SCHOOLS AS AN AGENT OF SOCIALIZATION FOR DISABLED CHILDREN
A STUDY OF DISABLED CHILDREN OF SPECIAL EDUCATION INSTITUTES OF JALALPUR PIRWALA

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Abstract: Socialization is turned into the meanings of cultural transmission in an anthropological context. The general observation of the troubles in socialization process of disabled children necessitated this study, which aimed to delve into the socialization process of disabled children in a school. The aim was to see the route of socialization which is remained incomplete by the families because of different problems, negative cultural beliefs and barriers and then could be completed by the school. The research team selected the Jalalpur Pirwala - a developing area of Pakistan to understand the cultural beliefs of families where people more believe in saints and superstitions. There are narrow researches of childhood disability in Pakistan, so this phenomenological study is the addition in the branch of Anthropology that is Medical Anthropology. Within a period of four-months, research was conducted in special education institutes of Jalalpur Pirwala. The subject of the research was 6-18 years old disabled children including deaf, blind, mentally challenged and physically impaired. Data was collected through the methods such as participation as an observer, unstructured interviews with staff and in-depth interviews with the caretakers of disabled children who were the students of special education institutes. Purposive and random sampling were used to select the caretakers of disabled children and two focus group discussions with teaching staff were also engaged. Results were analyzed through document and content analysis. As Coleridge (2000) says, “Disability is defined by culture”, similarly findings show that cultural beliefs regarding disabled children are related to supernatural or divine phenomena in which causes of disability are Allah’s will, curse or women’s fault. Such negativity (because of cultural beliefs), problems (such as social, economic and behavioural) and barriers (such as protection and communication) lead disabled children to be restricted to their homes. So, they have uncompleted socialization and also they cannot be socialized by other social factors such as school, community or peer groups etc. Only then Special Education Institutes of Jalalpur Pirwala are helpful to transmit the culture through education, observation and experiences.

Key Words: Disability, Socialization, Culture, Disabled children, Special education Institutes (SEIs), Cultural Beliefs, Illiteracy

INTRODUCTION
There is a general acceptance that children typically develop in rich social and cultural context. Ultimately, such contexts known as socio-cultural factors have a great impact on child’s development. The five basic Institutions (family, education, political, economic and religion) are also included in these socio-cultural factors. In these institutions, family is the initiator of a child’s development. Beside it, there are formalized arrangements such as school and other social activities that are responsible for bringing up a child. These institutions bring up a child by teaching them particular culture of a particular society. But there comes a change when these institutions have to deal with the children having any physical or social disadvantage such as ‘Disability’. Disability could be faced by anyone in any time. Generally, disability is defined as not able to perform activities which are considered normal for any person. Activities could be of any type, such as social, economic, educational or political. The children with disabilities are different than the normal and able children. They need special care and attention especially when they are socializing by any agent of socialization,
whether it is a family or any school. Wherever they are in the world they are suppressed by other normal or intelligent children. Eventually, the reason behind the suppression is culturally constructed views on disability, that is, disability is considered curse of God, bad omen or the result of the sins of parents. If the rural areas of Pakistan are to be considered, the same conditions could be seen, where cause of disability is considered to be the fate or will of Allah. Due to the poverty, the parents do not give time to their disabled children and if they do, according to them, other children (who are able-bodied) in the family will be affected. For the parents, able-bodied children are more important because they would be the means of financial support for them (parents) in their future old age. In this case parents need extra support to socialize the disabled children such as any organization or special education school. In sometimes parents are unable to socialize disabled children according to their particular culture so then the secondary agent of socialization (that is school) plays its role.

In the respect of current study, socialization of disabled children was seen in an anthropological perspective. After the fieldwork the research team agreed with anthropologists views and defined it as “Socialization of disabled children in a school is a process in which culture is transmitted through observation, language (also can be sign language), exploration, experiences, education and interaction”. Here research team cleared all the means through which disabled children can be socialized by a school.

REVIEW OF LITERATURE

Disabled children are belong to any class, culture and society. Every child of a particular culture and society, grows by learning that norms, behaviors and skills that are acceptable and appropriate in his/her particular culture or society. Socialization is a process of learning such norms, behaviors, skills, knowledge from the agents of socialization. Life long process of learning starts from infant age that children spend with family but when middle childhood and adolescence starts, children start to develop relationships with outer side of the family. They began to socialized from school and peer groups. Disabled children are also socialized by same agents of socialization. For disabled children family is the primary agent of socialization but family cannot perform all primary roles for disabled children that are performed by a family of any normal child rather they need some external support. In rural areas mostly families are illiterate so the language for a deaf children cannot be taught by every family (Afaque 2012). This gap could be filled by secondary (School) agent of socialization. In Pakistan there are special education institutes for disabled children that are playing role of school for them. All the previous researches and writing of the scholars that led the research team to find out objectives in the locale of Pakistan have been highlighted. By understanding these scholarly writings, the research team had able to understand the importance of Special Education Institutes in the current study.

Disability in an Anthropological Perspective

and others emphasize that anthropologists have not only begun to explore disability but have been prominent voices in the field of disability (Shuttleworth and Kasnitz 2004). Anthropological theories have influenced the public discourse on disability by focusing on cultural conceptions of disability. Many argue that anthropology and phenomenological approaches have much to offer in researching children’s worlds (Houtman 2004; James 2007). Although, there are some ethnographic studies of children in schools and about aspects of children’s sickness and health. This field is still young and there is plenty of scope for development of innovative methods. This should also be the aim for anthropologists, researching children and young people and particularly for those with disabilities as they are so easily objectified (Tisdall and Davis 2004).

Socialization by School

Socialization in anthropology is defined as transmission of culture (Palissier 1991) and School is a secondary agent of socialization that socializes by education services .There are three types of transmission of cultural traits from generation to the other generation. That is vertical, horizontal and oblique. Vertical transmission refers to the transmission from one generation to the next by parents to offspring, Horizontal transmission refers to the transmission in which children learn a considerable amount from age peers and Oblique transmission refers to the transmission from one person (other than parents) to the many people of younger generation (Reyes-
Garcia, et al. 2009). The research team had objectified oblique transmission in this research, in which teaching and non-teaching staff of the Special Education Institutes play their role in the process of socialization of disabled children. The family is not the only agent of socialization. School is another factor, whose influence in this process cannot be questioned (Anastasius 2011). School prepares disabled children to live in society, to develop them for the purposes of assimilation the specific values and norms of the social world in which they were born and will live the adult life.

**School fills the void created by families**

Certain children need specific input which can only be achieved within a specialised setting. Ladd argues that deaf children can only learn British Sign Language to the necessary standard within a specialised setting. Likewise, it would be argued, the level of expertise required to teach blind children mobility skills and to read Braille could not be spread across mainstream schools (Ladd 1988).

Experiences of the Northern parents of having and caring for a disabled child as; having a disabled child has complex consequences for family life and siblings, mothers are primarily responsible for the day-to-day care of disabled children, taking primary responsibility for the care of a disabled child places constraints on the capacity for mothers to pursue personal goals, having a disabled child creates stress within families and relationships and parents feel anxiety about their child's future (Lawson 2000). These are the main issues identified by parents. Because of such issues parents need some extra organizational help; they could not handle their disabled child in their whole day.

The research team also saw the existence of such reasons in the locale which led disabled children to be socialized in the school in better way than in the family. Schools were born out of the necessity to perpetuate an established view of the world; they filled a void no longer fulfilled by home or church. Many historians also agree that the school’s role as an institution of social control has existed since its creation (Saldana 2013). The research team marked out all these aspects with respect to disabled children in the locale of the study. The locale of the research was a poor region where educational ratio was lower, so, the chances of inability of parents to socialize disabled children increase more stated that, research relates the acquisition of language to the acquisition of culture; in other words, it examines how children are socialized to use language, and how they are socialized through language (Schieffelin and Ochs 1986). The research team studied both aspects for disabled children with special emphasis on deaf children rather than normal children. In Pakistan deaf children depend on sign language for their living and poor regions special education institutes are only source to provide them the facility of learning sign language. The locale of the research is also a poor region where for socialization language has great importance.

**Special Education Institutes**

The element which would provide fuel for an argument in the favour of a future for special education is the developing concept of disability in a cultural context. The concept of disability as a cultural identity has meant that sub-groups of disabled people have put forward the view that they would face problems of negative cultural beliefs, marginalization or stigmatization and could not able to sustain their identity within inclusive systems. Therefore, special education for disabled children is preferred than the inclusive education and disabled children are being socialized in special schools (Lawson 2000). The research team had also chosen special education institutes to study the disabled children, so that, children are not targeted for stigmatization or marginalization in a school also, but only, are being socialized.

**Culture and Disability**

The relation of disability and culture is significant to understand the disability. Cultural standards decide that what is meant by any phenomena (such as disability) or issue and how to deal with it (Hiner 1973). Societies treat individuals with disability well or poorly dependents on culturally based beliefs about why a disability occurs. Divine displeasure, witchcraft or evil spirits, reincarnation and biology are all given as the reasons why disability occurs (Scheer and Groce 1988). Among Chinese-American parents of young children with disabilities at least one-third of the parents considered supernatural and metaphysical elements in describing the cause of their child’s outcome (Ryan and Smith 1989), in Pakistan it is observed that many disabled children are supposed to be as a curse from
God. The disability is considered a punishment from God for an evil act committed by the person or his/her parents and for the fear of marginalization, they remain hidden away at homes (Afaqe 2012). Disabled are considered as the punishment as they are not self-reliant. Same belief system could be seen in the rural area of Pakistan namely Jalalpur Pirwala, as the people of Jalalpur Pirwala believe more on the saints and superstitions.

MATERIALS AND METHODS
The research team studied the socialization process of school for disabled children and the negligence of families for their disabled children by using qualitative phenomenological research design. The tools used to gather data from the field are discussed below;

Locale
This anthropological study on special child was conducted in the institutes of Special Education that is located in Tehsil Jalalpur Pirwala, District Multan (The City of Saints). The building of SEIs was divided into two educational set ups. One of the Institutes was Govt. Special Education Centre and other one was Govt. Special Education School for Deaf and Defective Hearing Children. Both of the institutes were disseminating knowledge in a same building, which is, sharing the same building.

Rapport Building
Rapport was built with main caregivers of disabled children, teachers and disabled children to gain valid data. By spending more time in special education school and the homes of disabled children, the research gave insight into cultural views on Disability in Jalalpur Pirwala and described the process of socialization set by school.

Key Informant
The research team had also made key informants those persons who have huge knowledge related to the locale and have command over sign language as deaf children were more in numbers than the other disabled children. The first key informant in the locale was V.I.C (Visually Impaired Children) teacher and the second key informant was a bus driver and working from 4 years. He and she helped, while interviewing disabled children to understand the language they use.

Participant Observation
The research team not merely observes but tried to find a role within the group which is observed. The research team participated as an observer, the members of the locale were aware of the research team’s status as research team. The research team had participated in an event of “International day for persons with disabilities” on 3rd December, and worked as an assistant teacher, availed school bus service to reach the caretakers of the disabled and also participated in daily activities in the institute.

Sample Technique and Sample Size
In this research Purposive and Random Sampling were used when taking families of disabled children. Sample size of the students was 77 and the students were of the both Institutes basically belongs to the Jalalpur city. Actual strength of the students of SEIs was 168 as the students of other areas who did not belong to the Jalalpur city were also studying in SEIs. The interviews were held with the families of those students who belong to the Jalalpur city and were aged from 6 to 18. By taking students of only Jalalpur City the research team would be able to generalize the results and can prove external validity. It was already discussed that there was only one such institution in Jalalpur Pirwala that is for disabled children. So, by taking this sample (school in Jalalpur Pirwala and the students who belongs to the Jalalpur city only) the research team was able to authenticate the research and was able to generalize the findings to the specific area.

Table 01: Respondents and Total number of Disabled Children in SEIs

<table>
<thead>
<tr>
<th>Categories</th>
<th>Special Education Centre</th>
<th>Special education School for Deaf</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Respondents</td>
</tr>
<tr>
<td>H.I.C</td>
<td>38</td>
<td>12</td>
</tr>
<tr>
<td>V.I.C</td>
<td>06</td>
<td>06</td>
</tr>
<tr>
<td>P.H.C</td>
<td>11</td>
<td>06</td>
</tr>
<tr>
<td>M.C.C</td>
<td>25</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
<td>40</td>
</tr>
</tbody>
</table>

Interpretation of Table 01
Table 01 depicts that total disabled children in SEIs were 168, where sample size of the study
was 77. Other 91 students were those who did not belong to the Jalalpur city or were not fulfilling the criteria of the predefined age (6-18) by the research team.

**Interview Guide**

Interview guide was used to know the cultural beliefs of the families regarding their disabled children, as it was necessary to know that why families ignore their disabled children and what are their views about them. Interviews were held with the 62 caregivers of 77 disabled children as some disabled children were siblings. Other informal conversations were held with teachers, administration of the school and disabled children. By the help of interview guide the research team was able to know-

- How family members view their special children, what are their experiences while living with special children?
- What are the general cultural beliefs of the community related to the disability?
- Are they seeing disability as the God punishment or any curse, if not then, what?

**Focus group discussion**

Due to insufficient time two focus group discussions were held to collect data. Both discussions were held with teachers. In both F.G.Ds the topic was how to socialize disabled children.

Field notes, daily diary and Audio Video Aids were also used so as not to lose it from memory.

**RESULTS AND DISCUSSIONS**

1. **Cultural Beliefs regarding Disability**

In Jalalpur Pirwala caregivers of the disabled children were asked that whether they believe that their children’s cause of disability is medical or supernatural. Mostly caregivers took the side of social model, for them the reason of their child’s disability was supernatural such as divine displeasure, evil eye or insidiousness of any ghost. These cultural beliefs lead families to become negative towards their children as they consider disabled children bad omen for them. Such negativity comes up with the incompletion of socialization set by families.

**Table 02: Distribution of families’ perception regarding causes of disability**

<table>
<thead>
<tr>
<th>Categories</th>
<th>Biological causes</th>
<th>Percentages</th>
<th>Supernatural causes</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deafness</td>
<td>19</td>
<td>24.68%</td>
<td>29</td>
<td>37.66%</td>
</tr>
<tr>
<td>Blindness</td>
<td>02</td>
<td>2.6%</td>
<td>04</td>
<td>5.19%</td>
</tr>
<tr>
<td>Physically impaired</td>
<td>04</td>
<td>5.19%</td>
<td>03</td>
<td>3.9%</td>
</tr>
<tr>
<td>Mentally retarded</td>
<td>03</td>
<td>3.9%</td>
<td>13</td>
<td>16.88%</td>
</tr>
<tr>
<td>Total =100%</td>
<td>28</td>
<td>36.37%</td>
<td>49</td>
<td>63.63%</td>
</tr>
</tbody>
</table>

**Source:** Interview guide

**Interpretation of Table 02**

Table 02 depicts that disability is still considered as a divine or supernatural phenomena in Jalalpur Pirwala. 63.63% respondents believe that disability is a supernatural phenomenon, whereas, 36.37% respondents believes that causes of disability are biological. There are more categories in their beliefs, such as, some considered supernatural as divine anger or God anger and some thought an evil eye as the supernatural reason. Despite of accepting biological causes of disability they indirectly blame supernatural powers for their child disability. After reporting the views of the most of the people of Jalalpur Pirwala it can be said for them that culture defines disability. It is so, because most of the respondents were illiterate in Jalalpur Pirwala.

**Table 03: Qualification of respondents**

<table>
<thead>
<tr>
<th>Qualification</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>33.87%</td>
</tr>
<tr>
<td>Primary</td>
<td>27.42%</td>
</tr>
<tr>
<td>Middle</td>
<td>11.29%</td>
</tr>
<tr>
<td>Metric</td>
<td>19.35%</td>
</tr>
<tr>
<td>Intermediate</td>
<td>4.84%</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Graduate</th>
<th>3.23%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Source:** Interview guide

**Interpretation of Table 03**

Table 03 depicts that 33.87% of the respondents were illiterate and only 19.35% were metric. This is the reason that respondents are unaware with the biological reasons of disability.

**Negativity and Dependency in Disability**

More severity in disability results in more negativity towards disability. It is so, because of disability families have to face problems such as economic, social and behavioural problems and due to these problems families see their disabled children as a burden.

Table 04: Distribution of Problems faced by families

<table>
<thead>
<tr>
<th>Problems</th>
<th>Facing percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social</td>
<td>27.42%</td>
</tr>
<tr>
<td>Economic</td>
<td>54.84%</td>
</tr>
<tr>
<td>Behavioural</td>
<td>17.74%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Source:** Interview guide

**Interpretation of Table 04**

Families experience three major problems while living with disabled child, social, economic and behavioural (behaviour of disabled children with parents). Though, all of these problems experienced in each family but there are some problems that are faced with high intensity in every family. Table 04 illustrates that 54.84% respondents are facing economic problem more than social and behavioural. Economic problems refers to the financial problems such as spending more money in treatment of children or spending more money on disabled children, so that, they do not feel inferior to their normal siblings. 17.74% respondents experience behavioural problems, that is, behaviour of disabled children towards parents. Mostly families mentioned aggression as a behaviour problem. One of the mothers (respondents), who is a mother of deaf child of 14 years old told that, “Kawarh tay shuk bahoun krenda hai, asan koi v gaal kroun tay ekoun lagde k endhe bare gaal thindi pai hai, jindi waja kole oo larh pond.”

**Translation:** “Aggression and doubt, whenever we are talking he think that we are talking about him or abusing him, that is why, he started to fury.”

In the locale 27.42% respondents mentioned that because of their disabled child they are facing social isolation. Neither they go to others houses nor do they allow their children to go and most of the time they stay in their housesogical reasons of disability.

**Problems interrupt socialization**

Problems experienced by families interrupt socialization of disabled children. When disabled children are thought to be burden because of economic dependency and face social isolation then the process of socialization remains incomplete. Social isolation mentioned by families occurs because of some barriers such as protection barrier, immaturity barrier or communication barrier. In this case, secondary agent helps to complete the process of socialization. In Jalalpur Pirwala, special education institutes are established to go on the process of socialization. This school transmit culture as in anthropology socialization is named as cultural transmission.

2. **Cultural transmission in Special education institutes of Jalalpur Pirwala**

Cultural transmission refers to the process of social reproduction in which a culture’s technology, knowledge, behaviours, language, and beliefs are communicated and acquired (García, Broesch, & Mir, 2009). Culture is the customs and behaviour that are considered typical of a particular social group or community. All these cultural traits are transmitted in school as well through education to the disabled children. We can say that an education system is the reproductive organ of every culture. Cultural transmission can be described by observing major cultural elements that are given below.

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Religion
Religion is such a vital part of culture that it practically constitutes the culture. Pakistan is an Islamic country and Islam is the major religion that is transmitted through education. Education is of both types formal and informal, while religion is transmitted from generation to generation through both types. Formal education transmits this major cultural trait in a school environment through curriculum. However, religion is firstly taught by family members and then by other social networks. Family members socialize children with basic concepts about religion at first and then, when children reach at the age of middle childhood they started to learn details of religion by family members as well as by other institutes such as school. For disabled children religion is of as same value as for a normal child. They also started to learn basics of religion from family but where is the gap between socializing religion to a normal child and a disabled child? The answer is that, disabled children are facing impairments that are hurdles for them to acquire knowledge like a normal child from family.

F.G.D 01: In a focus group discussion which was held in the Govt. Special education school of deaf and defective children of Jalalpur Pirwala. There were eight teachers and a research team in that focus group discussion. In F.G.D, Mr. Nadir, who is a temporary teacher of deaf children, told that the main problem for teaching deaf children occurs in teaching Islamiat (Teachings of Islam). It happens because giving the concept of abstract things with sign language is difficult for a teacher. He further told that teachers are the beginners, who give the concept of Allah (God in Islam) correctly with sign language to the deaf students. This concept can be hardly given by families with perfection.

F.G.D 02: In a focus group discussion which was held in the Govt. Special education Centre and there were six teachers and a research team. In F.G.D, Mr. Sajid Hussain, who is a J.S.E.T of M.C children, told that religion is the main subject of the syllabus of disabled children. He also told that family members not always give full attention to the mentally challenged children rather they neglect them and their socialization importance. In such case school could be an agent that socializes disabled children by teaching the Islamic knowledge (basic Islamic concepts about Holy Quran, Allah Almighty, Prophet Muhammed (P.B.U.H), Roza (a period during which you do not eat food, especially for religious reason), Hajj (the religious journey to Mecca that all Muslims try to make at least once in their lives), prayers etc.

These discussions depict that special education school is the important agent of socialization regarding transmission of religion as the cultural trait. But this case is not applied for all four categories of disabled children as physically impaired and blind children can learn basic Islamic teaching from family as a normal child. However, there are some cases of these both categories of children where family members ignore them for socializing religion as most of the families give less time to the disabled children as compare to their normal children. Table 05 is showing that most of the families give less time to their disabled children.

Table 05: Spent time of families with disabled children and normal children

<table>
<thead>
<tr>
<th>Time</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Give more time to a disabled child</td>
<td>19.35 %</td>
</tr>
<tr>
<td>Give equal time to both children</td>
<td>20.97 %</td>
</tr>
<tr>
<td>Give less time to a disabled child</td>
<td>59.68 %</td>
</tr>
<tr>
<td>Total</td>
<td>100 %</td>
</tr>
</tbody>
</table>

Source: Interview Guide

Interpretation of Table 05
Most of the families of disabled students of special education institutes of Jalalpur Pirwala give less time to the disabled children as compare to the normal children. Table 05 describes that 59.68% families give less time to the disabled children whereas 19.35% + 20.97% = 40.35% give more or equal time to the disabled children.

i) Language
Language is one of the most important elements of the social culture and also the most important tool that allows the transfer of culture between generations. Acquisition of language is related to the acquisition of culture, it means that, children are socialized to use language and then socialized through language. If we talk about disabled children of Jalalpur Pirwala, then it is noticeable that physically disabled and mentally challenged children both learn language from family that is primary agent of socialization and then improve their
grammar in special education institute but the other two categories of disabled children i.e. deaf and blind learns language in a special education institute. They learn sign language and Braille in a school instead of homes.

**F.G.D 01:** Ms. Ayesha Siddiqua, who is a J.S.E.T of H.I.C and head of the Govt. Special Education School of Deaf and Defective Hearing Children, J.P.P.W, explained the importance of sign language as if the deaf children do not know sign language they cannot read or even writes. For them sign language is as of same value as our language for us that we use to talk. Without their sign language they cannot get even little concepts of their daily living.

One of the respondents, a mother of a blind child named M. Ishfaq and 13 years old, told me that “I am illiterate and have child who is blind. I wanted him to become a great man in a great post but my child cannot study in a general school. So, I sent my child to the special education school so that he can get education and become self-reliant.” This statement depicts that the Braille language is the main source for the blind children to get education, knowledge, history and religious knowledge etc.

**ii) History**

History is the cultural heritage of any society. History is always taught by adult or older generation and schools. Schools mainly transmit history through education, books etc. If we talk about disabled children of Jalalpur Pirwala, their main source of acquiring knowledge about history is through schools. It is so because disabled children became able to read and write from only special education school, if they cannot read they cannot study history, in case if their parents are illiterate.

**Table 03** depicts that in Jalalpur Pirwala most of the parents are illiterate. **Table 04** depicts that Disabled children are facing social isolation when they are not in school. Most of the families restricted their disabled children to the homes.

**F.G.D 02:** Mr. Sajjad Hussain, who is J.S.E.T of P.H.C and head of Special Education Centre, told that we enable disabled children except M.C children to study and read or write so that they can study more about their culture, history, country extra from their curriculum.

**iv) Art**

Art is a broad subdivision of culture, composed of many expressive disciplines. Art can be music literature, folk tales, dance, drama and visual arts of a culture. Art teaches us about a culture’s values and also promote cultural superiority and harmony. Education depends on the aesthetic quality of a student’s experiences. Educators must arrange school conditions in such a way that the experience felt by students is aesthetic quality. Special education school of Jalalpur Pirwala provides students knowledge of cultural art including dance, music, drama that have morals etc. On the function of 3rd December “International day for persons with disabilities”, that was held in sports ground in Multan. Students of special education institutes of the whole district were invited to perform. So, the disabled students (deaf) of special education institute of Jalalpur Pirwala also performed there, they performed Luddi (folk dance of Punjab). Some deaf students also performed on **Milli Naghma** (Patriotic Song).

**F.G.D 02:** Ms. Bushra Ansari, who is a temporary teacher of V.I.C, told that special education centre had a music teacher who taught blind and physically impaired students classical or cultural music with instruments such as **Bansori, Chimta, Dholak/Dholki** (Drums), **Guitar, Harmonium, Sitar, Tabla**. But unfortunately, he had transferred his post to the Multan city.

**v) Mannerism of daily life**

Culture has been defined in a number of ways. In everyday use, culture can be defined as beliefs, values, customs, tradition and meanings that bind a group of people together. Culture is also refers to a “way of life” of whole group including patterns of behaviour and uses of materials. Manners in any society are determined by the culture of that society. Cultural norms, values or mores determines the way of behaving or of doing things in a society or a community. Education is the source of transferring these norms, values and mores to the next generation. Normally family and society gives such education to the children but for disabled children because of the language barrier with deaf children and social isolation with all disabled children, special education institute better transfer the cultural norms values and mores. According to the norms and values, social interaction and concept of greetings of everyday life are also taught in special education institute.

In special education institutes of Jalalpur Pirwala, the research team observed that, girls are advised to cover their head with **Dopatta**
Both teaching and non-teaching staff are responsible for the socialization of disabled children. A seller of canteen told that “These all children are from illiterate families. When they came, they have no sense that they should not steel, abuse and beat each other etc. Teachers and all school staff have now responsibility to socialize them and this school is taking its responsibility in a serious way.” By giving his own example, he further continued and said that, “often when new disabled children come they steel eating things from my canteen. So, I always forbid them as it is against the norms of the society.”

Social control
Government is a political structure of any culture. It is an important structure that maintains social control in a society. School environment is the base of any form of government. We can say that, whatever environment of social control is provided in a school is usually wanted to follow in a society. School provide experiences of social control for example democratic environment in a class. Most children learn about their country at school, usually through a curriculum or experiences. This curriculum trains young people to be good citizens, often via history, government, and social studies. Although these lessons are usually basic, many of the key ideas and values of a society are imparted through school. Disabled children of special education institutes also learn their laws and rules through curriculum or by teachers. Teachers provides individual some experience in social control therefore, the individual will learn to accept the kind of social control that is imposed on him in school and will also demand similar social control from society. For this reason, there is a great claim in democratic countries that the environment in the school should be democratic which acquaints students with democratic norms of social control which is very important in the process of socialization. Thus students learn how to live with democratic norms and how to behave with each other which help in the process of socialization.

When the research team started participation in a school, after trial teaching a week, head of special education centre asked disabled children to decide whether they want the research team to be a teacher or not. He also said that, however teachers are satisfied with the teaching of research team but students’ opinions are also important. For 3rd December, Luddi dance was selected by deaf children to perform. None of the teachers imposed their opinions on students rather just gave advice and options to select. Such experiences are showing the democratic environment in institute.

CONCLUSION
In the first place, occurrence of disability is considered as socio-cultural or supernatural phenomenon rather than biological reasons. Such as, Allah’s will to examine the patience of parents, Allah’s rage or woman’s fault etc. If disability is understood as biological or genetic cause, then it is cured by cultural or faith healers with western treatments. It is so; cultural healers never let the people to loss hopes as they claim that they can cure untreatable disability while the doctors do not. Such beliefs exist because most of the parents are illiterate or having low qualification and they do not know the main biological causes of disability.

Sum of such beliefs and the degree of dependency of disabled children increase the negativity towards disability. That is why, disabled are considered as burden in the society and cause economic, social and behavioural problems for the families. As a result of problems (economic, social and behavioural) and protection barriers or communication barriers, disabled children begun to restricted to the houses. In such case, socialization of disabled children remains incomplete.

Special education institute (school) as a secondary agent of socialization completes the socialization or cultural transmission process through education, teaching curriculum, informal teaching or by let the disabled children to perform such activities that enable them to become a good member of a society.

SEIs also provide peer socialization for disabled children as disabled children make friends only with other disabled children. So, the get their peer socialization only in SEIs and they ignore to communicate with other normal children of the society.
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