

An Anthropological Study of the Problems of Child Labor and Its Social Implications in India

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ABSTRACT

As the society is composed of different privileged and under-privileged together extremely opposite. As the underprivileged children has to go to work to survive and to earn his bread and butter. In depth Anthropological study has gained great importance for the current problems in highlighting how the community is facing issued related to child labour. The differences in mental attitudes and perspectives in relation to the causes of the existence of child labor in traditional and modern societies are so important for sociologists. There has been the studies that talks only about child labour in general but therefore there is the requirement of an in-depth framework Community Analysis standards which compared children form different social back ground and study the problem of child labor from an anthropological perspective. The present paper fills this research gap and reveals the anthropological side of child

Keywords

Child Labour, Anthropology, Sociology of child labor

[1] Introduction

The exchange for agricultural and commercial company an industrialized country, one was one of the developments most important as amended many social relationships and broken completely other, as members of an industrial society were forced to adapt to the new way of life. Researchers have examined aspects of social disorganization, as they hit the first men and women in the industry. Industrialization has also had a serious impact on the status and role of children. In many ways, the latter are the most vulnerable of all when they leave the shelter of their homes and enter the factory, office, field or city street.

The specific study of children in anthropology has a very short history. Anthropologists have long emphasized on various aspects such as, the economic importance of children, their role in the marriage legal and the coupling. They analyzed the ways in which adults have shaped children, both socially to make them a full person in their own right and physically through the use of children of corporal punishment or thorough practice designed to teach them the courage, or how to manage pain or without pain. They have implicitly recognized the importance of age, gender or position in the family, and they discussed how a firstborn done differently to younger children. However, until recently, children have been marginalized in anthropological theory, a backdrop to more dominant concerns about kinship or political organization.

[2] Anthropology of Child Labor

Anthropologists working in development programs have developed appropriate theories and research methodologies that address the processes of change that are of vital importance to policy makers and managers charged with the well-being of the world's weakest sectors. These research theories and methodologies are potential tools for planners to identify changes underway in order to better understand the community, which is inclined to resist or accept change in the face of social and technological innovations. The child labor study has received considerable attention lately, all over

the world and also in India, accounting for a significant proportion of arch. Most of these studies have attempted to give a detailed description of the different manifestations of child labor. Some have tried to understand the underlying forces that caused the persistence of child labor in spite of its universal condemnation and the various legislative and administrative measures taken by the government to solve the problem. While some have treated child labor as an evil that must be eliminated, others have viewed it from the perspective of the socio-economic importance of a society at a particular stage of transformation. They are trying to claim that same persistence of the work of children is indicative of the critical role it plays and, therefore, it is very critical to undergo such kind of intense study.

Comprehensive studies of small-scale societies, such as those advocated by, Radcliffe-Brown and Firth have seen children with profit since child labor is a socio-cultural and socio-economic problem, Malinowski's concept of practical anthropology, which is, the use of anthropological knowledge to study the problem and more complex corrective measures, it is very useful. In general, the views of anthropologists' culture is an attribute of the life social of the man. Culture is inseparable from human behavior. Culture and society are the central concepts of social and cultural anthropology. Since man is the central concept in which anthropological studies are involved, the major issues related to child labor are also an important subject of anthropological studies. Many researchers have shown that on the issue of child labor, the intensity of the problem depends on various social and cultural factors. As culture is an integrated functional unit of a society, anthropologists are trying to discover the nature of the phenomenon, linked to child labor and how this problem is intimately linked to culture.

According to Foster, anthropological studies attempt to identify social problems in the following ways:

- i) the logical reasoning of society or the social philosophy of the problem,
- ii) the social facts related to particular social problems, and

- iii) the techniques appropriate research methods used to obtain original and reliable field data.

The anthropologist typically uses participant observation and interview methods to gain first-hand information about social issues. Field data obtained through the use of the methodologies mentioned above would be a very useful document in dealing with this type of social problem which cannot be eradicated by the adoption of laws. Therefore, it is highly desirable at this stage to study the conditions of working children in different urban contexts, especially after globalization. On the various works carried out by the children, According to the Socio-anthropological researcher like Nieuwenhuys writes: The limitations of current notions such as work, gender and exploitation in the analysis of this particular work in the developing world, most of the work done by children has long been explained as socialization, education, training and the game. The anthropology helped reveal the age of the sex used to justify the value placed on work. Low inflation value of child labor signifies not only the vulnerability of children in the labor market but, more importantly, their exclusion from paid employment. The child labor policies do not recognize children from the perspective of the value of production and paradoxically reinforce the vulnerability of children to exploitation”.

A thorough analysis of all these problems is of vital importance in anthropological the changing social systems tem in the country today. The present study is a unique undertaking and aims to analyze the fundamental questions involved in the problem and to explore various avenues for future anthropological research, economic studies and to understand the problem through interdisciplinary studies. The social and cultural concept of child labor has become a more debatable subject in recent times. Culture has its own definition of the term child labor and labor and it differs considerably in society. The culture has established certain functions which must be fulfilled by children from an early age for their effective socialization in the future. This process of socialization and the cultural objectives are supposed to respond

interdependent the tooth to the inside of the structural economic system of, which the socialization process occurs.

Weiner in his study revealed how economics, socialization, and the role of parents as cultural objectors cause child labor. According to him, “the values by which children's activities are judged and the nature of the socialization process, the socialization process and the cultural goals to which it responds, are clearly interdependent with the structural economic system within which socialization occurs. Socialization. “The nature of the socialization of the child is associated with the class position of their parents. The effect of national organizations, the system of kinship and marriage prevails are also important points because they clearly influence the development of links between children through their set of rights and obligations in addition, it affirms the independent effect of the socio-cultural variable is the assignment of gender roles in children of a system family. Cultural factors have independent effects on family structures and gender roles, so parents perceive their children's role as associated with the values they place on their children, like the future.

[3] Sociological Perspective of Child Labor

The use of child labor is a feature of societies in transition, which involve the social structure based on multiple classes, and complexes of traditional functioning and pre-capitalist production relation under the reign of the dominant ideology of the various societies. This is valid as Kristoffeland writes, “Indian society where there are multi-class social structures and a complex of traditional production and pre-capitalist relations functions in an articulated capitalist mode of production and exploitation, despite a certain number of legislative and administrative measures to stop the use and abuse of child labor”.

The concept of childhood varies between societies and depends heavily on cultural practice. Some studies have shown that the concept of childhood is largely influenced by the contract between children and parents. Mead has said that “with the Children and Human Rights, the paradox is the social construction against relativism.” However,

Bissell writes that the issue of childhood is much more subtle. This concept of childhood arises from experiences in a particular culture or communities, for particular groups of children, especially sets of circumstances. These views are neither a pretense of cultural relativism nor an attempt to turn a blind eye to the horrors experienced by children around the world. She Continues saying that “the problem is to know how to articulate the rules standard or divergent at the beginning of a moral and socially acceptablereflection on the cultural practices that are taken into account, but does not promote our own *presuppositions cultural*”. In the countries of the third world, the interpretation of the concept of childhood is largely based on the economic contribution of children to the family.

Lieten highlighted how the process of children's socialization has reached the most poorly organized children's farms today. He writes in the corporate world that unlike daily occupation between adults and children was gradual. Children were socialized by learning the skills, the customs, so that when they had gone through the *rite of passage*, they had become fully accomplished adults. The transition to modern industrial society has changed all this for at least two basic reasons: further, he writes that “the institution of formal education has turned childhood into a different stage of life and the work accomplished by children changed its character from family labor to sale of labor power, generally in terms of large exploitation.”

Marx says this because poverty is an abuse of “parental authority”. In this context he said: “It was the misuse of parental authority that created the capitalist exploitation of child labor, but on the contrary, was the capitalist mode of exploitation that sweeps away. The economic basis of parental authority, has made its exercise degenerate into an abuse of power.” Many people see the problem in this way and like the capitalist mode of production operator and operation of the capitalist system. Marx is more of opinion that “child labor more truly reflects the character of society and politics, including the nature of the transition, than any other set of indications.” Similarly, the operator of the capitalist order perpetuates Are you worth it.

Burra says that in a culturally limited society like India, tradition plays a vital role both in family structure and in each child's gender roles. However, not only does poverty prevent children from going to school, various forms of social discrimination also play a vital role. For example, gender inequality, which is more common in a society regardless of caste, religion, and class, reflects social norms against child rearing (Nieuwenhuys). Because of the concentration of wealth, the secular power, the high level of education and the rational thought among people of higher castes they have done dominance in the low-caste group. As a result, child labor is more visible among the lower classes or weaker sectors of society. In a society like ours, the leakage of the children to school will depend largely on the cultural context of the family and mainly the decisions to be taken at the level of home retention. However, these decisions are not separated from the other essential aspects of household decision - making they are not based exclusively on the house (Mendelievich and Elia). They reflect the norms and values of the community in which the housing is located and the social and economic opportunities offered by local contexts which differ between categories some explanations of poverty have focused on the level of economic development within a society determined as the main cause of child labor. Others have focused on allegedly inferior personnel or the cultural traits of the poor. Others have interpreted poverty as the result of social conditions that allow or promote the economic deprivation of certain members of society.

Naidu also tried to shed light on various social and cultural factors that influence the existence of child labor. He observed that "Child labor is highly dependent on the normative attitudes of society towards children, the culturally determined roles and functions of children, the values by which the children's activities are judged and the nature of the socialization process can be achieved. In industrialized countries, attempts are not a general disapproval of the participation of schoolchildren in the formal workforce. The involvement of children in tasks of the home is at least approved by parents. It is observed that from many countries, participation in various types of economic activity at a young age is considered an essential element of socialization. Dominant forms

of domestic organization and the kinship and marriage system also affect child labor. What children should do is influenced by what the kinship system views as children's rights and obligations. In many places, the delegation of aspects of the duties of parents, and the institutionalized practice of promoting children by a large informal parental Parents involves traffic distribution refers to the obligation to train and keep the children and the right to benefit from the services of young people. These practices may involve an element of specialized learning and training.”

Mishra based on his study found that in a society in transition, where child labor is also considered an economic practice because of the persistence but this company is not free from the influence of modern science and the development of technology in the modern world If this society has a democratic form of government, the use of child labor as a social evil is becoming more common. Therefore, the practice of the work of children exists as both economic practice and as a social scourge in a society in transition. The use of child labour is in fact, is seen as a social evil due to the abuse of child labor on a large scale.

Overall, there is evidence that the family farming is one more use of child labor in the context of unpaid family workers. Blechred has observed, “It is not so much the child is exploited for the common social system was the family. Of factors such as cultural, social and economic family obviously repercussion in children or less stay embedded in a social context is in the main protection. Bhargava is of the opinion that children are also engaged in the traditional cottage industry. The complex rules governing the current market for artisanal products produced by the Children also make exploitation and abuse possible. In the case of family production, there will be no wages or other benefits for the children because they are part of their family's economic activities. This type of workforce is found in almost all types of traditional and advanced higher education companies that are involved in arts and crafts training. Rosen in his study found that the progressive evaluation of the work of children is due to class consequences. In writing about the existence of the work of children in a country like India, it is observed that child labor becomes

visible after reaching civilization. Immediately after civilization, workers began to acquire skills in their respective professions and gradually led to the formation of the caste system in India. This caste system is responsible for creating rich and poor among the people (rich and poor). Due to this, a new working class has arisen not only in India but also all over the world, which is child laborers.

[4] Child Labor in India

In the case of India, the problem of the work of the girls is deeply linked to factors caste, class and gender. Working girls are a clear manifestation of a depressed structural problem. Young working girls are victims of a vicious triangle of oppression linked to caste, class and gender. The intense globalization of recent years has only exacerbated the skin problem. As long as the masses continue to be marginalized and pushed against the walls, working girls are likely to see an endless proliferation in this country. Most of the girls work as domestic servants. These children are preferred for housework because women at home feel safe. Most of these servants belong to the upper castes and only a few belong to the backward castes. The preference for the upper caste in domestic work is mainly due to the fact that housewives and the elderly are conservative and are reluctant to hire children from backward castes as domestic workers due to widespread social taboos.

Nayer examines the scale of the problem and the working conditions of children. She writes, "The inferior position of girls in society underestimates the work of girls over the work of boys. In addition to occupational hazards, girls are vulnerable to sexual abuse in the workplace and at home when left alone. Poverty is the main cause of child labor; girls from poor backgrounds face a serious operation with other disadvantages social traditional. He therefore said made a microscopic analysis of child labor shows made the concept of child labor is gender specific and it is not only gender specificity in occupations, but there are so many differences in the branches for children".

[5] Conclusion

More anthropological research would be desired to reveal why some poor family members spend who spend of their hard earned earning and considerable amount of money on education and why some financially healthy family members would not. It would also be very interesting to why families give priority to the income of the child at work and less weightage to the child's education to the social optimum. The response to previous mentioned issues, the only way before the state is to improve the conditions of life of families in terms of salary for their children. In addition, incentives to increase incomes must be combined with incentives for schooling, especially for girls, in order to improve the well-being of the family and human children with such results. Since the social and cultural context of the family plays a critical role in a household's decision to send its children to work, all programs against child labor and poverty eradication should focus on the four following aspects: value, norms and social solidarity of the community, integration forces in people's lives, the minimum and maximum resistance to modern innovations in their culture and recognition of the vital links in which people of every society has to think and bring out the solution of this evil webcob.

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