

**BIBLIOGRAPHY**

---

***TRADITIONAL CONCEPTS, ATTITUDES AND  
PRACTICES REGARDING DISABILITY***

---

Version 3.0 (2004)

---

Arthur Vreede  
FOUNDATION FOR COMPARATIVE RESEARCH

>

**0  
I**



# Source

Institute of ~~Public Health~~  
30 Gifford Street  
London WC2H 9EP  
UK

Report number .....

Class number .....



2806627877

Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

---

- 1  
*The Bible, Leviticus*  
Leviticus  
21-16/24  
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 metaphoric 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

- 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 unknown** 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 500 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 aufJava*  
  
Köln Universität zu Köln
- 20 **Burck, D.J. 1989**  
*Kuoma Rupandi (The parts are dry), Ideas and practices concerning disability and rehabilitation in a Shona ward*  
  
Leiden: Afrika Studie 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, D.J. 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.
- 23 **Byrd, E.K. & Pipes, R.B. 1981**  
Feature films and disability  
  
*Journal of Rehabilitation, 47(1) 51-53*

- 24 **Chabel, M.** 1984  
*Le corps dans la tradition du Maghreb*  
PUP
- 25 **Cloerkes, G.** 1985  
*Einstellung und Verhalten gegenüber Behinderten. Eine kritische Bestandsaufnahme der Ergebnisse internationaler Forschung*  
Berlin:
- 26 **Cloerkes, G. & Neubert, D.** 1988  
Behinderung und behinderte Menschen im interkulturellen Vergleich: Erklärungsmuster, Bewertungen und Reaktionen  
in: Kemler, II. (Ed.)  
*Behinderung und Dritte Welt, Annäherung an das zweifach Fremde* 55-70  
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, Araukians, South America, Aztecs/Central America, Bali, Bushmen/South Africa, Chagga/East Africa, Cuna/South America, Fang (Pangwe)/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.
- 27 **Cloerkes, G. & Neubert, D.** 1984  
Cross-cultural and historical variations of the social reaction towards disabled persons  
*International Journal of Rehabilitation Research*, 7 (3) 339-346
- 28 **Dalai, A.K., Pande, N. et al.** 2000  
*The mind matters: disability attitudes and community based rehabilitation*  
Allahabad University of Allahabad Publication
- 29 **Darlington, T., Miller, E. & Gwynne, G.A.** 1981  
*A life together, the distribution of attitudes around the disabled*  
London: Tavistock publications
- 30 **Dempwolf, O.** 1902  
*Medizinische Anschauungen der Tami-Insulaner*  
Berlin: Zeitschrift für Ethnologie

## Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

---

- 31 **Deppe-Wolfinger, H.** 1988  
Bildung und Behinderung in verschiedenen Gesellschaften  
in: Kemler, H. (Ed.)  
*Behinderung und Dritte Welt, Annäherung 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  
Berkeley, Los Angeles, New York University of California Press  
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 traditionnelle et readaptation des handicaps  
*Quaderni di Cooperazione Sanitaria*, 11 67-71
-

- 37 Dijkstra, A. 1981  
*De getekende mens*  
Haarlem. ANIB  
This book contains cartoons about disabled persons in Europe. It is mainly historical by 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 1-14  
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 personell 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 (he 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 Sonderpädagogik der Solidarität  
in: Kemler, H. (Ed.)  
*Behinderung und Dritte Welt, 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 (he *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
- 44 **Elliot, T.R. & Byrd, E.K.** 1982  
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
- 47 **Florian, V., Wiesel, A., Kravetz, S. & Shurka-Zenitsky, E.** 1988  
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
- 49 **Ganzert, G. & RindfuB, ?** 1988  
Der Behinderte in der Sozialstruktur Jamaikas  
in: Kemler, H. (Ed.)  
*Behinderung und Dritte Welt, Annäherung 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 **Goerd,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.

- 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*  
London: Arno Press 1980
- 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 satisfactorily 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.

- 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

- 68 **Jackson, H.**                    **1990**  
Attitudes to disability in Zimbabwe  
in: Bruun, F. etal. (Ed.)  
*Disability in a cross-cultural perspective*                    119-136  
Oslo: Dept. of Social Anthropology, university of Oslo  
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  
*Journal of social Development in Africa* , 1 21-30
- 70 **Jacques, M.E.**                    **1960**  
Treatment of the disabled in primitive centuries  
in: Patterson, C.H. (Ed.)  
*Readings in rehabilitation counseling*
- 71 **Jordan, J.E.**                    **1968**  
*Attitudes toward education and physically disabled persons in eleven nations*  
East Lansing, Michigan: Mich. state university
- 72 **Kamau, K.**                    **1979**  
The church and the disabled, for example Kenya  
in: Muller-Fahrenheit (Ed.)  
*Partners in life*  
Geneva: WCC
- 73 **Kap-Keun Song**                    **1996**  
Behinderung und Konfuzianismus (disability and Confucianism)  
*Zeitschrift Behinderung und dritte Welt*                    53-60  
The author describes Confucianism in Korea. The rigidity of norms and social values makes life hard already for the non-disabled, let alone for the disabled.

- 74 Keck, V. 1999**  
Colder than cool: disability and personhood among the Yupno in Papua New Guinea  
*Anthropology & Medicine* 6(2) 261-283  
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'.
- 75 Kisanji, J. ?**  
Attitudes and beliefs about disability in Tanzania  
51-70  
proverbs are used as an entry to insight into different disability issues.
- 76 Kors, A. & Peters, E. 1978**  
*Witchcraft in Europe, 1100-1700*  
Philadelphia: University of Pennsylvania Press
- 77 Koty, J. 1934**  
*Die Behandlung der Alten und Kranken bei den Naturvolken*  
Stuttgart: Thirshfeldverlag, B. XIII, Forschungen zur  
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.
- 78 Kuby, C. 1987**  
*Das alte Ladakh*  
Augsburg  
On page 76 there is mention of attitudes towards disabled and mad people. In Buddhism compassion counts as a major virtue.
- 79 Lancaster-Gaye, D. (ed.) 1972**  
*Personal relationships, the handicapped and the community*  
London: Routledge & Kegan Paul

- 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 norms. Movements are severely conditioned. Many disabled cannot conform to these strict rules, and are locked away or hidden from outsiders and even from members of the family. Disabled are, generally, regarded as a punishment for sins.  
clothed and washed.
- 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

- 88 **Marfo, K., Walker, S. & Charles, B.** 1983  
*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 tijdschrift*, 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, I.N.** 1988  
*A study of attitudes towards the disabled in Botswana*  
Gaborone: University of Botswana, NIR
- 94 **Merker, M.** 1910  
*Die Masai: Ethnographische Monographie einer Ostafrikanischen Semitenvolkes*  
Berlin: Dietrich Reimer 1968
- 95 **Miles, M.** 1994  
'The microcephalic Chuas 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

Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

---

- 104 **Miles, M.**                    **1985**  
*Where there is no rehab-plan.*  
  
Peshawar: Mental Health Center
- 105 **Miles, M.**                    **1995**  
Disability in an eastern religious context: historical perspectives  
*Disability & Society*    10(1) 49-69
- 106 **Miles, M. & Miles, C.**  
*Education and disability in cross-cultural perspective*  
  
New York: Garland
- 107 Morgan, J. & Curry O'Connel, J.                    1987  
The rehabilitation of disabled native Americans  
  
*International Journal of Rehabilitation Research*, 10(2) 139-149
- 108 **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.
- 109 **N. Adriani**                    **1932**  
*De voorstellingen der Toradja 's*  
  
200-203  
  
Haarlem 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 black smith/God who transforms people into a better shape and in the under-world of the forefathers where people have to pass a maimed black smith and accord for their earthly doings.
- 110 **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

## Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

---

- 111 **Nicholls, R.W.**                      **1993**  
An examination of some traditional African attitudes towards disability  
  
Durham, NH: IEEIR, University of New Hampshire
- 112 **Nicolaisen, I.**                      **1998**  
Persons and non-persons: disability and personhood among the Punan Bah of central Borneo  
in: Ingstad, B. & Whyte, S.R. (Ed.)  
  
*Disability and culture*              38-55  
  
Berkeley University of California Press  
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.
- 113 **Nkinyangi, J.A. & Mbindyo, J. J.**                      **1982**  
*The condition of disabled persons in Kenya*  
  
Nairobi: Institute of Development Studies,  
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.
- 114 **Nnabagwu, N.O.**                      **1977**  
*A study of beliefs about disabilities among the Ibos (Ngawas)*  
  
Nigeria: University of Abadan
- 115 **Nwuga, V.C.B.**                      **1985**  
A study of group-self identification among the disabled in Nigeria:  
a case for support groups  
  
*International Journal of Rehabilitation Research* , 8(1)      61-67  
  
A statistical analysis of attitudes. The data were collected from persons with various disabilities, as well as from non-disabled.
- 116 **Okunade, A.O.**                      **1981**  
Attitude of Yoruba of Western Nigeria to handicap in children  
  
*Child Care Health Development*, 7-4, 187

- 117 **Orley, J.H.**                **1970**  
*Cultural and mental illness,  
a study from Uganda*  
  
Nairobi: East African Publishing House
- 118 **Oudejans, J.**            **1988**  
*Vrouwen en invaliditeit op de westelijke Jordaanoever*  
  
Amsterdam: VL
- 119 **Oyewole, A., Adeloje, 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.
- 120 **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
- 121 **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.
- 122 **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

- 123 **Pixa-Kettner, U.**                    **1988**  
Zwischen traditionellen Werten und Kolonialismus  
*-Einstellungen gegenüber Behinderung in Zimbabwe*  
in: Kemler, H. (Ed.)  
*Behinderung und Dritte Welt, Annäherung an das zweifach Fremde*    70-91  
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 is 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.
- 124 **Pluyter, B.**                    **1984**  
*On social rehabilitation with technical appliances*  
  
T.U. Twente  
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.
- 125 **Pouwer, J.**                    **1981**  
Enkele aspecten van de Mimika-kultuur  
*Assignment Children, 53/54*    43-76
- 126 **Rang, M. & Thomson, G.H.**                    **1981**  
*History of amputations and prostheses*  
  
1-12  
New York: Churchill Livingstone
- 127 **Rattray, R.S.**                    **1952**  
*Ashanti Proverbs*  
  
London: Oxford Clarendon Press
- 128 **Roher, G.A.**                    **1961**  
Significance of public attitudes in the rehabilitation of the disabled  
*Rehabilitation Literature, 22*    66-72

- 129 Sachs, L. 1995**  
Disability and migration: a case story  
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: Bruun, 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.

- 135 **Stiker.H.J.**                    **1982**  
*Corps infirmes et sociétés*  
  
Paris: Aubier
- 136 **Stone, A.A. & Stone, S.S.**                    **1966**  
*The abnormal personality through literature*  
  
Prentice Hall: Englewood Cliffs, N.J.
- 137 **Ta»e,A.**                    **1990**  
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.
- 138 **Talle,A.**                    **1995**  
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.
- 139 **Thomas, D.**                    **1978**  
*The social psychology of childhood disability*  
  
London:
-

- 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



## Bibliography - Traditional Concepts, Attitudes and Practices regarding Disability

---

- 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 Behinderter in einem "Entwicklungsland"*  
  
Köln Universität zu Köln
- 151 WEMOS**  
*Revalidatie in de derde wereld.*

- 152 **Westbrook, M.T., Legge, V. & Pennay, M.** 1993  
Attitudes towards disabilities in a multicultural society  
*Social Science & Medicine*, 36(5) 615-123  
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.
- 153 **Whyte, S. & Ingstad, B.** 1995  
Disability and culture: an overview  
in: Ingstad, B. & Whyte, S. (Ed.)  
*Disability and culture* 3-32  
Berkeley and Los Angeles University of California Press
- 154 **Whyte, S.R.** 1995  
Constructing epilepsy: images and contexts in East Africa  
in: Ingstad, B. & Whyte, S.R. (Ed.)  
*Disability and Culture* 226-245  
Berkeley and Los Angeles University of California Press  
Susan Whyte tries to nuance some widespread beliefs about epilepsy in East Africa. Generally, contamination, stigma and social isolation are associated with it. However, on examination, many family members are not afraid of contamination. It seems that fear of pollution and offending a basic sense of order are the main issues. Epileptics living among family and neighbors have a social identity, in contrast to those living around cemeteries who left their homes. These people are their disease. The author urges the readers to see cultural beliefs in their contexts. Culture is not static and doesn't provide all the answers. In the case of epilepsy people disagree, are unsure and sometimes don't know the answers. In this way, people are also the agents in creating and recreating culture.
- 155 **Wright, B.A.** 1973  
"Changes in attitudes toward people with handicaps"  
*Rehabilitation Literature*. 34 354-368
- 156 **Zola, I.K.** 1982  
*Missing Pieces*  
Philadelphia: Temple University Press