TRASH PICKER CHANGARH (NOMADE) COMMUNITY TRANSFORMING TO DUCATION IN LIVESTOCK ENRICHED COUNTRY

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ARTICLE INFORMATION

ABSTRACT

The present study was carried out in Faisalabad, Pakistan. The aim of the study was to explore the detail of social transformation process from trash picking to schooling of Trash Picking Community in Faisalabad city. Simple random sampling was used to collect the data. Among six settlements of Changarh community located at different sites in Faisalabad city, two settlements namely Saifabad and 7J/B were randomly selected for the research. Total of 120 respondents were randomly selected from settlements of case study. The respondents were interviewed, and information was put to formal testing using SPSS statistical software. Study showed 82.5% of changarhs to be willing to get education despite of very low income ranging between 5000-8000 per month. There were 44.2% of respondents not much aware of educating their children while 70% of respondents were satisfied with facilities available in schools. It was concluded that despite of constraints of poverty, discouragement of the formal school system, lack of awareness and seasonal migration perpetuates illiteracy, there was increasing trend of getting education. It may thus be suggested to mobilize relevant institutions to get trash picker transformed to education seeker so that they may become vibrant citizens.

1. INTRODUCTION

There are three types of trash pickers in Pakistan namely, Afghan refugees, Nomads Changarhs-Circus Entertainers, and few members of poor class and addicted personals. First, Afghan refugees who were poured into Pakistan after Afghan Russian war and US military operation insurgence by Militants so called Taliban rebels. After reaching in Pakistan they were scattered all over in Pakistan in search of food, shelter and better future. Many of them worked as laborers and most of them started garbage picking. (Daily Times, October 2005). Second, major group of scavengers is nomads-changarhs-circus entertainers.

Their forefathers had been living in Africa and they were migrated about 500 years ago in subcontinent. Most of the Pakistani changarhs migrated from India at partition. At that time their main profession was circus entertaining. Afterwards they kept animals and seasonal labor like harvesting as profession. They had been living and still most of them in open and wide areas. As the process of urbanization started, they also were settling near the cities, change their profession and started trash picking as profession. Third category of trash pickers is not formal (major or famous) which means they are scattered and unorganized. Their number is very limited and comprised of mobile and causal trash pickers. There are further two categories of this class, one includes the addicted people who collect the recyclable materials from the roads, streets and hospitals and

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sell daily to get some money for purchasing the addiction items/materials. The second class consists of few poor squatters living in under serviced areas of Faisalabad city and has adopted the profession of trash picking. It is very difficult to identify them from different scattered locations. (Nawaz, 2005).

The Changarh Community was only community that ignored getting education compared to any other community in the world. In the past since their main profession had been Circus Entertaining, therefore, the education was given a low priority. Resultantly, the elders of Changarh Community remained uneducated. They have little understanding of the value of education. Moreover, due to their new profession (Trash picking) and living style (living in makeshift; storing solid waste material inside house, wearing dirty clothes, dirty court yards and keeping animals inside the house) they were not considered respectable/honorable community members. They did not send their children to schools and preferred to send them for trash picking so that they can earn some daily money. Moreover, the teachers of formal schools were reluctant to enroll their children. Their forefathers were not inclined towards education, so the education was not their priority in past. The scavengers especially, the Changarhs are marginalized community and fieldworkers of the donors and NGOs have mobilized them for sending their children to schools. It is a major social change from trash picking to schooling. Therefore, the study in hand is envisaged to investigate this whole bumpy journey. The study was aimed to find constraints of trash pickers, assessment of mobilizing factors/indicators, and perception assessment of trash picking minds for further recommendations and suggestions.

2. MATERIALS AND METHODS

There were two settlements in selected area of trash picker communities; Saifabad and Chak 7 JB. The population of Saifabad was about 170 persons. The population of 7 JB was about 20000 persons. So, for the convenience, only two settlements were selected by simple random sampling technique. From each settlement sample of 112 respondents was selected from Chak 7 JB while only 8 respondents were selected from Saifabad according to their population size, thus making a total of 120 respondents provide the requisite data. The data was collected with the help of an interview schedule and was analyzed statistically. Percentages were calculated with the following formula.

$$P = \frac{F}{N} \times 100,$$

Where P = Percentage, N = Total frequency, F = Frequency of class

3. RESULTS AND DISCUSSION

The Changarh community consists of poor nomads who do not view education to be an essential component of their life. It was concluded that discrimination and avoidance of external group kept them isolated and illiterate. Figure 1 shows that 59.9 % of the parents had economic problems to educate their children, 16.7 % of the respondents were those who have cultural constraints, 5.0 % were not educating their children because there were no value of education in front of them and 4.2 % of the respondents were not educating their children because their forefathers were also not educated. The findings of current study were in line with earlier studies (15) and (16). Figure 2 shows that 44.2 % of the respondents compel to send their children to school they have better understanding about the education, while 27 % of the respondents send their children to school because they were mobilized by NGO, 6.7 % mobilized by social factors, 4.2 % of the respondents due to cultural factors and 2.5 stated that that they did not have awareness about education. Figure 3 shows that majority of the respondents i.e.70 percent stated that available facility of school better, 18.3 % of the respondents felt no change and 18.3 % of the respondents opinion about facility of school was worst and they were not satisfied with their quality of education.

4. CONCLUSION

The study found most very low monthly income as an important factor for transforming trash picking into school going. They were inclined to change their lives with education to be salient transformational factor. Most of the respondents were willing to send their daughters to schools due to their satisfaction from available school facilities. Earlier mobilization also presented better role in transformation of trash pickers to get education.

5. CONFLICT OF INTEREST

All authors have declared that there is no conflict of interest regarding publication of this article.

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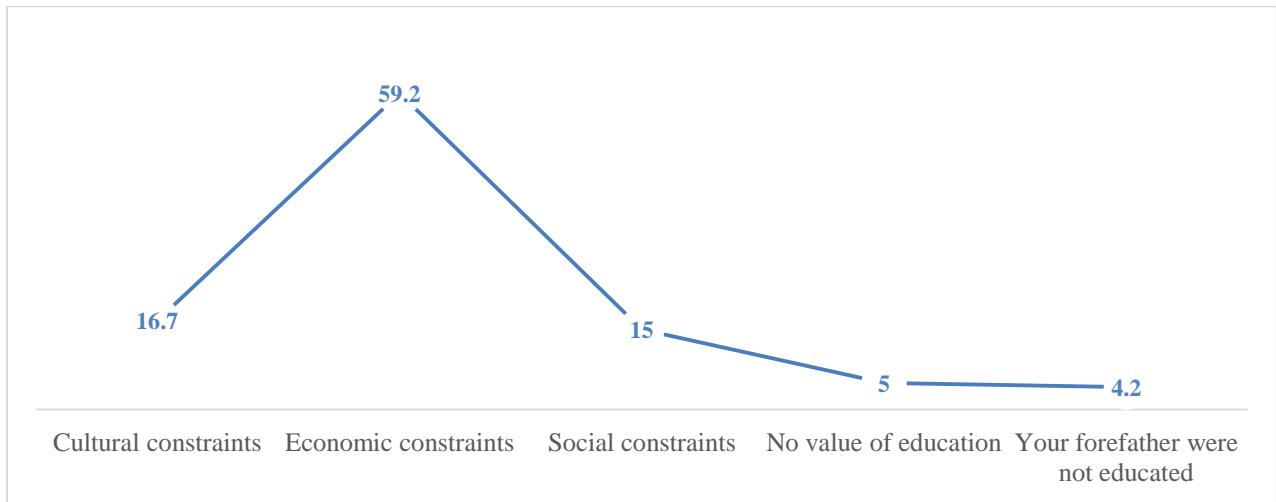
Figure 1 Constraints which impeded respondents for non-educating their children
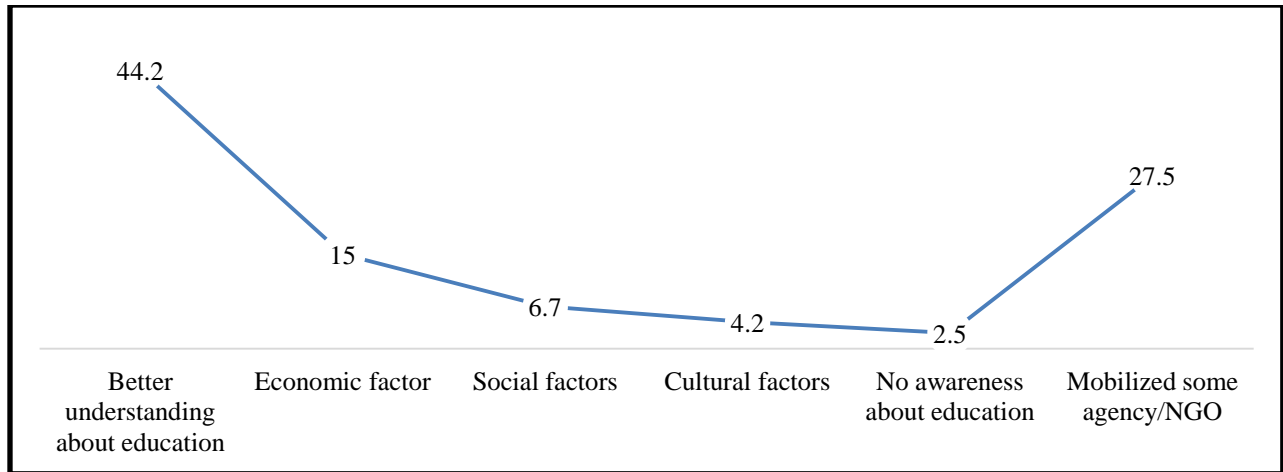
Figure 2 Mobilizing factors of respondents to send their children to school
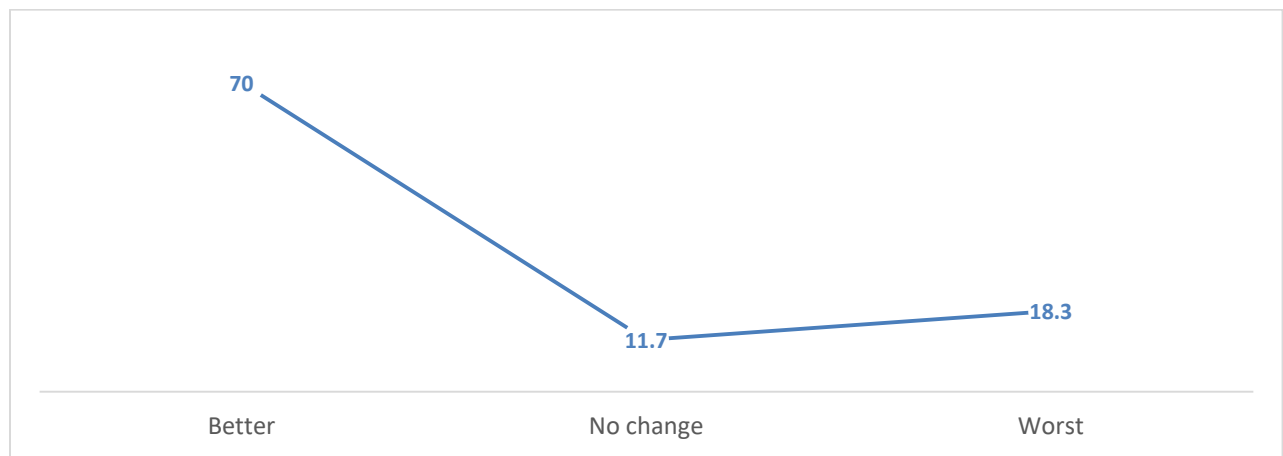

Figure 3 Perception of trash picking community about the quality of education

Table 1 Distribution of respondents according to different categories studied in this case study

Variable	Levels	Frequency	Percent
Perception (Satisfaction) about school available in their locality and quality of education.	Better	84	70.0
	No change	14	11.7
	Worst	22	18.3
Satisfaction about the available facility of education	Satisfied	55	45.8
	Moderately satisfied	39	32.5
	Not satisfied	26	21.7
Non-satisfaction from the available facility of school and what they want more there	Provide qualified staff	23	19.2
	Provide modern facilities	2	1.7
	Start secondary class	1	8

Any change in the personalities of their children after getting education	Yes	96	80.0
	No	24	20.0
Opinion regarding the religious education community school	Yes	57	47.5
	No	63	52.5
	Playing	13	10.8
Children who were not willing to go school	Yes	100	83.3
	No	20	16.7
Those who cannot afford the expenses of education of their children	Yes	59	49.2
	No	61	50.8
Those who had changed their settlement and what type of place they are living after changing their place	Cemented house	30	25.0
	Katcha house	2	1.7
	Hut	2	1.7
Those who change their settlement since their arrival on Faisalabad	Yes	34	28.3
	No	86	71.7
Respondents according to their monthly income. Percent	3000-5000	28	23.3
	5000-8000	37	30.8
	8000-11000	37	30.8
	11000-15000	18	15.0
Respondents according to those family members who come out from their houses for trash picking	Father	2	1.7
	Mother	1	0.8
The respondents according to their occupation	Trash picking	2	1.7
	Circus entertaining	8	6.7
	Selling toys	4	3.3
	Labor	55	45.8
	Scavenger	50	41.7
Respondents according to their Marital status	Un married	6	5.0
	Married	110	91.7
	Divorced	4	3.3
	Single	8	6.7
	Nuclear	57	47.5
	Joint	53	44.2
	Extended	2	1.7
Distribution of respondents according to their sex	Male	65	54.2
	Female	55	45.8