops and number of *Taat Karkhana*/owners and child laborers¹ working in the area. In our field study we have found about 102 *Saree* Shops at the end of 2009. The number now has reached to 130. On an average each shop has about 5 (4.8) employees. Altogether about 624 salesmen, helpers/assistants work in *saree* shops in Benarashi Palli. About 252 child labourers work in these shops. No female employees have been found in these sales and display centers. There exists about 270 *taat* (loom) in 33 *taat karkhana*. Our field study reveals that 116 child labourers as against a total of 344 employees work in these *karkhanas*. Altogether 318 child labourers work in Benarashi *Saree* Shops and *Karkhanas* at Benarashi Palli of Mirpur. No female child workers have been found in *taat karkhana* except five who were found working in family based *taat karkhana* with their parents.

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1. Child labour: In this study a child labour refers to an employed person in the age group 5-17 who works for his own life and livelihood or for his family or for both. This definition excludes employment of children by their parents in their homes or family enterprises.

c) *Sarees Produced and Wage of the Karigors*

Sarees that are produced in this Benarashai Palli are Muslin Jamdani, Opera Katan, Khaddi Katan, Jute Benarashi Katan, Jamdani Katan, Benarashi Silk, Broket Satin or Jangli Katan, Ranguli Katan, Jaame Bahar etc. Muslin Jamdani Sarees are reported to have been the highest demand *sarees* in the market. Retail price of one piece of *saree* of this kind is Tk. 7000 to 8000/- in this *Palli*. This *saree* is made of kora silk and *jari*. Three *karigors* take about 3 to 8 days in making one *saree*. They get remuneration not on daily-basis but per *saree* basis. Each *karigor* gets maximum tk.1000/- for making one piece of sari of this kind. In consideration of the order of demand and choice the sari that comes next is Jute *Benarashi Saree*. This *saree* appears to be golden in colour and theme which is usually found in jute of Bangladesh. Once upon a time Jute was known as golden fiber of Bangladesh because it was one of the major sources of income of rural people as well as one of the major export goods of Bangladesh. As such it has been named as Jute Benarashi Saree. Depending on the design, colour and attractiveness, prices of this category of saries range from Tk.4000 to 15000/- only. Khaddi Katan as mentioned above is another costly *saree* in the Benarashi Palli which common people can't afford to buy. Price of this

category of *sarees* ranges from Tk.10,000 to 25,000/- .Opera Katan is the most expensive sari in the Benarashi Palli of Mirpur. Prices of these multi colour *sarees* range from 20,000 to 25,000/-. *Saree* of this category is made of pure silk and *jari*. Highly skilled labour is needed to make this *saree*. In fact, *saree* shops of Benarashi Palli of Mirpur try to bring sarees of new design and fashion on the occasion of each *Eid*. On the occasion of *EId-ul-Fitre*, Manik Benarashi Limited brought to the market Thakurbari Benarashi *Saree* which is available in four design and ten colour. Prices of these *sarees* range from four to seven thousands. In this *Eid*, Dia *Saree* (a *saree* shop) brought to its showroom, some new design- *saree* such as Jute, Net, Maach-Rice and Kota Benarashi *sarees*. Prices of these *sarees* range from one thousand five hundred to eight thousandlods (Prothom Alo, 14-08-2011).

Saree shops in this Benarashi Palli are not confined to selling different categories of *Sarees* produced in the *Karkhanas* of Benarashi Palli² of Mirpur. They also sell Jamdani and Cotton *Sarees* of Tangail and Benarashi *Sarees* of Syedpur, Rangpur. Tangail cotton *Sarees* range from three hundred to two thousands five hundreds.

2. I have attached some photographs in Annexure-D which portrait Benarashi Palli of Mirpur , its workers and child labourers.

6.6 Child labour in Benarashi Saree Karkhanas - Some Case Studies

(1) Md. Jamil, Age-16, Father's Name: Amir Hossain

Md. Jamil is a 16 years old boy. He is an assistant *karigor* in a Benarashi handloom factory in Wapda Colony. He is a permanent resident there. His grandfather had repatriated from India to Bangladesh before liberation. So their parents have been living in a slum at the premises of a Wapda building as permanent residents. They have got a possession right on the land and slum. They are the owner of a one room in the slum. They do have access to sanitary latrine. They have access to supply water. They drink tap water supplied by the Dhaka WASA (Dhaka Water and Sewerage Authority). The slum in which they live is not neat and clean. The environment is totally unhygienic.

Jamil has three sisters. They all are below the age 15. Jamil is the eldest son in the family. His father is cart-puller. He is the main earning member in the family. His mother is not an earning member.

Jamil is illiterate and his parents are also illiterate but they showed their interest to get their children educated. His two sisters are students of a primary school. He is also interested in education but economic condition of his family and working condition of the factory do not permit him to go to school. He has sacrificed his earnings for his sisters' education and maintenance of his family.

Jamil has been working in the Benarashi Saree factory/*karkhana* for about 05 years. Initially he was appointed as a helper. Later on, he became an apprentice *karigor*. Now he gets Tk.680/- per sari (for *Jorjet* and Tissue *saree*). He timely gets his wage. He takes 3 to 15 days in making one piece of Benarashi Sari. He can't make more than 6 saris in one month. He has no savings. He keeps with him only Tk.400-500/- for his personal expenses. Rest of the amount is given to his parents. He does not smoke cigarette but only takes tea three to four times a day.

Owner of the *karkhana* provides him with one meal at noon and sometimes a cup of tea with one/two piece of biscuits/toasts at about 05.00 pm. Food supply comes from owner's house. *Dal-bhat* (soup of split peas and boiled rice) and vegetables are the common food included in the meal. Occasionally (such as on the days of *Eids*, *Eid-E-Miladunnabi*, *Muharram* etc.) he and other *kargors* get chickens and fishes at meal. He takes his dinner and breakfast at his house and sometimes at hotel. At dinner they take *Dal-bhat*, vegetables, *Aalu-bharta*/small fishes etc.

Behavior of the owner and his wife (whom he calls *Khalamma*; in English which is termed as aunt) is good. He is satisfied with his job and with the behavior of the owners and other members of the owner's family. Owner with his family also lives in the Benarashi Palli area. Jamil has little leisure time for recreation. At the time of power failure he sometimes takes a break for short time which he spends in cycling on rental bicycle. He also watches cinema on almost every Saturday at

Sony Cinema Hall at Mirpur Section-1. He is a Muslim and says his prayer five times a day.

Jamil does not know that he is a child. Jamil holds an idea that a boy or a girl of age 5-7 is a child. He has no idea about child rights. He does not have any money to spend on health care and medicine. When he is attacked by fever he goes to medicine shop/pharmacy and takes Napa or pracetamol tablets and in three to five days gets cured. In such a situation his employer takes extra care of him without any financial involvement so far possible.

(2) Md. Javed, Age -16/17years, Father's Name: Tayab Hossain

Javed is a 16/17 year old boy. He is a *saree karigor* in Benarashi Palli. He has been working in the Benarashi Karkhana for about 6 years. Owner of the *karkhana* gave him the job as an aid to *karkhana* at the request of her mother with a condition of providing food three times a day. He does not get any cash money / wage. Later on, for his sincerity, honesty and interest he got the chance to working as an apprentice and finally became a *Karigor*. He is illiterate and has been found reluctant about getting himself educated. But he had interest in getting his two brothers educated. But he could not do anything for his brothers. He mainly blamed his father's second marriage for failure in taking care of them and sending them to school for education.

Javed's father lives in Madaripur. His mother is a house maid in Mirpur Section - 10. His father is a peasant in the village. He has married another woman in his village. He seldom comes to his mother's rented *Jhupri Ghar* (a one room house made of tin roof and bamboo walls in a slum) at Mirpur to see his family members. He has two brothers. They work in *Jhut* Shop in *Jhut* Palli. They all live together with their mother in a one room in a slum at Mirpur Section-10. They pay Tk.1000/- for one room made of tin roof and bamboo and tin wall. They have access to electricity, supply water and commonly used sanitary latrine in the slum premises. But the places where the above services are available are not clean and hygienic.

The three brothers do not like their father come to their place of residence. The reason is that he (father) is not affectionate to them. He has no feelings and love for them. He comes to them only for money. Whenever he comes to them he tries to borrow some money from them which he never returns. Yet their mother becomes happy to see her husband with her.

Javed can make 4 to 5 Saris in one month. But in the two or three months closure to Eid, he makes up to 6 Saris in each month for extra money. He gets no bonus on the occasion of *Eid* festivals. He gets Tk.700/- for each Tissue and Jorjet sari and Tk.650/- for each Polyester sari. He can also make Katan Saree. But in last six months the owner did not go for production of any Katan Saree. Javed gets his wage in the due time. Wages are paid weekly depending on the number of *Sarees*

he produces in a week. He keeps some money with him for incidental expenses. He is a regular smoker. He smokes *Biri* (a low quality, handmade cigarettes). He has interest in watching serial drama / plays in television in the neighboring house/ shop /restaurants and enjoying cinema in the cinema halls. Whenever he has time and money he watches cinema in cinema halls. As a result he has no savings with him.

Owner is a good man and behaves well with him. He sometimes entertains his *Karigors* with *Dal-puri/Singara* and tea. Javed takes meals (lunch and dinner) at his house. His mother cooks for all of her family members. Javed almost regularly takes tea-biscuits/toasts or *Dal-puri* (round shaped small-size thin bread with processed pea inside it) in the evening (at about 05:30) at nearby hotel. At lunch and dinner Javed's family take *Dal-bhat* and *Shabji* (cooked or fried vegetables) or fried/cooked egg/small fishes.

Javed has no weekly holiday; he gets leave only when he is ill or sick. At the time of power failure at the *Karkhana* area, he takes a bi-cycle on rent and enjoys cycling on comparatively less busy roads within the locality. He also spends this types of break-time, often unnoticed, in roaming around with his friends in the area. When he feels sick his employer takes care of him, gives him medicine. He is happy with his job with a little discontent about the wage. But he did not forget to remind me that this sector has a declining trend for which owner is not getting expected profit. He asked me, "If owner does not get good profit how will he pay

me good wage?" He expressed his apprehension that if the owner winds up this production centre he will lose his job.

He does not know that he is a child. He considers 5-6 years baby as child. He does not know anything about child right. He does have a plan to be a *karigor* of costly sari in future. He also has a dream to be a rich man by winning a lottery.

(3) Arman, Age: 8/9, Father's Name: Sammi

Arman is a helper in a Benarashi karkhana in Benarashi Palli of Mirpur. His parents are the permanent residents of a slum at the premises of WAPDA colony of Mirpur. His forefather migrated from West Bengal of India before independence of Bangladesh. They have been living here in one room in a slum. They have sanitary latrines at a common place and a water-supply-line from WASA in another place from where they get water. So they can use sanitary latrine and drink water tape water. But the places where the above services are available are not clean and hygienic. They are also connected to electricity supply line.

Arman's father is jobless. He is lazy and does not have any interest in getting a job. He spends his time mainly in playing cards with some people like him. He does not have any contribution to his family. He is a consumer, not an earning member in the family. Arman's mother is wage earner. She is a garment's worker. She has been working in a garment factory for more than six years. She is the main earning member of the family. Yet his father does not behave well with his mother. He

often misbehaves with his mother for money. His father's behavior to his mother appears painful to him.

Arman has one sister. She is a student of class five. She goes to school regularly. He was also interested in education. He had a desire to going to school. But his father did not allow him to go to school. His mother was in favor of him. But she was helpless in the opposition of his father. His father forcibly employed him in the *saree karkhna*. He repented saying that going to school is not written in his fate.

Arman's remuneration is paid to his father. His father gets Tk.100 to 200/- per month. May it be mentioned here that he got the job in the *karkhana* as an aid to *karigor* who gets remuneration per sari basis. But Arman's remuneration is not paid per sari basis. He gets nominal wage on monthly basis. His working hour is 7.00am to 6.00pm.

He eats *Panta bhat* (rice mixed with water) and salt and sometimes takes *Ruti* (full-moon-shaped, but a bit smaller and thin and heard bread made of wheat) at breakfast in the morning at his house. He gets lunch at owner's house/ *Karkhana*. Most of the times at lunch *Dal-bhat* and *Aalu-bharta* or *Shabji* are served. He takes similar items of food at dinner at his own house with his family members at night. In addition to wage and a lunch at noon the owner sometimes gives him Tk.5/10 as tips. He spends this amount in taking chocolate, chips, chewing gum and watching cinema in cinema hall.

May it be mentioned her that *Aalu-bharta* is a mix of boiled and smashed potatoes, sliced onion, green chilies (dried-red-chilies, after burning are also used) and salt. Usually a little quantity of mustard oil is mixed with *Aalu-bharta* to bring in it extra taste and flavor. *Shabji* means cooked or fried vegetables.

Arman also does not know that he is a child. When I asked him, "Do you know that you are a child?" He laughed with a clear expression of shyness in his facial profile and encountered me with a question from his side, "How can I be a child?" Then he commented pointing his finger towards two babies of 3/4 years playing at the premises of the slum "See they are children. I am a boy, not a child"

(4) Md. Munna, Age about 15 years, Father's name: Late Ashraf Ali

Munna is a helper in a *Benarashi karkhana*. He lives in the room number-18 of WAPDA Building number- 6 with his mother and a brother. His mother has inherited this living room from his father who died about three years back. His father lived there for about 40 years. They are connected to electricity supply line. They have access to sanitary latrine and water supply from WASA. But the places where above services are available are not clean and hygienic.

At present, Munna's family comprises altogether three members including him. He has one brother, age about 14 years. He studied up to class three. After his father's death he had to discontinue his schooling. His mother is alive. She works in a *Jhut* Shop. Now she is an earning member in the family. When his father was alive she was a house-wife and was not a wage earner. Major portion of his family

income comes from her. Munna is illiterate. Now he has no interest in education. But he has a mobile phone which he can operate without help of others.

Munna has been working in a Benarashi Karkhana for about three years. His job includes sweeping, cleaning and weaving of cotton/*Jari* as per instruction of the *karigor* etc. He starts working at 9.00 am and continues up to 8-9 pm. He gets Tk. 300/- per week. He gets his wage in due time. He handovers full amount to his mother. He does not keep any money with him. He does not have any savings with him. He does not have any interest in taking tea or cigarettes from the hotel-restaurants/tea-stalls.

Munna does not get any meal/food from the owner. He takes breakfast, two meals at his own house. His mother cooks food in the morning for whole the day. In the breakfast they usually take *Dal / Shabji-bhaji* (fried vegetable/ curry) and *Ruti*. In the meal *Dal*, *Shabji* or egg and occasionally (8-10 times a year) fish/chicken/meat are arranged. Munna takes tea 4-5 times a day in *Karkhana* and at hotels.

Owner of the *Karkhana* is perfectly a gentle man. He behaves well with *karigors* and helpers. Last month Munna borrowed Tk. 500/- from the owner for his family. He is now repaying the money back by installments of Tk.100/- per month. He is happy with his job. He has been trying his best to acquire full mastery over his job. He will be at ease when he fully acquires the know-how of making /weaving sari. He wants to be a full-fledged/ expert *saree-karigor*.

He does not have any leisure time. He does not have any scope of taking part in recreational activities. He has not suffered from any sickness/ fever after starting work in the *karkhana*. But his master -the *karigor* has suffered last year from fever. The owner was found very kind to him at that time. He consulted local doctor (physician), supplied him medicine and personally took care of him.

Munna also has no clear-cut idea about "who are children?" He considers him as a grown up man. He commented that a person of 16/17 can marry a girl, can be a father of 2/3 children. He questioned "How and why a person like you considers me as a child?" He considers persons up to 5-6 years as children. He does not know anything about child rights.

(5) Md. Shamim, age: 14, Father's Name: Late Md. Yusuf Ali

Md. Shamim is a full-fledged *saree karigor* in a *karkhana* in the *Benarashi Palli* of *Mirpur*. He can make sari independently. He has been working in this industry for only four years. His keen interest, sincerity, honesty, integrity and perseverance brought him success in two years only. An apprentice usually achieves this competence in 3-4 years time period.

His home district is in *Bikrampur*. At present he lives in a *Jhupri Ghar(hut)* at *Mirpur* Section-11 with his family. They have two sanitary latrines for five families in a slum. They are connected to electricity supply line. They have one illegal WASA-connection from which they get supply of water. But the supply is

very insufficient. They do not get necessary water for essential services such as washing (of clothes, hands, utensils etc.) bathing toileting etc. Moreover the places where above services are available are not clean and hygienic.

Shamim studied up to class five. He was interested to studying in a college. But sudden demise of his father brought an end to his education. Their family comprises three brothers and two sisters and a mother. His mother is a seller of betel-leaf, and betel-nut.

Shamim is the eldest son in the family. His younger two brothers were also students of primary school. They could not complete primary education. They are now working as helper in the same *karkhana*. They do get nominal remuneration/wage. They all get lunch at workplace. They take breakfast and dinner at their own house. At breakfast they usually get *Shabji-vaji*, *Ruti* and tea. Most of the times at lunch and dinner *Dal-bhat*, vegetable and or egg/, *Aalu-bharta* are arranged. In the evening each of them gets one or two pieces of *Dal-puri*/toast/cookies and a cup of tea at the *karkhana*.

Shamim makes *Katan Saree* each for Tk. 1200/-. He can make 3-4 Saris per month. He does not have any savings. He spends money for his family. He is busy all the time .He has no leisure time. He does not work on the *Eid-i- Milad-un-Nabi*, two *Eid-days*, *Muharram* and on the first day of Bengali calendar year. He is very much interested to watching movies/cinema in cinema-hall. He watches

cinema 5/6 times a year with his friends. He also watches plays/dramas on television in his neighbor's house or in the street-shop after 8/9:00 p.m.

His employer is a good man. He behaves well with him. He sometimes gives him extra money for watching cinemas. At his illness he is very much kind and cooperative and buys medicines for his family members. He sometimes visits his house and talks to his mother about the three sons working in his *karkhana*. He sometimes buys betel and betel-nut from her mother.

Shamim also does not know that he is a child. He considers himself as a boy, not a child. Indeed he behaves like a fully matured guardian of a family. He also holds an idea that a person of 5-7year may be considered as a child. He does not know anything about child-right. He has a future plan of starting a *saree-kharkhana* in Mirpur.

(6) Md. Shiraj, Age: About 13, Father's Name: Rahomuddin

Shiraj is a helper at a *saree karkhana* in Benarashi Palli of Mirpur. He has been working there for about two years. He has been living in a slum at Bhashanteck of Mirpur Section-13 with his family for about 10 years. They have got one kind of possession right on the land and slum. They are the owner of a one medium size room in the slum. They do have access to sanitary latrine and WASA-supplied-water. They drink tape water. But the connection is illegal. So often the connection is sealed down by the WASA authority. Again they open it up for water without

permission. The slum in which they live is not neat and clean. The environment is totally unhygienic.

Shiraj's father is van-puller. He is a bit lazy and has a little interest in pulling van. He is habituated in smoking *biri*. He loves to spend his time in gossiping and playing cards with his friends. So he can't earn enough money to support his family. Arman's mother is also a wage earner. She is a house-maid in a house at Mirpur Section-13. She is working willingly to support the family with her husband. But father forced Shiraj to work in the Benarashi saree karkhana. Earlier he was admitted to a primary school. He studied there about one year but could not complete class-I. His father withdrawn him from the school and employed him in the *saree karkhana*.

Shiraj has two sisters. One is about 11 years old. She works in a Jhut shop. She was also interested in education. But there was no way then to start earning for the family. Youngest sister works with her mother as an aid. She is deprived of the taste of school.

Remuneration of Shiraj is paid to his father. His father gets Tk.400/- per month. His working hour is 8.00am to 8.00pm. He gets lunch free of costs at workplace. Sometimes tea or *Dal-puri* is served in the evening time. He takes breakfast and dinner at his own house. He gets 3/4 pieces of toasts or cookies and sometimes a cup of tea at breakfast. *Dal-bhat* and *Shabji* or small fishes or *Aalu-bharta* or other types of *Bhartha* are served at lunches. Similar items of food are arranged at

house at dinner. Occasionally (on the days of festivals like two *Eids*) *Rui* fish or chicken are available/arranged at lunch and dinner.

After joining the *karkhana*, Shiraj has not suffered from any fever or sickness. So he does not know what measures the owner of *karkhana* would take at his illness.

But he noted that the owner uncle is a very good man. He mentioned, "Sometimes the uncle wants me to take chocolate/ chips /chewing gum and for that he gives me Tk.5/7 in addition to my wage. He behaves well with the *karigor* and helpers. He has known from others that owner uncle is a kind man and he tries his best to help the workers of the *karkhana* in problems and distresses.

Shiraj has almost no leisure time. Anyhow, whenever he gets time he plays top and marble game with his friends. He also watches television at nearby place. He is very much fond of watching cinema at cinema hall. But he has no money for that purpose. He avail this opportunity on *Eid* days. His mother fulfills this dream of Shiraj on those special days.

Shiraj like others in this sector does not know that he is a child. When asked, "Who are children?" He replied, "A baby of three to four years is a child." He does not have any idea about child rights.

(7) Md. Akbar Ali, Age: 16/117, Father's Name: Azgor Ali

Md. Akbar is a *karigor* at a *saree karkhana* in the Benarashi Palli of Mirpur. He can weave *Saree* without the help of any expert *Karigor*. He has been working in this *karkhana* for about eight years. He is serious about his profession and he wants to develop his career in this line.

Akbar's home district is in *Bikrampur*. At present he lives with the owner's family. Owner and his family members live in a two room house with one veranda. The house has brick walls and tin-roof. The veranda has been converted into a small room. They have one sanitary latrine and a place demarcated for washing and bathing activities. The bathing place is connected to a WASA line. The owner's family members have been living in this place/house for more than 35 years. They have got one kind of possession right on the land and house made thereon. The owner has three sons. Akbar and three sons of the owner-all are like brothers. The owner and his wife behave with him as their own son. Living condition in this house is better in comparison to others in this locality. They have a second- hand color television in this house. Two sons of the owner are also working in the same *karkhana* as *karigor*.

Akbar's family comprises nine members. He has two brothers and three sisters. Father is an agricultural labour. He has small piece of land for living and cultivating. But his agricultural yields (rice) can't support his family for the whole year. They get food for a maximum period of three months. So in search of job he

left his village about nine years back. He came to Mirpur Section-10 with one of his senior brother of his village. Initially he was provided with a job in a *jhut* shop. Later on, he got friendship with a son of the present employer. Thus the friend managed a job in his father's *karkhana*.

Akbar is the second son of his family. Except the eldest brothers all are younger to him. Akbar did never attend a school. His parents did not admit any of his brothers and sisters including him in any school. But he can read, write and use electronic devices like calculator and mobile phone. In his early childhood he was interested to study in his village primary school. But once he witnessed a teacher of the village primary school beating a student brutally and punishing another student by putting his head down in front of the school. Since then he lost interest in attending any school.

Akbor's work-place is not hygienic / good but not hazardous for health. Akbar makes Katan *Saree*. He gets Tk.1200/- per sari. On average he can weave three saris per month. Sometimes he makes 5-6 Katan *Sarees* as well which is very difficult and painstaking for any *karigor* in this profession. In normal course he earns altogether Tk. 3600/- per month. He sends Tk.1000 to 1200/- to his village for family. He pays the owner of the *karkhana* Tk. 1300/- on account of food and lodging.

Akbor and the family members of the owner take the same items of food at breakfast, lunch and dinner. At breakfast they usually take *Shabji-bhaji*, *Ruti* and tea. *Dal- bhat*, vegetable and or eggs/ small fishes / *Aalu-bharta* are served at

lunches and dinners. Sometimes in the evening time they get one or two pieces of *Dal-puri*/toast/cookie and a cup of tea.

Akbar does not have any savings. He spends money for his family. He is off-fully busy in the day time. He has some leisure time after 8/9 p.m. He does not work on the *Eid-i- Milad-un-Nabi*, *Eid*-days and on Muharram. He is very much interested to watching movies/cinema in cinema-hall. But he can't afford to watch it. He watches plays/dramas on television in his owner's house or on the street-shop after 8/9:00 p.m. At power failure- noticed or unnoticed, he spends the time in roaming around and gossiping with his friends.

Akbar also does not know that he is a child. He considers himself as a boy. He also holds an idea that a person of 5-7year is considered as a child. He does not know anything about child-right. He fosters a dream of owning/starting a *saree-karkhana* at Mirpur.

(8) Md. Ramiz, Age: 14, Father's Name: Litu

Ramiz is a helper in a *Benarashi karkhana* in *Benarashi Palli* of Mirpur. His parents are the owner of the *saree karkhana* and the permanent residents at the two rooms in a slum at the premises of WAPDA colony of Mirpur. *Karkhana* is at the front side of their house that means it is situated at next to the door of the house. Their slum is connected to electricity supply line. They have sanitary latrines and a water-supply-line from WASA in another place from where they get water. A

place has been earmarked with old corrugated tin for bathing and washing. The upper side is open. They can use sanitary latrine and drink tap water. But the tap water is not safe for drinking. The places where the above services are available are not clean and hygienic.

Ramiz's father has been the owner of the *karkhana* for about ten years. He is a *karigor* of the *karkhana* as well. His family comprises altogether 07 persons. Ramiz has three brothers and two sisters. All the members of the family work for the *karkhana*. Ramiz is now working as a probationer. His two elder brothers and one sister are also working as helper/ *karigor* in their family *karkhana*. His mother does not work in the *karkhana*. But she manages all the domestic affairs in the house.

Ramiz has not been educated in any educational institution. He is not interested to study in any school. But he can read and write, can use mobile phone and calculator. His brothers and sisters are all alike him in this regard. They all can read Quran as well. Credit, if there is any in this regard goes solely to their mother. Rafiz's mother studied up to class five. She was interested to educate all her children in schools. But as the father of the children wanted all his kids to work in the *karkhana* to support the family her dream could not be translated into reality. So she personally managed to provide them with the minimum education.

Ramiz is not paid any remuneration for his work in the *karkhana*. He works in the *karkhana* from 9.00 a.m. to 7.00 p.m. He does not love his job. So he does not

work there continuously. Whenever he gets chance, he plays carom/ tops/ video game and roam around with his friends. He takes pocket money from his mother for video game and sometimes for watching movies in cinema hall. This is a secret dealing between mother and child, which is being made without the concurrence of the father. Sometimes when the matter comes to the notice of the father, he takes his spouse to task for indulging her son into such activities keeping the work pending in the *karkhana*.

As the house is situated very close to the karkhana, Ramiz and his sisters take breakfast, lunch and dinner in their house. Their mother prepares food for all. They eat rice three times a day. They do not take *Ruti* at breakfast. Instead, they take rice and curry. They take all kinds of fishes / beef/ chicken / vegetable etc. at lunch and dinners. In the morning they usually take *Aalu-bharta*/omelet/green chilies and onion.

Ramiz's father behavior is not good with him and other members of the family. His conduct is very rude to and often badly behaves with his mother. When Ramiz gets sick his mother takes him to the local physician. In such a situation his mother takes special care of him.

Ramiz also does not know that he is a child. He considers himself as a boy, not a child. He also holds an idea that a person of 5-7 year is a child. He also does not know anything about child-right. He has an objective of owning a video game player from which he will be able to earn a lot.

(9) Md. Mosharraf, Age: 16, Father's Name: Md. Anower

Mosharraf is a *Karigor* in a Benarashi saree karkhana. He has been working in the sari *karkhana* for about seven years. He lives in the slum at the premises of WAPDA Building with his family member. They are all together five in numbers. They all live in one room for which they pay Tk.1100/-per month. They have limited access to sanitary latrine and supply water. They have to share a common latrine with other three families and one supply line of water with 7/8 families of the slum in which they live. Above service places are not neat and clean and not at all hygienic. They are also connected to electricity supply line, although they did it illegally.

Mosharraf's family comprises his father, mother, and two sisters. Sisters are younger to him. His father is a hawker. He sells vegetables at door points of houses at Mirpur Section No.10 by a three-wheel small van. The van is run by paddling. It's paddling system works in the process as it does work in a bi-cycle. But his father is not regular and punctual in his business. He works for one day and gives a pause for days. He spends the non-working days in playing cards and gossiping with friends. He spends a significant portion of his income in smoking cigarette, taking tea and snacks.

His father and mother and sisters are not literate. They did not attend any school. Mosharraf is also illiterate. He had interest in education. But now even if is favored with an opportunity studying in any school he will not avail it. Now he has lost interest and energy for education. He commented, "It's not the time to study. I have lost my capacity of studying in any school." He further added, "Now it's the time to help and support my family." His youngest sister studies in the Fakirbari Primary School at three. Another sister works in a *Jhut* Shop. His mother also sometimes works in the *Jhut* shop. He works 7/8 days in a month.

Mosharraf is paid Tk.700/- for making/weaving each sari. He makes Polyester, Tissue and *Jorjet* Sari. He can make 4 Saris in one month. He earns more than Tk.2800/- per month. Wage is paid weekly on the basis of number of Saris a *Karigor* makes in a week. He has no savings. He spends Tk.500 to 600/- as pocket money. Rest of the amount is paid to his mother. He spends his pocket money in taking chocolate, chips, chewing gum and watching cinema in cinema hall. He has a mobile phone. Owner of the karkhana has presented him the phone after using 4/5 years. He spends Tk.50-60/- in purchasing talk-time for mobile phone. He talks to his friends on mobile phone.

Mosharraf eats his breakfast, lunch and dinner at his house. At breakfast they usually take *Panta-bhat*, green chilies/*Shabji-bhaji*. At lunch and dinner *Dal-bhat*, *Aalu-bharta*,/*Shabji-bhaji*/fried egg(omelet)are arranged. Food items are cooked by his mother. His youngest sister helps her in cooking.

Mosharraf has no leisure time. He does not have any interest in playing any game except cricket. But that has never become possible. Sometimes he feels bad for not being able to playing cricket.

Owner of the *karkhana* is a good man. But he is not a good looking man and speaks loudly and harshly. A newcomer at first sight may consider him as an ill-tempered, rude man. But he is not as such a man as he looks at first impression.

Mosharraf holds an idea that a baby who can't walk and eat at their own capacity- that means a person of up to 4/5 years age is a child. He can't imagine that a person of age 15/16 can be termed by somebody as a child. He does not have any idea about child right.

(10). Shohag Howladar, Age: 17, Father's Name: Manik Howladar.

Shohag is a boy of 17 years old. He has been working as a *karigor* in a *Saree Karkhana* at Benarashi Palli of Mirpur for about eight years. He lives with his mother in the ground floor of a four storied building at B-Block of Mirpur Section Number-10 free of cost. She has been working there as a domestic aid for about 30 years. She herself had started working in the house as a child domestic worker. Shohag has one brother and one sister and one mother. His father died of stomach cancer two years back. His father had married another woman. He used to live in Barisal with his second wife. He had never good relation with his first wife and children. But he did not divorce her first wife. She was maintaining a separated

life in Dhaka with her one son. The other son lives with her grandmother in Barisal. The only sister of Shohag is a domestic worker who started working at the age 8/9. She lives in a house at Mirpur Section Number-10 where she works. Shohag commented, "My sister leads the most comfortable life among our family members." He anyhow expressed his discontent and blamed their fate by saying, "Almighty God never allowed us to live all together in one house. We did never have the taste of living in a family bondage." Shohag's father sometimes came to his wife with a plea to seeing his family members and to talk about marriage of his daughter but all the time it was proved that his visits were aimed at having some money from them. In every visit he borrowed some money from her mother with a commitment to return it which he never fulfilled.

Shohag and his mother have been living in an environment where all kinds of utility services are available. They have access to sanitary latrine and tape-water. They can also use electric fan.

Shohag gets Tk. 650/- per *saree*. He makes Tissue and *Jorjet Saree*. He works at the *karkhana* from 8.00 am to 6.00 p.m. He can make/weave up to six Saris per month. But usual capacity is four Saris per month. So he gets Tk.2600/-per month. Wage is paid weekly by the owner. He gets his wage timely. But sometimes, when demand of sari is less payment is delayed by one month or more.

He takes his breakfast, lunch and dinner at his house. But sometimes snacks like *Puri*, *Samucha* and tea are served at the evening time by the owner. At breakfast, usually they all take *Panta-bhat* and green chilies and onion. Sometimes one or

two pieces of *Puri/singara* /toast or *Ruti-bhaji* also serve the purpose of their breakfast. They buy these items from nearby hotel. *Dal-bhat, Aalu-bharta/Bharta* (Made of dry fish)/ small fishes/vegetables are arranged at lunch and dinner. Occasionally they can have meat/chicken at their lunch and dinner.

Shohag did never attend any school/educational institution. Yet he can read, write and use calculator in simple computation. He has a mobile phone which he can use without the help of other. He learned all these from the sons of landowner where he lives with his mother.

Shohag gives his mother about Tk.1600/-. Sometimes a less amount is also paid. He keeps rest of the money with him for miscellaneous expenditures. He smokes cigarettes, takes ice cream, cold drinks and tea. He loves to watch television programs like drama /plays, Hindi songs etc. after working hours at home. Almost every Saturday he watches cinema at cinema hall. He does not have any savings with him. But his mother saves money for him. They do not have any bank account. Surplus amount is kept with the landowner's wife. In need of money they take from her. The landowner's wife keeps record of all transactions of money. They have full trust on her.

Behavior of the owner is not so good. He is habitual in behaving badly with his family members and others. His behavior is very much irritating. They either ignore him or just turn deaf year to him. They have been used to his conduct. Now they don't mind his behavior.

Shohag spends his leisure time in gossiping and roaming around and watching cinema with his friends. He also watches different programmes on television at his house. At the time of power failure, he enjoys roaming around on bi-cycle which is available on rental basis at Tk.20/- per hour.

Shohag has no idea about child rights. He has also an idea that babies of age 4/5 years are children. He does not believe that a person of 17 years age can be termed as a child.

6.7 Child labour in Benarashi Saree Shops/Sales Centers- Some Case Studies

(1) Md. Shuman, Age: 14, Father: Gani Miah Bepari

Shuman is a permanent resident of Mirpur Section number -10. He lives near Adarsha Uchcha Vidyalaya at Senpara Parbata. His parents are the original inhabitants of *Mirpur*-10. They are known as *Dhakaya*¹. They had considerable amount of land at Senpara Parbata. But Government of Bangladesh has acquisitioned all of their landed property. In lieu of all acquisitioned property they have got one five *katha* residential plot at Senpara near the above school. They have constructed a three-room house on their own residential plot of land. It is a *semi-pucka* house- that means four side walls are made of bricks and the roof is made of corrugated tin. On the same plot of land they have erected a hut/house which comprises four small rooms. These rooms are meant and used for rental income. All the utility services such as electricity, water and gas supply are available at the house. They drink supply water and use sanitary latrine.

Shuman works at a *Saree* shop at Benarashi palli. He has been working at the shop for about six months. His main job is to help the owner in opening and closing the shutter of the shop, to keep the shop and its premises neat and clean.

Other responsibilities include inviting prospective buyer(s) from among the

1. Most of the people who are now living in Mirpur are migrants from different districts of Bangladesh. Apart from these migrants, there are some people who are the indigenous or original inhabitants of Mirpur. They have their own dialect which is different from the standard or literary speech. Their accent and tones are different from others. There are similar terms like *Sylheti* and *Chittagonian* used to denote the indigenous people of the district Sylhet and Chittagong respectively.

passersby on the street, bringing tea and snacks (*Puri, Samucha*, Toasts etc.) from hotel/restaurants/confectionary shop and performing other job as an orderly peon. The shop is opened at 9.00 am and is closed at/after 8.00. He gets a wage of Tk. 50/- per day, which stands in total about Tk.1500/- per month. He gets his monthly wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as pocket money. He gives his mother an amount of Tk. 800/- and sometimes Tk.900/- as a support to meet his family expenditure. It is a token of his sense of responsibility toward his family. He does not have any savings for future.

Shuman studied up to class-II in a local Government Primary school. He left the school as he was not getting interest in education. His parents are also illiterate. Shuman is not interested to study in any school. Anyhow he can read and write. He can also operate mobile phone. Owner of the shop has gifted him a second hand mobile phone with prepaid connection. He managed the job at his own interest. There was no compulsion/enforcement on him from his family side to engage him to work.

Shuman has two sisters and one brother. Sisters are elder to him. They are married. The brother is younger to him. He is a student of Class: III at Senpara Government Primary School. Two sisters never attended any educational institutions.

Shuman does not get any meal from the owner of the shop except one/two *Puri/Samucha* at the evening time. He takes his breakfast and dinner at his own

house with his family members. They usually take *Bhat-dal* and *Bhaji* or fried egg at breakfast, *Bhat-dal*, small fish at lunch and dinner. They occasionally take beef /chicken curry at lunch and dinner. At about 8:30 am he goes on foot from his house (which is situated within walking distance from his work-place) to shop and leave his work place at about 8.30 pm. He gets a 30 minute break at about 1.30 pm for lunch. He takes his lunch at a nearby hotel. Sometimes he takes lunch at his house. After lunch again he goes back to his shop. He feels proud that at least one meal he takes exclusively by his own income. He has ability to take breakfast and meal as well with his own income. But to please his family members he decided to make some contribution to his family.

Owner of the shop does not behave well with Shuman all the time. Sometimes he admonished/rebukes him very badly. Sometimes he orders him to quit the job immediately. At least two times, the owner sacked him from the job and ordered him not to come to the shop from the next day. But the salesman who is a younger brother of the shop-owner gives him condolence saying, "Don't mind young boy, don't forget to come tomorrow and continue your job, always be sincere, honest in performing your job, I will manage my brother."

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has no work to do on this day. Sunday is a leisure day for him. On this day he spends his time mainly in gossiping and roaming around with his friends. He also loves to play tops, carom board, marble

etc. with his friends. He does not miss the opportunity of watching at least one cinema in a month with his friends at Mirpur Sony Cinema Hall.

Shuman does not consider himself a child. He considers himself a matured boy. He does not have any idea about child right. When he is fallen sick his parents take care of him. They take him to the doctor (physician) for treatment. Owner of the shop does not take any interest in such a situation. At Suman's illness he does never enquire about his health. But his brother (of shop-owner) who is also a salesman at the shop remains in touch with him and becomes affectionate to him. Anyhow the owner does not make any deduction from his salary for absence on account of illness

Shuman wants to develop his carrier as a salesman. He has a dream to sell saris sitting inside the air-conditioned room/shop.

(2). Md. Abbas, Age: 16, Father: Late Din Islam

Abbas lives at a slum at Paris Road, Mirpur Section Number-11. They have been living here for about four years. They have to pay Tk.1000/-as rent of one small room at the slum. All the utility services such as electricity, water and gas supply are available at the slum. They drink supply water and use sanitary latrine. His parents were the original inhabitants of Shariatpur. His family comprises only one sister and an affectionate mother his sister is younger to him. His father expired five years back. His father was a peasant with sufficient cultivable land property in Shariatpur. They had a number of cattle for cultivation of land and milch cows for

milk. But the river the Padma engulfed all of their landed property, dwelling house and domestic animals for ever. They have become landless at the devastating breakage of land by the river.

Abbas works at a *Saree* shop at Benarashi Palli. Presently he has been working at a *saree* shop for about four months. Before that he worked at another *saree* shop for about five months. He left his previous job as behavior of the owner was not good. Moreover wage at the previous shop was poor.

His main job is opening and closing the shutter of the shop, to keep the shop and its premises neat and clean. Other responsibilities include inviting prospective buyer(s) from among the passersby on the street, bringing tea and snacks (*Puri*, *Samucha*, Toasts etc.) from hotel/restaurants/confectionary shop and performing other job as an aid to the shop. Sometimes he also works inside the shop. He is interested to work as a salesman. But he is not assigned with that type of job. On desire of customers, he is sometimes asked to bring down or put up saris of particular name/ category from /on the shelf. He is also trying to acquire expertise on folding of saris. He believes that when he will be expert at this work he will be placed inside the show room by the owner and finally he will be able to work as a salesman.

Abbas comes to the shop at about 9:00 am and leaves his work place after 8.00 pm. He gets a 30-40 minutes break at about 1.00 pm for lunch. The shop is opened at about 9.00 am and is closed at about 8.00. He gets a wage of Tk. 80/- per day, which stands in total about Tk.2080/- per month. He gets his monthly

wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as conveyance/pocket money. He gives his mother an amount of Tk. 1500/- to support his family. He does not have any savings for future.

Abbas studied up to class-V in a local Government Primary school in Shariatpur. His education life was ended at the time when the *Padma* (a river) engulfed their village home. Since then they have been struggling for survival on the earth. After expiration of his father, Abbas has become the main source of income for the family. He managed the job for maintaining his family. There was no compulsion/enforcement on him from his family side to engage him to work. He himself took the responsibility of the family. His mother is illiterate. She has a tea stall adjacent to her slum. His sister has studied up to class -II. Abbas is not now interested to study at any school. He can read and write well. He loves to read adventurous and detective books.

Abbas has a mobile phone. He usually does not make any phone call to others. He receives only incoming call. Most of the time phone calls come from the shop.

Abbas does not get any meal from the owner of the shop except one/two *Puri/Samucha* at the evening time. He takes his breakfast, lunch and dinner at his own house with his family members. They usually take *Bhat-dal* and *Bhaji* or fried egg at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji*/ fried vegetable at lunch and dinner. They occasionally can take chicken curry at lunch and dinner.

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has no work to do on this day. Sunday is a leisure day for him. On this day he spends his time mainly in gossiping and roaming around with his friends. He plays tops, carom board with his friends in leisure time. He also enjoys cycling on rental basis. At night he reads detective books which he collects from a shop on rental basis.

Abbas does not consider himself as a child. He considers himself a matured boy. He does not have any idea about child right. When he is fallen sick/attacked by viral fever his mother takes care of him. She takes him to the doctor (physician) for treatment. Owner of the shop does not take any interest in such a situation. Anyhow, his behavior to the workers including Abbas is good. He behaves well with all the employees of the shop. He does not make any deduction from his salary for absence on account of illness as well.

Abbas wants to develop his carrier as a salesman. He has a dream to sell saris sitting inside the air-conditioned room/shop. When he will have money he will try to be an owner of one sari shop.

(3). Md. Milon, Age: 15, Father: Md. Asad

Milon lives at a slum near Road Number-8, A-Block, Mirpur Section-10 with his family. They have been living there for about 7 years. They have to pay Tk.2100/- as rent of two small rooms at the slum. All the utility services such as electricity, water and gas supply are available at the slum. They drink supply water and use

sanitary latrine. His parents are the original inhabitants of Barisal. His family comprises two brothers, one sister and father and mother. Two brothers are elder to him. The eldest brother married and lives a separate life with his own family. His second brother, one sister and parents live together in the same house. The only sister is the youngest member in the family. His father is a *karigor* at a *saree kharkhana* at Benarashi Palli. Milon works at a *Saree* shop at Benarashi palli. He has been working at the Sari shop for about four years. This shop gets supply of Sari from the *karkhana* at which his father works as a *Karigor*. Milon was employed at this shop at the request of his father. His sister is a student of Class:III at the Government Primary School at Mirpur Section:10. His second brother works at a restaurant at Mirpur-10.

Milon's main job is opening and closing the shutter of the shop, to keep the shop and its premises neat and clean. Other responsibilities include inviting prospective buyer(s) from among the passersby on the street, carrying out different orders such as bringing tea, snacks, drinking water (*Puri, Samucha, Toasts* etc.) from hotel/restaurants/confectionary shop and performing other job as an orderly peon. Sometimes he gets the scope of working inside the shop, especially when the regular salesman is absent from the shop. He himself is very much interested to work as a salesman. He feels double enthusiasm to work inside the air conditioned show room. But he is not assigned with that type of job on regular basis. So he has to wait for the sickness /absence of salesman to get chance inside the show room.

Milon comes to the shop at about 9:00 am and starts working to make the shop operational by opening the shutter, cleaning premises and inside of the shop, keeping the stools/chair in order for the customers. He leaves his work place after 8.00 pm. The shop is closed down after 8.00pm. He gets a 30 minute break at about 1.00 pm for lunch.

He gets a wage of Tk. 90/- per day, which stands in total about Tk.2700/- per month. He gets his monthly wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as conveyance/pocket money. He gives his mother an amount of Tk. 2300/- to support his family. He does not have any savings for future.

Milon studied up to class-IV at a local Government Primary schools in *Barisal* district and at Mirpur-10, Dhaka. His education life ended with his entrance into the service life. His father's and brother's (second brother) incomes were not sufficient to maintain their family. So he had to enter into the service life. He was not forced by anybody at his family to enter into service life. It was his feelings for the family members which led him to looking for job. When he started looking for job his father managed job for him. In the early stage of his life he was interested to study at a college and university. But now he has no interest in studying at college or university. His mother is illiterate. She has a sewing machine. She can make ladies garments. She earns some amount for the family

Milon does not get any meal from the owner of the shop except one/two *Puri/Samucha* at the evening time. He takes his breakfast and dinner at his own house with his family members. They usually take *Bhat-dal* and *Bhaji* or fried egg at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji* at lunch and dinner. They take chicken/beef/ mutton curry at lunch and dinner one- two times a month.

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has not to work on this day. Sunday is a leisure day for him. On this day he spends his time mainly in playing video games, gossiping and roaming around with his friends. He also enjoys cycling on rental basis (Tk.20/- per hour). He enjoys cinema at Purobi Cinema (at Mirpur-11) or Soni Cinema Hall (at Mirpur-1) at least once a month with his friends.

Milon does not consider himself a child. He considers himself a boy. He does not have any idea about child right. When he is fallen sick his parents take care of him. They take him to the doctor (physician) for treatment. Owner of the shop does not take any interest in such a situation. Anyhow, his behavior to the worker of the shop is not bad. He does not make any deduction from his salary for absence on account of illness or other genuine urgent needs.

Milon wants to develop his carrier as a salesman. He has a dream to sell saris sitting inside the air-conditioned room/shop.

(4) Md. Belaet Hossain Age: 14, Father: Akhtar

Belaet lives at a slum near Road Number-17, B-Block, Mirpur Section-10 with his family. They have been living there for about 5 years. They have to pay Tk.1500/- as rent for one small room at the slum. All the utility services such as electricity, water and gas supply are available at the slum. They have to pay an additional amount of Tk.500/-for utility services. They drink supply water. Although very dirty and unhygienic they use a sanitary latrine.

Belaet's parents are the original inhabitants of Barisal. They have been living here for about 03 years. His family comprises two sisters, and father and mother. Two sisters are younger to him. They all live together in the same room. His father is a seller of vegetables. He sells vegetables on a cycle-van at Mirpur Section-10. But he is not regular and punctual at his job. His one sister works at a garment factory at Kazipara, Mirpur, Dhaka. His youngest daughter studies at Class:III at the government Primary School at Mirpur Section-10. His mother is not a wage earner.

Belaet works at a *saree* shop at Benarashi palli. He has been working at the Sari shop for about 07 months. The spouse of the owner of the shop buys vegetables from the father of Belaet. The vegetables seller used this connection in getting his son a job at the sales centre of *Saree* at Benarashi Palli. That means Belaet got the job at this *saree* shop at the request of his father. Belaet gladly accepted the offer of job at the Sari shop.

Belaet's main job is opening and closing the shutter of the shop, to keep the shop and its premises neat and clean. Other responsibilities include inviting prospective buyer(s) from among the passersby on the street, carrying out different orders such as bringing tea, snacks, drinking water (*Puri, Samucha, toasts etc.*) from hotel/restaurants/confectionary shop and performing other job as an orderly peon. He does not get the scope of working inside the shop. But he is very much interested to work as a salesman inside the air conditioned room.

Belaet comes to the shop at about 9:00 am. When owner of the shop or his son arrives with the keys he unlocks the shutter of the shop and starts working to make the shop operational by cleaning the shop and its premises, keeping the stools/chair in order for the customers. He can't take leave from the shop before 8.00 pm. The shop is usually closed down after 8.00pm. During this long working hour he gets a 30-40 minute break at about 1.00 pm for lunch and prayer.

Belaet gets a wage of Tk. 60/- per day, which stands in total about Tk.1800/- per month. He gets his monthly wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as conveyance/pocket money. He gives his mother an amount of Tk. 1500/- to support his family. This amount is fully paid as rent of the room where they live in. Belaet tries to save the money which he gets as pocket money on daily basis.

Belaet studied up to class-V at a local Government Primary schools in Barisal. It is the poverty that led him to the service life. His parent's incomes were not sufficient to maintain their family. He started working at the shop at the desire of

his father. He was interested to study at high school. But now he has no interest in studying at any educational institution. His mother is illiterate. She has no earning for the family.

Belaet does not get any meal/food from the owner of the shop except snacks at about 6:30 pm. He takes his breakfast, lunch and dinner at his own house with his family members. They usually take *Panta-bhat* (watered rice) and *Bhaji* or *Aalu bharta* at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji* or fried egg at lunch and dinner. On rare occasion they can take chicken/beef/ mutton curry at lunch and dinner

Sunday is the weekly holiday at the shops where Belaet works. So the shop remains closed on this day. He has not to work on this day. Sunday is a leisure day for him. On this day he spends his time mainly in playing cards, gossiping and roaming around with his friends. He also enjoys cycling on rental basis (Tk.20/- per hour). He enjoys cinema at Purobi Cinema (at Mirpur-11) or Soni Cinema Hall (at Mirpur-1) at least twice a month with his friends.

Like others in this sector Belaet also does not consider himself a child. He considers himself as a boy. He does not have any idea about child right. When he is fallen sick his parents take care of him. They take him, in the event of necessity, to the doctor (physician) for treatment. Most of the time, he is attacked by the viral fever. Owner of the shop does take very little interest in such a situation. His

behavior to the worker of the shop is good. He does not make any deduction from his salary for absence on account of illness or other genuine urgent needs.

Belaet wants to develop his carrier as a salesman. He has a dream to sell saris sitting inside the air-conditioned room/shop.

(5) Bachchu Miah Age: 17, Father: Mostafa Miah

Bachchu lives at a slum at Mirpur Section-11, Pallabi with his family. They have been living there for about 12 years. They have to pay Tk.2200/-as rent for two small size rooms at the slum. All the utility services such as electricity, water and gas supply are available at the slum. They have to pay an additional amount of Tk.500/-for utility services although as Bachchu claims, the owner does not pay utility charge to the concerned service providers regularly. They can drink supply water. Although very dirty and unhygienic, they can also use a sanitary latrine with other three families living in the slum.

Bachchu's parents are originally the inhabitants of Bhola District. His father came to the Dhaka City about 15 years back in search of a job with a friend of his village who had been living in Dhaka at that time. After doing a job of Rickshaw-pulling for about three years he brought his family to Dhaka City. Since then they have been living in this slum till to the date. Now his father has a tea stall near his slum. He sells tea and cigarette on a three-wheeler-rickshaw-van. His family comprises two brothers, one sister and father and mother. The sister and one brother are elder to him in the family. His sister is married and lives in Bhola

District with her husband and family. His elder brother is an electric-mechanic and works at a shop of electric-goods at Mirpur-11. His mother is not a wage earner. Other three members of the family are wage earners.

Bachchu works at a Sari shop at Benarashi Palli. He has been working at the present sari shop for about 02 years. Before that he worked at another sari shop for more than one year. He had started working at his father's will for the sake of his family, not at his own interest. He did not want to work. He was interested to pursue his study at school. But he could not do that for his father arrogance. While he was studying at Class-VI his father engaged him to a sari shop. He had to accept the job against his will. At present he lost his interest in further studying at any school. Now even if he is given an opportunity of studying at a school he will not avail the opportunity. Now he has started realizing his obligation towards his family.

Bachchu's main job is opening and closing the shutter of the shop, to keep the shop and its premises neat and clean. Other responsibilities include inviting prospective buyer(s) from among the passersby on the street, carrying out different orders such as bringing tea, snacks (*Puri, Samucha, Toasts* etc.) from hotel/restaurants. He also gets the scope of working inside the shop. .

Bachchu comes to the shop at about 9:00 am. Owner of the shop or salesman arrives after 9:00 am with the keys. After that he unlocks the shutter of the shop and starts working to make the shop operational by cleaning the shop and its

premises, keeping the stools/chair in order for the customers. At noon times and at rush hours of business he is called inside the shop to work with other salesman. The shop is usually closed down after 8.00pm. So he can't take leave from the shop before 8.00 pm. During these long working hours he gets a short break at about 1:30 pm for lunch and prayer.

Bachchu gets Tk. 2000/- per month. He gets his monthly wage within the first week of the following month. In addition, for each day of his attendance he gets Tk.10/- as conveyance/pocket money. He gives his mother an amount of Tk. 1500/- to support his family. He has no savings from his wages.

Bachchu does not get any meal/food from the owner of the shop except snacks and tea about 5:30 pm. He regularly takes his breakfast and dinner at his own house with his family members. He sometimes takes his lunch at his house. But most of the times he gets this task done at hotels. At their house, they usually take *Panta-Bhat* (watered rice) and *Bhaji* or *Alu-bharta* at breakfast, *Bhat-dal*, *Aalu- bharta* or *Bhaji* or fried egg at lunch and dinner. On rare occasion they can take chicken/beef/ mutton curry at lunch and dinner

Sunday is the weekly holiday at the shops where Bachchu works. So the shop remains closed on this day. Sunday is a leisure day for Bachchu. On this day he spends his time mainly in playing video games, gossiping and roaming around with his friends. He also enjoys cycling bicycle on rental basis (Tk.20/- per hour).

He enjoys cinema at Purobi Cinema (at Mirpur-11) or *Soni* Cinema Hall (at Mirpur-1) at least twice a month with his friends.

Like others in this sector Bachchu also does not consider himself a child. He considers himself a boy. He does not have any idea about child right. When he is fallen sick/attacked by fever his parents take care of him. They take him, in the event of necessity, to the doctor (physician) for treatment. Owner of the shop is also very much sympathetic to him in such a situation. His behavior to the worker of the shop is good. He does not make any deduction from his salary for absence on account of illness or other genuine urgent needs.

Bachchu has no aims and objective in his life. Like others in this sector he has no dream to be a salesman and to sell saris sitting inside the air-conditioned room/shop. When asked about his future plan he replied "Let's see what happens in future."

(6). Md. Manik Miah, Age: 15, Father: Md. Abdul Kuddus

Manik Miah lives at a house at the east side of Mirpur Sher-e-Bangla Stadium. His parents have been living there for about 25 years. They are the owner of small residential plot measuring 0.75 *katha* of land. They have three small rooms, one veranda and space for cooking and bathing and a sanitary latrine on the piece of land. All the utility services such as electricity, water and gas supply are available at the slum. They drink supply water and use sanitary latrine. Supply of

water is not regular. Although they originated from Chandpur District now they have become the permanent resident of Mirpur, Dhaka.

Manik has three brothers and father- mother in his family. His father is a *Karigor* at a *Saree karkhana* at Benarashi Palli. Manik works at the *saree* shop which is owned by the employer of his father. He has been working at a *saree* shop for about two years. Before that he worked at *Jhut* shop for more than one year. He lost the previous job for his irregular and late attendance at the work place. Moreover, behavior of the owner was not good. He used to misbehave with the workers. Manik says, "Nobody can last there for more than six months." Now he is punctual in his job. Now he is never late and never absent at his work place.

Manik's main job is opening and closing the shutter of the shop, to keep the shop and its premises neat and clean, inviting prospective buyer(s) from among the passersby on the street, bringing tea and snacks from hotel/restaurants/ confectionary shop and performing other job as an aid to the shop owner. He is also sent to different places for collection of dues. Sometimes he also works inside the shop. He is interested to work as a salesman. But he is not assigned with that type of job. He is also trying to acquire expertise on folding of *sarees*. He believes that when he will be expert at this work he will be placed inside the show room by the owner and finally he will be able to work as a salesman.

Manik comes to the shop at about 8:50 am and leaves his work place after 8.00 pm. He gets a 30-40 minutes break at about 1.30 pm for lunch and prayer. The

shop is opened at about 9.00 am and is closed at about 8.00. He gets a wage of Tk. 70/- per day, which stands, in total about Tk.1820/- per month (about 26 days excluding weekly holidays). He gets his monthly wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as conveyance/pocket money. He gives his mother an amount of Tk. 1200/- to support his family. He does not have any savings for future.

Manik studied up to class-IV in a local Government Primary school at Mirpur Section-10. He was not interested in education. His performance was never good at school. As such he was not regular in school. Anyhow his education life was ended when his father engaged him at a *Jhut shop* three years back. There was compulsion on him from his family side to get himself employed for financial help. His mother is illiterate. She is not a wage earner. But she works as a tailor at her home and earns some amount of money that has a significant contribution to her family expenditure. Manik's eldest brother is a vagabond and does not come to their home regularly. They do not know what does he do? Where does he live?

His brother is a student UCEP¹ School at Mirpur Section No-2. His youngest brother is a student of Class-II at a Government primary school at Mirpur-10.

Manik has a mobile phone. Owner of the shop gave him a second hand mobile phone set. He has also sanctioned Tk.100/ each month for the mobile phone. He usually does not make any phone call to others. He receives only incoming call. Most of the time phone calls come from the shop.

Manik does not get any meal from the owner of the shop except light refreshment (one/two *Puri/Samucha/toast*) at the evening time. He takes his breakfast, lunch and dinner at his own house with his family members. They usually take *Bhat-Dal* and *Bhaji* or fried egg at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji/vegetable* at lunch and dinner. They occasionally can take chicken curry at lunch and dinner.

1. Abbreviation of UCEP is Underprivileged Children's Educational Programs. Mr. Lindsay Allan Cheyne, a great social worker of New Zealand founded UCEP-Bangladesh in 1972 for the socio-economic upliftment of working children. He was the Chief Executive of UCEP till his death in 1986. His effort in the initiation and growth of the program is acknowledged with deep reverence.

Vision of this organization is "To be a leading human resources development organization in providing cost-effective non-formal education, marketable skills training and employment promotion for urban poor working and distressed children and adolescents in Bangladesh" (UCEP profile).

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has no work to do on this day. Sunday is a leisure day for him. On this day he spends his time mainly in gossiping and roaming around with his friends. He also plays video game, watches movies on television in leisure time. They have a 21" television at their house.

Manik, like others in this sector does not consider himself a child. He considers himself a matured boy. He does not have any idea about child right. When he is fallen sick his parents takes care of him. They take him to the doctor (physician) for treatment. Owner of the shop does take little interest in such a situation. Anyhow, his behavior to the workers including Manik is not bad and not good as well. He does not make any deduction from his salary for absence on account of illness as well.

Manik wants to develop his carrier as a salesman. He has a dream to sell saris sitting inside the air-conditioned room/shop. When he will have money he will try to be an owner of one sari shop.

(7) Md. Arif, Age: 14, Father: Khairuddin

Arif is a permanent resident of Mirpur Section number -10. He lives at a house at B-Block at Mirpur section-10. They are the local people of Mirpur, known as *Dhakaya*. They had considerable amount of land at Senpara Parbata. But Government of Bangladesh has acquisitioned all of their landed property. In lieu of all acquisitioned property they have got one residential plot at Mirpur -10. They have constructed a three-room house on it for their living purpose. It is a semi-*puca* house- that means four side walls are made of bricks and the roof is made of corrugated tin. On the same plot of land they have developed a slum which comprises four small rooms. These rooms are meant and used for rental income. All the utility services such as electricity, water and gas supply are available at the house. They drink supply water and use sanitary latrine.

Arif works at a *saree* shop at Benarashi Palli. He has been working at the shop for about six months. He works as the aid/helper to all the employees of the *saree* shop. Keeping the shop and its premises neat and clean is the main job of him. He has to help the manager of the shop in opening and closing of the shutter of the shop. His duty is at the outside of the shop. He has a stool for sitting over there. His important job is inviting prospective buyer(s) from among the passersby on the street. He also works as an orderly peon and has to carry out orders of the manager and others working at the shop.

The shop is opened at 9.00 am and is closed at/after 8.00. He gets a wage of Tk.1500/- per month. For absence at any working day Tk.50 is deducted from his wage. He gets his monthly wage within the first week of the next month. In addition, for each day of his attendance he gets Tk.10/- as pocket money. He gives his mother an amount of Tk. 1000/- per month. It is a token of his sense for responsibility toward his family. He does not have any savings for future. But his mother saves full amount of money for his future. His contribution to his family is not essential for maintenance of their lives.

Arif had very little interest in education. So he studied only up to class-II in a local Primary school. He left the school as he was not getting interest in education. Although his parents were illiterate, they were interested to educate their offspring. Anyhow he can read and write can use calculator and mobile phone. His mother has presented him a mobile phone with prepaid connection. Being worried about his future his father managed the job for him. There was no compulsion on him in consideration of financial need from his family side to engage him to work.

Arif has one sister and one brother. Sister is elder to him. She is married. The brother is younger to him. He is a student of Class: IV at Fakirbari Primary School.

Arif does not get any meal from the owner of the shop except light snacks (one/two *Puri/Samucha*/toast or biscuits) at the evening time. He takes his

breakfast, lunch and dinner at his own house with his family members. They usually take *Bhat-dal* or bread (*Ruti*) and *Bhaij*/vegetable or fried egg at breakfast, *Bhat-dal*, fish or meat at lunch and dinner. They often take beef /chicken curry at lunch and dinner.

At about 8:55 am he goes to the shop and leaves his work place at about 8.30 pm. He gets a 30 minute break at about 1.30 pm for lunch. Sometimes he takes his lunch at nearby hotel. But most of the times he has lunch at his house. After lunch again he goes back to his shop.

Owner of the shop usually does not come to the shop. His manager remains at the shop throughout the business hours. His behavior with any of the employees working at the shop is not pleasing. He remains seated at the cash-point with seriousness at his face. Arif commented, "Manager does not know how to smile." Sometimes he misbehaves with the employees of the shop. But till now he did not treat badly with him.

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has no work to do on this day. Sunday is a leisure day for him. On this day he spends his time mainly in gossiping and roaming around with his friends. He also enjoys cycle-riding at the free time with his friends. For this purpose bi-cycles are available on rental basis. He also loves to watch cinema at cinema-hall. He does not miss the opportunity of watching at least one cinema in a month with his friends at Sony or *Purabi* Cinema Hall at *Mirpur*.

Arif also like others in this sector does not consider himself a child. He considers himself a matured boy. He does not have any idea about child right. When he is fallen sick/attacked by fever his parents take care of him. They take him to the doctor (physician) for treatment. Manager of the shop does not take any interest in such a situation. At Arif's illness he does never enquire about his health. Manager does make deduction from his salary for absence from the shop, whatsoever be the reason.

Arif wants to develop his carrier as a salesman. He has a dream to be the owner of a *saree* shop.

(8) Md.Parvez, Age: 17Father:Md. Tajul

Md. Parvez lives at a slum near Lane-16, Block-A, Section-10 with his family. His parents had lived there for about 35 years. They are original inhabitants of Kolkata, India. They had migrated to this place before independence of Bangladesh. Parvez father died 10 years back. Presently parvez and his two sisters are living in the slum. They need not to pay any rent for living in the slum. They have got some sort of possession right on the slum. All the utility services such as electricity, water, and gas supply are available in the slum. They have to pay an amount of Tk.500/-for utility services. They drink supply water. They can use a sanitary latrine, though it is very dirty and unhygienic and remain busy all the time.

Parvez has only two sisters. His eldest sister is married. The other one is younger to him. Married sister and her family live in one room. Parvez and his younger sister live in the other room. Walls of the rooms are made of bricks and the roof is made of corrugated tin. His brother-in law is a seller of vegetables. He sells vegetables on a cycle-van at Mirpursection-10. He is regular and punctual at his job. His youngest sister works at a garment factory at Mirpur-14, Dhaka.

Parvez works at a *saree* shop at Benarashi Palli. He has been working there for about three years. He got the job through an owner of a *saree karkhana* who lives near the slum.

Parvez works as a salesman of the *saree* shop. His other regular duties include opening and closing of the door/shutter of the shop, keeping the shop and its premises neat and clean with the assistance of the helper. After making the shop operational he starts working inside the shop. At the arrival of the customers he welcomes them, brings down the *sarees* from the shelves, displays them to buyers according to their choices and tries to convince them for purchasing. After the deal is over he rearranges all the scattered sarees in folded position and again keeps them in a systematic order in the respective shelves.

Parvez comes to the shop at about 9.00 am. When owner of the shop or his son arrives with the keys he unlocks the shutter of the shop and starts working to make the shop operational with the help of an employee. After completion of this work, usual business of the shop is started. He has to stay and work at the shop at least up to 8.00pm. Usually he can't leave the before 8.00 pm. Closing time of the shop

is 8.00pm. During his long working hours he gets 30-40 minutes break at about 1.00 pm for lunch and prayer. He takes his breakfast, lunch and dinner at his own house. At lunch and dinner he and his family members usually can take *Bhat-dal*, fish curry/fried eggs/*bhaji/aalu bharta* or *shutki-bharta*. They can occasionally afford meat/chicken once/twice a month. At breakfast they usually take *panta-bhat/ruti/parata* and *bhaji/fried eggs*.

Parvez gets wage on monthly basis. He gets 3500 per month. He gets his monthly wages within the first week of the following month. He gives his eldest sister an amount of Tk. 1500/- to support his joint family. He saves Tk.500/-every month in a bank account.

Parvez studied up to Class-VIII at Adarsha Uchcha Vidyalaya at Mirpur-10. It is the poverty that has led him to the service life. His parent's deaths were the main reason of his getting involved with the job. He started doing job at the at his own desire. He was interested to continue his study at high school. But his sense of responsibility to the family has led him to the employed life. But presently he has no interest in studying at any educational institution.

Sunday is the weekly holiday at the shops in Benarashi Palli. So the shop in which Parvez works remains closed on this day. He has not to work on this day. So, Sunday is a leisure day for him. On this day he spends his time in playing cards, gossiping and roaming around with his friends. He enjoys cinema at Purabi Cinema Hall (at Mirpur-11) or Soni Cinema Hall (at Mirpur-1) once a month with his friends.

Like others in this sector, Parvez also does not he is a child. He considers himself a responsible young man. He does not have any idea about child right. When he is fallen sick his brother-in-law and sisters take care of him. They take him, if necessitated by the situation, to a doctor for treatment. Owner of the shop is also very caring to him in such a situation. His behavior to the worker of the shop is good. He does not make any deduction from his salary for absence on account of illness or other genuine urgent needs.

Parvez fosters a dream in his mind to be an owner of a *saree* shop. With this sweet dream, he has been saving Tk.500/- per month at a bank-branch at *Mirpur-10*.

(9) Md. Iqbal Hossain, Age: 17, Father: Md. Daudur rahman

Iqbal lives in a house at A-Block, Section-10, Mirpur with his family. It is their parental property. They had migrated from India before independence of Bangladesh. All the utility services such as electricity, water and gas supply are available at the house. They have to pay all charges relating to utility services.. They can drink supply water. They have separate bathroom and latrine in their house. They use one sanitary latrine and one bathroom with three families living in the house as Sublette.

Iqbal's father expired about 09 years back. At the time of his expiry he has left behind him his wife, two sons and one daughter. Iqbal is the youngest son of his father. His brother and sister are married. His brother works at an embroidery shop. Sister works at a tailoring shop. Her husband is a motor mechanic. Her

husband lives with her in this house in another room. Iqbal and his mother live in one room. His mother is not an earning member in the family. They have all together six small rooms in the house. All walls of the rooms are made of bricks, and roofs with the corrugated tin. Three families are living in three room as Sublette.

Iqbal works at a Sari shop at Benarashi palli. He has been working at the present shop for about 07 months. Before that he worked at *Jhut* Shops for more than two years. But he did not like the environment of the *Jhut* Palli. He commented, *Okhane shob matarira kaj kare* (All low quality women work at the *Jhut* Shop). According to him there is no future prospect in that job. He had started working at his mother's will for the sake of his family, not at his own interest. He did not want to work. He was interested to pursue his study at school. But he could not do that for his sense of responsibility toward his mother. His brother managed job for him at the present shop. But no help was needed from any person in getting previous job. For the sake of sustainability of his job he had to stop studying in school. He studied up to class-V. At present he has no interest in studying at any school. Now even if he is given an opportunity of studying at a school he will not avail the opportunity. Now family-obligation is important to him.

Iqbal's responsibilities include opening and closing of the shop, keeping the shop and its premises neat and clean and making the shop operational. After that he starts working inside the shop. In the shop he welcomes the customers, display

saris in such styles and manners so as to appear each sari as the most appropriate and attractive to each of the customers. After dealings with the customers he again put the saris to the proper places in proper order.

Iqbal comes to the shop at about 9:00 am. Owner of the shop and other salesmen come at about 9:30. The shop is usually closed down after 8.00pm. So he can't take leave from the shop before 8.00 pm. During these long working hours he gets a short break at about 1:30 pm for lunch and prayer.

Iqbal gets Tk. 2500/- per month. He gets his monthly wage within the first week of the following month. He gives his mother an amount of Tk.500/-only. Rest of the money is spent by him for his mother and family. He has no savings from his wages. But his mother may be saving some money for him from the money he is giving her every month.

Iqbal does not get any meal/food from the owner of the shop except snacks and tea about 6:00 pm. He regularly takes his breakfast lunch and dinner at his own house with his family members. Occasionally he takes lunch at shop. But during the rush season/hours, all the salesmen have to take their lunch at the shop. At their house, they usually take *Panta-bhat* (watered rice) and *Bhaji* or *Aalu -bharta* at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji* /vegetables/fried egg/fish at lunch and dinner. On rare occasion they can take chicken/beef/ mutton curry at lunch and dinner

For shops and establishments Sunday is the weekly holiday in this locality. So the shop remains closed on this day. Sunday is a leisure day for Iqbal. On this holiday he spends his day-time mainly in gossiping and roaming around with his friends. At night he enjoys Television programs at his house.

Like others in this sector Iqbal also does not consider himself as a child. He considers himself as a matured boy. He does not have any idea about child right. When he is fallen sick his sister and brother-in-law take care of him. They, if necessary, take him to the doctor (physician) for treatment. Owner of the shop is also very much sympathetic to him in such a situation. His behavior to the worker of the shop is good. He does not make any deduction from his salary for absence on account of illness or other genuine urgent needs.

Iqbal has no aims and objective in his life. When asked about his future plan he replied, "The God will decide."

(10). Md. Shamsul Huq(Shamsu), Age: 15, Father: Md. Md. Samad Miah

Shamsu lives at a house at Mirpur-11, Dhaka with his maternal uncle. His parents have been living in a village of Noakhali District. His brother-in-law is a manager of a sari shop at the Benarashi Palli. Samad lives with his uncle's family. They have been living in a two room house with one bathroom, a kitchen and a narrow

veranda. All the utility services such as electricity, water and gas supply are available at the slum. They drink supply water and use sanitary latrine. Supply of water is sufficient.

Shamsu has two sisters and parents in his family. Younger sister and parents live in village. His father is a small farmer. Eldest sister is married and Shamus lives with her family in Dhaka. Youngest sister is a student of class-III in their village-school. Samad has been working at a Sari shop for about one year. His brother-in-law managed job for him at the sari shop where he is presently working. Before migrating to the Dhaka City he used to work with his father in agricultural field. He was also a student of Class-VI at his village. But continuous economic hardship in his family pushed his parents to request his parental uncle to search for a job for Samad in Dhaka City.

Shamsu's main job is opening and closing the shutter of the shop, keeping the shop and its premises neat and clean, bringing tea and snacks from hotel/restaurants. He also works inside the shop. After displaying of the saris he has to fold them to the original unfolded condition and to keep them in proper shelves/places and proper order.

Shamsu comes to the shop at about 8:50 am and leaves his work place after 8.00 pm. He gets a 30-40 minutes break at about 1.30 pm for lunch and prayer. He gets a wage Tk.1800/- per month. Payment is made on monthly basis. He gets his wage within the first week of the next month. He sends Tk.1000/-to his parents to

support his family. Rest of the amount is spent on his uncle's family. He does not have any savings for future.

Shamsu's education life ended with his arrival in Dhaka City. He was never serious in his education. He had little interest in education. He never could do well in exams in his school. As he had to join his father in cultivation in the field he could never be regular in the school. There was compulsion on him from his family side to get himself employed for financial help. His mother is illiterate housewife. She is not a wage earner.

Shamsu has a mobile phone. His maternal aunt gave him a mobile phone. He spends Tk.100/- each month on this mobile phone. He usually does not make any phone call to others. He receives only incoming call. Most of the time phone calls come from his mother from his village. He also sometimes make call to his parents.

Shamsu does not get any meal from the owner of the shop except light refreshment (one/two *Puri/Samucha/toast*) at the evening time. He takes his breakfast, lunch and dinner at his sister's house. They usually take *Bhat-dal* and *Bhaji* or fried egg at breakfast, *Bhat-dal*, *Aalu-bharta* or *Bhaji/vegetable/beef* at lunch and dinner. They can take chicken curry at lunch and dinner 2-3 times a month.

Sunday is the weekly holiday at the shops of Benarashi Palli of Mirpur. So the shop remains closed on this day. He has no work to do on this day. Sunday is a

leisure day for him. On this day he spends his time mainly with his sister's family. He watches movies on television in leisure time. They have a 21" colored television at their house.

Shamsu, like others in this sector does not consider himself as a child. He considers himself a matured boy. He does not have any idea about child right. When he is fallen sick his sister and brother-in-law take care of him. They take him to the doctor (physician) for treatment. Owner of the shop does take little interest in such a situation. Anyhow, his behavior to the employees of the shop is not bad. He does not make any deduction from his salary for absence on account of illness as well.

Shamsu has a dream to be a owner of a *saree* shop When he will have money he will try to be an owner of one sari shop.

Chapter VII

Conclusion

It was already mentioned in the previous chapters that this is a study on child labour working in Benarashi Palli located at Mirpur of Dhaka city. *Palli* is a Bengali word which literally means village. But in case of Mirpur Benarashi Palli, it is basically the cluster of handloom factories and *Saree* Shops located at A-Block area of Mirpur section-10 under Pallabi thana. These handloom factories specialized in the production of costly Silk Sarees are mostly used during wedding ceremonies. However the richer segments of population are the customers of these products. These products are also exported to neighboring India, Pakistan, and Srilanka. The labour force involved in the production and marketing process (through *Saree* shops and sales centers) in the Benarashi Palli includes a large number of children as well as adults. The present study deals with the labourers of the Benarashi Palli with a focus on the child labour working there. In other words, it focuses on the life and living of the child labour of these factories.

Weaving industries of Benarashi Palli are not based on power or electricity supply and thus are not run by automatic machine. The industries are based on handlooms, which are operated mainly by the male adults and children

with only a few women and female child workers under the supervision of male *karigors* (Technicians). The manual production system which depended on children is prone to minor physical injury and accident.

The *Karkhanas* have limited numbers of technicians (*Karigar*), who are migrants from Bihar and Benaros of India. At present, Benarashi Industries in Mirpur are declining (since 2005) because of the high prices of raw materials (Silk Thread), as a consequence, increase of production cost of *sarees*, import of Indian *sarees* and selling of all kinds of *sarees* in this *Palli*. About 1000 *Taati* or *Karigars* were working at Benarasi Palli at Mirpur. Now these numbers have sharply declined. *Saree* shops in this *palli* also followed this trend for a short period (2005-2010) during which the number of shops came down sharply from about 125 to 75 in five years. But with this pause for a period, they again started rising up and numbers of *saree* shops have reached to 130 at present. The reason is that they have changed their strategy to cope with the changed situation. In the initial stage of formation and development of Benarashi palli, the saree shops and sales centers of this area depended solely on Benarashi Silk Sarees. But now, they no more have confined themselves to selling of Benarashi Silk Sarees only. They are selling all kinds of *sarees* available in local markets of Bangladesh. They also sell *sarees* procured from neighboring countries like India and Nepal. However,

still there is a good demand of Benarashi Silk Sarees in these shops. Benarashi Palli at Mirpur can't meet this demand. As such, the owners of the *saree* shops of this area are getting enthusiastic to procuring Benarashi Silk Sarees (instead of giving incentives to the producers of this *Palli*) from outside of this Benarashi Palli, such as from Syedpur, Narayanganj and Benarash of India.

The varieties of *Sarees* now produced here include 'Jamdani Katan', 'Jaame Bahar', 'Jangli Katan' which were very popular and cheaper in the past days.

The present study area contains about 130 *Saree* Shops, 270 *Taats* under the ownerships of 33 owners. The main products in these factories include 'Muslin Jamdani', 'Opera Katan', 'Khaddi Katan', 'Jamdani Katan', depending on the design, colour and style. The prices of *sarees* range from tk. 4000/= to 15,000/= a piece.

The case studies and information presented in previous chapters reveal that child labour is predominantly concentrated in Dhaka city compared to that of the countryside (rural areas). There is also high concentration of child labour in the study area. The study further shows that the Benarashi Palli has a dominance of male karigors and male child labourers. An insignificant number of female workers and female child labourers have been found

working in the familial atmospheres /family enterprises in Benarashi Saree Karkhanas. But no female sales-women or female child workers have been found to work in Saree shops /sales centers. Acute poverty is mainly responsible for forcing children to undertake work to support their own life and livelihood as well as of their family members. Some of them became victim of poverty due to the erosion of river (for which their families have lost everything in the district Faridpur and Bikrampur), some due to the sudden demise of their fathers and some for the second marriage of their fathers- the only earning members in their families. Whatsoever are the factors responsible for getting them into the curse of poverty, bulks of the children in the study area are innocent victims of it and, therefore, they cannot afford to go to school. Most of the children could not attend educational institutions and have lost the desire too of studying in any educational institution, even if they are now offered this opportunity free of cost. They are very poorly paid depending on the quantity of products. The children can hardly afford two meals a day. The child labourers working in Benarasi Palli eat mainly *dhal- bhat and bhaji* whether supplied by the factory owners or arranged by their own parents. They are often exposed to environmental hazards and are victims of minor injury in the factories. They live in the thatched house in the slum and there is hardly any pure drinking water for

them to drink. They often suffer from viral fevers / infectious diseases. They have hardly any access to nutritious food and hygienic work environment. They have no fixed working hours. It means that they have to do extra work beyond normal working hours. They have to work 12-13 hours a day. But on the occasion of various festivals such as two *Eids* and *Puja* they have to work 15-16 hours (or even more) a day with no weekly holiday (workers of the *Saree* shops enjoy weekly holiday on Sunday). Though the activities of children employed in the shops and *karkhanas* of Benarashi Palli of Mirpur apparently seems to be of non- hazardous nature but in reality it is not like that as it appears to the commoners. The children in this *palli* are working for more than 43 hours a week. So, it is to be considered that children employed in this *palli* are involved in hazardous work. “No work – no wage – no food” is the practice for the child labourers in Benarasi Palli. The child labour situation in Benarasi Palli shows that there is a gross violation of ILO Conventions (on the minimum age for employment and elimination of the worst forms of child labour) and the UN Conventions on the Rights of child. The children working in Benarashi Palli do not know that they are children and they have some rights and privileges in the society. Their parents, owners of *saree* shops and *karkhana* are also ignorant about this. The wage rate of child labour is one of the lowest in the study area. There is no trade union of

the child labourers and therefore, they have no bargaining power to enhancing their wages and facilities. The relation between the owners and the child labours is highly exploitative. Prevalence and extent of exploitation in respect of child workers is higher in the shops than that in the *karkhanas*. Child labourers working in the shops are very much prone to loosing job on silly mistake or minor offence. This situation does not prevail in the *karkhanas*. Rather it is difficult on the part of the owners of the *karkhanas* to keep/retain the new/young apprentices and *karigors* in their *karkhanas*. This is because the wage rate in *saree karkhanas* is the lowest in comparison to other sector /profession in this locality. They are gradually leaving this profession and accepting other professions such as rickshaw-pulling, working as day labourer in jhut palli, selling of vegetables on rickshaw-van etc.

Major findings of the present study are:

- Child labour is predominantly concentrated in Dhaka city compared to that of the countryside (rural areas).
 - There is also high concentration of child labour in the study area.
- Karkhanas have dominance of male karigors and male children.

- No woman or female child workers work in Saree shops /sales centers in the study area. In the karkhana area as well, only a few women and female child workers work in the familial atmosphere or in family enterprises.
- Acute poverty is mainly responsible for forcing children to undertake work to support their families. They are very poorly paid depending on the quantity of products.
- Bunks of the children in the study area are innocent victims of poverty and, therefore, they cannot afford to go to school. Most of the children could not attend educational institutions.
- The children can hardly afford two meals a day. The child labourers working in Benarasi Palli eat mainly *dhal- bhat* and *bhaji* whether supplied by the factory owners or arranged by their own parents.
- They are often exposed to environmental hazards and often are victims of minor injury in the factories.
- In consideration of nature and load of work, work intensity and duration or hours of work, children working in this *Palli* are considered to be involved in hazardous work.

- There is hardly any pure drinking water for the children to drink. They live in the thatched house in the slum and often suffer from viral fever/ infectious diseases.
- They have hardly any access to nutritious food and hygienic work environment.
- They have no fixed working hours. It means that they have to do extra work beyond normal working hours.
- “No work – no wage – no food” is the practice for the child labourers in Benarasi Palli.
- The wage rate of child labour is one of the lowest in the study area. The relation between the owners and the child labours is highly exploitative.
- Prevalence and extent of exploitation in respect of child workers is higher in the shops than that in the *karkhanas*.
- Child labourers working in the shops are more prone to losing job in silly mistake or minor offence in comparison to that in the *karkhanas*.
- There is no trade union of the child labourers and therefore, they have no bargaining power.

- The child labour situation in Benarasi Palli shows that there is a gross violation of ILO Conventions (on the minimum age for admission to employment or work and elimination of the worst forms of Child labour) and the UN Conventions (on the Rights of child).

The present study is a humble attempt to understand child labour situation in an area of Dhaka city. Therefore, it is not a comprehensive study on child labour in the entire city of Dhaka or in rural Bangladesh. However, this study may be of some use to them who would make further studies on child labour and child abuse in Bangladesh and in the region.

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Annexure - A

ANNEXURE - A

Relevant sections of ILO Convention, 1973 **C138 Minimum Age Convention, 1973**

(Source: <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C138>)

Convention concerning Minimum Age for Admission to Employment (Note: Date of coming into force: 19:06:1976.)

Convention:C138

Place:Geneva

Session of the Conference:58

Date of adoption:26:06:1973

Subject classification: Elimination of Child Labour

Subject classification: Minimum Age

Subject classification: Admission to Employment

Subject: **Elimination of Child Labour and Protection of Children and Young Persons**

See the ratifications for this Convention

Display the document in: [French](#) [Spanish](#)

Status: Up-to-date instrument This instrument is one of the fundamental conventions.

The General Conference of the International Labour Organisation,

Having been convened at Geneva by the Governing Body of the International Labour Office, and having met in its Fifty-eighth Session on 6 June 1973, and

Having decided upon the adoption of certain proposals with regard to minimum age for admission to employment, which is the fourth item on the agenda of the session, and

Noting the terms of the Minimum Age (Industry) Convention, 1919, the Minimum Age (Sea) Convention, 1920, the Minimum Age (Agriculture) Convention, 1921, the Minimum Age (Trimmers and Stokers) Convention, 1921, the Minimum Age (Non-Industrial Employment) Convention, 1932, the Minimum Age (Sea) Convention (Revised), 1936, the Minimum Age (Industry) Convention (Revised), 1937, the Minimum Age (Non-Industrial Employment) Convention (Revised), 1937, the Minimum Age (Fishermen) Convention, 1959, and the Minimum Age (Underground Work) Convention, 1965, and

Considering that the time has come to establish a general instrument on the subject, which would gradually replace the existing ones applicable to limited economic sectors, with a view to achieving the total abolition of child labour, and

Having determined that these proposals shall take the form of an international Convention,

adopts this twenty-sixth day of June of the year one thousand nine hundred and seventy-three the following Convention, which may be cited as the Minimum Age Convention, 1973:

Article 1

Each Member for which this Convention is in force undertakes to pursue a national policy designed to ensure the effective abolition of child labour and to raise progressively

the minimum age for admission to employment or work to a level consistent with the fullest physical and mental development of young persons.

Article 2

1. Each Member which ratifies this Convention shall specify, in a declaration appended to its ratification, a minimum age for admission to employment or work within its territory and on means of transport registered in its territory; subject to Articles 4 to 8 of this Convention, no one under that age shall be admitted to employment or work in any occupation.
2. Each Member which has ratified this Convention may subsequently notify the Director-General of the International Labour Office, by further declarations, that it specifies a minimum age higher than that previously specified.
3. The minimum age specified in pursuance of paragraph 1 of this Article shall not be less than the age of completion of compulsory schooling and, in any case, shall not be less than 15 years.
4. Notwithstanding the provisions of paragraph 3 of this Article, a Member whose economy and educational facilities are insufficiently developed may, after consultation with the organisations of employers and workers concerned, where such exist, initially specify a minimum age of 14 years.
5. Each Member which has specified a minimum age of 14 years in pursuance of the provisions of the preceding paragraph shall include in its reports on the application of this Convention submitted under article 22 of the Constitution of the International Labour Organisation a statement--
 - (a) that its reason for doing so subsists; or
 - (b) that it renounces its right to avail itself of the provisions in question as from a stated date.

Article 3

1. The minimum age for admission to any type of employment or work which by its nature or the circumstances in which it is carried out is likely to jeopardise the health, safety or morals of young persons shall not be less than 18 years.
2. The types of employment or work to which paragraph 1 of this Article applies shall be determined by national laws or regulations or by the competent authority, after consultation with the organisations of employers and workers concerned, where such exist.
3. Notwithstanding the provisions of paragraph 1 of this Article, national laws or regulations or the competent authority may, after consultation with the organisations of employers and workers concerned, where such exist, authorise employment or work as from the age of 16 years on condition that the health, safety and morals of the young persons concerned are fully protected and that the young persons have received adequate specific instruction or vocational training in the relevant branch of activity.

Article 4

1. In so far as necessary, the competent authority, after consultation with the organisations of employers and workers concerned, where such exist, may exclude from the application of this Convention limited categories of employment or work in respect of which special and substantial problems of application arise.
2. Each Member which ratifies this Convention shall list in its first report on the application of the Convention submitted under article 22 of the Constitution of the International Labour Organisation any categories which may have been excluded in pursuance of paragraph 1 of this Article, giving the reasons for such exclusion, and shall state in subsequent reports the position of its law and practice in respect of the categories excluded and the extent to which effect has been given or is proposed to be given to the Convention in respect of such categories.
3. Employment or work covered by Article 3 of this Convention shall not be excluded from the application of the Convention in pursuance of this Article.

Article 5

1. A Member whose economy and administrative facilities are insufficiently developed may, after consultation with the organisations of employers and workers concerned, where such exist, initially limit the scope of application of this Convention.
2. Each Member which avails itself of the provisions of paragraph 1 of this Article shall specify, in a declaration appended to its ratification, the branches of economic activity or types of undertakings to which it will apply the provisions of the Convention.
3. The provisions of the Convention shall be applicable as a minimum to the following: mining and quarrying; manufacturing; construction; electricity, gas and water; sanitary services; transport, storage and communication; and plantations and other agricultural undertakings mainly producing for commercial purposes, but excluding family and small-scale holdings producing for local consumption and not regularly employing hired workers.
4. Any Member which has limited the scope of application of this Convention in pursuance of this Article--
 - (a) shall indicate in its reports under Article 22 of the Constitution of the International Labour Organisation the general position as regards the employment or work of young persons and children in the branches of activity which are excluded from the scope of application of this Convention and any progress which may have been made towards wider application of the provisions of the Convention;
 - (b) may at any time formally extend the scope of application by a declaration addressed to the Director-General of the International Labour Office.

Article 6

This Convention does not apply to work done by children and young persons in schools for general, vocational or technical education or in other training institutions, or to work done by persons at least 14 years of age in undertakings, where such work is carried out in accordance with conditions prescribed by the competent authority, after consultation

with the organisations of employers and workers concerned, where such exist, and is an integral part of--

- (a) a course of education or training for which a school or training institution is primarily responsible;
- (b) a programme of training mainly or entirely in an undertaking, which programme has been approved by the competent authority; or
- (c) a programme of guidance or orientation designed to facilitate the choice of an occupation or of a line of training.

Article 7

1. National laws or regulations may permit the employment or work of persons 13 to 15 years of age on light work which is--

- (a) not likely to be harmful to their health or development; and
- (b) not such as to prejudice their attendance at school, their participation in vocational orientation or training programmes approved by the competent authority or their capacity to benefit from the instruction received.

2. National laws or regulations may also permit the employment or work of persons who are at least 15 years of age but have not yet completed their compulsory schooling on work which meets the requirements set forth in sub-paragraphs (a) and (b) of paragraph 1 of this Article.

3. The competent authority shall determine the activities in which employment or work may be permitted under paragraphs 1 and 2 of this Article and shall prescribe the number of hours during which and the conditions in which such employment or work may be undertaken.

4. Notwithstanding the provisions of paragraphs 1 and 2 of this Article, a Member which has availed itself of the provisions of paragraph 4 of Article 2 may, for as long as it continues to do so, substitute the ages 12 and 14 for the ages 13 and 15 in paragraph 1 and the age 14 for the age 15 in paragraph 2 of this Article.

Article 8

1. After consultation with the organisations of employers and workers concerned, where such exist, the competent authority may, by permits granted in individual cases, allow exceptions to the prohibition of employment or work provided for in Article 2 of this Convention, for such purposes as participation in artistic performances.

2. Permits so granted shall limit the number of hours during which and prescribe the conditions in which employment or work is allowed.

Article 9

1. All necessary measures, including the provision of appropriate penalties, shall be taken by the competent authority to ensure the effective enforcement of the provisions of this Convention.

2. National laws or regulations or the competent authority shall define the persons responsible for compliance with the provisions giving effect to the Convention.

3. National laws or regulations or the competent authority shall prescribe the registers or other documents which shall be kept and made available by the employer; such registers or documents shall contain the names and ages or dates of birth, duly certified wherever possible, of persons whom he employs or who work for him and who are less than 18 years of age.

Article 10

1. This Convention revises, on the terms set forth in this Article, the Minimum Age (Industry) Convention, 1919, the Minimum Age (Sea) Convention, 1920, the Minimum Age (Agriculture) Convention, 1921, the Minimum Age (Trimmers and Stokers) Convention, 1921, the Minimum Age (Non-Industrial Employment) Convention, 1932, the Minimum Age (Sea) Convention (Revised), 1936, the Minimum Age (Industry) Convention (Revised), 1937, the Minimum Age (Non-Industrial Employment) Convention (Revised), 1937, the Minimum Age (Fishermen) Convention, 1959, and the Minimum Age (Underground Work) Convention, 1965.

2. The coming into force of this Convention shall not close the Minimum Age (Sea) Convention (Revised), 1936, the Minimum Age (Industry) Convention (Revised), 1937, the Minimum Age (Non-Industrial Employment) Convention (Revised), 1937, the Minimum Age (Fishermen) Convention, 1959, or the Minimum Age (Underground Work) Convention, 1965, to further ratification.

3. The Minimum Age (Industry) Convention, 1919, the Minimum Age (Sea) Convention, 1920, the Minimum Age (Agriculture) Convention, 1921, and the Minimum Age (Trimmers and Stokers) Convention, 1921, shall be closed to further ratification when all the parties thereto have consented to such closing by ratification of this Convention or by a declaration communicated to the Director-General of the International Labour Office.

4. When the obligations of this Convention are accepted--

(a) by a Member which is a party to the Minimum Age (Industry) Convention (Revised), 1937, and a minimum age of not less than 15 years is specified in pursuance of Article 2 of this Convention, this shall ipso jure involve the immediate denunciation of that Convention,

(b) in respect of non-industrial employment as defined in the Minimum Age (Non-Industrial Employment) Convention, 1932, by a Member which is a party to that Convention, this shall ipso jure involve the immediate denunciation of that Convention,

(c) in respect of non-industrial employment as defined in the Minimum Age (Non-Industrial Employment) Convention (Revised), 1937, by a Member which is a party to that Convention, and a minimum age of not less than 15 years is specified in pursuance of Article 2 of this Convention, this shall ipso jure involve the immediate denunciation of that Convention,

(d) in respect of maritime employment, by a Member which is a party to the Minimum Age (Sea) Convention (Revised), 1936, and a minimum age of not less than 15 years is specified in pursuance of Article 2 of this Convention or the Member specifies that

Article 3 of this Convention applies to maritime employment, this shall ipso jure involve the immediate denunciation of that Convention,

(e) in respect of employment in maritime fishing, by a Member which is a party to the Minimum Age (Fishermen) Convention, 1959, and a minimum age of not less than 15 years is specified in pursuance of Article 2 of this Convention or the Member specifies that Article 3 of this Convention applies to employment in maritime fishing, this shall ipso jure involve the immediate denunciation of that Convention,

(f) by a Member which is a party to the Minimum Age (Underground Work) Convention, 1965, and a minimum age of not less than the age specified in pursuance of that Convention is specified in pursuance of Article 2 of this Convention or the Member specifies that such an age applies to employment underground in mines in virtue of Article 3 of this Convention, this shall ipso jure involve the immediate denunciation of that Convention,

if and when this Convention shall have come into force.

5. Acceptance of the obligations of this Convention--

(a) shall involve the denunciation of the Minimum Age (Industry) Convention, 1919, in accordance with Article 12 thereof,

(b) in respect of agriculture shall involve the denunciation of the Minimum Age (Agriculture) Convention, 1921, in accordance with Article 9 thereof,

(c) in respect of maritime employment shall involve the denunciation of the Minimum Age (Sea) Convention, 1920, in accordance with Article 10 thereof, and of the Minimum Age (Trimmers and Stokers) Convention, 1921, in accordance with Article 12 thereof,

if and when this Convention shall have come into force.

Article 11

The formal ratifications of this Convention shall be communicated to the Director-General of the International Labour Office for registration.

Article 12

1. This Convention shall be binding only upon those Members of the International Labour Organisation whose ratifications have been registered with the Director-General.

2. It shall come into force twelve months after the date on which the ratifications of two Members have been registered with the Director-General.

3. Thereafter, this Convention shall come into force for any Member twelve months after the date on which its ratifications has been registered.

Article 13

1. A Member which has ratified this Convention may denounce it after the expiration of ten years from the date on which the Convention first comes into force, by an act communicated to the Director-General of the International Labour Office for registration. Such denunciation shall not take effect until one year after the date on which it is registered.

2. Each Member which has ratified this Convention and which does not, within the year following the expiration of the period of ten years mentioned in the preceding paragraph, exercise the right of denunciation provided for in this Article, will be bound for another period of ten years and, thereafter, may denounce this Convention at the expiration of each period of ten years under the terms provided for in this Article.

Article 14

1. The Director-General of the International Labour Office shall notify all Members of the International Labour Organisation of the registration of all ratifications and denunciations communicated to him by the Members of the Organisation.

2. When notifying the Members of the Organisation of the registration of the second ratification communicated to him, the Director-General shall draw the attention of the Members of the Organisation to the date upon which the Convention will come into force.

Article 15

The Director-General of the International Labour Office shall communicate to the Secretary-General of the United Nations for registration in accordance with Article 102 of the Charter of the United Nations full particulars of all ratifications and acts of denunciation registered by him in accordance with the provisions of the preceding Articles.

Article 16

At such times as it may consider necessary the Governing Body of the International Labour Office shall present to the General Conference a report on the working of this Convention and shall examine the desirability of placing on the agenda of the Conference the question of its revision in whole or in part.

Article 17

1. Should the Conference adopt a new Convention revising this Convention in whole or in part, then, unless the new Convention otherwise provides:

a) the ratification by a Member of the new revising Convention shall ipso jure involve the immediate denunciation of this Convention, notwithstanding the provisions of Article 13 above, if and when the new revising Convention shall have come into force;

b) as from the date when the new revising Convention comes into force this Convention shall cease to be open to ratification by the Members.

2. This Convention shall in any case remain in force in its actual form and content for those Members which have ratified it but have not ratified the revising Convention.

Article 18

The English and French versions of the text of this Convention are equally authoritative.

C182 Worst Forms of Child Labour Convention, 1999

(Source: <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C182>)

Convention concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour (Note: Date of coming into force: 19.11.2000)

Convention: C182

Place: Geneva

Session of the Conference: 87

Date of adoption: 17.06.1999

Subject classification: Elimination of Child Labour

Subject classification: Children and Young Persons

Subject: **Elimination of Child Labour and Protection of Children and Young Persons**

[See the ratifications for this Convention](#)

Display the document in: [French](#) [Spanish](#)

Status: Up-to-date instrument This instrument is one of the fundamental conventions.

The General Conference of the International Labour Organization,

Having been convened at Geneva by the Governing Body of the International Labour Office, and having met in its 87th Session on 1 June 1999, and

Considering the need to adopt new instruments for the prohibition and elimination of the worst forms of child labour, as the main priority for national and international action, including international cooperation and assistance, to complement the Convention and the Recommendation concerning Minimum Age for Admission to Employment, 1973, which remain fundamental instruments on child labour, and

Considering that the effective elimination of the worst forms of child labour requires immediate and comprehensive action, taking into account the importance of free basic education and the need to remove the children concerned from all such work and to provide for their rehabilitation and social integration while addressing the needs of their families, and

Recalling the resolution concerning the elimination of child labour adopted by the International Labour Conference at its 83rd Session in 1996, and

Recognizing that child labour is to a great extent caused by poverty and that the long-term solution lies in sustained economic growth leading to social progress, in particular poverty alleviation and universal education, and

Recalling the Convention on the Rights of the Child adopted by the United Nations General Assembly on 20 November 1989, and

Recalling the ILO Declaration on Fundamental Principles and Rights at Work and its Follow-up, adopted by the International Labour Conference at its 86th Session in 1998, and

Recalling that some of the worst forms of child labour are covered by other international instruments, in particular the Forced Labour Convention, 1930, and the United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery, 1956, and

Having decided upon the adoption of certain proposals with regard to child labour, which is the fourth item on the agenda of the session, and

Having determined that these proposals shall take the form of an international Convention;

adopts this seventeenth day of June of the year one thousand nine hundred and ninety-nine the following Convention, which may be cited as the Worst Forms of Child Labour Convention, 1999.

Article 1

Each Member which ratifies this Convention shall take immediate and effective measures to secure the prohibition and elimination of the worst forms of child labour as a matter of urgency.

Article 2

For the purposes of this Convention, the term *child* shall apply to all persons under the age of 18.

Article 3

For the purposes of this Convention, the term *the worst forms of child labour* comprises:

- (a) all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict;
- (b) the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances;
- (c) the use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties;
- (d) work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children.

Article 4

1. The types of work referred to under Article 3(d) shall be determined by national laws or regulations or by the competent authority, after consultation with the organizations of employers and workers concerned, taking into consideration relevant international standards, in particular Paragraphs 3 and 4 of the Worst Forms of Child Labour Recommendation, 1999.

2. The competent authority, after consultation with the organizations of employers and workers concerned, shall identify where the types of work so determined exist.

3. The list of the types of work determined under paragraph 1 of this Article shall be periodically examined and revised as necessary, in consultation with the organizations of employers and workers concerned.

Article 5

Each Member shall, after consultation with employers' and workers' organizations, establish or designate appropriate mechanisms to monitor the implementation of the provisions giving effect to this Convention.

Article 6

1. Each Member shall design and implement programmes of action to eliminate as a priority the worst forms of child labour.
2. Such programmes of action shall be designed and implemented in consultation with relevant government institutions and employers' and workers' organizations, taking into consideration the views of other concerned groups as appropriate.

Article 7

1. Each Member shall take all necessary measures to ensure the effective implementation and enforcement of the provisions giving effect to this Convention including the provision and application of penal sanctions or, as appropriate, other sanctions.
2. Each Member shall, taking into account the importance of education in eliminating child labour, take effective and time-bound measures to:
 - (a) prevent the engagement of children in the worst forms of child labour;
 - (b) provide the necessary and appropriate direct assistance for the removal of children from the worst forms of child labour and for their rehabilitation and social integration;
 - (c) ensure access to free basic education, and, wherever possible and appropriate, vocational training, for all children removed from the worst forms of child labour;
 - (d) identify and reach out to children at special risk; and
 - (e) take account of the special situation of girls.
3. Each Member shall designate the competent authority responsible for the implementation of the provisions giving effect to this Convention.

Article 8

Members shall take appropriate steps to assist one another in giving effect to the provisions of this Convention through enhanced international cooperation and/or assistance including support for social and economic development, poverty eradication programmes and universal education.

Article 9

The formal ratifications of this Convention shall be communicated to the Director-General of the International Labour Office for registration.

Article 10

1. This Convention shall be binding only upon those Members of the International Labour Organization whose ratifications have been registered with the Director-General of the International Labour Office.
2. It shall come into force 12 months after the date on which the ratifications of two Members have been registered with the Director-General.
3. Thereafter, this Convention shall come into force for any Member 12 months after the date on which its ratification has been registered.

Article 11

1. A Member which has ratified this Convention may denounce it after the expiration of ten years from the date on which the Convention first comes into force, by an act communicated to the Director-General of the International Labour Office for registration. Such denunciation shall not take effect until one year after the date on which it is registered.

2. Each Member which has ratified this Convention and which does not, within the year following the expiration of the period of ten years mentioned in the preceding paragraph, exercise the right of denunciation provided for in this Article, will be bound for another period of ten years and, thereafter, may denounce this Convention at the expiration of each period of ten years under the terms provided for in this Article.

Article 12

1. The Director-General of the International Labour Office shall notify all Members of the International Labour Organization of the registration of all ratifications and acts of denunciation communicated by the Members of the Organization.

2. When notifying the Members of the Organization of the registration of the second ratification, the Director-General shall draw the attention of the Members of the Organization to the date upon which the Convention shall come into force.

Article 13

The Director-General of the International Labour Office shall communicate to the Secretary-General of the United Nations, for registration in accordance with article 102 of the Charter of the United Nations, full particulars of all ratifications and acts of denunciation registered by the Director-General in accordance with the provisions of the preceding Articles.

Article 14

At such times as it may consider necessary, the Governing Body of the International Labour Office shall present to the General Conference a report on the working of this Convention and shall examine the desirability of placing on the agenda of the Conference the question of its revision in whole or in part.

Article 15

1. Should the Conference adopt a new Convention revising this Convention in whole or in part, then, unless the new Convention otherwise provides --

(a) the ratification by a Member of the new revising Convention shall ipso jure involve the immediate denunciation of this Convention, notwithstanding the provisions of Article 11 above, if and when the new revising Convention shall have come into force;

(b) as from the date when the new revising Convention comes into force, this Convention shall cease to be open to ratification by the Members.

2. This Convention shall in any case remain in force in its actual form and content for those Members which have ratified it but have not ratified the revising Convention.

Article 16

The English and French versions of the text of this Convention are equally authoritative.

Annexure-B

ANNEXURE - B

The Daily Star, 31-01-2011

Caption: When Mirpur stood liberated

Syed Badrul Ahsan

Let us get the facts straight. When Bangladesh stood liberated, as a whole, on December 16, 1971, there were yet small pockets where Pakistan's defeated soldiers were putting up last ditch resistance. That resistance would come to an end within days. But there was, unbelievably, one small portion of the country which non-Bengali collaborators of the Pakistan occupation army kept in their grip for a month and a half after liberation.

Mirpur, right here in the centre of the capital and peopled by *Biharis* who had emigrated to Pakistan at the time of the partition of India in 1947, was clearly in little mood to give in. There was the Indian army which clearly felt that any attempt to storm Mirpur would leave a lot of casualties, for the non-Bengalis were armed to the teeth.

And here is the reason why the *Biharis* were so adamant about keeping the state of Bangladesh at bay, despite the clear indication that with Pakistan itself gone they could not hold out for long. A number of leading figures among the community, having actively assisted the Pakistan military in the formation of such killing squads as *Razakars*, *al-Badr* and *al-Shams*, were now in possession of large cache of arms left in their hands by the Pakistanis.

There is Quazi Rosy to tell you all about it. And there is Syed Shahidul Haque, popularly known as Mama, to remind you of the gathering gloom which would descend on the Bengalis inhabiting Mirpur in the stirring times that were 1971. Even as a resurgent Bengali nation, led by Bangabandhu Sheikh Mujibur Rahman, brought Pakistan to a grinding halt in March 1971, the non-Bengalis in Mirpur went on a spree of coercion and intimidation of the Bengali population in the locality.

Hartals were conspicuous by their non-observance. Every day that went by, even as the regime engaged in what would turn out to be a fictitious attempt at a settlement with the Awami League leadership, the Mirpur non-Bengalis picked fights on the flimsiest of pretexts with their Bengali neighbours. Mama reminds you of the notoriety typified by the likes of Akhtar Goonda. And what happened to Akhtar Goonda later? He was put on a list of distressed stranded Pakistanis after 1971 (in the Ziaur Rahman years) and sent off to Pakistan.

The tragedy for Bangladesh has been two-fold. In the first place, there has been a systematic distortion of history. In the second, there is the inexcusable historical amnesia we have suffered from. How many of us remember the incidents and events shaping themselves around Mirpur Bengali Medium High School in 1971? There are, even today, those living embodiments of Pakistani terror some of you might spot on your way home.

The graphic arts institute and the physical training institute in Lalmatia (and you see them opposite Mohammadpur police station) were the dark caves where hundreds of Bengalis were brutalized in medieval ferocity by the local collaborators of the occupation army.

There were the Bengali collaborators and then there were the *Biharis* from Mirpur. For them, the moment of glory came encapsulated between March 25, 1971 and January 30, 1972. It all began, in its blood-curdling form, when on March 27, 1971 (and this was the time when the army was massacring Bengali academics, students and other citizens all across Dhaka) the non-Bengalis stormed the home of the poet Meherunnissa in Mirpur. One by one they hacked her family to death before tearing her apart.

Into this killing field stepped the fledgling Bangladesh military in the last days of January 1972. On January 30, as the soldiers prepared to enter Mirpur and liberate it, film maker and writer Zahir Raihan linked up with them. He had earlier been informed by a voice over telephone that he would be able to find his sibling

Shahidullah Kaiser, kidnapped by the *al-Badr* on the eve of liberation in December, in Mirpur. He dashed off, would not wait till the operation against the armed collaborators was over. He would lose his life as the *Biharis* opened fire on the soldiers.

So would many of the brave men who had set out to free Bangladesh of the last vestiges of Pakistani occupation. One of the soldiers who survived the massacre swears he saw Zahir Raihan's corpse. And then the corpse, along with other corpses, simply vanished. No one knows where Raihan's remains and the remains of the others lie.

Mirpur stood liberated, eventually, on January 31, 1972. It came at a cost. Those who lived to tell the tale might tell you all about it again. Helal Morshed Khan, Ainuddin, Amir Hossain, Mokhlesur Rahman, Osman Haider Chowdhury are the names you remember. Read Julfikar Ali Manik's revealing *Muktijuddher Shesh Ronangon* Mirpur.

Postscript: The discovery of human bones, along with remnants of clothing, medicines and other items beneath Noori mosque in Mirpur Section- 12 in 1999 triggered a new search for the remains of those who were murdered on January 30, 1972. We may never know who the owners of the bones were. But those bones speak for us, of us. They are us.

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Annexure-C

Photograph- 01

A child worker is making *parata* with his employer on the footpath at *Gol Chatter* in *Mirpur* Section-10.



Photo: Md. Khaled, PhD Resarcher.

Photograph-02

A child worker engaged in making and selling of flower bouquet at *Mirpur* Section-10



Photo: Md. Khaled, PhD Resarcher

Photograph-03

Three beggars engaged in begging on the footpath in a winter-evening at *Mirpur* section-01.



Photo: Md. Khaled, PhD Researcher.

Photograph-04

A child laborer engaged in boiling (by kerosene cooker/stove) and selling of eggs on the footpath at Section-10(original) in a winter evening.



Photo: M d. Khaled, PhD Researcher

Photograph-05

A child labourer is found engaged in shoe repairing and polishing work in *Benarashi Palli, Mirpur, Dhaka*. He also repairs different types of bags.

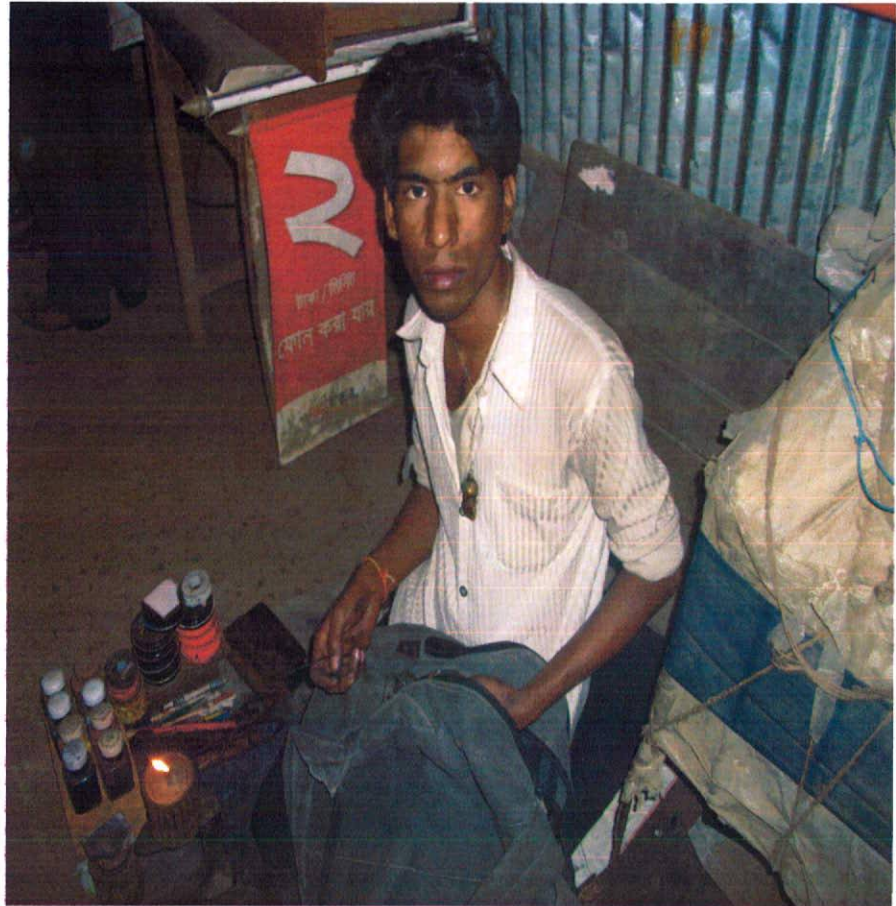


Photo: M d. Khaled, PhD Researcher

Photograph-06

A child worker is selling hand bags on the foot path at Mirpur Section-10.



Photo: M d. Khaled, PhD Researcher

Photograph-07

A child worker is selling toothbrush at dirty place along the junction of a busy road and footpath near the traffic Point at Mirpur Gol Chatter.



Photo: M d. Khaled, PhD Researcher

Photograph-8

Children are seen making different types of boxes



The Daily Star: 3 October 2011, caption of the story: Paper boxes for a living

Source: www.bukisa.com/articles/65656_stunning-photos-of-child.

Stunning photos of Child Labor in Bangladesh (pics)

Apr 15th, 2009 by **SopR**

Guest Photographer/Photojournalist: G.M.B. Akash — Child Labor

Photographs:

Photograph-

Jainal works in silver cooking pot factory. He is 11 years old. He has been working in this factory for three years. His work starts at 9 a.m. and ends at 6 p.m. For his work he gets 700 taka (10 USD) for a month. His parents are so poor that they can not afford to send him to school. According to the factory owner, the parents do not care for their children; they send their kids to work for money and **allegedly** don't feel sorry for these small kids. Dhaka 2008



Photograph-

A young laborer making metal components at a factory , Dhaka. Bangladesh.



Photograph-

A thirteen year-old boy Liyakot Ali works in a silver cooking pot factory in Old Dhaka. The children work 10 hour days in hazardous conditions, for a weekly wage of 200 taka (3 USD), Dhaka, Bangladesh, June 2008.



Photograph-

A **child** on the side of the road attempts to sell roses to passing commuters in cars and buses. Dhaka.



Photograph-

A seven-year-old girl Jasmine collects rubbish from a steaming rubbish heap on a cold winter morning. She earns money to support her family by scavenging for items on the Kajla rubbish dump. It is one of three landfill sites in a city of 12 million people. Around 5,000 tons of garbage is dumped here each day and more than 1,000 people work among the rubbish, sorting through the waste and collecting items to sell to retailers for recycling.



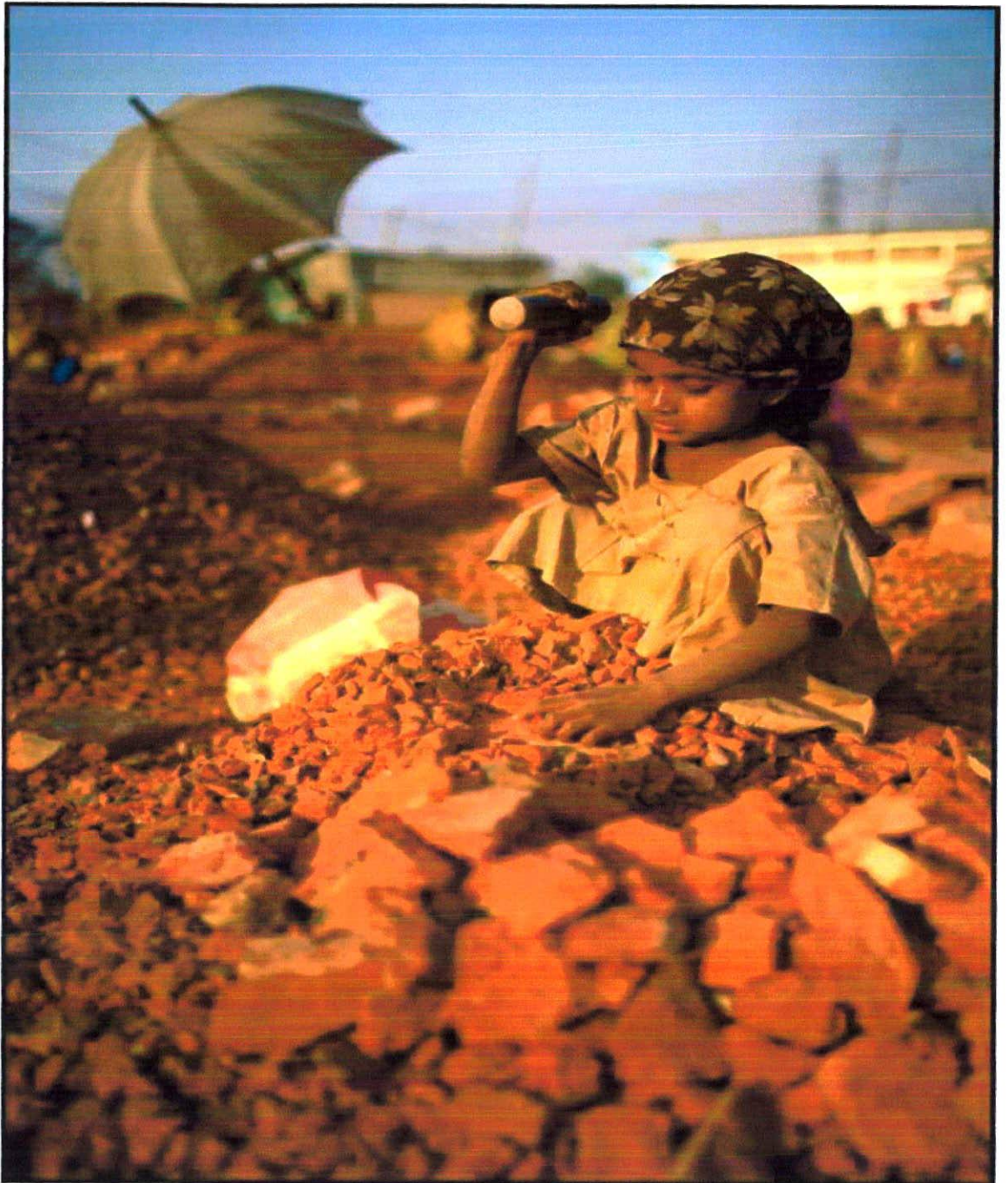
Photograph-

Children at a brick factory in Fatullah. For each 1,000 bricks they carry, they earn the equivalent of 0.9 USD.



Photograph-
Dhaka

(below): A young girl working in a brick crushing factory in



Photograph-

Children at a brick factory in Fatullah. For each 1,000 bricks they carry, they earn the equivalent of 0.9 USD.



Photograph-

Hands of 8-year-old Munna while working in a rickshaw parts making factory. He works 10 hours a day and gets 8 USD for a month. Dhaka 2007.



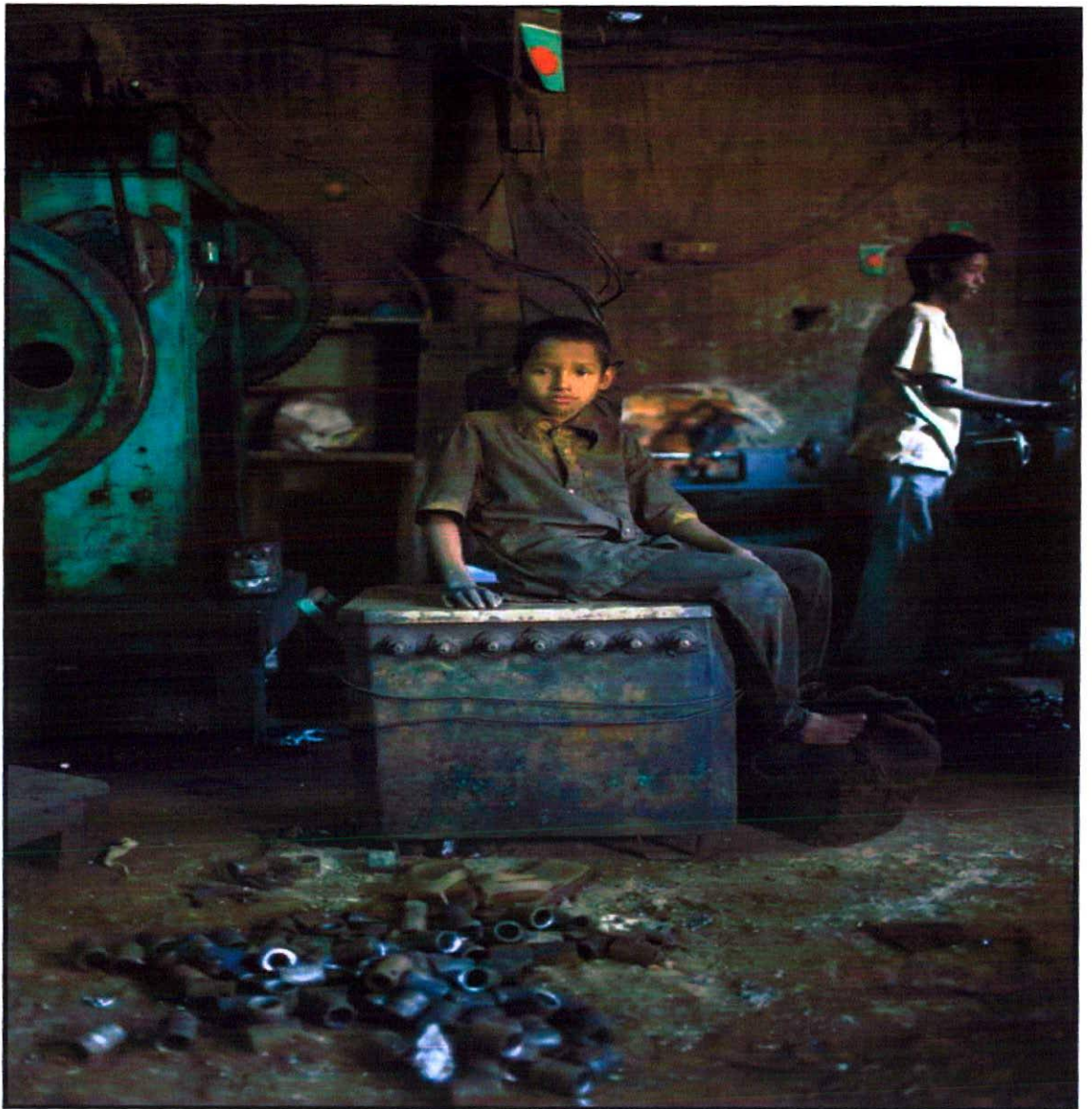
Photograph-

Ten-year-old Shaifur working in a door lock factory in Old Dhaka. Unlike his colleague, Shaifur works without a mask.



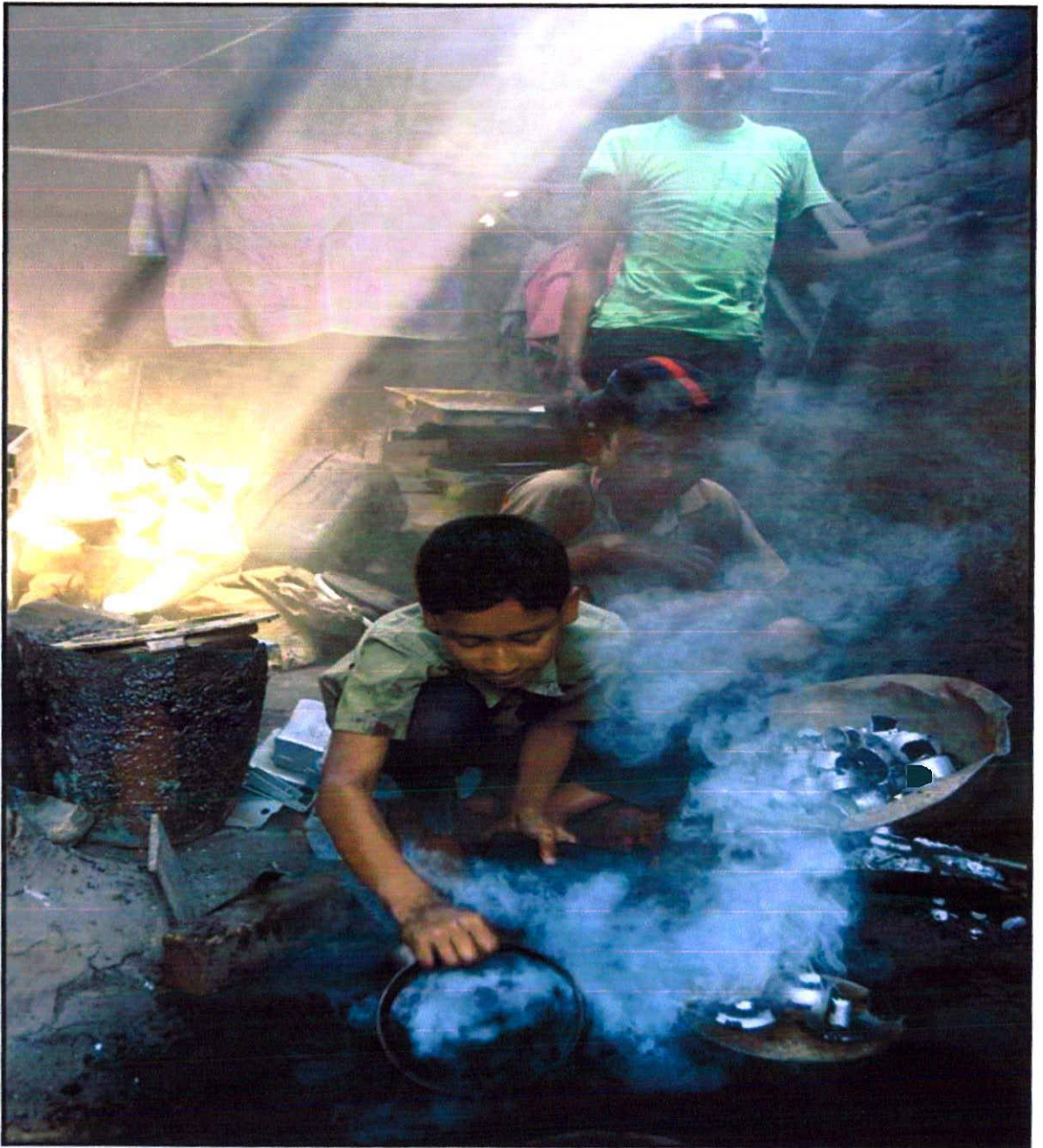
Photograph-

Eight-year-old Munna works in a rickshaw factory. He earns about 500 taka (7 USD) a month, working 10 hours a day. When the production often stops due to lack of electricity, he has time to play. Dhaka 2007.



Photograph-

Children are compelled to work for long working hours with inadequate or no rest period. Moreover, they are paid with minimum wages and enjoy no job security. Many people prefer to employ young boys to maximize services for those minimum wages. Dhaka 2006.



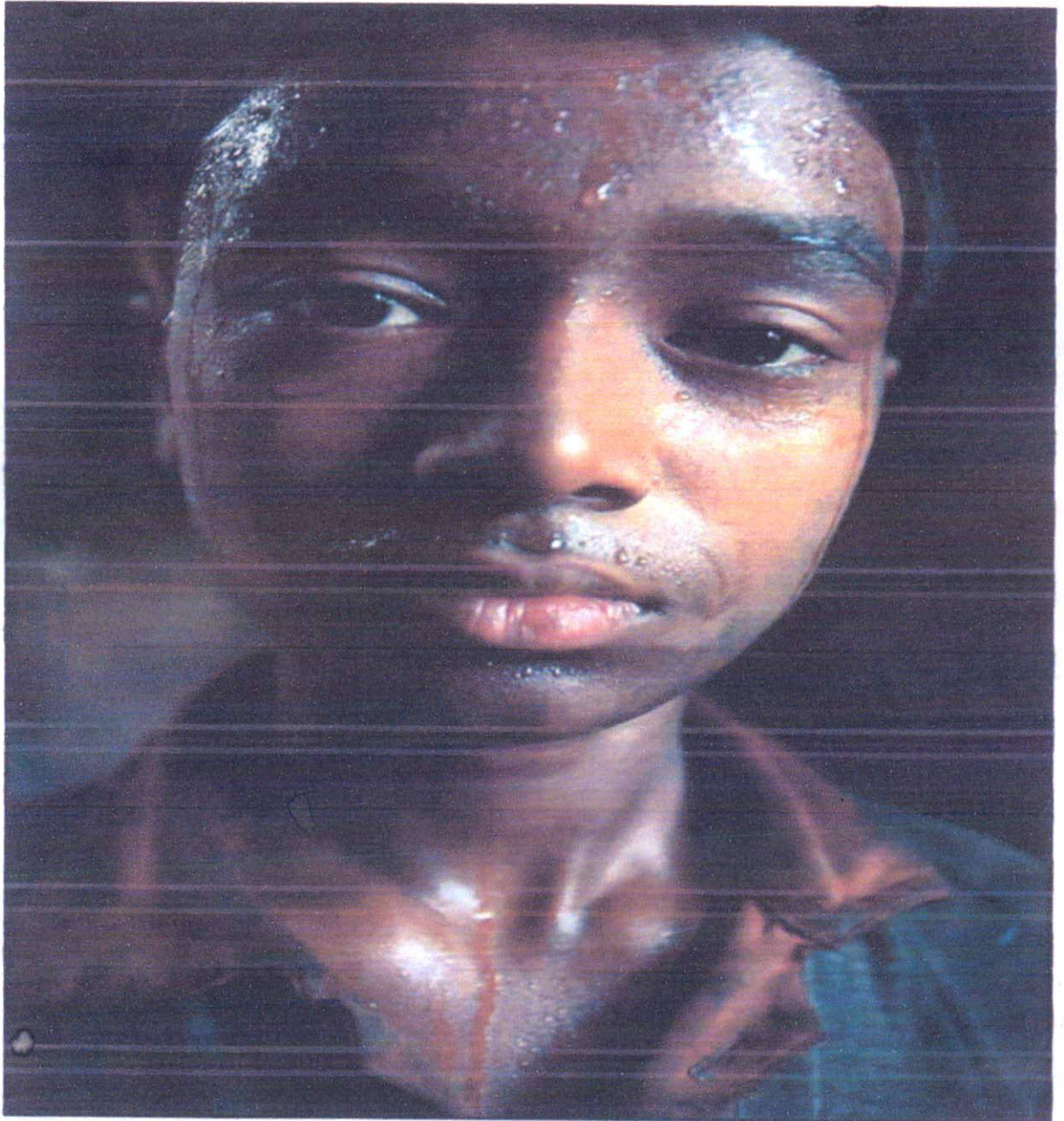
Photograph-

Thirteen-year-old Islam works in a silver cooking pot factory. He has been working at the factory for the last two years, in hazardous conditions, where it is common practice for the factory owners to take on children as unpaid apprentices, only providing them with two meals a day.



Photograph-14

17.5 percent of children in the aged 5–15 are engaged in economic activities. Many of these children are engaged in various hazardous occupations in manufacturing factories. Dhaka 2006.



Photograph-

Eight-year-old Razu works in a rickshaw factory. He earns about 500 taka (7 USD) a month, working 10 hours a day. When the production often stops due to lack of electricity, he has time to play.



Child Labour: the story of child labour

Source: <http://jubayerchowdhury.wordpress.com/page/2/>

(Photograph: 16-26)

Photograph-

A child working at a circus show

Posted April 7, 2009

Filed under: [child labour](#) |



Photograph-

A child beggar is seen on the street.

Posted March 29, 2009

Filed under: Uncategorized |



Photograph-

Three children engaged in begging & collecting waste materials are doing some fun.



Photo: Md Jubayer Chowdhury

Photograph-

Three child labour give pose for photograph. They collect waste material of economic value from different dustbins in Dhaka city selling (those items) to recycling factories. They are also engaged in begging.

Posted March 22, 2009

Filed under: Uncategorized |



Photo: Md Jubayer Chowdhury

Photograph-

A child is working at Saidabad Bus Terminal in the Dhaka city.

Posted March 22, 2009

Filed under: [Uncategorized](#) |



Photo: Md Jubayer Chowdhury

Saidabd bus terminal of Dhaka city is the biggest bus terminal of Bangladesh. A big number of children are working here for earnings. Most of the child labour comes from slums areas. But they do not get minimum amount facilities.

Photograph-

A child is working at a tea-stall.

Posted March 16, 2009

Filed under: Uncategorized | Tags: At early age child labour entrepreneurship.



Photo: Md Jubayer Chowdhury

Photograph-

Two children are seen going to recycling factory for selling waste- items of economic value collected from the dump yard of garbage.

Posted March 5, 2009

Filed under: [Uncategorized](#) |



photo: Internet

Photograph-

A child is working at a restaurant.

Posted March 4, 2009

Filed under: [service oriented child labour](#) |



Photo: Md Jubayer Chowdhury

Photograph-

Two children are at a construction site, both work as child labourers.

Posted March 3, 2009

Filed under: [construction in child labour](#) |



photo: Internet

Photograph-

A child domestic worker waiting for filling up water jars.

Posted April 24, 2009

Filed under: [Uncategorized](#) |



Photo: Internet

Photograph-

Children are collecting stones from a river for money

Posted February 25, 2009

Filed under: [child labour](#) | Tags: [exploitation of child laborers in Bangladesh](#)



photo : Internet

In sylhet (one of the biggest division of Bangladesh), child labourers are collecting stones from the river for earning money. For collecting the stones, they get Tk.70-100 per working day for a period of 9hours from 8am to 5pm.

Photograph-

Children involved as laborers in agricultural activities

Posted February 24, 2009

Filed under: [agricultures sector](#) |



Photo: Internet

Photograph shows that child labourers are working in the agricultural sector in Bangladesh for money. The worst form of child labour is the situation where children work for more than nine hours at agricultural sector in a day. But they get less than minimum wage or no wage at all. Here children are compelled to work on a regular basis to earn a living for themselves and their families.

<http://jubayerchowdhury.wordpress.com/>

CHILD LABOUR: The story of child labour

Photograph-

A child labourer involved in selling activity in a poultry shop.

Posted April 25, 2009

Filed under: [Uncategorized](#) |



Photo: Internet

Photograph-

A child is working in a locality under the city corporation of Dhaka

Posted April 24, 2009

Filed under: [Uncategorized](#) |



Photo: Internet

In Dhaka city, large numbers of children are seen working to clean different areas under private entrepreneurship in Dhaka city. They collect waste materials/garbage from houses at different wards of Dhaka city. Most of the children come from slums areas. For this job they get Tk.750-800 per month.

Photograph-

A child working as a clay modeling worker

Posted April 24, 2009

Filed under: Uncategorized |



Photo: Internet

Some children are involved with their traditional family jobs like clay modeling. Clay modeling was a tradition of our country earlier. Now this sector is in a destroyed position in Bangladesh. However, till now parents are sending their little children at hard work to save their family tradition with encourage. However, they do not get minimum facilities from the government and any private organization. As a result, unemployment and illiteracy rate is continuously increasing in Bangladesh.

Photograph-

Three children are getting into the profession of begging with a senior one.

Posted April 22, 2009

Filed under: Uncategorized |



Photo: Md Jubayer Chowdhury

Child Labour-

Two children are working in small stores.

Posted April 21, 2009

Filed under: Uncategorized |



Photo: Md Jubayer Chowdhry

Photograph-

A child selling tomato, lemon and green chillies.

Posted April 20, 2009

Filed under: [Uncategorized](#) |



Photo: Md Jubayer Chowdhury

Photograph-

A child is seen working as a bus helper.

Posted April 20, 2009

Filed under: Uncategorized |



Phot: Md Jubayer Chowdhury

Photograph-

A child is working as an aid to her father who is a stamp vender at Mirpur, Dhaka.

Posted April 20, 2009

Filed under: [Uncategorized](#) |



Photo: Md Jubayer Chowdhury

Photograph-

A child labour pushing a rickshaw from the backside in aid of an old-rickshaw-puller.

Posted April 15, 2009

Filed under: service oriented child labour |



Photograph-

A child is working as shoe shiner on a street in Dhaka city.

Posted February 19, 2009

Filed under: [service oriented child labour](#)

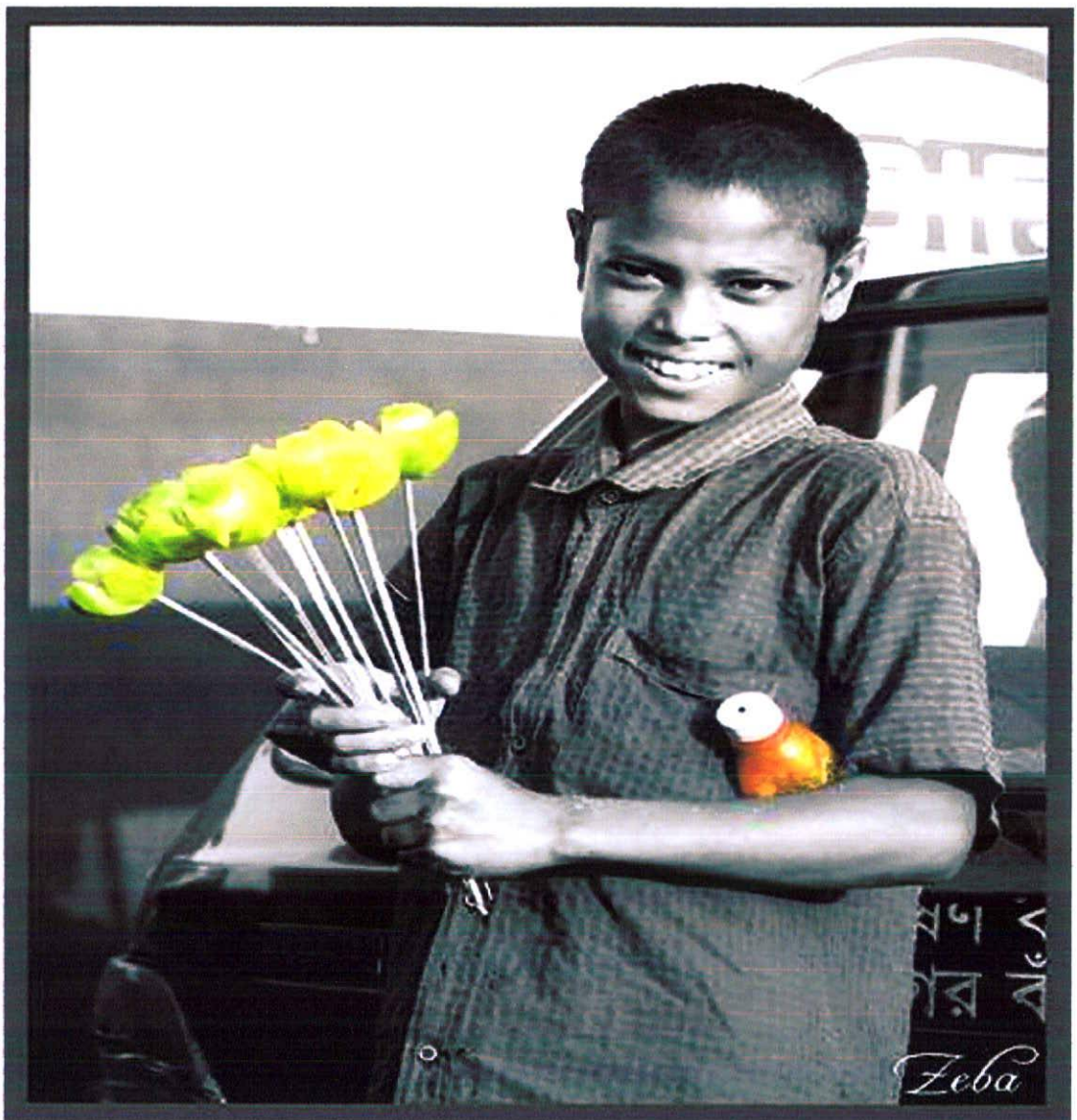


Photograph-

A child is seen to sell Amra- a local fruit of mixed test with little sweet and moderate sour test.

Posted February 19, 2009

Filed under: [service oriented child labour](#) |



Photographs-

A girl-child is working in a family factory which makes rope from jute.

Posted February 12, 2009

Filed under: [agricultures sector](#) |



Photograph-

A child labour is working in agricultural field.

Posted February 7, 2009

Filed under: [construction in child labour](#) |

[Leave a Comment](#)



Photo: Internet

In Bangladesh 70% peoples is working in agricultures sector. A recent ILO report stated that in some developing countries nearly one third of agriculture workforce is comprised of children.

Photograph-

At school going age these children are exhausting themselves working in a rope factory beneath the Second Buriganga Bridge at Keraniganj.



Photo: Shafiqul Alam

Photograph-

Title: reaming beyond unforgiving life.

Nur Jamal, a child yoked to an oil-exPELLER (ghani) spends three to four hours on schooldays and agonizingly longer hours on holidays, to contribute to winning bread for the family. In the photograph, we see Nur Jamal working as an oil-exPELLER in the morning before going to school.



Photo: sta

Photograph-

30 rescued from Ashulia brickfield

Chained, forced to work for weeks

Slavery still lurking.....Rab personnel rescue these people, including children, from Ekota Brickfield in Ashulia on the outskirts of the capital last night, where they had been put in chains and made to work.



Photo: The Daily Star

Annexure-D









































