

9-29-2021

PERSONS WITH DISABILITIES IN THE LIFE OF A SOCIETY: A HISTORICAL-POLITICAL ANALYSIS

Farida Begbutayeva

PhD student at the Academy of Public administration under the President of Republic of Uzbekistan,
farida_6@mail.ru

Follow this and additional works at: <https://uzjournals.edu.uz/buxdu>



Part of the [Law Commons](#)

Recommended Citation

Begbutayeva, Farida (2021) "PERSONS WITH DISABILITIES IN THE LIFE OF A SOCIETY: A HISTORICAL-POLITICAL ANALYSIS," *Scientific reports of Bukhara State University*. Vol. 5 : Iss. 4 , Article 13.

DOI: 10.52297/2181-1466/2021/5/4/13

Available at: <https://uzjournals.edu.uz/buxdu/vol5/iss4/13>

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in Scientific reports of Bukhara State University by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact sh.erkinov@edu.uz.

**PERSONS WITH DISABILITIES IN THE LIFE OF A SOCIETY:
A HISTORICAL-POLITICAL ANALYSIS**

Begbutayeva Farida

*PhD student at the Academy of Public administration
under the President of Republic of Uzbekistan
farida_6@mail.ru*

Abstract. *The issues of participation of persons with disabilities in socio-political development of society are analyzed in the scientific article. Attitude to persons with disabilities is usually formed due to the process of historical development of each country, the specific mentality of the people living in it. As a measure of the level of justice in any society, attention is paid to persons with disabilities living in that state, also measured by the level of living conditions created for them.*

Introduction. *When we analyze the relationship towards to persons with disabilities, we can see that its history dates back to the distant past. The attitude towards them was different in different periods, depending on the characteristics of national values, and the peculiarities of those periods.*

Research methods. *Scientific research methods such as the principle of historicism, systematization, comparative analysis and extrapolation were mainly used in the article.*

Results and discussions. *In one of the ancient first written sources “Avesto”, which provides information about the history of the countries of Central Asia, we can also find information concerning problems of disability. The views in it are determined based on the spirit of that period, in particular emphasis on the treatment of disability, its prevention, the promotion of medical culture among the population. Because, the emergence of the religion of Zarathustra coincides with the period of transition from the tribal system to the class society.*

Conclusion. *We can say that there have been carried out step by step and consistent the measures in this direction in our country, which are of great importance to persons with disabilities in the direction of creating the necessary conditions for them to live, receive education, work, as well as creating wide opportunities for them to find their corresponding place in the society.*

Keywords: *a person with a disability, socio-political processes, historical stage, tolerance, spiritual values, society, religious views.*

Introduction. *When we analyze the relationship towards to persons with disabilities, we can see that its history dates back to the distant past. The attitude towards them was different in different periods, depending on the characteristics of national values, and the peculiarities of those periods. For example, during the time of the primitive community system, people lived in difficult living conditions and*

only those who survived were able to live in such conditions. Therefore, it is natural that they have not yet formed any attitude towards persons with disabilities.

The first attitude towards persons with disabilities were formed on the basis of religious mythological views. Because, the existence of a number of commonalities between the mythical worldview and philosophical thought was manifested in the views of the thinkers of antiquity. To be born with a sign of disability was condemned by the society according to religious traditions and was considered as a sign that can cause this unpleasant.

Research methods. In the course of the study, a number of national and foreign literature were studied and specific scientific conclusions have been drawn. Scientific research methods such as the principle of historicism, systematization, comparative analysis and extrapolation were mainly used in the article.

Results. According to historical sources, the birth of a child with any physical defect in ancient Mesopotamia in the 2000 years BC is described as follows in the Omen Series Summa Izbu prophecies: “If a woman in the palace gives birth to a deaf child, the king will leave the throne. If a woman in the palace gives birth to a child who has six fingers, the enemy will spoil the royal property, if a woman in the palace gives birth to a short child, there will be unpleasant consequences, if a woman in the palace gives birth to a healthy child, the state will prosper [1]. Therefore, children who had any physical defect or were born weak had been killed. Even in ancient Sparta, babies with weak births and disabilities were thrown into the canyons. And in the ancient Rome children who were born blind, deaf and unable to walk, could not inherit anything according to the Roman law. In order to prevent the reproduction of persons with disabilities, they were deprived of the right to get married [2].

And in ancient China, the main emphasis was placed on a philosophical analysis of the social status of persons with disabilities. Especially in the views of the Confucius this case is clearly discernible. In the book of Lyun Yuy, which was joined to a single book by his students after his death, there was written the following words on this issue: “Not physical defect, but a person’s mental and spiritual self-esteem plays a key role in determining human dignity”. According to the doctrine, once there came a person to him and said: “Although a person who is doing teaching is an ugly man, his students call him a master” to which Confucius answered: “Life and death can change existing situations. But this thing can not change one’s mind. Cities can be destroyed, houses can be demolished, but his mind will remain forever, [3]”. By this he meant the value of a person is measured not by one’s appearance, but by his/her spirituality.

The views of Zhuan Ji are also similar to those of Confucius, and he is considered as the first person to measure the social criterion of disability in a society. He noted that the strong spirit is weakened and disabled due to defects in society. He said that “The nature should be left as it is, and people should not try to change it,”. The thoughts of Confucius are can also be found in it, and he says that “Not the external inadequacy and disability, but the problems in the mental potential are considered as a defect of a person”. There is story in the book, where on the example of the author’s talk with Chan Chi and Confucius, they discuss a one-legged disabled philosopher named Van Tae [3,321]. It emphasizes the severe social situation of

people with disabilities in China of those times. Similar teachings can be found in the views of many ancient Eastern and Western scientists.

Discussion. In one of the ancient first written sources “Avesto”, which provides information about the history of the countries of Central Asia, we can also find information concerning problems of disability. The views in it are determined based on the spirit of that period, in particular emphasis on the treatment of disability, its prevention, the promotion of medical culture among the population. Because, the emergence of the religion of Zarathustra coincides with the period of transition from the tribal system to the class society. Naturally, in the construction of a new society, the Axoramazda shows vivacity. And Axriman tries to block every act of him in the embodiment of the power of evil. H.Homidi, who conducted researches in this area notes that the names of the following diseases are listed and the sources of their occurrence are thought of in “Vendidad”: pain, fever, malaria, headaches that arise from the death Ram, Ajan, Echo, snake bite, Duroc, sadness, eye touch, mood landscape, in the paws and in the Gand. Many of these diseases of the cortex and “gandidosh” (cancer) are called “Achriman appeared deliberately with the intention of drying human seeds on earth, if they appeared as a result of negligence, not observing purity”. For example, in the “Vendidad” part of Avesto, Axura Mazda is thinking about the country of Utopia, which is recovering from “disability, illness, mental retardation”. As for immorality and mental retardation, Angra Manyu, that is, was regarded as the son of darkness [4]. Treatment of disability in Avesto, for its prevention, great importance is attached to the originality of the offspring. It is believed that the young men and women who are building each family are blameless in all respects, healthy, and in the family pregnant women should not be tormented, upset, eat more fruits and vegetables, meat products, as well as eat the provision found in honest labor.

By the Middle Ages, the influence of religion on the formation of attitudes towards people with disabilities was further enhanced. Especially in Europe, individuals with disabilities as a result of religious views and the influence of psychics were recognized as servants of devil. In their opinion, they described the weakness of the mind as a consequence of the fact that this occurs as a result of the management of human consciousness with the help of various evil forces. Therefore, people who have a malady in their body, as well as witches, were burned in the fire according to the decisions of the Inquisition courts. Even as a result of the establishment of centers that separate people with disabilities from society, they lived a sedentary and helpless life. In the theaters of Paris, Venice and Schtrolzun, various performances were organized, which made fun of individuals with disabilities and blind people. In the cities, various competitions were organized between blind people and animals. Sometimes such competitions ended with the death of the blind.

By the time of Renaissance, there began to develop thinkers who denounced their cruelty of the Inquisition Court towards persons with disabilities. From the famous scientists of that time X.L. Vives (1492-1540), V. Retne (1571-1635), Ya. Kamensky (1592-1670) [5] tried to find ways to help individuals with disabilities. But, until the period of Renaissance, nothing has changed. In the XVI century, nun Teresa Avilskaya (1515-1582), influenced by the Spanish

Inquisition, began to argue that mental illness is a natural process, just like a disease in the human body [5,116].

But people with disabilities in the Ottoman Empire were considered useful personalities in the Sultan's Palace. At night, deaf servants were used, especially in order not to raise noise, and communication with them was carried out only through gestures. This was stated by many European scientists who traveled to the Ottoman Kingdom in their works. In a note written by British traveler John Sanderson, there is given statistics about his adventures in Constantinople in the XVI century, information about deaf slaves working in the Sultan's Palace in Constantinople in all areas [6].

In Central Asia, unlike Europe, the attitude of care towards persons with disabilities on the basis of Islamic religious beliefs has become an integral and inseparable part of our spiritual values. The beginning of the Middle Ages is directly characterized by the penetration of religion. The divine book of Muslims was also applied to practice based on the rights of persons with disabilities in the "Baqara" verses of Qur'an in respect of property. It is written like this: "O believers, write if you do debt treatment with each other, let a secretary among you write with justice, if a person who is in debt can not write without saying (because of his deafness or lack of knowledge of the language), if he is either incompetent (a young child, or too old) or if he is unable to and bear witness that you will agree (two men from a just witness, one male if two men are not found, and two women (one if one is forgotten, one will remind him))"[7]. Qur'an is the first legal document that provides for the rights of persons with disabilities in the contract of social protection, their property of buying and selling.

One of such works is the work of famous faqih, Imam Burhoniddin Ali Ibn Abu Bakr Marginani's "Hidoya". "Hidoya" is a work in the attention of fiqh scholars and has gained wide fame in the Muslim world. A lot of reviews have been written on "Hidoya". Born in Kerman, Buhari, Mahmoud ibn Ubaydullah ibn Mahmoud wrote commenting on issues in Hidoya. His so-called Book "Viqoyatur Riva Fi masoyimil Hidoya" can also be regarded as such works. Mahmoud ibn Ubaydullah's brother Ubaydullah Ibn Mas'ud wrote a comment on "Vigoyatur Riva". "Mukhtasar ul-wiqoya" is a compact interpretation, as the name itself tells, written in a convenient way to memorize.

For example, a criminal, who is accused of committing a crime or offense has been given a relief in case of his disability. As it's written there "Although there remains a shortage of serfdom, wife, slavery, blindness, disease, deep disbelief, it is not ignored, that is, if an adult kills a child, a man kills a woman, a free man kills a slave, a healthy man kills a mad man, an eyed person kills a blind person, a healthy person kills a sick (who's leg or hands are injured), then the revenge will be taken. The shortcomings of the above mentioned killings will be ignored"[8].

Seven categories of those who are given to lower on obligatory alms such as zacot, tithe, nazr: 1) the poor, 2) wretched, 3) a scientist, 4) disabled, 5) debtor, 6) to the one who is left from the way of Allah, 7) to the person who is strangled[9]. It is also mentioned in the works great hadith scholar Imam Al-Bukhary, such as "Al-adab Al-mufrad", "At-tarih as-saqiyy", "At-tarih al-Kabir" about the importance

of zacot. His works reflected a complex of real human qualities and exemplary procedures, such as kindness, generosity, open heartedness, respect for parents, women and adults, orphans, poor and wretched people, kindness to the disabled, love for the motherland, labor, calling for honesty [9,158]. In his famous work “Al-Jami as-sahih” there are hadiths about helping people with physical defects to show them the way.

Al Farabi was the first in the conditions of the Middle Ages to create a doctrine of the origin, goals and objectives of society. In this doctrine, many issues of social life had been covered like state administration, education, morality, enlightenment, religion, war and reconciliation, labor, etc. In his work titled “Fozil odamlar shahri” (“The City of virtuous people”), Farabi emphasized that the rights of persons with disabilities to work should be provided economically by their state. In it, there was written that “Justice is expressed primarily in the proper distribution of good that belongs to all the inhabitants of the city and in the full preservation of wealth of those distributed. These are good things, riches, health, respect, careers and other similar things, everyone of these should take a piece of himself, it is unfair to take more or less of these. If it touches a little, it is unfair to a person, if it takes a lot, to the people. That is, it is injustice in relation to others. Anyone who has taken his share should keep it with caution. It is wrong to use this share so that it does not benefit neither himself nor the people [10].

Therefore, there should be no poor people in the virtuous state. But there can be disabled people and ill people. To provide them, the funds must be allocated from the treasury of the state. It should be possible to attract them to profitable work within the framework, as there were mentioned in the ideas of Al Farabi. In the virtuous state, everyone, even persons with disabilities (as long as they have the strength), must be engaged in work corresponding to their art. Everyone should be engaged in only one craft or one business”. It can be assumed that this idea arose under the influence of Plato. Plato believes that if any work is done in a timely manner, without distractions from another job, in accordance with its natural abilities, everything can be done in greater quantities, better and easier. The state does not oblige its population to engage in a lot of work for three reasons: 1) any person is also not suitable for the performance of any kind of work and skill, it is necessary to appoint him according to his ability and specialty to work; 2) if a person is constantly engaged in some kind of work or skill, he will improve, ; 3) due to the need to perform a lot of work in a certain period of time, the addition of two jobs will prevent them from doing it on time [11].

In Nizamulmulk’s (1018-1092 yy) work “Siyostanoma” there is given information about the events that will be a lesson and an example for different aspects of the life of society. From it, he makes rational and useful conclusions and gives people advices. Advices given in the work are concerning people ranging from Kings to slaves. In it, his most priority in assessing the fairness of the king is determined by the attitude of care to the disabled and vulnerable. He said, “The just Kings always think about the weak and they are obliged to inspect the affairs of the people, who are responsible for distribution of goods every two or three years for the necessity of the country, so that the they do not ignore the right of the chairman, let

the province be prosperous and administrator” [12]. This book is published in different languages and attracts the attention of amiru scribes, thinkers, intellectuals in general. Even in Western countries, this book emphasizes that for all periods, potential leaders at this level of demands on the people in protecting the rights and well-being of citizens and persons with weak disabilities in the management of the state, society, purity of religion, maintaining the integrity of the country will be the head.

Historians, who worked during the Renaissance, testify that the receipt of messages from persons with poverty and disabilities formed the basis of the policy of rulers of that time. In particular, this principle was followed during the time of the Somonids, Amir Timur and Temurids.

In the state, which was built by Amir Temur, there worked a system on the principles of humanitarian and compassion of the Muslim rights. We see that in his state there was an attitude of care to the disabled part of the population. In his work “Temur tuzuklari”, there had been described issues such as the state system, the function of its various positions in the state, the different categories in it and the attitude to them, the structure of the troops, the rules on which the state is based, the order in which the troops are stationed. Neither the soul tax nor the goods tax were levied from the inhabitants of cities and suburbs. “In all the works,” said Amir Temur, “Regardless of their belonging to this or that nation, the governors were ordered to stand firm on the side of justice. With the aim of ending poverty, I organized shelters so that the poor could benefit from them” [13]. In addition, Timur’s rule on taxes is very important. Temur writes: “When collecting taxes, it is necessary to be careful not to bring the people into a difficult situation or to reduce the country from poverty or from the poverty of the country. Because, the destruction of the people is the incomparable value of the state treasury, which leads to the weakening of military forces, which in turn leads to the weakening of power...”.

It can be seen that in the Kingdom of Amir Temur, he was concerned about the social situation of the population and took measures to ensure that the number of poor people among in the country does not increase. He also took special care of persons with disabilities and the weak people among the population. It is stated about this in the Temur Tuzuklari (Timur’s regulations): “I have commanded... the poor and wretched, paralyzed blind and thus unable to do any profession are to get subsistence... I also ordered that after the conquest of each country, he collected the the beggars of the place, giving them daily food, drinking, and give them specific tasks. And let them all be branded, so that they will do begging any more. I commanded again that every small town, big and small, every village there should be a mosque, a madrasah and special buildings, where the poor can stay in such anchored houses, a place where passengers can stay, a guest house, a hospital for the elderly, and appoint healers to work in them” [14].

Since the XVI century, crises in the system of Public Administration in Central Asia have also significantly affected the social situation of the population. During the Ashtarakhany period, the central state had considerably weakened, the social situation of the population also deteriorated, the amount of taxes had been increased. Mutual percussion had intensified incredibly. Samandar Termiziy glorified the

emirate of Bukhara, where he served himself and writes the following in his work “Dasturul muluk” and could show the shortcomings in the social protection of the population in the emirate, as well as in the irregularity of taxes, although the situation of the poor and the wretched in it negatively treated the army with respect to the principalities and khanates. Therefore, he appealed to the supreme ruler – Emir in with his work: “In the setting of taxes, let everyone be determined not by some kind of taxation, but by the social condition of the population” [14,132].

In general, in the period from the XVII to the first quarter of the XX century, information on the social protection of persons with disabilities can be found in the works of some poets, state and scientific figures who lived in this period, as well as in books of the genre of historiography and other critically-descriptive works. In particular, Ahmad Donish’s “Navadir ul-waque”, Mahmoud Ibn Wali’s “Bahr ul-Asror Fi manakib ul-ahyor” (sea of secrets about the glory of noble people), Mir Muhammad Amin Bukhari’s “Ubaydullanoma”, Muhammad Yusuf Munshi’s “History of Mukimkhani”, Abdulghazi Bahadirkhan’s “Shajarai Turk”, Khoja Samandar Termizi’s “Dastur ul-muluk”, in the works of Muhammad Amin Buhari “Muhit ut-Tavorikh”, Mullo Yunusjon Munshi’s “Tarikhi Amir Lashkar Alimkul” [14,131], there can be found the manifestations of a just ruler and their impoverished strata of the population, particular attention is paid to the relationship of care to those people with disabilities.

The last quarter of the XIX century was a period of great technical discoveries and development of scientific knowledge in Europe, during which people tried to identify the causes of disability and approach to their treatment from a scientific point of view. The four main aspects caused the modern interpretation of the state of disruption of the human mental balance. They are: 1) biological discoveries, 2) development of the system of classification of nervous diseases, 3) the emergence of imaginations about the causes of the origin of nervous diseases, 4) the results of psychological-experimental studies. On this basis, there began to be made attempts to scientifically substantiate the origin of mental retardation and disability and the methods of its treatment, and studies began to be carried out within this framework. For example, the French physician Segen in his book “Mental Retardation, and methods of treating it in a physiologic way” (1866) attempted to link the origin of mental illnesses and methods of treating it with physical exercises [15]. He believes that there is a connection between the physical state of a person and his mental balance. Walter Fernand, director of the mental health institution in Massachusetts, in his book “The History of the Treatment of the Feeble-Minded”, tried to treat mental retardation in a psychological way [16].

By the twentieth century, as a result of the two World Wars, the number of persons with disabilities among the population increases on account of those who were injured in the wars. And this, respectively was reflected in the work of Samuels, Captain Arthur “Veterans with limited opportunities”, which refers to such people, where he raised the questions of the employment of Veterans of the first World War to favorable conditions [17].

Douglas Mcmarte, the director of the Institute of the Red Cross, which was established as a result of the first World War for the purpose of improving the health

of the disabled militaries, developed the basics of rehabilitation of persons with disabilities in the document “Axioms on military disabilities”. In the post-war period, the system of rehabilitation of disabled people was established and their employment was provided [17,16]. In 1944 there was adopted the “Act on people with disabilities” (Employment Act) in England. According to this act, there were formed firms with up to 20 personnel, where 3 % of these seats have been allocated for such people, but the law was practically not executed, and persons with disabilities did not even feel its existence.

The adoption of the first international document on the right of persons with disabilities began in 1971 with the adoption of the UN Declaration “On the rights of the mentally retarded people”. This international document provides for the provision of political, economic and social rights of persons with disabilities on all fronts. But this did not ensure the rights of persons with disabilities in all spheres. As a result, in the US, Ed Robert and Judi Human demanded the restoration of corridors that would not interfere with their education, employment and mobility in wheelchairs, and united disabled persons around themselves.

As a result, in 1973, the US adopted the “Rehabilitation Act”. In 1976, the law “On the education of all disabled children” was adopted. This law provided the possibility of obtaining special education of children with disabilities [18]. In December 1976 the UN General Assembly marked the year 1981 as the International Day of Disabled Persons. As a result of the declaration of the decade of the disabled from 1983 to 1991, the UN General Assembly adopted the universal programme of actions for persons with disabilities on December 3, 1982. The adoption of this program caused a radical turn in their lives.

As a result of the adoption of the “American Disability Act” in 1990, it was envisaged not only to ensure the rights of persons with disabilities on all fronts, but also to increase their social status. On September 15, 1995, in the fourth World Beijing Declaration on the issue of women there also was considered the status of women with disabilities [19].

In addition, special departments of the UN and several international organizations, including the IFO, UNESCO, the International Postal Union, which are carrying out activities in order to create conditions for those with disabilities to live a full life. Issues related to the solution of the problems of persons with disabilities are discussed within the framework of territorial cooperation of several states.

Conclusion. Since the middle of the 1980s, the Soviet economy, based on administrative and management, began to suffer a significant decline. Even the weaknesses of Communist ideology began to be felt. By the beginning of the 90s, it was realized the need to radically rebuild the system and existing property relations in the area. The former Soviet Union faced a crisis. As a result, there began to be felt the lack the necessary products for the needs of the population in this or that sphere. The standard of living of the people began to decline. This was especially evident in the conditions of life of disabled persons and the elderly.

After the independence of the Republic of Uzbekistan, special importance began to be paid to the issue of social protection of persons with disabilities. Along with the

state, the system of religious institutions plays an important role in the implementation of social protection tasks for persons with disabilities. As is known from history, in khanaqahs, mosques, madrasahs led by religious leaders – sheiks, religious scientists, eshans, widows and persons with disabilities could stay as refugee and spent their day in such places. As a continuation of these values, care for persons with disabilities has increased to the level of state policy, which has been improved further in the years of independence.

As a conclusion, we can say that there have been carried out step by step and consistent the measures in this direction in our country, which are of great importance to persons with disabilities in the direction of creating the necessary conditions for them to live, receive education, work, as well as creating wide opportunities for them to find their corresponding place in the society.

REFERENCES

1. Leichty Erle. *The Omen Series Summa Izbu. Locust Valley, New York: Augustin. 1970.* –P. 70-71.
2. Pritchard James B. *The Ancient Near East: Volume II. A New Anthology of texts and Pictures.* Princeton, NJ: Princeton University Press, 1958. –P. 160-168.
3. Legge James. *The Chinese Classics: Analects of Confucius.* Oxford, UK: Clarendon Press. 1861. –P 176.
4. Homidiy H., Do'schanov B. *Avesto va tibbiyot.* –T.: Ibn Sino nomidagi tibbiyot nashriyoti, 2001. – B. 22.
5. *Anormalnaya psixologiya.* / R. Karlson, Dj. Batcher, S. Mineka. – SPb.: Piter, 2000. –S 117.
6. Sanderson John, Foster William, *The Travels of John Sanderson in the Levant 1584-1602 with his Autobiography and Selections from his Correspondence.* –London: Hakluyt Society, 1931. – P 87-89.
7. *Qur'oni karim (Alouddin Mansur tarjimasi).* – Toshkent: Cho'lpon, 1992. – B. 34.
8. Muxtasar. *Shariat qonunlariga qisqacha sharh.* – Toshkent: Cho'lpon nashriyoti, 1994. – B 305-306.
9. *Hadis. 1-kitob, 411 b, 158-hadis.*
10. *Abu Nasr Forobiy. Risolalar.* – Toshkent, –B. 115.
11. *Al Farabi. Izbrannie traktati. Perv s arab.: NAN Respublika Kazaxstan, institut filosofii.* – Almati: Gilim, 1994. – S. 294
12. *Nizmulmulk. Siyosatnoma (Siyar ul-mulk). Ikkinchi to'ldirilgan, qayta ishlangan nashri.* –Toshkent: Yangi asr avlodi, 2008. – B. 34.
13. *Xayrullaev M.M. Ma'naviyat yulduzlari.* –Toshkent: A. Qodiriy nomidagi xalq merosi nashriyoti, 2001. – B 12.
14. *Temur tuzuklari.* –Toshkent: G'. G'ulom nashriyoti, 1991. – B. 67.
15. *Seguin Edouard. Idiocy: and Its Treatment by the Physiological Method.* New York: William Wood and Company, 1866. –P. 39–77.
16. *Fernald Walter E. The History of the Treatment of the Feeble-Minded.* –Boston: G.H. Ellis. 1893. –P. 123.
17. *Samuels Captain Arthur H. «Reconstructing the Public». Carry-On 1:15–16. [The editors acknowledge the assistance of John Kinder of the University of Minnesota in sharing this document. 1918. –P. 27.; Albrecht G. Encyclopedia of disability. – London. Sage publications. – P. 92.*
18. *Makdonald D. Istoriya dvijeniya nezavisimoy jizni invalidov.* – M., 1986. – S. 105.
19. <http://www.ej.ru/025/life/03samoupr/01/index.html> *Printed.html*