

CHAPTER V.

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CONCLUSION.

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Conclusion: Socialization of child in Muslim community is a lifelong process. It starts immediately after birth and continues till the end of life. Even before the birth of a child, the ritual welcome in advance during pregnancy indicate the importance of his arrival in the family as an additional member. Islam lays down divine commands in the Quran and Sunnath about the relation of God and Man, his family, social, economic, political related obligations and duties very clearly.

It is in the light of the above context of child rearing in Islam, the study is conducted. The findings revealed that the process has not changed to a greater extent. However there are some suitable modifications which have not inhibited in any way the development of personality of the child in Islam.

Regarding change in outlook, there is considerable and hopeful improvement in the field of female literacy, attendance and self-employment scheme which has opened new avenues for Muslim child in general and female in particular.

A Muslim's life is strictly based on five important moral duties known as the pillars of Islam - giving witness ritual prayer (Namaz) legal alms giving (Zakat) fasting (Roza) and the pilgrimage to Mecca (Haj). A muslim child is trained to follow the rules regarding the above duties during his socialization process. These are taught to the growing child through his informal and initial learning in Mosque or Maktab attached to the community mosque. During his 4th year of when he is able to talk fluently, he is initiated ceremonially to the informal learning of Quran till this period he is free to enjoy his childhood with no strict obligations and duties. The child is at liberty to play and engage himself/herself as he/she desires. During the fourth and fifth year, the child's movements are restricted to gradual informal traditional religious learning which give him a knowledge of the World around him and here-after (Duniya, Deen) دُنْيَا دِين. By the time the child reaches the age of seven years, he/she is required to have a thorough knowledge of the obligations of pillars of Islam.

The School through organized formal learning further adds to his existing knowledge of religion making him a suitable person to compete in Social Mobility.

The study in the present context is concerned with the role played by important agencies of family, neighbourhood and School in the Socialization process of a Muslim child in the urban setting with special reference to Division-10 Ward No.11-B popularly known as Girni Mohalla or M.S.K.Mill.

The reason for selecting the above universe is the familiarity and close contact with the area over a long period of the researcher, who was able to observe carefully and more scientifically the role played by family, neighbourhood and school in making or producing a good ideal and acceptable Muslim child, my residence was just opposite to the community run, Nursery and Primary School and all the children from Nursery and Primary used to pass through my home, where my youngest child of a year used to sit smiling laughing and seeing them going to school. The children to and from school used to stop, talk and smile for at least a few moments daily. Their love for each other and their daily contact inspired me to know about their Socialization process under the headlines of family, neighbour and school.

The community Mosque was also very near to my residence which also inspired me to know about informal learning through the traditional Maktab School.

The presence of Government School which imparts formal schooling provided a complete picture for framing a hypothesis for studying the Socialization process in family neighbourhood and School setting. Empirical studies and Scientific Research in the field of Socialization of Muslim child are very few and far between and the area of the universe has not been studied so far by any researcher, which tempted me to study and analyse the actual scene of the position and status of children in the Muslim Community. In spite of Social Change in the realm of family composition, neighbourhood amenities and opening of compulsory education through formal schools for the over all improvement of the residents and Muslim child in particular, it is a felt need to know the influence of change on the Socialization process and changing outlook of parents regarding the Muslim child's near future.

After a decade of Indian independence and the knowledge of child's birth rights through the united nations declaration of the child's felt needs and after International Year of child. It becomes increasingly important to realize and know the condition of Muslim children in the area covered with this assumed view in mind the study of the area was undertaken.

Under the Family role responsibility, the importance placed on the ritual welcome of children, through various activities in family which aim at informal and formal education is taken into consideration.

The role played by family in ritual welcome through uttering call of prayer the exposure of a child to his neighbourhood and school serving the basic secondary and final agencies of Socialization process are studied and analysed.

Following the concept of Durkheim, that Socialization is Education' the phenomena of Socialization as a source of Education to the Muslim child at home, neighbourhood and school being the main agents of the said process are studied.

Under the family phenomena and Socialization pattern important ceremonies of ritual welcome, hair-cutting, naming bathing, cleaning, circumcision for boys, informal learning at Madrasa the part played by forms of family organization, the role played by parents, grand parents, and relatives in the above process were studied.

The study in the family atmosphere revealed the important of children in the Muslim family which clearly emphasizes the birth of children particularly male. The event was a moment of announcement, merriment, joy and rejoicing at the cost of mother's health who has to withstand and tolerate the noisy ceremonies as a result of birth of a son. She is ready to sacrifice her time, energy and health compared to the birth of a daughter who is even today considered a liability than an asset inspite of independence and religious equality irrespective of Sex. This tendency is too deep rooted as any other social evil to be uprooted easily.

In a Muslim family the study indicated a trend of forming Nuclear family to a larger extent, Out of 250 families there studied there are one hundred and thirty four Nuclear families with a percentage of 53% followed by extended families numbering 95, with a percentage of 38% and finally by joint families which are only 21, the readings being 8.4%.

The above data clearly indicates the structural change in the family composition, as compared to a decade ago, the result of Social Mobility, Modernization and Industrialization has inevitably forced the householders to live separately in well defined neighbourhoods which provide social, communal and educational security to the growing Muslim child.

There are altogether 960 children in the area of study in which the Male children are 473, with a percentage of 49.27% compared to female children numbering 487, with a percentage of 50.72%. The study revealed a deficiency of males against females. The data about Education of parents revealed that, there are more college educated parents (fathers) in Nuclear family system, the readings are 10,7.00%.

In the Extended family there are only 5 parents with college education, with a percentage of 5% followed by only one college educated parent in Joint family with a percentage of 5% of parents.

Regarding school education once again, Nuclear family is first in the scale of education with a number of 59, 44.0% and 35 in Extended 37% and 9 in Joint family with a percentage of 43.00% parents respectively.

The rate of Home educated parents in Nuclear family is 40,30% and 30,32.00 in extended family, 6, 29.00% in joint family.

Regarding illiteracy the rate is 25, 19.00%, in Nuclear 25, 26% in Extended and 5, 24.00% in Joint family respectively

Thus there are more college educated parents in Nuclear family system.

Under the heading of family the various ways of Socialization of a Muslim child, as for example, children as a gift of God, preference for male and female, the dejected and sorry plight of a childless couple, the acceptance and rejection of family planning devices the choics for immunizing the child, the habit of breast feeding, the procedure of giving bath to the newly born child, to treat kindly the orphans, neighbours, relatives classmates apart from family members are studied and analysed.

There is primary importance given to the ritual informal learning through the traditional medium of instruction-the Maktab, the study has analysed the number of children attending Madrasa, and Home educated and at what age, the ceremonies are performed the interest, shown in attendance in Mosque by parents and children, the reward and punishment incurred on the good deeds and immoral behaviour of children regarding missing prayer or attendance to Mosque is also studied.

The growing child's concern for cleanliness which is next to Godliness, to be simple, not to over adorn (female particularly) preference of colours, the habit of self help and self reliance is matters of dignity of labour, housework and role relations are also covered in the above study.

Whether daughters are reserved first or sons after purchases from Baazar their treatment and to keep away from bad company, literature, and the use and habit of pocket money, the encouragement of playing social roles through child plays are also studied.

Thus in a family, the habits of family Socialization for becoming good, honest, truthful, polite and useful members of society are observed carefully.

Under the heading of neighbourhood, primarily the role played by neighbourhood in Islam and the importance given to the duties of a householder are analysed for teaching the child the important of Islamic rights of next door neighbours. Their treatment, their right for gifts, food and other essential needs are studied for giving a knowledge of the duties in general and a Muslim child in particular towards the duties of neighbours, friends, relatives apart from parents are clearly indicated.

The role played by neighbourhood community in providing basic amenities for making the Socialization process easy through community Mosque, school, various amenities of religious cultural social, political economic and social importance is studied.

The problems in the community or neighbourhood regarding basic needs like water supply, sanitation and drainage, road repairs, playground, park are also specially analysed, since these are very important agencies in the process of Socialization of Muslim children, some of the Statistical findings in neighbourhood about housing type, accommodation, revealed the

the figures being, 200 80% of houses with Shahabadi Stone roofing (Kachha) and only 182 have 72.8% of Cement roofing (Pakka) houses.

The findings about other amenities regarding housing and neighbourhood are analysed in detail in the chapter on neighbourhood.

The role played by School particularly of community run Urdu medium Nursery, Primary and primary-cum-middle and Government Managed Schools are also analysed to study the Socialization process in School.

In the study on education of school as a medium of Socialization, particular importance is laid on Mother's education, and the medium of instruction are also studied and analysed to know the value of the above phenomena; Since a Mother is more important and primary source in the Family Socialization, her literacy level is specially taken into consideration. As it is an accepted fact universally realized that an educated mother is a best socializing agent of all the agents for a child, She knows the values of teaching, good habits which becomes the 'Nature' of the child. Her role is very important in the child-rearing process. A good mother is better than Hundren Teacher's is an important thought for the day.

The possession of material equipment like, Toys, T.V. Tape-record, Sewing Machine, Tricycle, Dolls, and other Children's property and studied for knowing the process at work.

Almost all children are allowed to play, enjoy, fed, clothed, bathed and kept and disciplined depending, upon their economic condition.

The study regarding number of M.S.K.Mill employees and Miscellaneous occupations are also analysed. The readings indicated that there are more parents who are engaged in allied occupations compared to M.S.K.Mill, that is there are 171, 68% miscellaneous and 79, 72% M.S.K.Mill workers.

Besides the above mentioned factors, there is special concern for School attendance, lack of it, reasons, types of houses with more than one room or one room, with or without compound water and sanitation are also taken into consideration.

The atmosphere of neighbourhood, school apart from family are also specially taken into consideration.

The contributions of eminent Indian and foreign social scientists who attempted to study Socialization process was a source of guidance and inspiration in the present study.

The data and analysis described and presented in the preceding chapters makes it possible to arrive at a few important conclusions and the suggestions offered for the benefit of the universe and the respondents. It may open new avenues for Muslim well wishers and decision makers for improving the conditions of the houses, neighbourhood and school.

The children of a decade ago were trained in informal learning through parents, elders, Mosque, relatives and neighbours

instead of formal schools of today. Today's Muslim child is sent to school to learn the secular values of life.

The family is a basic and universal Socialization agent. The obligation of parents towards the child-rearing process have been influenced by structural and functional changes in family and education of children. Many families as observed even today follow traditional methods of arranging deliveries through untrained Dais. The children are unnecessarily breastfed for a very long time thus developing in them a sort of dependency on the mother. They do not intend to practice the administration of gradual solid food, fruit juice, light food to the child from his third or at least Sixth month.

They do not believe in family planning and are misled by wrong notions on the practice of the above method, though it is accepted and permitted in Quran to limit one's family size.

They are annoyed at the administration of immunization time table. They fail to be benefitted by provision of adult education, Bank Loans and other means of improving their social mobility.

The large family norm is practiced inspite of continuous education through the mass media communication like T.V., Radio, Papers and Hospital staff visiting them.

The residents prefer to waste their leisure time in Neighbourhood than in education or some occupation which has so many means of earning a livelihood.

However in some families there are female who assist in earning through small scale industries and manufacture of Sandle Sticks, Match Boxes and Opening Small Shops in one of the rooms or near their house. I happen to come across many female members who look after bussiness management till their men return from labour. There are one or two cases of women employed in M.S.K.Mill for additional income. Thus they have realized the value of dignity of labour and to use their leisure time in learning and teaching embroidery and dress making to the female children of the locality. One of the respondent, who was responsible for starting a tailoring class very painfully narrated her story 'about teaching the art to the neighbourhood children and these in turn were so intelligent to start a school or centre in their houses, Thus, there is professional jealousy and healthy competitive spirit among the respondents. There is a gradual awakening regarding earning during leisure time.

Thus illiteracy is still an important feature of our universe. This problem can be solved by the joint efforts of parents, teachers, community leaders and policy makers.

The only remedy which may be of help to the mothers is by providing an institution which looks after the younger children if parents are working (creches). The parents particularly mothers want to earn some thing through economic, education and other schemes. Those mothers who are employed are envied and

held in high esteem by the female members. This will help children to attend school instead of looking after younger ones.

Child employment in houses, factories hotels, tailor shops, garages, carpenters 'shops affect their attendance in school as one of the parents said, 'what to do sister, when I go out for earning, my daughter looks after younger siblings and manages the household work, how can I send her to school'?. The findings in the study on education in the school of the community run government school indicates the change in the aspirational level of parents regarding girls who were either intentionally deprived of education or against educating girls. The following table indicates the changes in values of female literacy by the attendance level in the year 1987 in Nursery and Primary-cum-Middle School. The percentage of girls in Nursery is 80, 72% and boy's percentage is 30, 49.93%. In I to VII in the same year the number of girls 390, 58% and 280, 42% in case of boys as against the readings the enrolment of boys and girls in the year 1961 in Gulbarga, Boys 72, 081, 84% and 48,067 , 78% in case of girls. The change in outlook regarding girl's education has facilitated attendance in School.

Since state shoulders the responsibility of education for the citizens particularly children, it should provide proper amenities to the residents.

The recent shut down of M.S.K. Mill last year for about a year was a situation of utter poverty and economic problem to the workers and family. One of the gardener who came to our

residence for planting trees narrated his story that he had to work hard and try to do whatever possible due to Mill Shut down.

At last it was decided to reopen the Mill, thus helping the employees and families to become once again self-sufficient.

The local Mosque caters very efficiently to the teaching needs of the young learners. Recently one more mosque is constructed for benefitting the growing population of children which is increasing day by day.

Teachers are guide and friends, parents blame teachers and teachers blame parents for lack of interest shown to each or attract children to school, each one of them are not satisfied, with their social role and fail to impress the future and personality of the child.

The overcrowded classroom reveal the inconvenience caused to both the teacher and the taught.

The residents are not satisfied with the management and planning of local leaders who fail to provide basic needs of water, sanitation, good school building, drainage and construction of good roads leading to the area. The road is of cement till the area of M.S.K. Mill (Phatak) beyond the Mill's area there is mud road full of dust and dirt. Water during summer is very insufficient and there is a deep well to cater to the need of the people. Thank God the Mill tap is a gift of God which is very rarely out of order. Whenever, I happen to pass through the area, there are a large number of residents.

Regarding toilet training, less said is the better, the children are freely allowed to use the neighbour's place or backdoor for the above purpose forgetting the danger of being attacked by various diseases and insects' bite. There are even today houses with old type of Sanitation, which require daily washing and cleaning by Municipal employees menat for the above purpose who demand a fee of Rupee one or two for each family member. The residents fail to report this matter to the concerned department and thus teach children to use roads and neighbourhood.

This part of child training is completely neglected and is not a matter of concern to the parents. Wherever there is an open space, children stealthily use it. The residents, have to pass through these sections, which annoy the casual visitors.

Recreation is provided to children through local festivals, feasts, family and communal ceremonies rather than parks and playgrounds.

Thus from the study is clearly observed that in India and particularly in Muslim Social Organization children have their own status and value, in terms of society and religion. The male child is more lucky in this respect, since he is going to assume the role of looking after the family affairs and responsible for all the rituals, and rites de-passage. Female too have their status, but not so important as male who are useful on land, property and occupation. No Muslim prefer to die without a male issue, there is always a hidden desire for

male children and a woman with more female children is not given due status as a woman with male. The birth day of a boy is a day of merriment, feast, and festival.

Just as in any other community, the period of childhood is relatively short for the universe's children, because of the early burden of work in occupation and domestic level.

In order to make both ends meet, they are unable to afford or enjoy or extend the carefree and joyful days of childhood and the children inevitably are forced into action, and hard work very early in life.

With all these draw backs and poor economic condition children are made to learn in the Socialization process about the required norms of behaviour for living in family, neighbourhood, school, state and world at large effectively.

The children of my universe utilize their childhood in knowing about their status and position. The male children are proud to be a 'Chokra' or a 'Proud Male' 'Thum Ladki Ho: (Chokri) My Ladka Hoon (Chokri) is a usual hint and warning to his younger sister 'when she demands something.

The female child is very important in household chores, In the socialization process, she develops, sister's daughter's and daughter-in-law's position in her image or development of personality. The period of Socialization marks a period of change in attitude and role relations as the children grow.

Thus after a short period of complete freedom (3-4) the Muslim child is slowly introduced to his family, and social culture. She/He is taught to be in conformity with the accepted norms of his age and status. He is restricted in the ways of and manners of getting up, washing, cleaning, bathing, toilet training, walking, talking, dressing, behaving, praying, attending, mosque, sleeping, dressing etc. The child in the community of study as any other learns (acquires) slowly the family and social terminology and learns to address the people and relatives around him according to their ages, status and position.

At the age of five years the child is put to formal school, when he is already admitted and familiar with Mosque school and the learning atmosphere. Initially he may trouble the parents for admitting him to formal schools, but gradually he likes the school. Thus, by the age of 7 years the child is able to know the world around him and the social obligation towards others. The attitude of male and female differentiation develop in him. A male child is always in the company of his father to and from school or in leisure hours. He/She comes to know by prolonged contact with parents their role relations and learns to do the same work according to age and Sex.

I can not forget the scene of girls aged 5-6 years carrying their younger siblings, feeding them, and caring them as they were cared by their elders in childhood.

After the age of 9 years strictly male and female are kept at a respectable distance, before which there was no such restriction on either movements or playing together.

Thus childhood after 5-6 years in a time of learning and knowing social role obligation based on sex.

The utility of children is at its best after this age when they are not only children but helpers and assistants to the family members, which affects their schooling or education some times, as one of the community teacher regretted to say, 'After 6th years they are detained at home thus affecting their attendance at school'.

Thus by following the afore mentioned quotation of Durkheim, that 'Education is Socialization', A child deprived of informal and formal education is deprived of Socialization at home, neighbourhood and school.

Socialization Process -

Influence of Personality Development in relation to Urban Conditions, with reference to codes of Socialization in Islam:-

The present study is an attempt to know whether the present Urban conditions have facilitated or hindered personality development of muslim child and how far the codes of Socialization of child in Islam are adhered and practiced in the universe, posed in the beginning of the study, The findings revealed that the personality development of the child is influenced by many factors. Urban setting has helped to a greater extent in the development of the personality of the growing Muslim child. The changed conditions have not hindered in any way their overall development.

The Urban conditions of change family organization which has altered its function has definitely helped in the growth of personality. It has in no way inhibited the process. The Muslim Community is even today adhering to the role of family responsibility as ordained and laid-down in childrearing process.

The changes in family form, urbanization, neighbourhood planning and the establishment of formal schools have definitely brought a change in outlook in the process of child development and Socialization.

The area of study has maintained its identity and solidarity without being affected by modernization and urbanization.

The changes in family, neighbourhood and school are in perfect harmony to the codes of conduct in Islam about child Development, Education and seeking knowledge from Cradle to Grave.

Dr. Mohammed Iqbal one of the prominent poet of International fame wanted Muslim Community to develop individuation to the extent of God seeking decision of Man, while writing his fate.

خودى کو کہہ لانا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود کو چھپاتا نہیں صرف آگیا ہے۔

If the foundation of the Muslim child's personality so firmly deeprooted in the art of living, we can imagine his strength of character in the future. These are all the gifts of Quran to Mankind in Islam. Thus an Indian child or a Muslim child in the universe of study is Socialized by keeping in mind the Social welfare of all and India in particular, since our India is a Nation of proud heritage, whose birds (Bulbulain) are our children, and it is our garden, as aptly stated by Dr. Sir Mohammed Iqbal, the poet of International reputation.

سارے جہاں سے اچھا ہندوستان ہمارا  
ہم بلبلین ہیں اس کی یہ گلستان ہمارا

Thus the community has no problem in child development except economic conditions, Housing patterns, lack of parks and playgrounds, Sanitation, Water Supply, Drainage and Muddy Roads.

Children are in no way responsible for the above shortcomings. But in whatever resources they are received they are readily accepted by the children and they are happy and contented.

Suggestion: If the above shortcomings are set right, the community or the universe will be a best neighbourhood for the growing Muslim child with good schools and ideal family. To conclude, the present urban setting has facilitated the development of personality of the Muslim child in family, neighbourhood and school. The application of Muslim outlook regarding child rearing in coordination with changed, improved and better ways of child rearing irrespective of Sex, has not inhibited the process of Socialization of Muslim child in Urban setting with reference to Gulbarga in any way.