CHAPTER II

HISTORY OF SOCIAL ATTITUDE TOWARDS THE DISABLED
HISTORICAL PERSPECTIVES OF THE SOCIAL ATTITUDES TOWARDS THE
DISABLED :- (IN GENERAL) - World wide.

A probe into the history of the position of the disabled in
the society and the attitude of the society towards them
through the ages will not only help us to understand the
disability in proper perspective but also throw light on the
changing attitude of the society towards them. Understanding
the social attitude is very important as Usha Bhatt (1963)
maintains "Physical handicap is but a fragment- often too
small a fragment- of the total handicap against which a disa-
bled person has to struggle. In a majority of cases, super-
imposed upon the physical handicap are the psychological.,
Social, educational and vocational handicap, which have
their roots in traditional attitudes of society " (Bhatt ,
1963 ,). Hence, it is all the more important to study the
changing pattern of social attitude towards the disabled.
Social attitude towards the disabled have always been contra-
dictory as well as variable. Just as attitudes on disability
vary from individual to individual , so social attitudes on
disability have varied from time to time and from country to
country.
Discussing the position of the disabled through ages, Finkelstein (Finkelstein, 1980) advocates three phases of Societal attitude towards disability. In the first phase, according to him, disability was associated with low social status and the disabled was squarely blamed for the misfortune. It was seen as a punishment for the disabled for his evil deed in the past or in the past birth. The second phase grew along the industrial growth and was characterized by establishment of segregated institution for the disabled. Large scale inflow of skilled help was witnessed in this phase. The third phase according to Finkelstein, was triggered off by the innovation of new tools and techniques which have offered a greater degree of personal independence to the disabled. The most remarkable aspect of the third phase is the shift of the social perception from oppression and dominance to the nature of the society which 'disabled' the impaired people to a great extent. Finkelstein suggests that research into social attitudes should be oriented towards the physical environment. He categorically states that "By.... attacking the environmental forces that turn the medical condition of disability into psycho-social condition of handicap, radical changes in the situation of the disabled can be achieved." (Finkelstein, 1980)

Usha Bhatt (Bhatt, 1963) in her pioneering study on disability entitled "Physically Handicapped in India: A Growing National Problem" has categorized the development
of the social attitude in the following four phases namely, 1. Exposure and Destruction, 2. Care and protection, 3. Training and education and last but not the least 4. Social absorption.

In the first stage of exposure and destruction, Law of Nature used to eliminate the deformed and disabled in the competition through the operation of the law of "Survival of the fittest". Primitive tribes used to discard their disabled kids. The Eskimos, Dene tribe of North America, Masai, Dieri and the Carib tribes of Australia and Hawaii and quite a few Negro tribes of Africa have followed the discarding practice of their disabled children. Some other tribes like the Navajis and Macri used to ridicule their disabled population (Bhatt, 1963). At the same time we find some exception to this well established evil practice. Blackfoot Indians used to care their disabled members properly even at the cost of some sacrifice of the interest of the family. The Andamanese and the Bushman in Africa also exhibit a marked consideration for the disabled. Even the Mongols who were quite illfamed for their cruelty had soft corners for the disabled. The todas of India practiced female infanticide but considered it to be a sin to harm the disabled. (Bhatt, 1963).

Early Greeks destroyed their disabled members because of their ideal of bodily perfection. Athenians allowed their disabled children to die of cold and neglect. On the other hand, Spartans took them to the hill top and used to kill
them (Goldenson, 1978). Likewise, in Thebes, the deformed persons were subjected to execution (Lecky, 1911).

It is interesting to note that although the Spartan used to get rid of their deformed children, they used to give all possible protection to their war disabled. Similarly, from Aristotle's Account it is clear that in 5th century B.C., during the golden era of Pericles, the war as well as the civil disabled used to get monetary help from the government. It is sad to note that in spite of all this, great philosophers like Plato and Aristotle have justified the elimination of the disabled (Durant, 1966). Aristotle goes one step ahead by declaring "Nothing imperfect maimed shall be brought up by the state," (Durant, 1966). In ancient Roman society, father had the right to destroy his disabled kid after getting the consent of five of his neighbours which was legally justified. Later on, guided by twelve tables, around 540 B.C. the father was individually authorized to destroy a disabled child immediately after its birth, (Bhatt, 1963). In short, it can be said that disabled population was being eliminated in most of the primitive societies due to some reason or other. This was one of the black periods of the disabled population. We have enough historical evidences to show that some societies before coming into contact with religious teachings and humanitarian values, were practicing physical elimination of the disabled as they were not thought fit to survive.
In the second stage (Care and protection) of the development of societal attitude towards the disabled, the inhuman attitude towards them, gradually changed due to growing impact of the great religions of the world like the Hinduism, Christianity and Buddhism etc. which required their followers to be considerate and sympathetic towards them. The disabled were, therefore, allowed to live but they were even then, considered as an object of divine punishment or persons possessed by an evil spirit. The attitude of cruelty gave way to that of superstition and suspicion. Influenced by Jesus Christ's teachings, of having compassion and mercy towards the deprived, the needy and the poor, the Christian community in general and the Church officials in particular turned their attention to the custody and care of the disabled population. Later, with the downfall of the power of the Church, the state and the local authorities assumed the responsibility of caring and protecting the disabled. The disabled passed through difficult times in the middle ages as they were subjected to humiliation and ridicule. They were mocked and treated even harshly. Many of them were driven to jugglery, begging and crime. Christian culture prevented the disabled from being killed but could not protect them fully from socially boycott. Most of the parents were under the impression that it would be contrary to the will of god to treat the disabled children. It is shocking to note that even during this phase reformer and thinker Martin Luther, held the view that physically handicapped are contempt to natural law and justified
their elimination from the society by death as 'an act well pleasing God' (Bhatt, 1963). It was only in sixteenth century some legislative provisions were made (in England). Some attempts were also made in the ancient and medieval times but the methods were quite crude primitive and indigenous. In the 5th century B.C. Hippocrates had made efforts to diagnose and cure physical as well as mental diseases (Goldenson, 1978). The laws relating to the disabled during this period were merely care and protection and as such were not sufficient but still it is a major step as compared to the earlier gloomy state of affairs for the disabled population.

With the great intellectual, spiritual and social awakening in the era of Renaissance, in the western civilization, the disabled were given a better deal and were better taken care of. Several organizations and societies floated to extend a helping hand to the disabled community. The significant change that came in was, the individual charity gave way to state action and community action through various organized groups. "St. Vincent de paul established the first heaven of refugee for the disabled in 1634." (Bhatt, 1963)

The third phase of the development of the disabled is marked by expansion of training and education for the disabled. In the wake of the rise of individualism in the society, rights of the individual superseded the rights of the state and the community. This along with the renaissance gave birth
to the concepts like liberty, equality and fraternity. This compelled some eminent thinkers and educators to turn their attention to the vocational training and educational welfare of the disabled community. This resulted in the establishment of a number of institutions for the disabled. Physicians, Priests and Psychologists contributed their lot for this purpose. "The first institute for the disabled children was found by Jane Andre Verrel at Orbe, Switzerland in 1780" (Bhatt, 1963). This was followed by several other institutions in Europe and other developed pockets of the other continents. Even though the disabled were not treated nicely and were objects of pity as reflected by the then contemporary literature.

In short, charity organizations and societies were started with private initiative first in England and later on established in other parts of the world served this purpose. They started aid to the families in distress on individual basis. This paved the way for private agencies and philanthropic trusts and associations to organize specialized services to different types of physically handicapped.

The advancement made in medical sciences, pedagogy, and social sciences helped the physicians, educationists and social workers to be optimist about the possibilities of curing mental and physical disabilities and of educating and
rehabilitating them. It was realized during this time that prevention and early care would relieve society of the burden of supporting the physically handicapped persons through out his life.

A disabled lady named Dame Agnes Hunt took the credit of starting the first convalescent home for the disabled at Baschurch in England in 1900, Which was renamed as 'Robert Jones and Agnes Hunt orthopaedic Hospital”. She also established first after-care clinic in 1907. Similar developments followed in the West. With the gradual progress of the orthopaedic sciences, the social attitude towards the physically disabled softened (Bhatt, 1963). In the USA, state and federal governments also took the initiative in making necessary provisions for the care and treatment of the disabled in special institutions. It was the combined efforts of private and government agencies that the individualized services for the various categories of the disabled were developed gradually during the late eighteenth and early nineteenth centuries. It was only after the First World War that attitude towards the physically handicapped and the concept of their welfare and rehabilitation changed and revolutionized.

The fourth and the last phase as advocated by Usha Bhatt is social absorption, which is the most important step. Efforts to absorb the disabled in the mainstream of socio-economic and cultural life was made during this phase making rehabili-
tation of these people a reality. It is interesting to note that both the medical approach to disability and the concept of rehabilitation started taking shape side by side. Apart from this, during this phase, Sigmund Freud introduced psychotherapeutic approach for the treatment of mental disorders. Similarly, Emile Kroepelin evolved the first classification of mental diseases (Goldenson, 1978). Several other factors, such as, growth in the size of the problem, development of an industrial society, spread of universal compulsory education and the growth of democratic institutions crystalised opinion towards the basic needs of the disabled, (Bhatt, 1963). The process of rehabilitation is accentuated by the spiritual and the social concerns for human welfare and also by the economic pressure of the prevailing circumstances. In the industrial civilization, it is widely believed that relegating the disabled to home confinement or institutional care for life is not only morally wrong but also economically unsound. Investment in rehabilitating the disabled and imparting suitable vocational training to them keeping in view their handicap, yields a fair rate of return reasonable assumption. The cost of their rehabilitation may be covered in a few years. Hence the planners have started allocating liberal resources for converting the disabled into working human capital. During this phase it was realized that there was a necessity of bringing them to the mainstream of economically productive activities instead of treating the problems as one of the doles and concessions on moral and social grounds.
Jeremiah Milbank, a young industrialist of U.S.A., dedicated himself to find a constructive solution to the problems of physically handicapped. This remarkable man started Red Cross institute for the disabled man in 1917, which in due course came to be known as "New York Institute for the Crippled and Disabled." He is considered as the pioneer in the vocational rehabilitation of the disabled. In England Robert Jones, in Germany, Dr. C. Biasalski and in Vienna, H.S. spitzcy—all of them doctors working with physically handicapped—were the pioneers of rehabilitation in their own countries in the Nineteen twenties. (Bhatt, 1963)

It was the First World War which gave a new framework to the concept of Rehabilitation. After the first world war, there was a remarkable change in the human outlook and utmost importance was attached to integrating the disabled in the mainstream of active socio-economic life. But it was only after the Second World War, that the process of rehabilitation gained momentum at the international sphere. The inclusions of the disabled in the social welfare programme of the United Nations has undoubtedly given them a desirable place in the society. "These developments not only mean more and better care for the millions of the handicapped persons, but taken together, reflects the international idea of service, which is the hope of a peace-seeking world." (Kessler 1935)
CHAPTER-II

SECTION -II

INDIAN HISTORICAL PERSPECTIVE OF SOCIAL ATTITUDE TOWARDS THE DISABLED:-

India has a rich tradition and a cultural heritage of helping the poor and the needy destitute. In conformity with this tradition, the disabled were also greatly cared for. This attitude was shared by both rulers and the community. Devotion and the services towards one's fellowmen, love for charity and brotherhood existed even in feudal times. The custom of the joint family, kinship and other social institutions provided an in-built mechanism to such philanthropic activities. (Choudhury, 1981) In conformity with this tradition, care and protection was bestowed on the disabled in every possible way by the society. (Bajpai, 1989)

The Bhagwat Gita also validates charity to the other disabled and stresses that it should take in account Desha (place) kala (time), and Patra (recipient). The forms charity advocated in the Gita were Artha (money) Vidya (education) and Abhaya (courage). Temples, Dharmashalas maths and others religious institutions became the centres of social service. Religion emphasized the values of charity, Philanthropy and
mutual help. (Choudhury, 1981) If we turn back the history of ancient India, we do not come across the inhuman practice of exposure and destruction, which characterized the primitive attitudes towards the disabled though Hortwitz, quoted by Kessler, in his book 'Crippled ad the Disabled' maintains that "In ancient India the physically deformed children were cast into the Ganges." (Hortwitz, 1923, quoted by Kessler 1935) But this statement is not supported by any written historical evidence on India.

On the contrary the epics of India give a better picture of the disabled in India and corroborated that they were treated sympathetically. The great sage Narada, advises Udhisthira, one of the principal character of Mahabharata, to look after well the disabled with special emphasis on the war disabled. (Mahabharata, Cited in Bhatt, 1963) Likewise Baudhayana, an author of Hindu scriptures enjoins "Granting food, Clothing the shelter, they (the Kings) shall support those who are incapable of transacting legal business, viz., the blind, idiots, those immersed in vice, the incurable diseases, those who neglect their duties and occupation, and so on." (Baudhayana, quoted by Ramanani, 1988)

In religious scriptures we find several disabled being recognized and respected or their talents like Asthavakra (meaning man with eight physical deformities), Manthara, the pet servant of Kaikeyai (consort of king Dasharatha) etc.
acclamation of Vamana, a dwarf, as an incarnation of god Vishnu, unmistakably shows that even in early times, the Hindu society did not hesitate to recognize the individual merits of the disabled people. "In India the attitude towards the crippled never reached that height of cruelty that demanded their ruthless destruction." (Bhatt, 1963)

The ancient Indian law given Manu, stresses in his treatise on law that the sick and disabled may be looked after on priority basis. Prescribing the duties of a King, Manu says that special considerations may be made for the disabled and they should not be charged any tax by the King. Inspite of these facilities, Manu does not show any inclination to give physically handicapped an equal status in the society. He advocates marriage to only able bodied people. Disabled may be banned from participating from the auspicious ceremonies. He said that the disabled are not even fit to be servant of the able bodied people (Manu quoted by Rama Mani, 1988) They did not have a place in the advisory council of the King. Even they were not to be accepted as witness in any circumstances. Manu goes a step further by casting punishment by making the culprits disabled. According to him, if a lower caste man hits a higher caste man with any part of his body (hand or foot), that part should be cut off as punishment. Even the thieves are to lose their hands as punishment according to him. Manu even did not allow property rights on the disabled and spelled out that the disabled should get no share of their
paternal property. The handicapped, the aged, the women, and the persons of lower caste, or low occupation are put on par by Manu for socio-legal and socio-religious rights. This indicates that although the handicapped were treated with pity, and compassion ancient India, their rights to social equality were never recognized.

Satatapa asserts (Satatapa, quoted by Rama Mani, 1988) people guilty of grave sins who have not undergone any prayaschitta (Penance for sin) are born with bodily defects. Even medical works like Charaka Samhita, (an authoritative book on Ayurvedic system of medicine) held the belief that the diseases were the consequences of deeds done in the past lives. (Charaka quoted by Bhatt, 1963)

The analysis of the ancient Indian community and the society, it is clear that the disabled were well taken care of. The joint family system, the caste bondage, the community protection system through the head man assured the disabled all help for their welfare. It is widely seen that in the compact rural families the head man was entrusted with the task of looking after the distressed and the disabled. The concept of 'Karmaphala' (consequence of the one's deeds) was instrumental in depriving the disabled their basic human rights to lead an independent life. It was believed that the disabled were reaping for what they had sowed in a previous lives. Unfortunately such dogmatic ideas are plaguing the minds of a
common man. (Ramdas et al, 1987)

In the periods between, srmritis (Hindu law books) and the Guptas (a powerful dynasty of ancient India), the social attitude towards the disabled became comparatively more liberal because of Buddhist influences which emphasized the virtues of mercy, charity, truth, purity, kindness, goodness and above all non-violence. Simultaneously, the followers of Jainism also showed great compassion and regard for the disabled and adopted the same fundamental doctrine of non-violence and self-less service to all living including the disabled.

Vocational rehabilitation provided a more human approach to the disabled. The foundation of such activities was already laid by Buddhism and Jainism. In this regard the age of Mauryas, specially the reign of Chandragupta stands unique. A number of workshops for vocational rehabilitation of the disabled and other socio-economically down-trodden people of the society were undertaken on priority basis.

Chanakya, (also called Kautilya), the famous law giver, diplomat and administrator had great concern for the disabled and advocated that "The King shall provide the orphans, the aged, the infirm, the afflicted and the helpless with maintenance" (Kautilya, quoted by Bhatt, 1963) Kautilya, made it a special point to recruit dwarfs, the hunch-backed and otherwise deformed persons in the royal palace (Kautilya, quoted by
During the region of Ashok, the grand son of Chandragupta the philanthropic work for the disabled and the down-trodden expanded considerably. Ashok, a Buddhist follower by faith, took special measures to provide medical relief to the able-bodied as well as the disabled. Charitable institutions for the care of the disabled were also established by him. The coins of the days of the Samudragupta had a figure of a dwarf near the King indicates that meritorious among disabled at that time, occupied an exhausted position in the kingdom.

A glimpse of social history of India may be found through the writings of Fa-Hien, the Chinese visitor who came to India in 400 A.D. Recollecting the account of the then society in his travel writings, he observers that "The nobles and house holders of this country have founded hospitals within the city (Pataliputra) to which the poor of all countries, the destitute, cripple and the discarded may repair. They receive every kind of requisite help gratuitously. "(Fa-Hien, quoted by Dutt, 1972.)

King Harsha Vardhan, used to give away everything to the learned, the needy and the afflicted once a year. He also employed disabled persons in his harem as body guards and as spies.
POSITION OF THE DISABLED IN THE MEDIEVAL INDIA AND ONWARDS:

The Muslims and Rajputs rulers of medieval India also followed the footsteps of the Hindu Kings in the matters of charity and concern towards the disabled. One of the five Rukans (duties) of Islam, Zakat (charity) was strictly adhered to by the Muslim rulers. The Mughals had even a special department to look after these activities. During the reign of Akbar, the benefits of such charitable institutions were extended even to the non-muslims. The Rajput chieftains also took great interest in looking after the welfare of the disabled subjects. (Bhatt, 1963).

The influence of western civilization in eighteenth century upset many of the old institutions (Shankaran et al., 1987). Throwing light on the invasions of western civilization Kulkarni (Kulkarni, 1955) has correctly observed, "The crumbling of the old order, absence of new healthy substitutes and confusion in the transition made the situation extremely complicated." However sporadic efforts were made to set up charitable homes and hospitals for the destitutes and disabled. Foreign missionaries did a commendable job in this direction. Inspite of these efforts, the problems of the handicapped persons remained unsolved until after the World War II, when the attention of the government and the public was drawn to the necessity of establishing centres for the rehabilitation and resettlement of the veterans of war. It was only after the advent of Independence in India, the problems
of the civilian handicapped came into the lime light, which resulted in coming up of several voluntary and government subsidized welfare organizations. It is because of the efforts of these government and private organization that the rehabilitation services in India has assumed new directions. But still much remains to done to create awakening in the Indian society towards the disabled members. The common man in India is still a victim of fatalism and relies upon the will of God. Sympathy and understanding are confined to the intellectual class only. The Indian society still treats the disabled with negligence and apathy. These attitude can well be illustrated by the fact that people are generally ready to part with a coin to get rid of perplexing disabled baggers. This begger producing philanthropy must be changed to positive philanthropy of helping them to became economically independent. Only by changing the prevalent attitude of the people towards disability, the disabled can be accorded their legitimate status in society.

The application of rationalism to all spheres of human lives at present, has brought about a radical change in our present social structure. Attitudes, institutions and mores which were once deep-rooted in society have since been considerably modified. This dynamic process is expected to improve the social status of the disabled.

FACTORS RESPONSIBLE FOR THE CHANGE IN THE APPROACH TOWARDS THE DISABLED :-
Various factors were responsible for the change in the approach towards the disabled persons. Firstly, the poor handicapped were identified from the beginning with alms houses and the establishment of specialized institutions for them. While offering special services to the blind, the deaf and the orthopaedically handicapped persons, their physical, socio-psychological and vocational needs identified. A team of experts, who started dealing with the problem of satisfying these needs, were able to develop programmes for the prevention, treatment and rehabilitation of the physical disability. Secondly, the incidence of handicapped population also increased during the first and the second world wars. The people and the government felt very much concerned about their welfare as a large number had become disabled while serving in the armed forces.

Thirdly, with the development of the modern innovations in the machinery and technology, the number of industrial and traffic accidents immensely increased which contributed towards the continuous growth of the disabled population.

Fourthly, the development in Medical Science, and health services had been saving many lives which were however left with some sort of permanent disablement. This also resulted in the growth of disabled population and made the medical scientists realize their responsibility towards the effective rehabilitation programme so that the disabled might enjoy their lives. Fifthly, the early detection of physical disabil-
it at the tender age of childhood became possible when education was made compulsory in many countries. Their treatment and rehabilitation produced satisfying results and made the people slowly change their conservative old attitudes towards the afflicted and disabled.

SOME EXAMPLES OF SUCCESSFUL DISABLED:

History is full of evidences to prove that, given proper opportunity, a physically handicapped person can shape his own destiny and can make significant contribution to human civilization, "Lord Byron, with his congenital club foot, swam across the Hellsport and became one of the greatest poets. President Franklin D. Roosevelt a victim of poliomyelitis steered the destinies of his people during most crucial period of world war. Steinmetz, an hunchback made possible the use of electricity. Miss Helen Keller, who with her multiple handicaps had been instrumental in initiating effective measures for the welfare of the disabled throughout the world. "(Mandal 1979) Sir John Wilson became one of the top intellectuals inspite of being blind. In our own country, also we find the examples of many disabled who have achieved considerable success in their own field. Sudha Chandran, the disabled girl with "Jaipur Foot" could beat the disability and proved to be one of the finest dancers. Dwaram Venkateswami Naidu inspite of his disability became a very good Violin player. The late K.C.Dey turned out to be a great singer. Mr. Chandra-
shekhar became a remarkable bowler in the field of cricket. Mr. Lal Advani became a good social welfare administrator. Mr. Ravindra Jain, inspite of his blindness contributed greatly to the Indian Music.

HISTORY OF THE REHABILITATION SERVICES FOR THE ORTHOPEDICALLY DISABLED IN INDIA :-

As discussed earlier, the work for the welfare of the disabled started with isolated efforts and in sporadic way on the part of the Christian missionaries, other philanthropic societies and last but not the least by the government.

As far as the welfare of the orthopaedically disabled is concerned, nothing was done in an organized manner till 1944 when an artificial limb-fitting centre was started by the government for the benefit of the service-men. Artificial Limb Fitting centres were developed at Poona and Lahore. At present the Queen Mary's Technical School for disabled Indian Soldiers near Poona is operating in full swing. In 1951, the artificial limb-fitting centre was thrown open to the civilian population. Then in 1948 the society for Rehabilitation of the Crippled children started Children Orthopaedic Hospital in Bombay which has been followed by development of other similar institutions and centres in other parts of India. In 1950, the first occupational therapy school was started in Bombay, followed by one for the training the physiotherapists in 1953.
Today there are occupational therapy schools and Physiotherapy centres in Bombay, Nagpur, Madras, Calcutta, New Delhi, Cuttack etc. There are institutions for the orthopaedically handicapped children and adults in Chandigarh, Delhi, Bombay, Patna (Chaudhury, 1981). Apart from these, the National Institute for the Orthopaedically Handicapped at Calcutta (established in 1979-80) is doing a commendable job. The rehabilitation centres of various medical colleges namely A.I.I.M.S., and Safdarjung Hospital of New Delhi, SMS Medical College of Jaipur, and medical colleges of other important cities are actively engaged in medical rehabilitation of the orthopaedically disabled. All India Institute of Medical Sciences at New Delhi has a separate department of Rehabilitation and artificial limbs with its own well equipped workshop. This Rehabilitation centre is headed by a senior professor. The ALIMCO at Kanpur and the Mahabir Vikalanga Sahayata Samiti along with the S.M.S. Medical College are actively engaged in the production of various appliances for the orthopaedically handicapped. The six regional limb fitting centres under the ALIMCO Kanpur are situated in Trivandrum, Nagpur, Jaipur, Madras, Calcutta and Cuttack. It also has a network of 27 peripheral Limb Fitting Centres in various pockets of India.
CHAPTER -II
SECTION - III

WELFARE MEASURES FOR THE DISABLED IN INDIA :

The sporadic efforts discussed earlier, however, were instrumental for mobilizing public opinion in various states in support of relief and rehabilitation measures for physically handicapped persons. It was on the basis of this spade work, that a number of services for all categories of physically handicapped were started in India after independence. Lot of work is being done by voluntary agencies. The central and state governments are strengthening their work by grant in aids programmes and by sponsoring various schemes to assist the handicapped in their education and rehabilitation and also by extending a number of concessions to them. A brief survey of the programmes and concessions for the benefits of the handicapped follows;-

The concessions and programmes for the physically handicapped have been documented by Government of India in two exclusive publications (Government of India, The Director General of Employment and Training, Concessions for physical Handicapped-1973, and 2. Government of India, Department of Social Welfare Concessions and Programmes for the Physically Handicapped-1977)
Some of the major concessions reported in these publications and elsewhere take the form of reservation, relaxation, priorities and programmes which are given below.

EMPLOYMENT:-

There is provision of reservation of jobs in category C and D with an overall ceiling of 3% for the physically-handicapped persons. This includes employment in Central Government, State Government (with some variations in some states) and the Public Sector Undertakings. There is a provision of carrying forward of these posts to the next year, if the posts reserved for them are not filled. The Post and Telegraph Department of Government of India has made special provision to appoint disabled people for various categories of jobs. The Government of Punjab and the Government of Haryana gives preference to the disabled in certain categories of jobs and does not demand experience for a specific job. They have issued instructions to all appointing authorities to give preference to them in the matters of employment. Some concessions in respect of educational qualifications is also given to the disabled by the central government while appointing them for the post of clerks etc. In the matters of Employment, age concession is also granted to them by the central government. Generally they have been given five years relaxation in age. The SC and ST handicapped avail ten years age relaxation. The Government of Punjab has granted 10 years age relaxation for all posts for the handicapped.
CONCESSION RELATING TO MEDICAL EXAMINATION :- As per central government rules the disabled are not being subject to usual medical examination, but their appointment is based on the report of the Medical Board attached to the Special Employment Exchange. The Union Territory of Delhi also follows the same procedures.

GOVERNMENT OF INDIA UNDERTAKING :- The Government of India Undertakings such as Air India, Indian Airlines and the Public Sector Banks, have also extended almost the same concessions with regard to the age, physical fitness and qualifications. Relaxation in minimum marks and concessions in application fees are also given by some of these banks. The U.G.C. has also issued instructions to the universities that the qualified blind persons may be given preference in the appointment of lecturers if they fulfill other criteria for the appointment.

PROMOTIONAL PROGRAMMES:- With a view to promoting greater employment through selective placement, vocational evaluation, the survey of employment opportunities and the development of positive attitude towards the disabled persons, four distinct programmes are in operation to meet the long term perspective of the needs of the physically handicapped.

They are:-
i. Special Employment Exchange:— Special employment exchange with selective placement approach were setup in various important cities of India. Some of the important principles of these special employment exchange are a. job referral on the basis of ability, b. individualized approach, c. positive attitude towards the disabled persons' d. correction of disability prior to placement and e. placement at the highest level of skill. Employment offers in these exchanges help employers as well as physically handicapped persons in making personal or plant adjustments necessary so as to achieve full rehabilitation and maximum output.

The first employment exchange for the physically handicapped was setup in Bombay in 1959, followed by 11 more in different parts of the country in 1973. According to a report, (The Hindustan Times July 1976), by the end of June 1973, special employment exchanges had placed about 10,733, handicapped persons - less than 1000 placement per year. On the other hand by the end of June the live register of National Employment Services had around 22,000 physically handicapped job seekers.

ii. Vocational Rehabilitation Centers:

Placement of the physically handicapped can further improve, if there is proper arrangement for the vocational
training for them. In order to render assistance in the rehabilitation of disabled persons, two vocational rehabilitation centres one each in Bombay and Hyderabad were setup by the Director General of Employment and Training in June 1968 with the help of social and Rehabilitation services of the department of Health Education and welfare department of the Government. Now the number of such departments has gone up considerably.

iii. Apprenticeship Training Scheme Under the Apprenticeship Act. 1961: The authorities of Apprentice Training programmer at the Center and the state are under instructions to identify suitable trades for the apprentice Training of the deaf and dumb, the blind and the orthopaedically handicapped. It further calls upon the authorities to place the maximum number of apprentice of this categories to achieve a target of 3% of jobs.

iv. National Awards:

The department of Social Welfare, started a scheme of National awards in 1969 to encourage the placement of the physically handicapped. The awards are given annually to the outstanding employers of the handicapped and the most efficient physically handicapped. The scheme covers the employers and the employees of both private and public sectors. The employers are selected for the awards on such considerations as the number of handicapped persons employed, conditions service facilities and sympathetic understanding of the
problems of the disabled employees etc. On the other hand the handicapped employees are chosen for their output, sense of independence, and co-operative attitude etc.

Some Other Programmes :-

Loan for Self-Employment :- In order to encourage self-employment among the disabled economic assistance in form of differential rates of interests are given. The amount of loan depends upon the project and charged an interest at an uniform rate of 4% per annum.

EDUCATION AND TRAINING :- A number of programmes including concessions /relaxations for the physically handicapped are in existence to meet their special needs. The Association of Indian Universities have recommended to various universities to help the handicapped students by allowing them to appear as private candidates, allow type write their answers, allow them to take up arts subjects in place of mathematics etc. Disabled certified fit by the medical board attached to special employment exchanges are admitted to the various trades in the industrial training institutions on priority basis. Some of the technical training institutes have special trades in various fields of technical side depending on the nature of the disability.

PROMOTIONAL PROGRAMMES:-

Scholarships :- To assist the disabled in pursuing
their education in professional / technical/ vocational training. Central and State Governments grant scholarship on a liberal basis. In case of general education the scholarship is granted from class IX onwards and for technical training at certificate, diploma and degree levels. The benefits of the schemes is also extended to trainees in approved establishments, students in correspondence courses and students studying music in certain specified institutions. It is open to any disabled persons in the age group of 14 to 40 years with not less than 40% of marks. Some state governments have also instituted scholarships for the disabled school children who are studying either in integrated or in special schools.

INTEGRATED EDUCATION :- The Department of Social Welfare has sponsored this scheme in 1974 to cover various categories of disabled (Physical as well as mental) in a phased manner. The programme provides for education of disabled children in ordinary general schools while meeting their special needs by additional services such as special coaching classes by qualified and specially trained teachers. Regular assessment of the disabled children is a special feature of the scheme.

SPECIAL SCHOOLS RUN BY THE GOVERNMENT :- Special Training schools for special education for teachers are run by the government and the trainees are paid stipend.

Government of India, many state governments and several philanthropic associations run special schools for the Blind, Deaf and the Mentally Handicapped children.
REHABILITATION SERVICES:— In order to cater to the need of physical, social, educational and vocational rehabilitation of the disabled a network of institutions have come into existence. They have made significant contribution to the amelioration of the conditions of the various categories of the Physically handicapped. Most of these institutions enjoy the status of all India agencies in the area of competence. In addition to the direct services to the disabled, many of such institutions also engage themselves in training of the workers, research and consultancy in their fields.

GRANT-IN-AID TO VOLUNTARY AGENCIES WORKING IN THE FIELD OF REHABILITATION:—

The Ministry of Social Welfare, Government of India has provisions to grant financial assistance to institutions /organizations working for the education training and rehabilitation of the physically handicapped. The quantum of assistance is determined on the merits of each case, and does not exceed 90% of the non-recurring expenditure of the net deficit of the year. The Central Social Welfare Board has also similar schemes of grant-in-aid and the quantum of assistance does not exceed 75% of the approved expenditure except in the case of border areas where the grants may be allowed upto 95% of the approved expenditure.
TRAVEL AND OTHER CONCESSIONS:- Travel concessions are granted to the disabled by Railways, Indian Airlines and the State Bus services of many state governments. They are required to pay half to the fourth amount of the actual fare. In Indian Railway they are even allowed to travel with an escort with concessional payment. Apart from this, various shipping companies also grant fare concessions to the disabled people. The physically handicapped persons who are unable to walk, and use special motor vehicle are eligible to get 50% concessions of the actual expenditure on petrol/diesel from recognized dealers subject to a ceiling for each specified categories.

INCOME TAX EXEMPTION:- Blind and orthopaedically handicapped persons are eligible to get Rs. 10,000/- as concession at the time of calculating the income tax in addition to regular standard deductions. The parents of disabled, including the orthopaedically disabled get an exemption of the amount they have spent on the treatment of the disabled upto Rs. 48,00/- for orthopaedically handicapped and other disability will get an exemption of Rs. 1200/- while calculating their income tax.

CONCESSIONS BY POST AND TELEGRAPH DEPARTMENT :-

Payment of postage- both inland and foreign-for transmission by post of “Blind Literature Packets - Braille” of 2kg. is exempted for sending it by services route only.
CONCESSIONS IN CUSTOM DUTY:-

The institutions for blind and deaf are permitted to import equipments and apparatus required for education and training of the blind and the deaf free of duty.

Housing :- Government of India (Directorate of Estate, Ministry of Works and Housing) have decided to consider the request for allotment of residential accommodation on ad-hoc basis to severely orthopaedically handicapped, blind and deaf government employees who are eligible for general pool accommodation on merit.

Apart from these facilities, reimbursement of educational fees of the disabled, free supply of prosthetic device within specific income limit, monetary assistance for special aid required in the form of disability aid, reservation of 3% seats in admission to various programmes of studies in all universities, conveyance allowance to the tune of 10% of the basic pay etc are available for the disabled community in India.

The above discussion on the welfare programs for the disabled indicates that our society and government are concerned about their welfare. But considering the alarming proportion of the disabled population in India, it appears that there is much
more to be done in this direction. There is a strong feeling that there is a need for a National Policy for the rehabilitation of the Handicapped people. The report of the Baharul Islam Committee should be taken up on priority basis and it should be given a legal garb as soon as possible.