

Narrative of Social exclusion

(A Case Study of Visual Impaired School *Chandka* Special Education)



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**Quaid-I-Azam University
Department of Anthropology
Islamabad - Pakistan
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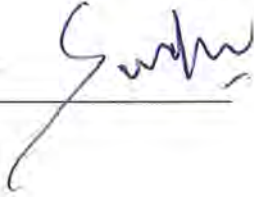
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Final Approval of Thesis

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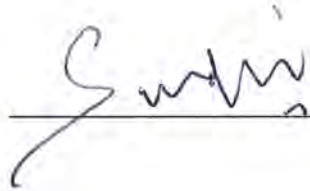
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FORMAL DECLARATION

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Islamabad, 2018

Mohammad Waseem

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ABSTRACT

The focus of this study is social exclusion of visual impaired children in the society and scarcity of material required for these blind children in special education schools. Visual impaired children are excluded in the society. Family of such children do not show any interest. The government is unable to provide fundamental facilities for these children for the education. Culturally, such proverbs existed that show prejudice and insignificance to visually impaired people. In Pakistan, disable people would not gain equal status of human Being and citizen. This study is conducted in, *chandka* special education, which is special education school for the visual impaired people in Larkana Sindh Pakistan. For conducting field and gathering data, various methods were applied. But data is collected through qualitative research. Semi structured interviews were conducted in the field for the collection of data. Researcher also gathered data through participation observation. Respondents gave knowledge about the social behavior and cultural stereotypes. They described attitude of family, teachers and society. In the field, respondents narrate about the accessibility or mobility and structure of building.

They provided data about the compulsory equipment's availability and deficiency. Respondent describes about uncleanliness in school. Music and vocational work does not happen in the school, although vocational instructors and a music teacher are present in the school.

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1. INTRODUCTION

Billions of humans live in this world. Some are visually impaired among those people who are living in the society. What is the behavior of society towards disability? Mostly, visually impaired people are called with different names as *andho or andha* (visual impaired). Partially, blind person is called *kano or kana*. When people see any person who is physically different, they say "oh' he is a *jadoo Mazoor*" (disable). These people are pitted upon the society. They face barriers everywhere, in family, society and educational places etc. Disable people face differential behavior of different people in our society. When disabled person is born in a family, it often shows disgrace, uneasiness, and anxiety for him/her. They family perceive them as bad luck. They feel themselves guilty. It means they have done a sin previously that is why their prestige and status is at stake in the society. Unfortunately, disabled or visually impaired person is considered a stigma in the society. Because of the behavior of society, parents feel shame and disrespect.

Some proverbs or quotation are generated in the society culturally. Those proverbs and quotations fully differentiate disable people in the society. For example, "*Noor ta Noor Na ta jiari ai poor*" (any person can live alive, if he or she sees as a normal person). And those persons cannot live alive that do not see. It is a wrong quotation that normal person can live alive otherwise blind person cannot live alive.

Every human has a right of life according to their own way of life. It is also fundamental right that without normality, every person can live alive. Socially disable people are marginalized. They are excluded from the equal status and care. They are treated separately from the normal people. A blind child could not get attention of parents as a normal child gets. However, both children should be given equal attention.

Social exclusion is a multidimensional concept. That concept applies on the different situations of human life. Social exclusion is considered as deprivation, social participation in the society and low integration among the normal people. Due to different reasons, a human become involve in that condition. Social exclusion is used for the various things for example disability, impoverishment, drug addiction, unemployment and low status in the society. In the current context, social exclusion is used for the visual impaired children who are getting education in the *chandka* special education school. Social exclusion can be

defined as the failure to participate efficiently in cultural, social, political, and economic life and experience isolation and detachment from the normal society. (Mishra, 2003, p. 10)

According to this definition, disable people are excluded socially, politically economically and culturally. On the other hand, normal persons receive different privileges in the society. When parents send disable children to school, they also feel deprivation there due to lack of proper equipment and reading materials which are accessible for normal children in the schools. Often, they do not have Braille books, Braille slate and stylus. The building structure is not easily accessible which limits their movement.

Handicap people are socially excluded and are considered useless creature. Social exclusion and social marginalization can be applied for each other. Social exclusion in which disable people are excluded from the society. Disable people are deprived of basic rights. They are perceived differently from normal people. Normality and abnormality are the construction of society. Disable people are marginalized in the society from the negative behavior, stigma, stereotype and basic educational material. People may have marginalized state due to different causes. For example, any type of impairment, low caste or class in the society, insufficiency of fundamental facilities, school dropout or illiteracy, social security, and upheavals of interaction. These are causes due to which people are excluded or marginalization in society.

Disability is vulnerable in the society. Without the status of normality and abnormality and any other situation basic rights are necessary for the human beings. Vulnerability is that state in which disable cannot survive without support of society and official institutions. According to Mishra, impairment is an 'illness of societal interactions, addition "Public relations between the abnormal and normal bodies are hostility, awkwardness, and difficulty. (Mishra, 2003, p. 6)

Marginalization is the process of pushing a group or groups of people to the edge of society by not permitting them an active voice, identity, or place in it. Through both direct and indirect processes, marginalized groups may be referred to a secondary position or made to feel as if they are less important than those who hold more power or privilege in society.

Vision is one of the five essential senses. Internationally, visual impairment in any person is assessed in three age clusters 0 to 14, 15 to 49, 50 and old age group. According to that assessed figures of visual loss 285 million are blind in the globe, 39 are blind and 246 individuals have low vision. That estimate is composed without gender specific disaggregate. This figure is assessed from the entire portion of world. (Paolo, 2011, p. 8)

World health organization website show updated number about the visual impairment. These numbers are updated in October 2017. As per that 253 million people live with visual impairment, 36 million are blind and 217 million people have moderate to severe visual impairment (Who, 2017)

According to Global Council of Ophthalmology, eye vision is categorized in these categories; normal, mild vision, moderate, severe profound sight capability and unsighted. (Brader, 2002, p. 2)

Within this classification from the normal vision to total blind, there is further categorization. This categorization shows difference in vision according to vision ability. Normal people include those people who have no problem of vision or sight. People with mild vision loss have low vision from the normal vision, but their everyday activities do not affect. People with moderate vision are different from people who have ordinary low vision. They come in the moderate category. Their impairment can be overcome with accessible aid. People with severe low vision have very low vision from the normal level. However, these people can improve their performance with accessible devices. Profound vision disability lies in this category in which a person takes help from the different acoustic and cue accessible devices. Blindness is the last category of visual impairment. In this category, those people are included who have no vision. Blind people have no perception of light. In this condition, people depend on other people.

According to the conventions on rights of Child Article 1, a child is any human being under eighteen-years of age. The Convention confirms every child's rights without discrimination. The convention applies to all children irrespective of their color, creed, nationality and caste. This article is for every child whether he or she is able or disable, as all children are equal. Researcher has conducted research on the narrative of social exclusion. (Marriam, 2009, p. 51)

In this research, I took life accounts of my respondents who are differently able. The research focuses on the education facility, problems in behavior of family, society and availability of equipment and material in schools. In this research, researcher has tried to explore educational exclusion and difficulties and barriers for visually impaired people in getting education. Disability and visual impairment are existed from a longtime ago since human beings has come into existence. Disability, blindness, physical impairment and mental retirement came into existence. Since age of renaissance, regular education of blind people in France was initiated.

In 1784, the initial institute for the sightless people was made in France. Earlier, schools for the sightless were also created in United Kingdom and all over Europe. In 1809, Louis Braille, the creator of the perceptible reading and writing structure for the visual impaired, was born in France. He established tactile reading and writing system in 1820, but it was not recognized directly as the reading medium for the blind people. In 1829, the first residential institute for the blinds was created in America. (Omvig, n.d.) This study is conducted on the visual impaired student in the *chandka* special education school. That is the study of lower class visually impaired children. They belong to lower class families. The school *chandka* special education is a government special education school in the Larkana city. It is the locale of study. I have conducted study to explore social exclusion and deprivation. These children are residents of Larkana city and surrounding areas. The respondents of this research belong to poor families. Their parents do labor work. Due to studying in government school, children get education free of cost. They have facility of pick and drop from home to school. Parents do not pay any fees. So lower class children get education easily without financial burden. This is the only school for the visual impaired children in Larkana.

1.2 Statement of the problem

Visually impaired children often face many difficulties in society. People call them with different nicknames. Society has attached various negative symbols with them. Many stereotype terms are famous for the blind people in society. Predominantly, this society is for Muslims and majority of people follow Islam. Teachings of Quran and Sunhat do not generate differences among human beings. But the local culture, family and parents saving

from the social stereotype and stigma, show different causes. Some people believe it as their fortune, whereas others understand it as a test for them.

When the parents of disabled children point the disability to themselves, they see the impairment as a sentence from Allah. Some reflect disability in the domestic as an obscenity from Allah for the parents and the family. (Zayoud & Aoufi, 2012, p. 12)

In the school, classmates behave negatively with them. Teachers do not treat blind people and normal ones equally. Different people have different behavior with them. That behavior is against the teaching of Islam as Islam enjoins equality for all member of society.

Islam never differentiates one person from other keeping in view their physical characteristic. Allah say in Quran; (49, 11) “O you who conceive, let not people make fun of other people, possibly they may be well than them, nor let females make fun of other women, possibly they may be better than them. And do not abuse one another and do not call each other with aggressive names”. (Zayoud & Aoufi, 2012, p. 6)

Different United Nations organization declaration and covenant guarantee equality for all humans regardless of their color, cast, race-ethnicity and disability without any discrimination. These conventions related to protection of blind person include human rights declaration 1948, covenant children right, covenant civil economic, political rights and declaration rights of persons with disability. Education is fundamental human right which is obligatory to all humans without any discrimination. Education is included in sustainable millennium development goals. We can estimate from that, how much education is important in the world. Among the other eight goals, education is included in the sustainable development goals. All other United Nations declarations and covenant ensure education without any discrimination and hesitation. As education is necessary for all humanity, visual impaired persons have equal right to get the education. But during the education process, they face various problems which cause barrier in the path of getting education.

Mostly visual impaired person faces structural, organizational and educational problems. Other problems include accessible educational material, discriminatory treatment from different groups of society, family, teachers, and students. A researcher has found structural educational problems including availability of relevant accessible education services and socio-cultural problems which exclude visually impaired people from getting the education. Availability of accessible equipment and behavior of society is the main problem for the education of people. For the education of disable children, positive behavior of family, and society is necessary. Secondly, braille books, braille slate, braille box, accessible computer lab, accessible library and better teacher are necessary which help to provide education to disable children.

1.3 Objectives

1. To explore socio-cultural behavior toward visually impaired children that create barrier for them to get education.
2. To explore accessible educational material and equipment available for the visually impaired children.

1.4 Significance of research

Firstly, researcher has conducted research to produce further knowledge in the field of social exclusion, the term used in different condition of humans. For instance, it used for the poverty, unemployment and low facilities. I used social exclusion for the visually impaired children. Secondly, research is useful for blind children as it will help to improve living standard like other people. Unaware families and others will be aware. This research generates new knowledge about the social marginalization of visually impaired people, if they may approach to this research thesis after publishing. People may improve their behavior with visually impaired people. This research can be a useful piece of information for government to make new normative policies for visually impaired children. So, that society may change behavior toward visually impaired children. This research explores the social exclusion of disable people in the family and society. It describes behaviors of people

with disable people. If official institutions take serious action, it will result in friendly conditions for the disable people.

2. RESEARCH METHODOLOGY

While discussing scientific methodology, Russell says:

“Every scientific method make such methods which can use for the gathering and conducting data. But here is only one scientific methodology based on the statement, purpose of that methodology 1. Study of actual problem 2. Possibility of direct observation 3. Material account of research site was always sufficient and 4. Scientific or philosophical description are never needed”. (Bernard, 2011, p. 10)

The purpose of method lies in the lookout for answers to questions and finding factual and valuable information about a research topic in the locale. Before conducting the research, various methods are available for gathering data. Researcher have selected methodology according to topic. He has also used qualitative type of methodology.

2.1 Entering the field

Researcher entered the field to research the visual impaired children’s school. That was his locale. Firstly, researcher meet with school administration. Researcher introduced himself and about the research topic that he is a student of Quaid-eAzam University because researcher wanted to conduct the research in the school for the completion requirement of M.sc degree of anthropology. The researcher was given full permission by the school principle and he told the school staff that they would cooperate with the researcher.

2.1.1 Note on avoiding biases

Bias is a partiality, predisposition and favoritism. I am also a visually impaired student of M.Sc. I have done thesis on the visual impaired children. It might be possible not to establish objectivity in the research. But I tried to become impartial in the research. To avoid biases, firstly I selected research topic with the advice of my supervisor. Initially, I brought some research topics to my supervisor, among those topics a research topic has selected for the research. Secondly, I did not do research for the solution of personal conviction. Thirdly, I did not choose such literature which support my opinion and feelings. Fourthly, during the research such methods and sampling is selected which was unbiased

and impartial. In the analysis and interpretation phase, I did not apply favorite ideas and explanation which become bias in the research topic. Opinions of respondent is narrated in similar ways as they told me during the interview. I fully tried to remain unbiased and impartial.

2.1.2 Rapport building

Rapport is a capability to connect relation with other people in the research field and generate trust among the other people. It is also a chance to listen others point of view, to understand others view and to feel and accept others opinion. (Zakaria & Muatamal, 2000, p. 2)

Building rapport is a crucial need as well as a foundation of a successful communication. By having a good rapport with respondent, it may give suitable information and data to the researcher due to the trust and understanding built. It can form a good relationship between both. After entering the field, field rapport is an important part of anthropological research. Researcher enters in field research like a blank paper. Researcher used this technique in his research. Research locale was a school, where he generated good rapport with children, teachers, and other staff of school. Due to better understanding among the researcher and school children. Student gave researcher important knowledge about the school structure and facilities of education in the school.

2.2 Sampling

Sampling is a very important part of the research as it gives a high-quality to choice a confident figure from the appropriate population. The straightforward knowledge behind sampling is the analysis of some of them in a population which gave suitable information of the entire population. Researcher has chosen sample by using the nonprobability sampling technique. He selected purposive or judgmental sampling technique from the nonprobability sampling to discuss issues of special children.

2.2.1 Purposive Sampling

In this sampling type, there is no requirement of particular procedure. Researcher according to own will chose respondent from the locale. He selects those people who can provide him important data about the research topic. My research topic is narrative of social exclusion,

a case study on the visual impaired children in the special education school. In initial three days in field, researcher met with respondents. He observed respondent, then he did sampling. Researcher himself selected purposive or judgmental sampling according to the situation of respondent. 54 students were enrolled in this school. Researcher have selected 25 respondents to conduct research. Researcher believed that they will provide data per research topic.

2.3 Participant Observation

In the anthropological research, participation observation is considered as the most significant method for data collection. According to Russell:

Participant observation is both a man-made method and a logical one. It creates the kind of empirical knowledge that lets you talk convincingly. From the gut, about what it feels like to plant a garden in the high Andes or dance all night in a street rave in Seattle? (Bernard, 2011, p. 23)

By using this method, Researcher had become a part of the school and Respondents observed them as being their member. This is a direct way of data collection. Researcher lived as a student of school, he did not feel that he is from the outside. Researcher also remained a participant observer during his fieldwork. During the school time, researcher spend time with school teachers and student where he observed that classes do not run properly. If any teacher teach before break time daily he conduct class on the same time. After break time, classes were empty. Children fought one another or they played cricket game. Respondent told the researcher that they have no books and other equipment. Building structure was inaccessible and old. He also observed similar condition, which respondent narrated. Main purpose was that the researcher lived among the respondents to gain true data. At first respondent became confused. But gradually, respondents gave accurate information about the school and themselves.

2.4 Key Informants

It is a non-observational technique which is another source of getting information. A key informant is a trustworthy person who reach to the respondents. From those respondent, researcher receive important data. Key informant is a prominent person of that particular

area. My key informant was *Riaz Hussain Memon*. By profession, he is the teacher in this school. He is a general secretary of Pakistan association blind Sindh, and president of Larkana branch of Pakistan association blind. He also knows very well about my research topic and narrative of social exclusion.

My second key informant was *Saeed Ahmed Jatoai*. He is a social caseworker in the *Chandka* special Education Larkana. He is running a competitive paper coaching academy in Larkana city. He was also a candidate of competitive exam.

2.5 Interview

“An interview is a process in which a researcher and participant participate in a discussion based on questions associated to a research study. The aim of interviewing is to let us to go in the other person’s view”. (Marriam, 2009, p. 105)

Interview is a technique of data collection. Researcher conversed with respondents during the interview. Researcher gets data related to his research topic through questioning. Basically, three types of interview were conducted in the research.

2.6 Semi structured interview

The semi structured interview is in the middle between structured and unstructured interview. In this kind of interview, either entirely the queries are more flexibly worded or the interview is a mixture of more and less structured questions. Usually, exact material is required from all the respondents, in which there is a more structured section of the interview. But the largest part of the interview is guided by a list of questions or problems to be explored. Neither the particular wording nor the direction of the queries is determined before time. This format allows the researcher to respond to the situation about the developing worldview of the respondent, and to generate new ideas on the topic. (Marriam, 2009, p. 112)

Researcher mostly conducted semi structured interview during the research. Semi structured interview are less structured interviews in which researcher can ask questions if any new situation emerges about the related research topic.

2.7 Unstructured interview

Unstructured and informal interviews are mostly valuable when the researcher is conducting effective interviews and does not know sufficiently about a circumstance to enquire related questions. Thus, there is no fixed list of questions, and the interview is essentially exploratory. One of the goals of the unstructured interview is, in fact, learning adequate about a condition to prepared questions for following interviews. (Marriam, 2009, p. 109)

In the field, researcher has conducted 25 unstructured or informal interviews. Unstructured interviews permit the respondent to speak on the topic in detail. Unstructured interviews help to understand the problem in detail. Researcher has adopted this tool because respondent gave information in detail. They narrated their narrative freely. As social exclusion of respondent become clear, they have told socio-culture, educational facilities and deficiencies.

5.8 Audio recording

The researcher has used this technique during the research field, when he was doing conversations and discussions about the topic with key informant and respondents. He recorded all in his own mobile phone.

3. REVIEW OF LITERATURE

All people are born equal and free and have same dignity and rights. They all are gifted with a moto and morality and should act one another as in spirit of brotherhood. (Universal declaration of human right, 2015)

This first article of human rights declaration “Universal Declaration of human rights” was passed on 10 December 1948. This article talks about equality. All people are innately equal and unrestricted. All humans have interaction based on brotherhood. No one can discriminate any human being on the basis of color, caste, ethnicity and disability.

Everything is equal before the law and is entitled without any discrimination to equal protection of the law. Everything is entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. (Universal Human Rights Declaration, 2018)

This article says that all human being are equal without any difference. Due to color, caste, religion, region and physical appearance no one can be differentiated among the human beings.

Everyone has the right to freedom of view and expression; this right contains freedom to hold opinions without interference and to seek, receive and inform information and ideas through any media and regardless of frontiers. (United nations organization, 2015)

This article of universal declaration of human right states about the freedom of expression and freedom of information. Every human has right to express ideas without restriction. Every human has right to access to knowledge. These are fundamental rights of all human. Everyone has the right to education.

Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all based on merit. (2015)

In this article, the right of education is described. All human being has right to get education per to article. Government make primary and elementary education compulsory. Technical and professional education will be accessible generally for all. This article pays attention that higher education should be equivalent for all human beings.

3.1 Definition of child

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless, under the law applicable to the child, the majority is attained early. (universal declaration of human right, 2015)

Every child who is under the age of eighteen or below eighteen years age is considered a child. Under eighteen, children law is applicable on him/her. It is defined in the convention on the rights of child clearly. Those who all are under age of eighteen years, are children per definition without any hesitation.

States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote selfconfidence and facilitate the child's active participation in the community. The disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner favorable to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to extend their experience in these areas. (Uno, 1989)

Article twenty-three of the convention of child rights is directly linked with my topic. This article says government is responsible for the disable children education, rehabilitation, health care and employment. Government will keep measurements for the assisting disabled children. So that, they can get education properly. They become habilitated on equal basis. Education is fundamental right of every citizen. Government is responsible for improving skills and abilities of those who are disabled ones. Government will increase

cooperation with international community that all accessible facilities will be provided by state for the rehabilitation of disable children, as he or she can spend life in a proper way.

3.2 Definition of disable

Persons with disabilities include those who have long-time physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. (United nations organization, 2006)

It defines, disables are those who have physical, mental, and sensory impairment for an extended period. In which they do not feel any kind of barrier in the general life and could participate as a useful member of society. These are called disable per this definition.

3.3 Accessibility

To empower the person with disabilities for living independently and participate fully in all the parts of the life. The state must have appropriate measures for ensuring the person with disabilities access. To equal with others for physical environment, transportation, information and communication technologies and systems, and other services open and provided to other public. It should be provided in both urban and rural areas.

These shall be included in the identification and elimination of obstacles and barriers to accessibility. Shall be applied to inter alia, building, roads, transportation and other indoor and outdoor facilities; including schools, housing, medical facilities, and workplaces information communication and other services; including electronic services and emergency services. It must be provided public signage in Braille and that must make easiness for reading and understanding the forms; including guides, readers and professional sign languages interpreters, to facilitate accessibility to buildings and other facilities open to the public. (United nations organization, 2006)

According to article, there are nine rights of persons with disability. Accessibility empowers a person with disability to live independently and participate in every activity of society. Roads, public places, and transport should be accessible for the visually impaired person. Media information centers, education institutions, and information technology should be approachable for the differently able person. Physical environment and every type of access must be provided to disabled person both in urban and rural areas. Provide signage and braille form written board on the public place. Accessibility means easy approach which makes any task easy for the differently able person. Whatever accessible equipment's, technology and technique methods create easiness for the visually impaired persons. That accessible technology is called assistive technology.

3.4 Individual Mobility

The State parties must take effective to ensure personal Individual mobility with the greatest possible dependence for the special persons. By facilitating the personal mobility with the persons with disabilities at the manner and the time of their choice as well. And affordable cost as well. Moreover, facilitating access to quality mobility aids, devices, assistive technologies and forms to live assistance intermediaries; including making them available on affordable cost; it is necessary to provide training and mobility to skills to persons with disabilities; and the special staff working with disables; encouraging them entities that produce mobility aids, devices and assistive technologies must consider all the aspects of mobility for disable persons. (United nations organization, 2006)

Article 20 says about personal mobility that government should provide mobility aid to disabled person in the afforded cost and manner. Mobility will arrange and help of devices will provided by countryside. Government and institution of rehabilitation will organize mobility training time to time for the disabled person. Mobility is necessary for the independent life. A differently able can take mobility training several times in the life. Because as development brings changes in the structures that a visually impaired person maintain that along the equipment of mobility accessible structure which is very important for the mobility. These both make easy movement for the differently able person,

3.5 Disable right of education

It is the responsibility of state parties that recognize the right of education of special persons. It must be viewed to realize this right on the equal basis of the opportunity. The state shall ensure in inclusive education at all levels and lifelong learning. This development must be directed for potential and sense of dignity and self-worth and shall strengthen the respect for human rights. The disable persons fundamental freedom and human diversity the development by the persons with disabilities for their personality talent and creativity; as well as their physical mental abilities. It is also for their fullest potential nibbling persons for participating effectively in a free society. State parties realize and ensure that the disable persons are not excluded from the general education system which is based on disability. The disable children are not excluded free from the compulsory primary and secondary education. The state parties must enable disable persons for learning life and social development skills to facilitate their full and equal participation education as a member of society. (United nations organization, 2006)

Disable person can get education on the equal basis. Due to disability, they cannot separate from general education. Government should take measures for promoting sign language braille and signs for deaf student. Government will appoint sign language experts include differently able teachers who are working in that area. Government must ensure free primary and secondary education for the disabled children. Vocational and tertiary education must be taught to disable children. They have to get equal, general and inclusive opportunities of education.

3.6 Restoration of Normal Life

State parties should take appropriate steps for peer support for enabling persons with disabilities to maximum independence. Full physical, mental, social and vocational ability, and full inclusion and participation in all aspects of life. State parties shall strengthen, extend comprehensive habilitation and rehabilitation services and programs, especially in the areas of health, employment, education, and social services. These programs must begin on earliest possible stages and must

base on the multidisciplinary assessment of individual needs and strength; support participation and inclusion in the community and all aspects of the society; including both rural and urban must be available for disabled persons. (United nations organization, 2006)

Article on Habilitation and rehabilitation described government must take active and suitable actions, with noble care, to empower people with frailties to achieve, in addition to sustain all-out freedom. In every aspect of life such as physical, mental, social and vocational ability. To that end, government must organize, strengthen and spread complete habilitation and rehabilitation must be provided in particular areas such as health, employment, education and social services.

3.7 Islamic teachings

Pakistan is the Muslim country in the world. Here live majority of Muslims who follow the Islamic teachings in their daily life. Pakistan got independence on 14 August 1947 from the British India. Pakistan belongs to a Muslim society. So, that now I will present some Islamic teachings from hadith and Quran Sharif.

Islam is not a religion like Christianity, Hinduism, Shintoism and other religion.

Islam has a full code of life. (Hussnain & Elshabrwy , 2015, p. 3).

Like Christianity, Hinduism, Shintoism and philosophy. Islam is not only for relevant followers, but Islam is one of the ethical way of life, belief system and spiritual order. It is comprehensive and complete code of life. Islam is not like Christianity and other religions. Islam is a complete code of life spiritually. Islam does not make differences among the Muslims. Every human is equal for God.

The Quran not only talks about the personal faith and theology but also the religious and cultural regulations for individual as well as community level. The main and important duties are the Muslims are embodied in the five pillars of Islam. Which are these; Shahada, The Messenger of God. Salwat, which is performed five times in a day or five-time prayers. Fasting during the month of Ramadan. Zakat, the annual tax 2.5% of one's total wealth. And Hajj or Pilgrimage to Makkah one's

during the Muslim's life. Each of duty is dependent on the one's ability to perform it. A person does not need to pay zakat if his wealth is below the certain level of wealth. Prayer may be modified, if person is not physically perfect or perhaps illness or disability. (Hussnain & Elshabrwy , 2015, p. 10)

In these paragraphs, author said that Islam is comprehensive way of life. It is not like other religions. Islam is a moral philosophy. The word disability does not find Quran Sharif and hadith. Basic duties of Islam are five pillars which is obligated by each Muslim. Word disability does not find in Quran. If any person cannot pay prayer. He or she pay easily as appropriate for that person.

Summary, this could be decided that disabilities do not injury, harm or diminish the dignity guaranteed in Islam for human beings in general. Islam preceded all the current regulation and declaration on the rights of disabilities persons. Frankly speaking, by the early and modern scholars remained on the dignity has been proven right conferred by God on every human being irrespective of color, race and religion. Says that, everyone from all humans, including pious and sinner are able with dignity, nobility and honor. Who's magnificent cannot be completely expanded and identified. (Hussnain & Elshabrwy , 2015, p. 14)

In these paragraphs, author said disability is not harmful. Islam does not discriminate any person based on color and cast. Islam guarantees dignity of all human beings. Early and modern scholars of Islam have agreed on right of disable people. They say pious and sinners are equal for the God.

In Islam word, blind person who lass vision but who lass spiritual vision. In the expressed Quran: "Have they, at that point, never traveled about the earth, giving their hearts a chance to pick up knowledge, and making their ears hear? However, verily, it isn't their eyes that have turned out to be visually impaired, yet daze have turned into the hearts that are in their bosoms. (Hussnain & Elshabrwy , 2015, p. 11)

Quran Majid does not say that the senses of those people who are disable, do not work properly. But those people who do not believe in Allah deeply. In the Islam, all are equal whether an able or disable. There are five basic obligations in Islam which are compulsory for every Muslim.

Allah stated in Quran Majid: O individuals Behold, we have made all of you out of a male and a female, and have made you into countries and clans, with the goal that you may come to know each other. Verily, the noblest of you in the sight of God is the person who is most profoundly aware of Him. See, God is all-knowing, all-aware. (Hussnain & Elshabrwy , 2015, p. 12)

All people belonging one human family biological origin is same for all human. Every human has equal dignity and respect. Hierarchy does not exist in Islam. Everything is equal before Allah. Allah does not measure a person due to physical attribute and material but sees spirituality and cleanliness of heart of one who believes in Him.

Another place in Quran Majid explains about those people who call each other with their nick names: which are better than former; nor defame nor be ironic to each other, they do not call each other by offensive names. It is considered the wickedness. After he has believed and those who do not desist are indeed doing wrong. For suspension in some cases is a sin. Do not spy each other nor speak ill behind the backs. He who do so, will eat the flesh of his dead brother. Hazrat Muhammad (PBUH) stated that God does not look at your bodies or your appearance but looks at your heart. (Hussnain & Elshabrwy , 2015, p. 164)

Such types of teaching of the Prophet PBUH are light for us. We should learn lesson from his life and his crucial building of Muslim society. He has shown all men are equal. Quran Majid says, do not call each other by nick names, who do so they will eat flesh of his dead brother. The Prophet Muhammad PBUH said, Allah does not look your attributes of body but sees your heart who deeply believe in Allah. They are among all good Muslims.

3.8 Snapshot on the human right situation of Pakistan

Country ranked close to the bottom in infant and neonatal mortality and about 44 per cent of the children had stunted growth. People with disabilities had scant facilities. Though polio cases decreased from 54 in 2015 to 20 in 2016, the goal of a polio-free nation still eluded us as. Pakistan. (Human rights commission of pakistan , 2016)



In the country, 44 percent children were under growth in 2016. There is highest rate of mortality. It is highest rate in the world. Disable people have provided limited facilities in the Pakistan. Pakistan is still not free from the polio.

There were 15 people, in which 10 were Muslims and 5 were non-Muslims were booked for blasphemy. From which two Muslims and many Christians were sentenced to death for blasphemy. A person charged with blasphemy who had been languishing in jail for four years was sentenced to death by the Lahore high court. (Human rights commission of pakistan, 2016)

15 people were taken with the connection of blasphemy. 10 were Muslim and 5 were non-Muslim. 2 Muslim and many Christians were sentenced. One person is suffering 4-year imprisonment. Right of thought is basic human right which is violated in Pakistan. People, for their personal issues, take revenge from their rivals. It is done by illiterate mind. When most people establish self-defense of religious organization in those societies such incidents happens regularly.

In the educational improvement the number of out-of-school children decreased from 25 million to 24 million and the rate of adult literacy down from 58% to 56.4%. Around 48% schools do not have toilets, boundary walls, electricity and drinking water. The federal and two provincial governments Punjab and Baluchistan cut their budgetary allocations for the sector, despite showy claims of giving education in priority. The provinces of the country either failed to legislate on the right to free and compulsory education for children or implement the legislation in letter and spirit. (Human rights commission of pakistan, 2016)

Education is basic right of every human per the national and international law. 24 million were dropout children from schools which is a large number out of children in the Pakistan. 48 percent of schools have no boundary wall, pure drinking water and electricity. Adult education ratio has not improved. Federal and provincial government of Punjab and Baluchistan gave no priority to education. Governments of provinces and federal have failed to provide free, compulsory and better education.

3.9 Disability situation in the Pakistan

Disable person's figures in the Pakistan are 5.035 million, those are more population of Norway, Lebanon, New Zealand and Kuwait. General present growth of population in Pakistan 2.03 percent and disability growth 2.65 percent. 14 percent impaired people in Pakistan do work them self, other are dependent on the family for the economic support. (Waqar, 2014, p. 3)

Disability ratio in Pakistan has increased from the population of some countries, those countries are Norway, Lebanon, and New Zealand. Disability growth rate is per year 2.65 percent whereas general growth rate is 2.03 percent. Approximately 14 percent people are physically disabled in the Pakistan rely on the kin network for the financial help. So, we can understand condition of disable persons in Pakistan.

In the Pakistan 43.4 percent children are disable, 58.4 are male disable and 41.6 are female disable in Pakistan. Male are more disable because it is possible due to gender disparity and female care household affair. According to an estimate 28.9 percent persons with disability school going age. Do not go school. They have not access to education. Those are depriving from the education in Pakistan. (Waqar, 2014, p. 2)

In the total disable population, children are 43.3 percent, male 58.4 percent and female 41.6 percent. Male growth rate is more than female because male take part in criminal activities and they are owner of house. It is estimated that 1.4 million 28.4 percent school going disable children do not get education. These disabled children are away from education facilities. It is a major marginalization among the disable children. Education is important inalienable fundamental right of human without discrimination of disability, caste, color, Creed. All human being can get education on the equal basis.

There are various estimates of numbers of the persons with disabilities living in Pakistan, from 3.3m to 20m. Since Pakistan's last official accounting of persons with disabilities was in 1998, calculating size of this minority is in many ways any one guess. According to World health organization (who) 15 % of the world's population

has disabilities (around 1. Billion people) if we take world average and apply this to Pakistan, the number of persons with disabilities could be approximately 27m, larger than resident population of Sweden, Austria and Switzerland combined. (Waqar, 2014)

The number of persons with disabilities are not clear in Pakistan. These numbers calculated through various sources, international organizations tell more figures of persons with disabilities in Pakistan. Per the 5th population censuses, disable persons are 3.3m but world health organization says that there are 15 % population of disable people in the globe. Pakistan has 27m disable people. It is larger figure of disability in Pakistan, more than population of 3 European countries Switzerland, Sweden and Austria.

According to the Census data, the Persons with Disabilities constituted 2.49 per cent of the overall population. Data exposes that 55.7 per cent of disabled people are found in Punjab, followed by 28.4 per cent in Sindh, 11.1 per cent in NWFP, 4.5 per cent in Baluchistan, and 0.3 per cent in Islamabad. Most disabled people have a physical handicap; this is followed by hearing impairment. (Policies for special persons in Pakistan analysis of policy implementation, 2012)

These numbers of disable persons are from 1998 censuses, which shows the disabilities people's figure of every province of Pakistan. Per that 2.49 % in the country. Highest disability ratio is in Punjab, 55.7 % in Sindh province, 28.4 % of disable people in Baluchistan. But highest number is in Punjab. In the KPK 11.1 % of disable people, in the Baluchistan 4.5 % and in Islamabad 0.3 % of disable persons live. Highest disability is hearing impairment in the country and second largest is physical impairment.

The population of disabled persons across the country has been registered less than 0.48 percent of the total population as per the recently concluded 6th Population and Housing Census 2017. The population of disable as per the 5th Population and Housing Census conducted in 1998 was recorded at 2.38 percent of the total population, indicating that there has been decline of 80% in the population of disabled persons. "There are less than a million disabled persons living in the country as per the census data. (associated press of Pakistan, 2017)

Census of 2017 that was sixth census in Pakistan shows number of disabilities that is 0.48 % but previous census shows 2.38% and recent census declines 80% of disable persons from country. From 1998 to 2017, if we give attention to the situation of country, these are not numbers of persons of disabilities in Pakistan, although general population decline with very less margin. Government should repeat that practice as clear figures of disable will be drawn. Those are necessary for the welfare policy of disable. Social exclusion must finish.

3.10 Special education in the Pakistan

A Special education programs was started in the initial 5 year national program 1955 to 1960 but due to various reasons that program could not successful fully. Because shortages of administration, scarcity of funds and absence of train people. That was again repeated in the second program 1960 to 1978. Fifth national plan allocated 26 million for the special education institution. Two million became release, and four model education institution made in Islamabad. Under the ministry of social welfare and health. (Ahmed S. , 2008, p. 2).

In the first national development plan 1955, a program was planned by government but that could not succeed. However, lack of funding, training of personal and administrative issue were main reasons. It was repeated in 1960 to 1980 development plan. In the fifth plan, 26 million were allocated for the special education. In 1978 to 1983 programs, two million were issued lower than the community good and health sector. Four forms of special education institutions were built. That is major successful step that was taken by Pakistani government after the partition of India and Pakistan. First time education was opened for the disable person. But it is a separate education. After eighteenth amendment, special education has devolved to provinces. But still it needs to make better education, inclusion and improvement of special education centers.

1983 to 1992 a complete decade United Nations announced celebration for the disable persons. Due to that influence government of Pakistan immerged national special education policy for the reintegration all types of disability. It was full-fledged national policy, in which every type of disability was focus on that policy.

But that was inadequate policy. 1988 that policy revisited by the government of Pakistan. (Ahmed S. , 2008, p. 5)

United Nations celebrated a decade of disable persons since 1983 to 1992. It focused on government to take step for the disable persons. First time a better policy was made by government in 1986. That is the main duty of special education department and social welfare to take first step for restoration of disabled persons. 1986 disable policy was reviewed in 1988.

2002 national policy for the impaired person that was full-fledged policy on the state level. In which major points were reintegration, inclusion, education and training. That it was made around the important figures of disability in the light of 1998 census. In that policy, every type of disable person can get benefit without any restrict of caste, color, creed and any other differences. This policy was made for the empowerment of disable people in the social, economic, and political level. (Ahmed, 2008, p. 6)

National disable special education policy was full-fledged policy of disable persons. Policy empower the disable, rehabilitation, care and training. Per to policy, all disable will be Useful from this policy with caste, Crete, religion, race and disability.

All type of discrimination will be abolished that are social, economic, personal and political. It is for those persons who have any type of impairment.

3.11 Disability study of anthropology

Anthropology is the study of humans, and it is clear from other social science disciplines by its dependence on cultural relativity as in forming principle (Frank, 1986b; Ingstad, 1995). The field contains sub disciplines as archaeology and biological, cultural, and linguistic anthropology. Biological anthropology includes some aspects of human like evolution, primate behavior, genetics, forensics, and medical anthropology (Devlieger, 1998). Cultural (societal or social) anthropology deals with social and cultural parts of man knowledges, like status, law, religion, stigma, and deviance. Linguistic anthropology tells about changes in languages,

directing on the social features of language. Archaeology is related to the material ruins of human society. (Ruby, 2009, p. 1)

Anthropology is a scientific study of human being. It defines the relation with social and cultural connection. Sub categories of anthropology are biological or bodily anthropology, social anthropology linguistic anthropology and archaeological anthropology. Cultural studies shows experience of social status, religion and norms and values of society. Biological anthropology field focuses on the evolution process of human being, primate behavior and forensic anthropology. Linguistic anthropology deals with variations of languages and its social aspects. Archaeology is associated with human remains of material of societies.

Each sub discipline of anthropology has relation with impairment study, and much of significant contributions to the study of impairment are ingrained in anthropology. Linguistic anthropologists have knowledge of deaf sign language and principles of language, but it is not main emphasis of linguistic anthropology. Archaeology have contributed to the knowledge of impairment among early historic people descendants, but this influence is limited. Anthropologists notice that knowledge of impairment uses theoretical concepts like culture, dishonor, and status changeovers liminality to describe the explore impairment.

The major anthropological contribution in the knowledge of impairment have come from sociocultural and medical anthropology. It unanimously known “some variety bodily or physical and behavior differences are known in all societies,” but in different cultures and communities those differences reaction widely vary. Impairment is a “compound biomedical, social, and cultural phenomenon” Anthropologists has contributed to understand the impairment as a cultural knowledge and physical or mental condition. (Ruby, 2009, p. 2)

Each field of anthropology join the disability study. Culture of disability is very important. Cultural may be considered disability. Disabilities many be some time considered culture. Cultural norms, values and behavior and otherness and labeling is essential important. Linguistic anthropologist, sometimes, studies deaf sign language. Archaeology highlights disability in pre-historical primates shortly.

Sociocultural and health anthropology did main contribution to study of impairment. Anthropology can study disability in social biological medical and cultural experience.

3.11.1 History of disability study in the anthropology

Initial anthropological study of impairment was done by Ruth Benedict, a creator in the field of anthropology, who issued a formative study of among the cultural origins of epilepsy (Benedict, 1934).

Through the 1950s, Margaret Mead, a student of Ruth Benedict's and significant anthropologist in her personal right, made public remarks that involved people with impairments inside the realm of "normal" Americans. She said that the education of American national character required to contain all types of Americans (Mead, 1953). It was the first important proposal that anybody with impairment require to comprise in anthropological investigation to completely know human nature. (Ruby , 2009, p. 3)

Initially, disability study was introduced in the anthropology by Ruth benedict, she was pioneer of anthropology. First time she published her work on the disability. She wrote about cross cultural behavior of epilepsy. After that, her student Margaret mead in 1950 argued all American character included in anthropological inquiry. First time disable was fully included in anthropological inquiry.

Disability was still a relegated field of learning for anthropologists in the mean-1970s. After Frank carried phenomenological perception to anthropological learning of congenital amputee Louise Duvall, a health anthropologist, started the impairment & sociocultural newsletter, which developed a key source for anthropological and additional social science theory about impairment. (Ruby, 2009, p. 4)

Disability study was marginalizing till mid-1970 when frank introduced phenomenology in anthropology. Louise Duvall started to write a newsletter with connection of disability and culture. She was medical anthropologist. After that, in anthropology and other social sciences theoretical work started about the impairment.

The anthropology of handicap people is still suffering after terminological misperception, theoretic generalization, and a radical dependent bias that is opposed to critical methods” Icing non-normative topics. “However, the connection among embodied boundaries and social discernment remain composite and lasting. We select to practice handicap and impairment” rather interchangeably. (Vikramendra, 2016, p. 4).

Anthropology is crossing from terminological problems. Still anthropology cannot do theoretical implication and specify disability study. Disability and impairment are interchangeably use behalf on the one and other. Till newly, the education of impairment by anthropologists remained, by an insufficient exception, rationally segregated, and frequently careful the field of those in medical and applied anthropology.

3.11.2 Contribution of health anthropology

Health anthropology is among the main contributors to the thoughtful of impairment and handicap. Because health anthropologists remained some of the primary to approach disability. Medical anthropologist gave focus on the disability few work of shuttle worth and Littlewood published in the journal of disability. (Ruby, 2009, p. 5)

Medical anthropology is main contributor of disability. It provides terminological definitions. Medical anthropologist first approached to disability studies. It made key foundations of disability study. It majorly focuses on the disability and subject of disability. In the major journal of medical mentioned it shortly in the disability work by shuttle worth and Littlewood.

Medical anthropology’s viewpoint on impairment has a therapeutic theme,’ using therapeutic ideas of illness and disease to clarify impairment. This medical model suggests a mandate’’ to cure’’ people with disabilities. Medical anthropology has contributed much to the understanding of disability however, the medical model can bound the discussion. Records that in the nonappearance of a phenomenology of unhealthiness, curative treatment, and or a culture’s ethno medical system, several medical anthropologists’

preference not to study disability/difference Shuttleworth inspires the field to broaden and deepen its understanding of disability.

Various vital contributions derived from medical anthropology also take in characteristics of social or cultural anthropology. The original medical anthropological studies of disability existing the perceptions of different cultures regarding certain disabilities, such as epilepsy or deafness Ablon's pioneering ethnographic approach to the study of disability, definitely working with stigmatized populations, assisted to move medical anthropology from a disease framework of disability to an ethnographic focus This broadened the scope of disability and impairment studies within anthropology and allowed the voices of people with disabilities and their lived experiences to contribute to anthropological theorizing on disability. (Allison, 2009, p. 6)

Medical anthropology contributes much more in disability study. Theoretic theme and medical model of disability provide more understanding. It provides ethnomedical reasons of disability. Various anthropologist worked on the social and culture side of disability in which Alon 1981, Benedict, 1934, shutter and kanitz 2004 and 2006. Those studies and work clarify importance of disability study by anthropologist in the anthropology.

3.11.3 Disability as a culture

Few thinkers announce that the community of people with disabilities perhaps conceived a culture or sub-culture or that certain groups of impaired persons possibly have their own culture such as Deaf Culture

Cervinkova, 1996; Fjord, 1996; Frank, 1986b; Stiker, 1999. Almost 74% of United state resident with disabilities statement a mutual cultural identity, whereas 45% conceive themselves to be part of a minority group Some anthropologists have called for communal acknowledgement of the disabled as a minority group, whereas others carefulness against misery such a various group of people into a only minority class (Ruby, 2009, p. 8).

Disability is a culture or subculture. Some theorists consider disability a separate culture. 74 percent American knows it as common culture and 45 are minority groups. Some

disability groups have called them self-minority group. Deaf are known as separate culture. They are thinking as separate from others. That is studied by anthropologist Biklin, Nagler Gleeson Susman Zola. For the public recognition, some anthropologist call disability diverse and minority group of society.

3.12 Models of disability

This category claims that impairment is not just put up in the body, but formed by the social and material situations that “disable the full participation of a diversity of minds and bodies. Impairment is therefore known as the outcome of adverse communications between a person with disability and his or her social circumstances. For instance, inclines dramatically variation the presence of wheelchair users in public life, a part of general strategy that is important to a completely autonomous constructed environment. The social model take in an initial assessment of medicalization and its domination in essential and category. (Vikramendra D. , 2016, p. 2)

Social model of disability suggests that disability is not only body impairment. But, a created phenomenon by society and culture. Situation can change in society towards disability. Some applied and medical anthropology contributes in disability. Social model is critic of medical model which created new discourse and definition for the abnormality.

Impairment is a multifaceted social, cultural, and biomedical phenomenon Anthropologists have paid attention to the considerate of disability as a sociocultural experience and a physical or psychological condition. (kumar, 2016, p. 3)

Disability is a compound of social, cultural and bio-medical phenomena. Anthropologists understand that through social and cultural experiences. Because disability is defined by social and cultural way in the society or that has spread such a way.

The medical model: The therapeutic model reflects impairment an issue that is directly began by an illness, a wound or other healthiness situation, and needs medical care in the method of treatment and reintegration. The medical model ponders impairment a health issue or abnormality that is central to a person's body

or mind. Any individual with disability is understood disabled, whether the person experiences limitations in his or her life activities. (Vikramendra, 2016, p. 3)

Disability is defined in three ways in the anthropology. 1 Medical model, 2 Social model and 3 model. Per to medical model, disability occur due to any disease or injuries. Any individual cause disease he or she becomes disable and impaired.

The social model understand disability purely as a social build and a human rights problem. Below this model, even though disabilities are at the different level, disability is the direct consequence of society's catastrophe to justification for the requirements of persons with impairments. Impairment is not the characteristic of the individual; rather it is shaped by the social setting and requirements social change. In the social model, impairment is normally considered as the outcome of social domination and this subjugation can start in the method of poverty and later cause to impairment. (Vikramendra, 2016, p. 3).

Social model says disability is created by society and social environment. It is failure of society that do not care disable. Disability starts from social cruelty that changes poverty than after that falls in impairment condition that is generated by society and culture.

The ICF model: The World Health Organization WHO established the Global categories of disabilities, impairments and Handicaps in the initial 1980s, which was recently reviewed and renamed the Universal categories of Functioning, impairment and Healthiness ICF (Vikramendra, 2016, p. 4)

World health organization (WHO) made a classification of disability, impairment and handicapped in the early 1980 which is revised recently in 2001. In this model, WHO classifies the disability and its forms? Furthermore, who made categories of disability, and defined the condition of health.

4. AREA PROFILE

4.1 Introduction

For the total comprehension of any zone, arrangement of thorough information is required to comprehend the way of life, living examples, social, monetary and condition of zone. This Chapter gives an itemized depiction of the area and the city, illustrating the social setup. It joins all the fundamental data relating to the objective, area and city. The area, topography, population, social association, religion and economy is included in the chapter.

4.1.1 The Locale

The Larkana District gets its name from the headquarter town 'Larkana', which was once possessed by the clan called "*lariks*". The aggregate territory of Larkana region is 1 sq. miles. A look of the guide of Sindh uncovers that Larkana appreciates a significant key position. After Karachi, it is the biggest city on the west bank of waterway Indus, in the region Sindh. The city lies on 27° 33'40.4" North scope and 68°12'30.8" east longitude at a rise of around 167 ft. from mean ocean level. The city is situated in upper Sindh at a separation of around 85 km south west of Sukkur. Essential towns in the region of Larkana incorporate Dokri, Neudero, ratodero and bakrani.

4.2 History of the Larkana

The historical backdrop of the region goes back to 4000 years, when it was the support of the most established human progress of the world, named the "Indus Valley Civilization". Stays of the human advancement have been uncovered at Moenjo-Daro, 18 miles from the present town of Larkana.

Before the Arab attack Sindh, the area was under the control of Hindu tradition. Its capital was at Arore/Alor, close to the town of Rohri. The premises of this kingdom reached out till Kashmir in north, Mekran in South and Kandhar in west. Rai Siharas was the most renowned ruler of this administration. Amid the locale of Saharas II, the Persian armed

force assaulted Sindh overcoming his powers, because of which Rai Saharas II was executed. His successor, Rai Sahasi was a shrewd ruler. He was prevailing by a Brahman name Chach in around 638 AD. Raja Chach ruled for a long time and was prevailing by his sibling Chandai who managed just for a long time and was prevailing by his nephew Dahir, the oldest child of Chach amid who ruled the intrusion of Muhammad-Bin-Qasim. The nation was conquered by Muhammad-BinQasim around 711 A.D, and Raja Dahir was slaughtered. Sindh kept on being under the influence of the Umayyad Caliphs the Abbasids till around 908 AD. With the decay of the Caliphate in around 871 A.D, two separate kingdoms of Multan and Mansura were built in this area and the local people went under the last kingdom with its capital at Bukkar.

At that point, when Sultan Mahmud Ghaznawi attacked the subcontinent (1019 A.D.), Sindh was controlled by a Governor, who was just ostensibly under the specialist of the caliph. After taking Multan and Kach, Sultan Mahmud Ghaznawi sent his delegate, Muhammad Abdul Razai to overcome Sindh yet he kicked the bucket in 1026 AD.

The nation was later added by Ibne Sumar, the leader of Multan who, in 1032, established the Soomra tradition. The Soomra line administered the zone freely perceiving the Ghazanavides away just in name. Ibne Sumar was prevailing by various different leaders of his line. Khafif was one of the Soomra lords who made Thatta his capital and stretched out his kingdom from Katch to Nasarpur. After the passing of Khafif, the Soomra tradition step by step wound down in control when the last Soomra ruler Urru Mehl was slaughtered by Sammas who put Jam Umar on position of authority in 1451 A.D.

The Sammas were likely Hindus of Yadav Rajput stock and generally occupied the zone around their capital city Samma Nagar, the site of present Sehwan. Stick Umar ruled just three years, amid which Bukkar and an extensive piece of the nation around it was held by Hakims, Malik feroze and All Shahpur. Stick Junnh, who succeeded Jam Umar, stretched out his kingdom to Bukkar, driving Hakims to withdraw to Uch.

The Samma sovereigns, under the suzerainty of Tughlaq lords of Delhi, kept on decision for quite a while and were at long last prevailing by the Arghun tradition in 1521 AD. Arghun administration got its name from Arghun khan Tarkhan, an excellent child of Halaku Khan. There were just two leaders of this administration, to be specific shuja or Shah Beg and his Mirza Shah Hussain. Shah Beg set up his control over the entire Sindh.

He was an overcome warrior and an educated researcher. He was prevailing by his child Mirza Shah Hussain. It was amid the rule of Shah Hussain that Mughal Emperor Humayun, vanquished by sher Shah Suri in 1540 AD. Attempted to take the post of Bukkar, yet fizzled. The ruler at that point left for Jodhpur, yet came back to Sindh by method for Umerkot in 1542 A.D., making another unsuccessful endeavor to overcome Sindh and pulled back to kandhar.

Shah Hussain passed on in 1554, following 34 years. Mirza Khan was in the long run crushed by the armed force of Emperor Akbar in 1592 which put a conclusion to the Tarkhan administration and Sindh in this way turned into a piece of Multan region of the Mughal Empire. From the passing of Akbar in 1605, to the attack of Nadir Shah in 1759, there is little to say of Sindh by contemporary antiquarians. It was, notwithstanding, amid this period that Shikarpur was established by the Daudpotras. The kalhora line rose to control between the years 1658 to 1780. The family was set up under Nazir Muhammad Kalhora. Yar Muhammad Kalhora prevailing with regards to stretching out his domain up to Sindh and his child Noor Muhammad Kalhora vanquished Nahar from Daudpotras and ruled the whole zone from Multan to Thatta, aside from a little realm around Bukkar.

In 1739 Nadir Shah took Delhi and all territories in the West of River Indus were added to Persian Empire, including Thatta and Shikarpur. Later on, Noor Muhammad surrendered and Shikarpur and Sibi were detracted from him and given to Daudpotras and the Afghans.

In 1746-47 Noor Muhammad expanded his space over southern Sindh, and after the demise of Nadir Shah, the Kalhora domain turned into a tributary to Ahmed Shah Durrani. In 1768, Ghulam Shah Kalhora established the city of Hyderabad (the antiquated Nirankot) and lived there till his demise in 1772. The lead of his tradition reached an end with the annihilation of Abdul Nabi Khan Kalhora at Haiani in 1783, and Mir Fateh Ali Khan Talpur came to control.

The Talpur line was separated into three branches; Hyderabad or Shahdadpur family governing the focal Sindh, the erpur of Manikanl family controlling Mirpur and the Khairpur and the Sohrabanl branch administering at Khalrpur. The Talpurs kept on decision over Sindh up to 1843, until the point that the powers of Mirs were vanquished by the British at Miani and Sindh was ignored to the British run. Sir Charles Napier turned

into the principal legislative head of Sindh with full political, military and income powers. Sindh delighted in the status of a region until 1927, when it was converted into Bombay administration. Later in 1936, it was again constituted into a different area, because of the political weights applied by the Muslims of Sindh.

4.3 Atmosphere of Larkana

The city of Larkana falls inside lower Indus plain, extending from north. The normal mean most extreme and least temperatures in summer are 48°C and the 33°C. In winter, the normal mean greatest and least temperatures are 21°C and 11°C separately. The normal yearly precipitation is 115 mm and moistness ranges from 40% to 60%.

4.4 Seasons

- Most extreme Average
- Least Average
- Normal Annual

Table 1: Temperature of Larkana

Seasons	Maximum Average	Minimum Average
Winter	21	11
Summer	48	33
Average Annual	40	25

Normal precipitation: 125.0 millimeters.

4.5 Physical Features

Larkana city is partitioned in three sections having two physical boundaries i.e. railroad line and, Rice Canal. The old town is situated towards east of railroad line which is densely populated and has effectively created a business and retail focus. This part incorporates Qafila Sirai, Ali Goharabad, Galib Nagar, Surahia Padhar, Kadri Muhalla, Ghareeb Mukaam, Leelaabad, Karma Bagh, Dari Muhalla, Gajanpure, Murad Wahan, Allahabad Zulifiqar Bagh and Jinnah Bagh.

The second part of the city is between railroad line and Rice waterway, towards the west of the old town. Fundamental structures and muhalla's in this part are Circuit House, Sir Shah Nawaz Library, Chandka Medical College, Chandka Medical Hospital, SP office, DCO office, High Court, Pilot Secondary School, Boys Degree College, Lohorri Muhalla, Peoples Colony and Doctors Colony. Third part is situated between Rice trench and on the two sides of Ghar Wah, north west of the town. This incorporates the recently created Municipal Housing Colony, Sheik Zayad Women Hospital, Commissioner Building, District Jail, Children's Hospital, Director Education, FM Radio Station Larkana, Sheik Zayad Colony and Police Training Center.

4.6 Waterways and Lakes

Waterway Indus, streaming north east to south west, contacts the outskirts of the area along Ratodero, Larkana and Dhokri talukas. The mountain downpour results in the development of slope deluges privately known as Nais, which normally go away after the stormy seasons. There are numerous regular despondencies known as Dhands (lakes) which hold water for a significant period.

4.7 Flora and fauna

This zone, a few years prior, was wealthy in untamed life. The Himalayan wild bear (*urusloqualus*) was found on the statures of khirthar range, and one was shot close kute-jikabar in 1902 by Mr. H. Lucas authority of Larkana. The littlest of Indian world sheep the Oorial (*ovis vegnei*) best known in Sindhi was being found on Khirthar go other than other wild creatures. With the colonization of the wild life, it step by step decreased. At show, hyena jackal and fox eolg are found among the winged creatures.

The central common woods tree territories are the Babur (acacia Arabica), bahan (crowded euphratica), kandi (prosopis specigera), siras (mimosa sirissa), papai (Ficus religiosa) and Lao. Other than the above types of trees, the exotic species, for example, amanitas, guimohar kuchnar, toot, eucalyptus, poplar and simai have additionally been planted as of late in irrigated estate of neighborhood timberland division.

4.8 Population

<u>Name</u>	<u>Status</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>	<u>Population</u>
		Census	Census	Census	Census
		1972-09-	1981-03-	1998-03-	2017-03-
		16	01	01	15
Larkana	District	460,735	57,006	1,001,608	1,524,391

Area: 1,906 km² – Density: 799.7/km² [2017] -- Change: +2.23%/year [1998→2017]

Larkana District: district in Sindh, Pakistan

4.9 Fundamental tribes and castes residing in district

Fundamental clans and throws in this district are Chandio, Memon, Samo, Magsi, Siyal, Abro, Brohl, Jatol, Sandilo, Kalhorro, Sheik, Soomro, Unnar, Mirbahar, Bughio, Mashori, Machi, Jiskani, Junijo, Khuhawar, Khuhro, Sahlta Pirzada, Jamali, tunio, Harijan, Hindu and Bagri etc.

4.10 Educational Facilities

Larkana has the second most elevated education rate in province Sindh, which is 35%. This high rate moved more in the city, contrasted with different territories of region. In spite of the fact that the city holds numerous administration and private instructive organizations,

there are two colleges in the area; Shaheed Mohtarma Benazir Bhutto Medical University and Quaid-i-Awam University of building science innovation.

Table 2: Educational Institution

No. of School and Colleges in the District	
Primary School	2687
Secondary School	135
College, Institution	81
Health and Hospitals	13
Basic Health unit	59
Dispensaries	12

4.11 Executive, Judiciary and Revenue System

The locale is under the charge of a representative chief who joins the elements of the area justice and in addition authority. He is likewise in charge of facilitator of elements of all country building division in the area. On the legal side, he is helped by an extra region justice and a couple of sub-divisional officers. The delegate office goes under the general control of the chief of the division Larkana sub-division comprises of three Talukas specifically, Larkana, Ratodero, naodero, bakrani and Dokri. Each Taluka is under the managing control of a Mukhtiarkar.

The director of police is responsible for the police organization of the area. He is helped by the delegate administrator of police (D.S.P). The locale charge is separated under thirty-four police headquarters, each kept running by a station house officer (S.H.O). The legal organization of the locale is under the charge of an area and sessions judge, who is helped by some of extra session judges and common subjudges. There is likewise an occupant justice's court at Larkana which manages the instances of the Larkana town as it were.

4.12 Irrigation

The whole area of the region is encompassed by defensive limits. The bund on the Western side forestalls slope deluges in blustery season and the other on the eastern side protects the channel watered region from stream flooding. The developed land is watered by a system of waterways by the Rice Canal, Dadu Canal and ghar wah. The zone flooded these channels in 870,127 acres of land.

4.13 Communication

There is a system of metaled ketch streets everywhere in the locale. All the taluka home office are associated with the region headquarter either by metaled street or by rail. Pakistan railroad likewise goes through the area from north to south.

Larkana itself is railroad intersection.

4.14 Industry

Modern advancement couldn't keep pace with time because of deficiency of crude materials, talented work and appropriate atmosphere. Material is an important industry in the area. A Sugar Mill is likewise under development at Naudero Taluka. There are 84 Rice Mills in the area. Other little scale enterprises include silk weaving and handlooms, cleanser, designing and foundry works which are likewise settled.

The principle cabin industry is the making of weaved tops by ladies especially in Larkana Taluka. This workmanship has a decent market in the town. It is a wellspring of salary to the destitute individuals. There are other bungalow ventures to be specific, angoshas, lungi and sosi.

4.15 Economy

The fundamental wellspring of wage of the general population in the city is business of different natures and little industry, while in country territories rural areas is the backbone of economy. Both is rustic and urban regions, individuals keep domesticated animals in their homes to address the issues of consuming butter and yogurt.

4.16 Occupation

Larger part of individuals of Larkana are locked in specifically or in a roundabout way to farming and exchanges. Others are gifted with work as artisans, woodworkers, goldsmith, metal forger, taxpayer supported organizations. There are additionally educators, legal counselors, and backers. The ladies of cultivators in provincial zone work with their male individuals in the fields. They likewise take care of their family unit issues. There is no regular relocation of laborers starting with one place then into the next in this region. A couple of groups of meandering clan of Brahui, nonetheless, descend from the slopes in winter season to protect from the extraordinary cold weather. These live in the inside of the area for procuring their job and return when the season is finished.

4.17 Dwelling

The places of well-settled individuals in town is built with blocks and secured with limestone mortar. Network individuals with a normal prudent position manufactured their homes with katchi blocks and mud. There are adequate courses of action for waste, ventilation and lighting. The houses for the most part comprised of three to six rooms, one lobby, washroom and kitchen. One room is given for the most part to each house as a *baithak* or visitor room. The houses are filled with fundamental furniture.

The houses in towns are made of katcha blocks and secured with timber, wood reeds, and grass. The yards are encompassed by fence of prickly shrubberies. These are worked in erratic way and not in smaller squares. The poor workers and agriculturists lives in hovels made of reeds and secured with sur grass. There are little facility of sanitation and seepage in rustic zones.

4.18 Food Patterns

The staple nourishment of the general population is wheat and rice. A few people additionally take *juwar*. Fish, beats, pickles, yogurt and vegetable are utilized by individuals as sustenance food. In urban communities, water is gotten from hand pumps and wells, while in the rustic region it is acquired from katcha wells and trench water courses and lakes.

4.19 Dress Patterns and Ornaments

The dress of Muslims living in urban territory is lawn fabric (goudd) or pant, turban while the people in the country region put shirt, and turbans. Dress of Hindus in rustic zone and also in urban zones is shirts, lawn material and turban or a top of exceptional sort. The dress of Muslim females is shirt, shalwar and dupatta. The Muslim females keep *parda* and utilize veil (Burqa). In any case, there is no custom of *parda* recognition in Baloch clans in the rustic zone. The female more oftenly not wears accessories. But hoops, rings, noselet (Natha) Bangles and jhumir of gold or silver are used as per their standard and money related position.

The dress of a Muslim male living in the urban zones is a shirt, lawn-fabric (*dhoti*) or pant, turban or top, while the people in rustic territories put shirt, lawn *dhoti* and turbans. The dress of Hindus in rustic and in addition urban region is a shirt, lawn *dhoti* and turban or a top of extraordinary kind. The dress of a Muslim female is shirt, shalwar and dupatta. The females of Baloch clans wear shalwar and enormous shirt up to their lower legs which is called *ghagho* in Sindhi. It is loose and not tight like shirts. There is weaving chip away at it in front and on the sleeves. It is generally of red thick unpleasant material.

4.20 Culture, Custom and Traditions

The vast majority of the number of inhabitants in Larkana are Muslims. The social existence of the Muslim is enormously impacted by the Islamic lifestyle. The *pirs* and *murshids* are held in high regard and certainty among the Muslim especially by the ignorant masses of the country territories. *Urs* services of *pirs* are routinely held at their sanctuaries. The Hindus likewise hold awesome trust in Thakurs and Brahmans more often do not perform profound customs of Hindus on exceptional events.

The dialects of the most part in Larkana is Sindhi, Brohi and Urdu. Urdu is comprehended by an extraordinary dominant part of the population. Tablas, dholaks, and sarangis are the fundamental melodic instruments and are played on the events of relational unions, assurance of wedding, Eids and melas. Tunes of various types are sung by men and additionally ladies on such events. Ghanas (pitcher) are likewise used to make melodies.

The two people move jhumar on these events and particularly on wedding services. Jhumar is a mainstream move around there. Ladies do not come out in the male gatherings.

In the greater part of the relational unions, prearranged engagement goes before genuine marriage. Now and again, it disregarded inside and out. The guardians and different relations of the lady of the honor give money, trimmings and precious garments to the lady of the honor and spouse. There is additionally a custom of giving dairy cattle in settlement to the lady of the honor. Gold decorations, watches, Television-sets, bikes, and even autos is given by the well status people to their daughters.

4.21 Religion

Despite the fact that the dominant part of population of the Larkana is Muslim. In any case, Hindus and a few Christians additionally live around there. They all are allowed to perform their religious customs occasionally.

4.22 Site Profile

Larkana or Larkano is the fourth biggest city situated in the Northwest of Sindh Province, Pakistan. It is Larkana District and is a densely populated city which is developing quickly. In August 2000, Larkana praised its hundreds year of presence. In 1843, the English possessed Sindh and isolated Sindh in three sections in particular Karachi, Hyderabad and Shikarpur. Larkana was the part of Shikarpur and Dadu was part of Larkana. In 1930 Dadu was made a separate district and Larkana got its present shape Larkana or Larkano. The name was taken from the Larik (rank) as Larkana, around then the head of the waste Sardar Saeed Nawaz Larik. Chandka is the old name of Larkana. As of late the city has been raised to the status of division central command.

There is *Chandka* special education center which is my locale of research. This school built in 1987 for the education of visually impaired children. This school is situated at the separation of one kilometer from *Chandka* Bridge. Settlement of Larkana city in which this school arranged is called (wakeel) colony or high area, which is high-class region of Larkana city where Larkanas privileged live. I say them privileged in light of the fact that those individuals have a place with such high class callings. Specialists, teachers, agent

administrator's legal counselors, and lawmakers live around there. In the school, there are bungalows of such individuals.

Other primary concern in this area is tuition based schools and universities. Close to this school other non-public schools are state funded schools such as baqa sentence structure school, fauji founding school, strength mover school, educator's school szabist larkana campus and different schools.

In this school, 54 student are enrolled with visual impairment. Generally, we can divide them into two categories of visual impairment i.e. totally blind and partially blind. Or low vision. Totally blind are those who have no vision, means they cannot see, and partially blind are those who have little vision. But medically, children vision classifies according to medical terms. Those who are getting education from first to middle in this school. In the 8th class, 6 students, in the seven class 5 students, in the six class 8 students, in the five class 7 students, in the fourth class 5 student, in the three class 6 students, in the two class 4 students, in the one class 5 student and 7 students in the nursery class are enrolled.

Now, I give detail of teachers and school staff who are appointed here. Seven senior teachers are in this school who are working in seventeen grade. Two are computer instructors senior and junior. Three are braille teachers, one sighted and two are visually impaired. Two are vocational instructors, one is physical training instructor, one music teacher and one Quran teacher. In the lower staff, there are five attendants, three peons, two watchmen and three sanitary workers.

In the school building, there are twelve rooms. Between the rooms there is a corridor. One side have five rooms and other side have seven rooms in which eight are class rooms and one is computer lab. Every class has a cupboard for the children books. In every class, there is a big table and a chair for the teacher. Per to student number in the class, small tables and chairs are placed. In the left side corridor, first is principle office. In the opposite direction is a lower staff office and Clerk office. Washrooms are behind the classes. Previously, this school was working under the federal government. After eighteenth amendment, which is passed in 2010. Per to eighteenth amendment, this school is working under the Sindh provincial government since April 2011.

5. SOCIO-CULTURE BEHAVIORS TOWARD VISUAL IMPAIRED CHILDREN BARRIER FOR EDUCATION

5.1 Socio Culture

In the beginning of this chapter, I have put some definitions of social from the online famous dictionaries of English. Social is called a group of people in which more than two people are included. Social is organization of people in the society. Social interaction is a source of social among human beings. Interaction of individual and group as a member of society and relating with human beings for the welfare of society. (Merriamwebster, 2018) Living together in society in an organize way.

Connecting or devoted to, or considered as friendly comradeship or relation. A social club is in search of and enjoying the friendship of others friendly, hospitable and gregarious people. (Dictionary.com, 2018) Social is a contested term, which is used for companionship and living together. Social is a contested term for instance social marginalization, social club, social group, social media and social organization.

Historical background of social exclusion go back to the period of Aristotle. It again raised when in 1974, *Renelenior* was the secretary of state in Gaullist government in France. It is first propagated as a social cohesion. Social cohesion was central, political and cultural in France. It can be traced with 18 centuries. The notion of one nation and evolutionary demands of equality, freedom and liberty for all people. (Jane, Mathieson, Popay, & Enoch, 2008, p. 9)

Social exclusion is used in different times in the specific meanings and different purpose on the different places. It is used for the social and political purposes. One tenth population of France understand that excluded people are those who are mentally retire, physically disable, drug addict, abuse children, single parent and socially marginalize people. According to literature, those people who are excluded have no livelihood, permanent or secure job, property, education, participation in democratic process, not equal for the law, and are treated with unhuman behavior of society. (Jane, Mathieson, Popay, & Enoch, 2008, p. 9) Social exclusion is related with incapability to take part in social, political,

cultural and economic life. Quality of social exclusion is distance from main society. Separated people feel isolated from other people of society. (Clasen, 1995, p. 24)

Here I keep this definition for the social exclusion. Per to this definition, social exclusion is concern with social, cultural and economic life. Anyone enable to completely enjoy social, cultural and economic life. He or she feels exclusion or isolation from other people. Anyone who is fully or partially cut off from main stream society is called social exclusion. Such conditions are created in socioeconomic level in which development of marginalize people has stopped. Marginalized people can find any locale highly developed cities or any rural area.

They are excluded economic, culturally and politically. (Ghana, S. Gurung, & Kollmair, 2005, p. 9)

Marginality can occur in highly developed big cities and isolated areas. We cannot say marginality does not exist in the big metropolitan cities. It not only existed in the isolated rural areas but marginality exists everywhere in different forms and conditions. For example, Larkana is a divisional headquarter. There is a special education school but visually impaired children are marginalized because they have no basic facilities or those exist are uncompleted.

Social vulnerability relates with marginalization of any group of society in which a vulnerable miss opportunities in the bad luck actions of a society. Confrontation is to backlash from tragedy condition. Vulnerability relates with marginality. Social vulnerability denotes to the features of a person or group in terms of their size to anticipate, manage with, fight and regaining from the influences of natural threats (visner, 2004, p. 5)

Vulnerability is the basic tool for the analysis of marginalization. Vulnerability can be found in any social group in the society. Vulnerable people are suppress and exclude citizen of that society. They have no basic rights. They are understand as miss fortune. Social vulnerability mentions with distinguishing of person or group except from those people who are aggressive in the marginal natural settings in which condition marginalize people accomplish according to his or her worth in the society. Vulnerable groups are those groups of people who may seek it problematic to lead a comfortable life, and lack developmental chances due to their disadvantageous positions. Further, due to opposing socio-economic,

cultural, and other practices present in each society, they find it tough to fulfill their human rights.

In the language of human rights, vulnerable groups may be clear as convinced groups of population who frequently meet with unfair treatment, or essential special care for defense of the nation to avoid mistreatment or from a damaging environment. People who are differentiated are grounded on sex, race, by birth in a community, religiously, due to disability or any other conditions that is precise to each society may generally defined as deprived people (Dr. sastry, 2012, p. 9).

Those groups are vulnerable in the society who may seek happy life. Such groups lack relaxed life. They are away from development, and some opposing concepts exist about them. Socially, culturally and economically in every society, vulnerable people cannot get fundamental human rights. That is a difficult task for them. Vulnerable group may be various in the population who are encountering with vulnerability. Government should protect vulnerable groups of society that are vulnerable based on race, religion, disability, gender in a specific community. Vulnerability may be different in each society. Category of social vulnerability may change per geographical, social, cultural and political conditions.

In anthropology, culture is a technical term. It has used widely. That is not easy task to narrate the concept of culture. Culture is a difficult term to define. In 1952, the American anthropologists, Kroeber and Kluckhohn, critically reviewed concepts and definitions of culture, and compiled a list of 164 different definitions. Some definitions are mentioned below.

Culture contains patterns, obvious and implicit, for behavior learnt and communicated by symbols, establishing the individual success of human groups, with their embodiment in artifacts. The important fundamental of culture involves tradition in history derived and selected thoughts and particularly their devoted values. Culture systems may, on one hand, be measured as products of action. On the other hand, it can be defined as restricted fundamentals of future action. Culture is the joint programming of the mind which differentiates the members of one group or category of people from another.

The set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for everyone, communicated from one generation to the next (Otey, 2012, p. 8). It is

acceptable for all anthropologists. The first-time definition of culture with anthropological sense was given by British anthropologist Edward burnet Taylor in 1871. I keep that definition here. He wrote. "Culture is that complex whole which includes knowledge, belief, art, normal, law, customs and other capabilities and habits acquired by man as a member of society. (stein, 2016, p. 29)

In this definition, culture is explained as a complex whole. It means that many things are included in culture. In includes knowledge, belief, art, moral, law, customs and other capabilities and habits. Culture is that in which customs, believes and tradition, which are acquired by man as a member of society each society have different symbols and stereotypic tales and stories. Disability is defined by culture. In each culture, different words are used that are attached with the disability. For example, in English handicapped, impaired, deaf, blind and lame words are used. In sindhi, *andho*, *jado* and *kano* are practiced.

Here tales and narrative about my respondents are mentioned that is faced in society by them. My one respondent, age of 12-years, said that there is a quotation about us "*noor ta noor na ta jiar ai pore*" (sight is a sight if that is not any person who is like buried alive). It is brutish thinking of mind in the society. If any person has sense of vision that person cannot live alive. That quotation shows behavior of society toward visually impaired person. Visually impaired is not able to live alive. Society says that a person is incapable to live, so how it can provide better and equal interaction. People who are visually impaired are called (*nabin and andha*) in local language. As a human being, visually impaired person only demand their equal human rights that are inalienable and essential for every one without any restriction of visual impairment, disability, caste, religion, gender, geographical area, race, and color.

Other quotation is "*kian hik manho ahi nor kha sewa*" (how a man is man without eyes). That is confusing thinking of people that how a person is without eyes. Such quotations more confuse the parents of differently able children. So, in the presence of such attitude, children feel shame in the society. It is a stigma which is socially adopted. It arises bad thinking for the visually impaired children. A person without eyes remains human. Even if he or she does not have a sense of vision, but four other senses are working very well.

Visually impaired person can live better life with equality if those human rights are provided to differently able person.

Some people say “*andhi ji samho roain ankhin jo zian ahi*” (weeping for a visually impaired person is wastage of eyes). It means visual impaired person does not feel for any person who is weeping for him. According to society, visually impaired is different from humans. Visually impaired have no sense to feel sadness or happiness for another person. Society, without any reason separate and marginalize the differently able person. It means that differently able person is not part of this society which society make a person normal that same society make a person abnormal , visual impaired and differently able. Such quotations and tales exist and transmit from generation to generation. Socially and culturally, it plays role in making a person disable and enable.

One respondent with age of 11-year, said God took the test or revenge due to sin committed by parents of visually impaired children. No doubt it is wrong. God does not do so. If Allah deprives one thing, gives another thing. Many blind people are doing their jobs and some are studying in various universities. It is not right. Each person, himself or herself is accountable to God. We go for the picnic. We visit different places. Our events are held in Karachi, Islamabad, and Punjab. We celebrate those festivals.

Another respondent, whose age is 14 years, says that some people meet us and they encourage us. However, other people taunted us. They say that he is blind (*andho*), (*kano*) and (*jado* or *mazoor*) blind in Sindhi language for partially sighted and differently able people. When I asked a question from a respondent about visual impairment is an outcome of sin of parents or (*khuda ji musibat*) trouble. She said that is not understood by conscious citizens. Allah never does so. He put any human in trouble. But some people think that visual impairment is a sentence of Allah when any visually impaired is given birth in the rich family. People say to them that Allah has given you everything but you have done any sin. Consequently, a visually impaired child is born in your family. Such family hides their child. Family thinks that “*pahenjo gunah tha lekaio*” (we are hiding our sin). Due to such social conditions, rich class is of the view that people with different ability is a sin. They think that it is a big sin or misfortune. Their luck is bad. Allah put them in trouble.

5.2 Family and Teacher

Family is basic institution of society. Throughout human history, family has gained key status in the institution of society. Although, due to industrialization and modernization many changes have come in the size of family. Many social sciences disciplines are doing researches on the family, its role and behavior. Various extended families have changed into the nuclear families due to modernization and industrialization. Family is included in the basic institutions of society with four other basic institutions such as economy, politics or government, education and religion. Family is made through marriage, blood relation and adaptation.

Different studies noted that the attitudes of parents are possibly the very significant part in the proper growth of the child. When parents understand that their children have disabilities, they show different reactions like shock, denial, anger, bitterness, shame, loss of self-confidence, feel like done criminal act, disappointment, grief etc. (Zelalem, 2002, p. 18)

Role of family is very important element in the proper development of child. When family realizes that their child has any disability, they show different reaction in the shape of denial, anger, and sadness. Behavior with disable children differ from family to family, society to society and culture. Disable person is treated per family economic class, culture, geography and society. Specially disable children get vulnerable and marginalized status in the society.

In this paragraphs, author discuss the domestic circle of people. It is the stigmatization of disable people from their family that you are disable people, you are blind, and deaf. It inculcates that they are deprive of a sense. If family will give such type of stigmatization, what they will expect from other people. Other people stigmatize a disable person too. They are given less value and attribute. The bad attribute becomes identification in the society for the disable person.

Researcher asked from one respondent whose age was 12 year that do you have any difficulty regarding the education. She replied with yes, when I was first admitted to school, our rest family members were not behaving well with us. They think as I am blind how can

I get the education. If we are getting the education, we have no any benefit of it. This is that behavior of parents which is a prime hindrance in getting education.

Researcher has asked another question to her respondent about changed behavior of their family members after completing studies. She said that now when we got the education, we are being respected in our home due to education. Now family members care us more. When any differently able person is fighting for his or her rights in the family and another places, at that time, people say “hik andho bio khidi tho ankhin bhoot” (already visually impaired and then playing hiding game). They only care sighted or normal children.

Researcher inquired from another respondent, having age of 10 years, about bad feeling due to the blind child. During childhood, behavior of family was bad. Now it is better. My father felt indifference of going school. Slowly his behavior has changed. We are four blind persons in our family. Two are my brothers and two sisters. Yes, the behavior has been changed because the time has been changed. If any child gets education, he or she is respected in our society. The family thinks he is blind and a burden on us.

The family has no awareness about us. In other words, blind children are not able to get the education. I kept on asking if family behavior is good, but other people think negative about us. Yes, she replied parents care me for being a blind person. So, that they care me very well. Even my family members care me more than other sisters and brothers. I do not come out much and unable to tell about our location. Visually impaired children are kept under the special care. However, the care can be both positive and negative. If parents care their children positively, it is a positive omen for children. For example, they equally care visually impaired child along other children. They take care and fulfill needs of visually impaired child normally as they usually accomplish other children. The education, playing game and other things are provided. But when they restrict child, they give low value from other children.

They do not fulfill needs of visually impaired children. It is a negative aspect for the visually impaired children. Parents care them but less than other children. Normal children get more attention in every place whether it is home or school. They are given level playing fields because they are blind (*nabin*). Family feel disgrace for them. The feelings of family members are full of anxiety, amazed behavior and low value (*wicharo*) toward us.

Another female respondent said that our family care for us for being blind. My parents care me more than other children. They give us pocket money more than other children. But, they sometimes feel confuse. They think this happened by the wish of God. We accept it. Some families accept their visually impaired children as a compulsion but not equally as other children. They remain confused about their children. But they must accept their children. They should give equal value and opportunity as their other children are given. Another boy respondent said that my parents care for me. They fulfill our all needs which we wish for. Our family is a poor family as my father sales flowers. He wishes that may my sons are blessed with sight (*saja hujan han*). He confuses due to our existence. This student belongs to a poor family. They are five brothers and all are visually impaired. Their father wished that may his children are sighted. They would help me by working with me.

Another female respondent said that her family shows careless attitude towards her. They care sighted children more than me. They think about me less from other normal children. Parents give more money on the normal children. Parents fulfill wishes of normal children. Family ignores me totally. Mostly, parents of visually impaired children are uneducated and laborer who belong to lower class of society. Only a few parents are literate. Families of visually challenged children are careless of their children. It is a big trouble for them. Sometimes, children of rich families come out from home. What do these children study or not? Which facilities are accessible to them? Material of reading and writing is provided to their children or not. Only some families think due to their differently able blind children that they obtain money through any way that is through charity or begging or any other way. Some families think that those barriers will finish. But slowly these barriers is made by society socially and culturally which cannot reduce quickly.

They are careless about their visually impaired children. It is enough for them that the child goes to school. It is not their problem that what he or she study? Which facilities are available to them? For some hours, children leave from home. It is the responsibility of parents but the parents of visually impaired children want that they receive money anyway. I observed a visually impaired girl. She was begging. Parents did not send her school but made a source of earning money through begging. It is a very immoral thing. Some people enclose their children so that people cannot see them. Some people make their disability a source of earning money. Some parents ignore and reject them completely. It is a wrong

attitude. Particularly, girl has faced double barriers in society. Firstly, she is visual impairment and secondly, she is female by gender. They are in involved double trouble. Overall females and girls are more discriminated group of society.

Normally, such girls and female face harsh conditions and other unequal behavior of society. Visually impaired girls are marginalizing community of this world. Particularly, these are difficulties for the visual impaired girls. They come late in the school. The school does not give them admission. They say admission is banned by the government for over school age girls. Girls with age of sixteen and nineteen years cannot get admission in this school. Society is unaware of this community. There is a little awareness about visually impaired people.

Visual impaired children face many barriers in daily routine from their family, society and school. People without thinking, claim that they are useless creature of society. But they do not think that they are also part of our society. Such behavior of society towards children suppresses them that are included in their socialization. They start thinking from home. They are separate from normal children. It is necessary to change that situation. We should finish complete separation or exclusion. When we start inclusion slowly, change will come after two or three generations. We will compete with normal student in education and competitive exam. We will bring change. But now state of affairs is poor about visually impaired children. Main way of reducing the exclusion of visually impaired children is to finish exclusion and start inclusion. So, that fill gaps between visually impaired children and normal children. On a level, they should get study together in inclusion to reduce barrier. When they start listening one another and talks and participate in activities, in this way social exclusion will reduce slowly.

In public, the observation of visually impaired children parents is very little and not about the education, training and socialization of visually impaired children. So, that children acceptance is low from normal children. Inclusion program on the educational level and social level can end exclusion and marginalization. When parents of visually impaired children and society pass an observation process, society will be aware about visually impaired children. Exclusion will end or reduce.

Another respondent who is 14-years old said that my family became worried after my birth. They think I am useless and how I will study. They were diagnosed about my disability in

Jinnah hospital Karachi. That time I was a very little child. Doctors did not give me any medicine. My father was upset. He tried to suicide due to my birth. It is highest stage of confusion that a father tries to suicide because his child is born visual impaired naturally.

When it was asked him that do you feel any difficulty? He answered in a very positive way. He told when he was in class six, he heard about blind cricket. He said my senior blind student played in Benazir Bhutto Shaheed Larkana stadium. I took interest in cricket. But it was fear of my father who prohibited me from coming out, but I went to play cricket game. After returning home, my father started shouting on me. This is a barrier for me in the family because they think other people see me. They laugh on us. It is a new experience for my father. He did not observe any visually impaired children who studied in school and playing cricket game. Slowly, when he observed my activities, his behavior has changed.

Another female interviewee said that she became visually impaired after five-years of age. She is a student of the seventh class and her age is 19 years. She told about socio-cultural behavior. My mother died in my childhood. Her behavior was good to me. But my father's behavior was not well as compare to my mother's attitude. My father had two marriages. From the starting, my mother and my stepmother lived separately. After the death of my mother, I lived with my elder sister. This respondent was kicked out from her father's home. It is a major example of social marginalization. Society has not provided good behavior with us. They think blind cannot do the things by their own. When I became blind, I was weeping because I could not study. A major problem for a blind child is that family does not accept quickly and easily. The family should enroll their blind child so he or she gets the education as other normal children get. My father cut off every type of relationship with me. My father did not admit me to the school. My fourteen-years have been wasted. Now my age is nineteen years. I took admission by myself.

School administration said government provides some amount of money to children. When they provide some funding for problems at that moment some natural question arises such as parents say that the money is not provided to the blind students. It is the issue that blocks the funds from the government. Parents want that if their visually impaired child goes to school, government gives some amount of money to them due to their disability status. Teacher who is hired to teach blind students must have few or complete education and teaching skills that visually impaired child wants to study. Generally, these are improved

methods of doing normal actions and procedures of partaking in the school syllabus, such as reading and writing in braille, consuming a low vision device or independent living skills. These skills are regularly identified as the prolonged main curriculum. Showing numerous evaluations of your child to dose his capabilities and requirements working with you teacher, and other members of the educational staff.

It is duty of teacher and other staff of school to produce reachable education. They should check the growth of child time to time. So, that education can become appropriate according to child capability. That is necessary for the visually impaired child to learn braille. So, without education children can take part in the extra curriculum activities. Arrangement of classes should be appropriate and accessible for the visually impaired children. If teacher provides any assignment to the visually impaired children, he should complete it with honestly. By providing accessible education in the form of text braille, audio and soft form, disable student can get education easily.

According to the respondents, teachers do not give attention toward us as they think we are blind. Such teachers waste their time and ours too. There are two blind teachers in our school, *Chandka* special education center Larkana. They behave with us very well. But the remaining normal teachers' behavior is not good with us. They do not teach us subjects properly. Some teacher's behavior nicely with us. But some have a negative attitude. Each person is different from one and other. Some teachers have good behavior. Some show less good behavior. One respondent said that teacher's behavior is not right with us and they do not care for us. They do not teach us on time.

Another male respondent said that teachers care for us but little. Teachers have good behavior with us. But they teach us only before the break. They do not teach braille properly. Teachers' behavior is not specifying. Some have good behavior and some have bad behavior. One female respondent said that some teachers come only for wasting time in the school. Our teachers utilize the school timing by using social media apps like Facebook and WhatsApp. Teachers' behavior is not well collectively with children. In other words, they try to make children feel that they are worthless for us. Due to that behavior of teacher, behavior of lower staff, who is less educated, is also negative towards blind children. These are person who are less educated or non-educated. Lower staff should

have good behavior. Before break teacher is in class. After break teacher is not in class. In our classes, braille teacher does not come.

But only one teacher comes before the break.

5.2 Local Perception

People question to blind children that how you can walk and where are your eyes? Rich people think it is a question on their respect. If blind people go to school, society will laugh at them. People have taunted them. Mostly, visually impaired children of the rich house do not attend school due to this perception of dishonesty. They keep their blind children inside the home.

Villagers think if a blind person studies, there will be no any benefit from his education (*ko faado na ahi*). When blind children come out of home; it is disrespectful for society. They feel shame. Some people meet them to encourage. Whereas other make fun of their blindness. Even neighbors and relative's behavior is not good with them. They have wrong thoughts and misconception for the blind person.

When they come out of home, the neighbor children call them with different negative names. They do misbehave with them and degrade them based on the visual handicapped child status. A male respondent described that my father does not allow me to come outside of home. It is not a new thing that children call us with different negative names. Differently able and blind people face this condition because these things exist in our society. May be the socialization of normal children is not relevant to the differently able and visual impaired children. If they meet another visual impaired child, they observe him.

Another male respondent, whose age is 16 years said that when we come out for walking common people misguide us from the way. Only some literate people help us. I cannot say about all people, but some people's behavior is not well with us.

They feel shame based on stereotypes. They think blind children are stigma in society. They do not taunt us, but they feel surprised and amazed. They say ridiculously that we are studying (*parhin tha nabin*).

6. ACCESSIBLE EDUCATIONAL MATERIAL AND EQUIPMENT AVAILABLE FOR THE VISUALLY IMPAIRED CHILDREN

6.1 Accessible structure of building and mobility

Mobility or movement in building is not only a structural issue but it is also a designing issue. The problem can solve when we will involve graphic designer in the accessible building structure. Overall, many procedures of ways should be provided to accommodate various users. 70% of our sensory data comes from vision however, when sight is not available for those with vision loss or when sight is not enough, people depend on other senses for additional information through sound, touch, smell, and taste. The most common form is visual cueing. People with vision loss depend on sensory cues such as sound, tactile, or smell.

Situational awareness permits us to make decisions for spatial orientation, ensuring protection and usability for way finding. Acoustics assist with way finding created by the quality of sound, reverberation, and design of spaces acoustic cues provided by our environment to ensure safety. A soundscape of the acoustical environment allows people to hear using a hearing aid, orient themselves, and increase situational awareness to understand their surroundings (Wong, 2014, p. 39)

Any location finding is not only a structure problem but a graphic problem. Structure can be made accessible for visually impaired person but that access is only possible when government will adopt sustainable policy. Still, it does not exist in Pakistan. Even places or buildings under the use of differently able people are not constructed as accessible for differently able people. So, how can we say that public places are accessible? Now some structure are made accessible for the visually impaired people. Per to literature, differently able people population have increased from the population of Lebanon, Kuwait, and Norway. In the accessible structure, there is acoustic and cue. Acoustic means such structure in which availability of sound for the guidance of visual impaired children. Visual impaired can capable of moving from one to another place. Acoustic or sound add alert to visual impaired people during walking. Cue means signal or symbol. In the accessible construction of building, cue is used in which landmark, on the public places writing braille

boards and that braille board alerts visual impaired people. Which is this place or where are they? Where do they want to go? Where one has reached? These acoustic and cue will provide help visual impaired people. They can do movement easily without being dependent on the other people. Acoustic and cue is important for the accessible structure of building. Acoustic and cue alert the visually impaired from the surrounding situation. Visual impaired people depend on the other senses such as hearing with ears, tasting with mouth, and touching with hands. Now researcher presents views of his respondents about the building structure and mobility.

One female respondent of 12 years of age said that the building is not accessible for blind children. They cannot move easily. The building is very old. We want a new building which must be accessible for the visually impaired children. This building is not accessible. Another male respondent, his age is 14-years, said that building is not accessible for our movement. The building structure is not accessible for children. Another respondent described about the movement that I do not walk alone in the school building. I face difficulty. Building is not accessible for us. Building is not accessible for movement of visually impaired children in routine.

I cannot walk in the school because it feels difficult. Building is dangerous for children and building is not able for movement of visually impaired children. It is a barrier for children. Another respondent replied that we think building is not accessible totally. Building is damaged and useless. It is not able for movement of a blind child. Building limits movement of visually impaired person.

Another male respondent, whose age is 19 years, said that school building is not accessible to us. We feel difficulty in walking. The school building is old and damage and time to time parts of building floor are breaking down. Here male students use a white cane for the movement. Girls do not use the white cane. During school year, a school van provides pick and drop. After passing from school, some girls go to high school near the home for matriculation and for intermediate education they go to college. Majority of girls cannot get much education after *Chandka* special education. The school building is below from the road level. But they did not tell how about that the building is not accessible and how an accessible building should be. Building is very risky and damage (*bhangal purani*). The

building is old. When it rains, School remained close for two or three weeks because school building can collapse anytime.

It was accepted by the school administration that situation of building is very bad. It is not accessible for children. But now the building has passed in PSDP (public sector development program). In the new building, they are trying to make accessible building particularly for blind children.

6.2 Computer

Who are blind or have low vision to use computer for educational programs in regular classrooms. Artificial and digital talking synthesizers, stated previous as output devices to support students with communication disorders, are also supportive to those with visual impairments.

Screen readers,” students who are visually impaired can have any text found on the computer screen read loudly”. Text-to-speech technologies also facilitate the rereading and editing of previously written text, thus providing opportunities for students with visual impairments to contribute in such tasks alongside their nondifferent abled peers. (Hassel, 2000, p. 15) Those people who are blind and partial blind can operate computer. They can complete the daily work. Speaking software help them for operating computer. Many speaking software are available in the market.

In this school, one computer lab is present for the computer learning. Visual impaired can learn the computer. Any visually impaired person can operate the computer with help of screen reader. To operate computer in this school, there are two computer instructors. However, instructors are not properly completing their jobs. Computers are available but they do not work very well. Visually impaired person does not use the mouse, for he or she operates computer with keyboard and different command of the keystroke. One Girl respondent of 10-years old said that computer does not work well and difficult to operate. The computer lab is not accessible to us. When it was newly made, it was in a condition to be used. When some teachers were transferred from here, computer lab was shut down.

Another respondent said that computer lab is available. But its subject has not been taught, although the two computer teachers are appointed to teach. Another respondent with age of 16 years said that no student learn computer properly. Computers are in the personal



usage of employees. We did complain to our principle for the computer class. He said that we talked with computer teacher but no all in vain. The teacher does not respond us properly. Every time, when we go to him, he avoids us. He says that Java software is not available here. It can be purchased with money. However, Java software is freely available on the internet.

Three web sides are in the Pakistan which are operated by visually impaired computer experts. One is www.patf.pk, second www.ranaarif.com and third www.blindhelping.net. On these web sides, java software is available freely and related tutorial are also available. Most of the computers are dysfunctional. Those which are running are used by employees. Another respondent said that we do not learn computer operating. Visually impaired people can operate computer. That is unacceptable in this society because observation of people is very different about it.

When they see any new thing, invention and discovery happens scientifically, religiously and philosophically common people do not accept quickly. By using assistive technology, visually impaired people can operate technology. They can do their work themselves. Screen reading software helps visually impaired persons. He or she can use computer. The data that come on screen can be read by this software for visual impaired person. Visually impaired person can completely command the keyboard. But in this school, children do not learn computer. It is a deprivation of their abilities. School administration should make better computer that can be fully accessible for children. So, they can take benefit from it.

Another respondent said that he has learned braille but he does not know much about computer. Computer lab is incomplete and being used by employees. Most of the computers are damaged. Those computers that are functional are used in office work and personal use of employees. Another female respondent whose age is 17years said that children do not take benefit from the computer lab. The computer lab is not accessible to us. It was in use few years ago. Another female respondent, having age of 19-years said that we do not learn the computer since computers are nonfunctional. We can use the computer with the help of speaking software. The visually impaired person knows about keyboard keys. On the key board, two signs are raised on the f letter key and j letter key. These symbols tell the visually impaired person that on these lines which alphabetical

letters are located. The visually impaired person notices these signs through touching sense. The computer does help the education of the visually impaired student.

6.3 Reading and Writing Material

To study, a book is very important. Nelson Mandela quotation expresses importance of education for all. He said: "Education is a greatest influential armament which you can use to change the world". It means the weapon of education is a most powerful weapon that you can change the world. But in education, book is a very important weapon for the study. Marcus tulle Cicero said: "A room deprived of the book is similar to a body without the soul". Visually impaired student read out through braille book. Braille book is very important for the visually impaired student as books are important for other normal students. Braille is a tactical reading structure which is built on the embossed dots. Braille is the system of touch reading and writing which uses raised dots to represent the letters of the print alphabet for persons who are blind.

These dots are numbered downward 1, 2, and 3, on the left, and 4, 5, 6 on the right. Braille inventor is Louis' braille. He was born on January 4, 1809, coup ray near Paris, France. When his age was 3 years, he was playing with a sharp awl. It pushed in his eyes. Due to infection, Braille eyes were ended totally. He went to royal differently able youth institution. He made braille system after impressing from military night writing code which was based on the 12 dots. The soldier had used it for the night communication. Louis code is combined on the six dots. Louis braille died on January 6, 1852 at age of 43 years.

These things are very important and necessary for the visually impaired student. Braille book, stylus, math slate and braille slate are essential for the study of visually impaired student. In the academic education, student study syllabus books. These syllabus books are published by Sindh Text Book Board Jamshoro. This school uses these books for studying. But for the teaching of visually impaired students, important equipment are stylus, braille slate, braille book, and math slate and braille box. General text books should be translated into braille forms. Visual impaired students can read Braille book easily. If braille book is not available, visual impaired student depends on the other person. That dependence is a barrier for the visually impaired student in the study. It is the marginalization with visually

impaired children. Visually impaired student study in the special education school. They have no basic facilities for reading and writing.

My one respondent, with age of 12-years, said no, they do not provide us braille books. Administration does not provide us braille books, slates, and stylus (qalam). Another girl respondent, having age of 16-years said that we have no these things such as braille slates, math slate, and stylus. Additionally, there are no good facilities for studying. There is no availability of braille books from first to eighth class. Braille slate, stylus, and math slate are basic thing for the education of the visually handicapped student.

Another girl respondent of age 19 years said that there is no availability of soft and braille books. The school does not provide us books. But normal teacher (*ankhin wara ustad*) teaches us from sighted books orally. Another girl respondent said that braille books are not provided to us. We take only two or three classes of subjects and not all subjects' classes are scheduled on daily basis. Visually impaired student can read and writing with touching it. First of all, we keep paper in the braille slate. When we push through stylus, dots will arise on the back side of paper. We will write braille right to left hand. But we will read out from left hand to right hand. I read only Sindhi. Sir teaches only Sindhi subject before break but after break no single teacher comes in the class. That was main complaint of children. Teacher does not come after school break. Classes were vacant from teachers.

I do not read and write braille. There is no Sindhi braille book for the fourth class. Braille is a system of writing and reading of visually impaired people. It is very necessary for each visually impaired student. But my respondent said that we cannot learn. Text books are necessary for their class course. I have learnt braille but I do not know much. The school administration does not provide braille books. So, because of this, I do not read by myself. If blind people learn braille, they will read out braille books themselves. Children complain about braille books. So, that is why they cannot study their course or syllabus.

Without braille books, children depend on the sighted person or teacher. He or she read out lesson for them. They remember that lesson or they can write braille. They will note lesson in braille writing. It is very bad thing for visually impaired children. They are deprived of necessities of writing and reading. Without book and other equipment visually impaired children cannot compete with other normal children. Shortage of books confuses visually impaired children.

In this school, there are seventeen teachers but classes are eight. The situation of school is that after break classes are empty. Students are free in the classes. They pass their time playing game or fighting with each other after break. There are only 3 students under a teacher, but they cannot take care of these small numbers of children. There is scarcity of slates, math slates, stylus, computer lab and other equipment. Many respondents stated that we cannot read and write in braille because teachers do not teach us about braille.

We have no math slate. Math slate is equipment for visually impaired children. By using it, they can learn and solve basic routine mathematic questions. This slate is comprised of upper side small holes in which visually impaired children put picture made signs of different numbers and symbols of mathematic.

Majority of teachers take one class. They teach one or two subjects like Sindhi, English and mathematic. However, text books of these subjects are not available. Teachers teach children orally. The school lacks availability of braille books. Some braille books are available for primary and elementary classes but not for all classes. There are two brail lists who taught braille. The teacher attended the class only one or two times in a month. We cannot reach all classes. So, that we teach all classes first to eight.

When we reach in fifth class, one copy of two subject books was published and no any other special or necessary things available for visually challenged people. We approached to the principle of school. He said he will give us braille books, braille slate, stylus and math slate. But still these things are not provided to us. We discussed the unavailability of these necessary things in our home and said that we have no braille books and other necessary material. Our parents inquired from school administration. School administration, in result, warned them of telling such things to our parents (*ghar ji ghaleh school mein na kaio, school ji ghaleh ghar mein na kaio*).

Another boy respondent whose age is 10-years said there is no the availability of braille box (*bril pati*) for the basic braille class. When any visitor including the secretary special education Sindh, regional director special education and section judge come for the visiting school, School administration prepares us what will we have to speak in front of with them or what to sing. Moreover, they say we have not to speak in the presence of the secretary and regional director special education with our own wishes.

6.4 Cleanness in School

The blind man can feel cleanness with sense. If blind man touches and smells, he or she can realize cleanness. One of my respondents said that there is some cleanness in our school. I can say that there exists half cleanliness. Another Girl respondent, whose age is 19-years said that when any official person come for visiting the school, they do cleaning of whole school including washrooms. Normally, cleaning is not done properly. Cleanness is always incomplete. Washrooms are unclean. Classes are dirty and remains in dust. School building is unclean. It is complain of children that school does not remain clean. Water is not available in washrooms. Toilets and classes are dirty. Cleanliness and hygiene is not good. It means that half school is unclean. In washrooms, there is not availability of water. They are in bad conditions and filthy. When we come in the morning, we clean our class ourselves. The staff of school does not maintain cleanness. A piece of cloth is available there for the cleanness.

However, the school administration says Alhamdulillah! There is no such problem of cleanness. There are sanitary workers. We do cleanness properly. But they do not feel it. Possibly, building is old that is why cleanness problems exist from students' point of view.

6.5 Vocational Work and Music

Vocational work is very important for anyone. The government appointed vocational instructor for the learning vocational work. However, in this school, students do not know about their vocational teacher. Vocational work makes visually impaired people able to polish his or her abilities. Students can become independent economically in the future, if they learn vocational works.

One of my respondents, whose age 16-years said that we do not learn music and any skill in school. Even teacher of vocational works do not know about any skill so how he will teach us. Instructor, who is appointed, has got this job through political source or used money for getting job. The teacher has no real certificate of any vocational diploma. If they have any certificate, that is fake.

Case study No: 1

I met a visually impaired girl during the research field in the locale *Chandka* special education center Larkana. She told me about the painful story of her life. She said that when she was five years old, her eye sight diminished. She was studying in a normal school at that time. Her father had two wives at once. After some time, her mother passed away. She started living with her elder sister because her father dispossessed her from his home. He did not acknowledge her daughter. He hates her. She herself took admission in the school with the help of her elder sister. He always kept her at arm's length. She was weeping when she became visually impaired because she was fond of getting education. She had no knowledge of this school. She thought that she is the only visually impaired person in the world. When she reached school, some years were already wasted. Moreover, her father has given all property to his second wife's children. She is passing life with her elder sister in her home. Her father excluded her daughter from his home. As a father, he should have completed his obligations that he could not. This is an example of marginalization, suppression and subjugation. If a father forces his daughter to leave his home, what can visually impaired children expect in our society.

Case study No: 2

I met another person during field research. He told me about his life story. How he was facing difficulties of life. His feelings were fresh and he was hopeful. He said that they are three brothers and two sisters. Out of which, two brothers are visually impaired and one sister is blind and other are mentally retired. Our father had done two marriages. Our step mother, brother and sisters fought with my father and said him to leave these differently able children otherwise they will separate them. Despite this, he did not leave us. Our step brother thinks we are visually impaired (*andha*). How we will care them? How will they get education? They would not stand on their feet. They left us because we are (*aunhan it bar ia booj huiasin*) burden on them. Our father was not confused from our existence, but our step brothers and sisters were prime haters of our existence in this world. We got education. We did same things as normal children did. My elder brother is also visually impaired. He is getting education from Sindh University in Pakistan study department. He is also married. I and my sister are here in *Chandka* special education center. Our father is satisfied with us. Our villagers opposed our visit outside of home. They were of the view

that they are respectable man and it is their insult that these visually impaired children walk in village. In spite of this, our grandfather enrolled us in this school, so we could get education. From this story, it is shown that if any relative separates visually impaired children due to visual impairment but their parents can care, they will live a happy life. They can grow in this society without any difficulty. They can prove that they are part of this society.

They can do things without any hesitation.

7. SUMMARY

Social exclusion is a condition of human being in which he or she is separated from the normal stream of society. Society does not give attention to that people. When we speak about the social exclusion it means that we talk about the group of people or those people who are isolated from the society. Social exclusion makes them unable to participate in the cultural, social and economic life, away from the normal activities of society. If we explain exclusion in other words, it is isolation and separation. In other term of social exclusion it is social marginalization that socially excluded people cannot participate in the cultural, social and economic life with normal people. Because behavior of normal people is not accurate with marginalized people. Social exclusion and marginalization happen due to various reasons. For example, low steam social status, denial of fundamental rights, disability, education, and extra. This term is applied for the disable persons. They are studying in special education. They bear the misbehavior of society and family. They are excluding class of our society. They live with us. But society and family ponder them useless.

Society makes prejudice, stigma and stereotyping on them. They are called with different nick names. Families of those children who are disable feel shame and issue of respect. Family think it is a curse of Allah. Purpose of this study of social exclusion of visual impaired children is the exploration of socio-cultural behavior and availability of accessible material in the special education school Larkana. Main purpose was exploring narratives of children who are getting education in that school. According to Sharan b Mariam's book, a qualitative research narrative is a type of qualitative research. Through that type research, we try to get life history of respondents. According to world health organization, there are 253 million visually impaired people which are described in the different categories. For conducting research, various methods, tools and techniques were applied. I have done qualitative research.

During research, I lived as a participating observer. Sampling type was nonprobability judgmental or purposive sampling. I conducted unstructured interview and used audio recording technique. In the literature, I review United Nations instruments of human rights,

disable rights internationally, Islamic view on the disability and its value in the Muslim society. Finally, in the literature section I described situation of disable people in our country, special education policies and planning and anthropological study of disability. Fourth chapter focuses on the area where this thesis has done. That chapter comprehensively explain profile of locale. Fifth chapter discusses about the socio-cultural behavior and barriers of education. In this section, socio cultural proverbs and quotations are described.

This chapter combines the behavior of family, teachers and public with visually impaired children. Last sixth chapter of thesis discusses about the mobility, accessible structure of school building, and availability of equipment's and material which is necessary for the visually impaired children in the school such as braille book, braille slate, and stylus and braille box. Second part of chapter discusses about the professional and technical education of school in which vocational work, music learning class and computer lab is discussed. In the school, shortage of accessible equipment and material of study is mentioned above. School building is old. Cleanliness did not happen properly. It is a part of social exclusion.

We should arrange such type of programs that can end exclusion of visually impaired children so they do not feel separated. For the reduction of exclusion or marginalization, it is necessary for inclusion process in the society. That inclusion process begins from the school level. Since early age, normal and abnormal children participate in that process. Nearly, they may understand each other. Quality of education must be better as they can compete one another.

8. CONCLUSION

In this last section, the researcher discusses about the research. This research is conducted in *chandka* special education center Larkana, which is the school of visually impaired children. Narrative of social exclusion is my topic. Social exclusion is the marginalization of visually impaired people in the society. They become unable to participate well in social-cultural life. They are deprived economically. They do not take part in socio-cultural and economic life because social behavior and cultural folklore and quotations make disable people vulnerable. Society thinks disable people as shameful, bad luck, disrespect and stigma. If such type of behavior is adopted by disable people they do not take part in the social, cultural and economic life. My research has two objectives. First is socio-cultural behavior towards visually impaired children and other accessible educational material and equipment available for the visually impaired children. I have explained sociocultural perception of society about the visually impaired children.

Culturally, the perception of people about visually challenged children are discussed such as they are visually impaired, they cannot live alive, and the person without eyes. Perception of the family about the blind child and their views of that children. The family thinks that it is the issue of our prestige. Family ponders like the blind child is trouble for us from the God side and linked it with misfortune or bad luck.

Teacher's behavior with visually impaired children particularly in the special education system, which is the separate education system is also discussed in detail. Each person have own perception about the disability and disabled persons. The teachers do not take the classes mostly after the school break. Teachers were shown selfish behavior toward children.

A local view also exists in this society. Public believe visually impaired persons are (*wichara*) means they are nothing. They cannot do anything. They avoid differently able persons. In this research, the researcher tries to find the facilities which are obligatory for the education of visually impaired children in which braille book, braille sleet, braille box and stylus are included. In this school, there is shortage of these basic things.

The accessible structure is necessary for the movement of differently able persons. Such structure should build in which facility of the cue, acoustic and symbolic sign for the differently able persons because those are helpful for the movement of visually impaired children. The school building is not reachable for the visually impaired people. As technology has increased in this period. In which a technology has emerged is called assistive technology that technology assists to differently able persons in the education. The computer can operate by the visually impaired children. There is a lab with computers, but it is nonfunctional.

Vocational work makes any blind person able. Vocational work has stopped in this school. Music is the part of professional education and art. Music class does not run in this school. As far as cleanliness is based, where human lives that place is must be clean. In school, cleanliness does not exist according to respondent and researcher observation.

All necessary facilities which are required for the visually impaired children are also mentioned. Those facilities must provide to them. For example, braille book, braille sleet, stylus and braille box. Computer lab should be accessible for the visually impaired children. School building should be easy for the movement of children. The professional and nonprofessional education equality, for instance, music and vocational work should become along the formal education.

Culturally and socially differences and biases between the able person and disable person may end. When we will finish the exclusion and separation of able and disable children during the school stage, gradually both people will understand each other. Differently able persons may accepted in the society.

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