There is some mention about disabled persons who are forbidden to perform sacrifices at the altar.

2 Aal-Jilek, L.M. 1965
Epilepsy in the Wapagoro tribe Tanganyika
Actapsychiat. Scand., 41 (57)

3 Abdel-Massih, E. et al. 1978
A comprehensive study of Egyptian Arabic.
Volume 2: proverbs and metaphorical expressions
Ann Arbor Center for Near Eastern and African Studies

4 Adams, P.C.G. 1949
Disease concepts among Africans in the protectorate of N. Rhodesia
Rhodes-Livingstone Journal, 10 14-50

5 Adeoke, E.O. 1977
Yoruba Attitudes toward the disabled
Abadan, Nigeria: University of Abadan

6 Al-Munaizel, ML 1995
Behinderung im Islam (Disability in Islam)
Rundbrief Behinderung und Dritte Welt 195 18-26

The author gives an introduction to Islam as a religion, an ideology, an ethics and a social system as related to the prescribed treatment of disabled people. It includes specific references to the disabled and to human rights in general in the Quran.

About actual attitudes towards the disabled in Islamic countries there still is more research to be done, according to the author.

7 Alda, P. 1990
The problems of disabled people in developing countries: what kind of rehabilitation?
Quaderni di Cooperazione Sanitaria, 11 77-81

Describes a project of ’usratuna’ in southern Soudan. Some examples are presented of rehabilitation adapted to local tradition and local circumstances.

8 Amoako, J.B. 1977
Integrating the disabled into the community
Ghana: University of Cape Coast
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

9 Amorin, J.K.E. 1971
Concepts of disease causation throughout the ages
Acra, Ghana: Ghana U.P.

10 Anyatunwa, Z.A. 1977
A study of beliefs among the Ngawas in Imo state
Nigeria: University of Ibadan

11 Author unknown
History of the maimed

12 Author unkown 1898
Untrodden fields of anthropology: observations on the esoteric manners and customs of semi-civilized people, being a record of thirty years experience in Asia, Africa and Oceania.

13 Badr-E-Haram & Edwin, A. 1982
Terminologies in various local languages about disabilities, impairments, handicaps, special education and rehabilitation used by the parents, committee members, rehab, professionals and the rehab development officers.
Peshawar. Mental Health Center

14 Banja,J.D. 1996
Ethics, values and world culture: the impact on rehabilitation
Disability and rehabilitation vol. 18, no. 6 279-284
Gives some interesting examples of the perception of disability in different cultures. Moreover, it dwells on the therapeutic relationship between western educated health professionals and patients with a traditional outlook and gives some advices how to deal with effective communication.

15 Barker, R.G. 1953
Adjustment to physical handicap and illness
New York: Social Science Research Council

16 Beier, V. 1969
A year of sacred festivals in one small Yoruba town
Nigeria Magazine
17 Bhatt, U. 1963
*The physically handicapped in India*
Bombay: Usha Bhatt
The book is roughly divided into two parts: theory and research. In the first part, the author has made a comparative study of the physical, psychological, social, vocational and educational aspects of the problem obtaining in the East and the West. In the second, she has made an analysis of 900 cases, investigated directly by her, and has compiled particulars about the treatment, causative factors, rehabilitation facilities, psychological reactions to disability, social attitudes, vocational training and placement. The study reviews, inter alia, the historical aspect of social attitudes towards the handicapped.

18 Bruhns
*Disability and rehabilitation in Namibia, a national survey*

19 Buhl, E. 1988
*ZUR Situation der Behinderten auf Java*
Köln Universität zu Köln

20 Burck, DJ. 1989
*Kuoma Rupandi (The parts are dry), Ideas and practices concerning disability and rehabilitation in a Shona ward*
Leiden: Afrika Sudie Centrum
The author has investigated the ways in which cultural background, social status and religious cosmology interrelate with the position of the disabled in Zimbabwean society and the views held on disability. The existence of spirits in causing disability is observed, as well as the effects of disability on social status. The social position seems to be more important than the physical impairment itself. Disabled persons who are integrated in the social and economic order of the community do not regard themselves as disabled.

21 Burck, DJ. 1991
*Gehandicapte vrouwen in Afrika, opmerkingen n.a.v. een ZLO-workshop*
*Medische Anthropologie, 3 (2)*

22 Byrd, E.K. 1987
*A review of literary characters and disability*
*International Journal of Rehabilitation Research, 10 (3) 306-309*
This article gives a review of disabled characters as portrayed in Anglo-American literature.

*Feature films and disability*
*Journal of Rehabilitation, 47(1) 51-53*
This article presents some results of an 'explorative' study into ethnographic literature concerning disability and attitudes toward the disabled in developing countries. While the influence of cultural background is the main question, the authors try to formulate some universal statements about disabilities in different cultures. The universals and variables concern both the criteria for disability and the attitudes toward the disabled, e.g. extreme corporal deformities are universally regarded as disabilities, whereas attitudes toward disabled people vary from culture to culture. It can be said that the attitudes toward disabled people within a culture are dependent on the kind of disability. The cultures of research were the following: Andamen, South Asia, Araukanians South America, Aztecs/Central America, Bushmen/South Africa, Chagga/East Africa, Cuna/South America, Fang/Pangue/Central Africa, Fellachen/North Africa, Inka/South America, Lepcha/South Asia, Murngin/Australia, Navaho/North America, Nivchen (Gilyak)/Siberia, Nootka/North America, Ojibwa/North America, Romans and Greeks, Samen (Lapps)/Northern Europe, Samoa/Oceania, Toda/South Asia, Wotof West Africa, Yap/Oceania, Yoruba/West Africa.

Cross-cultural and historical variations of the social reaction towards disabled persons

International Journal of Rehabilitation Research, 7 (3) 339-346

The mind matters: disability attitudes and community based rehabilitation

Allahabad University of Allahabad Publication

A life together, the distribution of attitudes around the disabled

London: Tavistock publications

Medizinische Anschauung der Tami-Insulaner

Berlin: Zeitschrift für Ethnologie
31 Deppe-Wolflnger, H. 1988
Bildung und Behinderung in verschiedenen Gesellschaften
in: Kemler, H. (Ed.)
*Behinderung und Dritte Welt. Annaherung an das zweifach Fremde 7-15*
The author analyses the relation between education and the situation of the disabled. She observes that in developing
countries disabled children are much more integrated in community life than in the West. On the other hand, there does not
exist anywhere a complete system of special education. She notes that schools for special education also carry the danger of
isolation. Non-segregation represents the normal situation in developing countries.

32 Dercon, P.E.L. & Mol L.M. 1993
Intercultureel werken aan de grondslagen v.d. bioethiek
*Medisch Contact, 48 (24) 755-758*
This article describes an inter-cultural dialogue, originated by the SION foundation, about bioethics.
It deals with concepts from the great traditions such as Hinduism, Buddhism and the Jewish tradition regarding disease,
death, handicaps and suffering.

33 Devlieger, P. 1989
De sociaal-culturele betekenis van fysieke afwijking in Oost-Kasai (Zaire).
*Medische Anthropologie, 1(1) 49-61*
Western development programmes are partly based on Western concepts such as the idea of equal opportunities for all and
the scientific credo, the author argues. In many countries socio-cultural factors play an important role, beside purely
medical ones.
In Zaire many people want to know the causes of disabilities; that is, who or which circumstances can be blamed for it?
Sometimes the disabled themselves are blamed, but in other instances the finger is pointed at a witch, ancestors, or God.
*Events preceding* the birth of a disabled child may also be presented as causes of the disability. *One of the research*
instruments has been a study of existing proverbs in the research area.

34 Devlieger, P. 1995
Why disabled? The cultural understanding of physical disability in an African society
in: Fngstad, B. & S.R. Whyte (Ed.)
*Disability and culture 94-106*
Answers are sought to the question why in so many African countries people want to know the causes of disabilities. More
than in countries of the North attention is focused on the why and less on the improvement of living conditions. The answer is
found in the relational nature of the explanations of a disability. Causes are identified as relationships with the physical
environment, with family members, with ancestors and with God. The existence of a disabled person is a matter for the
whole family to solve; that is, causes should be tackled and distorted relationships restored.

35 Devlieger, P. 1996
Disability in sub-Saharan African cultures,
at the interstices of classification.

36 Diallo, D. 1990
Medicine traditionelle et readaptation des handicaps
*Quaderni di Cooperazione Sanitaria, 11 67-71*
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

37 Dijkstra, A. 1981
De getekende mens
Haarlem. ANIB
This book contains cartoons about disabled persons in Europe. It is mainly historical in nature and it is arranged along several themes, e.g. causes and effects of disabilities, charity, ridicule. The book gives some idea of how disabled people were treated in the past.

38 Dossa, P.A. 1992
Ethnography as narrative discourse, community integration of people with developmental disabilities

International Journal of Rehabilitation Research, 15 1-4
The author has done field research in Calgary, Canada among people with developmental disabilities. He makes use of the concept of narrative discourses as a theoretical framework. In particular, she discusses the change from the old to the new narrative. The old narrative is that of segregation. The new narrative is that of communication, interaction and friendship. The author has observed that even for personnel working in CBR-settings the old narrative is maintained: the quality of life is present on the fridge in the form of a schedule for household tasks. On the other hand, the disabled themselves express a wish to more mutual communication and friendship. This is the new narrative, that of a cyclical form of space and time.

39 Dossa, P.A. 1989
Quality of life: individualism or holism?
a critical review of the literature

International Journal of Rehabilitation Research, 12 121-136

40 Dossa, P.A. 1997
On law and hegemonic moments: looking beyond the law towards subjectivities of subaltern women
1-34

41 Dubrow, A. 1965
Attitude toward disability

Journal of Rehabilitation Science, 31 25-26

42 Duttler, C. & Köpcke-Duttler, A. 1988
Behinderte Menschen im Reich der Inka,
Gedanken zu einer Sonderpedagogik der Solidarität
in: Kemler, H. (Ed.)
Behinderung und Dritte Well, Annäherung an das zweifach Fremde 110-126
This article is an appeal for solidarity among the weak. Therefore, the study of the attitudes toward the disabled in the ancient Inca empire is seen as an instance of the struggle for solidarity. The Inca empire was a hierarchical, theocratic state where the ill and disabled were provided for. There was no dictatorship of the strong over the weak. The disabled were treated as a separate class and they were assigned duties according to their abilities. They were obliged to marry and have children, if possible, although they could only marry other disabled of the same category. So, the blind could only marry the blind etc.
43 Edgerton, R.B. 1970
*Mental retardation in non-western societies*
New York

Media and disability
*Rehabilitation Literature, 43* 348-355

45 Errevelles, N. 1996
Disability and the dialectics of difference
*Disability & Society* 11 (4) 519-537

46 Florian, V. & Shurka, E. 1981
Jewish and Arab parents' coping pattern with their disabled child in Israel
*International Journal of Rehabilitation Research* 4(2) 201-204

Cultural influences on attitudes toward disability: a comparison of Arab and Jewish high school students in Israel
*International Journal of Rehabilitation Research* 11 (3) 279-283

48 Fougeyrollas, F. 1978
Normalites et corps differents, regard sur l'integration sociale des handicapes physiques
*Anthropologie et Sciences* 2 51-71

Der Behinderte in der Sozialstruktur Jamaikas in: Kemler, H. (Ed.)
*Behinderung undDritte Welt, Annaherung an das zweifach Fremde*
The authors presuppose that the concept of disability is dependent upon the socio-economic conditions of the society involved. They also wish to relate the occurrence of disabilities with the colonial heritage and the psychological consequences thereof. For instance, the attitudes toward disabled slaves in the past still influences contemporary attitudes.

50 Gartner, A. & Joe, T. 1987
*Images of the disabled/disabling images*
London: Greenwood Press
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

51 Gething, L. 1985
Perceptions of disability of persons with cerebral palsy, their close relatives and able-bodied persons
Social Science and Medicine, 20 (6) 561-565

52 Goerdt, A. 1986
Social Integration of the physically disabled in Barbados
Social Science and Medicine, 22 (4) 459-467
The author analyses attitudes toward disabled persons and their opportunities of integration into the community among village Barbadians of non-elite origin. In attributing causes to disabilities punishment for sin and wrongdoing as well as witchcraft are mentioned, alongside purely physical explanations. She concludes that the integration of disabled persons in Barbados is dependent on the expectations of the culture as a whole regarding the fulfillment of adult roles. Many disabled persons manage to perform normal activities; very seldom however, are they able to participate in reciprocal relationships and are thus unable to enforce the status and respect required for "adults".

53 Goldberg, I. I. & Lippman, L. 1974
Plato had a word for it
Exceptional Children, 40 (5) 325-334

54 Groce, N. 1990
Traditional folk belief systems and disabilities: an important factor in policy planning
One in Ten, 8 (1-4), 9 (1-2), (2-') 2-7

55 Haj, F. 1970
Disability in antiquity
New York: Philosophical Library
This article deals with the causes of disabilities in the Islamic Middle Ages, and therefore not in antiquity. Many examples and little stories are cited. The historic context is vividly depicted. Causes mentioned are epidemics, wars, and corporal punishment. Regrettably, no reference of Arabic sources is included.

56 Halatine, F. Q. & Berge, G. 1990
Perceptions of disabilities among the Kel Tamasheq of northern Mali
in: Bruun, F. & Ingstad, B. (Ed.) Disability in a cross-cultural perspective 49-58
Oslo: Dept. of Social Anthropology, University of Oslo
This article shows how much the concept of disability is dependent on the criteria used. Among the Kel Tamasheq old age, anti-social behaviour and ugliness are qualified as disabilities. People with physical disabilities are often ascribed special character traits and they develop special abilities in other areas. The authors call this a compensatory force. There is some mention of proverbs regarding disabilities.
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

57 Hanks, J.R. and Hanks, L.M. 1948
The physically handicapped in certain non-occidental societies
in: Phillips & Rosenberg (Ed.)

Social Scientists and the physically handicapped

58 Hanks, J.R. & Hanks, L.M. 1948
The Physically handicapped in certain non-occidental societies

Journal of Social Issues, 4 11-20

Can a class of persons grouped together under the term “physically handicapped” be satisfactory defined when one looks at several distinct cultures. Even such a criterion as loss of physiological function is not adequate when one recalls the binding of feet in China. Therefore, the authors concentrate on persons with symptoms which are recognized as physical handicaps in occidental societies. In this article the authors try to describe the social status accorded to the physical handicapped in various countries. But even this is so difficult an enterprise that the authors have chosen only to show five variations, namely: pariah, economic liability, tolerant utilization, limited participation and laissez-faire. The examples are resp. from India, Eskimo Greenland, the northern Blackfoot of Northern America, Tobriand Islanders and the Bathonga of East Africa. They conclude that protection of the physically handicapped and social participation is increased in societies where: (1) the level of productivity is high in proportion to the population. (2) competitive factors in individual or group achievement are minimized and (3) the achievements of the individual are valued according to capacity.

59 Hassan Uddin 1995

Normal and handicapped children: a comparative approach

135
Ashish

60 Helander, B. 1983

Disability and culture in Somalia
in: Bruun, F & Ingstad, B. (Ed.)

Disability in a cross-cultural perspective
Oslo: Dept. of Social Anthropology, University of Oslo

61 Helander, B. 1990

Mercy or rehabilitation?
in: Bruun, F. & Ingstad, B. (Ed.)

Disability in a cross-cultural perspective 27-48
Oslo: Dep. of Social Anthropology, University of Oslo

In this essay the author describes beliefs about causation of disabilities as well as attitudes toward the disabled with the help of A. Kleinmann's concept of explanatory models. Among the causes ascribed to disabilities are: the will of God, the eye, curses, sorcery, winds, spirits (not necessarily those of the ancestors) and heredity.
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

62 Ingstad, B. 1990
The disabled person in the community
Quaderni di cooperazione sanitaria, 11 23-28
This article gives an overview of the cultural factors which, in many developing countries, are regarded as causes of disabilities. She distinguishes three categories:
* disabilities caused by others
* caused by oneself
* caused by fate, nature, God etc.
Moreover, she points to the socio-economic factors which, according to her, are more often than not disregarded by rehabilitation workers. For this reason she protests against the idea that children in many countries are neglected as a consequence of cultural norms.

63 Ingstad, B.
The myth of the hidden disabled.
Social-cultural factors in CBR. A study from Kwenengdistr., Botswana

64 Ingstad, B. 1987
Concepts of illness and disability among the Tswana

65 Ingstad, B. 1983
Assistance to families with handicapped children
International Journal of Rehabilitation Research, 6 (2) 165-173
In this article the author contends that assistance to families with handicapped children must be based on a thorough insight into local conditions and the families' own experiences. Handicapped families were studied, with special attention to the relation between aid programmes and coping behaviour of the families. Her conclusion is worth noticing: solutions must be culturally acceptable and must be proposed after a close investigation of the local conditions.

66 Ingstad, B. 1990b
Disability and culture, introduction to the topic
in: Bruun, F. & Ingstad, B. (Ed.)
Disability in a cross-cultural perspective
Oslo : Dept. of Social Anthropology, university of Oslo
The author introduces the workshop, which is the product of a network around the topic.
She gives an overview of the studies which have appeared and concludes that more in depth-studies are needed.

67 Ingstad, B. 1988
Coping behaviour of disabled persons and their families: cross-cultural perspectives from Norway and Botswana
Int. Journ. of Rehabilitation Research, 11(4) 351-359
Beliefs and attitudes toward the disabled in Zimbabwe are studied. The author observes that traditional beliefs do not necessarily imply that people do not seek modern help. Epilepsy is held to be infectious in large parts of Africa. In this article, however, the view is put forward that it concerns a spiritual transmission. People who come into contact with a disabled person also come into contact with the spirits of that person.

69 Jackson, H. & Mupedziswa, R. 1988
Disability and rehabilitation: beliefs and attitudes among rural disabled people in a community based rehabilitation scheme in Zimbabwe

70 Jacques, M.E. 1960
Treatment of the disabled in primitive centuries

71 Jordan, J.E. 1968
Attitudes toward education and physically disabled persons in eleven nations

72 Kamau, K. 1979
The church and the disabled, for example Kenya

73 Kap-Keun Song 1996
Behinderung und Konfuzianismus (disability and Confucianism)
Considerable research in medical anthropology has been concerned with the distinction between disease and illness, and this framework has also influenced studies of disability through the 1980's and 1990's. Nevertheless, nearly all of these studies have considered only Western concepts of disability, usually with reference only to Western cultures and often with reference to Western health care systems. Few anthropological studies have considered non-Western concepts and contexts of disability, and the discussion and critical analysis of cross-cultural validity of such concepts as impairment, disability, disablement and handicap—as they are understood in biomedicine—has only just begun. This study makes a contribution to the cultural analysis of disability from anthropological research. The Yupno people in Papua New Guinea have their own ideas about and explanations for disability or 'being different', which they call kadim and ngarau. Both terms can be applied to the same person. For the perception of nagamu, behavioural criteria are decisive; for the conceptualization of kadim mental and social criteria are also relevant. The explanatory models of the two conditions are closely connected with the Yupno theory of illness, the concept of the person and the 'hot-cool-cold' system which defines those abilities of special importance to the Yupno, i.e. talking and hearing which form the basis for understanding and knowing. Only a complete, socially integrated, 'cool' human being can be competent and knowledgeable. A person in a state of kadim, however, is not complete because the person is 'speechless' and 'colder'.

proverbs are used as an entry to insight into different disability issues.

This is a study of ethnographic literature about attitudes towards the ill and the elderly. There is also some mention of the disabled. It deals in large part with pre-twentieth century ethnographies. It is rich in examples of the killing of the ill and elderly: poisoning, burning, hanging, burying alive, abandoning etc. Moreover, the author describes the cultural contexts in detail.

On page 76 there is mention of attitudes towards disabled and mad people. In Buddhism compassion counts as a major virtue.

On page 76 there is mention of attitudes towards disabled and mad people. In Buddhism compassion counts as a major virtue.
**80** Lane, S.D. et al. 1993
Socio-cultural aspects of blindness in an Egyptian delta hamlet: visual impairment vs. visual disability
*Medical Anthropology,* 15 245-260

**81** Lankhorst, G.J. 1989
Quality of life
*International Journal of Rehabilitation Research,* 12 201-203

**82** Leotard, I. 1994
Considerations sur les concepts du handicap physique et la conscience du corps au Balouchistan et Afghanistan
1-5
Louvain

This essay is based on personal experiences in Afghanistan and Balouchistan. Except war victims, she has not seen any adult disabled persons. In the research area the body is considered a cultural product and bodily positions, movements and gestures are dictated from a very early age. Each part of the body corresponds to certain norms, which are expressed in popular proverbs and in Islamic traditions. Movements are severely conditioned. Many disabled cannot conform to these rules. Movements are severely conditioned. Many disabled cannot conform to these rules, and are locked away or hidden from outsiders and even from members of the family. They are badly fed, clothed and washed. Disabilities are, generally, regarded as a punishment for sins.

**83** Lippman, L.
*Attitudes toward the handicapped*

**84** Loux, F. & Richard, Ph. 1978
*Sagesses du corps*
Paris: Maisonneuve & Larose

**85** Makas, E. (ed.) 1981
*Attitudes and disability: an annotated bibliography: 1975-1981*
Washington

**86** Mallory, B.L. 1993
Changing beliefs about disability in developing countries
*Traditional and changing views of disability in developing societies*
Durham, NH: IEEIR, University of New Hampshire
The author tries to identify key variables in order to study the changing nature of beliefs about disability in developing countries. He concludes his article with examples from Zaire, Kenya and Thailand.

**87** Mardiro’s, M. 1989
Conception of childhood disability among Mexican-American parents
*Medical Anthropology,* 12(1) 55-68
Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

*Education and rehabilitation of the disabled in Africa*
Edmonton: University of Alberta Center for International Education

89 Marincek.C. 1992
*The iron hand from Slovenia*
*Prosthetics and Orthotics International*, 16(3) 153-156

90 Marx, T.C.R. 1992
*Halakha & handicap*
_Jewish law and ethics on disability_
Jerusalem-Amsterdam:
In this book the question is raised: To what extent is the dignity of the disabled protected by Jewish tradition as expressed in the 'Halacha', the Jewish religious/legal culture? Two conflicting tendencies are discussed, namely stigmatizing and integrating the disabled. The tendency towards integration seems to be prevalent.

91 Maso, B. 1979
*Lichamelijke afwijkingen, een sociologisch-historische verkenning*
*Amsterdams sociologisch tsjidschrift*, 6 (2) 249-287
Benjo Maso gives a synopsis of concepts about physical deformities from the Middle Ages until the present day. At the same time he tries to give the reader an impression of the historical circumstances which underlie these concepts. The reader gets an impression of the general attitudes toward disabled people in the Middle Ages, Renaissance and modern times. E.g. in the Middle Ages goodness was generally associated with beauty and deformity with a black soul. The author gives examples of ways in which 'normal people' tried to label the maimed as outsiders. Many examples are given from novels.

92 Matovu, H.L. 1972
*Changing community attitudes toward epilepsy in Uganda*
*Social Science and Medicine*, 8 47-50
Two educational methods of changing community attitudes toward epilepsy are investigated.

93 Mazonde, l.N. 1988
*A study of attitudes towards the disabled in Botswana*
Gabarone: University of Botswana, NIR

94 Merker, M. 1910
*Dia Masai: Ethnographische Monographie einer Ostafrikanischen Semitenvolkes*
Berlin: Dietrich Reimer 1968

95 Miles, M. 1994
*The microcephalic Chua of Shah Daulah: cursed, created or cherished?*
96 Miles, C. 1991
Mobilising skills for special education in Pakistan.
*International Journal of Special Education*, 6 (2) 201-212

97 Miles, M. 1989
Information Based Rehabilitation for Third World Disability
*Social Science and Medicine*, 28(3) 207-210

98 Miles, M. 1983
*Attitudes toward persons with disabilities*
Peshawar: Mental Health Center

99 Miles, M.
Integrated education for handicapped pupils
Peshawar: Mental Health Center

100 Miles, M. 1981
Some historical notes on religions, ideologies and the handicapped
*Al-Mashir,XXIII,4* 125-134
Rawalpindi:

101 Miles, M. 1981b
A survey of handicapped children and their needs in NW frontier province
Peshawar: Mental Health Center

102 Miles, M. 1992
Concepts of mental retardation in Pakistan, toward cross-cultural and historical perspectives
*Disability, Handicap & Society*, 7 (3) 235-256
This paper reviews concepts of mental retardation in Pakistan against a historical Asian and Islamic background and discusses some hazards of western cultural hegemony in this field. Evidence is presented from official documents, attitude surveys, a service development project and experiences in teacher training and family counselling. Though it is about mental retardation, it gives an impression of the social and cultural context.

103 Miles, M. 1990
Disability and Afghan reconstruction.
*Disability, Handicap & Society*, 5 (3) 257-268
Miles, M. 1985
Where there is no rehab-plan.
Peshawar: Mental Health Center

Miles, M. 1995
Disability in an eastern religious context: historical perspectives
Disability & Society 10(1) 49-69

Miles, M. & Miles, C.
Education and disability in cross-cultural perspective
New York: Garland

Morgan, J. & Curry O’Connel., J. 1987
The rehabilitation of disabled native Americans
International Journal of Rehabilitation Research, 10(2) 139-149

Mulitso, K. & Mbukani, K.K. 1981
Aspirations and integration of the disabled in the Kivu, Zaire
Assignment Children, 53/54 185-195

The situation of the disabled in the research area is investigated: the presence of a disabled person in the family is traditionally regarded as a curse. He or she is a burden, a non-productive member and liable to become a beggar. The authors conducted a survey in which not only the disabled were questioned, but also school teachers, local ‘artisans’ and religious leaders. In their conclusion the authors appeal for the establishment of more rehabilitation centres that include vocational training. More importantly, they insist that the disabled are trained in their own environment.

N. Adriani 1932
De voorstellingen der Toradja’s
200-203
Harlem Bohn,

This part deals with the representations of people from Toradja, Indonesia. There is some mention of maimed people in the upper-world of the blacksmith/God who transforms people into a better shape and in the under-world of the forefathers where people have to pass a maimed blacksmith and accord for their earthly doings.

Ngan, R. & Kwok, J. 1992
Informal caring networks among Chinese elderly with disabilities
International Journal of Rehabilitation Research, 15 199-207

It has been established that informal caring networks among Chinese elderly with disabilities living in Hong Kong are very small or totally lacking. The authors give an analysis of the situation and propose ‘pathways’ for integrating the formal and non-formal caring networks.
To understand disability in Poonan Bah society it is important to have some knowledge of their cosmology. Persons are believed to be reincarnations of ancestors. The reincarnation usually takes place at the age of six months. Closely connected with this belief is the norm to marry and have children, in other words to make the continuation of reincarnations possible. Disabled are those individuals who are thought to be non-human, especially witches, and illegitimate children. Also, childlessness is considered a disability. Physical impairments in the western sense are not considered a main problem. Most of the impaired are able to contribute to household income. Mental impairments are more severe and are explained in terms of possession by non-human spirits. During treatment ceremonies, they are placed at the centre of attention. Witches are a severe case of the mentally disabled. They are probably the only group who is really stigmatized and in the past they were executed.

In everyday practice, most families find ways to cope with their disabled members, e.g. by giving away children.

This study describes the situation of the disabled in Kenya on the basis of 1774 in-home interviews. It shows, among other things, the high percentage of disabilities due to a general laxity in safety standards. Many disabled persons' greatest fear is to get another handicap when using public transport. There is also an interesting report on the economics of begging. The authors relate the incidence of disabilities to poverty.

A statistical analysis of attitudes. The data were collected from persons with various disabilities, as well as from non-disabled.

Attitude of Yoruba of Western Nigeria to handicap in children

*Child Care Health Development, 7*-4, 187
Orley, J.H. 1970
*Cultural and mental illness, a study from Uganda*
Nairobi: East African Publishing House

Oudejans, J. 1988
*Vrouwen en invaliditeit op de westelijke Jordaanover*
Amsterdam: VL

Oyewole, A., Adeloye, A. & Adeyokunnu, A. A. 1985
Psycho-social and cultural factors associated with the management of Spina Bifida in Nigeria
*Development, Medicine and Child Neurology, 27*
A study of the psycho-social and cultural factors influencing the management of spina bifida carried out at the University College Hospital in Ibadan. It shows that many parents try to hide their children from the extended family. Many mothers were even relieved when their child died.

Parker, M. 1992
Re-assessing disability: the impact of schistosomal infection on daily activities among women in Gezira Province, Sudan
*Social Science & Medicine, 35 (7) 877-890*

Peters, L. 1980
Concepts of mental deficiency among the Tamang of Nepal
*American Journal of Mental Deficiency, 84 (4) 352-356*
The Tamang know an extensive classification of the "speech handicapped". They are treated kindly and are given a place in society.

Pfeiderer, B. 1981
*Mira Datar Dargah: the psychiatry of a Muslim shrine*
in: Ahmad, I. (Ed.)
*Ritual and religion among Muslims in India* 195-234
New Delhi: Manohar
After an elaboration on the political background of Zimbabwe, the author explains some of the aspects of Zimbabwean attitudes toward disease and disability, such as beliefs in witchcraft and the spirits of the forefathers. In contrasting these attitudes with attitudes in Germany, she notices the importance of knowing the causes of diseases in Zimbabwe. If the cause is a spirit or a human being, the cause can be reconciled. As for the integration of the disabled, she notes that there is less of a taboo on sexuality, marriage and the bearing of children than in the case in Western countries.

In the last part of the article she treats the relation between the disabled and the non-disabled as a power relationship, which falls in the same category as the relation between colonising and colonised countries.

The author explores the social advantages of the use of the Jaipur foot. This foot is acknowledged as being fit for local Indian conditions. For instance, it has been manufactured in close co-operation with local craftsmen. The author shortly examines the attitudes toward the handicapped prevailing in India and criticises the neglect of follow-up studies. He tries one of his own by means of selected interviews.

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129 **Sachs, L.** 1995
Disability and migration: a case study
in: Ingstad, B. & Whyte, S.R. (Ed.)
*Disability and Culture* 210-225
Berkeley and Los Angeles University of California Press
Lisbeth Sachs tells the story of an immigrant Turkish woman and her family in Stockholm. The process of interpreting and acting upon an abnormality is analyzed. The mother moves from seeing the child as not-normal to understanding it as yes-disabled. Sachs shows the co-existence of conflicting interpretations of the situation and relates these to differences in cultural background.

130 **Saugestad, S.** 1990
Cases of disability in a social context, some observations on community based attitudes to disability in Zimbabwe
in: Brunn, F. & Ingstad, B (Ed.)
*Disability in a cross-cultural perspective* 169-182
Oslo: Dept. of Social Anthropology, university of Oslo
Fieldwork was done in 1988 in Makoni district, Zimbabwe. The majority of the respondents seem to be integrated in the community. They are not regarded as disabled persons, but as persons with a disability. Poverty is seen as the main problem, not the physical disabilities. In an example cited of an old, disabled and childless woman, her childlessness was her greatest disadvantage. The author concludes that the traditional and the modern belief system coexist, and that therefore a study of the specific contexts may shed light on their interaction.

131 **Save the Children** 1995
*In our own words, disability and integration in Morocco*
London: Save the Children

132 **Scheer, J.** 1989
*Applied ethnographic research on physical disability issues, II*
Society for Medical Anthropology

133 **Scheer, J. & Groce, N.** 1988
Impairment as a human constant: cross-cultural and historical perspectives on variation
*Journal of Social Issues, 44* 23-37

134 **Sister Cecile** 1976
A rehabilitation experience with Cameroon animists
*The disabled in developing countries* 29-35
Oxford: The Commonwealth Foundation
This is a report from a mission sister working with disabled animists in Cameroon. Understanding the expectations of clients regarding cure or rehabilitation presupposes a knowledge of their beliefs and, preferably, understanding of their language. She has accepted patients who had already visited all kinds of traditional healers and who had come to her as a last resort. Rehabilitation practices took place with the help of much ingenuity and creativity, making use of the available knowledge and materials.
Notes on the concept of disability among the pastoral Masai of Kenya
in: Bruun, F. & Ingstad, B. (Ed.)
Disability in a cross-cultural perspective 61 -79
Oslo: Dept. of Social Anthropology, University of Oslo

Among the Masai the disabled are not identifiable as a group. There are only persons with disabling conditions. The criteria for disability must be seen in the light of their main activities. Because they are nomads, mobility problems are the main disabilities. Being disabled does not necessarily mean a life crisis; it forms part of a misfortune which can happen to everyone and which is caused by nature or by God. Sometimes disabilities are caused by human interventions, e.g. in the case of cursing, sorcery and social misconduct.

A child is a child: disability and equality among the Kenya Maasai
in: Ingstad, B. & Whyte, S.R. (Ed.)
Disability and culture 56-72
Berkeley: University of California Press

"a child is a child" means that children conceived in 'legal union' are to be accepted, impaired or not. After all, they are of the same blood. Most important among the Maasai is to manage social and divine relations properly. To mistreat impaired children would be an offense against these imperatives. Although the Maasai have no word that denotes the word 'disability', they perceive physical dependence on others as a major problem. Impairments are generally characterized as 'misfortune'; it can happen to any one and is accepted as a fact of life. Impairment may be caused by God or caused by humans. There exists a widespread belief in the power of curses and the danger of people with eyes', i.e. envy or admiration. The story of Parmeleu, a boy that was cursed by his (social) father before his birth, exemplifies the power of curses in Maasai culture. He had a slight impairment of the eyes, but was really disabled, because every one knew of the curse and he was therefore marginalized.
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140 Thomas, K. 1978
Religion and the decline of magic
Peregrine Books

141 Thurer, S. 1980
Disability and monstrosity: a look at literary distortions of handicapping conditions
Rehabilitation Literature, 41 12-15

142 Vincin, D.R. & Kerr, J.M. 1973
Changing attitudes to leprosy in the highlands area of Papua New Guinea
New Guinea Psychologist, 5 (3) 117-122

143 Vreede, A. 1994
Traditional concepts and practices regarding disability

144 Vreede, C.F. 1993
A guide to ADL (the activities of daily living)
Delft: Eburon
This book is only indirectly related to the subject matter at hand. It provides theoretical and practical research tools for investigating daily activities, mainly considered from the point of view of normality. However, text and illustrations can easily be transposed to serve the purpose of investigating indigenous beliefs and practices regarding disability.

145 Walker, S. 1981
Cross-cultural variations in the perception of the disabled
International Journal of Rehabilitation Research, 4(1) 90-92
The author gives an overview of attitudes toward disabled persons in different cultures and historical times.

146 Walker, S. 1978
The disabled in Ghana, status and change in information and attitudes
Teachers College, Columbia University
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147 Walker, S. 1986
Attitudes toward the disabled as reflected in social mores in Africa
in: Walker, Marfo, Charles (Ed.)
Childhood disability in developing countries 239-250
New York: Praeger
This article gives an overview of the influences of tradition and custom on attitudes toward the disabled in Africa. Stating the importance of kinship and consequently group solidarity a disability can bring disaster to the whole direct family of the unfortunate. Concerning disease causation, factors like witchcraft, jealousy, failure to observe taboos and reincarnation are reviewed. On the other hand there are diseases which are thought to be caused by natural causes. The author recommends that strategies be developed to improve the societal status of the disabled.

148 Walker, S. 1982
A comparison of the attitudes and knowledge of Ghanaian college students relative to the disabled in Ghana
Applied Research in Mental Retardation, 3 163-174

149 Walker, S. 1983
A comparison of the attitudes of students and non-students toward the disabled in Ghana
International Journal of Rehabilitation Research, 6(3) 313-320
A comparison of attitudes toward the disabled in Ghana was made between 146 college students and 128 non-students. The study focuses on an analysis of responses to a select number of attitude statements which revealed the following: Students responded more favourably than non-students to statements emphasizing the value of educating the disabled. Students were less likely to blame the disabled or his/her family for the presence of a disability. On the other hand, both students and non-students were least favourable to social interaction with the disabled. A major finding of the study was that all scores fell within or above the moderately positive range. However, an analysis of data revealed an inconsistency between the cognitive and affective attitude components. These findings suggest the influence of traditional beliefs on attitudes toward the disabled.

150 Weigt, G. 1985
Die Situation der Behinderten in Ecuador. Versuch einer Analyse der Lebensbedingungen Behindenter in einem "Entwicklungsland"
Koln Universitat zu Koln

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<td>Health practitioners (N=665) from the Chinese, Italian, German, Greek, Arabic and Anglo-Australian communities used social distance scales to rate the attitudes of people in their communities toward 20 disability groups. Significant differences were found in community attitudes toward people with 19 of these disabilities. Overall, the German community expressed greatest acceptance of people with disabilities, followed by the Anglo-Italian, Chinese, Greek and Arabic groups. However, the relative degree of stigma attached to the various disabilities by the communities was very similar. In all communities, people with asthma, diabetes, heart disease and arthritis were the most accepted, and people with AIDS, mental retardation, psychiatric illnesses and cerebral palsy the least accepted of the disability groups. These stigma hierarchies were remarkably similar to other hierarchies reported over the last 23 years.</td>
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