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KEYWORDS	ABSTRACT
Workplace violence, female child labor, live-in domestic workers, Sociology of loss, Pakistan	<p>This study uses Rebecca Elliot's theory of Sociology of loss to examine the challenges faced by the young female live-in domestic workers in Pakistani homes. A substantial number of children, including majority of girls, are hired to do domestic work despite being against the law. Qualitative research was carried out to investigate the Elliot's framework comprises four interrelated dimensions of loss: the materiality of loss; politics of loss; knowledge of loss; and practices of loss. Data was collected from 21 young girls over in-depth interviews using open-ended questions. The data were analyzed through the thematic analysis technique. The results show that participants experienced a range of losses with multiple emotional, social, and physical implications for the study participants. Our study highlights the underrepresented voices of marginalized young girls and advances scholarly discussions on the many facets of loss, social inequality, gender, and child labor. This paper provides both theoretical & practical understanding & contribute to understanding and policy development for Sustainable Development Goal 8.7, which aims to end child labor in all of its forms, & actively works to attain SDGs related to education and health.</p> <p> 2023 Journal of Social Research Development</p>
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INTRODUCTION

The existing literature revealed that a large number of children work as live-in domestic workers in Pakistani homes (Iqbal & Organization, 2022). Under Pakistani legislation & international accords like Sustainable Development Goal 8.7, it is forbidden for children under age of 15 to work in any capacity, including performing household work outside of their homes. The Pakistani government has also committed to taking prompt and effective actions to abolish the modern slavery, and other

worst kinds of child labor by 2025, a goal of ILO. Domestic child employment is considered one of worst forms of child labor especially when child is away from his/her family as per ILO Convention No. 182 (ILO & UNICEF, 2021). Province of Punjab Domestic Work Act 2019 forbids hiring anyone under age of 15 for any domestic job that may affect their well-being, education, or development (Government of Punjab, 2023).

The exiting literature confirmed that 160 million children between ages of 5 and 17 were engaged in child labor worldwide in 2021, with the substantial portion of them working as domestic helpers mainly because of poverty, unemployment of parents, and large family size (Batool & Bilal, 2022; ILO & UNICEF, 2021; Latif, Ali, Awan & Kataria, 2020; Chakraborty & Chakraborty, 2019). This shows that one in four households employs a young child, usually a female between ages of 10 and 14, for domestic work (Bonnet, Carré, Chen & Vanek, 2021). The majority of these young domestic workers reside in houses of their employers, away from families. This vulnerable group is susceptible to exploitation, abuse, and social marginalization (Shoa, 2022; Abakedi, Iwuagwu & Egbai, 2020; Ibrahim et al., 2019; Srivastava, 2019). These young female workers are making substantial financial contributions to their family's well-being and national economy but still are helpless with no voice and safeguards. There are countless accounts of young domestic workers being subjected to various forms of physical, emotional, and financial abuse, in media, police reports, and research studies. In addition, these child domestic workers may face multiple losses as a result of work, including their personhood (Tewathia, 2017).

The childhood, education, health, and human rights, among other things. Fewer studies look at the hardships and experiences of these Pakistani girl-child domestic workers, despite being one of the most vulnerable populations. In 2018, Elliot explored the experience of loss brought on by climate change. She believes that the climate change changes other things, in specifically destructive ways. Thus, it is vital to examine social aspects of loss—the materiality, politics, knowledge, and practice of loss, and how people and society cope with, resist, or adapt to it. The notion of loss given by Elliot is used in this study to provide an understanding of the losses suffered by live-in girl domestic workers in Pakistan as a result of their living and working circumstances. By adapting Elliot's framework to this group, it may be possible to look at them from a different perspective on complex nature of the losses experienced by these young workers. Thus, we use Elliot's (2018) sociology of loss to analyze experiences of female child domestic workers who reside with families they work for. We examine social norms that shape these young female workers' experiences & how they perceive, express and manage loss in their daily lives.

There is a need to advance knowledge of the experiences of live-in girl child domestic workers and the need for policies and interventions to address their vulnerabilities and uphold their rights by highlighting the social dimensions of loss and the diverse coping methods used by these individuals. The study of live-in female child domestic workers is also important in context of the Sustainable Development Goal 8: Decent Work and Economic Growth, mainly 8.7 on child labor along with many others on poverty, education & gender equality. Studies have shown strong correlation amid poverty, social inequality, and child labor. The young children who live with their employers may face additional difficulties including poor living conditions, unlimited working hours, inadequate

food supply, low pay, physical and psychological abuse. We can better understand relationships by examining experiences of young girls and their families. This will contribute to our understanding and change of policies and programs to reduce child labor, lowering poverty & foster economic development in Pakistan.

LITERATURE REVIEW

Studies have found numerous discriminatory social norms and gender inequalities in society that have impact on experiences of live-in female child domestic workers. These may include harmful working conditions and lack of formal legal protection. Life chances are frequently severely limited for the live-in girl domestic workers, including educational opportunities as many are compelled to quit school to work full-time (Pirzada, Muhammad & Anis, 2022). The long-term effects upon their economic prospects and social mobility result from this (Musizvingoza, Blagbrough & Pocock, 2022; Rodriguez & Fuentes, 2016). In addition, discriminatory social norms and gender inequalities have an impact upon the experiences of live-in female child domestic workers. Finally, harmful working conditions are often imposed on domestic employees, especially children (Zainab & Kadir, 2016). By examining these experiences, it can determine how child labor affects subpar working condition and worker exploitation, create policies and programs that support fair employment and economic development. Numerous literary works delve into various aspects of challenges and susceptibilities associated with domestic child labor, encompassing both genders and pertaining to working as well as living conditions.

According to studies, child domestic workers struggle with a range of workplace-related concerns, including lengthy work hours and environments that are hazardous and unhygienic (Ali, Sohail, & Sharif, 2020). The young children who live with their employers may face the additional difficulties including poor living conditions, unlimited working hours, inadequate food supply, low pay, and physical and psychological abuse (Nandy et al., 2019; Tewathia, 2017). However, it is challenging to estimate the level of violence against children since child labor is undocumented as it is illegal which makes abuse severely underreported (Gilligan & Akhtar, 2006). The physical or emotional abuse is also underreported because of the fear of retaliation, the desire to avoid the stigma and re-victimization, cultural beliefs that may justify violence, the perception that the perpetrators will not be punished, and a lack of knowledge of the laws and legal services (Andersson, Cockcroft, Ansari, Omer, Khan & Chaudhry, 2010). The effects of child domestic labor on children's academic and social development have been addressed in several studies. In Pakistan, child domestic workers may never go to school or drop out to pursue the full-time employment (Khan, Jan, Khan & Afridi, 2021; Pirzada et al., 2020).

The inability of these children to engage in social interactions or develop deep relationships outside of their place of employment can also result in social exclusion and isolation as the result of child domestic labor. Overall, the research on child domestic workers points to considerable difficulties and vulnerabilities faced by live-in girl domestic workers (Ali, Sohail, & Sharif, 2020). The broader socio-cultural and economic factors like gender, poverty, and social conventions about child labor influence these difficulties. The live-in girl child domestic workers, often coming from marginalized backgrounds, are mainly vulnerable to exploitation and abuse (Rodriguez & Fuentes, 2016). Due to

their young age and lack of agency, they may face various forms of mistreatment, including long working hours, low pay, physical and verbal abuse, and limited access to education and healthcare. Detrimental effects of live-in domestic employment on children's schooling and social development have also been addressed in numerous studies. According to the study conducted by [Rodríguez and Fuentes \(2016\)](#), girl domestic workers frequently lack access to school and suffer serious obstacles to their social development.

Similarly, study conducted by [Hernandez and Najera \(2018\)](#) discovered that child domestic workers in Mexico frequently experience physical and emotional abuse, which can result in depression and other mental health issues. Literature on live-in girl domestic workers examines their challenges through various perspectives and frameworks including human rights, child rights, poverty, health, violence, and so on. In many countries, child domestic labor is not adequately regulated, leaving these young girls without legal protection or recourse against abuse and exploitation. This lack of legal framework further exacerbates vulnerability. As a whole, they emphasize serious difficulties and vulnerabilities this group faces. Sociocultural and economic issues including poverty, gender, societal conventions, and lack of the legal protection surrounding domestic work influence these difficulties. Finally, harmful working conditions are often imposed on domestic employees, especially children ([Zainab & Kadir, 2016](#)). This study intends to contribute to a deeper knowledge of the difficulties experienced by vulnerable group and inform policies and practices connected to child labor and child protection by looking at experiences of live-in girl child domestic workers through engaging with the lens of loss.

RESEARCH METHODOLOGY

Twenty-one young women between the ages of 18 and 21 who had been live-in domestic servants as children in Lahore contributed in this qualitative study. Under-18 children were not interviewed directly due to ethical concerns such as a lack of access to their parents whose approval is required. Rationale behind choosing this age was that these young women could convey their experiences without relying on their long-term memory. Participants were chosen using a snowball sampling technique. 31 women were contacted to participate in the study. Thirteen of them declined to be interviewed for several reasons, including their fear of their employers, inability to find a suitable location for an interview, and the fear of being secretly taped for television¹. On the other hand, one girl approached the study team and expressed interest when she accompanied her friend who was being interviewed.

Semi-structured in-depth interviews were employed to gather the data. The interviews were face-to-face at a time and place that suited the participants. These included local parks, the servant quarters at the homes of the employers, or the homes of the participant's relatives or friends. The five participants were approached over their employees, and with their permission, were interviewed in private. Anonymity and confidentiality were ensured for participants of the study. The interviews lasted between 45 minutes to 1 hour and 30 minutes. The interviews were conducted in Urdu and

¹ Numerous television shows use hidden cameras to uncover social issues in Pakistan.

Punjabi languages. Two members of the research team transcribed the interviews verbatim and translated the interviews. The team members independently read and reread the transcripts to find codes that were later transformed into themes. Both sets of codes and themes were later merged for the final analysis.

FINDINGS OF STUDY

Young girls experience multiple losses as result of their status as live-in domestic workers. Accounts of the participants show that every participant suffered some degree and kind of loss. The reason for their losses was due to the type of work they were engaged in, their living and working conditions. These workers usually receive low pay and have no job security or legal protection. Since they are live-in workers, they work round the clock and are unable to take regular weekly days off. The losses are caused by societal norms and individuals like their family members, employers (including several family members), & coworkers. Elliot sociology of loss framework conceptualizes losses into four categories: Materiality of loss, Politics of loss, Knowledge of loss, and Practice of loss. This study examines the experiences of live-in girl-child domestic workers within these 4-categories to realize their life experiences.

Materiality of Loss

According to Elliot's sociology of loss, the term "materiality of loss" refers to the material components of loss. She argues that while it is common to think of loss as emotional or psychological experience, it can also have tangible effects on individuals and society as a whole. Elliot emphasizes how crucial it is to comprehend materiality of loss to completely comprehend the variety of ways in which loss influences people's lives on both community and a personal level. Elliott focuses on the significance of recognizing and addressing material repercussions of the losses. All participants had experienced loss in a variety of ways as result of becoming a live-in domestic help. Both tangible and intangible losses were discussed by participants. Tangible losses they identified included loss of personal space and belongings including their bed, books, toys, play areas, homes, neighborhoods, and so on. While for intangible losses, they discussed loss of agency, learning, dignity, self-respect, and so on. Almost all of participants indicated losing their hometowns, neighborhoods, family, & home while talking about tangible losses.

According to one participant:

"What I long most for is my village. Here, I am confined indoors and cannot go anywhere. At home, I would spend the entire day outside in my village with my family or friends. We would be playing in the fields, on the streets, or by the riverside. They were wonderful times."

Another participant had similar views:

"Since I became a domestic worker, I have always lived off of bags and slept on floors. When I first started working, I could not sleep on hard floor as I had always slept on cot at home. My body would hurt. Aside from the chair in kitchen, I'm not permitted to sit on any furniture."

Additionally, a few of participants complained about the absence of privacy and a lack of personal space they could call their own.

According to one of the participants:

"There is no space in the house that I can call my own, like a room or even some space in a cupboard. That is why I have never felt at home in my employers' homes. My clothes and other belongings are kept in plastic bags, and I don't even own a suitcase. I sleep on the floor in different rooms."

A small number of those who were in school before they began working mentioned missing their school, their studies, and their friends. Six of participants had to give up their studies to start their jobs. As one of the participants sorrowfully said:

"I was a good student. When my father was injured and was subsequently unable to work. My two brothers and I had to leave school and start work. I was devastated to leave school."

The participants also talked about the intangible losses they had experienced. Several participants talked about loss of agency and decision-making power in their lives despite living and working full-time as adults. This lack of agency was experienced in their own homes as well as workplace by families and employers. As a result, such young people regularly pass up opportunities for learning and personal development and get into jobs they may not enjoy, which makes them lose hope and their sense of having a purpose in life. One of the participants shared an incident from a few years back, calling it her saddest loss.

"One of my Baij² (referring to Female employer) got my hair shaved off. When I resisted, she scolded me and threatened to fire me. She said that having long hair was a distraction, a waste of shampoo, and could give her children lice. I cried and kept my head covered for weeks."

Other participants shared:

"At one house where I worked, they required me to wear a headscarf and large dupattas because they were religious, but when I moved to another house, they ordered me to wear jeans and t-shirts. I used to feel so uncomfortable. We are not asked what we want."

Another shared:

"I have never purchased clothes or shoes for myself. I've always used passed-down items that were either worn out or damaged. With my employees, I visit markets where they would ask their kids what they wanted. Nobody has ever asked me."

Losing the ability to decide was not limited to what to wear or eat but also affected more significant life decisions. The data revealed that choice to work, nature of work, working hours, and financial negotiations for salary were made and negotiated between parents of the young workers and their employers without involving the children in decision-making process. Most of participants engaged in extensive discussion on this issue. One participant said:

"My family decided that I should get a job without consulting me. Since I began working, I have no choice over when I visit home, or even when I get married. My employers made my parents extend my wedding date twice because their son was to get married."

² Baij: In Pakistan the female domestic employer is usually referred to as Baij. All the participants used a similar term.

Despite having worked for years, almost all participants acknowledged that they had no access to or control over their income. "I've worked for the past 12 years, and I'm 21 years old", one participant said, "but I don't have any money of my own. I was not even aware of my wage for years." Stories of parents taking large loans from employers of their children and leaving their children in exchange for months or years were also shared by a few participants. This modern-day form of slavery or bonded labor further diminished their agency and left them at mercy of their employers. According to a participant:

"My father obtained a loan from my employers that equals to one year of my pay. Whenever they mistreated me and I complained to my parents, they would tell me to manage somehow for a year because they couldn't give the loan back. Even my employer used to taunt me, saying that if I have a problem, I should just tell my father to return the loan and take me back."

As a result of their job, participants suffered several losses, and these losses had a variety of effects on their well-being. These effects included losing their network, losing the chance to improve their lives, loneliness, abuse, and exploitation.

The Politics of Loss

According to Elliot's sociology of loss, the "politics of loss" refers to how losses are built, portrayed, and confronted in society. How institutions and society as a whole react to the loss influences how it is seen and may be dealt with. Response may differ in terms of support or indifference, depending on characteristics like the gender, socioeconomic class, and cultural standards. These losses have both personal, societal, and political components and influenced by power relations, social conventions, and cultural values. The study's participants also discussed how they felt society perceived them negatively. Many girls discussed stereotypes that exist towards females in their line of work. They had the opinion that these unfavorable opinions frequently result in loss of their reputation and led to lack of trust in them by their families and employers, and society at large. Many participants debated how girls who work in homes, especially those who also live there, suffer from reputational damage. These popular beliefs included the idea that these women are seeking out men including their coworkers and employers with whom to engage in relationships to get favors. One participant expressed her grief over her failed engagement as she shared:

"I was engaged with my cousin for many years. My in-laws were against my moving to Lahore to work. My fiancé called off the engagement saying I cannot marry a girl that lives with strangers by herself. He said people do not have good opinions about girls like me."

Similarly, few participants talked about how employers also hold stereotypical views about female domestic workers.

"My Baji had this phobia that all maids want to have affairs with employers for favors. She would become very insecure with me too and whenever I dressed up, she would ask if I trying to seduce her husband. She would regularly taunt me and forbid me from wearing good clothes." Moreover, a participant also shared a similar experience:

"I used to go with the drivers to pick up and drop off children from school. Many times. I have heard Baji's friends telling her to keep an eye on me because girls like me have affairs with drivers, get pregnant, and blackmail male employers."

As a result, the participants felt that their work had caused damage to their reputation and the respect others had for them before. As one participant asked during the interview, "How would you feel if you are constantly judged? Answering herself she said, "It is very stressful, especially living in the same house all the time." She further narrated:

"When you live in a house you can't help but to talk to other co-workers and your male employers. Whenever I talk to anyone my Baji or her mother-in-law start questioning or scolding me asking what were you talking about? Why were you talking to them? why were you smiling? It is like constantly trying to prove your innocence and it's exhausting."

This loss of trust was not only from the employer but also from the families of the participants. One participant shared laughingly:

"My father and brother do drugs and don't work. They have the audacity to live off women's money and talk about honor. I was told that they will kill me if they hear any gossip about me. Once the driver dropped me home for the weekend and my brother beat me up for coming home in a car with a stranger."

Additionally, a lack of trust in these young workers exists in other aspects of life as well such as seeing domestic workers as liars and thieves. Many participants shared that they are assumed to be stealing food, money, or other things that hurt one's self-respect. One participant shared:

"When a family loses anything, they assume that a maid must have stolen it. Once a guest lost her jewelry. She blamed me right away. My parents and I were abused and threatened for many hours until the jewelry was found that the guest had forgotten at home."

In conclusion, live-in domestic workers who live with their employers are influenced by perceptions of society that put negative labels on these young girls. The representation of live-in female child domestic workers in media and public discourse, as well as how various groups may have different priorities and viewpoints on these losses, are all covered by the politics of loss. Thus, there may be disagreements on the appropriateness of live-in domestic labor for children as opposed to whether it amounts to exploitation. Therefore, all this, directly and indirectly, influences their life chances, experiences, and opportunities.

Knowledge of Loss

In the context of Elliot's sociology of loss, "knowledge of loss" refers to how individuals and societies come to understand, interpret, and give meaning to experiences of loss. The knowledge of loss for live-in female child domestic workers may include an understanding of the social and personal repercussions of losses they have or might experience because of their work and living arrangement such as loss of opportunity, freedom, parental affection, & social networks. This understanding may be influenced by a variety of factors, including personal experiences, social interactions, cultural norms, and institutional practices. The idea of knowledge of loss also implies that the importance and meaning of loss are not absolute or fixed but are instead created and fought within particular social situations. The different people and cultures might view live-in girl domestic workers' losses differently and might attach varying amounts of significance to these losses. The data showed that most of the participants were aware of variety of losses that they were experiencing. Many of them

had deep sensitivities to their circumstances. For example, many participants were aware of the loss of their childhood and talked about it, for example, "Age in which I should have been playing with dolls, I was taking care of real babies", said a participant who had worked as a nanny since the age of nine. Another participant shared sorrowfully:

"I was so young but had to take care of a few months, baby, for 24 hours. Even I was made to wake up in the middle of the night to feed the baby and to change diapers. I found it disgusting but had no choice. I used to get so tired but never got a break."

Few participants showed the resentment towards their parents and felt exploited by them both emotionally and financially. One participant shared:

"I am 22 years old and have been working for over 12 years. Despite that, I have no money of my own as it was given directly to my father. One of my parents used to visit once a month to collect my salary but now they tell my employer to just send it online. I feel they not care about meeting me and I am just a money-making machine for them."

Besides, how people and groups react to loss be affected by their knowledge of loss. For instance, there might not be enough assistance/resources to meet necessities of live-in female child domestic workers if loss they face is not publicly known or acknowledged. [Elliot's \(2018\)](#) sociology of loss emphasizes the significance of comprehending the subjective and socially constructed nature of loss and ways that knowledge of loss can influence responses and interventions to advance social justice and equality for those who have experienced loss.

Practice of Loss

In Elliot's sociology of loss, the term "practice of loss" refers to how grief is felt, expressed, and dealt with in social practice. It includes social actions and techniques people take to cope with- accept or reject loss. Loss practice may include coping mechanisms like emotional distance, adjusting to new social norms and expectations, and developing survival strategies. Additionally, it could involve standing up to repressive practices and systems by promoting rights and better working conditions. The participants shared how they expressed and dealt with the losses they experience. Their coping mechanism included both passive acceptance and fighting back, directly and indirectly. A little over half the participants shared that they accepted their losses as fate and did not fight back. The few among them who did fight eventually gave up. For example, the participant who experienced physical violence at the workplace said, "I used to get slapped off and on but I didn't mind because I am used to getting beaten up at home too." While for some acceptance was a matter of survival: "I was frequently hit, but at least I used to get food. We were so poor that we did not have food at home for days."

It was noted that acceptance of losses was linked with a feeling of helplessness and hopelessness among these young female domestic workers. In some instances, they had initially sought help or shown resistance with no results leading to passive acceptance. As one participant said:

"One soon realizes that I am on my own, no one cares and no one will come to save me... there is no way out. Then you accept it as fate and leave it on Allah".

Some participants fought back to exacting direct or indirect retribution. Some participants shared seeking revenge after experiencing violence including stealing, burning-breaking-hiding things, and abusing children and the elderly.

"If one is not given enough food then what will one do (referring to stealing)? One of my employers would keep sleeping till late afternoon and keep the kitchen locked. Since I had to get up early to do chores so I would get very hungry. So, sometimes I would hide a fruit or cookie for the next morning."

Similarly, a participant shared how she dealt with physical violence at the workplace:

"When I was little and my Baji would scold me or hit me, I would get angry. I could not stop her but later I would purposely break or burn things that she valued. It would make me feel that we are even now."

Another participant shared how she dealt with overwork at the age of 12:

"I was quite young and had to take care of the baby for the whole day and night. When I used to get tired and needed a break, I would make the baby cry by hitting or pinching him so someone would take him for a little while."

Forming alliances and seeking social support was also a strategy used by some participants for protecting themselves in the absence of formal and family support. This informal alliance could be from one of the family members of the family they were working for, co-workers, or any individual in the neighborhood. "Social support acts as a buffer between the negative effects of an unsafe climate", shared a participant.

"My Baji was very mean. She would physically and verbally abuse me. However, her mother-in-law was very kind. She would always stop her or just take me into her room, she would give me food and money too. I would always run to her knowing she would protect me."

While another participant shared:

"We were two girls of the same age in the house to take care of children. She became my best friend and when I would be sad or upset, she would make me laugh and feel better".

Lastly, a few participants shared that they fight back to protect themselves from experiencing or dealing with losses. For example, one participant shared:

"My years of experience have taught me that the only way to protect oneself is by creating a scene instead of staying quiet when one is abused. Only then the abuser is scared off and will not dare come near you again. It always works for me. I start screaming telling anyone who bothers me that I will tell my father and brothers and also report them to the police and generally people back off." In short, participants employed numerous strategies to deal with loss such as acceptance, seeking help, forming alliances, or fighting back.

DISCUSSION

This article provides a critical analysis of predicament of girl child domestic workers in Pakistan. Even though it is against the law, child labor is the sad reality in Pakistan. Millions of children are working in homes doing a range of domestic work including child and elderly care, across the

country. The study examines multiple elements of loss suffered by young girls working as domestic helpers away from their families, drawing on Elliot framework for loss. This study looks at how these girls comprehend their losses and cope with them. The study looks at how these girls perceive how society views them & interprets their loss. Many studies (Shoa, 2022; Iqbal & Organization, 2022; Musizvingoza et al., 2022; Batool & Bilal, 2022; Abakedi et al., 2020; Pirezada et al., 2020; Ali et al., 2020) helped us understand issues faced by young live-in domestic workers in terms of nature of job and living conditions that give to social isolation, exploitation & social exclusion. Elliot's (2018) theory of loss enables us to view these issues from a new perspective of loss. Living-with-families domestic workers are commonly targets of exploitation, abuse, and unfavorable working conditions, that have real-world consequences like physical harm, poor health and limited access to school and other opportunities.

These girls can lose their sense of independence, their social networks, and their relationships with their families, which could have a significant negative impact on their life. For example, a live-in female child domestic worker who suffers employment accident would not have access to suitable medical care or monetary compensation because of her marginalized status. She can also lose her social and economic mobility if her job prevents her from going to school or pursuing other options. Loneliness and increased marginalization can also result from losing social networks and personal freedom. The participants shared how they were working unlimited hours throughout the week without breaks as they were living in the house with their employers. Some participants responsible for childcare also shared taking care of children even through the night. They also talked about how they had no set bedtime and had to stay up late and get up early while the families of their employers slept in. For many, excessive work, lack of sleep, and no break throughout the day and week led to physical & mental exhaustion and health issues. On average, they were given week off after three to four months. Many of them were unable to get time off for holidays including religious holidays like Eid.

These young workers suffered various losses as a result of their living and work conditions. In varied degrees, these losses were both tangible and intangible. The participants cited a variety of losses as result of missing out on childhood and being unable to learn or engage in activities appropriate for children their age. They believed they missed out on childhood and entered adulthood too soon. They talked about losing close friendships, parental affection, and family ties, which made their bonds with them weaker. Some participants complain that their families had stopped caring about them, do not visit them regularly, disregard their complaints of abuse, and appear more concerned with money they make. They also discussed losing the lives they had in past, including their homes, neighborhoods, villages, schools, and so forth. They discussed the loss of support and stability in life in general. Another significant loss suffered by these young females was loss of agency. They held opinion that they did not influence decisions in their lives. Their parents and employer choose type of work they undertake and how much they are paid. These young girls felt powerless because they have little influence over small details of everyday existence, such as what they wear or eat when they sleep and woke up.

The participants discussed their attempts to reclaim their agency within the constraints they faced. They discussed how they use the family members and coworkers as allies and sources of support in addition to manipulating circumstances. This article also looked at politics of loss, including how Pakistani institutions and society view and respond to the issue of child labor. Data revealed that despite being against the law, child labor is widespread among country's social strata & groupings. The participants believed that the majority of people either accept it or are indifferent to it. Many participants said that although their coworkers, neighbors and other family members of employer knew about harassment they were receiving, they chose to ignore it, except for a few who expressed their concerns but did not take any tangible steps to improve their situation. None of participants considered it an option to approach an official agency like police. This was brought on by the lack of trust the public has in police, which is based on idea that they only support powerful, in this case, employer and that they will treat complainants, mainly girls, badly if they approach them. None of participants knew of organizations providing services to children, such Child Protection Bureau, that limited their legal protection.

The participant also discussed how girls who live away from home and work in the domestic domain are stigmatized by society and subjected to the negative stereotypes. The perception that live-in female domestic helpers are liars, thieves, and not-good characters may be perpetuated by cultural norms, which may lead to further exploitation by their extended families and larger communities. The participants believed that these widespread labels make them doubt themselves and their life chances. These identities also impacted how others perceived and treated them, led to mistreatment or exploitation. Children who work, for instance, may be considered as making a sacrifice for their families or as a source of cheap labor, will affect how others perceive and treat them. The negative effects of their experiences can be lessened by policies and programs that attempt to enhance these girls' working circumstances and give them access to education and other possibilities. These girls might also lose independence, social connections, and family ties, which can have serious material repercussions on their lives. Elliot makes the case that suffering loss has more than simply emotional or psychological effects; it also has material repercussions that have a noticeable impact on both individuals and communities.

CONCLUSION

Millions of poor families are sending their children, including girls, to work and live in homes across Pakistan. These children are a vulnerable group without any formal or informal protection. These children are experiencing a range of challenges in their work and living arrangements. They are not treated as employees and are more of modern-day slaves. There are no work hours, rest hours, or days off. They are doing work that is beyond their age and capacity. Within the living conditions, most of these children live in age and gender-inappropriate living conditions. There is no formal mechanism in the country to ensure their safeguard so they are totally at mercy of their employers. It is crucial to comprehend their life stories to find out the losses they are enduring and to be aware of the social and political influences that shape these losses to properly appreciate the complex ways in which loss is produced, represented, and fought in the case of live-in female child domestic workers. Every other day we find stories of abuse, at times, leading to the death of domestic labor on

media. The findings of this sociological examination contribute to the scholarly discourse on child labor, gender, and social inequality in Pakistan. The article concludes to advancing a positive shift in societal attitudes to the children, social justice & equality for all children, mainly this vulnerable group there is need to recognize systemic nature of this problem and to encourage further research, policy-making, and implementation of the existing laws in Pakistan to ensure protection and well-being of all children.

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