

EXPLORING AN ASSOCIATION BETWEEN SOCIAL STIGMAS ASSOCIATED WITH SCAVENGING CHILDREN'S LIFE STYLE IN DISTRICT SWAT, KHYBER PAKHTUNKHWA, PAKISTAN

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ABSTRACT

The current review was intended to find a relationship between friendly disgrace related with rummaging way of life and personal satisfaction of searching kids. The review was led in Shahdara (wothkay), Suhrab Khan Chowk, Saidu Sharif, Fizagat, Swat Khyber Pakhtunkhwa, Pakistan. A sample size of 196 respondents were relatively relegated to every town that was assigned through Simple random sampling. A three level Likert scale was intended for information assortment, covering the estimation of ward variable scrounger's personal satisfaction and free factor social shame related with searching way of life. Relationship of factors was tried by utilizing Chi Square Test. The investigation discovered that to a favorable climate ought to be given to searching kids where they can have a good sense of reassurance, genuinely and intellectually through the execution of Kid Security Strategies in their actual soul and dynamic contribution of every single related partner. The review proposes that next to the execution of kid security strategies, it is expected in its actual soul to safeguard the youngsters against physical, mental, and monetary damages by giving a sterile, spotless and agreeable climate at working environment.

Keywords: Quality of Children's Life, Deprivations, Social Stigma, Scavengers

INTRODUCTION

Scavenging children are those who collect usable stuff from home to home, waste dump and garbage in residential or commercial areas (Alam et al., 2011). Developing cities have informal and dynamic refuse, collection and scavenging which provides an opportunity for migrants, children, women, unemployed, and handicapped individual to reuse or recycle it to survive in the society. These children usually belong to isolated segment of society and deprived from their basic rights. The scavengers are in intense struggle for life survival that is why they face difficulties in their lives (Medina, 1997). The unsatisfactory working of solid waste management, demand for child labor is generated for collection of solid waste in an unhygienic environment. The rising of poverty in Pakistan has the drawback of low investment and higher level of unemployment. This higher level of unemployment also tended to supply

surplus labour, counting offspring old enough 18 years and beneath in light of the expanding interest for youngster work in strong waste administration (Akhtar, Hai Fatima and Ali, 2016).

The profession of scavenger and their living styles are the endorse d bottommost standing of the community. They are traditionally negligible and are considered untouchable in a society. Arch for recyclable stuff therefore, they visit various places in search of stuff like old

shoes, paper, steel, elastic, plastic, and clothes, etc. Movement from rural to urban or cities area increases the number scavengers in a society (Blinco, 1986; Furedy, 1984). It is the long-lasting pauperization and the supply of industrial demand for recyclable material, open dumpsite, joblessness, and failure of solid waste

management system and lack of government development policies that initiate and promote scavenging in the developing countries (Medina, 1997). In Pakistan, according to a survey report by the Government of Pakistan (GOP, 2006) investigated many barriers of child labours. It was explored that youngsters operating in several reasonably labour activities during a very forceful state of affairs beneath their masters.

Scavengers' area unit at risk of totally different reasonably hazards, physically, socially and psychologically as a result of their geographical point setting is unsafe and terrible that makes negative consequences on their lives. Scavenging youngsters' area unit is compelled to figure during this unsafe and complex setting. There's nobody to worry for these children, their families don't seem to be inquisitive about their future and health care. Generally, they are less educated, poor and have no permanent source of income. Further, they are in an intense search to provide food to their families. They are also vulnerable to various health risks, and they have no safety tools to look reusable stuff within the waste (Gov't of Punjab, 2006). The practice of scavenging makes them isolated from the rest of the normal human activities and working groups and as a result, they have limited participation in social and other formal activities as compared to other children of society (Rehman, Khan and Khan, 2017a; Siddaramu, 2013). The working of scavengers is denied by society; therefore, they are stigmatized. The social stigma attached to this profession increases the challenges of scavenger's life.

The scavengers develop a feeling of isolation and social deprivation as they cannot participate, like other normal children, in normal social activities, like games and gathering. Such forceful rejection from society may have some negative consequences on the quality of life of scavengers (Gerold, 2009; Rehman, Khan and Ashfaq, 2017b; Safdar, Ali and Bhutta, 2018). The activities concerning the scavengers are generally associated with disrespect in a community and even they are unable to register their complaint against anybody in a society (Bhutta and Ali, 2017; Khan, Rehman and Khan, 2018a; Medina, 2000). The children associated with this profession are discriminated in all aspects of life. Even in school the scavengers are not treated well similar to other students. This

situation produces a very hazardous situation for scavengers. Usually, this kind of treatment leads dropout and educational wastages among the scavenger students (Khan *et al.*, 2018b; Sajid and Ali, 2017; Navsarjan, 2008).

Frequently offspring are ignorant of the disgrace devoted to leftover gathering than a mature, broods are employed in this arena affect additional than an adult physically, psychologically, and socially they are isolated from mainstream society (Caroline, 1996). Moore and Davis criticize that functionalism emphasizes rewards and incentives for doctors and scientists. In contrast, Moore and Davis imagine that the same rewards are only due to street sweepers or garbage collectors and nurses because their work is directly related to humanity. According to them, street cleaners and nurses provide their services to society as a whole, endangering their lives. These are the people who have survived by the efforts of society. Thus, Moore and Davis strongly objected that incentives and rewards should not only be given to doctors and scientists, but that street cleaners and nurses are the same in societies that make work become more vulnerable than any other profession. (Skidmore, 1979).

Those who do not follow socially prescribed methods are considered deviant and anti-social or in violation of the law. They face a strong social stigma that ruins their lives. Likewise, the company labels street cleaners as deceivers because they do not mention the nature of the work they do in their daily lives. Under this label, they face major challenges such as low self-esteem, stress and deterioration and view them as socially excluded, discriminated against and exploited by others in society. The labelling theory by Thomas (1992) also explains that scavengers are more prone to become criminals of the societal label attached to their profession and status of the

society which significantly affects their quality of life (Plummer, 1963). WHO, defines quality of life (QoL) as "One's overall well-being i.e. Physical well-being, Social well-being, Psychological well-being and emotional well-being". Similarly, merely the absence of disease does not mean a sound QoL while it has domains and sub-domains. QoL is a multi-dimensional approach which could be measured from different dimensions (World Health Organization, 1997).

1.1 Justification of the Study

Scavengers are regarded as a barred part of the society and generally deprived from their fundamental rights. Even though they are very functional to society in respect of cleanliness and recycling of used stuff. Also, they work to make the environment pleasant and enjoyable for everybody. A negative social label to people who attached with this profession turn them away to participate in normal social activities. This kind of thinking leads to poor quality of life, socially, economically and psychologically. This study was designed to investigate mental disorders that affect scavenger quality of life and to provide strong recommendations for improving scavenger quality of life in a society.

1.2 Goals of the Study

- To delineate the condition of children collecting waste in relation to social stigma related to cleaning and determining quality of life conditions compared to children collecting waste
- To find links with social stigma, with scavengers Quality of life
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2. METHODOLOGY

The universe of the study comprised of four towns namely, Shahdara (wothkay), Suhrab Khan Chowk,

Saidu Sharif, Fizagat of district Swat, Khyber Pakhtunkhwa, Pakistan for primary data collection. A pilot study was carried out by the scholars to

estimate the populace of foraging offsprings in the study area. This study was conducted under quantitative methodology where statistical tools were used (Leedy, 1993; Bell and Bryman, 2007). According to pilot survey the total population of scavenging children was 400 in four different residential towns. The required sample size of 196 respondents was proportionally allocated to each town and selected through simple random sampling technique (Sekaran, 2003). The study variables (Table 1) i.e. social stigma associated to scavenging life style (independent variable) and scavenger's quality of life (dependent variable) were measured by pooling attitudinal statement from existing literature and taking responses on three levels likert scale. The dependent variable (Scavengers Quality of life) was indexed and cross tabulated with independent variable (Social stigma attached to scavenging lifestyle) to determine their relationship. For the testing of hypothetical relations Chi-square (χ^2) test was used, as outlined by Tai (1978) through formula as below:

Table 1. Conceptual Framework

Independent Variable	Dependent Variable
Social stigma attached to scavenging lifestyle	Scavengers Quality of life

3. Results and Discussion

3.1 Frequency and Percentage Distribution of the Respondents Regarding, Social Stigma Attached to Scavenging Life Style:

Collecting usable from dumps or garbage is a characteristic feature of scavenging children. This ugly job distinguishes scavengers from other children and is a source of disapproval for this group. These children, therefore, are disapproved and stigmatized by larger society as their life styles differ from prevailing dominant cultural norms. Personal feelings of scavenger children, of being stigmatized or not, were collected of a series attitudinal statements, given in table 2. The result indicates that majority of 52.6% respondents agreed that they were forced by their family members to perform

scavenging. Similarly, 65.3% respondents agreed that people had hostile attitude towards them and 66.3% respondents agreed that people considered them inferior. Scavenging is extreme odd job to which children are compelled by their families to work in an unhygienic environment. The scavenging children were considered inferior, therefore, receive odd reactions from society and people disapprove contacts with scavengers. Siddaramu (2013) supported the result tat, due to the practice of scavenging the scavengers were believed as untouchable and treated very badly by the people. The authors report that scavengers are communally, biologically and cognitively tortured and exploited in all forms of life due to the social stigma associated with scavengers. Likewise, 60.7% respondents felt themselves segregated from mainstream society.

Scavengers, due to its ugly nature of work, were distinctly rejected in the society. The dejection from the society made scavengers feel themselves as inferior and segregated with respect to other societal groups. Finding of Rastriya (2011) supported this result that scavengers are considered polluted and untouchable where their social identity and respect received in a very lower category. The stigma and caste discrimination compelled them to live in isolated communities. Moreover, 79.1% respondents agreed that they were allowed by people to enter their streets. Beside that 78.6% respondents viewed that people did not like to eat or drink with scavengers. Poverty, ugly job and feeling of social dejection compelled some of the community people to disallow scavengers in their streets. This probably is due to fear of theft and transmission of diseases from scavengers to restrict their entry in posh colonies, people wanted to help scavengers but did not share their meals with them.

Siddaramru (2013) supported this result that scavengers were disallowed to eat in hotels with others, due to their profession they are not permitted to meet with other people in society. They are preserved as contaminated and mediocre in the society. Furthermore, the table explained that 56.6% respondents did not participate with other children in games, whereas, 100% respondents claimed that they were not invited for any functions by other people. Scavengers, due to prevailing community response, pose the picture of social exclusion and isolation. They rarely had the leisure of playing game with other children and were disallowed by other group to attend the culture ceremonies like marriages and other festivals. Findings of Kshitij (2004) supported the result that due to practice of scavenging, these children became isolated from mainstream society and social activities, they lead a socially dejected way of life in an unhealthy environment.

Similarly, 74.0% respondents agreed that people did not like to pay attention to them when scavengers need their attentions, while 100% respondents claimed that they did not receive any incentive or support from government or other stakeholders to fulfil their needs. It is one's social morality that compels people to help each other in trouble. Sometime, special organizations are instituted to help people in trouble. The scavengers, however, reported lack of support from

society or other organizations in time of need. This creates a sense of withdrawal from main stream society. Findings of Medina (1997) supported the result that authorities have often ignored the rights of scavengers and their opinions when designing policies regarding waste management. The author further elaborated that when scavengers are socially, psychologically and economically supported they can contribute more efficiently and can earn higher income than formal sector workers. In addition, 89.3% of the respondents disagreed that scavenging was associated with ethnicity. This result made it evident that scavengers were not a closed group based on any ethnic reason, rather they have opportunity break the chain of poverty and climb on the higher ranks of social ladder. The results of Blincow (1986) and Furedy (1984) are against this inference that scavenging occupation is usually ascribed to ethnic groups which are historically marginal and outcasts group such as migrants, slaves and gypsies have performed recycling of waste material activities in developing countries.

It is concluded that children, due to poverty, are forced by parents to perform scavenging. General masses pose adverse attitude towards scavenging children by disallowing them to participate in leisure activities with their children or even their entry in residential streets. These children are ignored in normal social participation and seldom helped for, when they are in trouble.

Table 2: Frequency and percentage distribution of the respondents regarding, Social stigma attached to scavenging life style

Note: Values in the table present frequency while values in the parenthesis represent percentages proportion of the respondents.

Attributes	Yes	No	Uncertain	Total
You are obliged to clean up and collect trash from your family	103(52.6)	93(47.4)	0(00)	196(100)
People don't have hostile attitude towards you	68(34.7)	128(65.3)	0(00)	196(100)
People consider yourself inferior	130(66.3)	66(33.7)	0(00)	196(100)
You feel yourself segregated from mainstream society	119(60.7)	77(39.3)	0(00)	196(100)
You are disallowed by people to enter their streets	41(20.9)	155(79.1)	0(00)	196(100)
People eat / drink with you	42(21.4)	154(78.6)	0(00)	196(100)
You participate with other children in game	85(43.4)	111(56.6)	0(00)	196(100)
You are invited for functions by other people	0(00)	196(100.0)	0(00)	196(100)
People take care of you when you need it	51(26.0)	145(74.0)	0(00)	196(100)
People notice you when you have problems Get encouragement or support from governments, NGOs or other stakeholders	0(00)	196(100.0)	0(00)	196(100)
Scavenging is associated with ethnicity	21(10.7)	175(89.3)	0(00)	196(100)

3.2 Association between Social Stigmas Attached to Scavenging Lifestyle and Scavengers Quality of Life

Collection of usable material by scavenger children is connected with dirty life style, denied by society; therefore, the scavengers are also stigmatized. Social stigma attached to this profession increase the challenges to scavenger's life. The scavengers develop feeling of isolation and social deprivation as they cannot participate in normal social activities, like game and gathering to which other children face no problem to participate. Such forceful rejection from society may have some negative consequences on quality of life of scavengers. The relationship between scavengers quality of life and social stigma associated to scavenging life style is given in table 3. A highly significant ($P=0.000$) association was found between scavengers quality of life and their family forced them to perform scavenging. Moreover, a significant ($P=0.008$) association was found between scavengers quality of life and people hostile attitude towards scavengers. Likewise, significant ($P=0.002$) association was found between scavengers' quality of life and people's inferior look towards scavengers. Waste pickers live in worst situations. Social stigma attached with scavenging, creates gap between scavengers and other people of society. It badly affected dignity of scavenging

children and restricted social inclusion of poor children in the mainstream society. Such stigmatized children felt hopeless and inferior among the society. They were unable to live a respectful way of life despite of their capability and confidence to earn for themselves and family to survive in the society. The findings of Siddaramu (2013) support these findings that scavengers are victims of extreme forms of exploitation and discrimination. They were forced to live in an isolated place from the village community. Due to their looting practices, they are out of control and abused by the upper classes, who occupy decent settlements and other comforts of life.

In same way, a significant ($P=0.041$) association was found between scavengers quality of life and their feeling of segregation from mainstream society. The scavengers that develop feelings of segregation were more likely to exhibit poor quality of life. Scavenger community was ascribed lowest status of the society as their occupation was connected with dirt and unsafe workplace. They were isolated and considered as the pauperized and marginalized sector of the society. Medina (2000) findings supported the results that untouchable practices of scavenging isolated scavengers from rest of the normal human groups and they had limited participation in social and other formal activates as compared to other societal members. Moreover, a highly significant ($P=0.000$) association was found

between scavengers quality of life and people eat and drink with scavengers. People sideslip participating scavengers in social activities as they were considering polluted, untouchable and inferior class of society. They did not like to eat, drink or sit with them. Scavenger's living standard and participation in societal activities was limited to their own communities. However, those that were allowed by the societal members to eat with them were more likely to have a better quality of life. The results of Medina (2000) confirm that unfair and discriminatory attitudes towards scavengers and their disregard for their rights in existing policies make them an inferior class of society. Due to scavenger poverty and lack of hygiene, public contempt for scavengers is widespread.

Moreover, a highly significant ($P=0.000$) association was established between scavengers quality of life and participation with other children's in games. Allowing children to participate in games improved scavenger's quality of life. Social stigma associated to scavenging created sense of isolation and inferiority among scavengers due to which socio-psychological gap between scavengers and other children of society increased. Other children of community did not like to mix with scavengers children as their occupation was connected with dirt. Social stigma associated with scavenging strongly pushed them away from normal leisure activities. Similarly, significant ($P=0.002$) association was found between scavengers quality of life and people attention towards scavengers when they were in need. It is obvious from result that those scavengers that were helped by the people, when in need, were more likely to have a better quality of life. Waste pickers work in

hostile and risky condition. They were vulnerable to different dangerous situations like beating from community people and unfavourable attitude of resource merchant. Scavengers needed help in worrisome conditions like cuts of sharp object in searching of recyclable material etc. So in this sort of situation they needed help from other people. However, in most cases they were not helped due to unsympathetic attitude of society. Meyer (1987) supported the result that scavengers confronted numerous menace and difficult due to their profession and activities. They were more susceptible to diverse types of problem and sicknesses because they worked in unsafe environment and lacked safety knowledge, equipment and support of government and private stakeholders.

Conversely, non-significant ($P=0.173$) association was found between scavengers quality of life and prohibition of scavengers to enter the streets. Similarly, a non-significant ($P=0.311$) association was found between scavengers quality of life and scavengers as a separate ethnic group. Scavengers or waste picker usually were migrated from rural to urban area, in search of labour. They were from poor and lowest segment of the society struggling to survive. However, in current study scavenging was associated with poverty and not the ethnicity. Furedy (1984) reported that the movement from rural to urban area is linked with extreme poverty and the scavengers usually belongs to poor family or subservient groups. In Egypt, Coptic Christians were street sweepers and garbage collectors. In Lebanon, the scavengers are mainly Palestinians and Syrians. Pakistan has more Afghan refugee scavengers than others.

Table 3: Association between social stigmas attached to scavenging lifestyle and scavenger quality of life

Statement	Perception	Scavengers Quality of Life			Total	Chi-Square χ^2
		Good	Fair	Poor		P value
You are forced by your family to perform scavenging	Yes	3(1.5)	46(23.5)	54(27.6)	103(52.6)	$\chi^2 = 23.396$ $p=0.000$
	No	7(3.6)	68(34.7)	18(9.2)	93 (47.4)	
People don't have hostile attitude towards you	Yes	4(2.0)	49(25.0)	15(7.7)	68(34.7)	$\chi^2 = 9.686$ $p=0.008$
	No	6(3.1)	65(33.2)	57(29.1)	128(65.3)	
People consider yourself inferior	Yes	5(2.6)	66(33.7)	59(30.1)	130(66.3)	$\chi^2 = 12.686$ $p=0.002$
	No	5(2.6)	48(24.5)	13(6.6)	66(33.7)	
You feel yourself segregated from mainstream society	Yes	5(2.6)	62(31.6)	52(26.5)	119(60.7)	$\chi^2 = 6.393$ $p=0.041$
	No	5(2.6)	52(26.5)	20(10.2)	77(39.3)	

You are disallowed by people to enter their street	Yes	1(0.5)	29(14.8)	11(5.6)	41(20.9)	$\chi^2 = 3.513$
	No	9(4.6)	85(43.4)	61(31.1)	155(79.1)	$p = 0.173$
People eat and drink with you	Yes	6(3.1)	30(15.3)	6(3.1)	42(21.4)	$\chi^2 = 17.787$
	No	4(2.0)	84(42.9)	66(33.7)	154(78.6)	$p = 0.000$
You participate with other children in game	Yes	6(3.1)	61(31.1)	18(9.2)	85(43.4)	$\chi^2 = 15.790$
	No	4(2.0)	53(27.0)	54(27.6)	111(56.6)	$p = 0.000$
People pay attention to you when are in need	Yes	5(2.6)	37(18.9)	9(4.6)	51(26.0)	$\chi^2 = 12.27$
	No	5(2.6)	77(39.3)	63(32.1)	145(74.0)	$p = 0.002$
Scavenging is associated with ethnicity	Yes	0(0.0)	15(7.7)	6(3.1)	21(10.7)	$\chi^2 = 2.338$
	No	10(5.1)	99(50.5)	66(33.7)	175(89.3)	$p = 0.311$

* The values in the table indicate the frequency and the values in brackets indicate the percentage of respondents. The sign χ^2 denotes the value of Chi-square and the sign P denotes the value of expected result.

4. CONCLUSION AND RECOMMENDATIONS

The scavenger is usually stigmatized by society due their jobs and lower status. [ku1]This ugly job distinguishes scavengers from other children and is a source of disapproval for this group. The scavenging children are not only physically forced to perform odd jobs but are also socially neglected among the society. These children are excluded from participation in normal social activities like sports, friendship gathering etc, to which other children freely participate. People are reluctant to mix their children with other scavengers or to come forward to help scavenging children and treat them sympathetically. These physical and psychological stresses negatively affect quality of life of scavenging children. Some suggestions have been put forward in light of the results and analysis of the study. Protection of child's physical and socio-psychological rights by creating awareness among general masses about children rights through active participation of religions and political leaders. Besides implementation of child protection policies, it is required in its true spirit to protect the children against physical, psychological, and economic harms, especially to provide a hygienic, clean and comfortable environment at workplace. It is very necessary to provide a hygienic environment and clean and healthy food to these scavengers like other normal human beings. Thus, in this way they can be made a useful part of a society.

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Appendix

Tools of Data Collection Social Stigma Associated to Scavenging lifestyle Scavenger Quality of Life

S.No	Statement	Yes	No	Uncertain
1	You are forced by your family to perform cleaning and scavenging			
2	People don't have hostile attitude towards you			
3	People consider yourself inferior			
4	You feel yourself segregated from mainstream society			
5	You are disallowed by people to enter their street			
6	People eat / drink with you			

7	You participate with other children in game			
8	You are invited for functions by other people			
9	People pay attention to you when you are in need			
10	You get any incentive or support from Govt, NGOs or other stakeholders			
11	Scavenging is associated with ethnicity			

S.No	Statement	Yes	No	Uncertain
1	You are physically sound and healthy			
2	You are satisfied from your quality of food			
3	You are provided with sufficient food to eat			
4	You can bear your load easily			
5	You spent upto five hour every day on scavenging			
6	You face life threats regularly			
7	You have access to education			
8	You have sufficient number of clothes			
9	Your cloths are suitable according to seasonal requirements			
10	Your family have sufficient amount to feed you			
11	Your family have sufficient amount to pay utility bills.			
12	You have sufficiently spaced house			
13	You play games with your friend			

[ku1]Repetition

