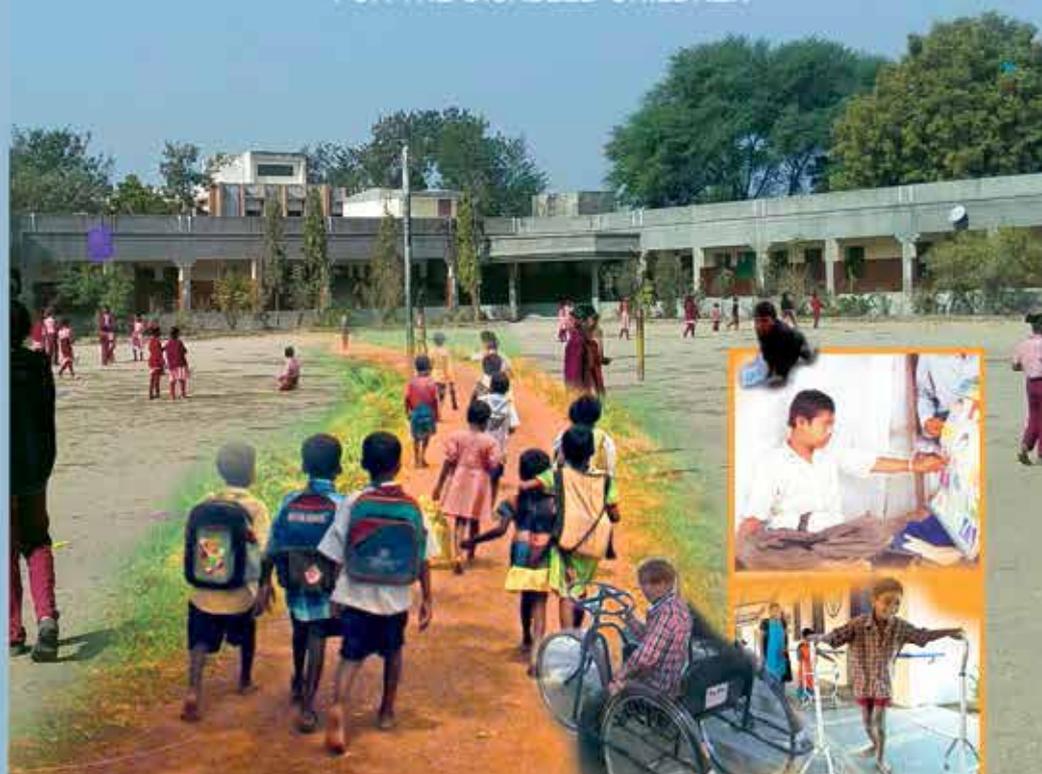


# PROMOTE AND IMPLEMENT INCLUSIVE EDUCATION

A SOCIOLOGICAL INVESTIGATION  
OF THE ROLE OF CHRISTIAN ORGANIZATIONS OF GUJARAT  
FOR THE DISABLED CHILDREN



**DR. GIRISH SANTIAGO, SJ**

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**Dr. Girish Santiago, SJ**



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# FOREWORD

## INCLUDE THE EXCLUDED DISABLED CHILDREN

In today's scenario everyone speaks of inclusion as opposed to exclusion. Inclusive life for an inclusive growth in all spheres of life! Be it social, political, economical or spiritual, everyone finally intends to move from such a stinking stagnant exclusive situations to a vibrant stream of inclusive life. Inclusion necessarily calls for and invites everyone for an integrated self leading to a healthy universal joyful living and acting. It is a call to move from a narrow, closed, cloistered mentality to a broad, open, dynamic movement to incorporate all in a community in order to own a healthy future by being becoming human communities.

Today, all of us are aware that there have been efforts internationally to include children with disabilities in the educational mainstream. In fact inclusive education entails increasing the participation of students in, and reducing their exclusion from, the cultures, curricula and communities of local schools. In this context, we must understand that an inclusive education is complex and there are several interrelated factors which affect the process which we all must be aware of locally and internationally.

As an ongoing process of acquiring knowledge, the passionate disabled-friendly author, Fr. Girish Santiago, SJ, has done an extensive study through our Hemchandracharya North Gujarat University (HNGU), Patan, with an appropriate guidance of Prof. Dr. Jayeshbhai N. Barot, on an Inclusive Education as a hope of the disabled children for a meaningful human integrated life and mission by promoting and implementing through the educational centres of the four Catholic

dioceses of Gujarat. His analysis indeed appeals the educational centres to have a paradigm shift to include the excluded disabled children in all the educational centres of the Christian organizations.

According to me, this call is a timely call from such a committed grass-root catholic missionary not only for their Christian educational centres of Gujarat, for he senses certain discrepancy in the policies and practices within their centres, it is a prophetic call to self check seriously one's individual and collective conscience as humans and organizations the policies of all the educational centres of all religions and government run schools, colleges and universities of our India and to have a concrete shift from exclusive to inclusive way of life in every rural and urban communities. If we have to "Make in India" creatively a reality then we are gently and gracefully invited by the author to reflect and respond at once by promoting and implementing inclusion of disabled children in all educational centres. Indeed it is a challenging call to all for the noble cause of the challenged persons!

**Prof. Dr. R. L. Godara,**  
Vice-Chancellor,  
HNGU, Patan, Gujarat, India.

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- my departed Parents, brothers and sisters for nurturing and strengthening my faith and actions!
- my *kulmata*, ancestral Mother Mary of Jesus, locally known as Unteshwari Mata, for her ongoing intercessions to her son Jesus to make me a worthy instrument in revealing the unconditional merciful love of God in and through the inclusive socio-pastoral involvements from the hilltop of the Unteshwari Shrine in order to make truly the local church as an inclusive church!

## List of Acronyms

AAMR	American Association on Mental Retardation
AD	Anno Domini, means “in the year of our Lord”
ADL	Activities of Daily Living
AICEP	All India Catholic Education Policy
AIDS	Acquired immunodeficiency syndrome
BC	Before Christ
BEd	Bachelor of Education
BPA	Blind People’s Association
BPL	Below Poverty Line
CBCI	Catholic Bishops’ Conference of India
CBR	Community Based Rehabilitation
CCBI	Conference of Catholic Bishops’ of India
CE	Christian Era
CNI	Church of North India
CP	Cerebral Palsy
CSI	Church of South India
CWSN	Children with Special Needs
DD	Deaf & Dumb
DDA	Disability Discrimination Act
DESA	Department of Economic and Social Affairs
DIET	District Institute of Education and Training

DPEP	District Primary Education Program
DPO	Disabled People's Organisation
ECT	Electro-Convulsive Therapy
EFA	Education for all
FBO	Faith Based Organization
GCERT	Gujarat Council for Educational Research and Training
GO	Government Organization
GRIMCO	Gujarat Rural Industries and Marketing Corporation
HI	Hearing Impairment
HIV	Human Immunodeficiency Virus
HL	Hearing Loss
ICDS	Integrated Child Development Scheme
ICF	International Classification of Functioning
IDEA	Individuals with Disabilities Education Act
IE	Inclusive Education
IEDC	Integrated Education for Disabled Children
IEDSS	Inclusive Education of Disabled at Secondary Stage
IEP	Individual Education Plan
IGNDPS	Indira Gandhi National Disability Pension Scheme
IPU	Inter-Parliamentary Union
IQ	Intelligence Quotient
JNNURM	Jawaharlal Nehru National Urban Renewal Mission
KET	Khodiyar Education Trust
KMK	Khel Maha Kumbh
LRE	Least Restrictive Environment

MB	Madhurya Bhuvan
MD	Multiple Disability
MHRD	Ministry of Human Resource Development
MPhil	Master of Philosophy
MR	Mentally Retarded
MSJE	Ministry of Social Justice and Empowerment
NAB	National Association for the Blind
NCERT	National Council of Educational Research and Training
NGO	Non Government Organization
NIEPA	National Institute of Educational Planning and Administration
NPE	National Policy on Education
OB	Operation Blackboard
OBC	Other Backward Castes/Community
OH	Orthopedically Handicapped
OHCHR	Office of the United Nations High Commissioner for Human Rights
PDA	Persons with Disabilities Act
PFA	People for Animals
PhD	Doctor of Philosophy
PIED	Project Integrated Education Development
POA	Plan of Action
PTC	Primary Teacher Course
PWD	Persons with Disability
PWDA	Persons with Disabilities Act
RCI	Rehabilitation Council of India

RTE	Right To Education
SC	Scheduled Caste
SEN	Special Educational Needs
SI	Speech Impairment
SIDA	Swedish International Development Association
SIDH	Society for the Integrated Development of the Himalayas
SJ	Society of Jesus
SKMK	Special Khel Maha Kumbh
SSA	Sarva Shiksha Abhiyan
St	Saint
ST	Scheduled Tribe
TLM	Teaching-Learning Materials
TOI	Times of India
UEE	Universal Elementary Education
UMMT	Unteshwari Mata Maria Trust
UNCRPD	United Nation Convention on the Rights of Persons with Disabilities
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations Children's Fund
UT	Union Territory
VI	Visually Impaired
WHO	World Health Organization

## List of Tables

No	Table No	Particulars	Page No
1	1.1	Disabled Population by Type of Disability India: 2011	17
2	1.2	Disabled Population by Sex and Residence, India, 2011	18
3	1.3	Inclusive Education (SSA) in Gujarat State for the year 2012 – 2013	19
4	1.4	Inclusive Education (IEDSS) in Gujarat State for the year 2012 – 2013	20
5	1.5	Inclusive Education in Gujarat State for the year 2012 - 2013.	21
6	1.6	Total Inclusive Education of Districts within Four Dioceses: 2012 – 2013	21
7	3.1	SSA Mission in Gujarat with CWSN for the year 2012 – 2013	128
8	3.2	IEDSS in Gujarat for the year 2012 – 2013	131
9	3.3	Students Oriented Programme in Gujarat	131
10	3.4	Progress of IEDSS in Gujarat	131
11	4.1	Statistics of Gujarat Catholic Dioceses	165
12	5.1	Statistics of the total Educational Centres of Four Dioceses (English & Gujarati Mediums)	176
13	5.2	Statistics of Respondents from Four Dioceses: English and Gujarati Mediums	178

14	5.3.	Students at Educational centres in the Four dioceses – Gujarati Medium	179
15	5.4	In a summary form: Students at ECs in the Four Dioceses – Gujarati Medium	179
16	5.5	Students at Educational centres in the Four Dioceses – English Medium	180
17	5.6	In a summary form: Students at ECs in the Four Dioceses – English Medium	180
18	5.7	Disabled Students at Educational centres in the Four Dioceses – Gujarati Medium	180
19	5.8	Disabled Students at Educational centres in the Four Dioceses – English Medium	181
20	5.9	Comparison of Disabled students in ECs within Four Dioceses: 2012 – 2013	183
21	5.10	Direct questions in the general survey form	184
22	5.11	Interview schedule of educational centres in Four Dioceses	187
23	5.12	General Information of Educators	188
24	5.13	Sitting arrangement of students in the class room	191
25	5.14	General Information of students	195

## **List of Figures**

Figure 1:	Statistics of the total Educational Centres of Four Dioceses: English & Gujarati Mediums	177
Figure 2:	Statistics of Respondents from Four Dioceses: English & Gujarati Mediums	178
Figure 3:	Disabled Students at Educational centres in the Four Dioceses: Gujarati Medium	181
Figure 4:	Disabled Students at Educational centres in the Four Dioceses: English Medium	182
Figure 5:	Sitting arrangement of students in the class room	191
Figure 6:	Extracurricular activities of students	192
Figure 7:	General Information of students	195

## Abstract

10% of the world's population lives with a disability, and 80% of these people with Disabilities live in developing countries. The services available for people with disabilities differ widely between developed and developing countries. One of these services is education. The International Community, especially since the UN Convention on People with Disabilities, is becoming increasingly aware of the different models of special education. The three basic models, segregated, integrated and inclusive special education, have been differentiated between by international and governmental agencies, and overwhelming support is being shown by human rights activists, nonprofits, governmental organizations, governments and international agencies, all in favour of inclusive education as the most beneficial type of education for people of all ability levels.

The Government of India has created numerous policies around special education since the country's independence in 1947. Although the Government of India has attempted to create policies that are inclusive for people with disabilities, their implementation efforts have not resulted in an inclusive system of education, nor have they reached their goal of "education for all" across the country. The Government of India needs to bridge the gaps in their education system to build a strong system of inclusive education in India.

Similarly, the Christian Organizations of India, particularly in Gujarat, too have their policies around education for all, especially for the poor and marginalized sections of our human society. Still their role of promoting and implementing the inclusive education for the disabled children has not really picked up in an inclusive system of education. Hence, the Christian organizations need to bridge the gaps in their all educational centres to build a strong system of inclusive education, particularly in the four catholic dioceses of Gujarat.

## CONTENTS

	Page No
Foreword	iii
Acknowledgement	v
List of Acronyms	vii
List of Tables	xi
List of Figures	xiii
Abstract	xiv
<b>CHAPTER I Introduction</b>	<b>1</b>
1.1. Introduction	1
1.2. Background of the study	4
1.3. Statement of the Problem	23
1.4. Significance of the Research	24
1.5. Definition of Important Concepts	27
1.5.1. Christian organizations	27
1.5.2. Diocese	27
1.5.3. Educational centres	28
1.5.4. Children with Special Needs (CWSN)	28
1.5.5. Special School	29
1.5.6. Special teachers	29
1.5.7. Integrated schools	29
1.5.8. Inclusive schools	29
1.5.9. Resource rooms	30
1.5.10. Resource teachers	30
1.6. Objectives of the Research	30
1.7. Research Hypothesis	31

1.8.	Methodology of study	33
1.8.1.	Types of Research	33
1.8.2.	Types of Research Data	34
1.8.3.	Data collection of the Research	35
1.8.3.1.	Primary Data	35
1.8.3.2.	Secondary Data	38
1.9.	Limitations of the study	38
1.10.	Organization of the Report	38
<b>CHAPTER II Review of Literature</b>		<b>41</b>
2.1.	Introduction	41
2.2.	Importance of the Review of Literature	42
2.2.1.	A Review of the relevant academic literature	43
2.3.	Former Research Summary and Review	50
2.3.1.	Studies related to Inclusive Education	51
2.3.2.	Studies related to FBOs	57
2.4.	Significant inferences through the Review	65
2.5.	What is Disability?	67
2.5.1.	Disability Discrimination Act (DDA)	67
2.5.2.	The World Health Organization (WHO)	68
2.5.3.	The UNCRPD, 2007	68
2.5.4.	The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995	69
2.5.5.	The proposed new Rights of Persons with Disabilities Act, 2011, India	70
2.6.	General Conditions Causing Disability	70
2.7.	Specific causes and categories of disability	70
2.7.1.	Physical disability	70
2.7.2.	Sensory disability	71

2.7.3.	Olfactory and gustatory impairment	73
2.7.4.	Somatosensory impairment	73
2.7.5.	Mental health and emotional disabilities	75
2.7.6.	Multiple Disabilities	75
2.7.7.	Non-visible disabilities	76
2.8.	Various Models of Disability	76
2.8.1.	The medical model	76
2.8.2.	The charity model	77
2.8.3.	The economic model	77
2.8.4.	The social model	77
2.8.5.	The social adapted model	78
2.8.6.	The moral model	78
2.8.7.	The empowering model	78
2.8.8.	The Rights-based model	79
2.8.9.	The consumer model	79
2.9.	Social legislations of the disabled in India	79
2.9.1.	Rehabilitation Council of India Act (RCI), 1992	80
2.9.2.	Persons with Disabilities (Equal opportunities, Protection of Rights and Full participation) Act, 1995	80
2.9.3.	National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability Act, 1999	81
2.10.	Status of disabled people in India	81
2.11.	Disability Rights Movement in India – A Brief Sketch	87
2.12.	Welfare scheme for the disabled in Gujarat	88
2.12.1.	Scheme of availing Handicapped Identity Card	89
2.12.2.	Scheme of giving material assistance	89

2.12.3.	Scheme for giving Scholarship to handicapped persons	90
2.12.4.	Scheme of free travelling in the GSRTC buses to the disabled persons	90
2.12.5.	Schemes of Financial Assistance under Gujarat Minority Finance and Development Corporation	91
2.12.6.	Indira Gandhi National Disability Pension Scheme (IGNDPS) and Saint Surdas Scheme (Scheme for financial assistance to severely handicapped persons)	91
2.12.7.	Maharshi Ashtavakra - Community Based Rehabilitation (CBR) Scheme	92
2.12.8.	Giving Insurance Assistance Scheme to the family members of the disabled persons	93
2.12.9.	Scheme of Higher Education Assistance to the handicapped students	94
2.12.10.	Scheme of assistance for house construction to handicapped widows	94
2.12.11.	Scheme of Operation and subsequent programme for Polio patients	94
2.12.12.	Scheme of Integrated Education for the Disabled Children (IEDC)	95
2.12.13.	Sarva Shiksha Abhiyan	96
2.12.14.	Inclusive Education of the Disabled at Secondary Stage (IEDSS)	97
2.13.	Summary	99
2.14.	Uniqueness of present study	100

<b>CHAPTER III Inclusive Education –</b>		
	<b>Ray of hope for the Disabled!</b>	<b>101</b>
3.1.	Introduction	101
3.2.	Understanding the difference of terms	103
3.2.1.	Segregation	103
3.2.1.1.	Segregated Schools as Special Schools	107
3.2.1.2.	Meaning of Special Schools	110
3.2.1.3.	Special Day Care Centres for disabled	112
3.2.2.	Integration	113
3.2.3.	Inclusion	114
3.3.	Evolution of Inclusive Education in India - Timeline	117
3.3.1.	Gurukul System of Education	117
3.3.2.	British Style of Education	118
3.3.3.	Basic Education System of M.K. Gandhiji	118
3.3.4.	Made attempts of Inclusive Education	119
3.3.5.	Policy struggles for Inclusive Education	119
3.4.	Sarva Shiksha Abhiyan	122
3.4.1.	Salient Features of RTE	124
3.4.2.	SSA Mission in Gujarat with CWSN	126
3.5.	IEDSS scheme at a glance	129
3.5.1.	IEDSS in Gujarat	130
3.5.2.	Example for Integration and Inclusion	132
3.6.	Inclusive Education – A Step towards Social Inclusion	133
3.6.1.	Social Inclusive Initiatives of Gujarat Government	135
3.7.	Inclusive Education – A Step towards Spiritual Inclusion	138
3.8.	Concluding Remarks	143

<b>CHAPTER IV</b>	<b>Role of Christian Organizations</b>	145
4.1.	Introduction	145
4.2.	Meaning of Organization	145
4.2.1.	Christian Organizations	146
4.2.2.	Christianity in General	147
4.2.2.1.	The Origin	147
4.2.2.2.	History and Spread	147
4.2.2.3.	Key Beliefs	148
4.2.2.4.	Core doctrines of Christianity	149
4.3.	Christianity in India	151
4.3.1.	Christian contributions to Indian Nation Building	153
4.4.	Christianity in Gujarat	154
4.4.1.	Phase I – Christian presence before the birth of the Catholic Mission in 1893	154
4.4.2.	Phase II. Birth and Growth of Gujarat Catholic Mission	156
4.4.3.	Phase III. Dawn of Spanish Jesuits to Bombay - Gujarat Mission	158
4.4.4.	Phase IV. Expansion of Catholic evangelization in Gujarat	159
4.5.	Catholic Dioceses of Gujarat	161
4.5.1.	Catholic Diocese of Ahmedabad	162
4.5.2.	Catholic Diocese of Baroda	162
4.5.3.	Catholic Diocese of Rajkot	163
4.5.4.	Catholic Diocese of Gandhinagar	164
4.5.5.	Education for a Change!	166
4.6.	Policies & Practices of Christian Organizations towards IE	166

4.7.	Perceptions & Attitudes of Christian Organizations towards IE	168
4.8.	Problems of Christian Organization in promotion & implementation of IE	169
4.9.	Concluding Remarks	170

## **CHAPTER V Data Analysis and Interpretation**

	<b>of Responses</b>	175
5.1.	Introduction	175
5.2.	Meaning of Data collections and Statistical analysis	175
5.3.	Analysis of data from Questionnaire (General Survey)	176
5.3.1.	Classification and interpretation of data collected from the school Administrators – Management	176
5.4.	Analysis of data from Interview schedule	187
5.4.1.	Classification and interpretation of data collected from the Educators	188
5.4.2.	Classification and interpretation of data collected from the Students	195
5.4.3.	Classification and interpretation of data collected from the Parents	199
5.5.	Concluding Remarks	202

## **CHAPTER VI Findings**

6.1.	Introduction	205
6.2.	From Administrators – Management	205
6.3.	From Teachers	208
6.4.	From Students	210

6.5.	From Parents	211
6.6.	Some important empirical observations	212
<b>Chapter VII Recommendations &amp; Conclusion</b>		<b>215</b>
7.1.	Introduction	215
7.2.	Less known crippled Herman	216
7.2.1.	Researcher's Responsive Message	219
7.3.	Recommendations to Promote and implement Inclusive Education	220
7.3.1.	Build a Barrier free and a Disabled friendly India	220
7.3.2.	Imbibe the Jesuit characteristics in Education	225
7.4.	Limitations of the study	227
7.5.	Conclusion	228
<b>References</b>		<b>231</b>
<b>Webliography</b>		<b>234</b>
<b>List of Appendices</b>		<b>236</b>
1.	Interview Schedule for Class Teacher	
2.	Interview Schedule for Parents	
3.	Interview Schedule for Special Student	
4.	Interview Schedule for Special Teacher	
5.	Map - Four Catholic Dioceses of Gujarat	
6.	Pledge in English and Gujarati	

# Introduction

## 1.1. Introduction

During the last several years there have been many attempts for promoting and implementing Inclusive education all over the world, particularly in India. If these are to be attended to, attention needs to be directed toward creating an inclusive environment for an inclusive growth to the persons with disabilities within the educational institutions of our nation. India is known for its unity and diversity of religions and cultures. Each religion is known for her creed and code, and with such belief system faith of each religious organization is sustained. Right from the inceptions of the religions, the concept of inclusion has been inherent in the belief system and in its faith practices. Every religion, right from its start, has been aiming at building communities from an inclusive perspective.

In this context, we need to understand the creation of human persons. Various religions have their own creation stories of the universe, in particular, about the creations of human persons. The Christian creation story<sup>1</sup> can be read from the Christian revealed book called the Bible.

From such creation story we come to know that God as the creator created the whole universe within six days. Such creations of Him are called the gifts of God and they are the reflections of God's own divine, living and loving presence and providence everywhere, at all time. Here, creations are seen as revelation and manifestations of God. The creator God is seen as Alpha (beginning) and Omega (end) of the

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1 The Bible: Gen 1:1 – 2:4. Available at <http://www.catholic.org/bible/book.php?id=1>

created beings and persons. The purpose and plan of all creations are to reach the Omega point (cf. Ephesians<sup>2</sup> 1:3-14). One of the great Christian mystics of the fifteenth century, St. Ignatius of Loyola, the founder of the Christian Order called the Society of Jesus, went through a great mystic experience at the river Cardoner<sup>3</sup> at a town called Manresa in Spain. It was here he saw the whole creation coming from God and going back to God. Speaking about “God’s Grandeur” (1877), the Jesuit priest, Fr. Gerard Manley Hopkins, SJ, one of the Victorian era’s greatest poets said, “The world is charged with the grandeur of God”<sup>4</sup>. It is here we have to see the self worth of the human person in God’s presence as the supreme creation among all the other created creations of God.

Again, in this context of creations, we have to see who this human person is and what his/her place in the created cosmic family of God is? Human persons are seen as God’s most free and precious GIFTS. They are one among and a part of many creations. They are the images (duplications) and likeness (similar) of God (Genesis<sup>5</sup> 1:26). They are the precious children (cf. Isaiah<sup>6</sup> 43:1-5) and beloved sons and daughters of God (Mark<sup>7</sup> 1:9-11). Humans represent the face of God on earth as creative, loveable and free. They are seen as inter-dependent and inter-related persons with God, with other humans and Cosmos/Universe at

2 This was the letter written by St. Paul to the Ephesians during his missionary journey. Now this is part of the New Testament in the Bible.

3 <http://norprov.org/spirituality/lifeofignatius.htm>

Inigo continued towards Barcelona but stopped along the river Cardoner at a town called Manresa. He stayed in a cave outside the town, intending to linger only a few days, but he remained for ten months. He spent hours each day in prayer and also worked in a hospice. It was while here that the ideas for what are now known as the Spiritual Exercises began to take shape. It was also on the banks of this river that he had a vision which is regarded as the most significant in his life. The vision was more of enlightenment, about which he later said that he learned more on that one occasion than he did in the rest of his life. Ignatius never revealed exactly what the vision was, but it seems to have been an encounter with God as He really is so that all creation was seen in a new light and acquired a new meaning and relevance, an experience that enabled Ignatius to find God in all things. This grace, finding God in all things, is one of the central characteristics of Jesuit spirituality.

4 <http://www.bartleby.com/122/7.html>

5 Genesis is one of the first books in the Old Testament of the Bible.

6 Isaiah is one of the Prophets in the Old Testament of the Bible.

7 Mark is one of the four evangelists in the New Testament of the Bible.

large. Every human person as one among many humans share in the activities of God as co-creators, co-redeemers and co-sanctifiers. This, in fact, is seen as the special vocation of every human person as being the crown of creations.

Humans are not seen merely as GIFTS of God and gifts from God, they are also seen as TASKS of God. This means to become like Him and to remain ever his images and likeness of Him. One has to understand the value and uniqueness of every human life and the lives of each creation. One has to use creations as much as or as far as they help to achieve the goal of one's life. Humans are called not to subjugate, exploit, violate and over use any creation. Instead, humans are called to develop into full and mature human persons by coordinating with the body (*karma marga*), mind (*jnana marga*) and spirit (*bhakti marga*). Such wholistic and holistic process will lead humans to experience the fullness of life, for life is only once which is to be nourished, cherished and relished.

Here, we are reminded of the words of St. Ignatius of Loyola, one of the Founders of the Society of Jesus – “Human beings are created to praise, reverence, and serve God our Lord, and by means of doing this to save their souls”.<sup>8</sup> Hence, *Seva* is the best way for us to realize the divinity in all and serve the needy. Same thing can be said in the words of Swami Vivekananda, one of the greatest spiritual revolutionary *guru* (teacher/master) of Hinduism: To serve humans is to serve God - *jan seva ej prabhu seva*.

In the context of the full fledged creations of God, one is challenged with the existing reality of the physically and mentally challenged persons. One wonders and questions, if humans are created in the images and likeness of God, why such disabilities in the lives of humans? If God is FULL and perfect, why such emptiness and imperfections in humans who represent or mirror Him? Who is responsible for the birth of such infirm and impaired persons? Do we fully accept such lives of the handicapped persons as free gifts of and from God and what will be their tasks in building an inclusive society while having their limitedness? How can we listen to their cry– ‘see, not my/our weaknesses but

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8 George E. Ganss, SJ, *The Spiritual Exercises of Saint Ignatius* (India: Gujarat, 1995) No. 23, p.32.

Strengths!’ and respond creatively with them to the stinking situations of our human society?

In spite of the physical and mental disabilities, we see such persons with disabilities blessed by God with various extraordinary qualities and they at times excel the normal humans in day to day living and acting. Their capacity to search and research are remarkable in the communities where they live and move. In spite of their disabilities they do attempt bravely to participate in the Community Based Rehabilitation (CBR) programmes. Today the CBR programme attempts in answering to the needs of such disabled persons with its strategic planning package in different sectors like health, education, livelihood, social, and empowerment. Frankly, any sensible person can notice something missing in the proposed CBR programme. That is, from the affective side it is called Spirituality. At this juncture, spirituality has to be seen as one of the important components, which, like the other five components, needs special attention to rejuvenate and rehabilitate the disabled persons within their existing community. Well, with these six components the integral and inclusive growth of such disabled persons will be lit and the darkness will be removed (*tamasoma jyotir gamaya*) in the community where they live and act. In this process, what the persons with disabilities need is to experience care, respect and dignity from their fellow humans of their communities. Indeed it is one of the issues of human rights which needs special attention within the frame work of the community based rehabilitation.

## 1.2. Background of the study

When we look at India in the field of rehabilitation during the past three decades we come across lots of changes in the thinking, planning and implementation process. Though it all began as a charity model gradually it has taken a different shape in the formulation of such implementation of rehabilitation programme in the human society. There is certainly a paradigm shift from charity to welfare model and today it has become a right based approach in the field of development programme of our Indian context. In fact, there is a growing understanding in the term of charity. Today charity is not seen as mere acting out or doing

activities but as a greater openness in practicing oneself for the cause of emancipation and participation in the lives of the voiceless and the vulnerable persons like the challenged persons. Also, there is a growing challenge in understanding various terms within the field of disability and this motivates to grow deeper in knowing the process of rehabilitation of the disabled persons and to include them as agents of change in the field of community based rehabilitation.

The dawn of the implementation of the Persons with disabilities (Equal opportunities, protection of rights and full participation) Act - 1995<sup>9</sup> has given a new ray of hope to the lives of the disabled persons and the service-based organizations of and for the disabled. Both for the first time came into consciousness that it is not mere charity but it is one of the basic rights of the disabled persons to have equal opportunities, protection of rights and full participation in the community based rehabilitation and to have any developmental activities. Thus, there emerged totally a new outlook among the rehabilitation workers, educational teachers and trainers of trainees in looking at the disabled persons and their growth as something different than older times. Similar attitudinal changes have taken place in the government and non-government organizations. Thus, all have felt the need of evolving a new module in such community based rehabilitation. So, gradually they moved from mere compassion model to an active integration and inclusion model by accompanying such disabled persons. By this the neglected disabled persons themselves started feeling self-confidence to participate in such social, economical and integral rehabilitation schemes of the Central and State governments. In this way the disabled persons themselves are made aware of their rights and are strengthened to move swiftly in the global growth projects.

It is good to note that besides the Persons with disabilities (Equal opportunities, protection of rights and full participation) Act - 1995, the Central Government once again enacted through the National Trust Act - 1999<sup>10</sup> to provide for the constitution of a body at the national level for the welfare of persons with autism, cerebral palsy,

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9 Available at <http://socialjustice.nic.in/pwdact1995.php>

10 Available at <http://socialjustice.nic.in/pdf/ntact1999.pdf>

mental retardation and multiple disabilities and for matters connected therewith or incidental thereto. Thus, in this way the National Trust has been stressing the importance of the inclusion of various categories of disabled persons in community based rehabilitation.

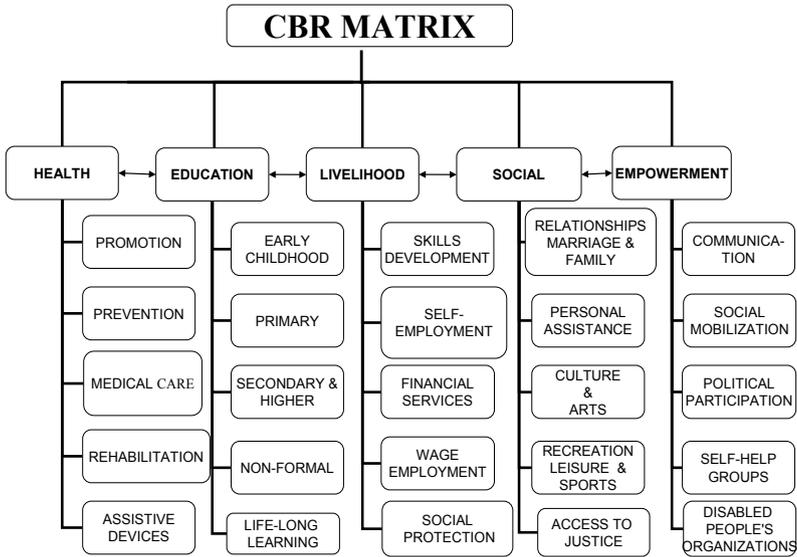
Having seen the importance of the above mentioned two Acts for the persons with disabilities (1995 and 1999), the State government of Gujarat too actively took interest in implementing such CBR programme in her entire State named as Shri Maharshi Ashtavakra Community Based Rehabilitation Project for Disabled. In order to implement, the Gujarat government chose a few esteemed registered NGOs who work with and for the disabled persons and allotted Blocks to do a participatory survey and to implement beneficial schemes for such disabled persons. We, the Unteshwari Mata Maria Trust, Budasan, Irana Road, Kadi, were assigned to work at Kheralu and Satlasana Blocks of the Mehsana District. Like us other NGOs too worked in other Blocks of the State. The programme was for three years from 2007 to 2009. The researcher coordinated the programme as the Director of Unteshwari Mata Maria Trust<sup>11</sup>, Kadi.

Through such implementation, today we ourselves feel that the evolution of CBR from a service delivery approach to a community development one is something remarkable. We also realize that it promotes community participation and community ownership of programmes. Besides, it recognises that people with disabilities should have access to all services which are available to other people in community, such as community health services, child health programmes, social welfare and education. We learn that it acknowledges the role of people with disabilities and their organizations as a resource to strengthen CBR

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11 The Unteshwari Mata Maria Trust is one of the Catholic Church Trusts of North Gujarat. This was registered as the public charitable Trust on 4.4.1975. The registered office is at Unteshwari Mata Mandir, Budasan village, Irana Road, Kadi, Mehsana District. Right now it belongs to the Archdiocese of Gandhinagar, Gujarat. Though in the eyes of the government the Trust is seen as a NGO, it is basically one of the Faith Based Organizations (FBO) of the Gujarat Church. I am part of this Trust since 1998 and fully involved in enabling the disabled persons of all categories and types. In the midst of so many internal and external persecutions, it is God who is labouring through me to stand at the side of the persons with disabilities.

programmes and it emphasizes human rights and calls for action against poverty. All that has been said is well projected today through the world wide known CBR Matrix<sup>12</sup>. We continue to make use of this matrix in our inclusive insertion approach of the mission.



Today, when we look at the present scenario of India, we do come across various concerns of our nation. One of them is rehabilitation of the disabled persons. It is recognized by the government today that people with disabilities have the same right to education as other citizens but the needs of a nation grappling with a myriad problems, poverty and sheer survival needs of its people made it difficult to sustain focus on the development of services for disabilities. Speaking about the education the Article 45 in The Constitution of India 1949 says, there must be “Provision for free and compulsory education for children. The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years”<sup>13</sup>. If so,

12 Available at [http://www.who.int/disabilities/cbr/cbr\\_matrix\\_11.10.pdf](http://www.who.int/disabilities/cbr/cbr_matrix_11.10.pdf)

13 Available at <http://www.indiakanon.org/doc/1791268/>

disabled children too are part of such children whose basic right is to have such educational care in their fundamental formation. The spirit of the Article is felt by all and many in their interventions try to attend to such needs.

According to H.J. Bakar the disabled children are basically “exceptional children who deviate themselves from average children in physical, mental, emotional and social characteristics to such an extent that they require special educational services in order to develop their maximum capacity”<sup>14</sup>. Thus, it is certain that the disabled children are treated differently and are kept on margins that today they need special attention by the society at large to include them in all spheres of life, especially through educational centres.

In order to understand today the importance of such inclusive education in the context of India, in brief, we must look at the education system from ancient India till now.

### **Education in Ancient India<sup>15</sup>**

The earliest recorded system of education per se is found in the Rig Veda, which broadly deals with the philosophy of life and the practices in learning (generally speaking, the word Veda means “to know”). It is called the Vedic Era in the history of education in India and is thought to be almost 5000 years old.

During this period education revolved around the *Gurukul* system. These *Gurukuls* or *Rishikuls* were the seats of learning and students were required to live with their *guru* and learn by precept as much as by actual study and debates. In this ancient system of education, *the guru-shishya parampara*, all children of all categories lived together and were taught together, be it under a shady tree or in the *Gurukul* (school). Also they, be it normal or gifted, physically or intellectually disabled, were seen as worthy of the benefits of education, each according to his/her abilities. Indeed it was an experience of an inclusive education in

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14 Dr.Mohini Acharya, *Shaikshanik Mano Vignan*, Akshar Publication , Ahmedabad, p. 208

15 Pramila Balasundaram, *The Journey towards inclusive education in India*, (New Delhi, 2005), available at [http://www.gttd.net/global\\_trend](http://www.gttd.net/global_trend).

the truest sense. There were no special schools catering exclusively to specific disabilities or learning difficulties. Students found incapable of academic learning were given options to learn other occupations, which they could do easily, such as tending cattle, gardening or housework. This was rightly seen as an opportunity to be usefully employed and was not thought derogatory but prevented the hierarchy of the educated and the uneducated.

It is argued that providing for persons with disability was based on the theory of *Karma* and a way towards a better life in the next birth. Whatever the motivation the fact remains that even as far back as 187 BC mention has been made of mental retardation (*Garba Upanishad*)<sup>1h</sup>. Patanjali included disabled persons for yoga therapy in the 4<sup>th</sup> and 5<sup>th</sup> Century BC. During the Maurya Dynasty, Kautilya passed an edict banning both verbal and behavioural abuse of persons with disabilities recognizing their right to property and employment. Later King Ashoka established hospitals and asylums. But, a significant milestone was around the 1<sup>st</sup> C BC according to a legend which tells us the story of a king who was told that his three sons were “dull witted”. The crucial question now was “Who would look after his kingdom after the king was no more?” So, he began a nationwide hunt for someone who would be able to tutor his dull witted sons. The search ended, we are told, with Visnusrman a courtier who assured the king that he would devise special ways of teaching the royal pupils. The legend goes on to tell us of how Visnusrman developed his strategy for education using a collection of animal fables, which taught the princes matters related to diplomacy and values honoured universally. This resulted in “*The Panchatantra*”, the ancient Indian collection of animal fables from around 1000 BC, and is perhaps the first book on Special Education.

So, in India, we have a rich cultural legacy for inclusive education and India has always been and is still today an inclusive society in the sense that a very wide variety of cultural and religious beliefs exist side by side. Even today, small rural schools provide education for all children under one roof, little realizing that they are following a system of education newly rediscovered in the West termed “Inclusive Education”. The tragic fact seems to be that somewhere on our way

towards modernization we have lost the unique system of a live-in experiential knowledge of education – '*antevasi anubhav shala*'!

The Vedic Period was followed by a period when Brahmanic influences took gradual control and the unfortunate caste system took root, which undermined the earlier inclusive approach and promoted another kind of inclusive approach into one of discrimination. The spread of the caste system introduced unhealthy attitudes and practices and was at least in part the cause for the reforms preached by Buddha. The Buddhist philosophy and Buddha's teachings influenced the education system giving rise to *Viharas* or *Maths* and became the centres of learning replacing the *Gurukuls*. In 712 AD when Mohamed Bin Kasim (an Arab) invaded India, he brought with him the Muslim influence and this can be seen as the beginning of the Muslim Period. Many *Madrastas* (schools) and *Maktabs* (attached to the Mosques) were established, primarily to teach the religion of Islam but gradually replaced the ancient Indian institutions of learning, which at that time was considered so highly by the outside world that many illustrious visitors flocked to these schools of learning. The main digression from the established system of education, both during the Vedic as well as the Buddhist period was the shift from a completely independent system to one dependant on the generosity of individual rulers and philanthropists. During the period of the Mughal dynasty, which followed the Muslim period, education made great progress since most of the *Rajas* (Kings) and in particular Akbar the great saw education as secular and were dedicated to the cause of education.

### **Impact on education during British colonization**

When the Mughal Empire began to crumble, weak political administration gave way to anarchy. During this period of instability, Europeans began to visit India for trade and among the many, who visited, it was the British who made the most impact and the rest is history. The British who first came to India for trade established The East India Company but soon exploited the prevailing political situation to establish themselves firmly as rulers. In the field of education the essay by Charles Grant called "Observations" became famous for creating a controversy between the old Indian system of education and the

occidental view, which dismissed the Indian system, its literature and its languages and called for reforms in the Indian system. Though he was opposed by more understanding British, such as Warren Hastings and Lord Minto, Grant and his supporters (Lord Macaulay) introduced the East India Company Charter, which was passed in 1813 and paved the way for the British system of education.

The British introduced what was called “downward filtration” in education. This was a scheme to provide education to the Indian elite only and through them they expected the benefits of education to filter down to the common citizens. In the traditional pre British system of education, which existed, while there was diversity there was hardly any disparity in standards. The disparity of the educational system, which was non-existent till then, appeared only after 1835 because schools were started based on the English pattern of education. Schools offering English medium education were given state recognition and this automatically de-recognized the early indigenous system. A gradual process of educational reforms established elite residential schools for the children of the British. Usually located in the cooler climate of the hill stations, it suited the British children unused to the heat and dust of the land their fathers had colonized. But such schools effectively started a system of education where the faculty and the facilities offered were of a higher standard, more expensive and available only to a few. Indian children who were educated in schools started by the British were offered the British curriculum, which was often geared to serve British interests, to create a work force well versed in the English language and who could then contribute their skills to the many initiatives the British established. Researchers reconstructing the history of education in the 18<sup>th</sup> and 19<sup>th</sup> centuries in India have documented that India did have a sustainable system of education even as late as the early years of the 19<sup>th</sup> century and that it was systematically demolished over the next fifty years by the British colonizers who put in place their own system of education. In 1931 Mahatma Gandhi made a statement at Chatham House in London, which made headlines in the British press. He said, “Today, India is more illiterate than it was a fifty or a hundred years ago because the British Administrators, when they came to India, instead of taking hold of things as they were, began to root them out.

They scratched the soil and left the root exposed and the beautiful tree perished.” The beautiful tree Gandhiji referred to was the tree of education.

With the system of education practiced by the Buddhists, the Muslim and Mughal rulers giving way to the British system of education the need for a fresh look at the existing system of education in the country became apparent. Credit for introducing for the first time a well structured and graded system of education must go to Charles Wood, the Chairman of the Board of Control of the East India Company, who in 1854 made several recommendations (known as Woods Dispatch) resulting in the first ever educational policy in the interests of India, which became an integral part of the general policy of the Indian government. With the transfer of power from the East India Company in 1857 to the British, a Commission of Education was set up under William Hunter in 1882. The Hunter Commission was the first ever commission to look into education in the country as national policy.

Whatever may be, the British system of education needs to be seen from the perspectives of lights as well as shadows!

Whatever the motivation the fact remains that during the first three decades of the 19<sup>th</sup> century many changes were taking place and several initiatives are documented showing that the importance of educating the intellectually disabled as well as other disabled was well understood and efforts were being made constantly to provide for them. The first school for special education was begun in North India in 1826 by Raja Kali Shankar Ghosal who started a facility for the visually handicapped in Varanasi. Some of them are Special School for the visually handicapped in Ambala, Punjab, the first institute for the deaf and blind in Mumbai made possible with the introduction of Braille in India in 1886, a special school in Kurseong in Bengal for the intellectually disabled (1918) and in Travancore in Kerala (1931), a separate school for “idiots” in Chennai making a clear distinction between the intellectually disabled and the mentally ill in 1936, in Ranchi in 1939 and in 1941, a school for the intellectually disabled as a direct outcome of The Children’s Act and in 1944 another special school for intellectually disabled children started by Mrs. Jai Vakil from her own residence in Mumbai. A major

contribution was made about this time by Srinivasan in 1954, who began the very first special class in a mainstream school and was the precursor of the concept of integration in education. Internationally, the first residential institution for the mentally handicapped began in Switzerland by Hohann Guggenbuhl in 1816-1863 and the concept of special education and a systematic provision of services was begun by Jan –Marc Gaspard Itard in France (1774-1838). Disability Act in USA came into force in 1990 and in India 1995.

### **Impact on education during Second World War and after**

At the end of the Second World War, Sir John Sargent who was Educational Advisor to the Government of India prepared what is called the Sargent Report in 1944. He recommended that provision for people with handicaps form an essential part of the national system of education (Sargent Report 1944<sup>16</sup>). After India's independence, education continued to be with the Ministry of Education and during this time the visionary Kothari Commission did recommend the inclusion of all children with disabilities in mainstream schools in their plan of Action. Yet, in spite of this sound advice the education system remained stagnant and in fact lost support earlier committed by the government for education of children with disabilities. But many initiatives have already come into being.

Maria Montessori travelled throughout India strengthening early childhood education. Pioneers like Gijubhai Badheka and Tarabai Mondekar introduced nursery schools for young children and set up as support services like teacher training institutions. At this time also, the Christian missionaries almost undoubtedly contributed greatly to the education of the masses and it is documented that Scottish missionaries started the first known kinder garten. But none of these initiatives saw education from an inclusive or even an integrated point of view.

### **Impact on Education during post-independence**

When India became free of the British colonizers in 1947 a partitioned and badly scarred nation needed to begin social reconstruction. The government began to become formally involved in policy decisions

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16 Available at [http://www.kkhsou.in/main/education/sargent\\_report.html](http://www.kkhsou.in/main/education/sargent_report.html)

at a national level and in 1953 the Central Social Welfare Board was formed between 1960 and 1975 several committees were appointed to recommend a national policy which specifically focused on the needs of children from low socio economic areas. This resulted in the formulation in 1974 of the National Policy for Children as also the National Children's Board. The major achievement was however the launch of the ICDS program also in 1974, The Integrated Child Development Scheme (ICDS) as a part of India's Fifth five year plan. This is an excellent concept but the prime initial objectives were the decrease in infant mortality and training women in health care and nutrition. It broadened its scope only in 1975 to include a psychosocial component on non formal early childhood education but as just one of the total of 6 components it was designed to support. The District Primary Education Program (DPEP), which followed, focused on integration in the areas of teacher training, removing architectural barriers and in providing appropriate aids and did fare better but was unable to include a vast majority of children with disabilities in mainstream education.

It was recognized by the government that people with disabilities have the same right to education as other citizens but the needs of a nation grappling with a myriad problems, poverty and sheer survival needs of its people made it difficult to sustain focus on the development of services for persons with disabilities.

In 1974, a major shift in education for the children with disabilities was achieved all over India with the launch of the comprehensive Integrated Education for the Disabled Children (IEDC). The aim was to provide children with mild and moderate disabilities with both facilities and financial support. This was implemented in 90,000 schools in 26 states and union territories and reportedly covered 2,00,000 children with disabilities in mainstream schools. In Gujarat, through IEDC Cell of GCERT, this was implemented till the academic year 2008-09. At this time, the scheme was implemented in 19,781 schools and reportedly covered 49,775 children with disabilities. In a bid towards the implementation of this project, the Government launched Project Integrated Education Development (PIED), which provided teacher training, methodology for identification of children and school facilities

as support services. However a major criticism against this was that it covered only the mild and moderately disabled who were admitted in schools undetected as disabled and that it did not cover preschool children. It was also not specifically geared to children with intellectual disabilities. It was therefore withdrawn but it did provide learning experience in that it nudged policy makers closer to the concept of integration as a first step which led later to rethinking education services and to the formulation of inclusive practices.

It was only in 1986 when the Parliament of India adopted the National Policy on Education (NPE) that for the first time equality of opportunity was formally stated as a goal of education and the phrase “education for the handicapped” was used. The first National Policy on Education (NPE) of independent India was passed in 1968 but had to be reformulated in 1985 since it lacked financial and organizational support. But at this time the policy advocated only the integration of children with locomotor disabilities and others with mild disabilities in mainstream schools. It also enabled the setting up of a team of experts under the Chairmanship of Behrul Islam in 1987 to study the problems of disabled children and became the core of the comprehensive legislation provided later in the Disabilities Act of 1995.

Children in general became the special focus of the government only when the Ministry of Education set up by the British was later divided into the Ministry of Social Justice and Empowerment and the Ministry of Human Resource Development. Children with disabilities were recognized as needing specialized care and disability was specifically put under the jurisdiction of the Ministry of Social Justice and Empowerment. But the central body for formulating and implementing educational policies is the Department of Education in the Ministry of Human Resource Development (MHRD) even though policy is formulated by the Centre. Thus two Ministries dealing with the same group of people with separate policies has given rise to some dualism creating ambiguity. The negative fallout is that education for children with intellectual disability is clubbed together with other disability issues and viewed as a welfare measure and not an educational issue. It forms just one among the host of other responsibilities taken up by the

Ministry of Social Justice and Empowerment, such as issues pertaining to scheduled caste, tribes, women, and people with disabilities in general. Children with disability form just one of the categories of people who are clubbed together under what is termed “Disadvantaged Groups.” This group comprises of a variety of people with diverse needs and those with disability are seen primarily as requiring rehabilitation with education forming a small part of the overall rehabilitation scheme.

The Ministry of Social Justice and Empowerment provides assistance through grant in aid schemes to voluntary organizations and these could cover education if applied for. Assistance up to 90% in urban areas and up to 95 % in rural areas is provided for setting up special schools and other service delivery programs for education. While there have been contradictions in the government ideologies and conceptualization as far as education of the disabled child goes, some major issues have been dealt creatively and a quite a few initiatives for school going children with disability have been tried with some being successful and some which failed. Still, with good intention and motivation, without duplication, the system has felt the need of Inclusive Education (IE). Hence, today, in the name of Education for All (EFA) through the *Sarva Shiksha Abhiyan* (SSA) Mission the pre-primary and primary children up to eighth standard are taken care of. Whereas under the Inclusive Education of Disabled at Secondary Stage (IEDSS) the secondary and higher secondary children are attended to in their educational formation within the environment of the general school. Today, in a way we can say that both SSA and IEDSS are gradually moving out from Integration model to INCLUSION model in implementing their mission objectives. Thus, Inclusive Education has become the ray of hope to the disabled and the non-disabled persons to journey together as brothers and sisters within the inclusive environment of the school, where the school is situated in the midst of their living community.

### **Present educational status of India**

At this juncture it is good to note the present educational status of our Indian nation. According to the figure of Census 2011<sup>17</sup> the population

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17 Available at [http://articles.timesofindia.indiatimes.com/2011-03-31/india/29365558\\_1\\_uts-percentage-decadal-growth-rates-census](http://articles.timesofindia.indiatimes.com/2011-03-31/india/29365558_1_uts-percentage-decadal-growth-rates-census)

of our country is 1210.19 million of which 623.7 million (51.54%) are males and 586.46 million (48.46%) are females. The literacy rate has gone up from 64.83 per cent in 2001 to 74.04 per cent in 2011 showing an increase of 9.21 percentage points. The Percentage growth in literacy during 2001-2011 is 38.82; males: 31.98% & females: 49.10%. The literates constitute 74 per cent of the total population aged seven and above and illiterates form 26 per cent.

### **Status of the disability in India**

In this context it is worth noting the status of the disability in India according to the census report of India. Census 2011<sup>18</sup> is the 15th National Census of the Country since 1872. This is the only source of primary data in the village, town and ward level, and it provides valuable information for planning and formulation policies for Central and the State Governments and is widely used by National and International Agencies, Scholars, business people, industrialists, and many more. Census 2011 through its 'Household Schedule' collected information on disability of individuals during the Population Enumeration phase. It, in fact, attempted to collect information on eight types of disabilities, namely – seeing, hearing, speech, movement, mental retardation, mental illness, any other and multiple disability and was designed to cover most of the disabilities listed in the “Persons with Disabilities Act, 1995” and “The National Trust Act, 1999”.

The below mentioned table states the figures of the Disabled Population by Type of Disability India: 2011.

**Table 1.1**

#### **Disabled Population by Type of Disability India: 2011**

Type of Disability	Persons	Males	Females
In Seeing	5,032,463	2,638,516	2,393,947
In Hearing	5,071,007	2,677,544	2,393,463
In Speech	1,998,535	1,122,896	875,639
In Movement	5,436,604	3,370,374	2,066,230

18 Available at [http://punarbhava.in/index.php?option=com\\_content&view=article&id=1463&Itemid=758](http://punarbhava.in/index.php?option=com_content&view=article&id=1463&Itemid=758)

Mental Retardation	1,505,624	870,708	634,916
Mental Illness	722,826	415,732	307,094
Any Other	4,927,011	2,727,828	2,199,183
Multiple Disability	2,116,487	1,162,604	953,883
<b>Total</b>	<b>26,810,557</b>	<b>14,986,202</b>	<b>11,824,355</b>

Census 2011 has revealed that over 26 million people in India are suffering from one or the other kind of disability. Among the total disabled in the country, about 14.9 million are males and 11.8 million are females. From the total population 2.21% are suffering from various disabilities in India. 2.41% are males and 2.01% are females. Among the eight types of disabilities on which data has been collected, disability in movement emerges as the top category.

Now let me show how these figures are divided according to the Disabled Population by Sex and Residence, India, 2011.

**Table 1.2**

**Disabled Population by Sex and Residence, India, 2011**

Residence	Persons	Males	Females
Total	26,810,557	14,986,202	11,824,355
Rural	18,631,921	10,408,168	8,223,753
Urban	8,178,636	4,578,034	3,600,602

From the total population 2.24% are from Rural and 2.17% are from the Urban India who suffers from various disabilities. In which in Rural India there are 2.43% are males and 2.03% are females. In Urban India there are 2.34% are males and 1.98% are females.

Across the country, the highest number of disabled has been reported from the state of Uttar Pradesh (3.6 million). Significant numbers of disabled have also been reported from the state like Bihar (1.9 million), West Bengal (1.8 million), Tamil Nadu and Maharashtra (1.6 million each). Tamil Nadu is the only state, which has a higher number of disabled females than males. Among the states, Arunachal Pradesh has the highest proportion of disabled males (66.6%) and lowest proportion of female disabled.

## Current status of Inclusive Education in Gujarat

Now let us know the current status through the below mentioned tables the IE scheme of Gujarat State for the year 2012 - 2013.

The abbreviations of the categories of the disability are: **VI** – Visually impaired; **DD** – Deaf & Dumb; **MR** – Mentally Retarded; **OH** – Orthopedically Handicapped; **MD** – Multiple Disability.

**Table 1.3**

### Inclusive Education (SSA) in Gujarat State for the year 2012 - 2013

Districts	VI		DD		MR		OH		MD		Total	
	B	G	B	G	B	G	B	G	B	G	B	G
Ahmedabad	1122	876	838	478	2412	1336	1392	816	271	169	6035	3675
Amreli	287	194	284	204	610	358	377	227	127	68	1685	1051
Anand	859	1070	656	307	1309	708	925	465	892	527	4641	3077
Banaskantha	1107	669	1088	425	1022	500	1430	787	447	232	5094	2613
Bharuch	312	259	275	153	584	343	331	222	315	216	1817	1193
Bhavnagar	600	928	756	488	1057	590	462	299	253	180	3128	2485
Dahod	489	459	352	265	727	504	728	513	268	215	2564	1956
Dang	278	256	343	308	182	135	212	241	707	710	1722	1650
Gandhinagar	190	715	139	78	396	201	432	180	83	49	1240	1223
Jamnagar	280	242	299	229	673	339	346	258	68	49	1666	1117
Junagadh	414	343	561	393	892	655	549	373	192	151	2608	1915
Kheda	442	585	470	342	1298	797	580	357	198	118	2988	2199
Kutchh	326	237	498	303	801	423	412	273	130	82	2167	1318
Mehsana	305	204	283	178	879	463	536	253	59	20	2062	1118
Narmada	248	441	223	133	213	150	178	125	82	66	944	915
Navsari	91	88	112	67	262	212	160	86	22	25	647	478
Panchmahal	942	749	575	345	1238	755	651	483	449	332	3855	2664
Patan	348	837	309	193	525	288	441	265	74	51	1697	1634
Porbandar	84	63	62	61	191	99	146	77	17	14	500	314
Rajkot	277	236	580	305	885	483	540	298	280	153	2562	1475
Sabarkantha	530	299	670	421	862	476	706	416	694	435	3462	2047
Surat	782	626	758	411	1164	658	590	399	766	639	4060	2733
Surendranagar	323	304	320	152	664	513	424	278	254	125	1985	1372
Tapi	128	930	123	86	200	116	168	122	145	85	764	1339
Vadodara	614	520	746	429	1542	884	808	495	490	368	4200	2696
Valsad	235	189	173	149	474	252	266	187	90	48	1238	825
Total	11613	12319	11493	6903	21062	12238	13790	8495	7373	5127	65331	45082

Resource: State SSA Report – 2012-13, Gandhinagar, Gujarat

**Table 1.4**

**Inclusive Education (IEDSS) in Gujarat State for the year 2012 - 2013**

Districts	VI		DD		MR		OH		CP/MD		Total	
	B	G	B	G	B	G	B	G	B	G	B	G
Ahmedabad	125	139	80	34	418	129	254	115	11	3	888	420
Amreli	55	44	21	23	35	21	60	48	2	2	173	138
Anand	114	90	40	20	130	37	183	74	0	0	467	221
Banaskantha	49	28	18	5	53	9	92	67	0	0	212	109
Bharuch	14	10	10	12	53	15	75	42	0	0	152	79
Bhavnagar	49	40	56	30	71	32	76	40	8	5	260	147
Dahod	99	89	96	53	211	146	110	93	39	33	555	414
Dang	9	2	2	3	15	20	20	6	0	0	46	31
Gandhinagar	34	18	13	6	92	28	67	44	14	7	220	103
Jamnagar	28	18	16	5	23	5	56	43	2	0	125	71
Junagadh	87	52	60	42	82	32	45	40	0	0	274	166
Kheda	38	16	96	74	205	78	353	173	0	0	853	465
Kutchh	199	140	30	17	36	7	43	24	0	0	147	64
Mehsana	129	70	22	18	99	23	180	62	12	1	442	174
Narmada	0	0	0	0	0	0	0	0	0	0	0	0
Navsari	6	4	7	6	8	6	31	31	1	0	53	47
Panchmahal	112	74	13	12	39	9	190	154	0	3	354	252
Patan	77	24	46	12	31	5	165	63	5	1	324	105
Porbandar	0	0	0	0	0	0	0	0	0	0	0	0
Rajkot	23	10	6	0	15	0	20	5	1	0	65	15
Sabarkantha	110	65	21	21	128	40	34	22	0	0	293	148
Surat	34	23	12	10	43	16	80	50	0	0	169	99
Surendranagar	81	37	34	13	217	42	147	67	0	0	479	159
Tapi	0	0	0	0	0	0	0	0	0	0	0	0
Vadodara	34	25	12	3	82	35	104	61	0	0	232	124
Valsad	19	22	5	11	14	4	27	25	7	2	72	64
Total	1525	1040	716	430	2100	739	2412	1349	102	57	6855	3615

Resource: State IEDSS Report – 2012-13, Gandhinagar, Gujarat

**Table 1.5**  
**Inclusive Education in Gujarat State for the year 2012 - 2013**

Particulars	VI		DD		MR		OH		MD		Total	
	B	G	B	G	B	G	B	G	B	G	B	G
SSA (Std. 1 - 8)	11613	12319	11493	6903	21062	12238	13790	8495	7373	5127	65331	45082
IEDSS (Std. 9 - 12)	1525	1040	716	430	2100	739	2412	1349	102	57	6855	3615
Total	13138	13359	12209	7333	23162	12977	16202	9844	7475	5184	72186	48697

Resource: State SSA and IEDSS Report - 2012-13, Gandhinagar, Gujarat

**Table 1.6**

**Total Inclusive Education of Districts within Four Dioceses: 2012 - 2013**

Dioceses - District wise	SSA/ IEDSS	VI		DD		MR		OH		MD		TOTAL	
		B	G	B	G	B	G	B	G	B	G	B	G
<b>Ahmedabad(3)</b>	SSA	2423	2531	1964	1127	5019	2841	2897	1638	1361	814	13664	8951
Ahmedabad	IEDSS	277	245	216	128	753	244	790	362	11	3	2208	1106
Anand	Total	2700	2776	2180	1255	5772	3085	3687	2000	1372	817	15872	10057

PROMOTE AND IMPLEMENT INCLUSIVE EDUCATION

<b>Baroda (10)</b>	SSA	4119	4517	3680	2346	6586	4009	4092	2873	3334	2704	21811	16449
	IEDSS	327	249	157	110	465	251	637	462	47	38	1633	1110
	Total	4446	4766	3837	2456	7051	4260	4729	3335	3381	2742	23444	17559
<b>Gandhinagar(5)</b>	SSA	2480	2724	2489	1295	3684	1928	3545	1901	1357	787	13555	8635
	Banaskantha												
	Gandhinagar	399	205	120	62	403	105	538	258	31	9	1491	639
<b>Rajkot (8)</b>	Mehsana	2879	2929	2609	1357	4087	2033	4087	2159	1388	796	15046	9274
	Patan												
	Sabarkantha												
<b>Rajkot (8)</b>	SSA	2591	2547	3360	2135	5773	3460	3256	2083	1321	822	16301	11047
	Amreli												
	Bhavnagar	522	341	223	130	479	139	447	267	13	7	1523	760
<b>Rajkot (8)</b>	Jamnagar	3113	2888	3583	2265	6252	3599	3699	2350	1334	829	17824	11807
	Junagadh												
	Kutchh												
<b>Rajkot (8)</b>	Porbandar												
	Rajkot												
	Surendranagar												
<b>Grand Total</b>		13138	13359	12209	7333	23162	12977	16202	9844	7475	5184	72186	48697

The above mentioned details of the tables are the status of the Inclusive education programme through SSA and IEDSS schemes in Gujarat for the year 2012 – 13. The five categories of the persons with disabilities are mentioned in the tables. The table 1.1 mentions about the SSA programme in the districts of Gujarat. The table 1.2 mentions about the IEDSS programme in the districts of Gujarat. The table 1.3 is the summary of the SSA and IEDSS programme in the state of Gujarat. Table 1.4 states the SSA and IEDSS schemes within the four dioceses of Gujarat. These figures are collected from the respective offices of SSA and IEDSS cells in Gandhinagar, Gujarat. From the above tables it is very clear how the schemes are implemented in various districts of Gujarat through the government and non-government mechanisms.

### 1.3. Statement of the Problem

The Christian Bible and the documents of the Teachings of the Church very clearly state that God is God of the *anawim*<sup>19</sup>, means God is God of the marginalized. From the beginning, the Christians who follow the path of Jesus as *Isupanthis* have been standing at the side of the marginalized and vulnerable sections of our human society. Such standing has ever been a moment of grace for all those who experienced and experience the service of such Christian servants and the Christian organizations, and they feel themselves being liberated from darkness to light.

True, the Christian organizations do involve themselves in the lives of the marginalized sections. Who are such marginalized persons of our human society? When we go around we come across today many persons who are part of such marginalized groups. They are, namely, the Aged in *vrudhashrams*, Abused Children, Child Domestic Workers, Child Labourers, Child Soldiers, Children In Conflict Zones, **Children With Disabilities**, Ethnic Minorities, Girls, persons infected with HIV/AIDS, Indegenous People /*Adivasis*, Linguistic Minorities, Migrants,

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19 The *anawim* are God's poor. In Hebrew, the singular *Anawah* is used by the Prophets (Zephaniah, Amos), the Psalms and Mary in the Magnificat: God's poor, that is to say, "bent", the small, the weak, the humble, the afflicted, the meek, Available at <http://fr.wikipedia.org/wiki/Anawim>.

Nomadic Children, Orphans, Poverty-Stricken Children, Refugees or Displaced, Religious Minorities, Rural Populations, Street Children, Social Minorities (dalits), Widows and Women.

From the beginning, the Christian organizations, through their faith-based pastoral, social, educational, medical, intellectual and communication ministries, have been accompanying the needs of the needy. Today, in the context of the global New Evangelization process within the Church, the Christian organizations are motivated to revisit the involvement for the cause of the marginalized persons. In this context, the present research aims at the role of the Christian organizations of Gujarat towards promoting and implementing inclusion of disabled children in educational centres. The researcher being a catholic priest and having a passion and compassion to enable the disabled persons, who are one of the marginalized members of the human society, is interested in going for a serious soul search and research in the Christian educational centres especially to know and analyze the present apostolic involvement in the four Catholic dioceses of Gujarat, namely Ahmedabad, Baroda, Gandhinagar and Rajkot.

Jesus showed the people of his time the way by proclaiming the Kingdom of God on earth by breaking down the age-old barriers of mind and heart, and all types of exclusion and discrimination. Following the footsteps of him, from its inception, the Catholic Church goes ahead to all nations to teach and to transform communities through the values of the Good News of Jesus. But, in course of time, it appears the church herself has lost her vision for education for the marginalized. Instead competition, commercialization and corruption seem to have come into the educational system. Hence, the church is losing her sight. This needs special attention!

#### **1.4. Significance of the Research**

Religion and society are two sides of the same coin. They cannot be separated and studied in isolation, for they are very much intertwined and inter-mingled with each other. In order to understand better the human persons of the same society it is worth to explore the relationships between religion and society. In every society there exist

certain belief systems of religions which in fact give orientation to the existing humans. Like any other religions, Christianity too has its own beliefs and practices with which the members of Christianity and their various centres function.

While living and acting in human society, humans of various religions are faced with various conflicting situations. Sociologically speaking every conflict presupposes certain deviant behaviour patterns or it has certainly certain causes with which the conflict situation arises. As part of the agents of social change, one has to research and find out the root causes of such conflict situations. After such findings the agent of change has to work for rectifying the conflicts with proper responsive creative steps. Hence, either quantitative or qualitative research becomes a key process of acquiring scientific knowledge for such social developmental change in human society.

Research is a process of obtaining knowledge through techniques based on which truth, validity, and reliability can be ascertained. It is any original and systematic investigation undertaken in order to increase knowledge and understanding, and to establish facts and principles. D. Slesinger defines research as “the manipulation of things, concepts or symbols for the purpose of generalising, to extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art”. Research in short can be defined as human activity involving intellectual application in the investigation of matter<sup>20</sup>.

Etymologically the word research comes from the French word “*recherché*”, which means careful or diligent search. Research is controlled inquiries concerning certain event/events with the purpose of furthering or verifying knowledge that will help scientists achieve their goals. It is to gain or verify knowledge. The primary aim for research is discovering, interpreting and the development of methods and systems for the advancement of human knowledge on a wide variety of scientific matters of our world and the universe.

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20 S. Sebastian Periannan, *Social Research Methodology – An Introduction*, Department of Christian Studies, (Chennai, 2010), p. 1

Research comprises of the creation of ideas and generation of knowledge that lead to new and substantially improved insights and/or the development of new materials, devices, products and processes. It should have the potential to produce results that are sufficiently relevant to increase knowledge. Good reflective inquiry produces theories and hypotheses and benefits any intellectual attempts to analyze facts and phenomena. This search for individual facts or data requires an open-ended question for which there is no ready-made answer.

Hence, at this juncture, in the context of the global awareness towards an inclusive education for an inclusive society, the important qualitative questions of the researcher are, since Children with Disabilities are part and parcel of the *anawim* of God, who are basically marginalized in their mere human existence –

- Do the Christian educational centres make a conscious effort to include the disabled with the non-disabled and to continue in involving and committing themselves truly for a noble cause according to the vision and mission statement of their education policies?
- Do the Christian organizations attempt to become disabled-friendly in their educational centres?
- How do the educational centres relate with the disabled students and their parents in creating a healthy community?
- Do the educational centres organize advocacy programme in imparting knowledge about the schemes and the benefits for the disabled persons in education, social welfare and social defence?
- Does the management think positively to create awareness among the existing non-disabled students and their parents to speak about such inclusion process to the disabled persons of their regions?
- How does the Christian organization engage her in removing the age old prejudices in the society regarding disability and

disabled persons, especially to call the disabled as a curse of God?

- Do the Christian organizations dialogue with other religions in the four fold principles of the dialogue, namely, life, actions, religious experiences and theological exchanges?

The pressing need of the hour therefore is to impart inclusive education effectively in the existing regular schools and to make the existing special schools into resource centres for the neighbourhood general schools. This has been the immediate inspiration behind the researcher taking up the present investigation. The investigator is very keenly interested to observe and explore the existing practices of the implementation of the inclusive education in the educational institutions of the Christian organizations within the four dioceses of Gujarat, in comparison with the implementation of the IE programme in the government general schools and to promote through various advocacy programmes such learning together as the top most priority in the educational mission of the Christians. This is to consider such an inclusive education as an affective and effective process of establishing an inclusive society, *vasudhaiva kutumbakam* (world-family ideal) here on earth.

## **1.5. Definition of Important Concepts**

Generally the terms used in the study pertain to their popular connotations but there are a few terms which need clarifications. They are defined in the context of their use in the study.

### **1.5.1. Christian organizations**

Christian organizations are the one which profess belief in Jesus as Christ, means *muktidata* or follow the religion based on the life and teachings of Jesus. They live and act according to the teachings of Jesus. They show loving and merciful concerns for others and reveal the humane face of Jesus to humans and other creations.

### **1.5.2. Diocese**

A **Diocese** is the District or See under the supervision of a Bishop. It is divided into Parishes. Each diocese administers the Parishes through the

appointed Parish Priests. They are assisted by their companion priests, religious priests, Brothers and Sisters in their apostolic activities. Every diocese believes and acts through her participatory church model.

An **Archdiocese** is more significant than a diocese. An archdiocese is presided over by an Archbishop whose see may have or had importance due to size or historical significance. The Archbishop may have metropolitan authority over any other Bishops and their Dioceses within his Ecclesiastical Province.

### **1.5.3. Educational centres**

Educational centres are the locations where the teaching and learning take place from Kinder Garden (*balmandir*) to Higher education (*vidhyapeeth*); where the knowledge is shared and acquired mutually; where the teachers with their creative minds ignite the minds of the students; where all grow with curricular and extra-curricular activities; where disabled and non-disabled get matured in compassionate relationships; where the disciple is formed to become an apostle in the vast global mission.

### **1.5.4. Children with Special Needs (CWSN)**

CWSN refers to all children who require adaptations to the normal process of education due to problem of vision, hearing, movement, learning and intellect. These adaptations could be of learning material like textbooks; teaching methods; homework and other assignments given in the class, assessments and examinations. In order to meet the needs of such students, general schools need to find ways of creating conditions that can accommodate student diversity and facilitate learning for all students.

Such CWSN are called normally in various terms like Handicapped, Disabled, Crippled, Persons with disabilities, Impaired, Challenged, Differently-abled and specially-abled. Today, with the spiritual outlook in India, they are seen more as *Divyang* (parts of the Divine) than mere *Vikalang* (Disabled).

### **1.5.5. Special School**

Special school is the most prevalent agency for educating students with difficulties in learning. Here, students with specific disabilities are brought together and taught special academic or vocational skills. The special school may be a residential or a day school. Of late special schools have started functioning as a resource centre for a neighbourhood or a community. For example, a special school may survey a block, identify students with a particular disability in which they specialize and / or provide home-based education or place them in a regular school after imparting pre-integration training. Basically it is segregated and isolated from the family and community.

### **1.5.6. Special teachers**

Special teachers are those teachers who are government certified trained teachers in any of the disabilities and work with students who have a wide range of learning, mental, emotional and physical disabilities. With students who have mild or moderate disabilities, they ensure that lessons and teaching strategies are modified to meet the students' needs. With students who have severe disabilities, they teach the students independent living skills and basic literacy, communication, and mathematics. They work in either public or private schools. They generally work school hours when students are present but use nights and weekends to prepare lessons, do paperwork, and grade papers. They are called itinerant teachers – *pravaasi shikshako* in Gujarati.

### **1.5.7. Integrated schools**

Integrated schools (*sankalit shalao*) are schools where all children irrespective of their ability level and disability are admitted but their instruction is conducted separately. However, students from the segregated sections join regular students in non-academic and co-curricular activities such as games and sports, cultural activities, etc.

### **1.5.8. Inclusive schools**

Inclusive schools (*sammilit shalao*) are schools where children with different learning styles and needs study together in the same class room

as other children of their age. The teachers and school administrators try to address the unique learning needs, interests, and style of every student through the teaching process.

### **1.5.9. Resource rooms**

Resource rooms are remedial teaching rooms which students with difficulties may be asked to attend for further tutoring on a specific topic or chapter to ensure a firm grounding in concepts and principles.

### **1.5.10. Resource teachers**

Resource teachers may be located within the same school or may visit a group of schools in proximity of each other. Thus, the resource teacher visits the class where a student with special educational needs may be either facing difficulty in keeping up with the course work or experiencing problems in learning a concept or a topic. The resource teacher provides assistance to such students within the class room.

## **1.6. Objectives of the Research**

Research is an essential and powerful tool in leading human person towards progress. Without systematic research there would have been very little progress.

Scientific research leads to progress in some field of life. New products, new facts, new concepts and new ways of doing things are being found due to ever increasing significant research in the physical, the biological, the social and the psychological fields. Research today is no longer confined to the science laboratory. The manufacturers, the agricultural experts and the archaeologists are carrying on research in their respective spheres, besides the sociologists, anthropologists, economists and educationists.

Sociological approaches also called sociological perspectives are the different stand points in terms of which a phenomenon may be studied. Society being a complex system there are always alternative ways in which Social Phenomenon could be observed and analysed. Every science develops such approaches. In order to study anything, one must begin by making some assumptions about the nature of what

is studied. So, for example, Scientists assume that the Universe is orderly and operates in certain regular ways which we may be able to discover, ‘Such working set of assumptions is called a Perspective’, an ‘approach’ or sometimes a ‘paradigm’. The development of Sociology has also seen through several standpoints approaches or perspectives for sociological studies. The Sociological perspective involves seeing through the outside appearances of people’s actions and organizations. The major goal of this perspective is to identify underlying, recurring patterns of and influences on social behaviour. It also attempts to provide explanation for such patterns. It helps to understand in the proper place the standpoint from which sociological investigation is done and also the specific methodological directions. It provides the angle from which sociological descriptions, explanations or even predications are made. The sociological perspective or approach determines. What one finds.

Having the mindset of a sociological perspective, the researcher, in this study, aims at examining the following objectives.

- To explore through the general survey the implementation of inclusive education within the Christian Faith Based Organizations (FBOs) and to see whether such institutions are active and alive true to their belief systems and made policies in implementing such programme in their educational centres.
- To investigate through sample survey the present implemented IE scheme (SSA & IEDSS) within the general schools. Investigation will aim at knowing the impact of IE programme in such schools and society in relation with parents, family, society and school environment.
- To investigate the role of the Government Organizations (GOs), Non-Government Organizations (NGOs) and other social institutions like Family and Religion.

### **1.7. Research Hypothesis**

1. The attitude of the educational centres is associated with identification, certification and classification of the disabled children.

- Those educational centres with a favourable attitude identify, certify and classify the disabled children at an early stage of their educational formation.
  - Those educational centres with a lethargic attitude identify, certify and classify the disabled children at a later stage or never bother about their formation within their educational environment.
2. The attitude of the educational centres is related to the provision of inclusive education to the disabled children.
    - Those educational centres with a favourable attitude provide formal education to the disabled children within the inclusive environmental model and encourage parents to admit their children in such educational centres.
    - Those educational centres with an unfavourable attitude do not care much about the provision of formal education of disabled children within the inclusive model and discourage parents from such inclusion, instead advice the parents to admit their children in the segregated residential special schools or mere residential care centres.
  3. The attitude of the education centres is related to the treatments provided to the disabled children especially in the area of accessibility within their architectural set up.
  4. Those principals and parents who are of high morale attend to the needs of such special children in a more humane manner than the low morale based principals and parents.
  5. The educational centres that have the attitude of net-working with the government and non-government organizations have a better access to the disabled children than those with the narrow mind!

## 1.8. Methodology of study

The purpose of any research is to search for an answer to the statement of the problem by using the scientific method itself. Hence, the goal of the research process is to produce new knowledge or deepen understanding of a topic or issue.

### 1.8.1. Types of Research<sup>21</sup>

Based on types of research design adopted by the researcher, we may classify research into four types.

- I. **Exploratory Research**, which helps to identify and define a problem or question. The purpose of such research is to investigate the social phenomena. The strategy mostly used here is the field study and case study. The data collection techniques used here are – participant observation and in-depth interviews.
- II. **Descriptive Research**, which gathers information and collects data about existing conditions in order to test the problem. The purpose of such research is to document the phenomenon of interest. The strategy mostly used here is the field study and case study. The data collection techniques used here are – participant observation, in-depth interviews, document analysis and survey questionnaire.
- III. **Explanatory Research**, which explains the forces causing the phenomenon in question. The purpose of such research is to identify plausible casual networks shaping the phenomenon. feasibility of a solution using empirical evidence. The strategy used mostly here is the field study and case study. The data collection techniques used here are – participant observation, in-depth interviews, document analysis and survey questionnaire.
- IV. **Experimental Research**, which investigates cause-and-effect relationships by subjecting experimental groups to treatment conditions and comparing the results to control groups that do not receive that treatment.

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21 Cf. *Ibid.*, p. 25

Apart from these four types of research we can also mention other two main types of research. They are –

- i. **Pure and Applied research**, which is designed to solve practical problems of the modern world, rather than to acquire knowledge for knowledge's sake. One might say that the goal of the applied scientist is to improve the human condition.
- ii. **Inter-Disciplinary Research – an Action Research**, which creates movement for personal and social transformation in order to redress injustices, support peace and form democratic spaces. This is an emerging new form in the research process. This is also called as participatory Action Research.

Hence, research is undertaken systematically to increase the stock of knowledge, including knowledge of humanity, culture and society, and the use of this stock of knowledge to devise new applications.

In the present study, I have used the combination of three researches, namely exploratory, explanatory and inter-disciplinary research which is basically known as action research. This is to study and to create awareness among the existing educational centres of the Christian organizations in order to promote and implement the inclusive education of the disabled children. The researcher believes that by this approach a social transformation can be brought in the human society through such educational centres.

### **1.8.2. Types of Research Data**

In Research there are two types of research data. Researchers choose either quantitative or qualitative data according to the nature of the research topic they want to investigate and the research questions they aim to answer.

#### **A. Quantitative Data**

Quantitative data approaches social phenomena through quantifiable evidence, and often rely on statistical analysis of many cases (or across intentionally designed treatments in an experiment) to create valid

and reliable general claims. They are related to quantity. Such method includes mostly survey.

### **B. Qualitative Data**

Qualitative data emphasizes understanding of social phenomena through direct observation, communication with participants, or analysis of texts, and may stress contextual and subjective accuracy over generality. They are related to quality.

While various data may sometimes be classified as quantitative or qualitative, most data contain elements of both. For example, qualitative data analysis often involves a fairly structured approach to coding the raw data into systematic information, and quantifying intercoder reliability. Thus, a strong distinction between qualitative and quantitative should really be seen as a somewhat more complex relationship, such that many data may be both qualitative and quantitative.

The present study of mine follows more of inter-disciplinary approach which includes more the types of qualitative and liberative inquiry, which is one of participatory action oriented inquiry. One of the primary aims of this type of research is to contribute to the harmonious development of the society through educational and religious institutions. Its theoretical rationale is based on an integral view of looking at the socio-cultural, religious and educational reality from the angle of science. Such method mostly includes the focus group interview, empathetic method and case study.

### **1.8.3. Data collection of the Research**

Based on sources of data we have in sociological research we collect two types of data. They are called as the Primary data and the Secondary data.

#### **1.8.3.1. Primary Data**

The research region/area itself is the primary source for the primary data collection in any of the social research programme. Here, it would be the territorial regions of the four dioceses of Ahmedabad, Baroda, Rajkot and Gandhinagar. In my research I have collected the

primary data through the field work, particularly through various data collection tools. They are, namely, participant observation, case studies and random surveys through questionnaire sent to the Principals and interviews with parents, class teachers, special and normal students.

### **Participant observation**

Observation method is one of the methods which is used for the study of social problems and collection of data. It is the most direct method of getting information about people's behaviour. In everyday life we all frequently observe other people. There is a range of methods for systematically observing other people. These range from participant observation through to highly structured and targeted observations.

In this study I have very much used the participant observation method. Two schools from each diocese, one urban and one rural, were chosen for an intensive participant observation. Here, I, as a researcher, have been part of what was being observed (namely, Teacher – student, Teacher – parents, Management, Organization, administration, support service, quality of education, sports, etc.) and have written up notes whenever possible. Sometimes these notes have included an insider viewpoint account of mine as a researcher how I have been feeling.

### **Case study**

Case study research excels at bringing us to an understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research. Case studies emphasize detailed contextual analysis of a limited number of events or conditions and their relationships. Researchers have used the case study research method for many years across a variety of disciplines. Social scientists, in particular, have made wide use of this qualitative research method to examine contemporary real-life situations and provide the basis for the application of ideas and extension of methods.

In my study I have learnt about the well-known case study researchers such as Robert E. Stake, Helen Simons and Robert K. Yin<sup>22</sup> and have partially used their six steps, namely:

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22 Available at <http://www.radhikari.com/?p=27>

- Determine and define the research questions
- Select the cases and determine data gathering and analysis techniques
- Prepare to collect the data
- Collect data in the field
- Evaluate and analyze the data
- Prepare the report

### **Surveys**

When Researchers are interested in what people think or feel, or in behaviours that are difficult to observe in humans, they need to ask people about themselves. This is known as introspection, in that researchers are not looking inside themselves but are using the best possible means to obtain other people's introspections. This is called survey. Researchers do such surveys through both questionnaires and interviews. I too have followed the same in my research surveys. I have followed the method of the random survey.

### **Questionnaires**

In the present study, through the Questionnaires method many questions are written and designed by me to elicit short answers or choices between options by the respondents. Questionnaires were sent by the researcher to 235 respondents of the four dioceses by post and were collected for research. The answers to the questions were filled by the respondents who are basically the Principals of the Educational Centres. For this reason, the questions were tightly structured and were asked in an invariant order and with the range of possible answers worked out in advance so that the data can easily be entered into a computer for statistical analysis.

### **Interviews**

Interviews are face-to-face conversations between a researcher and an interviewee or group of interviewees. Since they are face-to-face, in my study, samples used are usually smaller than for questionnaires. Here

the Researcher has filled the interview forms while being attentive to the 300 interviewees, 75 from each diocese. Interviews were tightly structured (as for questionnaires) or more open-ended. Then they are analyzed qualitatively by the researcher, i.e. the information is expressed in terms of descriptive qualities, attributes, characteristics, and so on.

### **1.8.3.2. Secondary Data**

In order to acquire the secondary data collection for the present study the researcher has made use of the libraries of the University, Gujarat Vidhyapeeth and College libraries. From these libraries the required documents of the government and non-government have been used. Hence, in order to gain the secondary data, I have collected by review of literature, particularly by examining books, research articles, reports and all other published and unpublished documents related with my research problem.

## **1.9. Limitations of the study**

The focus of my study is on the educational centres of Christian organizations of Gujarat. When we say as Christian organizations, normally it includes the Catholic, Protestant and Orthodox groups. But, my area of research is confined to the educational institutions of the four dioceses of Catholics only.

## **1.10. Organization of the Report**

The below mentioned chapter divisions show the organization of the report of my research process.

In this **first chapter** the researcher has explained the problem and put it into context for the reader. The research problem has been formulated in a crystal clear statement from which the significant objectives of the research have been derived. The concepts that are used in the study have been defined to prevent misunderstanding in the minds of the reader. A brief mention of the research types and method has been provided and the scope of the research has been dealt with.

**Chapter 2** reports on the importance and the relevant academic literature. It states various former research summaries and the significant inferences from such review. Then it mentions about the meaning and models, causes and categories of disabilities. Also it clearly states the legislations and schemes for the persons with disabilities in India, particularly in Gujarat.

**Chapter 3** explains how the Inclusive Education, implemented through the SSA and IEDSS, becomes the ray of hope for the disabled especially in Gujarat.

**Chapter 4** explains the meaning and role of Christian Organizations within the four dioceses of Gujarat, and explores policies & practices, perceptions & attitudes of Christian Organizations towards implementation of Inclusive Education.

**Chapter 5** contains the body of the report. It describes the data analysis and interpretation of responses from the collected data from the General survey and the Interview schedule.

**Chapter 6** contains a reflection on the completed research process, giving a brief analysis of the main facts found in the literature review as well as the main points from Administrators, Teachers, Students and Parents.

**Chapter 7** points out on the recommendations on the basis of the analysed and interpreted data. Besides, the limitations of the study too are pointed out.



# Review of Literature

## 2.1. Introduction

A literature review is an account of what has been published on a topic by accredited scholars and researchers. Occasionally one is asked to write a separate assignment, but more often it is part of the introduction to an essay, research report, or thesis. In writing the literature review, the purpose is to convey to the reader what knowledge and ideas have been established on a topic, and what their strengths and weaknesses are. As a piece of writing, the literature review is defined by a guiding concept (e.g., one's research objective, the problem or issue one is discussing or one's argumentative thesis). It is not just a descriptive list of the material available, or a set of summaries.

Besides enlarging one's knowledge about the topic, writing a literature review lets one gain and demonstrate skills in two areas:

1. **Information seeking:** the ability to scan the literature efficiently, using manual or computerized methods, to identify a set of useful articles and books.
2. **Critical appraisal:** the ability to apply principles of analysis to identify unbiased and valid studies.

Thus, a literature review normally does these things<sup>23</sup>:

- It is organized around and related directly to the thesis or research question one is developing.

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23 Available at <http://www.writing.utoronto.ca/advice/specific-types-of-writing/literature-review>

- It is to synthesize results into a summary of what is and is not known.
- It is to identify areas of controversy in the literature.
- It is to formulate questions that need further research.

## 2.2. Importance of the Review of Literature

When we think of the importance of the Literature Review we come to know that the Literature review provides the researcher with a handy guide to a particular topic. If the researcher has the limited time to conduct research, literature review can give him/her an overview or act as a stepping stone. For professionals, they are useful reports that keep them up to date with what is current in the field. For scholars, the depth and breadth of the literature review emphasizes the credibility of the writer in his or her field. Literature review also provides a solid background for a research paper's investigation. Comprehensive knowledge of the literature of the field is essential to most research papers.

Hence, we can say, Literature review is important to<sup>24</sup> –

- Build knowledge and identify research methodologies and seminal works in researcher's field.
- Help focus and refine one's research question by articulating the knowledge gap.
- Provide the intellectual context for researcher's work and situate it within the field.
- Ensure that the researcher will not be replicating existing knowledge or reproducing technical errors.
- Identify other researchers in one's field (a researcher network is a valuable resource).
- Identify the distinctive contribution one's research will make and to produce a rationale and justification for one's study.

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24 Available at <http://library.uws.edu.au/infoGathering.php?case=litReview&s=litImportance>

- Learn how research findings are discussed and presented in researcher's discipline area.

In addition to expanding one's knowledge about a research area, undertaking a literature review is useful for:

- Information seeking, as it hones one's ability to locate and peruse the relevant literature efficiently and effectively.
- Critical analysis, as it enhances one's ability to apply analytical principles in identifying unbiased and valid research in one's area.

As part of the research, every researcher is expected to remember two important factors regarding acquiring of information as literature review. Those are<sup>25</sup> –

- There is simply too much information around, for people to keep up to date.
- On top of this, high quality information is often not easy to find.

### **2.2.1. A Review of the relevant academic literature**

In order to understand the review of the relevant academic literature especially in the area of inclusive education and an inclusive way of life for disabled persons let me provide a few important Acts from the Persons with Disabilities Act, 1995 of India<sup>26</sup>.

1. The Act number 26 says - The appropriate Governments and the local authorities shall-
  - a. ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years;
  - b. endeavour to promote the integration of students with disabilities in the normal schools;

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25 Social Research Methods: Qualitative and Quantitative Approaches, Neuman, W.L. (2007): Presstech Litho Pvt. Ltd. New Delhi, p.548

26 Available at <http://socialjustice.nic.in/pwdact1995.php?pageid=19>

2. The Act number 27 says - The appropriate Governments and the local authorities shall by notification make schemes for-
  - a. conducting part-time classes in respect of children with disabilities who having completed education up to class fifth and could not continue their studies on a whole-time basis.
3. The Act number 28 says - The appropriate Governments shall initiate or cause to be initiated research by official and non-Governmental agencies for the purpose of designing and developing new assistive devices, teaching aids, special teaching materials or such other items as are necessary to give a child with disability equal opportunities in education.
4. The Act number 29 says - The appropriate Governments shall set up adequate number of teachers' training institutions and assist the national institutes and other voluntary organizations to develop teachers' training programmes specializing in disabilities so that requisite trained manpower is available for special schools and integrated schools for children with disabilities.
5. The Act number 30 says - Without prejudice to the foregoing provisions, the appropriate Governments shall by notification prepare a comprehensive education scheme which shall make Provision for-
  - a. transport facilities to the children with disabilities or in the alternative financial incentives to parents or guardians to enable their children with disabilities to attend schools;
  - b. the removal of architectural barriers from schools, colleges or other institutions, imparting vocational and professional training;
  - c. the supply of books, uniforms and other materials to children with disabilities attending school;
  - d. the grant of scholarship to students with disabilities;

- e. setting up of appropriate fora for the redressal of grievances of parents regarding the placement of their children with disabilities;
  - f. suitable modification in the examination system to eliminate purely mathematical questions for the benefit of blind students and students with low vision;
  - g. restructuring of curriculum for the benefit of children with disabilities;
  - h. restructuring the curriculum for benefit of students with hearing impairment to facilitate them to take only one language as part of their curriculum.
6. The Act number 31 says - All educational institutions shall provide or cause to be provided amanuensis to blind students and students with or low vision.
7. The Act number 33 says - Every appropriate Government shall appoint in every establishment such percentage of vacancies not less than three percentage for persons or class of persons with disability of which one percentage each shall be reserved for persons suffering from - blindness or low vision; hearing impairment; locomotor disability or cerebral palsy, in the posts identified for each disability.
8. The Act number 38 says - The appropriate Governments and local authorities shall by notification formulate schemes for ensuring employment of persons with disabilities, and such schemes may provide for-
- a. the training and welfare of persons with disabilities;
  - b. the relaxation of upper age limit;
  - c. regulating the employment;
  - d. health and safety measures and creation of a non-handicapping environment in places where persons with disabilities are employed;

- e. the manner in which and the persons by whom the cost of operating the schemes is to be defrayed;
  - f. constituting the authority responsible for the administration of the scheme.
9. The Act number 39 says - All Government educational institutions and other educational institutions receiving aid from the Government shall reserve not less than three per cent seats for persons with disabilities.
10. The Act number 40 says - The appropriate Governments and local authorities shall reserve not less than three percentage in all poverty alleviation schemes for the benefit of persons with disabilities.
11. The act number 46 says - The appropriate Governments and the local authorities shall, within the limits of their economic capacity and development, provide for-
- a. ramps in public buildings;
  - b. adaptation of toilets for wheel chair users;
  - c. braille symbols and auditory signals in elevators or lifts;
  - d. ramps in hospitals, primary health centres and other medical care and rehabilitation institutions.
12. The Act number 47 says –
- (1) No establishment shall dispense with, or reduce in rank, an employee who acquires a disability during his service.
  - (2) No promotion shall be denied to a person merely on the ground of his disability.
13. The Act number 49 says - The appropriate Governments shall provide financial assistance to universities, other institutions of higher learning, professional bodies and non-Governmental research units or institutions, for undertaking research for special education rehabilitation and manpower development.

The Act has certain shortcomings, which ultimately affects its proper implementation. A few of those are listed here<sup>27</sup>.

### **Education**

- Act 39 which states reservation of 3 per cent seats in government institutions and government-aided institutions, is mentioned under the employment chapter and not under that of education. In order to deny seats to the disabled, the convenient excuse taken by educational institutions is that the act talks about reservation of jobs and not admissions in educational institutions.
- In spite of the constitutional provision of free and compulsory education to all the children below the age of fourteen, the government has not yet included the clause of education of disabled children explicitly in the ‘Education for all’ program.
- Education for non disabled children comes under the Ministry of Education whereas for the disabled children it comes under the Ministry of Social Justice. This shows that all the discourse around inclusive education and mainstreaming the issue is only at a theoretical level, the reality reflects something else.
- The Act doesn’t define parameters of segregationist, integrationist, and inclusive education. The lack of ideological commitment of the government towards this issue is reflected in the various forms. The greatest advantage of Education clause in the Act is that it provides the opportunity to every disabled child to dream and demand for education.

### **Employment**

- Act covers the issue of employment of the disabled in various sections. It not only provides for reservation of jobs in the government institutions but also in the private sector though in a limited way. It talks about long term steps like government-sponsored research about job identification and on site modifications in offices and factories. Also worth mentioning

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27 Available at <http://www.apangutkarsh.com/pdf/disabilityinindia.pdf>

are the welfare schemes are the payment of “unemployment allowance”. In spite of the above-mentioned provisions the Act also has severe shortcomings.

- The Act provides for employment to only those people who come under three stated categories of disability. The persons with mental illness and mental disability are expressly left out of it irrespective of the extent and severity of their illness.
- On the one hand the Act provides for the employment of the disabled persons in government sector on the other hand provides for an “exemption clause”. In case of the private sector the provision for reservation of jobs has remained at recommendation level where the Act talks about the “Incentive policy” which has not been worked out so far. And again the incentive provision has been made conditional to the Government’s “economic capacity and development”.
- Another area of contention is the “rights against disability based discrimination”. This clause deals with disability acquired during service and doesn’t encompass within itself rights against any form of disability- based discrimination. This section of the Act comprises of the most progressive, egalitarian and empowering provision for the persons with disability. This is actually a major step to provide social and economic rights to the disabled.

#### **Access:**

- The Disability Act gives a broader definition of access. It provides for access not only physical access, but also to education, media, communication, entertainment and technology etc. Sections 44 to 46 talks about access, to public transport, public buildings and adapted toilets, etc.
- The greatest critique this Act is that the entire Act does not have a special chapter on Access. It provides for in the chapters on non- discrimination. The Act fails to address that access and non-discrimination are two different things and call for two different kinds of action.

- Without physical access, reservations in educational institutions, government organizations do not have any value and will not give tangible results. Still, a large section of India's public transport system, public amenities, parks, entertainment centres etc. are not disabled- friendly.
- Educational opportunities to children don't make sense without enough primary schools admitting disabled children, schools not having enough trained teachers and reading material not available in Braille, sign language interpreters, assistive aids and appliances.

### **Housing:**

- The law recognizes the right to housing for the disabled persons, whether independent or familial, and the need to provide for it. The Acts aims to make special provisions for the integration of persons with disabilities into the social mainstream. The National Trusts Act was created with a Corpus of 100 corers, for supporting programs that promote independence and address the concerns of those who do not have family support. Both these enactments address the need and rights of the disabled to adequate and suitable housing. This clause is undoubtedly a very important provision towards improving the quality of life for the disabled, but it has several shortcomings.
- The Act fails to include all the facets of residential and independent housing in its purview. Important issues like framing schemes allotment criteria and other important details are left to the local authorities.
- Access to residential housing becomes difficult without disabled specific housing loans.

### **Mental Health:**

- The Act includes in two of its sections the provisions of mental illness and mental disability. Though it's a major victory for the persons with mental disability to be included in the Act, they are upset with the insensitive and sectarian treatment

meted to them. One of the examples is the use of terms such as “unsoundness of mind” and lunacy. Persons with learning disability are also not included in this section.

### **2.3. Former Research Summary and Review**

In our context, in the present thesis, the review of the literature deals with different aspects of Inclusive Education and Christian Organizations as Faith Based Organizations (FBOs) might be helpful in developing insight into the problem. The Review of related literatures is based on the researches and policies that took place in the field of Inclusive Education and Christian Organizations as FBOs. As part of the study, the investigator has gone through partially the research works done in the related fields. The gist of the research work conducted by different researchers is given below. This review of related literature can be grouped under two headings. Literature related to Inclusive Education and literature related to FBOs.

During the research the researcher has gone extensively in reading, analysing and interpreting the already written, released, published and un-published articles, reports, books, writings and multi-media documents on the said topic. Through internet the needed information are accessed, analysed and interpreted by the investigator.

Researcher, as a learning process, has listened to the experiences of a few pioneers and directors engaged in the developmental activities of the disabled persons in both from the government and non-government organizations.

Researcher, as part of his research process, once again has revisited and reviewed his extensive national and inter-national experience as a Christian ‘disabled-friendly’ missionary disciple in the field of enabling and ennobling the disabled persons in the wholistic (health, education, livelihood, social, empowerment) and holistic (spiritual) mission programmes which are basically incarnational. This, certainly, has enriched and enhanced the research process of the researcher.

### **2.3.1. Studies related to Inclusive Education**

The Handbook was jointly prepared by the Department of Economic and Social Affairs (DESA), the Office of the United Nations High Commissioner for Human Rights (OHCHR) and the Inter-Parliamentary Union (IPU). Release date: October, 2007.

In the book “From Exclusion to Equality: Realizing the Rights of persons with disabilities”, Handbook for Parliamentarians by the Office of the United Nations High Commissioner for Human Rights (UN-OHCHR) and the Inter-Parliamentary Union (IPU), No. 14-2007,<sup>28</sup> it is stated that over 650 million persons around the world live with disabilities. Add to that their extended families, and a staggering two billion people daily live with disabilities. In every region in the world, in every country in the world, persons with disabilities often live on the margins of society, deprived of some of life’s fundamental experiences. They have little hope of going to school, getting a job, having their own home, creating a family and raising their children, enjoying a social life or voting. For the vast majority of the world’s persons with disabilities, shops, public facilities and transport, and even information are largely out of reach.

Persons with disabilities make up the world’s largest and most disadvantaged minority. The numbers are damning: an estimated 20 per cent of the world’s poorest persons are those with disabilities; 98 per cent of children with disabilities in developing countries do not attend school; an estimated 30 per cent of the world’s street children live with disabilities; and the literacy rate for adults with disabilities is as low as 3 per cent—and, in some countries, down to 1 per cent for women with disabilities.

While poor people are significantly more likely to acquire disabilities during their lifetimes, disability can result in poverty, too, since disabled persons often face discrimination and marginalization. Disability is associated with illiteracy, poor nutrition, lack of access to clean water, low rates of immunization against diseases, and unhealthy and dangerous working conditions.

28 Available at <http://www.ipu.org/PDF/publications/disabilities-e.pdf>

**Puri and Abraham (Eds.)** have edited a “Handbook of Inclusive Education for Educators, Administrators and Planners” (2004)<sup>29</sup>, in which according to them the concept of Inclusion means...

- All children and adults are a part of society.
- The community helps the development of resources where all children are equally valued and have the same opportunities for participation.
- The underlying values of an educational system are ABC (Acceptance, Belonging, and Community) and 4Rs (Reading, Writing, Arithmetic, and Relationship).
- The schools which are a part of this system should be guided by a single unitary body that governs all education.
- It is an ongoing process, not a fixed state.

Thus, an inclusive school values diversity. It treats its students, staff, faculty and parents as a community of learners. It assumes that with good teaching each child can learn – given appropriate environment, encouragement and meaningful activities. Finally, inclusive schools base their curriculum and daily learning activities on the existing body of knowledge about the pedagogy and learning.

**The National Centre on Inclusive Education Institute on Disability** at the University of New Hampshire states in its *Rationale for and Research on Inclusive Education Winter 2011* that<sup>30</sup> –

*Inclusive education is characterized by presumed competence, authentic membership, full participation, reciprocal social relationships, and learning to high standards by all students with disabilities in age-appropriate general education classrooms, with supports provided to students and teachers to enable them to be successful. This document summarizes seminal policy statements, research, and other sources that*

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29 Puri and Abraham (2004) (Eds.) Handbook of Inclusive education for Educators, Administrators and Planners, New Delhi: Sage Publications.

30 Available at [http://www.iod.unh.edu/priorityareas/inclusive-education/about\\_ncie.aspx](http://www.iod.unh.edu/priorityareas/inclusive-education/about_ncie.aspx)

*demonstrate the positive outcomes of inclusive education for students with autism and other developmental disabilities.*

Here are excerpts from **Individuals with Disabilities Education Act - IDEA 2004**<sup>31</sup> relating to placing children with disabilities in the Least Restrictive Environment (LRE) to the maximum extent appropriate. This was enacted by the 101<sup>st</sup> United States Congress.

- To the maximum extent appropriate, children with disabilities, including children in public or private institutions or other care facilities, are educated with children who are nondisabled.
- Special classes, separate schooling, or other removal of children with disabilities from the regular educational environment occurs only if the nature or severity of the disability is such that education in regular classes with the use of supplementary aids and services cannot be achieved satisfactorily.
- A school must make provision for supplementary services (such as resource room or itinerant instruction) to be provided in conjunction with regular class placement.
- The child's placement is determined at least annually is based on the child's IEP and is as close as possible to the child's home.
- Unless the IEP of a child with a disability requires some other arrangement, the child is educated in the school that he or she would attend if nondisabled.
- In selecting the LRE, consideration is given to any potential harmful effect on the child or on the quality of services that he or she needs.
- A child with a disability is not removed from education in age-appropriate regular classrooms solely because of needed modifications in the general education curriculum.

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31 Ibid.

**Xuan Bui, Carol Quirk, Selene Almazan and Michele Valenti** in their work *Inclusive Education: Research & Practice*<sup>32</sup> state that Inclusion works. According to them, over 20 years of research has consistently demonstrated that the inclusion of students with disabilities in general education classrooms results in favourable outcomes. Positive outcomes have been shown for both students with high incidence disabilities (learning disabilities and other “mild” disabilities) and those with low incidence disabilities (intellectual, multiple, and “severe” disabilities). This body of research includes quantitative studies where the standard is replication as well as qualitative studies that aim for complete, detailed descriptions in order to answer ‘how’ questions.

Let me state a few findings of their research -

- Studies investigating the effects of placement in general education classrooms reveal positive outcomes in the areas of IEP quality, time of engagement and maintenance of individualized supports.
- Most research studies examining educational outcomes have found positive effects for inclusion. For students with high incidence disabilities, a higher percentage of make academic progress in general education classes compared to students in traditional, resource settings.
- No studies conducted since the late 1970’s have shown an academic advantage for students with intellectual and other developmental disabilities educated in separate settings.

**Vayrynen**, in discussing the Salamanca Statement and the Framework for Action<sup>33</sup>, notes that ‘it provides the clearest and most unequivocal call for inclusive education’. Six years after the initial Statement, however, Vayrynen identified a number of major challenges to the development of inclusive education systems. Some of these are as follows:

- Despite adopted policies on inclusive education, all countries struggle with the management and implementation of an education system that truly caters for diversity.

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32 Available at [http://www.mcie.org/usermedia/application/6/inclusion\\_works\\_final.pdf](http://www.mcie.org/usermedia/application/6/inclusion_works_final.pdf)

33 Available at [http://www.ncse.ie/uploads/1/ncse\\_inclusion.pdf](http://www.ncse.ie/uploads/1/ncse_inclusion.pdf)

- Funding mechanisms seem to be the key predictor to the set-up for the provision targeted to address the diversity of learning needs.
- Curricula should be flexible enough to accommodate the diversity of learning styles and pace.
- As inclusive education systems require new skills and knowledge from teachers, teacher education should be revisited and designed to support inclusion.
- The importance of community and parental involvement in education is recognised, although a lot needs to be done in order to make their participation real.
- Structures or procedures to facilitate multi-sectoral collaboration need to be developed.
- Attitudes are the greatest barrier, or the greatest asset, to the development of inclusion in education.
- Education for All means ‘ALL, not all, BUT ...’

According to the **British Psychological Society, 2002** statement, inclusive education is centred on the following concepts<sup>34</sup>:

- Rejecting segregation or exclusion of learners for whatever reason, whether it be ability, gender, language, care status, family income, disability, sexuality, colour, religion or ethnic origin.
- Maximising the participation of all learners in the community schools of their choice.
- Making learning more meaningful and relevant for all, particularly those learners most vulnerable to exclusionary pressures.
- Rethinking and restructuring policies, curricula, culture and practices in schools and learning environments so that diverse

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34 Available at [http://decip.bps.org.uk/decip/position\\_statements/position\\_statements\\_home.cfm](http://decip.bps.org.uk/decip/position_statements/position_statements_home.cfm), p.2

learning needs can be met, whatever the origin or nature of those needs.

**Georg Feuser** explains in his thesis on Inclusive Education – Education of all Children and young people together in pre-school establishments and schools that the concept of integration describes an enriched society where people of all abilities and with all disabilities live and learn together.

Inclusive education means that all educational establishments must be designed to be accessible to enable every child to be appropriately challenged as a learner with all other learners.

According to him, Inclusive education in practice has certain requirements<sup>35</sup>:

- **The principle of community:** All children and young people have the right to attend a pre-school or school in their own neighbourhood.
- **The principle of decentralisation:** Children and young people receive personal and practical help where they live and learn. This help is not provided in an isolated fashion but is embedded in shared learning experiences with peers.
- **The principle of shared learning:** In this context the skills of learning support teachers and specialist teachers are integrated in ways which enable all members of the teaching team to enhance their skills across a range of different disciplines and circumstances.
- **The principle of multi-disciplinary teams:** In this context particular needs of individual young people, educational and therapeutic, are met in the context of the normal teaching and learning environment. This may mean that therapeutic support becomes an enabling force in educational experiences. This in turn enhances the child's motivation. Finally therapeutic actions may also serve to support the wider learning of all children.

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35 Available at <http://bidok.uibk.ac.at/library/feuser-thesis-e.html>

**Stubbs and Lewis (Ed.)** in their book on “Inclusive Education: Where there are few resources”<sup>36</sup> mention about Inclusive Education. According to them, Inclusive Education refers to a wide range of strategies, activities and processes that seek to make a reality of the universal right to quality, relevant and appropriate education.

- It acknowledges that learning begins at birth and continues throughout life, and includes learning in the home, the community, and in formal, informal and non-formal situations.
- It is a dynamic process which is constantly evolving according to the culture and context.
- It seeks to enable communities, systems and structures to combat discrimination, celebrate diversity, promote participation and overcome barriers to learning and participation for all people.
- All differences according to age, gender, ethnicity, language, health status, economic status, religion, disability, life-style and other forms of difference are acknowledged and respected.
- It is part of a wider strategy promoting inclusive development, with the goal of creating a world where there is peace, tolerance, sustainable use of resources and social justice; where the basic needs and rights of all are met.
- It is about changing the system to fit the student, not changing the student to fit the system. It locates the ‘problem’ of exclusion firmly within the system, not the person or their characteristics.

### 2.3.2. Studies related to FBOs

The 2003 **AmeriCorps Guidance** provides the following definition for faith-based organizations<sup>37</sup> -

- a religious congregation (church, mosque, synagogue, or temple)

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36 Available at <http://www.eenet.org.uk/resources/docs/IE%20few%20resources%202008.pdf>

37 Available at [https://www.nationalserviceresources.org/filemanager/download/196/F\\_Definitions.pdf](https://www.nationalserviceresources.org/filemanager/download/196/F_Definitions.pdf), p.2

- an organization, program, or project sponsored/hosted by a religious congregation (may be incorporated or not incorporated)
- a non-profit organization founded by a religious congregation or religiously-motivated incorporators and board members that clearly states in its name, incorporation, or mission statement that it is a religiously motivated institution
- a collaboration of organizations that clearly and explicitly includes organizations from the previously described categories.

**Elizabeth Ferris**, in her article Faith-based and secular humanitarian organizations, says<sup>38</sup> - Faith-based humanitarian organizations share many characteristics with their secular counterparts and are influenced by the same political, social and economic contexts. However, there are two characteristics which set faith-based humanitarian organizations apart from most secular humanitarian organizations: they are motivated by their faith and they have a constituency which is broader than humanitarian concerns. For believers, to be a Jew or a Muslim or a Christian implies a duty to respond to the needs of the poor and the marginalized. The expression of this faith takes different forms in different religious traditions but is a powerful motivation for humanitarian action. The long Christian missionary tradition, although often faulted today for its complicity in colonialism, left a legacy of church involvement in social services in all regions, particularly in the areas of education and health.

Jewish, Muslim and Christian NGOs are active in virtually every country in the world. While Jewish and Islamic NGOs primarily serve members of their own religious communities, Christian organizations tend to have a more global outreach: to assist those in need regardless of their religious affiliation. Within the world of Christian organizations, there are sharp differences between those, primarily with Catholic and mainstream Protestant traditions, which separate assistance and evangelization and those which, as primarily evangelical groups, see their humanitarian work as an integral part of their missionary activities.

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38 Elizabeth Ferris, *International Review of the Red Cross*, Volume 87 Number 858, (2005)

Further E. Ferris explains, like many of their secular counterparts, most faith based organizations are involved in a wide range of activities, including long-term development and advocacy for justice as well as humanitarian assistance.

While the word “school/lecture room” (*pathshala*) occurs in the **Bible** only once in Acts 19:9, there are numerous references to teachers and teaching, learners and learning in both the Old and the New Testaments.

In the **Old Testament**<sup>39</sup> we find –

- The home was considered the first and most effective agency in the education process, and parents were considered the first and most effective teachers of their children (cf. Genesis 18:19).
- Exhortation for parents to teach their children according to the way of the Lord (cf. Proverbs 22:6; Deuteronomy 6:5-7).
- The people had opportunity to receive religious education from their priests and religious as the birth right of religious instructions (cf. Leviticus 10:10-11, 2 Chronicles 17:7-9).
- Priests were supplemented in teaching by the trained people from their community (1 Samuel 19:19-20, Amos 7:14-15). They were known as prophets, a spokesperson of God and the voice of the marginalized people. They were considered as real agents of change in the society.
- Examples of several practices such as ‘tithing’ giving 10% of one’s income to charity and offering of the ‘first fruits’ as a sign of thanksgiving to God. Such contributions are used to support those in need in their midst (cf. Deuteronomy 12: 6).

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39 The Old Testament is a Christian term for a collection of religious writings by ancient Israelites that form the first section of Christian Bibles, in contrast to the Christian New Testament. The books can be broadly divided into the Pentateuch, which tells how God selected Israel to be his chosen people. The History Books tell the history of the Israelites from their conquest of Canaan to their defeat and exile in Babylon. The poetic and “Wisdom” books deal in various forms, with questions of good and evil in the world. And the books of the biblical Prophets warn of the consequences of turning away from God. From the very beginning of the faith the Christians have been to see the Old Testament as a preparation for the New Covenant and New Testament.

In the **New Testament**<sup>40</sup> we find –

- The primary aim of education at the synagogue school was religious. Synagogue services made an important educational contribution to the religious life of the community. The elementary school system among the Jews developed in connection with the synagogue. Even before the days of Jesus, schools for the young were located in practically every important Jewish community.
- If a boy wanted training beyond that given in a synagogue, he would go to a scholarly scribe. Saul of Tarsus received such advanced theological training “at the feet of Gamaliel” in Jerusalem (cf. Acts 22:3).
- No formal educational approach being described. However, Jesus is pictured as teaching large crowds (cf. Mark 4:1-2). While Jesus was much more than a teacher, he was recognized as a teacher by his contemporaries. He was a God-sent teacher who taught with an authority and challenge which held his audiences captive.
- Jesus was also a trainer of teachers. He selected the twelve and taught them how to teach others.

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40 The New Testament is the second major part of the Christian biblical canon, the first part being the Old Testament. Christians regard both the Old and New Testaments together as Sacred Scripture. The New Testament consists of -

- four narratives of the life, teaching, death and resurrection of Jesus, called “gospels” (or “good news” accounts);
- a narrative of the Apostles’ ministries in the early church, called the “Acts of the Apostles”, and probably written by the same writer as the Gospel of Luke, which it continues;
- twenty-one letters, often called “epistles” in the biblical context, written by various authors, and consisting of Christian doctrine, counsel, instruction, and conflict resolution; and
- an Apocalypse, the Book of Revelation, which is a book of prophecy, containing some instructions to the seven local congregations of Asia Minor, but mostly containing prophetic symbology, about the end times.

- As risen Lord, Jesus commissioning his followers to carry their evangelism and teaching ministry into all over the world (cf. Matthew 28:19-20).
- Teaching became an important work in the early church in Jerusalem (Acts 2:42; Acts 4:1-2; Acts 5:28)
- Importance on the teaching function of the church. Teaching is regarded as a primary function of the pastor (1 Timothy 3:2). Volunteer teachers are also important to the work of the church (James 3:1).
- Early church communities met in the homes of members and Christian teaching was done there (Romans 16:3-5). Such homes were seen as ‘domestic schools’.
- While the synagogue school still existed, the home was still considered a primary place of education for children. Timothy is a notable example of a child who had been educated in the Scriptures in the home (2 Timothy 1:5).
- The early Christians sharing their belongings with those who were needy (Cf. Acts 4:35f).
- The humanitarian dimension of Jesus is well expressed in his teachings and in the inaugural vision-mission statement: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind” (Luke 4:18).
- Jesus challenging all his followers to imbibe his spirit of service to humanity, particularly those marginalized and the poor. He confides to his disciples that whatever is done to the least of his brethren is in effect done to him (Cf. Mathew 25:40, 45).

The core of **Jesus’ teaching** was inclusive and compassionate. Let me state a few of them as recorded **in the New Testament**:

- I give you a new commandment: love one another; you must love one another just as I have loved you (John 13:34).

- ‘Master, which is the greatest commandment of the Law?’. Jesus said to him, ‘You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets too’ (Matthew 22:36-40).
- ‘But I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To anyone who slaps you on one cheek, present the other cheek as well; to anyone who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you, and do not ask for your property back from someone who takes it. Treat others as you would like people to treat you. If you love those who love you, what credit can you expect? Even sinners love those who love them. And if you do good to those who do good to you, what credit can you expect? For even sinners do that much. And if you lend to those from whom you hope to get money back, what credit can you expect? Even sinners lend to sinners to get back the same amount. Instead, love your enemies and do good to them, and lend without any hope of return. You will have a great reward, and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. ‘Be compassionate just as your Father is compassionate. Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and overflowing, will be poured into your lap; because the standard you use will be the standard used for you’ (Luke 6:27-38).
- When Jesus fed the masses of people (cf. Mathew 14:13-21) who flocked to hear the clarity of his spiritual teachings he directed no one to decipher who was and who was not a sinner, or what religious sect they belonged to, whether or not they had

sinned or which particular sins they may have committed. To all he revealed his inclusive and compassionate heart.

- The lifestyle of his followers was unimportant to Jesus, for as the gospels tell us: When Jesus was at dinner in his house, a number of tax collectors and sinners were also sitting at table with Jesus and his disciples; for there were many of them among his followers (cf. Mark 2:15).
- Jesus issued no membership cards and required no donations for admittance to his kingdom. Nor was Jesus in any way interested in any brick and mortar symbols of the truth and love he taught. What characterized him was his openness and willingness to engage any and all persons, without regard to status, illness or belief.
- Our knowledge of early Christians, their beliefs and liturgies, is far more complete today than was the case even one hundred years ago. Historic evidence of the first several hundred years shows us that the earliest Christian communities were both varied and diversified. The strength of the early Christian church was its small, closely connected communities, led largely by women, who provided social services on a scale and in a manner previously unknown in the Western world. The paramount force guiding their action was Jesus' admonition to his followers to love one another as they love themselves.
- At the core of this diversity was the fact that each bishop in the Christian church was independent and there was no hierarchy. Each bishop was one in a line of persons consecrated by other bishops, the first of whom were the apostles. Books of scripture, liturgies, even the sacraments varied among Christian communities.
- We know from the book of the Acts of the Apostles that followers of Jesus were first called Christians at Antioch, during the time that the apostles Barnabas and Paul lived and preached there (Acts 11:26).

- Importantly, however, in the Acts of the Apostles and the Epistles, Jesus’ followers are most frequently referred to without explicit mention of their distinctive faith. Rather, they are “saints” or “brothers” or “disciples,” who follow a “way.” (Cf., Acts 9:2, 9:27, 16:17, 18:25-26, 19:23, 22:4, Romans 3:17, 1 Corinthians 12:31, Philippians 1:18, 1Thessalonians 3:11, Hebrews 5:2, 9:8, 10:20, 2 Peter 2:2, 2:15, 2:21). The Acts of the Apostles also recounts works of charity toward other Christian communities and it was recognized that each church was the local manifestation of a wider and potentially universal communion.

This fundamental belief in the inherent dignity of the human person is the foundation of the **Church’s social teaching**. Official documents like *Gravissimum Educationis* (Vatican Council II document on Christian Education, 1965), *Gaudium et Spes* (Vatican Council II document on Pastoral Constitution on the Church in the Modern world, 1965), and *Populorum Progressio* (Pope Paul VI’s fifth encyclical on ‘The Development of Peoples’ promulgated in 1967) to mention a few, suggest us the interest and dedication that the Catholic FBOs has shown in the welfare and education of the marginalized sections of the society.

The Pope emeritus of the Catholics **Benedict XVI** in his first encyclical *Deus Caritas Est* (on ‘God is Love’, 2005) suggests, Jesus has unified into a single precept this commandment of love for God and of love for neighbour found in the book of Leviticus: you shall love your neighbour as yourself (Cf. Book of Leviticus 19, 18; Mark 12, 29-31).

His Holiness **Pope Francis**, the present Pope of the Catholics states in his recent Apostolic Exhortation *Evangelii Gaudium* (on ‘The Joy of the Gospel’, 2013) about the social dimension of Evangelization. He clearly mentions in the fourth chapter of this exhortation about the concern for the vulnerable members of our human society and invites the Christians - “*Like St. Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples*” (Chapter 4, no. 216, P 164).

Speaking about the Church's concern for the marginalized, **The All India Catholic Education Policy (AICEP) – 2007** states – “Education has been a major concern for the Church, as she perceives it as an essential tool for the full development of individuals and empowerment of people, specifically of the poor and the marginalized. Such education alone can win for them their legitimate rights and dignity in society. Hence, the Church sees education as an agent of transformation not of the individual person only but also of society. That is the critical reason why the Church has initiated this new policy of education as an effective instrument for the transformation of our unequal society (AICEP- 2007, Chapter 1.10).

It is in a multi-religious, multi-cultural and multilingual context that the Catholic educational institutions in our country have been imparting education, and thus serving all communities. Our schools and colleges must continue to remain sensitive and respond appropriately to the legitimate assertion of regional and cultural identities by different groups. This is a challenge that Catholic educators must address. By providing education to all, irrespective of caste, colour and creed, the Church does make a distinctive contribution to attain the goals of national integration and participates in a second freedom struggle to build a just, participatory and inclusive India envisaged by the Constitution. We already have enough evidence of what ‘quality education’ can do and has actually done to empower the marginalized. By implementing this Policy, the effectiveness of our mission in education will be multiplied manifold (AICEP – 2007, Chapter 1.12).

#### **2.4. Significant inferences through the Review**

- It is clear that the concept of Inclusive Education is something recent and has emerged from the North American and European region of the West and today it is given much importance to accompany the persons with disabilities to form them well in the educational institution for an inclusive society.
- IE is a process to incorporate the PWDs in the regular schools. It is a goal to be achieved. Indeed it is seen as a journey towards

inclusion of disabled and non-disabled under one educational roof.

- The Inclusive school model is very much propagated to improve educational access for marginalised children, where disabled children are a part but also to reconceptualise of inclusive education as a school quality issue to benefit all children.
- One can notice that Children in Special schools are seen as geographically, emotionally and socially segregated from their peers. The initial movement to locationally integrate these students in mainstream schools through the process of integration is shifted to one where the whole school is encouraged to become more accessible, adaptable, affordable and inclusive in its day-to-day educational practices for all students. This is the need of the hour for a better inclusive community based society.
- Jesus showed the people of his time the way by proclaiming the Kingdom of God on earth by breaking down age-old barriers of mind and heart, and all types of exclusion and discrimination. Following the footsteps of him, from its inception, the Catholic Church goes ahead to all nations to teach and to transform community through the values of the Good News. But, in course of time, the church herself has lost her vision for education for the marginalized; instead competition, commercialization and corruption have come in to the educational system. Hence, the church is losing her sight. This needs special attention!
- Though numbers of special schools are run by the Christian Organizations in India, particularly in Gujarat, still, as part of the ongoing pioneering initiatives, the church needs to move from such an exclusive and segregated set up to a community based inclusive schools for a healthy integral growth of the disabled persons. Attempt to move from seclusion to inclusion!
- Christian institutions of such kind have to re-think to open their special schools as resource centres to the neighbourhood children of the general schools.

## 2.5. What is Disability?

“Disability” is a word often used in daily conversations and holds different meanings for different people. Disability groups and other organizations may have their own definitions of disability. The concept of disability is complex, and there are historical, social, legal and philosophical influences on its interpretation.

The term “disability” broadly describes impairment in a person’s ability to function, caused by changes in various subsystems of the body, causing physical or mental implications for health. The degree of disability may range from mild to moderate, severe, or profound. A person may also have multiple disabilities.

Let us take a look at some definitions of the word “Disability” as defined by various organizations around the world.

### 2.5.1. Disability Discrimination Act (DDA)<sup>41</sup>

The Disability Discrimination Act (DDA) defines a disabled person as someone who has a physical or mental impairment that has a substantial and long-term adverse effect on his or her ability to carry out normal day-to-day activities.

The DDA sets out the circumstances under which a person is ‘disabled’. A person is considered to be disabled if:

- They have a mental or physical impairment
- The impairment has an adverse effect on their ability to carry out normal day-to-day activities
- The adverse effect is substantial and long-term (meaning it has lasted for 12 months, or is likely to last for more than 12 months or for the rest of the person’s life).

In addition there are also some special provisions under the Act that cover, for example, progressive conditions and past disabilities. In defining ‘normal day-to-day activities’ the DDA states that at least one of the following areas must be badly affected:

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41 Available at <http://www.disabled-world.com/definitions/disability-definitions.php>

- Mobility
- Manual dexterity
- Physical coordination
- Continence
- Ability to lift, carry or move everyday objects
- Speech, hearing or eyesight
- Memory or ability to concentrate, learn or understand
- Understanding of the risk of physical danger.

### **2.5.2. The World Health Organization (WHO)<sup>42</sup>**

Disability is an umbrella term, covering impairments, activity limitations, and participation restrictions. Impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Thus disability is a complex phenomenon, reflecting an interaction between features of a person's body and features of the society in which he or she lives.

### **2.5.3. The UNCRPD, 2007<sup>43</sup>**

The **Convention on the Rights of Persons with Disabilities** is an international human rights instrument of the United Nations intended to protect the rights and dignity of persons with disabilities. Parties to the Convention are required to promote, protect, and ensure the full enjoyment of human rights by persons with disabilities and ensure that they enjoy full equality under the law. The Convention has served as the major catalyst in the global movement from viewing persons with disabilities as objects of charity, medical treatment and social protection towards viewing them as full and equal members of society, with human rights. It is also the only UN human rights instrument with an explicit

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42 Available at <http://www.who.int/topics/disabilities/en/>

43 Available at [http://en.wikipedia.org/wiki/Convention\\_on\\_the\\_Rights\\_of\\_Persons\\_with\\_Disabilities](http://en.wikipedia.org/wiki/Convention_on_the_Rights_of_Persons_with_Disabilities)

development dimension. The Convention was the first human rights treaty of the new Millennium.

The Convention adopts a social model of disability, and defines disability as including those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.

There are eight guiding principles that underlie the Convention:

1. Respect for inherent dignity, individual autonomy including the freedom to make one's own choices, and independence of persons
2. Non-discrimination
3. Full and effective participation and inclusion in society
4. Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity
5. Equality of opportunity
6. Accessibility
7. Equality between men and women
8. Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities

It is worth noting that on 30 March 2007 India joined the community of 82 countries to have signed the UN Convention on Rights of Persons with Disabilities on the very day it was adopted and opened for signature. India has ratified the convention on 1 October 2007.

#### **2.5.4. The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995<sup>44</sup>**

“Person with disability” means a person suffering from not less than forty percent of any disability as certified by a medical authority

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Available at <http://socialjustice.nic.in/pwdact1995.php>

(any hospital or institution, specified for the purposes of this Act by notification by the appropriate Government).

As per the act “Disability” means - (i) Blindness; (ii) Low vision; (iii) Leprosy-cured; (iv) Hearing impairment; (v) Loco motor disability; (vi) Mental retardation; (vii) Mental illness.

### **2.5.5. The proposed new Rights of Persons with Disabilities Act, 2011, India<sup>45</sup>**

‘Persons with disabilities’ are persons with any physical, mental, intellectual, developmental or sensory impairments which in interaction with various barriers may hinder full and effective participation in society on an equal basis with others.

## **2.6. General Conditions Causing Disability**

The conditions causing disability are classified by the medical community as:

- inherited (genetically transmitted);
- congenital, meaning caused by a mother’s infection or other disease during pregnancy, embryonic or fatal developmental irregularities, or by injury during or soon after birth;
- acquired, such as conditions caused by illness or injury; or
- of unknown origin.

## **2.7. Specific causes and categories of disability<sup>46</sup>**

The categories of disability may also be classified in the following way:

### **2.7.1. Physical disability**

Any impairment which limits the physical function of limbs, fine bones, or gross motor ability is a physical disability. Medically it is called as Orthopaedically Handicapped (OH) or loco-motor impairment. It

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45 Available at <http://socialjustice.nic.in/pdf/workdraftdd.pdf>

46 Available at <http://en.wikipedia.org/wiki/Disability>

means disability of the bones, joints or muscles leading to substantial restriction of the movement of the limbs or any form of cerebral palsy (CP).

### **Various types of loco-motor impairment:**

- Polio or Poliomyelitis – a condition usually found in children.
- Muscular dystrophies – a group of disorders of the muscles resulting in difficulty in movement.
- Cerebral Palsy – a group of disorders affecting body movement and muscle coordination. It occurs as a result of damage to the developing brain, particularly to the motor areas controlling coordination, posture and balance.
- Amputations – a loss of a part or whole of a limb, as a result of injury, disease or operation.

### **2.7.2. Sensory disability**

Sensory disability is impairment of one of the senses. The term is used primarily to refer to vision and hearing impairment, but other senses can be impaired.

#### **Vision impairment**

Vision impairment (or incorrectly “visual impairment”) is vision loss (of a person) to such a degree as to qualify as an additional support need through a significant limitation of visual capability resulting from either disease, trauma, or congenital or degenerative conditions that cannot be corrected by conventional means, such as refractive correction, medication, or surgery. This functional loss of vision is typically defined to manifest with

1. best corrected visual acuity of less than 20/60, or significant central field defect,
2. significant peripheral field defect including homonymous or heteronymous bilateral visual, field defect or generalized contraction or constriction of field, or

3. reduced peak contrast sensitivity with either of the above conditions.

Visual impairment can be divided into two broad categories. That is, low vision and blindness. Low vision means markedly reduced functional vision in the individual. Blindness refers to a condition where a person suffers from total absence of sight.

### **Hearing impairment**

Hearing impairment or hard of hearing or deafness refers to conditions in which individuals are fully or partially unable to detect or perceive at least some frequencies of sound which can typically be heard by most people.

It may be defined as auditory problems experienced and complained about by individuals. It can be identified and assessed through<sup>47</sup> -

- history of high risk factors
- absence of normal response to various sounds
- absence of language development even after one or two years of age
- attention on the lips of the speaker
- liquid discharge from ears
- constant itch in the child's ear

On the basis of the degree of impairment, the hearing loss may be classified as mild (26 to 40 decibels - dB Hearing Loss - HL), moderate (41 to 55 dB HL), moderately severe (56 to 70 dB HL), severe (71 to 90 dB HL) or profound (91 dB and above).

### **Speech impairment<sup>48</sup>**

Speech impairment refers to an impaired ability to produce speech sounds and may range from mild to severe. It may include an articulation disorder, characterized by omissions or distortions of speech sounds; a fluency disorder, characterized by atypical flow, rhythm, and/or

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47 Handbook on Inclusive Education (For Elementary School Teachers) by Distance Education Programme – Sarva Shiksha Abhiyan, IGNOU 2006.

48 <https://www.washington.edu/doi/Conf/articles?142>

repetitions of sounds; or a voice disorder, characterized by abnormal pitch, volume, resonance, vocal quality, or duration.

Persons with speech disability include those who cannot speak, speak only with limited words or those with loss of voice. It also includes those whose speech is not understood due to defects in speech, such as stammering, nasal voice, hoarse voice and discordant voice and articulation defects, etc.

### **2.7.3. Olfactory and gustatory impairment**

Impairment of the sense of smell and taste are commonly associated with aging but can also occur in younger people due to a wide variety of causes.

There are various olfactory disorders:<sup>49</sup>

- Anosmia – inability to smell
- Dysosmia – things smell different than they should
- Hyperosmia – an abnormally acute sense of smell.
- Hyposmia – decreased ability to smell
- Olfactory Reference Syndrome – psychological disorder which causes patients to imagine they have strong body odor
- Parosmia – things smell worse than they should
- Phantosmia – “hallucinated smell”, often unpleasant in nature
- Ageusia – complete loss of the sense of taste
- Dysgeusia – persistent abnormal sense of taste

### **2.7.4. Somatosensory impairment**

Insensitivity to stimuli such as touch, heat, cold, and pain are often an adjunct to a more general physical impairment involving neural pathways and is very commonly associated with paralysis (in which the motor neural circuits are also affected).

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49 Available at <http://en.wikipedia.org/wiki/Disability>

## **Balance disorder**

A balance disorder is a disturbance that causes an individual to feel unsteady, for example when standing or walking. It may be accompanied by symptoms of being giddy, woozy, or have a sensation of movement, spinning, or floating. Balance is the result of several body systems working together. The eyes (visual system), ears (vestibular system) and the body's sense of where it is in space (proprioception) need to be intact. The brain, which compiles this information, needs to be functioning effectively.

## **Intellectual disability**

Intellectual disability is a broad concept that ranges from Mental Retardation (MR) to cognitive deficits too mild or too specific (as in specific learning disability) to qualify as mental retardation. Intellectual disabilities may appear at any age. Mental retardation is a subtype of intellectual disability, and the term intellectual disability is now preferred by many advocates in most English-speaking countries as a euphemism for mental retardation.

The most comprehensive definition of MR is the one given by the American Association on Mental Retardation (AAMR), 1992 which is as under<sup>50</sup>:

*Mental retardation refers to substantial limitations in present functioning. It is characterized by significantly sub-average general intellectual functioning, existing concurrently with the related limitations in two or more of the following applicable skill areas: communication, self care, home living, social/interpersonal skills, use of community resources, self direction, functional academic, leisure work, health and safety. Mental retardation manifests before the age of 18.*

On the basis of degree, Mental Retardation can be classified as mild (50 – 70 IQ), moderate (35 – 49 IQ), severe (20 – 34 IQ), or profound

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50 Handbook on Inclusive Education, IGNOU 2006.

(below 20 IQ). The identification and assessment of mental retardation is done by observing physical features and delay in developmental milestones such as sitting, standing, walking, talking, etc.

Generally, in the school environment, the child with MR is considered 'educable'; child with moderate and severe retardation is considered as 'trainable' and the one with profound MR is viewed as custodial. MR is not a disease or mental disorder, it is a condition. At this juncture, the human society needs to move from the attitude of custodial to community care to such MR persons. Thus, the emphasis needs to shift from respect, promote and protect to focus more on fulfill while dealing with such MR persons.

#### **2.7.5. Mental health and emotional disabilities**

A mental disorder or mental illness is a psychological or behavioural pattern generally associated with subjective distress or disability that occurs in an individual, and perceived by the majority of society as being outside of normal development or cultural expectations. The recognition and understanding of mental health conditions has changed over time and across cultures, and there are still variations in the definition, assessment, and classification of mental disorders, although standard guideline criteria are widely accepted.

Developmental disability Developmental disability is any disability that results in problems with growth and development. Although the term is often used as a synonym or euphemism for intellectual disability, the term also encompasses many congenital medical conditions that have no mental or intellectual components, for example spina bifida.

#### **2.7.6. Multiple Disabilities**

Multiple Disabilities (MDs) are a term for a person with several disabilities, such as a sensory disability associated with a motor disability. Here individual usually has more than one significant disability, such as movement difficulties, sensory loss, and/or a behaviour or emotional disorder.

Multiple disabilities persons are also referred to as multiple exceptionalities will vary in severity and characteristics. These MDs may exhibit weakness in auditory processing and have speech limitations. Physical mobility will often be an area of need. These persons may have difficulty attaining and remembering skills and or transferring these skills from one situation to another. Support is usually needed beyond the confines of the room or classroom. There are often medical implications with some of the more severe multiple disabilities which could include persons with cerebral palsy and severe autism and brain injuries.

### **2.7.7. Non-visible disabilities**

Several chronic disorders, such as diabetes, asthma, inflammatory bowel disease or epilepsy, would be counted as non-visible disabilities, as opposed to disabilities which are clearly visible, such as those requiring the use of a wheelchair.

## **2.8. Various Models of Disability<sup>51</sup>**

In concert with disability scholars, the introduction to the International Classification of Functioning (ICF), Disability and Health states that a variety of conceptual models has been proposed to understand and explain disability and functioning, which it seeks to integrate. These models include the following:

### **2.8.1. The medical model**

The medical model is presented as viewing disability as a problem of the person, directly caused by disease, trauma, or other health condition which therefore requires sustained medical care provided in the form of individual treatment by professionals. In the medical model, management of the disability is aimed at a “cure,” or the individual’s adjustment and behavioural change that would lead to an “almost-cure” or effective cure. In the medical model, medical care is viewed as the main issue, and at the political level, the principal response is that of

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Available at <http://en.wikipedia.org/wiki/Disability>

modifying or reforming health care policy. This model promotes the notion that it is the individual disabled person who must adapt to the way in which society is constructed and organised.

### **2.8.2. The charity model**

The charity model depicts disabled people as victims of circumstance who are deserving of pity. This, along with the medical model, is the model most used by non-disabled people to define and explain disability.

Driven largely by emotive appeals of charity, this model treats the disabled persons as helpless victims needing ‘care’ and ‘protection’. This model relies largely on the goodwill of benevolent humanitarians for ‘custodial care’ of the disabled persons rather than justice and equality and creates an army of powerless individuals dependent on either arrangements maintained by these so called benevolent individuals who are outside of the mainstream development and State sponsored charities or mechanisms of social support like special schools and protection homes for disabled persons. In the core of this model, disability was perceived as a disqualification for claiming the right of social resources which ensured the exclusion of disabled persons from social arrangements, public services and justified their exclusion from mainstream education and employment.

### **2.8.3. The economic model**

The economic model defines disability in terms of reduced ability to work, the related loss of productivity and economic effects on the individual, employer and society in general. This model is directly related to the charity model.

### **2.8.4. The social model**

In 1983, a disabled academician Mike Oliver coined the phrase of “social model of disability.” It focussed on an independent model (of which the medical model was a part) and a social model, derived from the distinction originally made between impairment and disability. It sees the issue of “disability” as a socially created problem and a

matter of the full integration of individuals into society. In this model, disability is not an attribute of an individual, but rather a complex collection of conditions, many of which are created by the social environment. Hence, the management of the problem requires social action and it is the collective responsibility of society at large to make the environmental modifications necessary for the full participation of people with disabilities in all areas of social life. The issue is both cultural and ideological, requiring individual, community, and large-scale social change. From this perspective, equal access for someone with an impairment/disability is a human rights issue of major concern. Medical humanities can bridge the gap between medical and social model of disability.

### **2.8.5. The social adapted model**

The social adapted model states although a person's disability poses some limitations in an able-bodied society, oftentimes the surrounding society and environment are more limiting than the disability itself.

### **2.8.6. The moral model**

The moral model refers to the attitude that people are morally responsible for their own disability. For example disability may be seen as a result of bad actions of parents if congenital, or as a result of practicing witchcraft if not. Echoes of this can be seen in the doctrine of karma in Indian religions. It also includes notions that a disability gives a person special abilities to perceive, reflect, transcend and be spiritual.

### **2.8.7. The empowering model**

The empowering model allows for the person with a disability and his/her family to decide the course of their treatment and what services they wish to benefit from. This, in turn, turns the professional into a service provider whose role is to offer guidance and carry out the client's decisions. This model empowers the individual to pursue his/her own goals.

### **2.8.8. The Rights-based model**

The human rights based model positions disability as an important dimension of human culture, and it affirms that all human beings irrespective of their disabilities have certain rights which are inalienable. This model builds upon the spirit of the Universal Declaration of Human Rights, 1948, according to which, ‘all human beings are born free and equal in rights and dignity.’ The principle of diversity provides the foundation to accept disability as part of human variation. However, it is a sad reality that in practice our treatment of difference has been rather poor, especially in the context of disability. The doctrine of differentiation is of particular importance to Persons with Disabilities, some of whom may require specialised services or support in order to be materially equal to others.

### **2.8.9. The consumer model**

The consumer model of disability is based upon the “rights-based” model and claims that people with disabilities should have equal rights and access to products, goods and services offered by businesses. The consumer model extends the rights-based model by proposing that businesses, not only accommodate customers with disabilities under the requirements of legislation, but that businesses actively seek, market to, welcome and fully engage people with disabilities in all aspects of business service activities. The model suggests that all business operations, for example websites, policies and procedures, mission statements, emergency plans, programs and services, should integrate access and inclusion practices. Furthermore, these access and inclusion practices should be based on established customer service access and inclusion standards that embrace and support the active engagement of people of all abilities in business offerings.

## **2.9. Social legislations of the disabled in India<sup>52</sup>**

In our human society, people may be disabled by physical, intellectual or sensory impairment, medical conditions or mental illness. Such

impairments, conditions or illnesses may be permanent or transitory in nature. These disabled person are no longer discriminated due to their physical problems but are treated equally under the eyes of law. Article 14, 15, 16 and 21 of our Indian Constitution depicts about providing equal liberty, integrity and dignity to all the citizens.

Having said this let me state the Indian disability laws for the Rights of persons with disability. The government of India has enacted 3 major Acts for persons with Disabilities. They are:

### **2.9.1. Rehabilitation Council of India Act (RCI), 1992**

The Government of India set up Rehabilitation Council, as a registered society under the Societies Registration Act, 1860. Thereafter, this was converted to a statutory body under the Rehabilitation Council of India Act, 1992. The RCI is a statutory body under Ministry of Social Justice and Empowerment set up with the twin responsibilities of standardizing and regulating the training of personnel and professionals in the field of rehabilitation and special education. The RCI Act was subsequently amended in 2000, to establish a statutory mechanism for monitoring and standardizing courses for the training of professionals required in the field of special education and rehabilitation of persons with disability. Training of special educators and resource teachers that can offer support services to children with special needs in regular schools is the responsibility of RCI.

### **2.9.2. Persons with Disabilities (Equal opportunities, Protection of Rights and Full participation) Act, 1995**

This Act is said as landmark legislation in the history of special education in India. This comprehensive Act covers seven disabilities, namely blindness, low vision, hearing impaired, loco-motor impaired, mental retardation, leprosy cured and mental illness. This Act provides for education, employment, creation of a barrier free environment, social security, etc. for the persons with disability. In particular, the chapter V (section 26) of the Act, deals with education, mentions that the appropriate Governments and the local authorities shall:

- Ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years.
- Endeavour to promote the integration of students with disabilities in normal schools.
- Promote setting up of special schools in government and private sectors for those in need of special education in such a manner that children with special needs living in any part of the country have access to such schools.
- Endeavour to equip the special schools for children with special needs with vocational training facilities.

### **2.9.3. National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability Act, 1999**

This Act seeks to protect and promote the rights of persons who, within the disability sector, have been even more marginalized than others. Though this Act does not directly deal with the education of persons with disability, one of its thrust areas is to promote programmes, which foster inclusion and independence by creating barrier-free environment, developing functional skills of the disabled and promoting self-help groups.

The object of this Trust is to empower families to retain their disabled members within the family and the community. The Trust reaches out to disabled persons and their families and provides a range of relief and care services. Such services may be provided through institutional care or in the homes in case the families and their disabled members are unable to access the services outside the house.

## **2.10. Status of disabled people in India**

India is the largest democracy in the world. According to Census 2011, there are 1.2 billion people in the country, out of which, about 833 million people live in rural areas. Census 2011 data on disability has not

been announced yet. Based on the United Nations estimate that 10% of the population has a disability, there are about 120 million people with disabilities in India.

India has a written Constitution, which came into force on 26 January, 1950. It ensures for all its citizens equality before the law, non discrimination, fundamental freedoms and the right to life and liberty (Article 14, 15, 19 and 21 respectively of the Constitution). These Articles do not specifically refer to persons with disabilities but are general in nature. Article 41 states that the State shall, within the limits of its economic capacity and development, make effective provisions for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement.

One must realize that data on disability is mostly unavailable or inaccurate in the country and hence, resource allocation and facilities are highly inadequate. People with disabilities continue to be marginalised, discriminated, abused and suffer undue hardships. Systemic abuse and atrocities against people with disabilities continue to be rampant in the society at large.

Here below let me mention a few major concerns of the disability persons at large in our country.

### **Neglect, violence and abuse**

- There are many instances of torture and abuse, resulting in deaths of people with mental impairment in the various State-run institutions in the country. Abuse and violence against women are especially high in these institutions. There are cases of wrongful or fraudulent confinement, overuse of shock treatment, solitary confinement, sexual exploitation, forced sterilisation, hysterectomies, abortions and denial of treatment. Many Psychiatric Units continue to use direct Electro-Convulsive Therapy (ECT), commonly known as shock treatment, on persons with mental impairment.
- There is a lack of protection of people with disabilities from neglect, abuse, and harassment in families and communities.

There are several cases where people have been chained, locked up, beaten, harassed, abused by family members, neighbours and people in the community. It mostly happens due to the absence of required support services for the families having members with severe disabilities.

- There are hardly any support services such as affordable and accessible health facilities, rehabilitation, food security, counselling, self help groups, etc. in the community for persons with disabilities. There have been instances where families have sent petitions to the President of India and the Chief Ministers, seeking permission for so-called “mercy killing” of their disabled children. These instances also show inadequate protection of the right to life by the Government, who should communicate this right to persons with disabilities and their families. Most people with disability in the country do not even have the disability certificate that is required for them to get benefits from the Government. Disability is not taken properly into account while counting people Below Poverty Line (BPL). As a result, most people with disabilities are excluded from poverty alleviation measures or schemes.

## **Education**

- People with disabilities remain the least educated in the country. There has been some effort on the part of the Government to increase the enrolment of children with disabilities in schools in the last few years. However, measures taken for providing the necessary support to retain them in schools and to provide education on equal basis with others, as provided in Article 24 of UNCRPD, have been minimal. There have been no measures taken to make physical infrastructure accessible or to bring about any systemic changes in terms of providing appropriate and flexible curriculum or changes in the examination system to fairly evaluate persons with disabilities.
- There are hardly any books available for visually impaired students in accessible formats and the few that are available

are not provided on time, due to unavailability of adequate resources. Further, there are several restrictions for people with disabilities to take up subjects of their choice and for higher technical education. Students are not provided with assistive devices other than the very traditional ones like wheelchairs, tape recorders, etc. and even those have limited reach and are of extremely poor quality. The majority of children with high support needs, particularly children with intellectual impairment, multiple impairments and autism are not getting education of any kind. The Government is planning to provide them with 'home-based education'. The disability sector feels strongly that this proposed move goes against inclusion and is in direct violation of Article 24 of UNCRPD.

## Employment

- Employment is a major concern for persons with disabilities. Most people with disabilities are either unemployed or under-employed in the country. Article 16 of the Constitution, which is on equality of opportunity in employment, does not mention disability as a protected group.
- Currently, there is identification of only certain jobs in the Government and Public Sector as suitable for persons with disabilities, which is discriminatory and in violation of Article 3 of UNCRPD, which emphasises freedom of choice.
- People with certain disabilities are not even considered employable by the laws in the country. Reservation in jobs is provided to only people with orthopaedic, hearing and vision impairment. People with other disabilities such as intellectual impairment, psychosocial impairments, autism, learning disabilities, deaf-blindness and multiple disabilities are totally excluded from the job market. There is rampant discrimination in the Private Sector. Most companies do not employ people with disabilities. There is neither a reservation system nor an anti-discrimination law in the country that prevents discrimination in the private sector.

## Accessibility

- Lack of accessibility is a major barrier for the full participation of persons with disabilities. The majority of people with disabilities are confined to their homes because they are unable to access any of the public places, transportation or services.
- People with mobility and communication challenges find it extremely difficult to exercise not only their socio-economic rights but also their civil and political rights, as the existing infrastructure for redress - Courts, police stations, etc. - are inaccessible for persons with disabilities. It is very difficult to register cases of violence against persons with disabilities, particularly women, even though the country boasts of a Domestic Violence Act.
- By and large, there are hardly any regulations with respect to accessibility in the country. There are a few regulations, such as Building Bylaws, which mandate accessibility in public places. However, their implementation and enforcement remain very poor. Footpaths, roads, common public transport, etc. are not only inaccessible but can also be unsafe for people with disabilities. The infrastructure development programmes do not include disability. For instance, the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), a flagship programme for modernising cities, does not have a specific mention of disability.
- Access to information is also a major concern for people with disabilities. There are no voice announcements, audio descriptions, information in Braille and accessible formats, tactile clues, etc. for people with visual impairments to access public places and services. Most websites cannot be accessed by people with disabilities, particularly by people with visual impairment.
- Deaf people also find it extremely difficult to access public services. There are no Sign Language interpreters, appropriate signage and information in public places. There are no captions

in television programmes. Deaf-blind and other people with communication disabilities find it difficult to interact with public officials, say, police officers, judges, bankers, etc. to get any of their rights and entitlements. Sign Language has not been recognised as an official language in the country. There are only about 250 Sign Language interpreters in the entire country for as many as 18 million deaf Indians. There are no posts for Sign Language interpreters.

- Disaster Preparedness measures for persons with disabilities are highly inadequate in the country. The Disaster Management Act does not mention needs of persons with disabilities in the event of any disaster. Access to emergency services, such as ambulance, fire engine, police, etc. for persons with disabilities have not been given due priority. Most of these services have to be accessed telephonically (by dialling 100, 101, 102, etc.) and there are no alternative methods for persons with speech, hearing and communication disabilities to contact these. These numbers are not known to majority of people and sometimes, these numbers vary from State to State. Even if one wants to access these services in person, there are many barriers - physical, communication and attitudinal.

## **Health**

- Persons with disabilities do not have accessible, affordable and good quality health care in India. Most medical professionals are ill informed about disability and do not provide correct information, diagnosis and treatment. Misleading persons with disabilities and their families is quite rampant. Hospitals, clinics, primary health centres are often inaccessible for persons with disabilities. Many persons with disabilities have been denied medical treatment in hospitals citing reasons like inaccessibility, not having adequate human resources or suitable equipments, inability to communicate or they totally dismiss persons with disabilities by saying that “you are making it up”!

- Community based rehabilitation services are not available in most parts of the country. The Ministry of Health focuses only on prevention of impairments and not much on rehabilitation. Mental Health Programmes are very poorly implemented in the country. There is a huge dearth of human resources to provide necessary health and rehabilitation services in the country.

## **2.11. Disability Rights Movement in India – A Brief Sketch**

In the pre-independence era, disability related work got underway in India on a charity, or at the most on a welfare mode. Some institutions and homes were setup for persons with disabilities where some sort of training, education, and/or sheltered employment was sought to be provided to such persons.

The post-independence period first witnessed the emergence of organizations for persons with disabilities. Incidentally, there is a huge ideological divide between organizations *for* and *of* persons with disabilities.

These were, by and large, uni-disability organizations meaning that they were working primarily to promote the interests of persons belonging to a given category of disability. The late '60s and early '70s of the last century saw the up rise of organizations of persons belonging to certain specific categories of disabilities.

The organizations for persons with disabilities are managed, run, controlled and led either by the non-disabled or by both the disabled and the non-disabled; whereas, the organizations of persons with disabilities are managed, run, controlled, and led by persons with disabilities. In other words, these organizations are organizations of the disabled, for the disabled, and by the disabled. The late '80s and early '90s saw the emergence of cross-disability organizations but they were by and large urban centric and led by the so called creamy layer amongst the disabled. The current century has witnessed the emergence of a movement of the poor disabled coming mostly from rural or semi-urban areas. This movement is slowly gaining momentum under the banner of *Vikalang Manch*. Currently, such *Vikalang Manchs* are operating in about ten or

eleven states of the country and efforts are on to ensure convergence of these Manchs under the banner of Rashtriya Vikalang Manch.

While it is both appropriate and desirable that persons with disabilities should speak for themselves as they have the expertise of lived experience of disability, it is also true that like all other marginalised and excluded groups, they need active support and solidarity from the larger civil society.

It is in this sense that organizations for persons with disabilities can play a significant role. Contribution of such organizations in matters of delivering services must also be acknowledged. It is desirable that organizations for persons with disabilities should also play their part in promoting and strengthening organizations of persons with disabilities.

## **2.12. Welfare scheme for the disabled in Gujarat<sup>53</sup>**

In order to facilitate the rehabilitation of disabled persons in society and to help them lead respectable lives independently and to ensure that they are provided equal opportunities, protection of their rights as human beings and their full participation in society, the Persons with Disability Act 1995 gives the special benefits / facilities to them. Ever since the Act came into existence, the Government of India has appointed a Chief Commissioner and the State Government has appointed a State Level Commissioner to ensure implementation of this Act.

According to this Act the provided benefits or facilities to the Disabled persons are:

- Timely diagnosis and cure of disability.
- Free education to the disabled children.
- Education with institutional residence to disabled children as per their eligibility.
- Appropriate “Employment” to disabled persons.
- 3% employment in the vacancies arising in Government service and all establishments.
- Appropriate facilities in road transport as per entitlement.

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53 Cf. <http://socialjustice.nic.in/schemespro3.php>

- Facilities to disabled persons for construction and transportation as per their requirement.
- Recognition of organizations working for the disabled persons.
- Research and Human Resource Development schemes.
- Social welfare and security facilities for disabled persons.
- Certificate of Registration under section 52 is essential for working for the disabled persons.

The above mentioned facilities are attended to the persons with disabilities in Gujarat by the various Departments of the Gujarat Government. Below mentioned information show the welfare schemes rendered to the disabled persons by the Department of Social Justice and Empowerment of Gujarat.

### **2.12.1. Scheme of availing Handicapped Identity Card**

The disabled persons of all categories can get this identity card. They supposed to be permanent resident of Gujarat state. By this card the other schemes of the government can be benefitted. In order to avail this, necessary documents are to be attached with the Application Form, which is available free of cost from the District Social Security office. After filling, it has to be submitted to the same district office for further process. The necessary documents for submission–

- Medical Certificate of disability
- 2 stamp size recent photos
- Xerox copy of Ration Card
- Proof of permanent resident of Gujarat State
- Certificate of Blood Group
- Certificate of Income

### **2.12.2. Scheme of giving material assistance to handicapped persons**

The purpose of this scheme is to minimize the disability of the disabled persons and to bring easiness in obtaining employment and to provide

vocational materials to them. The eligible candidate for this scheme must be a holder of Handicapped Identity Card of the local State with the annual income of the family should not be more than Rs.25,000/-. The financial material assistance receivables are:

- For OH persons – Crutches, Callipers, Tricycles, Bicycles, Wheel Chairs
- For self-employment - Hand Cart, Sewing machine, material for shoe-making, carpentry, electric repairing, tools for Computer repairing, embroidery machine.
- For Hearing and Speech impaired persons - Hearing Aid and other material assistance.
- For VI persons – Walking stick and Musical instruments

### **2.12.3. Scheme for giving Scholarship to handicapped persons**

This scheme is implemented with a view to impart education to the handicapped children of economically weaker parents or guardians to purchase necessary materials for their education and to instigate education among them, thereby minimizing the educational expenditure to some extent. Up to 7<sup>th</sup> rupees 1000 and beyond 7<sup>th</sup> up to college minimum rupees 1500 to maximum rupees 5000 are given as scholarships.

### **2.12.4. Scheme of free travelling in the GSRTC buses to the disabled persons**

The State Government is implementing this scheme for the purpose of giving financial relief in the expenditure of bus travel to the disabled persons who have their disability identity card for medical treatment of the children, social work, for educational purpose and for other works. Through which they can travel free of cost in the GSRTC buses within the jurisdiction of Gujarat State. For the purpose of availing the benefit of this scheme, income limit of Rs. 2,50,000/- is fixed for disabled persons while Rs. 2,50,000/- is fixed for the employees who are disabled of Government/ Semi-Government/ Grant-in-Aid Institutions. Further,

the relief is available to the co-traveller of the handicapped persons in GSRTC buses –

- 50% relief is given to the co-traveller of a disabled person having 75% or more disability
- 100% relief to the co-traveller of a blind person
- 50% relief is given to the co-traveller of a mentally retarded person

### **2.12.5. Schemes of Financial Assistance under Gujarat Minority Finance and Development Corporation**

Gujarat Minority Finance and Development Corporation has been appointed as Nodal Agency for handling the work of Schemes for financial assistance. It is done to provide self employment to the disabled persons and to increase the production. The below mentioned schemes of financial assistance are implemented by this Agency with certain percentage of fixed interest -

- Up to Rs. 3.00 lakhs for small business and self employment
- Rs. 7.50 lakhs for higher education and vocational training in India and Rs.15.00 lakhs for higher education in foreign Countries
- Up to Rs. 5.00 lakhs for development of agriculture
- Rs. 5.00 lakhs for purchase of vehicles for hiring purpose
- Up to Rs. 3.50 lakhs assistance to Mentally retarded persons

### **2.12.6. Indira Gandhi National Disability Pension Scheme (IGNDPS) and Saint Surdas Scheme (Scheme for financial assistance to severely handicapped persons)**

The disabled applicant who is below 64 years, having 75% disability, having the BPL and Disability identity card and if the applicant is above the age of 21 who does not have a son is entitled for this scheme.

The available benefit is –

- Rs. 200/- per month to the handicapped applicant of below 17 years of age
- Rs. 400/- per month to the handicapped applicant of the age group of 18 to 64
- paid to the applicant after the approval at his home through Money order or credited to their bank or post office account.

### **2.12.7. Maharshi Ashtavakra - Community Based Rehabilitation (CBR) Scheme**

This Scheme has been started for the purpose of facilitating the availability of the benefits and to provide information about education, health, training and rehabilitation of the disabled persons at the taluka level. The work under this scheme in various talukas has been completed. Under this scheme, 1 Supervisor and 12 Field Workers are appointed. They facilitate the disabled persons to avail the necessary benefits by conducting a survey in the clusters allotted to them. They have been paid for their services by the Social Security Department.

#### **Main goals of CBR**

Today, the main goals of CBR have become broader, and focus beyond the individual, to the community in which the disabled person lives. These goals are:

1. To improve the functional ability of people with disabilities as far as possible, through both rehabilitation and habilitation.
2. To achieve barrier free environments, information and communication methods in order to create an inclusive society in which people with disabilities have equal opportunities and enjoy full participation.
3. To empower people with disabilities and their families as decision makers at all levels of the CBR programme, and create public awareness in order to influence local policies and ensure that people with disabilities have full access to all aspects of community life.

While these goals may be common across different contexts, the way they are translated into activities depend on the local situation, needs and resources. Programmes and projects at various levels have formulated different strategies to achieve these goals. These include interventions for individuals with disabilities, for families and for the wider communities, as far as possible utilising resources available within the communities.

There is greater emphasis now on information sharing and networking in the field, sometimes facilitated by donor agencies through their partner networks. More published literature is also available in journals and newsletters on CBR practice and results. Many more training programmes are available in different countries for different levels of CBR personnel.

Advocacy is actively promoted by different agencies, often through self-help groups of people with disabilities or their families. In particular, self-help groups have become a significant tool to promote self-advocacy, inclusion, equal opportunities and rights.

#### **2.12.8. Giving Insurance Assistance Scheme to the family members of the disabled persons**

This Scheme is known as Gujarat Social Group (Public) Accidental Insurance Scheme. The identification of each beneficiary is done by the implementing Nodal Officers of the respective Departments as per the existing provisions of the Resolution of the present Scheme by various Departments.

The beneficiary is entitled as per the conditions laid down in the policy on death or becoming of permanently handicapped in any way other than suicide or natural death. If dispute is raised regarding payment of insurance assistance to the beneficiary in case of death or becoming permanently handicapped of the beneficiary covered under the policy, then the decision of the Authorised Officer/Committee of the Government would be final and binding. The maximum limit of Insurance amount of Rs. 1,00,000/- compensation is payable under this scheme to the handicapped persons or to his/her family covered under this Policy.

### **2.12.9. Scheme of Higher Education Assistance to the handicapped students**

The purpose of this scheme is to make the willing handicapped persons to become self-reliant and avail employment by providing them the benefit of Higher Education Assistance Scheme under the Individual-oriented Scheme of Social Security Department of the State Government. The benefit is entitled for the disabled students or trainee whose age is above 18 years and below 35 years and whose family income should not be more than Rs. 24,000/-.

Under this scheme, 50% of the course fee or Rs. 2,500/- whichever is less, is given for higher education - all types of vocational, technical courses like Computer Training, Advance Accountancy, Hotel Management, Beauty Parlour, etc.

### **2.12.10. Scheme of assistance for house construction to handicapped widows**

Taking into account, the circumstances of the handicapped widows of the State and with a view to live a respectful life in the Society by the handicapped widows having 40% or more disability in each category, are given the benefit of Rs. 40,000/- as housing assistance to construct a pucca house within a time bound and phased manner. The disabled widow is entitled for this scheme provided she fulfils the prescribed conditions of the scheme.

### **2.12.11. Scheme of Operation and subsequent programme for Polio patients**

With a view to facilitate free operation of Polio and treatment to the Polio affected poor children and to prevent such disability in the society, the Scheme of the Programme of free operation and subsequent treatment to the Polio patients has been implemented. This programme has been implemented through the Voluntary Organizations where the facility of hospital and surgeon is available. The main motto of this scheme is to ensure the availability of free operation and subsequent treatment to the poor Polio affected beneficiaries. The annual income of the parents/

guardian of the beneficiary under this scheme should not be more than Rs. 11,000/-. The limit of expenditure to be made per beneficiary is Rs. 3,500/- (operation and medicine expenses – Rs. 2000/- and Rs. 1,500/- for Callipers).

### **2.12.12. Scheme of Integrated Education for the Disabled Children (IEDC)**

This is a Centrally Sponsored Scheme and was launched in 1974 by the then Department of Social Welfare. The Scheme has however been transferred to the Department of Education since 1982. This scheme provides educational opportunities for disabled children in common schools, to facilitate their retention in the school system and also to place in common schools, such children already placed in special schools after they acquire the communication and daily living skills at the functional level. Till 2008-09 this scheme was operative in Gujarat through GCERT, Gandhinagar.

The scheme provides for the following:<sup>54</sup>

- Actual expense on books and stationery up to Rs 400 per annum.
- Actual expenses on uniforms up to Rs 200 per annum; transport allowance up to Rs 50 per month. If a disabled child resides in the school hostel within the school premises, no transportation charges would be admissible.
- Reader allowance of Rs 50 per month in case of blind children up to Class V.
- Escort allowance for severely disabled children with lower extremity disability at the rate of Rs 75 per month.
- Actual cost of equipment subject to a maximum of Rs 2,000 per month for five years.

Besides these, it also provides for teachers' salaries, facilities to students in terms of board and lodging allowance, readers allowance, transport

allowance, escort allowance, cost of equipment, cost of uniform, cost of removal of architectural barriers, and provision of resource room, etc.

### **2.12.13. Sarva Shiksha Abhiyan**

Sarva Shiksha Abhiyan (SSA) is an effort to universalize elementary education by community-ownership of the school system. It is in response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities to all children, through provision of community-owned quality education in a Mission mode. The SSA has been launched as the shared responsibility of the Central and State governments in partnership with the local governments and the community. The SSA does not disturb existing structures in States and districts but only tries to bring convergence in all these efforts. Efforts are made to ensure that there is functional decentralization down to the school level in order to improve community participation. There is a focus on the educational participation of children from SC/ST, religious and linguistic minorities, disadvantaged groups and the children with disabilities.

The National Council of Educational Research and Training (NCERT) with the objective of addressing issues of equal opportunities had formulated the national curriculum framework in 2005. The States have been, subsequently, adopting or adapting these curricular guidelines to develop their own detailed curricula, syllabi and curricular materials.

The highlights of the curriculum are –

- The curriculum should provide enabling opportunities to all learners. The teaching learning processes must respond to the diverse needs of the learners. Teachers must explore strategies to aid learning of all learners including children with disabilities. This could be achieved effectively if there is collaboration amongst teachers and even with outside organizations.
- The teachers must give individualized attention to learners and should be flexible with activities and tasks. The curriculum suggests that children and older learners must be involved in

classroom planning to enrich the class proceedings. This would allow teachers to respond to special needs of some learners without making it in obvious exception.

- Schools need to upgrade their status as centres which prepare children for their adult life as well especially children with disabilities.
- Some simple adaptations in playground, equipment and school rules could make it accessible to all children.
- Providing a multisensory learning experience to all children as their learning styles are different.
- The children with different learning abilities have to be provided with varied options like sign language, Braille etc depending on the child's needs.
- The schools must uphold quality within the landscape of cultural and socio-economic diversity.
- Curriculum design must reflect the commitment to Universal Elementary Education (UEE) not only in representing cultural diversity, but also by ensuring that children from different social and economic backgrounds with variations in physical, psychological and intellectual characteristics.

#### **2.12.14. Inclusive Education of the Disabled at Secondary Stage (IEDSS)**

The Scheme of Inclusive Education for Disabled at Secondary Stage (IEDSS) has been launched from the year 2009-10. This Scheme replaces the earlier scheme of Integrated Education for Disabled Children (IEDC) and provides assistance for the inclusive education of the disabled children in classes IX-XII.

#### **Aims and Objectives**

To enable all students with disabilities, after completing eight years of elementary schooling, to pursue further four years of secondary schooling in an inclusive and enabling environment.

The scheme covers all children studying at secondary stage in Government, local body and Government-aided schools, with one or more disabilities as defined under the Persons with Disabilities Act (1995) and the National Trust Act (1999) in the class IX to XII, namely blindness, low vision, leprosy cured, hearing impairment, locomotor disabilities, mental retardation, mental illness, autism and cerebral palsy, and may eventually cover speech impairment, learning disabilities, etc. Girls with disabilities receive special focus to help them gain access to secondary schools, as also to information and guidance for their developing potential. Setting up of Model inclusive schools in every State is envisaged.

### **Components**

Assistance is admissible for two major components

1. Student-oriented components, such as medical and educational assessment, books and stationery, uniforms, transport allowance, reader allowance, stipend for girls, support services, assistive devices, boarding the lodging facility, therapeutic services, teaching learning materials, etc.
2. Other components include appointment of special education teachers, allowances for general and special teachers for teaching such children, teacher training, orientation of school administrators, establishment of resource room, providing barrier free environment, etc.

### **Implementing Agency**

The School Education Department of the State Governments/Union Territory (UT) Administrations is the implementing agency. They may involve NGOs having experience in the field of education of the disabled in the implementation of the scheme.

### **Financial Assistance**

Central assistance for all items covered in the scheme is on 100 percent basis. The State Governments are only required to make provisions for a scholarship of Rs.600 per disabled child per annum.

### 2.13. Summary

We are aware today that India has about 26 million persons with disability. It is alarming to note that the low literacy, few jobs and widespread social stigma are making such disabled people among the most excluded in India. Children with disabilities are less likely to be in school, disabled adults are more likely to be unemployed, and families with a disabled member are often worse off than average. With better education and more access to jobs, people with disabilities can become an integral part of society, as well as help generate higher economic growth that will benefit the country as a whole.

At this juncture we need to note that in the years to come, the number of disabled people in India is expected to rise sharply as age related disabilities grow and traffic accidents increase. Also, we need to note that India has a growing disability rights movement and one of the more progressive policy frameworks in the developing world. But, a lot more needs to be done in implementation and “getting the basics right”. Newer thinking and better coordination of programs is called for. Preventive health programs need to be deepened and all children screened at a young age. People with disabilities need to be better integrated into society by overcoming stigma. Disabled adults need to be empowered with employable skills and the private sector needs to be encouraged to employ them. The scale of disability in India needs to be better understood by improving the measurement of disability. Most importantly, persons with disabilities should themselves be made active participants in the development process.

It is said that the highest form of disability is one’s own bad attitude. Hence, negative attitudes held by the families of the disabled, and often the disabled themselves, deter disabled persons from taking an active part in the family, community or workforce. Those suffering from mental illness or mental retardation face the worst stigma and are subject to severe social exclusion. People with disabilities are considered ineligible to marry those without disabilities unless “adjusted” by high dowry. Disabled girls are usually married to older men, leading to a higher incidence of widowhood. Showcasing success stories of people with disabilities can challenge these deep rooted negative perceptions.

Finally, speaking about education, while the Sarva Shiksha Abhiyan (SSA) and the IEDSS scheme have made a concerted effort to promote the inclusion of children with special needs, still the system faces challenges in identifying these children and responding to their needs. The budget for educating children with mild to moderate disabilities in regular school settings has not increased commensurately since the focus on integrated education began in the 1970s. Coordination between the Ministries of Human Resource Development and Social Justice and Empowerment, the Rehabilitation Council of India and the general teacher training system needs to be improved. State-wise strategies on education for children with special needs need to be devised.

#### **2.14. Uniqueness of Present Study**

In this context the uniqueness of the present study is to make the Christian Organizations, especially the Catholic educational centres aware of their existence in the global educational mission and to make them realize that they need to go back to their roots and draw inspirations from their own wells to continue their education mission true to their Master Jesus, one of compassionate yet right based promoter of inclusion. This means that the curriculum and all aspects of school life be motivated to reflect a biblical understanding of life, the world and relationships within the world where the disabled and non-disabled live together in the same society. Besides, they are to be centred on values of Christ, which means the entire educational centres (administrators, students, parents and teachers) are to be equipped in order to become responsible persons to live, act and lead in all spheres of life as inclusive minded persons.

# Inclusive Education – Ray of hope for the Disabled!

## 3.1. Introduction

I believe that in every human being we can find a little bit of fate that can do miracles and this is one of the reasons that made me to accompany such persons soon after my Catholic priestly ordination in the year 1997. With every piece of fate that we have, we can build a world in which children with disabilities wouldn't feel pushed aside. I like to think about myself that I am that kind of person who likes to find human beings with depth of character and grown souls. Hence I commit myself for such persons with disabilities and enhance them to experience the ray of hope through such inclusive education.

Inclusive education is based on the right of all learners to a quality education that meets basic learning needs and enriches lives. Focusing particularly on vulnerable and marginalized groups, it seeks to develop the full potential of every individual. The ultimate goal of inclusive quality education is to end all forms of discrimination and foster social cohesion. Is this thing really happening? Is this really happening in India, in particular in Gujarat? Still further, is this happening through the educational centres of the Christian organizations of Gujarat? This is the crux of my problem to investigate and to promote positively to implement such inclusive education in the Christian educational centres.

Generally when we talk of educational centres in the context of inclusive education, here we mean the schools. Schools are the most important achievement in our current life. They are clear that they can have a vital role in our whole life. Every moment they are influencing our daily life since the first day of school until the last hour of our life. In fact, here we form our character, our way to be, to think, to act and to react when we are in front of the real problems and even in the school period we form our best friendship relationship. At the same time schools can play a negative role in our life when the environment of the schools is degrading. I am not referring here just at the suburb and rural schools where the learning isn't the main purpose. I am drawing the attention on the unconcerned institution of schooling on disability person's integration and inclusion.

Inclusive Education has its own pros and cons. I personally believe that though it may be a challenge to all concern, it is more beneficial in the long run. For as long as there is a proper support system and they follow the modification to the letter, it will yield a more positive result. Inclusion remains a controversial topic in education because it relates to educational and social values, as well as to our sense of individual worth. There are advocates on both sides of the issue. Some view inclusion as a policy driven by an unrealistic expectation that trying to force all students into the inclusion mould is just as coercive and discriminatory as trying to force all students into the mould of a special education class or residential institution. On the other side are those who believe that all students belong in the regular education classroom, and that good teachers are those who can meet the needs of all the students, regardless of what those needs may be.

By implementing inclusion into primary and secondary schools, children learn to accept individual differences. The best way to help children overcome their misconceptions about persons who have disabilities is to bring them together in integrated and inclusive settings. Students are clustered in specific classes but distributed across all teachers. Students receive instructional supports that maximize their participation in the general education curriculum and their engagement in the general

population. Teachers use a variety of strategies, including curriculum and instructional adaptations, peer tutoring, cooperative learning, and layered curriculum.

### **3.2. Understanding the difference of terms**

Globally, children with disabilities count for one-third of all children out-of-school. In developing countries, the numbers are even more staggering, with 90% of all children with disabilities out-of-school. Although it is imperative that children with disabilities receive an education, it is also being recognized by bodies around the world that the type of education that children with disabilities receive is just as important. There are three basic types of Special Education, namely – Segregated, Integrated and Inclusive.

Now let us understand the difference of these three terms in order to understand better the implied meaning of inclusion which is our prime concern now. Also, for each term let me state an example to understand better the concept in itself.

#### **3.2.1. Segregation**

The dictionary meaning of the word segregation it meant<sup>55</sup> –

- The act or process of segregating or the condition of being segregated.
- The policy or practice of separating people of different races, classes, or ethnic groups, as in schools, housing, and public or commercial facilities, especially as a form of discrimination.
- Sociologically, it meant the practice or policy of creating separate facilities within the same society for the use of a minority group

Normally we understand Segregation as a system that keeps different groups separate from each other, either through physical dividers or using social pressures and laws. The Latin root of Segregation literally

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55 <http://www.thefreedictionary.com/segregation>

means “separated from the flock,”<sup>56</sup> and splitting a big flock of sheep into smaller groups is segregation.

What happens when the disabled are segregated from the society or from the regular schools? Let me state some of the alarming facts which show how the segregated persons go through the humiliations and how they were made to lose their God given free gift called the human dignity.

- ❖ All over the world, historically speaking, large numbers of disabled people have been put away in institutions on the grounds that it was for their own good and the good of society.
- ❖ Many men and women were being locked away, having been deemed feeble-minded or morally defective. A pathetic situation indeed!
- ❖ Many disabled people were kept in living in hospitals, special schools and care homes are known to have suffered severe emotional and physical abuse.

- If the nurses took a dislike to a child they would hold the disabled child under the water in a bath until she started to go blue. A group of children would be assembled to watch what was happening. At times, children were kept under the water for too long and children have drowned. It was impossible for the children to tell the outside world about what went on inside the institution.
- Children never had their own toys and when they were sick they were expected to eat their own vomit.
- All letters written by the children to their parents were censored and Staff was always present when the children had visitors.
- Staff always played an impersonal role and did not play or talk effectively with the children. Not only did the institution have substandard toilets but children in the upstairs wards had no access to the grounds.
- Staff would beat up disabled patients in the toilets at night.

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56 <https://www.vocabulary.com/dictionary/segregation>

- Some care homes for people with disabilities used to forcibly cut girls' hair when they arrived. If residents put up resistance, they were tied in a chair while the cutting took place and then locked in a dark room for up to half an hour before being injected.
- Some special schools used to be harsh establishments with tough discipline and rudimentary conditions. At times, children were referred to as animals and forced to wear dishevelled clothes. If they misbehaved they might be split up from their friends.
- A number of special schools are known to have punished children for bed-wetting and such children were forced to stand in a corner with their wet sheets tied around their neck. Also at times children were given a little food and when they resorted to eating toothpaste and grass were given.
- For many disabled children, hospitals in the first half of the 20th century were places of torture where medical professionals performed repeated and futile operations to try to perfect their bodies. Also, medical professionals did their medical experiments mostly with such disabled patients.
- Children who contracted polio often had to stay in hospital for lengthy periods and found it a traumatic experience. As well as enduring long separations from their parents, they commonly had to endure brutal nursing care.

❖ Institutions regularly regarded their disabled residents as second-class citizens and showed them little respect. Institutions sometimes had humiliating admissions rituals.

- In some places, some scientists used to regularly conduct research on the segregated disabled patients without their consent.
- Many draconian laws prohibited the appearance of people who were diseased, maimed, mutilated or in any way deformed so as to be an unsightly or disgusting object or improper person in or on the public ways or other public places.

❖ Staff often made little attempt to empathise with disabled people's experiences, denying them autonomy, choice and dignity and at times deliberately causing them pain and discomfort.

- ❖ In care homes and special schools for disabled children, there was sometimes hardly any attempt to meet the children's emotional needs or acknowledge their individual identities.

- The worst thing was children couldn't wear their own clothes. They had to wear other people's clothes. The beds were so close together there was no space for each resident to have their own locker. They had to help themselves to clothes from one big cupboard in the ward.
- Disabled children could only have one bath a week and toilets had only half doors, so people's feet and heads were visible.
- None of the staff took the trouble to try to communicate with those children who had speech impairments. Many of the children communicated with each other for years while the staff assumed they were making unintelligible, meaningless noises. More noise, so more punishment!
- Mealtimes were particularly barbaric. All the children were expected to eat lying down, even those who were capable of sitting up. The children's heads would rest on the nurse's lap with their bodies lying across a chair placed in front of the nurse's legs. They were fed like birds with their heads tilted back. As gravity pulled the food straight to the back of the throat, they didn't have any chance to chew. Children were not given any opportunity to shut their mouths and they ended up with food piled high on their faces because they couldn't swallow it at the rate the nurse spooned it in. Each nurse was required to feed 10 children in just one hour.

The human society became an increasingly hostile place for deaf people during the 19th century. Sign language was a widely used and valued language among teachers at schools for deaf people. But from the 1860s onwards, there was a concerted campaign to banish sign language from classrooms and replace it with lip reading and speech only.

In the 19th and early 20th centuries, disabled people were exploited as a source of entertainment. Freak shows of people with physical or mental

abnormalities could be seen at circuses, fairs and carnivals. But this phenomenon continued for much longer than people think.

Institutionalisation is not a phenomenon of the dim and distant past either. The move towards widespread independent living in the community is a relatively recent development. Although criticisms of residential care grew in the years after 1945, there was ironically an expansion of segregation of disabled people after World War II.

Although the nursing care was of a high quality in the religious charitable Trusts, the disabled had no control over the most basic aspects of their lives and no freedom of movement. Instead of understanding, the questioned disabled person was labelled as ‘difficult patient’.

During the 20th century, disabled people were forced to live in institutions and were often mistreated and denied the opportunity to make basic choices about how they lived their lives. Staff accounts, official reports, academic research and the testimonies of disabled people themselves all provide plentiful evidence of inhumane practices and violations of fundamental human rights.

Above mentioned details are a few facts of the ways in which the disabled persons in institutions have been abused and neglected. They are just the tip of a very large iceberg. Throughout history, disabled people have been denied a voice, denied the chance to tell the outside world about their genuine experiences. The real scale of the suffering will never be known. But, it is worth listening to their voices in whatever way they utter and become a responsible voice of such voiceless brothers and sisters of our human family!

### **3.2.1.1. Segregated Schools as Special Schools**

Historically speaking, in general terms, much of the research on disability, including disabled children, has ignored the views and experiences of disabled people themselves. Mostly non-disabled people have researched disability and given their perspectives. Histories of segregated schooling are, for the most part, the official histories of non-disabled people and professionals, documenting such things as changing numbers and types of schools and official rationales for

changing policies. Furthermore research into disability has focused primarily on medical and psychological issues rather than on the disabling environment.

It is said that-

While there is a well established body of knowledge about the way parents experience life with a disabled child, children's own accounts of their lives are largely missing, their voices have not been heard.

Children can have profound experiences of life, including disability, and yet they have not been consulted or taken seriously by academic or professional experts.

The literature on disabled people's experiences of segregated education is not extensive and comes mainly from disabled adults reflecting on their childhood experiences. In reviewing what disabled adults and children say about their education it becomes apparent that their experiences are varied and their views are diverse.

However, themes do emerge in terms of what is seen to be important about their education. These themes are, namely, the educational standards and education as an experience in itself.

## **Educational Standards**

Educational standards have consistently been important for disabled people. Segregated schools are judged by insiders in terms of what is taught, how it is taught and the effectiveness of the teaching they experience.

The educational standards experienced by disabled people in segregated schools have generally been low.

Many special schools placed a huge emphasis on practical tasks like cleaning and gardening.

In addition to low educational standards, physically impaired people frequently complain about the amount of time spent in various forms of therapy.

Similarly deaf people complain that their education was eroded by an obsessive emphasis on the ability to lip read and to talk.

Poor educational standards in special schools, though common, were, however, never universal. Selective schools for visually impaired, hearing impaired and physically impaired children, who were judged to be academically able, have existed for many years, preparing their students for university or entry to some professions. Disabled people who have attended such schools sometimes express satisfaction with the education they have received.

### **Personal and Social Liberation**

The experience of education also has meaning in the broader terms of how it impacts on the lifestyles and quality of life of disabled people. Disabled people may judge the education they receive in terms of empowerment-disempowerment and oppression-liberation. Some disabled people find that they receive a superior education and have a more favourable lifestyle than their non-disabled children and friends by virtue of being excluded.

A recurrent theme in the accounts given by disabled adults is the confidence they gained by attending segregated schools.

Although some disabled people have found that the experience of special education gave them self-confidence, others have found the opposite to be the case.

### **Education as an Experience in itself**

A major theme throughout the literature documenting disabled people's experiences of segregated education is the quality of the experience in its own right. As for non-disabled people, one way of judging experiences is in terms, for instance, of enjoyment and happiness or boredom and unhappiness.

It should not be assumed, however, that all insider experiences of segregated schools are negative in terms of the quality of the

experiences themselves. Some of the people speaking about their experiences suggested that even though the regimes of these schools were institutional and harsh, they regarded their time there as a highly positive experience, including in terms of the basic necessities of life such as food.

### **3.2.1.2. Meaning of Special Schools<sup>57</sup>**

A special school is a school catering for students who have special educational needs due to severe learning difficulties, physical disabilities or behavioural problems. Special schools may be specifically designed, staffed and resourced to provide the appropriate special education for children with additional needs. Students attending special schools generally do not attend any classes in mainstream schools.

Special schools provide individualised education, addressing specific needs. Student: teacher ratios are kept low, often 6:1 or lower depending upon the needs of the children. Special schools also have other facilities for the development of children with special needs, such as soft play areas, sensory rooms, or swimming pools, which are vital for the therapy of certain conditions.

In recent times, places available in special schools are declining as more children with special needs are educated in mainstream schools. There are some children, however, whose learning needs are not appropriately met in a regular classroom setting and do require specialised education and resources to provide the level of support they require. An example of a special need that may require the intensive services a special school provides is mental retardation, multiple disabilities, cerebral palsy and autism. However this practice is often frowned upon these days in general.

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57 [http://en.wikipedia.org/wiki/Special\\_education](http://en.wikipedia.org/wiki/Special_education)

## **Example for a Segregated Special School:**

### **Madhurya Bhuvan<sup>58</sup> – An educational centre for Mentally challenged persons.**

The mission of Madhurya Bhuvan (MB) is to meet the educational, developmental, social and emotional needs of individuals with mental disabilities while treating each child and youngster with respect and dignity and recognizing the individuality and uniqueness of every resident student.

Madhurya Bhuvan is a government registered but non-profit making private residential educational centre dedicated solely to the education of children with intellectual special needs and their families. Although the institution's founders are Christians belonging to the religious congregation called Sisters of Charity of St. Anne, the doors of MB are open to children of all faiths. They strive to create an environment that fosters respect for individual differences and celebrates the unique strengths of each child and youngster. Children who attend MB have a range of disabilities, including mental retardation, cerebral palsy and autism. Prior to attending MB, most were confined in their homes and had few opportunities for intellectual or social development. The children up to sixteen are admitted at Ahmedabad and above sixteen are transferred to Kadi centre and a few new youngsters are occasionally admitted from the local region in the same Madhurya Bhuvan named centre at Budasan village of Kadi taluka in Mehsana District, Gujarat.

Even now, countless mentally challenged children and youngsters throughout India and particularly in Gujarat are lacking even the most basic educational services due to barriers such as extreme poverty, social policy, cultural stigma, and the caste system. In this situation, Madhurya Bhuvan serves as a model and an esteemed institution by training students, motivating teachers, empowering parents and

58 Oral information received from Sister Elsa Rodriguez, SchSA, the Founder Directress of Madhurya Bhuvan Ahmedabad and Kadi. She is a passionate Christian missionary, for mentally challenged persons from Colombia to Gujarat, India. She is one of the responsible Religious Sisters serving in the Parish of Unteshwari within the Archdiocese of Gandhinagar.

demonstrating that these special children are really special and have tremendous potential. By offering these children the opportunity to learn and grow, MB is setting a new standard for educating children with disabilities in Gujarat.

Thus, segregated education occurs when students with disabilities learn completely separate from their peers. Often, especially in developing countries, segregated education takes place in the form of special schools created specifically for the education of students with disabilities, or in completely separate classrooms for students with disabilities. Segregated education pinpoints the child as the problem in the system, the impediment to learning, and as a result, these students often receive a completely different curriculum and different methods of testing, rather than being taught the same curriculum as their peers. This separation in school often creates separation within other areas of life as well. Frankly speaking, it is a life within the walls! Is this the solution to the problem faced by the disabled persons?

### **3.2.1.3. Special Day Care Centres for disabled**

Day care centres are established either by the government or NGOs for mentally and physically-disabled persons, whose families are unable to care for them during work hours of the day. Normally financial assistance is provided to NGOs for running such centres for disabled, aged and other need based persons. At times such centres play the role of rehabilitation centres for adolescent and adult persons.

#### **Example for a Special Day Care Centre:**

**Khodiyar Education Trust<sup>59</sup> – A Day care centre for Mentally challenged persons.**

Khodiyar Education Trust (KET) at Mehsana in Gujarat has a Day Care and Vocational Centre for MR children and adults. It provides counselling, training in living and social skills, and vocational training

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59 Oral information received from Mr. Vishnubhai M. Chaudhary, the Programme Coordinator of KET. He is a great collaborator with our activities of Unteshwari Sammilitalayam.

to adults with mental disorders. It also provides care and special education to children with mental retardation and other developmental disorders.

Emphasis is laid on prevocational and vocational training. In the final stage of rehabilitation, individuals can earn their livelihood which is a part of KET's Day Care Centre. Income is generated for the individuals as well as for the organization by producing writing chinks, candles, paper bags, small carpets, Seminar files, seasonal graft items and other products.

At the Day Care Centre, in conformity with the needs of the community, a section on training children with mental retardation and associated disabilities is also operational. Here, the children receive special education, living skills, social skills and pre-vocational training. Persons with mental retardation are provided vocational training in six disciplines presently in addition to the living and social skills trainings. Such persons are engaged in various educational and creative activities with professionals and they return to their families at the end of the day.

### 3.2.2. Integration

Integration (from the Latin word integer, meaning whole or entire) generally means<sup>60</sup> –

- Combining parts so that they work together or form a whole.

In the field of disability sector Integration means<sup>61</sup> -

- Disabled people of all ages and/or those learners with 'Special Educational Needs' labels being placed in mainstream education settings with some adaptations and resources, but on condition that the disabled person and/or the learner with 'Special Educational Needs' labels can fit in with pre-existing structures, attitudes and an unaltered environment. This is a necessary precondition of inclusion but is not a solution.

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60 <http://searchcrm.techtarget.com/definition/integration>

61 <http://www.allfie.org.uk/pages/useful%20info/integration.html>

We seem to use integration and inclusion as synonymous in our daily lives. This is not helpful and it would be useful if we could agree what we mean by each of these. Integration of children with Special Educational Needs (SEN) in mainstream schools was described in the Warnock Report (1978) as<sup>62</sup>:

**Locational integration:** Where units are on the same site as mainstream schools and disabled and non-disabled children can familiarise themselves with each other.

**Social integration:** Where children attending special classes and units socialise in the playground, at lunch and assembly.

**Functional integration:** Where there is joint participation in educational programmes, which requires careful planning of class and individual teaching programmes.

Thus, all forms of integration assume some form of assimilation of the disabled child into the mainstream school largely unchanged. Actually speaking, Integrated education is similar to inclusive education, but without any ideological commitment to equity. Integration places students in a mainstream classroom with some adaptations and resources. However, students are expected to fit in with pre-existing structures, attitudes and an unaltered environment. Integration is often mistaken for inclusion because students are placed in a mainstream classroom, which is a step towards inclusion. However, if there has not been a paradigm shift within the school and these students are not perceived as equals, if curriculum is not taught for the understanding of all instead of some, then the students are integrated, but not included in the school. According to me, integration is the gate way to inclusion.

### 3.2.3. Inclusion

Inclusion is about disabled children's right to belong to their local mainstream school, to be valued for who they are and be provided with all the support they need to thrive in the mainstream school. As mainstream schools are generally not organised in this way, it requires

62 [http://www.worldofinclusion.com/integration\\_inclusion.htm](http://www.worldofinclusion.com/integration_inclusion.htm)

planned restructuring of the whole school. This is to be seen as an extension of the school's equal opportunities practice and policy. It requires a commitment from the whole staff, governing body, parents and children to include the full diversity of children in the neighbourhood. Inclusion is not a static state like integration. It is a continuing process of school ethos change. It is about building a school community that accepts and values difference. It calls for a dynamic paradigm shift from segregation (full exclusion) and integration ('partial' exclusion) to inclusion.

Inclusive education is a process of strengthening the capacity of the education system to reach out to all learners. It involves restructuring the culture, policies and practices in schools so that they can respond to the diversity of students in their locality. For a school to be inclusive, the attitudes of everyone in the school, including administrators, teachers, and other non-disabled students, are to be positive towards students with disabilities. Inclusive education means that all children, regardless of their ability level, are included in a mainstream classroom, or in the most appropriate or least restrictive environment (LRE), that students of all ability levels are taught as equals, and that teachers must adjust their curriculum and teaching methodologies so that all students benefit. This also avoids wasting resources, and shattered hopes, which often occurs in classrooms that are one size fits all. It is observable fact and studies have shown that systems that are truly inclusive reduce drop-out rates and repetition of classes, and have higher average levels of achievement, compared to systems that are not inclusive. People who believe in inclusive education believe that sometimes the education system could become an impediment to learning for a given child, and that every child is capable of learning!

Schools, in order to become inclusive, need to recognise that most of their past practice and thinking was based on a medical model of disability which perceived the problem as the impairments of the child and focused on how to make the child as normal as possible. The school that wishes to become inclusive needs to adopt a social model of disability approach and needs to identify the barriers within the school's environment, teaching and learning strategies, attitudes, organisation

and management that prevent the full participation of disabled children and are part of the social oppression of disabled people. Hence, one must remember that Integration is a state and Inclusion is a process. This needs a special attention to evolve a vision and mission statement towards inclusion for an inclusive society!

Many inclusive schools have adopted four principles to guide them on their journey towards inclusion -

1. Disabled children and those with learning difficulties belong and have a right to the support they need in ordinary classes.
2. All children, with and without impairments, benefit from inclusion, which is an important component of a quality education.
3. All children have a right to an education that will prepare them for life in the community.
4. The kind of teaching and learning which are good for inclusion are good for all children.

The below mentioned table<sup>63</sup> clearly communicates the main emphasise of each segregation, integration and inclusion. In India, these three different terms are often used interchangeably or with different definitions than those attached to the three words in the United States. Thus, advocacy is must to impart the proper knowledge!

<b>SEGREGATION</b>	<b>INTEGRATION</b>	<b>INCLUSION</b>
(Tends to emphasize)	(Tends to emphasize)	(Tends to emphasize)
Services to Disabled People	Needs of Disabled People	Rights of Disabled People
Categorising Disabled People	Changing Disabled People	Changing schools / colleges / organisations
‘Special’ / different treatment	Equal treatment	Equality - each receives support they need to thrive & achieve their potential
Disability is a problem to be fixed (in a special place)	Disability is a problem to be fixed	Everyone has gifts to bring

63 [http://www.worldofinclusion.com/integration\\_inclusion.htm](http://www.worldofinclusion.com/integration_inclusion.htm)

Services available in segregated setting	Benefits to disabled person of being integrated	Benefits to everyone, including all
Professional/experts	Professional/experts	Political struggle, friends & support
‘Special’ therapies	Technique	Power of ordinary experience
Categorisation & marginalisation	Learning helplessness	Assertiveness
Competition for parts of Disabled Person	Technical Interventions	Transforming power of relationship
Stress on inputs	Stress on process	Stress on outcomes; have a dream
Separate curriculum	Curriculum delivery	Curriculum content
Integration ‘for some’ is not desirable	Integration can be delivered	Inclusion must be struggled for

### 3.3. Evolution of Inclusive Education in India - Timeline<sup>64</sup>

Archaeologists discovered evidence of inclusion of people with disabilities in India from 2000 or more years ago in the form of adapted toys made accessible for children with disabilities.

#### 3.3.1. Gurukul System of Education

The gurukul system of education existed in India for centuries before the British rule.

This system was sensitive to the unique cultural, social, and economic needs of the students and their families and imparted life skills education recognizing the potential within each student.

Although there is not much documentation about students with disabilities in this system, the structure is seemingly inclusive. The gurukul system ended after India was colonized by the British.

64 Cf. Pramila Balasundaram, (New Delhi, 2005), available at [http://www.gttd.net/global\\_trend](http://www.gttd.net/global_trend).

### **3.3.2. British Style of Education**

The earliest document regarding British-style of education in India dates back to 1835. As a result of British colonial rule until 1947, much of the education system in India was, and still is something of “British style”- very cut and dry, based on rote memorization, with few special education services due to its inflexible nature. Here we must note that the majority of children with disabilities were not in school.

Thomas Macaulay, a British politician who later became a member of the governor-general’s council blatantly belittled by his document the Indian Gurukul system of education. The British was interested to create a class of Indians, i.e. to give ‘English in taste, in morals and in intellect’. This document did not include information regarding people with disabilities. This is because people with disabilities often were not educated during this time period, but also, people with disabilities were not considered good enough to be modelled into British-style Indians.

During the period of British, the limited services for people with disabilities arose largely out of the private sector or from non-governmental organizations, which were often religious.

The first special school for people with disabilities in India was a school for the blind, which was opened in 1869 by Jane Leupot, with support of the Church Missionary Society.

Fourteen years later, in 1883, a school for the deaf was opened in Bombay.

1887 marked the year Christian missionaries opened a school for the blind in Amritsar.

Most the special schools were specialized in certain categories of disability and were the nature of segregation.

### **3.3.3. Basic Education System of M.K. Gandhiji**

Along with freedom struggle movement, the Father of our Nation Gandhiji proposed Basic Education for the marginalized populations

because it focused on handicrafts, which favoured the lower castes and people with disabilities. Gandhiji introduced this plan in 1937. Although his plan influenced governmental policy for over 30 years, it ultimately failed.

### **3.3.4. Made attempts of Inclusive Education**

1909 marks the first piece of attempted legislation regarding inclusion and education in India. Gopal Krishna Gokhale, professor of English literature, mathematics, and political economy introduced a bill under the Indian council act of 1909 to make primary education compulsory. This bill, if it passed, would have provided funding for compulsory education for all. However, it was voted down. The policies and actions by the government of India regarding inclusive special education in the 1940s contradicted each other entirely.

The Sargent Report by the Central Advisory Board of Education in 1944 suggested children with disabilities should be entirely mainstreamed. Rather than debating the validity of inclusion, the Sargent Report stated that it was the only way to provide an education. Yet both the action and lack of action by the government of India in the 1940s completely contradicted this suggestion.

Throughout the 1940s, the Government of India began setting up segregated workshops and trade schools separate from those for students without disabilities to teach children with disabilities skills to enter the workforce. In addition, this decade was marked by a large increase in the amount of money given to voluntary organizations to establish special schools. Most of these segregated schools were expensive and located in urban areas, further marginalizing people with disabilities in rural areas.

### **3.3.5. Policy struggles for Inclusive Education**

Inclusive education was written into India's Constitution as a fundamental right for all citizens. But, it is important to differentiate between constitutional rights and state policies and their legal implications. Rights are listed in the constitution and they are absolute

and completely enforceable. State policies are completely subjective on a state by state basis.

Although many viewed the 86th amendment to the Constitution, section 21A as positive, others criticized the age restrictions. In addition, many thought that the type of education (inclusive, segregated, or other) should be specified within the law.

The 1960s marked an important change in how special education was organized and funded in India. The Ministry of Education split and a new branch called the Ministry of Social Welfare was created. The Ministry of Social Welfare was given the responsibility for the weak and vulnerable sections of society. They largely focused on rehabilitation, and not as much on education. Instead of supporting the current education system, the Ministry of Social Welfare began giving out grants to nonprofits that provided education for children with disabilities, inadvertently preventing inclusion of these children within the public or mainstream sector. The split of these two ministries has never been reversed, and is still this way at present.

The plan of action to improve the education system created by the Kothari Commission included people with disabilities, but unfortunately was not implemented by the Government of India.

The Ministry of Welfare created the Integrated Education of Disabled Children Scheme (IEDC), not to be confused with the Integrated Child Development Scheme (ICDS), in 1974.

From our experiential knowledge of running the IEDC programme in Kadi taluka of Mehsana district, Gujarat from the year 2000, it is worth mentioning the three major problems faced by us with such integration based programme –

- Lack of training and experience that the special teachers had.
- Lack of motivation and orientation among regular school teaching and non-teaching staff about the problems of disabled children and their educational needs.

- Lack of availability of equipment and educational materials for the disabled students of all categories.
- Lack of accessibilities like ramps and toilets for the students in the school environment.

This program stressed that students with mild to moderate disabilities needed to be integrated, but not moderate to severe. Therefore, it was not fully inclusive, and created tensions between mainstream and segregated special education schools.

The National Policy on Education (NPE) of 1986 continued in the spirit of the 1974 IEDC. But it stated that children with mild disabilities should be included in mainstream classrooms, whereas children with moderate to severe disabilities should be placed in segregated schools. Many were upset that this policy contradicted Article 45 of the constitution, which lists equality in education as a fundamental right for all, and not just those with mild disabilities. Although this policy was created in 1986, it was not implemented until the Plan of Action (POA) was created in 1992.

The 1992 Plan of Action (POA), which was created to implement the 1986 NPE, broadens the 1986 definition of who should be included in mainstream schooling, that a child with a disability who can be educated in the general school should not be in the special school. It says that once children with disabilities acquire basic living skills, which would be learned in resource rooms or special schools, that they should be mainstreamed. The POA does not define what constitutes basic living skills. The POA envisioned and expected that schools across India would accept responsibility by sharing their resources with other institutions. However, rather than including, or even integrating children with disabilities into their programmes, these schools would open resource centres for the underprivileged, providing children with disabilities learning resources after the typical school hours, but not during the normal school day, eliminating the possibility of inclusion for these students.

The year 1992 was also the year of the Rehabilitation Council of India (RCI) Act. The RCI Act provided standards for rehabilitation professionals; one type of rehabilitation professional being special education teachers. This act is important because it establishes consequences for teaching without a license.

Possibly one of the most important pieces of legislation to date in India regarding people with disabilities is the 1995 People with Disabilities Act (PWDA). A prominent criticism of the Persons with Disabilities Act is that the government did not immediately translate their promises into action through funding. The initial lack of monetary support made the PWDA virtually impossible to implement. But fiscal concerns were only the beginning; although most people interpret chapter five of the PWDA as pointing towards inclusion, in actuality the act gives no instruction on what a free and appropriate environment is, allowing varying interpretations. In addition, people who support inclusion point out that there are no repercussions included in the PWDA for excluding students with disabilities from the mainstream education system.

Although the logistical aspects of the People with Disabilities Act were initially, and are still somewhat unclear, this should not undermine the importance of this piece of legislation. The People with Disabilities Act functioned as a catalyst for several other development projects around inclusion and disability.

### **3.4. Sarva Shiksha Abhiyan<sup>65</sup>**

Sarva Shiksha Abhiyan (Education for All Movement) is a programme by the Government of India aimed at the universalization of elementary education in a time bound manner, as mandated by the 86th amendment to the Constitution of India making free education to children aged 6–14 a fundamental right. This covers the students from the 1st standard to 8th standard. It is being implemented in partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations.

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65 [http://en.wikipedia.org/wiki/Sarva\\_Shiksha\\_Abhiyan](http://en.wikipedia.org/wiki/Sarva_Shiksha_Abhiyan)

The programme is looking to open new schools in those habitations without schooling facilities and to strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. SSA is now the primary vehicle for implementing the latest Right To (Free and Compulsory) Education (RTE) Act.

Through SSA the existing elementary schools with inadequate teacher strength are provided with additional teachers, and the capacity of existing teachers is being strengthened by extensive training, grants for developing Teaching-Learning Materials (TLM) and strengthening of the academic support structure at a cluster, block and district level. SSA seeks to provide quality elementary education including life skills. SSA has a special focus on female education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

Its goals are to -

- Open new schools in areas without them and to expand existing school infrastructures and maintenance.
- Address inadequate teacher numbers and provide training a development for existing teachers.
- Provide quality elementary education including life skills with a special focus on the education of girls and of children with special needs, as well as computer education.

In reality SSA has been operational since 2000 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps in elementary education and improving the quality of learning.

Since SSA is the primary vehicle of imparting the RTE Act, it is apt to mention at this moment the salient features of the RTE.

### 3.4.1. Salient Features of RTE<sup>66</sup>

- The right of children to free and compulsory education till completion of elementary education in a neighbourhood school.
- It clarifies that ‘compulsory education’ means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. ‘Free’ means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- It makes provisions for a non-admitted child to be admitted to an age appropriate class.
- It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.
- It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

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66 <http://mhrd.gov.in/schemes>

- It prohibits –
  - a. Physical punishment and mental harassment;
  - b. Screening procedures for admission of children;
  - c. Capitation fee;
  - d. Private tuition by teachers;
  - e. Running of schools without recognition.
- It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

With the passage of the RTE Act, changes have been incorporated into the SSA approach, strategies and norms. The changes encompass the vision and approach to elementary education, guided by the following principles:

- i. Holistic view of education, as interpreted in the National Curriculum Framework 2005, with implications for a systemic revamp of the entire content and process of education with significant implications for curriculum, teacher education, educational planning and management.
- ii. Equity, to mean not only equal opportunity, but also creation of conditions in which the disadvantaged sections of the society – children of SC, ST, Muslim minority, landless agricultural workers and children with special needs, etc. – can avail of the opportunity.
- iii. Access, not to be confined to ensuring that a school becomes accessible to all children within specified distance but implies an understanding of the educational needs and predicament of the traditionally excluded categories – the SC, ST and

others sections of the most disadvantaged groups, the Muslim minority, girls in general, and children with special needs.

- iv. Gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986 / 92; i.e. a decisive intervention to bring about a basic change in the status of women.
- v. Centrality of teacher, to motivate them to innovate and create a culture in the classroom, and beyond the classroom, that might produce an inclusive environment for children, especially for girls from oppressed and marginalised backgrounds.
- vi. Moral compulsion is imposed through the RTE Act on parents, teachers, educational administrators and other stakeholders, rather than shifting emphasis on punitive processes.
- vii. Convergent and integrated system of educational management is pre-requisite for implementation of the RTE law. All states are instructed to move in that direction as speedily as feasible.

Finally we must remember that SSA is not a disability-specific programme, but rather a disability-inclusive programme, with specific aspects that benefit people with disabilities.

### **3.4.2. SSA Mission in Gujarat with CWSN**

While we are aware of the SSA mission in general, here below let me state how this SSA mission pays attention to the educational needs of the Children with Special Needs (CWSN) in Gujarat State.

- The SSA mission in Gujarat focuses on increasing access, enrolment and retention of all children as well as improving the quality of education. The objectives of SSA can be realized only, if all children especially the CWSNs are included under the ambit of elementary education. Experiences of programmes like DPEP

in Gujarat have shown that with adequate support services, CWSN can be provided quality education, in regular schools.

- It is very evident that the CWSN have often been marginalized on account of their disability, lack of awareness on the part of the community about their potential, apprehensions on the part of the teachers to teach such children and a general societal attitude of sympathy towards such children focusing more on what they cannot do rather than on what they can do. Also, the members of the community fail to listen to the confident words of the disabled person – “See, not my weakness but strengths!”
- Realizing the importance of integrating CWSN in regular schools, SSA Gujarat has made adequate provisions for educating CWSN. SSA ensures that every child with special needs, irrespective of the kind, category and degree of disability, is provided meaningful and quality education. Hence, true to the global mission of SSA, the Gujarat SSA model too has adopted a zero rejection policy. This means that no child having special needs is deprived of the right to education. SSA greatly attends to such educational cause.
- The SSA framework, in line with the Persons with Disabilities Act – 1995, provides an opportunity that a child with special needs is taught in a learning environment, which is best, suited to his/her learning needs.
- Hence, while planning for education of CWSN, it is kept in mind that there are some activities that are specific to CWSN (resource support, teacher training, aids and appliances etc.) and then there are a set of activities which have to be linked with other ongoing activities like community awareness, VEC training, in- service teacher training, civil works and gender.
- The SSA framework provides Rs.1200 per disabled child per year. While planning for the possible utilization of this money, it is kept in mind that the amount available is not only for the use of a particular child with a special need, but also is to be utilized for planning of Inclusive Education activities at the district level.

- The SSA Gujarat State Mission Society receives regularly the allocated funds for implementing the programme of inclusive education under SSA depending on the total number of disabled children identified in the State at the rate of Rs. 1200/- per identified disabled child. However, this does not mean that this amount has to be spent annually on every identified disabled child. While some disabled children may only need the help of a well oriented teacher, others may require simple equipment like assistive devices. Clearly, it is seen that the cost of such interventions is less than Rs. 1200/- per child per annum.
- Other activities on which this amount is used include assessment camps, development of training material, community awareness, long term teacher training (45-day RCI recognized training), soliciting support from NGOs and workshops and meetings.
- An attempt is made to provide aids and appliances to identified CWSN through convergence. When this is not possible then SSA funds are used for this purpose. Referral to special schools is made only in exceptional circumstances for children with severe and profound disabilities.
- While interventions for education of children with disabilities are planned by each district keeping in view its own specific needs and resources available, the overriding emphasis is given on inclusive education and not on placement of children with disabilities in special schools.

**Table 3.1**

**SSA Mission in Gujarat with CWSN for the year 2012 - 2013**

Particulars	VI		DD		MR		OH		MD		Total	
	B	G	B	G	B	G	B	G	B	G	B	G
SSA (Std. 1 - 8)	11613	12319	11493	6903	21062	12238	13790	8495	7373	5127	65331	45082
<b>Total</b>	23932		18396		33300		22285		12500		<b>110413</b>	

### 3.5. IEDSS scheme at a glance<sup>67</sup>

The Scheme of Inclusive Education of Disabled at Secondary Stage (IEDSS) has been launched in India from the year 2009-10. This Scheme replaces the earlier scheme of Integrated Education for Disabled Children (IEDC) which attended to the educational needs of the disabled students from 1st standard to 12th standard, and provides assistance for the inclusive education of the disabled children in classes 9th to 12th only.

The aims of IEDSS are –

- To enable all students with disabilities, after completing eight years of elementary schooling.
- To pursue further four years of secondary schooling in an inclusive and enabling environment.

The objectives of the scheme are –

- To cover all children studying at secondary stage in Government, local body and Government-aided schools, with one or more disabilities as defined under the Persons with Disabilities Act (1995) and the National Trust Act (1999) in the class IX to XII, namely blindness, low vision, leprosy cured, hearing impairment, locomotor disabilities, mental retardation, mental illness, autism and cerebral palsy, and may eventually cover speech impairment, learning disabilities, etc.
- To give special focus to help the girls with disabilities gain access to secondary schools, as also to information and guidance for their developing potential.
- To set up of Model inclusive schools in every State is envisaged.

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67 [http://mhrd.gov.in/inclusive\\_education](http://mhrd.gov.in/inclusive_education)

As part of the scheme assistance is admissible for two major components:

1. Student-oriented components, such as medical and educational assessment, books and stationery, uniforms, transport allowance, reader allowance, stipend for girls, support services, assistive devices, boarding the lodging facility, therapeutic services, teaching learning materials, etc.
2. Other components include appointment of special education teachers, allowances for special teachers for teaching such children, teacher training, orientation of school administrators, establishment of resource room, providing barrier free environment, etc.

It is worth mentioning that the Central assistance for all items covered in the scheme is on 100 percent basis. The State Governments are only required to make provisions for a scholarship of Rs. 600 per disabled child per annum.

The implementing agents are the School Education Department of the State Governments/Union Territory (UT) Administrations. They may involve NGOs having experience in the field of education of the disabled in the implementation of the scheme.

### **3.5.1. IEDSS in Gujarat**

The Government of Gujarat through an order of the High Court has assigned the responsibility of implementation of the Scheme of Inclusive Education for Persons with Disabilities at the Secondary Stage level (IEDSS) to the Gujarat Council for Educational Research & Training (GCERT), a mainstream education organization. For every 5 children with visual impairment, hearing impairment and mild mental retardation a special teacher is provided under the scheme. The Government of Gujarat has already established “Inclusive Education Cells” in the GCERT as well as in SSA which is in line with provision of XI Five Year Plan on establishing such cells in state level educational authorities. The administrators of the IEDSS cell in Gujarat are – Deputy Director, Coordinator, Special educator and Junior Clerk. They, along with the DIET and NGO personnel, administer the programme.

**Table 3.2 IEDSS in Gujarat for the year 2012 - 2013**

Particulars	VI		DD		MR		OH		MD		Total	
	B	G	B	G	B	G	B	G	B	G	B	G
IEDSS (Std. 9 – 12)	1525	1040	716	430	2100	739	2412	1349	102	57	6855	3615
<b>Total</b>	2565		1146		2839		3761		159		<b>10470</b>	

**Table 3.3 Students Oriented Programme in Gujarat**

NO	Items	Cost Rs. Per unit	Amount
1	Assessment of Children	150 x 1	150
2	Books & Stationary	400 x 1	400
3	Expense of Uniform	400 x 1	400
4	Girls identified for stipend	Rs. 200 X 10month x 1	2000
5	Helper/ Attendant	Rs. 100 X 10 month x 1	1000
6	Hostel charges	Rs. 500 X 10 month x 1	5000
7	Transport allowance	Rs. 100 X 10 month x 1	1000
8	Escort Allowance	Rs. 75 X 10 month x 1	750
9	Reader Allowance	Rs. 50 X 10 month x 1	500
10	Therapeutic Services	Rs. 75 X 10 month x 1	750

**Table 3.4 Progress of IEDSS in Gujarat**

Year	2009-10	2010-11	2011-12	2012-13	2013-14
No. of DIET's & NGO's	61	58	58	55	55
No. of Districts covered	26	26	26	26	26
No. of Students covered	6757	9541	9079	10470	11691
No .of Special Teachers	1220	495	884	972	982
No. of Schools covered	7654	7654	5046	5046	5054

### **3.5.2. Example for Integration and Inclusion**

#### **IEDC and IEDSS by Unteshwari Mata Maria Trust**

Unteshwari (Our Lady of the Camels) is an important inculturated pilgrimage centre of the North Gujarat Mission. This was envisioned by the Jesuit priest Father Manuel Diaz Garriz, the pioneer missionary of the North Gujarat Mission. It is located at the diaspora of Budasan village, Kadi Block of Mehsana District. From its inception as Unteshwari Mata Maria Trust in 4.4.1975, the Public charitable Trust aims at bringing qualitative change at individual and societal level – through spiritual and social transformation process. From 2000, under the leadership and direction of Fr. Girish Santiago, SJ, the Trust has lit a lamp in the entire North Gujarat districts and has expanded her service especially to the disabled persons of all categories through her IEDC (2000 – 2008) & IEDSS (2009 onwards) schemes in Kadi Taluka, and Community Based Rehabilitation (CBR) programmes in Mehsana district. These are the approved and grant-in-aid programmes of the Central and State governments of Gujarat. In this way, the centre bears the Christian witness to all cultures and religions at all times without counting the cost! On 12.10.2012, the day when the Gujarati Bible – New Testament was released in Gujarati Braille at Gandhinagar Archdiocesan cathedral, from this date the centre, due to her inclusive interventions in the lives of the needy, is named as Unteshwari Sammilitalayam - an abode of inclusion. It is worth noting that from 2000 to 2013 we have been accompanying about 900 disabled students in their integrated and inclusive education and rehabilitation. In fact, it is the passionate compassion of Fr. Girish Santiago (myself), the Jesuit Priest, turned into a pilgrim pastor to ENABLE THE DISABLED at their door steps! Our journey of accompanying the disabled continues without counting the cost!

#### **Vision – Mission of the Trust**

- To build the Divine-filled WORLD FAMILY where all live and love all as true image and likeness of God.

- To enable the disabled in order to enhance the FULLNESS OF LIFE.

### Activities of the Trust

Preparatory service	Early identification & intervention
Preventive services	Awareness generation programme/especially during festival celebrations Vaccination/immunization
Therapeutic service	Counselling, Psychotherapy & Physiotherapy
Educational services	<ul style="list-style-type: none"> <li>• Primary, secondary &amp; higher secondary education</li> <li>• Special educators</li> <li>• Implementation of IEDC &amp; IEDSS</li> <li>• Library: audio cassettes and books</li> </ul>
Vocational training & employment related services	<ul style="list-style-type: none"> <li>• Training in self-dependence/reliance</li> <li>• Agricultural training</li> </ul>
Social support services	<ul style="list-style-type: none"> <li>• Matrimonial services &amp; marital counselling</li> <li>• Counselling &amp; guidance for families</li> </ul>
Capacity building training	Training for teachers & social workers
Aids/appliances	<ul style="list-style-type: none"> <li>• Distribution of tricycles, crutches, callipers, wheelchairs, hearing aids &amp; educational kits.</li> <li>• Coordination, referral and linkages for the provision of aids and appliances.</li> </ul>
Allied rehabilitation services	<ul style="list-style-type: none"> <li>• Support for acquiring certificates and/or availing benefits of schemes.</li> <li>• Organizing camps for certification.</li> <li>• Adjustment training for persons with disabilities.</li> <li>• Assessment of disability.</li> </ul>

### 3.6. Inclusive Education – A Step towards Social Inclusion

Finally, an inclusive education is achieved when the education environment of children who have a disability cannot be distinguished from those of others in the school community. The three key components of inclusion are: Physical inclusion, Social inclusion and Curricular inclusion.

## **Physical inclusion**

Physical inclusion it meant simply being physically present in the environment of the school. That is – attending the local neighbourhood school, playing in the same playgrounds, being in the same classrooms and having access to specialist groupings such as art, computer, physical education, at and for the same time as other children. Such inclusion goes without saying that if the child is not physically present, then clearly they cannot be included. This necessarily demands personal inclusion to the environment of the school culture.

## **Social inclusion**

Actually, nurturing positive social inclusion is far more complex than the physical presence of a child in the classroom. One can be rejected and lonely even in a crowded classroom. The people who belong in a group are those who share the same experiences as all the other members and any reduction in the amount of shared time tends to place social inclusion at risk.

## **Curricular inclusion**

Curricular inclusion requires the involvement of all children in the same daily learning events and as such careful thought and preparation are essential. It is increasingly being recognised that every child is special, with individual skills and needs, and this has to be addressed by the teacher. The child who has a disability highlights the relevance of this issue for all children.

For these three components to come together requires the cooperation of students, parents and teachers, and the support of principals, school communities and the Department of Education.

### 3.6.1. Social Inclusive Initiatives of Gujarat Government<sup>68</sup>

At this juncture it is good to mention, besides educational inclusion, how the government of Gujarat takes various inclusive initiatives in the social inclusion process of her State's persons with disabilities.

In fact, the government of Gujarat is a classical example for its well coordinating approach with the State Public Sector Corporation, Corporate, Disabled People's Association, Non- Governmental Organizations and developmental organization to promote a variety of well coordinated services for persons with disabilities.

- As a well known fact, the State of Gujarat has been organizing Garib Kalyan Melas for providing a variety of services and their coverage under all poverty alleviation and developmental schemes. In each and every such Garib Kalyan Mela, people with disabilities are also covered. They are provided tricycles, callipers, artificial limbs, sewing machines, hand carts, pension and other support available to non-disabled people.
- After Gujarat High Court Judgment in case of Palak Jain Vs Union of India (2001/ 3 Guj LR 299) , the persons with disabilities are now eligible to get admission on reserved seats to different educational courses including:- Medical, nursing, pharmacy and physiotherapy; Architect, management and accountancy; Teacher training including B. Ed, PTC etc.; Industrial Training Institute, Polytechnic; Colleges of engineering. At present, there are more seats in the educational programme than the admission seekers. Similarly every school, in the private as well as Government sector has been instructed to provide admission to persons with disabilities. But people with disabilities should come forward and ensure that seats are filled.
- To promote mainstreaming in the schools, the Government of Gujarat was the only State in the Country which had initiated such a large scheme of Training of Teachers on coverage of all persons with disabilities across the State.

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68 Cf. <http://www.bpaindia.org/Dr.%20Bhushan%20Punani.pdf>

- Besides through its SSA and IEDSS schemes, the Department of Social Defence of Gujarat Government has developed its own scheme for providing assistive devices including tricycles, wheelchairs, callipers, crutches, hearing aids; and self employment support in terms on providing sewing machines, hand carts, musical instruments, weighing machines from its own budget. It has involved the Gujarat Rural Industries and Marketing Corporation (GRIMCO) for purchasing such devices and providing the same to Department of Social defence for the purpose of distribution. The Government of Gujarat invites occasionally the leading NGOs to organize Mega camps on providing assistive devices to a large number of persons with disabilities in their respective regions. This initiative is in line with provision of XI FYP on providing assistive devices t to persons with disabilities.
- The Tribal Sub-plan has also started providing support to programmes, which cover persons with disabilities in the tribal areas as part of its inclusion process. It has resulted in emergence of service providers in the remote tribal areas. The integrated rural development programme has also initiated providing support to persons with disabilities in developmental activities as per provision of Section 40 of the PWD Act. Some disability development organizations located in the tribal areas have also been identified and given grant under the Tribal Sub-plan.
- Now and then as part of the sensitization process, all the district level officials from the Departments of Rural Development, Tribal Development, Health & Family Welfare, Education, Social Justice and Employment & Training have been imparted orientation as regard provisions of PWD Act 1995 and specific developmental needs of persons with disabilities.
- The Government has taken a bold initiative of evolving rules called the “Registration of Psychiatric Rehabilitation Centres of Mentally ill Persons” under the PWD Act. Thus the rehabilitation of the persons with mental illness is responsibility of mainstream health organizations working for the mentally ill.

- In order to mainstream the disability in the health system, now and then orientation programmes are organized for the medical officers and health workers in the selected districts with the support of Handicap International, a NGO based at Ahmedabad.
- The State Government of Gujarat has considered rehabilitation of persons with mental illness as a component. It has initiated District level programme on creating public awareness, providing certificates and other rehabilitation services.
- The Gujarat government has appointed a full time Commissioner (PWD) with a fully dedicated staff and infrastructure to listen to the voice of the disabled and to accompany them in their life-long journey.
- The Government of Gujarat has taken initiative in providing disability certificates to the persons with disability at the District level by organizing camps with the involvement of Medical experts. The Government has taken a bold initiative on authorizing the Civil Surgeons to invite private medical experts as the members of the District Medical Board wherever such experts are available in the Government Sector. The Government has further simplified the guidelines to enable the persons with disabilities to get certificates easily. This initiative is in line with provision of XI FYP on providing disability certificate to persons with disabilities.
- The Government of Gujarat has covered persons with disabilities in all the major initiatives on the occasion of Celebration of Golden Jubilee of establishment of Gujarat (Swarnim Gujarat). In sports, the Khel Maha Kumbh (KMK) covered persons the mental retardation for state level sports, persons with Orthopaedic Disabilities for Volley Ball and persons with visual impairment for a State level Cricket Tournament.
- Following year, having come to know the great performance of the Mentally disabled persons at Athens, the government succinctly decided to implement Special Khel Maha Kumbh (SKMK) for all

categories of persons with disabilities of Gujarat. Gujarat is the only State which conducts such Mega sports event in collaboration with Special Olympics Gujarat – Bharat, an independent international NGO. The State government joyfully accepted and got it implemented the suggestion made by Fr. Girish Santiago, SJ, the Joint Treasurer of Special Olympics Gujarat to include the world disability logo into the existing logo of KMK. Thus, the Special KMK is something unique in Gujarat where the disabled and disabled express their talents on athlete and sports grounds. The Gujarat government deserves appreciations from all of us for such novel open acceptance to include the excluded disabled persons in such sports and games activities!

- The Gujarat Government, through her sponsored programme of Vanche Gujarat has encouraged the blind persons to read more by providing 31 Braille story books.

### **3.7. Inclusive Education – A Step towards Spiritual Inclusion**

Besides being formed in the school and to have a better social inclusion in the community, inclusion of spiritual resources of various religions are to be introduced to the children with special needs. This can be initiated first in their families, educational institutions, religious centres and community gatherings. By this, like their non-disabled friends they too get the ample opportunities to read the Scriptures and other Spiritual resource-based books of various religions; listen to the discourses of Spiritual Masters and watch the spiritual themes oriented documents for better inclusive societal living.

In order to move towards such spiritual inclusion, an attempt is made in transcribing the New Testament of the Gujarati Catholic Bible in Braille by Fr. Girish Santiago of Unteshwari Sammilitalayam. Below mentioned initiative has been an attempt for such spiritual inclusion of and with the disabled persons.

## GOOD NEWS TO THE BLIND

### Braillema Bible – Catholic Navo Karar<sup>69</sup>

#### Introduction

The people of the world know that the Bible is the Holy Book of the Christians. At the same time, still people of various religions are not aware that the Bible is not made up of one single book, instead it is the collection of various books. The Christians are fully aware and it is their firm Faith that the Bible is the Word of God written in words of different human persons. Further it is believed that the Word of God is the food, drink and support for their life-long journey. The readers and the listeners find greater meaning by drawing water from the same Biblical well and drink such precious water in order to quench their thirst.

The Bible is divided into two parts. First part is the Old Testament and the second part is the New Testament. The books which were written before the birth of Jesus are known as the Old Testament. Whereas the books which were written after the birth of Jesus are known as the New Testament. After the Baptism, at the appropriate time, with the unique experience of his ABBA FATHER, Jesus went into the synagogue on the Sabbath day at Nazareth and in the midst of all gathered there he proclaimed the purpose of his public Mission – “The spirit of the Lord is on me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord” (Lk 4:18-19).

According to me, from my experiential knowledge, I must say that every Blind person is ‘the divine eye of the Divine’ – ‘devna divyachakshu’. To such dear ones, the year 2012 is something special to them. Why? Because, the Catholic Pope Benedict XVI has declared a special year (from October 11, 2012 to 23 November, 2013) as the YEAR OF FAITH

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69 This article of Girish Santiago, SJ was edited and was published from Chennai in the National Catholic fortnightly magazine called The New Leader, November 1-15, 2012.

in order to know, love and follow Christ MORE in daily life. In this context, I, as the follower of Jesus, re-call the Mission Manifesto of the greatest Missionary Jesus – “... sent me to give sight to the blind”. This particular statement has churned my existence as an ordained evangelist and has motivated me to answer creatively in proclaiming His GOOD NEWS to all peoples, especially to the visually challenged persons of my karmabhoomi Gujarat. Thus, while accompanying various categories of the disabled persons in North Gujarat, already a year back I was moved to prepare the Gujarati New Testament in Braille transcription and to present to them as a precious gift at the beginning of the YEAR OF FAITH. Indeed the present prepared ‘Braillema Bible – Catholic Navo Karar’ is a unique GOOD NEWS to all the visually impaired persons of our Growing Global Gujarati Group. Now let me explain in brief the genesis and rationale of this innovative project.

### **Problem statement**

- A backward attitude towards life has led many persons in Gujarat to think of disability as a curse. ‘The blind neither have the physical vision nor they have vision for life’, such a negative attitude creates tension among the visual and the non-visual persons.
- The non-readiness approach to tackle the causes of disability, especially on visual impairment.
- Non-enthusiastic nature for life by many non-disabled persons leading them to be non-participatory in the mobilization and rehabilitation of the Persons with Disabilities.
- The blind may have the hunger and thirst for the Word of God of the Bible. But till this date they have no means to read directly the Catholic Bible. Till this date they are deprived of this unique facility in comparison with their normal counter parts.

### **Logical Intervention**

According to the population census survey 2010, the population of Gujarat is 50,596,992. In which nearly there are an estimates 10,45,000

disabled persons of all categories in Gujarat. This is based on the 1.98% of disability given by the National Sample Survey Organisation. Of these, around 1.5 lakh people have visual impairment. Around 40% these are school age going children. So we have about 60000 blind children using Braille in Gujarat.

In Gujarat, we have about 82 institutions who are directly involved in the education and rehabilitation of the blind persons. Besides these, the Inclusive Education for the Disabled Children at Secondary Stage (IEDSS) and the Education for All (Sarva Shiksha Abhiyan – SSA) at the Primary stage cater directly to the educational needs of these visually impaired children.

## **Main Objectives**

- To be a leaven to provide the New Testament in Gujarati Braille transcription to the Blind.
- To enable the visually impaired persons of Gujarati speaking to read independently without the help of the reader and to assimilate personally the New Testament in Gujarati Braille transcription and to motivate them to become the agents in ennobling the human community to love and serve God and His peoples.
- To give an opportunity to the visually impaired persons of all religions and cultures to taste and see, i.e. to experience the Word of God for a meaningful integration and inclusion in the human society.
- To initiate the blind persons of Gujarat to have the ‘darshan’ (vision) of God in Jesus by reading the New Testament of Catholics.
- To encourage such visually challenged persons to challenge the darkness of the world and to contribute creatively in removing such darkness from the grasped gospel messages of Jesus.
- To encourage the Institutional heads and the Educational sector personnel to motivate the Blind persons to read and to grasp the messages for a meaningful life from the New Testament.

## Sources of inspiration

- **Catholic New Testament in Tamil Braille transcription – 1st time in an Indian language:** When I learnt that the Second Reading of the Mass was read out by a visually challenged person in Chennai at the inaugural Eucharist celebration on 9, January, 2011 by the Conference of the Catholic Bishop’s of India’s Meet (Editorial, The New Leader, vol.124, No.: 3, February 1-15, 2011. It says: “... she read from Braille Tamil New Testament, newly published by the Tamil Nadu Bible Commission. This is the blessing to all the visually challenged people, now the blind can read the Word of God by themselves.)
- **Vanche Gujarat movement of Gujarat Government – Best Reader Competition for the Blind:** The aim of the competition was to motivate the blind students to read inspirational short stories, novels, poems, biographies and books.

## Conclusion

To me, in this context, offering this ‘Braillema Bible – Catholic Navo Karar’ in the hands of the Blind persons of Gujarat is one of the novel ways of the New Evangelization process at the beginning hour of the YEAR OF FAITH. Indeed a greater opportunity is given to us to CELEBRATE this Faith-filled year as a Grace-filled year in the midst of all types and all categories of persons with Special needs.

We are grateful to Alboan and Misiones La Rioja, the NGOs of Spain for their generous financial support to prepare this ‘Braillema Bible – Catholic Navo Karar’ in 12 volumes. We also appreciate the Staff of the Braille Press, National Association for the Blind (Gujarat Division), Vastrapur, Ahmedabad for their computerized Braille transcription, proof reading, printing and binding.

Blessed are the Blind for theirs is the Kingdom to ‘see’ joyfully the newly transcribed book in Braille and to read it, assimilate it and to act as men and women of good will according to the living WORD

of God! Let the WORD continue to BECOME FLESH and dwell amongst us in and through our well focussed compassionate approach of incarnation, insertion and involvement. Let our ‘domestic churches’ (homes), the ‘structural churches’ (places of adoration and worship) and the ‘institutional churches’ (cells & centres) become truly an ‘abode of inclusion’ – sammilitalayam! Timely and truly, our on-going faith-justice based apostolic commitment towards the needy has enabled and enhanced us to name aptly our centre at Unteshwari as sammilitalayam. May our Spirit-filled approach towards inclusion bring solace – shanti – salaam – shalom to all.

### **3.8. Concluding Remarks**

After knowing the differences of segregation and integration, finally we are aware that the inclusive education brings all students together in one classroom and community, regardless of their strengths or weaknesses in any area, and seeks to maximize the potential of all students. In fact,

Inclusion is an effort to make sure that diverse learners – those with disabilities, different languages and cultures, different homes and family lives, different interests and ways of learning are exposed to teaching strategies that reach them as individual learners.

Inclusive schools ask teachers to provide appropriate individualized supports and services to all students without the stigmatization that comes with separation.

Teachers in inclusive classrooms vary their styles to enhance learning for all students.

Today, Inclusion is receiving considerable attention, both in educational centres across the country and in the popular media. Most of the attention is focused on how inclusion affects the students with special needs within the environment of the inclusive regular schools of the community where the non-disabled students too are part of an educational system.

As general education classrooms include more and more diverse students, teachers realize the value of accepting each student as unique. Special teachers understand that effective general education practices really are appropriate for students with special needs, and general teachers often turn to special teachers for additional ways to teach their increasingly diverse groups of students. Hence, in this context, the inclusion model is the ray of hope to all students, parents, teachers, administrators and the community at large.

# Role of Christian Organizations

## 4.1. Introduction

Inclusive Education is a well known educational concept today which every educational institutions and educational organizations would like to give prime importance in their promotion and implementing programmes. The present thesis in fact aims at researching the role of Christian organizations in promoting and implementing the inclusive education of disabled children in educational centres. In order to do such a research as part of the research process here I would like to go deeper in understanding the meaning, policies and practices, perceptions and attitudes of the Christian organizations. In order to do this I shall provide in brief the origin and background of the world spread Christian organization in general and in particular how this Christian organization has spread her wings and active in the four Catholic dioceses of Gujarat State.

## 4.2. Meaning of Organization

Organization is defined as -

- A social unit of people that is structured and managed to meet a need or to pursue collective goals. All organizations have a management structure that determines relationships between the different activities and the members, and subdivides and assigns roles, responsibilities, and authority to carry out different tasks. Organizations are actually open systems which affect and are affected by their environment<sup>70</sup>.

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70 <http://www.businessdictionary.com/definition/organization.html>

- A social entity that has a collective goal and is linked to an external environment. The word is derived from the Greek word *organon*, itself derived from the better-known word *ergon* which means “organ” – a compartment for a particular task<sup>71</sup>.
- A group of people who have a particular shared purpose or interest, for example a political party or charity, a business or government department.

The great basic principle of organization is to “*put everything on the same subject in the same place*”<sup>72</sup>.

Sociologically speaking a formal organization is a social system organized around specific goals and usually consisting of several interrelated groups or subsystems. Formal organizations are governed by clearly stated and enforced norms.

#### **4.2.1. Christian Organizations**

The Christian Organizations are built on the strong foundational principle called the Christian Mission Mandate – “To go and preach the GOOD NEWS!” It is an organized effort for the propagation of the Christian faith to all persons and all cultures at all times. It often involves sending individuals and groups, called the missionaries, to foreign countries and to places in their homeland for the purpose of spreading the person and message of Jesus to others with the view of making them to know and to accept Jesus as their Saviour and the Way, or from one Christian tradition to another. This involves preaching the Good News of Jesus and doing humanitarian works, especially among the poor and disadvantaged. By their sent Missions, the Missionaries do have the authority to preach and practice the Christian faith by administering Sacraments and providing humanitarian works for all peoples of God to improve the integral and inclusive development of all humans without any discrimination. The Christian doctrines, such as the

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71 <http://en.wikipedia.org/wiki/Organization>

72 Dwight Macdonald, Review of *Luce and His Empire* in *The New York Times Book Review*, 1972.

“Doctrine of Love” professed by many missions, permit the provision of aid without requiring religious conversion. Here is where the freedom of an individual is respected and the choice of an individual is given upper most importance to discern with one’s own conscience and to decide for oneself in matter of *conversion* – a change of heart and mind!

#### **4.2.2. Christianity in General<sup>73</sup>**

The Christian organizations have to be seen from the backdrop of the Christian religion itself. Here below is presented in brief the history and spread of the Christianity, the key beliefs and the core doctrines of its religion.

##### **4.2.2.1. The Origin**

Christianity is a monotheistic religion based on the life, death, rising and teachings of Jesus of Nazareth as presented in the New Testament. Christians believe Jesus is the Son of God, God having become man and saviour of humanity. Christians, therefore, commonly refer to Jesus as Christ or Messiah. Jesus was a Jewish teacher and prophet who lived in Palestine in the first century CE. He revealed himself to be the Son of God in fulfilment of Hebrew scripture and taught that the Kingdom of God was imminent, bringing with it forgiveness and new life for all who believed. His claim to be the Messiah roused opposition from religious and political authorities of that time and he was executed and crucified on a cross. His followers believe that after his death, Jesus was resurrected before being taken up to heaven. The foundation of Christian theology is expressed in the early Christian ecumenical creeds, which contain foundations of faith predominantly accepted by followers of the Christian faith.

##### **4.2.2.2. History and Spread**

In the early years after the death and resurrection of Christ, Christianity functioned as a Jewish sect. Unlike most Jewish sects, however, Christianity allowed non-Jews as members. Indeed, it actively sought

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73 <http://www.abc.net.au/religion/stories/s817468.htm>

new believers most notably through the missionary work of Saul turned Paul, one of Jesus' first disciples after his resurrection. When the pagan Roman Empire conquered Jerusalem in 70 CE, Christianity attracted many Roman converts. By 100 CE, ethnically-Jewish Christians were a minority. Although being a Christian under Roman rule was illegal, churches were slowly established throughout the Roman Empire, including Europe and Africa.

Christians were a persecuted minority in the Roman Empire and many were executed for their faith. A pivotal event in the early church was the conversion of the Roman Emperor Constantine in 312 CE, who gave State approval to Christianity and gave it significant political and financial support. Constantine called the First Council of Nicea in 325 CE, the first of the great ecumenical councils of the church, which addressed heresies and splits among church leaders and formulated the Nicene Creed as a definitive statement of belief, which endures today. Over the next century, the Roman Empire was remoulded as Christian.

From these small beginnings, Christianity rose to become the world's largest religion, with over 2 billion followers of Jesus, and its most geographically dispersed.

#### **4.2.2.3. Key Beliefs**

- Christians believe that there is only one God, who is all-powerful and all-knowing.
- Most Christians believe that God is a Trinity made up of the Father, the Son and the Holy Spirit.
  - The second person of the Trinity, God the Son, became a human being in the person of Jesus.
  - Jesus was born to a virgin human woman, Mary and was subject to pain, suffering, and sorrow like other human beings except sin.
  - Jesus was put to death on a cross and three days later was raised from the dead, called the resurrection.

Forty days after this he ascended to heaven, called the ascension.

- After Jesus' resurrection and ascension, the Holy Spirit was sent to bring the knowledge and power of Jesus to the church.
- Christians believe in eternal life after death, but not earthly reincarnation.
- Christians await the second coming of Christ which will bring fulfilment of the Kingdom of God and a final day of judgement.
- Christians share with Islam and Judaism a moral code that includes the Ten Commandments.
- Eastern churches, Roman and Protestant churches accept (with slight verbal differences) the Apostles' Creed, a profession of faith formulised around 500 CE.

#### **4.2.2.4. Core doctrines of Christianity<sup>74</sup>.**

- There is only one God (Isaiah 43:10; 44:6, 8; John 17:3; 1 Corinthians 8:5-6; Galatians 4:8-9).
- God is three in one or a Trinity (Matthew 3:16-17, 28:19; John 14:16-17; 2 Corinthians 13:14; Acts 2:32-33, John 10:30, 17:11, 21; 1 Peter 1:2).
- God is omniscient or "knows all things" (Acts 15:18; 1 John 3:20).
- God is omnipotent or "all powerful" (Psalm 115:3; Revelation 19:6).
- God is omnipresent or "present everywhere" (Jeremiah 23:23, 24; Psalm 139).
- God is sovereign (Zechariah 9:14; 1 Timothy 6:15-16).
- God is holy (1 Peter 1:15).
- God is just or "righteous" (Psalm 19:9, 116:5, 145:17; Jeremiah 12:1).

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74 <http://christianity.about.com/od/christiandoctrines/a/basicdoctrines.htm>

- God is love (1 John 4:8).
- God is true (Romans 3:4; John 14:6).
- God is spirit (John 4:24).
- God is the creator of everything that exists (Genesis 1:1; Isaiah 44:24).
- God is infinite and eternal. He has always been God (Psalm 90:2; Genesis 21:33; Acts 17:24).
- God is immutable. He does not change (James 1:17; Malachi 3:6; Isaiah 46:9-10).
- The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 2:11-12; 2 Corinthians 13:14).
- Jesus Christ is God (John 1:1, 14, 10:30-33, 20:28; Colossians 2:9; Philippians 2:5-8; Hebrews 1:8).
- Jesus became a man (Philippians 2:1-11).
- Jesus is fully God and fully man (Colossians 2:9; 1 Timothy 2:5; Hebrews 4:15; 2 Corinthians 5:21).
- Jesus was sinless (1 Peter 2:22; Hebrews 4:15).
- Jesus is the only way to God the Father (John 14:6; Matthew 11:27; Luke 10:22).
- Man was created by God in the image of God (Genesis 1:26-27).
- All people have sinned (Romans 3:23, 5:12).
- Death came into the world through Adam's sin (Romans 5:12-15).
- Sin separates us from God (Isaiah 59:2).
- Jesus died for the sins of each and every person in the world (1 John 2:2; 2 Corinthians 5:14; 1 Peter 2:24).
- Jesus' death was a substitutionary sacrifice. He died and paid the price for our sins, so that we might live. (1 Peter 2:24; Matthew 20:28; Mark 10:45).
- Jesus resurrected from the dead in physical form (John 2:19-21).
- Salvation is a free gift of God (Romans 4:5, 6:23; Ephesians 2:8-9; 1 John 1:8-10).

- The Bible is the “inspired” or “God-breathed,” Word of God (2 Timothy 3:16; 2 Peter 1:21).
- Those who reject Jesus Christ, after they die, will go to hell forever (Revelation 20:11-15, 21:8).
- Those who accept Jesus Christ, after they die, will live for eternity with Him (John 11:25, 26; 2 Corinthians 5:6).
- Hell is a place of punishment (Matthew 25:41, 46; Revelation 19:20).
- Hell is eternal (Matthew 25:46).
- There will be a rapture of the church (Matthew 24:30-36, 40-41; John 14:1-3; 1 Corinthians 15:51-52; 1 Thessalonians 4:16-17; 2 Thessalonians 2:1-12).
- Jesus will return to the earth (Acts 1:11).
- Christians will be raised from the dead when Jesus returns (1 Thessalonians 4:14-17).
- There will be a final judgment (Hebrews 9:27; 2 Peter 3:7).
- Satan will be thrown into the lake of fire (Revelation 20:10).
- God will create a new heaven and a new earth (2 Peter 3:13; Revelation 21:1).

### 4.3. Christianity in India<sup>75</sup>

Christianity in India is the third largest religion, with approximately 24 million followers, constituting 2.3 per cent of India’s population following Hinduism and Islam. The works of scholars and Eastern Christian writings state that Christianity is believed to have come to India in two main periods, the first century missionary activity of Thomas, the disciple of Jesus, and the Western missionary activities from 1500 to 1975.

In fact, Christianity was introduced to India by one of the first disciples and apostles of Jesus, who visited Muziris in Kerala after the death and resurrection of Jesus in 52 AD to spread the gospel amongst Kerala’s Jewish settlements. He arrived India with the Mission Mandate to go

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75 [http://en.wikipedia.org/wiki/Christianity\\_in\\_India](http://en.wikipedia.org/wiki/Christianity_in_India)

and preach the Gospel to all nations and all cultures. Although the exact origins of Christianity in India remain unclear, there is a general scholarly consensus that Christianity was rooted in India by the 6th century AD, including some communities who used Syriac in liturgy, and it is a possibility that the religion's existence there extends to as far back as the 1st century. It is worth mentioning that Christianity was as such established in India even before some nations of Europe had been Christianised.

Christians are found all across India and in all walks of life, with major populations in parts of South India, the Konkan Coast and North-East. Indian Christians have contributed significantly to and are well represented in various spheres of national life. They include former and current chief ministers, governors and chief election commissioners. Indian Christians have the highest literacy, work participation and sex ratio figures among the various religious communities in India.

Most Christians in India are Catholics of the Latin Church. The state of Kerala is home to the Saint Thomas Christian community, an ancient body of Christians (Syrian Christianity) who are now divided into several different churches and traditions. There are two Eastern Catholic Saint Thomas Christian churches: the Syro-Malabar Catholic Church and the Syro-Malankara Catholic Church. There are also several Oriental Orthodox and independent churches in the Saint Thomas Christian community, including the Malankara Orthodox Syrian Church, the Malankara Jacobite Syrian Church and the Malankara Mar Thoma Syrian Church. Since the 19th century Protestant churches have also been present; major denominations include the Church of South India (CSI), the Church of North India (CNI), the Presbyterian Church of India, Baptists, Lutherans, Traditional Anglicans and other evangelical groups. Roman Catholicism was first introduced to India by Portuguese, Italian and Irish Jesuits, whereas Protestantism was later spread to India by the efforts of British and American missionaries. Today, the Christian Churches run thousands of **educational institutions** and hospitals contributing significantly to the development of the nation.

### 4.3.1. Christian contributions to Indian Nation Building

In spite of a long history of Christianity, Christians form today only 2.3% of the total population and the Catholics only 1.5% of the total population of India. In spite of this significantly tiny minority character, the Catholic Church in India made praiseworthy contributions to the life and development of Indians in the fields of Education, Health care, Social development (social action and social service), Empowerment, Employment and Livelihood.

#### In the field of Education

Though Christians and particularly Catholics are a tiny minority, the contribution in the field of education is not only impressive but shows the importance the Church has given to it in the Indian context. At the time of independence of India in 1947 only about 14% of the population were literate. If it has gone up to 55% of the population today, Christianity can be proud of its significant role in it. Some statistics will testify to this.

#### A. From nursery schools to colleges<sup>76</sup>

- The Catholic Church in India runs over 17,000 educational institutions; over 11,000 are Nursery, Primary and Middle schools. There are also over 1500 professional and technical schools. In the year 2000, Catholic colleges numbered 175 including 2 Engineering and 2 Medical Colleges. What is impressive is that 70% of all these schools are in rural areas, serving the poor, especially the *dalits*, the *adivasis* and other disadvantaged groups. Only a meager 15% of the Church institutions are in the cities and large towns.
- At the close of the 19th century, India had only 26 Christian Colleges. At the time of independence in 1947, the number of Christian Colleges was 62 out of a total of 450. In 2000 Christian Colleges numbered about 250 out of the 11,089

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<sup>76</sup> Selvester Ponnuthan (chief editor), "Christian Contribution to Nation building – A Third Millenium Enquiry", Documentary Committee of CBCI-KCBC National Celebration of the Jubilee of St.Thomas and St.Francis Xavier, Cochin, 2004, p.85

Colleges. They catered to a total of 135,200 students of whom 28% were Catholics. Nearly 50% of the Catholic Colleges are for women only. 17% are for men only and 33% are mixed.

Besides the above mentioned fields, the Christian organizations are very much operative in promoting and contributing in Indian Christian spirituality, Inter-faith dialogue, linguistic anthropology, ethnography, Tribal and Dalit Anthropology and formation of Youth.

Thus, we can say that the Christian organizations of India can be compared to leaven active in the mass of the Society with various degrees of force. Hence it is very often not seen outside. It is worth mentioning at this moment that the Church also does not seek publicity as she follows the principle of left hand not knowing what the right hand does. In spite of various occasional direct and indirect organized persecutions, the Christian organizations continue to serve the Indian Nation with love and forgiveness.

#### **4.4. Christianity in Gujarat<sup>77</sup>**

In order to understand the present involvement of the Christian organizations of Gujarat we need to straight away go back and see how this movement came into existence in Gujarat. So, let me give in brief the sketches of the Christianity in Gujarat in four phases.

##### **4.4.1. Phase I – Christian presence before the birth of the Catholic Mission in 1893<sup>78</sup>**

- Gujarat may lay claim to the Apostolic origin of Saint Thomas having embarked at the ancient harbour of Bharuch.
- From 1321 – 24: The first evangelization movement was attempted by the French Dominican Fr. Jourdain from Thane to Bharuch harbour region among the Armenians. Ninety persons were baptized and they, later, were taken care of by him as the bishop of Quilon, Kerala.

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77 Cf. Boyd, R., Church History of Gujarat, Madras, The Christian Literature Society, 1981.

78 Cf. Suria, C. S.J., History of the Catholic Church in Gujarat, Anand, Gujarat Sahitya Prakash, 1990.

- 1590 – 98: The second attempt was at the harbour region of Cambay. From here trade was going on between China, Egypt and Europe. In 1598 Akbar the Great gives permission to fathers Antonio Machado and Pedro Parez, the Jesuit missionaries of Europe to build churches, so a small church was built at Cambay (Khambhat) and spiritual ministries were on.
- 1612 – 13: Father A. Andrade, the Jesuit priest served for a year at Ahmedabad in Moghol army. Later he went to explore Tibet mission.
- From 1618: First the Jesuits then the French Capuchins served as military Chaplains to the Europeans at Surat harbour.
- 1813: The Anglican Christian chaplains expanded their ministries among the British territories like Surat, Kaira, Ahmedabad and Baroda.
- 1820: The first New Testament of the protestant Bible was printed in Gujarati at Bengal by Rev. William Carey, the Founder of the Baptist Missionary Society and he sent one of his men Rev. C. C. Aratoon to work as a missionary in Surat.
- 1824 – The first printing press was set up by the London Missionary Society at Surat and printed the whole protestant Gujarati Bible. It was at this time Rev. J. V. S. Taylor, Father of the Gujarati Grammar baptized five Indians in Kaira.
- 1841: The Protestant Irish Presbyterian Missionaries started their ministries from Gogha in Saurashtra region. Their quick open individual baptismal activities provoked severe persecutions and baptized were ostracised. This was the time Mahatma Gandhi as a Gujarati never liked the conversion activities of the missionaries. But, accepted the “Beatitudes” – the sermon on the mount of Jesus. He drew inspiration from such teachings the meaning of true love and non-violence. The inspired message of Jesus became the way for his Indian Freedom movement.

- 1850 – 90: The simple and dedicated diocesan priests of Bombay were assigned as Chaplains only to take care of the spiritual needs of the well spread migrant Catholic Christians in the cities of Ahmedabad, Bhavnagar, Bhuj, Deesa, Jamnagar, Rajkot and Morvi. Among many migrant Catholics, the Goan Catholics of Bhavnagar as cooks were shrewd enough to listen to their Pastor and took care of their *Raja*. The net result was the *praja* and pastors lived happily without any difficulties.
- All must accept that from the beginning the mission in Gujarat is not of any human means but purely on the simple omnipotent presence of God. Thus, God for the past 1893 years worked in His own ways and showed the path for the immersion of His mission in Gujarat and Saurashtra.

#### 4.4.2. Phase II. Birth and Growth of Gujarat Catholic Mission<sup>79</sup>

- In the year 1893 Fr. Manuel Xavier Gomes, a local diocesan priest aged 29, belonged to the Bombay Archdiocese was sent by the Archbishop Theodorus dalhoff, SJ (German) to Gujarat. He arrived at Mogri village of the Kheda district and within a short period he became the trail blazer of the Mission and baptized eighteen Vankar community children on 11.12.1893 at Mogri. Thus, Mogri became the cradle of the Catholic Church and from here the evangelization works spread all over the charotar area (consisting of 450 villages) of Gujarat.
- Already in 1894 Fr. M. X. Gomes attempted to evangelize the caste Kolis (Thakors) of the region. But, later totally concentrated the service only for the socially outcaste group and enhanced them to become the members of the new Israel group. It was at Gamdi-Anand he began the first boarding school (dharamshala) for the new converts.

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79 Cf. Ibid.

- From the beginning the new fold Catholics became a new catholic samaj and rejected the old practices of caste system and were called Khristis – this meant never more roti-beti connections with the Hindu vankar samaj.
- From the beginning they were formed to be the light, salt and leaven to the existing village communities. In this way the evangelized grew into evangelizers within and outside Gujarat.
- 1894 the first German Jesuits landed in Gujarat and established the first five mission centres in charotar region, namely Anand (1896), Vadtal (1897), Karamsad (1907), Nadiad (1911) and Amod (1912). In all these places they gave greater importance to education of the children.
- Due to the great famine (*chhapanio dukal* i.e. 1956 of *Samvat*) during 1899–1904 the whole region experienced great suffering for livelihood. The missionaries did an exemplary relief works and in 1899 the first catholic religious congregational sisters, the Daughters of the Cross – known as FC sisters arrived at Sabarmati and opened the first St. Paul’s orphanage home. They rendered selfless and comfortless service as experienced by one and all.
- And eventually the priests, sisters and catechists gave lots of importance to education, health care and livelihood for the needy human persons.
  - ❖ Physical Churches were built at the above mentioned five mission centres.
  - ❖ 1911 “DOOT” the first Gujarati catholic messenger magazine was started at Anand. Catechism books were composed. Anand credit cooperative society was started. Seventeen Mission schools were started in

the interior rural villages to promote dignified education to the oppressed children.

#### 4.4.3. Phase III. Dawn of Spanish Jesuits to Bombay - Gujarat Mission<sup>80</sup>

- After saying painfully bye to the mission land of Philippines on March 4, 1921 ten priests and two brothers of the Jesuit Aragon province of Spain landed Bombay and from them seven priests and one brother were sent soon to Gujarat as first Spanish missionaries to Gujarat Mission. They constantly pondered over the words of Jesus at Gethsemane –“It is not my will, but your will be done”.
- Among such stalwarts Fr. Grau was the first mission superior to Gujarat, Kathiawar and Kutch. The areas of Baroda, Surat and Bharuch still belonged to the diocese of Bombay.
- All these missionaries were gentle men filled with enthusiasm and energy. Their prime concerns were Christian faith formation; special instructions to women; opening of new avenues especially to the oppressed people of chhashi region; formation of human promotion centres – *sudharak mandals*; began many primary schools as part of educating the children; began cooperative societies; started legal aid, health care centres like leper hospitals, orphanages and care homes for homeless; promoted the Marian devotion to the newly built pilgrimage centre at Khambholaj. Thasara and Anklaio mission centres too were bubbling with all round developmental activities.
- In fact, Fr. Carlos Suria, the pioneer of Anklaio mission was elected by the Anklaio civil society to be their first ever sarpanch. To promote the girl children’s education he even founded the local Gujarati Religious Sisters’ Congregation, lovingly called as “*Nani Dikaris*” – Little Daughters.

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80 Cf. *ibid.*

- Such were the pioneer missionaries whose passion was commitment to the welfare of all. They won over the hearts of all through their *caritas* – a pure charitable love!
- 19 July 1934 Fr. J. Vilallonga, SJ was appointed from Bombay as the first Ecclesiastical Superior of the Ahmedabad Mission. Later May 5, 1949 Bishop Edwin Pinto, SJ was appointed as the first Bishop of Ahmedabad Mission. Still Baroda, Bharuch and Surat belonged to the Archdiocese of Bombay.
- All the above mentioned tireless missionaries spent their time, energy and resources to such oppressed communities, who basically the economically and socially disabled persons of our human society. Freedom from such bondage and enabling them to accept Jesus as their *muktidata* was their prime commitment!
- Though the missionaries were attuned to the lives of the oppressed people, still they maintained a balance with the mainstream culture and made use of such forum to make the poor and the oppressed to stand on their feet. This was the period of adventures in all spheres of life!

#### 4.4.4. Phase IV. Expansion of Catholic evangelization in Gujarat<sup>81</sup>

Ever since the catholic Vatican II council came into existence between 1962 – 65, it was one of the prime concerns for the participants of the council to discuss and to come to consensus regarding the expansion of catholic evangelization to all peoples of God and in all cultures. With this theme, the whole idea of the message of God getting incarnated into the cultures became very prominent. Thus, this was the beginning of inculturation and inter-faith dialogue among the catholic missionaries all over the world. Having understood the new focus and the orientation of the Catholic church, the Superior General of the Society of Jesus Order too felt that his men (Fathers, Brothers and Scholastics) too seriously get into this innovative frontier missions. With such clear mission mandate received from the Superior General, the missionaries

81 Cf. *ibid.*

of Gujarat branched out from the earlier ‘outcaste-based’ mission locations to the ‘caste-based’ living quarters and to the tribals populated living quarters of Gujarat regions. This was the beginnings of the expansion of catholic evangelization in Gujarat. This can be classified in three regions.

1. Mission expansion among the South Gujarat Tribals since 1957 by Jesuits.
2. Mission expansion among the North Gujarat Sabarkantha Tribals since 1962 by Jesuits.
3. Mission expansion among the North Gujarat caste-Hindus since 1964 by Jesuits.

### **Special Features of these Mission expansions**

- From 1957 and 1962 the missionaries (Fathers, Sisters, Catechists) of the south Gujarat and Sabarkantha concentrate their services among the tribals, known as Adivasis. Importance is given to the tribal way of life and inculturated Christian faith-based liturgical celebrations. Sincere attempts are taking place in preserving and developing the art and literature of Adivasi ethos. Greater involvement is seen in the justice-based promotion of adivasi peoples’ single-minded liberative movements. Emphatic Educational commitments to the children of Adivasis are accepted as the gate way to progressive development. Lots of men, women, money and materials are used for such a noble cause!
- From 19 June, 1964, in the midst of internal and external difficulties, the Indianized inculturated mission bravely attempts her evangelization methodologies in the lives of various caste based North Gujarat Other Backward Caste (OBC) Hindu groups. The pioneer of such inculturation movement has been by the Spanish Jesuit Priest Manuel Diaz Garriz. From the beginning the mission follows the cultural incarnational approach, i.e. remaining in one’s own samaj culture and accepting Jesus as one’s own *Guru* - Master.

Today, among all the mission centres of North Gujarat, the Christian organization at Unteshwari (Kadi) is seen as the icon of Inculturation and Inclusion due to her direct and indirect evangelical activities. The North Gujarat mission, having realized the inclusive nature of her mission, from 2000 renders her educational service to all, particularly to the special categories of children through their formal, non-formal and special educational centres! The mission strongly condemns the greatest social evil called the caste system and promotes through education to see and accept all as brothers and sisters belonging to the same one God's family and world-family – *vasudhaiva kutumbakam* ideal!

#### **4.5. Catholic Dioceses of Gujarat<sup>82</sup>**

From now on let me explain about how these mission expansions have spread into various branches and how they function as dioceses in Gujarat. Basically every diocese is a separate Christian organization and each one has various institutions. Through such institutions the objectives of the organization is promoted and implemented in various forms according to the signs of times.

Gujarat, as one of the 26 States of India, has Christianity as a minority religion on their record. Today, all the Districts of Gujarat is divided into four Catholic Dioceses. Three are Roman Catholic Dioceses having Latin rite (Ahmedabad, Baroda and Gandhinagar) and one is Syro-Malabar Catholic Diocese having Syrian rite (Rajkot) within the territorial jurisdiction of the Latin rite. From November 11, 2002 Gandhinagar is established as Metropolitan Archdiocese of Gandhinagar from the Diocese of Ahmedabad. From this date Gujarat has become an independent Ecclesiastical Province from Bombay. Besides, the Orthodox Diocese of Ahmedabad has her seat in the State of Gujarat. Also, The Indian National Full Gospel Churches Federation of India is present very much in the tribal regions of the State. Here my focus will be to follow chronologically the Christian organizations of the four

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82 [http://en.wikipedia.org/wiki/Christianity\\_in\\_Gujarat](http://en.wikipedia.org/wiki/Christianity_in_Gujarat)

Catholic Dioceses and to mention their present predominant services and in particular their educational interventions.

#### **4.5.1. Catholic Diocese of Ahmedabad<sup>83</sup>**

The Roman Catholic Diocese of Ahmedabad is a diocese located in the city of Ahmedabad in the Ecclesiastical province of Gandhinagar in India. It was established as Diocese of Ahmedabad from the Metropolitan Archdiocese of Bombay on May 5, 1949.

Ahmedabad Diocese is the oldest diocese in the state. The earliest sign of Christianity is a church dating to 1842. But only in 1893 did the Archdiocese of Bombay send a missionary to formally establish a mission in the state, a mission where priests from Germany, Switzerland and Spain served. The names of its past and present leaders are given below.

- Bishop Edwin Pinto, S.J. (May 5, 1949 – 1973) –  
First Bishop in Gujarat.
- Bishop Charles Gomes, S.J. (July 1, 1974 – May 21, 1990)  
The Visionary and Missionary Bishop.
- Bishop Stanislaus Fernandes, S.J. (May 21, 1990 – November 11, 2002) –  
Pastoral Bishop & later as Archbishop of Gandhinagar.
- Bishop Thomas Ignatius Macwan (November 11, 2002 – present) –  
First Diocesan and First Local Bishop.

#### **4.5.2. Catholic Diocese of Baroda<sup>84</sup>**

The Roman Catholic Diocese of Baroda is a diocese located in the city of Baroda in the Ecclesiastical province of Gandhinagar in India. It was established as the Diocese of Baroda from the Metropolitan Archdiocese of Bombay on September 29, 1966.

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83 Cf. Diocesan directory of Ahmedabad

84 Cf. Diocesan directory of Baroda.

Baroda is the anglicized version of “Vadodara”. *Vad* means “banyan tree.” The diocese is home to the largest number of indigenous people in Gujarat, locally known as Adivasi, a generic term for tribal people. French Capuchins set up a parish and a friary here way back in 1639. Because this is predominantly a tribal belt, there are several forms of inculturation. One of them is Korvi Mata, a statue of the Blessed Mother that has been sculpted in the same way as the Black Madonna. The names of its past and present leaders are given below.

- Bishop Ignatius Salvador D’Souza (September 29, 1966 – January 19, 1986) – First missionary Bishop.
- Bishop Francis Leo Braganza, S.J. (April 27, 1987 – August 29, 1997) – Pastoral Bishop.
- Bishop Godfrey de Rozario, S.J. (August 29, 1997 – present) – ‘Edu-caring’ Bishop.

#### **4.5.3. Catholic Diocese of Rajkot<sup>85</sup>**

The Syro-Malabar Catholic Diocese of Rajkot is a Roman Catholic Eastern-rite diocese, or eparchy, in India, under the Syro-Malabar Catholic Church. It was created by Pope Paul VI’s Bull “De recta Fidelium” on 25 February, 1977, separating it from the Diocese of Ahmedabad. It comprises the civil districts of Saurashtra and Kutch in Gujarat State, the north-western part of India. Its cathedral is Prem Mandir, an inculturated church at Rajkot.

Once has to remember the history that faced with the shortage of priests the Jesuits invited the Carmelites of Mary Immaculate (CMI), the first indigenous religious congregation for men in India, to work and develop this mission territory in Saurashtra and Kutch. In 1972 the then Superior General Rev. Fr Theobald Pothanikat CMI accepted the invitation and sent a few pioneering CMI missionaries. With their arrival Jesuits of Gujarat province left this region of Saurashtra and Kutch to work in North, Central and South Gujarat. The names of its past and present leaders are given below.

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<sup>85</sup> Cf. Diocesan directory of Rajkot.

- Bishop Jonas Thaliath CMI (25 February, 1977 – November 7, 1981) –  
First Bishop of integral development.
- Bishop Gregory Karotemprel CMI (April 24, 1983 – July 16, 2010) – Missionary Bishop.
- Bishop Jose Chittooparambil, CMI (July 16, 2010 – present) –  
Socio-Pastoral Bishop.

#### **4.5.4. Catholic Diocese of Gandhinagar<sup>86</sup>**

The Roman Catholic diocese of Gandhinagar is an Archdiocese located in the city of Gandhinagar in Gujarat, India. It was established as Metropolitan Archdiocese of Gandhinagar from the Diocese of Ahmedabad on November 11, 2002. Bishop Stanislaus Fernandes, SJ was named on this date as its first Archbishop. Today, Archbishop Thomas Macwan, as the 2<sup>nd</sup> Archbishop of Gandhinagar, leads the mission diocese in its inclusive development. The territory of the new Archdiocese is comprised of the districts of Gandhinagar, Mehsana, Patan, Banaskantha, Sabarkantha and Aravalli. The Unteshwari Mata Maria Shrine, one of the Marian shrines, is a pilgrim centre where thousands throng each year for its annual festival of dance during Aso sud Atham, the eighth day of the month of Aso during the Navratri feast.

The mission motto of the Archdiocese is – “Called to Do Good”. In reaching out in loving service to our fellow men and women, the Archdiocese continues to walk in the footsteps of Jesus Christ who went about ‘Doing Good’ (Acts 10:38).

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86 Cf. Archdiocesan Directory of Gandhinagar.

**Table 4.1**  
**Statistics of Gujarat Catholic Dioceses<sup>87</sup>**

Particulars	Ahmedabad	Baroda	Rajkot	Gandhinagar
Established	May 5, 1949	September 29, 1966	25 February, 1977	November 11, 2002
Present Bishop	Rev. Thomas Macwan	Rev. Godfrey Rozario, SJ	Mar. C.C. Jose, CMI	Rev. Stanislaus F., SJ
Catholic Population	64,815	80,000	12,000	14,545
Parishes	40	40	64	13
Diocesan Priests	78	35	16	22
Religious Priests	80	118	108	31
Total Priests	158	153	124	53
Religious Sisters	342	314	390	85
Religious Brothers	15	16		2
<b>Schools</b>	<b>65</b>	<b>61</b>	<b>71</b>	<b>18</b>
<b>Colleges / PTC</b>	<b>1</b>		<b>1</b>	<b>1</b>
<b>Professional / Tech. schools</b>	<b>4</b>	<b>5</b>	<b>1</b>	<b>2</b>
<b>Special schools</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>1</b>
Hostels	53	69	2	7
Orphanages	2	1		1
Publications	4	2	5	1
Dispensaries/Hospitals	2	27	23	19

87 Compiled from the Directories of the Four Dioceses of Gujarat.

#### **4.5.5. Education for a Change!**

From the above mentioned statistics it is very evident that the educational institutions of the four catholic dioceses of Gujarat focus their involvement in educating students for a meaningful change in social, cultural, economical, familial and spiritual spheres of human society. Hence, it is very evident that all their energies are spent in the formation of students from the early intervention (balmandir) to the higher education. The dioceses have both Gujarati and English medium schools for formal education. There are institutions for the physically and mentally challenged children. The technical and professional schools take care of the young minds in various skills oriented trades. The non-formal education programmes include tuition classes, evening schools, open schools, literacy programmes for the young and old in the villages. The Vocational trainings are given to the youth in type-writing, tailoring and embroidery, etc. From the perspective of the inclusive education the educational centres of the dioceses are gradually opening their eyes to be partners in the inclusive educational programme at the elementary and secondary stages. Greater motivation is gripping in to accompany the disabled students in their higher education too. Thus, organized cells of the higher educational centres take care of such needs of the special needs students. Besides education, there is also seen the inter-institutional networking among the organizations of the dioceses to accompany the disabled persons in various programmes of the government and NGOs in charity, welfare, medical, social and livelihood.

#### **4.6. Policies & Practices of Christian Organizations towards IE**

As part of the research process, here let us look into in brief the policies and practices of Christian organizations towards inclusive education since its inception and implementation. It has a dual focus. It examines progress in the development of an inclusive system of education which in responding to the diversity of learners, minimises exclusion for all. Secondly, within this broad task, it charts the progress made by learners with disabilities in overcoming barriers of access to, and participation in, education.

Like any other educational organizations, the Christian organizations too believe and accept the general international policies of inclusion, though the application and implementation process may slightly differ due to various local environments:-

- Inclusion in education is an unending process of an educational system.
- Inclusion involves increasing the participation of learners in and reducing their exclusion from, the cultures, curricula and communities of local learning centres.
- Inclusion requires the restructuring of the cultures, policies and practices in schools so that they support the learning and participation of the diversity of learners in their community. A concern with overcoming barriers to the access and participation of particular learners may reveal gaps in the attempts of a school to respond to diversity more generally.
- All learners are seen as having a right to an education in their locality.
- Inclusion is concerned with fostering a mutually sustaining relationship between schools and communities.
- Inclusion in education is one aspect of inclusion in society.

At this juncture the Researcher would like to mention that the Christian schools should not become more inclusive simply because of national and international trends in education. They have an additional mandate to reach out to all children, irrespective of ability. If such educational centres are to be 'Biblicentric' (centred on Bible) then they cannot ignore scriptural injunctions to not reject people with disabilities.

The Christian organizations must not forget that the number of scriptural reasons for the responsibility of Christians to minister to the disabled individuals. Greater emphasis is placed on disabled persons in the Christian Scripture.

- 2 Peter 3:9 – presumably this does not only refer to non-disabled people.

- Luke 14: 16 – 24, the parable of the great supper where “the maimed, the halt and the blind” are expressly sought to attend.
- Numerous New Testament references to Jesus’ and apostles’ ministry to the disabled (eg. The blind – John 9: 1 - 41; The deaf – Mark 7:32 - 35; The crippled – Acts 3: 1- 11)

Hence, the Christian educational centres cannot disregard the example of Christ and the scriptural injunction of 1 Timothy 5:21 not to show favouritism or partiality. This means they cannot ignore ministering to individuals with disabilities.

#### **4.7. Perceptions & Attitudes of Christian Organizations towards IE**

From the above materials we come to know that constantly at different forums the Christian organizations go on discussing and debating on inclusion of disabled children in their educational centres. In fact in the past three decades the Christian organizations too have witnessed an international debate, particularly in developing countries such as India, on inclusive education. That is, the education of students with disabilities and non-disabled students in the same school and same class. The debate emanated from voices supporting and those criticizing inclusive education. The voices of those supporting inclusive education assert that inclusive education is the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving equal educational opportunities for all.

However, we are also aware from various Christian organizations, they as critics have argued that inclusive schools will not adequately meet the needs of the disabled. They point out that disabled children will receive more attention and therapy in segregated schools rather than in inclusive schools. Many wonder if critics put into consideration the problem of stigmatization on the part of the disabled students, where the special needs children are yet to be accepted fully into the society.

On this note, I felt concerned in researching about the attitude of administrators, teachers, students and parents of the Christian

organizations of Gujarat towards the inclusion of special needs children in general education. Rightly this has motivated the conduct of this study at this particular time. It is expected that the outcome of this study, I hope, will be beneficial to the educational institutions of the Christian organizations of Gujarat to make constructive decision as regards segregated and inclusive schools in their respective dioceses.

#### **4.8. Problems of Christian Organization in promotion & implementation of IE<sup>88</sup>**

Like any other educational centres of any educational organizations the Christian organizations too face certain problems in promoting and implementing the inclusive education in their educational centres. These problems are not strictly problems but they are actually concerns which are to be attended to by the entire educational system. They are mentioned below.

##### **i. To Enrol the Excluded Children in the schools**

It is still prevalent that many children, especially girl children are not enrolled at all in many schools. Major Causes are -

- Poverty and marginalization
- Households in rural or remote communities and children in urban slums have less access to education.
- Disabled children suffer from blatant educational exclusion – they account for one third of all out-of-school children.
- Working children, those belonging to indigenous groups and linguistic minorities, nomadic children and those affected by HIV/AIDS are among the vulnerable groups.
- In every case children are at enormous risk of missing out on an education.

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88 Cf. <http://www.unesco.org/new/en/education/themes/strengthening-education-systems/inclusive-education/10-questions-on-inclusive-quality-education/>

**ii. To Promote Access and Ensure Quality education**

- Strategies are to be slated to get the excluded into schools. Once they are in, serious reality check must be done as to what is taught by the teachers and what is learnt by the students and under what conditions.

**iii. To Promote Proper successful learning**

- Enrolment must be accompanied by policies to enhance educational quality at all levels, in formal and in non-formal settings.
- Work on an ‘access to success’ continuum by promoting policies to ensure that excluded children get into school coupled with programmes and practices that ensure they succeed there.
- It is a process that involves addressing and responding to the diverse needs of learners. This has implications for teaching, the curriculum, ways of interacting and relations between the schools and the community.

**iv. To Understand principles of inclusion**

Inclusion is rooted in the right to education as enshrined in various national and international rights-based Articles. Highlights of these Articles are –

- Provide free and compulsory education for all.
- Right of children is not to be discriminated against.
- Commit to educate. Recognize always that the learner is at the centre of the learning experience.
- Take care of the content and pedagogy, and - more broadly – learn to manage schools.

**v. To Accept the importance of inclusion of CWSN**

- Still, for various marginalized and excluded groups, special programmes, specialized institutions and specialist educators continue to function outside the mainstream. The net result

has been one of exclusion and such second-rate educational opportunities do not guarantee the possibility to continue studying.

- There is increasing recognition that it is better for children with special needs to attend regular schools. Studies indicate that students with disabilities achieve better school results in inclusive settings.

**vi. To Educate to accommodate everyone**

- The overall goal is to ensure that school is a place where all children participate and are treated equally. This involves a change in how we think about education.
- Inclusive education is an approach that looks into how to transform education systems in order to respond to the diversity of learners.
- It means enhancing the quality of education by improving the effectiveness of teachers, promoting learning-centred methodologies, developing appropriate textbooks and learning materials and ensuring that schools are safe and healthy for all children.
- Strengthening links with the community is also vital: relationship between teachers, students, parents and society at large are crucial for developing inclusive learning environments.

**vii. To introduce Curricula change to improve learning and to encourage inclusion of all children**

- An inclusive curriculum addresses the child's cognitive, emotional and creative development. It is based on the four pillars of education for the 21st century - learning to know, to do, to be and to live together. This starts in the classroom.
- The curriculum has an instrumental role to play in fostering tolerance and promoting human rights and is a powerful tool for transcending cultural, religious and other differences.

- An inclusive curriculum takes into consideration the gender, the cultural identity and the language background. It involves breaking gender stereotypes not only in textbooks but in teachers' attitudes and expectations.
- Multilingual approaches in education, in which language is recognized as an integral part of a student's cultural identity, can act as a source of inclusion.
- Furthermore, mother tongue instruction in the initial years of school has a positive impact on learning outcomes. Mother tongues are used as a medium of instruction for the first three years of schooling with positive effect.

**viii. To Improve the working conditions of teachers to promote inclusion**

- Introducing inclusion as a guiding principle has implications for teachers' practices and attitudes – be it towards girls, slow learners, children with special needs or those from different backgrounds.
- Adequate pre-service and in-service teacher training is essential to improve learning. Moreover, policies must address their status, welfare and professional development.

**ix. To Promote affordable inclusive quality education**

- Several cost-effective measures are to be promoted in order to provide inclusive quality education in educational centres with scarce resources.

**x. To Promote inclusive education for social inclusion**

- Exclusion starts very early in life. A holistic vision of education is imperative. Comprehensive early childhood care and education programmes improve children's well being, prepare them for primary school and give them a better chance of succeeding once they are in school.
- All evidence shows that the most disadvantaged and vulnerable children benefit most from such programmes. Ensuring that

adults, particularly mothers, are literate has an impact on whether their children and especially their daughters attend school.

- Linking inclusion to broader development goals will contribute to the reform of education systems, to poverty alleviation and to the achievement of all the Millennium Development Goals.
- An inclusive system benefits all learners without any discrimination towards any individual or group. It is founded on values of democracy, tolerance and respect for difference.

#### **4.9. Concluding Remarks**

In this chapter, in the context of the four dioceses we have learnt to understand the meaning, policies and practices, perceptions and attitudes of the Christian organizations. Also, in details I have stated the apparent problems faced by the Christian organizations in promoting and implementing the inclusive educations in their educational centres. Henceforth the attempt will be to know the ground reality of such practices in their educational centres through the findings of the data collected and to analyse the area of concerns in order to promote and implement the inclusive education of the disabled in such Christian educational centres.



# Data Analysis and Interpretation of Responses

## 5.1. Introduction

In order to ascertain the role of Christian organizations in promoting and implementing the inclusive education of disabled children in educational centres two methods were used as part of the data collection. Initially all the Principals as administrators of the educational centres of the four catholic dioceses of Gujarat were sent individually a questionnaire as part of the general survey. This is attached as an appendix. Later five schools from each Diocese were identified and the interview schedule method was followed as part of the research process. This is attached in the appendix. In all of these the researcher was in constant touch with the proceedings and this observation was participatory. This chapter comments on the results of the study and analysis of the data collected from such general survey and interviews with teachers, students and parents of various educational centres.

## 5.2. Meaning of Data collections and Statistical analysis

According to me in every social research two sources are used to collect the data by the researcher. They can be said as the primary source and the secondary source. In my research the four territorial regions of the four dioceses of Gandhinagar, Ahmedabad, Baroda and Rajkot are the primary sources through which the data collections are done for statistical analysis.

According to Hopper “the analysis and interpretation of the collected data is the most important stage in the research process. This process requires an alert, flexible and open mind”<sup>89</sup>.

Again by Data Analysis it would mean – “a process of inspecting, cleaning, transforming, and modelling data with the goal of discovering useful information, suggesting conclusions, and supporting decision making. Data analysis has multiple facets and approaches, encompassing diverse techniques under a variety of names, in different business, science, and social science domains”<sup>90</sup>. Here we analyse the data collection from the social science perspective.

### 5.3. Analysis of data from Questionnaire (General Survey)

Now let me present the results of the data collected through the General survey method from the school administrators. Here, especially the Principals of various schools from the four dioceses of Gujarat are taken as part of the school administrators. Initially 235 forms were sent to all the Principals / Directors of various Christian educational centres of Gujarat. First let me present the total number of schools in the four dioceses and then show how the respondents responded to the questionnaire.

#### 5.3.1. Classification and interpretation of data collected from the school Administrators – Management

**Table 5.1**

**Statistics of the total Educational Centres of Four Dioceses  
(English & Gujarati Mediums)**

Particulars	Gandhinagar	Ahmedabad	Baroda	Rajkot	Total
Schools (LKG – Higher Secondary)	18	65	61	71	215
Colleges / PTC	1	1	0	1	3

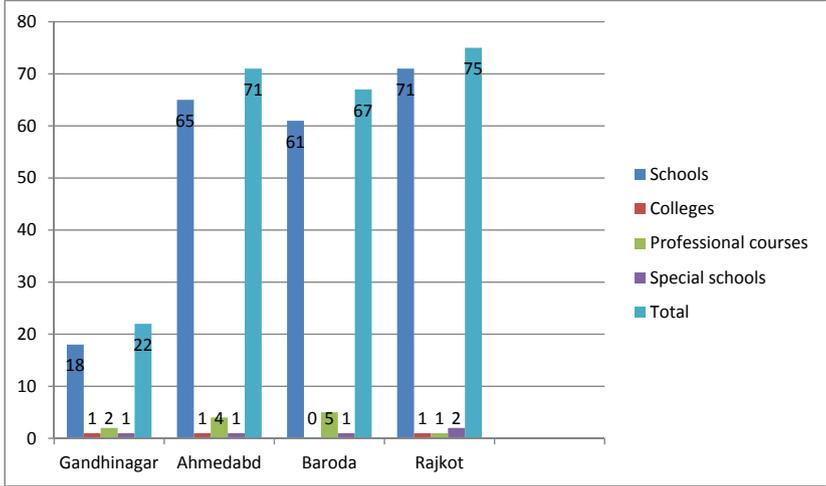
89 Hopper & Bros., “An introduction to Research procedure in Education”, First Edition (New York, 1958) p. 122.

90 Available at [http://en.wikipedia.org/wiki/Data\\_analysis](http://en.wikipedia.org/wiki/Data_analysis)

DATA ANALYSIS AND INTERPRETATION OF RESPONSES

Professional / Tech.schools	2	4	5	1	12
Special schools (Residential & Day care)	1	1	1	2	5
Total	22	71	67	75	235

**Figure 1: Statistics of the total Educational Centres of Four Dioceses: English & Gujarati Mediums**

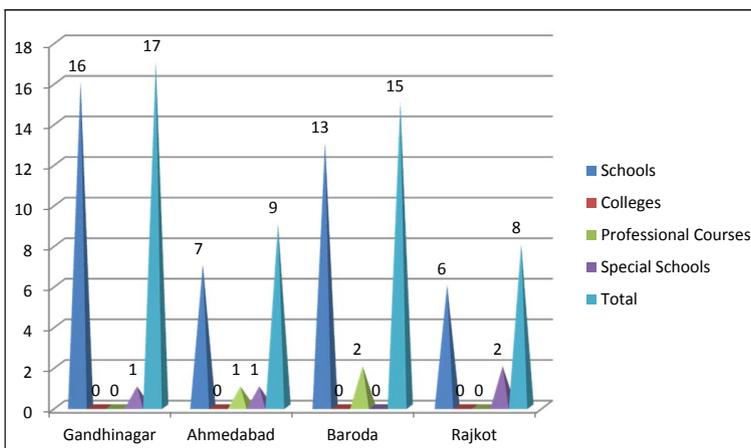


The above mentioned details were received from the diocesan offices of each diocese. This was received with the consent of the four bishops of the respective dioceses. From the Table we can see how the Christian missionaries as educationists are involved in the educational mission of God. Among all, the Gandhinagar archdiocese is the latest diocese in the catholic church of Gujarat. In fact gradually it is expanding her educational missionary activities in various civil districts of North Gujarat as its prime apostolic importance.

**Table 5.2**  
**Statistics of Respondents from Four Dioceses:**  
**English and Gujarati Mediums**

Particulars	Gandhinagar	Ahmedabad	Baroda	Rajkot	Total
Schools (LKG – Higher Secondary)	16	7	13	6	42
Colleges	0	0	0	0	0
Professional / Tech. schools	0	1	2	0	3
Special schools (Residential & Day care)	1	1	0	2	4
Total	17	9	15	8	49

**Figure 2: Statistics of Respondents from Four Dioceses: English & Gujarati Mediums**



From the above table and Graph we come to know the total number of participants in the random general survey of the questionnaire method. The questionnaire was sent to all the 235 educational centres of the four dioceses. Out of 235 educational centres of the four dioceses 49 educational centres had responded. Among the four Dioceses, the Gandhinagar diocese has responded the most, i.e. out of 22 educational centres 17 educational centres have responded.

Now let me mention below in tables the collected data of the students in their educational centres and the general assumptions and attitudes of the teachers, students and parents towards such disabled persons.

**Table 5.3**

**Students at Educational centres in the Four dioceses – Gujarati Medium**

Particulars	Gandhinagar			Ahmedabad			Baroda			Rajkot		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
KG (LKG+UKG)	1313	868	2181	222	50	272	148	132	280	309	244	553
Primary (1-8)	4428	2702	7130	2036	472	2508	1960	1381	3341	517	299	816
Secondary (9-10)	1343	872	2215	914	343	1257	798	534	1332	121	75	196
Higher Secondary (11-12)	460	350	810	280	198	478	311	275	586	109	61	170
College (UG)												
College (PG)												
Community College												
Technical Institute				128	22	150	761		761			
Special School (Residential)	18	46	64	8	13	21						
Special School (Day care)				70	23	93						
Total	7562	4838	12400	3658	1121	4779	3978	2322	6300	1056	679	1735

**Table 5.4**

**In a summary form: Students at ECs in the Four Dioceses – Gujarati Medium**

Dioceses	Total Boys	Total Girls	Grand Total
Gandhinagar	7562	4838	12400
Ahmedabad	3658	1121	4779
Baroda	3978	2322	6300
Rajkot	1056	679	1735
Total	16254	8960	25214

**Table 5.5**

**Students at Educational centres in the Four Dioceses – English Medium**

Particulars	Gandhinagar			Ahmedabad			Baroda			Rajkot		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
KG (LKG+UKG)	718	501	1219	298	220	518	402	320	722	364	231	595
Primary (1-8)	2068	1459	3527	1563	1002	2565	2731	2021	4752	950	588	1538
Secondary (9-10)	349	277	626	469	120	589	589	434	1023	328	221	549
Higher Secondary (11-12)	100	99	199	555	375	930	429	509	938	203	154	357
College (UG)												
College (PG)												
Community College												
Technical Institute				17	32	49						
Special School (Residential)										172	48	220
Special School (Day care)												
Total	3235	2336	5571	2902	1749	4651	4151	3284	7435	2017	1242	3259

**Table 5.6**

**In a summary form: Students at ECs in the Four Dioceses – English Medium**

Dioceses	Total Boys	Total Girls	Grand Total
Gandhinagar	3235	2336	5571
Ahmedabad	2902	1749	4651
Baroda	4151	3284	7435
Rajkot	2017	1242	3259
Total	12305	8611	20916

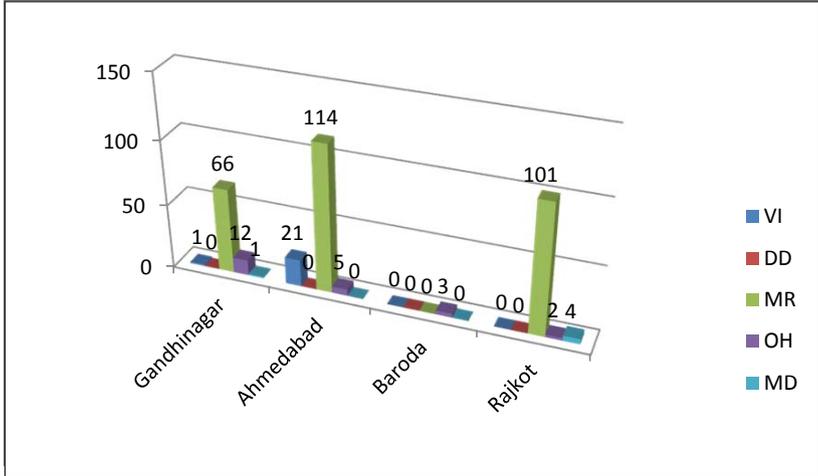
**Table 5.7**

**Disabled Students at Educational centres in the Four Dioceses – Gujarati Medium**

Dioceses	VI		DD		MR		OH		MD		TOTAL		Grand Total B+G
	B	G	B	G	B	G	B	G	B	G	B	G	
Gandhinagar	1				20	46	10	2	1		33	47	80
Ahmedabad	12	9			78	36	4	1			94	46	140

Baroda							2	1			2	1		3
Rajkot					76	25	1	1	4		81	26		107
Total	13	9			174	107	17	5	5		210	120		330

**Figure 3: Disabled Students at Educational centres in the Four Dioceses: Gujarati Medium**

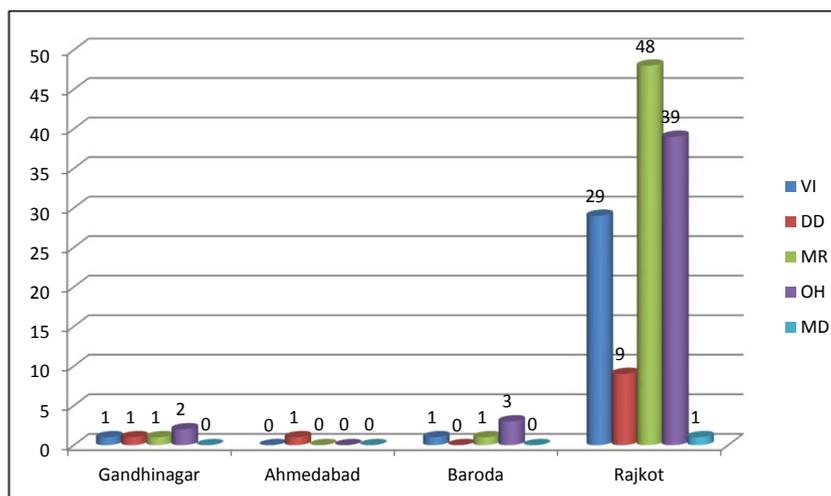


**Table 5.8**

**Disabled Students at Educational centres in the Four Dioceses – English Medium**

Dioceses	VI		DD		MR		OH		MD		TOTAL		Grand Total
	B	G	B	G	B	G	B	G	B	G	B	G	
Gandhinagar		1		1		1	2				2	3	5
Ahmedabad				1								1	1
Baroda	1					1	2	1			3	2	5
Rajkot	24	5	6	3	40	8	30	9	1		101	25	126
Total	25	6	6	5	40	10	34	10	1		106	31	137

**Figure 4: Disabled Students at Educational centres in the Four Dioceses: English Medium**



From the above tables 5.1.3 and 5.1.4 we can clearly see how the normal students are getting admitted in the Christian educational centres. At the same time from the tables 5.1.5 and 5.1.6 we see how a small number of disabled students are getting educated in such educational centres. It almost looks, except the Special schools (Residential and Day care), in the mainstream schools hardly we see disabled students getting admitted for their education in the educational centres of the Christian organizations.

At this juncture I would like to present the total number of disabled students from the collected data studying in the four dioceses from the table 1.2.4 (the SSA and IEDSS students) and 5.1.6 (the Christian educational centres' students). By this comparison we shall come to know the reality how much the Christian educational centres are at the side of the persons with disabilities in educating them to live a dignified life.

**Table 5.9**

**Comparison of Disabled students in ECs within Four Dioceses:  
2012 – 2013**

Dioceses – District wise	ECs	VI		DD		MR		OH		MD		TOTAL	
		B	G	B	G	B	G	B	G	B	G	B	G
<b>Gandhinagar</b> (5 districts)	SSA + IEDSS	2879	2929	2609	1357	4087	2033	4087	2159	1388	796	15046	9274
	Christian ECs	1	1		1	20	47	12	2	1		35	50
<b>Ahmedabad</b> (3 districts)	SSA + IEDSS	2700	2776	2180	1255	5772	3085	3687	2000	1372	817	15872	10057
	Christian ECs	12	9		1	78	36	4	1			94	47
<b>Baroda</b> (10 districts)	SSA + IEDSS	4446	4766	3837	2456	7051	4260	4729	3335	3381	2742	23444	17559
	Christian ECs	1					1	4	2			5	3
<b>Rajkot</b> (8 districts)	SSA + IEDSS	3113	2888	3583	2265	6252	3599	3699	2350	1334	829	17824	11807
	Christian ECs	24	5	6	3	116	33	31	10	5		182	51

By looking at the above table we are very clear that the persons with disabilities find ways to get admitted in the mainstream government and semi-government schools. Whereas it is very obvious from the available data that such disabled students do not find themselves get enrolled in the Christian educational centres in the four dioceses. This calls for a serious soul searching! This is the maiden attempt of the researcher.

Besides collecting the number of disabled and non-disabled students in the educational centres there were also direct questions in the general survey form to the principal to access the situation of their outlook on their disabled students in their educational centres.

**Table 5.10**

**Direct questions in the general survey form**

General survey Question Numbers (see in appendix)	Gandhinagar		Ahmedabad		Baroda		Rajkot	
	Total Respondents: 17		Total Respondents: 9		Total Respondents: 15		Total Respondents: 8	
	YES	NO	YES	NO	YES	NO	YES	NO
19	1	16	1	8	0	15	1	7
20	6	11	6	3	3	12	5	3
21	0	17	2	7	2	13	5	3
22	7	10	3	6	8	7	4	4
23	1	16	3	6	1	14	2	6
24	11	6	7	2	11	4	6	2
25	9	8	5	4	8	7	7	1
26	10	7	3	6	7	8	5	3
28	12	5	8	1	10	5	6	2
30	4	13	1	8	4	11	5	3
31	0	17	0	9	0	15	6	2
32	2	15	0	9	1	14	2	6
33	4	14	2	7	4	11	7	1
34	2	15	3	6	3	12	4	4
35	1	16	1	8	0	15	2	6
36	11	6	8	1	10	5	6	2
37	9	8	4	5	8	7	6	2
38	15	2	9	0	12	3	7	1

Now let me state some of the facts as they are presented in the above table.

- It looks there are not many special teachers who go to teach the special children in the Christian educational centres. From the four dioceses we notice only in three schools the special teachers accompany the children with special needs. This also reveals how the educational centres are open to form the educational aspect of the special children.
- As part of forming the special children, the Activities of Daily Living (ADL) is must. This is possible both in the mainstream and special schools, be it residential or day care. Such ADL

training is given from the data we realize that in all the four dioceses only four centres cater to such needs.

- Though in general the Principals mention that they are aware of the government schemes still they are not in a position to attend to the needs of such vulnerable students to get various benefits from the government. When such need arises they try to take shelter in the NGO set up and rely on their mercy.
- Though initially Principals feel like assisting the students with their compassionate and empathetic hearts and while being aware that today it is a grave human right issue, still they are at the peripheral level. They just say that they are disabled-friendly. But how far?
- Regarding the concept and implementation of the inclusive education, it is not that all Principals are aware of such implementation. Again they have heard of it but how far they promote and they themselves implement this new ways of accompanying the special children is a growing concern within the church from the collected data itself.
- When it comes to the Christian Education Policy mostly the Principals have responded positively that the policy is in favour of including the excluded in the educational system. Something remarkable. But, in reality the facts reveal that the disabled have no much place in the regular educational centres of Christians. How far the teachings of the church affect the Christian organizations in accompanying such marginal groups in the field of inclusive education is an issue to be addressed at the earliest.
- Mostly in India and particularly in Gujarat every year the Christian feast of Saint Francis Xavier takes precedence over the International Day of Persons with Disabilities on 3<sup>rd</sup> December. Understandable! At the same time, same importance is to be given on such a day for the noble cause of such precious mission of being with and for the disabled!

- Inclusion of disabled students and the disabled educational professionals into such educational centres are a growing concern. The response to the question number 31 reveals that the institutions are not very much bothered about such inclusion.
- It looks that the educational centres are very much bothered about fulfilling the curriculum activities than attending to the needs of special children. Such lethargic and impersonal attitudes lead not to organize any advocacy programme on disability issues in their centres.
- Every educational centre is expected to participate in the welfare of their neighbourhood in the formation of integral developmental activities. Visiting the neighbourhood special school (residential and day care) is one such noble activities of the social wing of the educational centres. It somehow has remained in the policies and goodwill. This needs to be translated into action in the existing Christian educational centres of Gujarat.
- In the entire four dioceses there are only four special schools. While they maintain their service based approach they express their anxiety in the area of inclusion of their children into the mainstream schools. The fear of lack of attention of their children in the inclusive model has closed their minds to be open for any such inclusive education. Also, either part of or out of school hours to send their students to learn by doing through such job placements are seen with ambiguity.
- Proposal of converting the special school into a resource centre to the neighbourhood mainstream schools and making the special school into an inclusive model school by admitting a few normal students to learn together with such special children are seen with a suspicious outlook. Such Christian special educational centres are not open to new ways of thinking and acting in the area of educational inclusion. A frog in the well attitude is maintained in order to maintain their residential and

day care service environment as something supreme and not open for any creative ways of responding to the growing need of inclusive model to build an inclusive society.

- Generally it is very encouraging to note from the sincere responses from the Principals of the mainstream Christian educational centres that as individuals they are very open to collaborate with us in our centre Unteshwari Sammilitalayam’s creative mission of “Enable the Disabled”. That is, they are ready to be part of promoting and implementing such advocacy programme to include the disabled children in educational centres. This really calls for a heroic paradigm shift to move from one’s comfort zone to think and act differently within the environment of the Christian educational centres of all types.

#### 5.4. Analysis of data from Interview schedule

Research interviews are face-to-face conversations between a researcher and an interviewee or group of interviewees. Since they are face-to-face, in my study, samples used are usually smaller than for questionnaires. Here the Researcher has filled the interview forms while being attentive to the 300 interviewees, 75 from each diocese. In each diocese 5 educational centres were identified at random. In each educational centre 5 parents, 5 teachers and 5 students (both disabled and normal) were interviewed. Hence, in each centre 15 persons were listened to carefully. As part of an interview schedule the researcher travelled widely in all four dioceses of Gujarat and personally met each interviewee at their place. In this way, the researcher has encountered 100 parents, 100 educators and 100 students in all the four dioceses.

**Table 5.11**

#### **Interview schedule of educational centres in Four Dioceses**

Dioceses		Names of Educational Centres	Location
Gandhinagar	1	St. Xavier’s High School	Mehsana
	2	Mount Carmel School	Gandhinagar
	3	St. Anne School	Kalol
	4	St. Xavier’s High School	Kalol
	5	Madhurya Bhuvan – Special School (Residential)	Kadi

PROMOTE AND IMPLEMENT INCLUSIVE EDUCATION

Ahmedabad	1	St. Xavier's College	Ahmedabad
	2	St. Xavier's High School - Loyola Hall	Ahmedabad
	3	St. Mary's High School	Sanand
	4	St. Xavier's High School	Anand
	5	Madhurya Bhuvan – Special school (Residential & Day care)	Ahmedabad
Baroda	1	Xavier Technical Training Centre	Ankleshwar
	2	Fatima High School	Gothada
	3	St. Joseph's School	Vadodara
	4	Auxilium High School	Vadodara
	5	Jesus & Mary High School	Vadodara
Rajkot	1	Fatima Convent High School	Bhavnagar
	2	St. Xavier's School	Palitana
	3	Christ College	Rajkot
	4	St. Mary's High School	Rajkot
	5	Shree Sacchidananda Gurukul	Sihor

#### 5.4.1. Classification and interpretation of data collected from the Educators

**Table 5.12**

#### **General Information of Educators**

No	Particulars	Qualification	Participants	Percentage
1	Primary Teachers	PTC	25	25%
2	Secondary teachers	Bachelor with BEd	25	25%
3	Higher Secondary Teachers	Masters with BEd	25	25%
4	College Professors	MPhil & PhD	10	10%
5	Technical Instructors	Diploma and Degree courses	5	5%
6	Special Teachers	Special education in Diploma and BEd	10	10%
	Total		100	100

- From the above table we come to know that there are 90 educators who are not professionally trained to take care of the disabled students. Only 10 persons are trained to teach the special children. That too in the residential or day care set up, not in the inclusive model.

- From the 100 educators it is good to note that though they are not working in the government schools and working in the Christian FBOs, still 90% of the teachers are aware of the SSA and IEDSS educational scheme of the CWSNs. 10% of the educators are not aware of such schemes. Though they are aware from their government educational departments through some seminars, they do not show any enthusiasm in inviting the disabled students of their region to get included in their mainstream educational centres.
- The educators themselves need to be trained in order to attend to the disabled students of various categories. In the survey, the educators of the MR children are trained to take care of the special children within residential and day care. Also, in the whole of survey the researcher came across only one lady MR teacher trained in Special education who attends to the two MR children in St. Xavier's High school, Gamdi - Anand. She is an employee of IEDSS scheme under a NGO through GCERT, Gandhinagar. Though there are a few students go through their education in an inclusive model in the Christian organizations, the staff and management are not prepared to attend to the needs of disabled students according to their categories. The normal teachers are not expert in Braille reading and writing, sign language and to accompany the MR children. Regarding to provide educational kit for each category of disabled students they expressed their non-professionalism hence they lacked to provide any kind of educational materials for learning.
- It is worth mentioning that in St. Xavier's college at Ahmedabad, for years Blind students are included in their undergraduate and postgraduate programme. Many students who are part of the Blind People's Association (BPA), Ahmedabad get admitted in this Catholic (Christian) college and learn the subjects and learn to live a decent living in their vicinities. The Jesuit management with its collaborators walks an extra mile to attend to the needs of the challenged children of various categories by providing proper accessibility and accompaniment. The Utcarsh Cell in

the college functions as a nodal cell for Ahmedabad city based colleges to animate the programme for and with the persons with disabilities. The researcher is one of the resource persons for Utcarsh since 2004.

- When the researcher asked the educators whether they have undergone any special training to work with disabled students, 90% said NO. Also, it looked they lack an ongoing training either through their educational organizations, government or NGOs.

### **Educators' Response on Disabled Students**

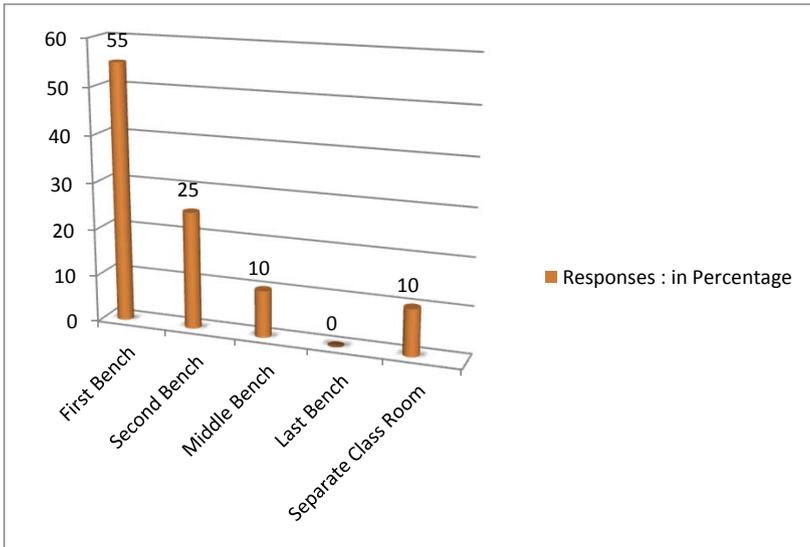
- Generally through their general observations the teachers are aware of and identify the lame, partially or fully blind, hearing and speech impairments.
- 85% of teachers are not able to identify and classify between the mental retardation and learning disability. 10% of the MR special education trained teachers and 5% of the normal teachers are able to identify and classify the MR and learning disability of the children.
- Regarding the sitting arrangement of the students in the class room the educators have mixed responses. Except the special teachers, all the general teachers expressed that it is better to keep the special student/s closer to their presence with an escort student from the same class. When the special teachers were asked whether they would like to include their special students in the mainstream schools, they expressed their concerns and mostly prefer to educate the students in a separate environment. They are not aware of the present SSA and IEDSS' approach of educating the children in an inclusive model. Apprehensions are expressed forcefully about the inclusive model by the special educators of the Christian organizations from the four dioceses.

**Table 5.13**

**Sitting arrangement of students in the class room**

NO	Particulars	Responses	Percentage
1	In the first bench	55	55%
2	In the 2 <sup>nd</sup> bench	25	25%
3	In the middle bench	10	10%
4	In the last bench	0	0%
5	In a separate class room	10	10%

**Figure 5: Sitting arrangement of students in the class room**

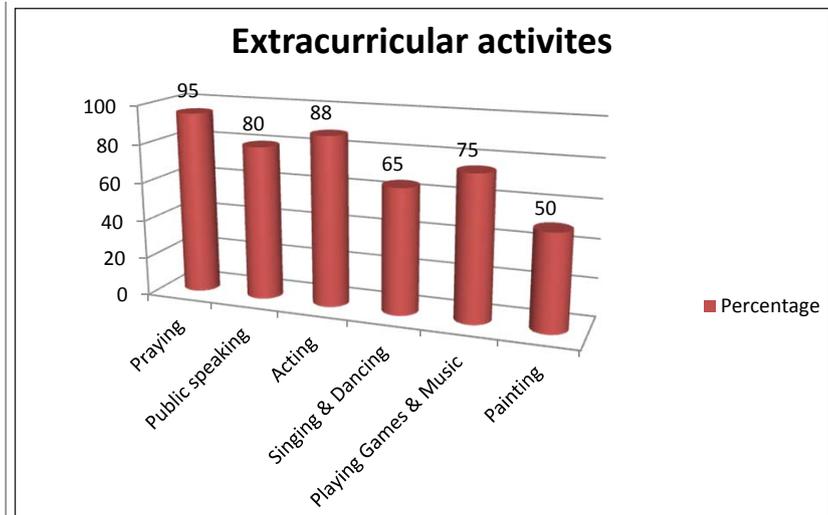


- To the question whether the teachers keep in mind the presence of disabled students, 90% responded negatively whereas 10% expressed their mixed feelings. According to them it is the responsibility of the special teachers not of normal teachers. They feel that they cannot waste their quality time with a few disabled when they have most of the normal students having hope on them in their class.
- Regarding punishment 10% of teachers were punishing mildly whereas 90% tried to understand their difficulties and motivated them to cope with the situation in learning. Many felt that being

harsh with them somehow alienates them from the educational learning.

- It is amazing to note that 95% of educators accepted that the disabled students are extra smart in participating in the other curricular activities. They acknowledged that the willingness of such disabled children do motivate them to be extra smart in conducting such curricular activities. They also mentioned that the disabled and normal feel comfortable in participating such extracurricular activities though both of them have their limitations and strengths. According to them the percentage of participation of students in other curricular activities are mentioned below: in praying (95), in public speaking (80), in acting (88), singing & dancing (65), Playing games & music (75), painting (50).

**Figure 6: Extracurricular activities of students**



- All respondents revealed that wherever and whenever writers are needed for the disabled students the administration takes care of such need. Mostly the blind children are assisted to read and write for them. Also the OH children who have problem

of writing with their hands or having no hands are assisted to write.

- Somehow the respondents are aware of how nature works. 95% respondents are very much aware of the hidden special qualities of the disabled students. They felt one with the self confidence and the expression of the abilities of disabled children. They acknowledged how the abilities of the disabled have challenged some of their non-apparent disabilities.
- Speaking about the behaviour pattern of the disabled students in the class and in the campus, 50 % said about the disabled students as dependent persons. So the normal and disabled combine well in their being, doing and moving. 50% responded that many disabled children today do not want mercy but to deal with them as normal persons. So, they felt that behave normally like any other normal persons in spite of their disabilities. 90% of the respondents felt that whenever they felt the disabled person was feeling insecure then they expressed that they went forward to him/her to listen to and to boost their morale as dignified human persons.
- This aspect of itinerant special teachers of SSA and IEDSS are not very much known to 85% of the respondents. They still have the feeling as far as possible the disabled students should be learning in some residential or day care special schools. They should not waste their time with normal students. This sometime disturbs the normal regular happenings in the educational centres. The respondents seem to be very cool on this subject.

### **Educators' Response on Attitudes, activities and Interests**

- In the entire interview only in Anand the special teacher is going to accompany two MR special children. Hence, the respondents of this school only spoke about the special teacher's help to teach and collaborate with other teachers. According to them the special teacher is expert in her teaching and accompanying the special and normal children in the class where the special

children are present. The special teacher also trains the other teachers with a few techniques as an ongoing accompaniment of the disabled.

- The respondents are aware that the special teacher has a vital role to play in the formation of the special child. They are the link persons between the family, society and the educational centres.
- Speaking about the attitudes of special children's parents, the 95% respondents have revealed that the parents are very cooperative in forming their children in the educational centres and they collaborate with us in the formation of their children. 5% have responded about the non-cooperation of parents due to their personal difficulties.
- Finally it was obvious to note from the responded educators that to accompany the disabled child in his/her integral formation one has to know, love and lead him/her as someone dear and special!
- From the respondents 100% agreed that their Principal and Management are disabled-friendly at least on principle. 40% of them are not clear about their educational centre in providing admission, accessibility, proper toilets and proper class room facility. Besides, 75% are very apprehensive about the promotion and implementation of disabled children's inclusion in educational centres. All have expressed their serious concern on ongoing advocacy on matters concerned with inclusive education.

### **Educators' Experience with the disabled**

- To the general question of the researcher regarding the contributions in the development of the disabled students, 85% have responded saying that they were not competent to deal directly with the challenged children. With compassion we may assist a few educational materials for their learning. More than that we are not experts on this matter.

- Besides teaching the disabled students whenever collection is done to assist such disabled persons 75% respondents said that they regularly contribute financially and with some material things. 15% said that they humbly pray for the disabled persons’ wellbeing. 10% were indifferent on this issue.

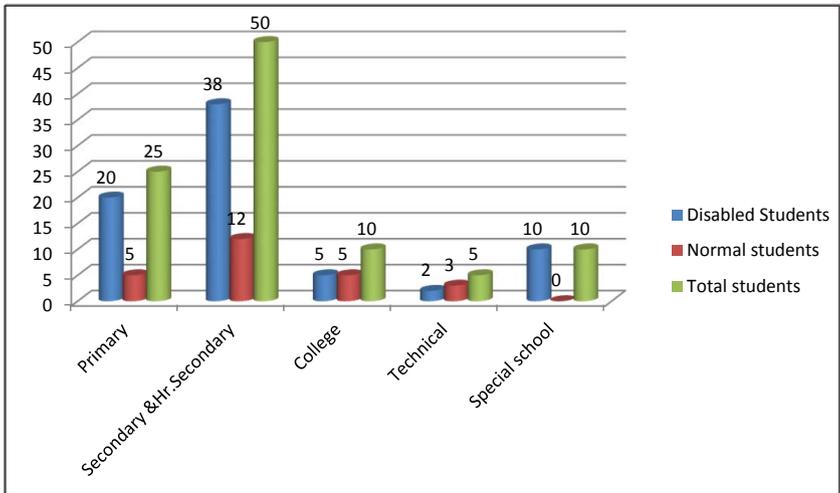
### 5.4.2. Classification and interpretation of data collected from the Students

Table 5.14

General Information of students

No	Particulars	Disabled students as Respondents	Normal students as Respondents	Total students as Respondents	Percentage
1	In Primary school	20	5	25	25%
2	In Secondary school	20	5	25	25%
3	In Higher Secondary school	18	7	25	25%
4	In College	5	5	10	10%
5	In Technical school	2	3	5	5%
6	In Special school	10	0	10	10%
	Total	75	25	100	100%

Figure 7: General Information of students



As part of the research process the researcher while visiting various educational centres in the four dioceses he came across in such centres mild and moderate special cases of students going to learn in their respective educational centres.

As part of the research process in knowing about the inclusive approach in education, the researcher met both the special and normal students and interviewed them. Below mentioned are the responses of students on various issues from their educational system.

### **Responses from Special students**

- In the area of disability we have various categories. Even in the categories we have different ranges, namely mild, moderate, severe and profound. This depends on the percentage of the disability of each person. During interviews the researcher came across mostly the mild and moderate cases in the formal mainstream schools. Whereas, besides the mild and moderate, the severe and profound cases were found in the special school set up. The researcher interviewed about 65 special students in the formal educational centres and 10 students from the special schools. Thus, about 75 special students and 25 normal students were interviewed.
- During interview mostly the researcher came across the partial visual impairment, orthopedically handicapped, partial hearing impairment, mental retardation and learning disability.
- It was alarming to note from a few teachers to present some disabled students before me as ‘stupid’, ‘dull’ and ‘good for nothing’.
- After the initial rapport building, when questions were asked, the disabled students were hesitant in informing about their own disabilities. 65% revealed their disabilities from birth - natural; 35% after the birth – sickness and malnutrition; and 10% due to accidents.

- Speaking about the disability due to heredity, 30% responded yes and 55% responded no; 15% were not aware of such concept. At the same time many were aware of their religious belief system promoting about such blind faith to accept disability as curse. Which some of them could not stomach on such promotion and perpetuating such belief system on disabilities.
- Since the disabled persons were mostly mild and moderate in the formal educational centres they could very well follow the Activities of Daily Living (ADL) in brushing, toilet, bathing, washing, eating, dressing, playing, praying, reading, writing, etc. Hardly could they depend on escorts. Whereas in the special schools some disabled students were assisted by their attendants.
- Regarding mobility, 85% disabled students said that they could manage by themselves, except the severely physically challenged persons. According to them such students go to their educational centres by tri-cycles and other means of transportation. Same thing is followed whenever they have to travel out of educational centres to any other public places or for marketing. They said that no constraints are experienced in the movement to any private, public or religious places.
- 60% of the disabled students from the mainstream educational centres say that they are not aware of the schemes and benefits from the government either by themselves or through their parents. The educational centres pass information to the government but there is no proper follow up of the matter.
- 30% say that the educational centres are not enthusiastic to attend to their needs to acquire from the government or through any other NGOs.
- At the same time 70% of the disabled students say that their class and other teachers are very much concerned about their educational formation. They feel that they are cared and are hopeful in the continuous accompaniment of the teachers in

their integral formation. Many feel that such accompaniment is more from compassionate attitude than right based approach. Hence, again 70% disabled students feel that they need to be supported by Principals and teachers / professors.

- Besides study, all communicated that 100% they take part in all that they could in the co-curricular activities. They say that they too long for such an outlet to exhibit their talents. Here, they feel proud with the disabled and normal students mingle together and perform their talents in talent evenings or annual day programmes. They said that they long for the annual day celebrations of the educational centres. They feel that they are encouraged, motivated and accompanied by the staff, management, able and disabled companions of theirs.
- Like any students, the disabled students too feel that 50% experience at times the misunderstanding and non-cooperation of the Staff, both teaching and non-teaching. This leads misbehaviour with students. At times they feel that they are ignored in the educational centres, parents and community at large. In such occasions, 65% feel that they are liabilities than assets to the parents, educational centres and society at large. Such feelings lead them to have low self image and leads them to depression said about 65% disabled students.
- Nearly 80% of the disabled students are not aware of the SSA and IEDSS programme of the government. They say that because of which they do not get any benefits from the government. This, according to them, due to the low key of the entire educational system.
- They expressed their concern over the educational centres to take lead on providing such information and promote cum implement such schemes in the centres. Whereas the college going students mentioned that they apply for the government scholarship and they get it.
- Lack of advocacy on disability issues in the educational centres are major concerns for 80% disabled students. Once

a while communication does not prove the disabled-friendly nature of the educational centres.

### **Responses from Normal students**

- 100% the normal students felt gratitude to God for having been born as normal persons. At the same time many have felt pity and mercy towards their disabled colleagues. A few of them expressed sadness about their disabled friends.
- All said that in the presence of the disabled persons they feel moved to serve humanity in true service – *jan seva ej prabhu seva*.
- Experiencing the different abilities of the disabled is a real joy of living and learning said about 75% of the normal students. Their mere presence itself challenges our mere existence.
- 80% of the normal students feel the lethargic attitude of their educational centres in regard to accompaniment of the disabled children in the integral and inclusive formation.
- 65% of the normal students intend to move from compassionate model to right based model of accompanying the needs of special children.
- 55% of the normal students as volunteers feel their worth as humans by being at the side of the needs of the needy and to understand the meaning of inter-dependency in the presence of their differently abled friends.

### **5.4.3. Classification and interpretation of data collected from the Parents**

#### **General information of Parents**

- As a research process the researcher interviewed 80% parents of the disabled and 20% parents of the normal students. At times both parents and other times single parent were interviewed.

- The parents were cooperative in the interview process though they found very difficult to accept and to face the reality of their children being considered as disabled. Some of them revealed their life stories with a heavy and painful heart. A few shed tears in the presence of their own disabled children. Their tears spoke more than their words!
- Among the parents of the disabled it was noticeable that 40% of them were unlettered; 45% were educated till higher secondary and the remaining 15% have done higher education. Most of the parents were from poor background, namely labourers, small scale agriculturists and small scale entrepreneurs. A few parents were smart in communicating the rights of the disabled and how parents and society have to accompany the disabled at large.

### **Parents' response on their disabled children**

- Regarding how the parents realized about their children's disability, 75% said that after the birth, especially after the age of two they realized and proceeded for medical assistance. A few cases were due to accidents, said 15%. 10% were sure of their children as disabled as they were born and they too took shelter on medical model to rectify the disability.
- 55% of the parents of the disabled children were in tears when the question – “How do you feel of your disabled child now?” was asked. They replied by saying we are totally disturbed. Our children are considered low and non-persons by the society and we are looked down by such society. We go through a tremendous conflict within and still we accept them with a loving commitment. 45% felt and accepted that this is due to our past sinful activities (karam) our children are to be born in this way. We accept this as part of the purification process in our life journey.
- Disabled children are ours and we cannot negate them, said practically all parents. Hence we accompany them fully in their

ADL activities. We motivate them and try to teach them at home to grow gradually independent.

- Besides home, having come to know the importance of education and the latest scheme of the government through various awareness programme by the GOs and NGOs, 80% said that they tried to enrol them in such nearby schools. Initially the principals of such Christian educational centres have positively discouraged them and encouraged them to get their children admitted in the residential or day care special schools. But due to their insistence their children are studying in such educational centres and they feel satisfied in educating their children by providing proper and timely educational materials by their own cost.

### **Parents' response on accompaniment**

- Nearly 95% parents feel encouraged to see their children being accepted, accompanied and admired by most of the normal students and their teachers within and without the campus of their educational centres.
- All the parents of the mainstream school with the exception of two parents from Anand St. Xavier's school said that our children are not accompanied by any special teachers. The parents of the OH, HI and VI students revealed that they neither get any benefit from any special teachers nor get any government benefits like cycle, wheel chair, walker, crutches, educational kit, hearing aid, walking stick and scholarship from SSA or IEDSS scheme. The MR students who belong to the IEDSS scheme get the benefit of the scheme through the local implementing NGO.
- The parents of the MR children were happy to communicate that the special teacher is regular in accompanying their children in the school and outside the school hours by visiting their homes. They said that their family counselling too has a value in the growth process of their children and them.

- About 85% of parents responded that they do not get proper communication regarding the awareness programme on any disability issues. Hence they acknowledged that they lack information on government and non-government schemes. Hence, they hope that the school management may take more proactive role in promoting and implementing such programme for their differently abled children so that they too may get the right based benefits.
- Having full trust in the formation of the disabled students by the Christian educational centres, mostly parents feel that the educational centres continue to be disabled-friendly on principles and cooperate externally with their disabled children to face life with a brave heart!
- All parents in different ways expressed that they are ever ready to collaborate and cooperate with the educational system to form their disabled children along with the normal children.
- The parents of the special school though they are very happy with the residential or day care system, they too expressed their eagerness that one day their children would get educated in the formal school and move like any other normal children of other parents. Though such interest is there, still they are a bit fearful regarding 100% educational inclusion since some of their children are severe and profound.
- The parents of the normal children expressed their satisfaction of disabled children being educated with their kids for they feel that their mere presence itself touch the conscience of their normal children. At the same time they clearly mentioned that their children are not to be used as mere service providers in the school campus. According to them learning should not suffer at the cost of mere compassionate service alone.

### **5.5. Concluding Remarks**

In fact this was one of the main reasons for me as a researcher to go to various Christian educational centres to experience the ground reality

of the existing situations. Besides knowing the facts from the general survey, as I moved in the four dioceses I did see how the disabled children were not much included in the educational centres. The management and administrators were interested in imparting education to all. But there was no special thrust to include the excluded disabled persons in their educational system. When asked such administrators they responded that they would not be able at this stage to accommodate students with severe and profound mental or physical disabilities. Reasons for this included the physical layout of facilities, the lack of training of staff and the feeling that students with severe and profound disabilities should be served by special teachers who could devote special attention to them.

Regarding inclusion of the disabled students in the Christian educational centres, almost all the administrators have responded that their institutions are for such inclusion on policy, but in reality conscious attempts are not met to promote and implement such inclusion of disabled children in their educational centres. This is a serious concern of the researcher!



# Findings

## 6.1. Introduction

The main purpose of this qualitative study is to examine the role of Christian organizations of Gujarat towards promoting and implementing inclusion of disabled children in educational centres. In addition to that, the purpose is to gain more knowledge about the factors that may influence in future the promotion and implementation of inclusive practices in the educational centres of the Christian organizations of Gujarat. The results of this study may be used as a guideline to enhance inclusive education services in the growing four dioceses of Gujarat.

The findings of the research are presented here from the addressed and answered research questions posed above. After classifying, analysing and interpreting the collected data, the researcher presents in this chapter the actual findings with his intensive participant observations. Here the findings are based on the real opinions of principals as school administrators, teachers, students and parents of the disabled and normal on the issue of promotion and implementation of the disabled students in Christian educational institutions. It is presented with a specific purpose, that is, to have a meaningful inclusion of disabled students within the concept of an inclusive society.

## 6.2. From Administrators – Management

- Some Principals on principle understand and accept that inclusion means that all children, irrespective of disability, are accommodated in the mainstream general class room. That is

the class room in which they would find themselves comfortable if they had no disability.

- It was very evident that the Principals of the educational centres without any prejudice play a very vital role in achieving inclusion of the disabled children in the educational centres. Wider, broader and deeper vision of one's own principles in living can only motivate them to have a single mindedness in promoting and implementing such inclusive model in an educational system.
- Most of the responded Principals believe that overall changes in inclusive practices over the last 19 years have been positive due to the global awareness of the issue and the insistence from various sectors regarding the inclusion of disabled persons in all spheres of life. The management too is very positive on principle of such inclusion.
- From the words of the Management it is said that a well-informed administration under a strong and a well focussed leadership of the principal is of utmost necessity. They also have expressed that the principal should be able to communicate to the other staff their role in contributing towards a successful inclusion at their educational centres. The principal is required to motivate the entire educational system to get the spirit of inclusive mission of SSA and IEDSS. The entire administrative body needs to walk an extra mile to search and admit the children with special needs into their educational centres and journey with them in their pace.
- They also have expressed that there is a need to develop strategic apostolic planning that contribute to the successful inclusive practices in schools for both, students with special needs and otherwise.
- The CBCI and CCBI both as educators and professionals are working towards this directive of full inclusion of disabled persons through their draft in all spheres of life. Their ongoing search and directives do motivate the educational centres of

Christian institutions to have a more proper guidance and strategic plan for inclusion. It was noticeable from the words of respondents a need to form a committee composed of members from management level within the field of education and culture for such total inclusion.

- According to them those who are well versed with matters on inclusion can be involved in decision making and recommendations. They uttered that one of the core functions of this committee should be to monitor and observe inclusive practices for further improvement in educational centres. This very much indicates that even though the vision is present, however the mechanism to work towards that vision is seriously lacking. Hence, the researcher posits that through the responses of the administration and management, they are calling for reform within the field of special education with the required expertise in order to implement best practice through guidance this growing need of inclusion.
- Though there are international and national laws are present as a human rights issue on inclusion of persons with disabilities in the educational centres, still the administrators expressed, these have to be activated and actualized at local level for a proper reform by the management, staff, students and parents for a full implementation. For this there must be a cordial relationship and partnership between the Government and NGOs. The entire educational system must own the process of such inclusion.
- The respondents especially expressing their opinions on inclusion said that the aim of implementing such inclusion is not just to the academic level, but also to encourage the social and spiritual inclusion into the public life of the human community. According to them the inclusion of disabled students within regular classrooms should not lack additional support from their peers.
- Thus, the researcher through his research process has observed that these Principals as administrators are willing to implement

full inclusion at their educational centres because of their firm educational policies. However they want to be told *how* to do so, while they are aware of *what* and *why*. The respondents do have a few students with special needs attending their schools currently. But they want to learn of strategies and mechanisms that can help them structure this area better. It looks they themselves need accompaniment to accompany others. Their disability is lack of knowledge about the inclusion process!

- The Principals also mentioned that they have no problem of the inclusion of physically challenged, especially the OH students, But, they have certain difficulties when there are no properly provided special teachers for all the other disabilities like CP, MR, VI and HI. Hence, they are apprehensive about the whole process of full inclusion. The researcher is confirmed by this attitude of the principals and administrators that they lack information about how to handle such special children in education, sports and other curricular activities. Hence, they need proper orientation and training to run the inclusion programme in their educational centres and ongoing programmes for their teaching and non-teaching staff. Thus, an inclusive culture must be created in the educational system by the entire team of educational centres.

### **6.3. From Teachers**

- Teachers humbly accept that the disabled children are true images of God and they are the gifts and tasks of God. According to them the disabled students may need some special attention to survive in the human community. But, it does not mean that they have no capacity for learning in the inclusive environment. Hence, such inclusion is possible within the frame work of the community based rehabilitation of persons with special needs. They seem to agree that “where there is a will there is a way!”
- By listening to the teachers’ response the researcher has realized that by far the primary reasons for unsuccessful

inclusion in the four dioceses are twofold. Firstly, it is the lack of proper qualifications of teachers to teach and handle the special children in an inclusive class room. Secondly, it is by not having proper well planned ongoing training for them.

- Other reasons could be - teachers still remain ill prepared for the task of inclusive practices and display lack of willingness to take on the challenge to have students with special needs in the regular classroom.
- Clear demarcation can be seen between the experienced and fresheners (less experienced) in the field of inclusive education. Experienced educators with their heart-warming outlook carry the whole class; whereas the fresheners, though they have the latest knowledge, still need the tactics to accept, assimilate and animate the programme of inclusion in the educational environment. From the responses it is noticeable, familiarity breeds!
- By travelling widely in the four dioceses the researcher has clearly noticed that training of teachers within this area of inclusion is bare minimum. Sadly very little is invested in the ongoing quality trainings together for the special and normal teachers.
- Similarly, it was noticed by the researcher that the special teachers who are working at the residential, day care and itinerant teachers (*pravasi shikshako*) through SSA and IEDSS have no proper contacts with each other. Each one lives and moves like the frog in the well. Sadly again it was noticeable in the special segregated educational centres without professional training a few non-professional and unskilled labourers are made as trainers to teach the students. Lack of professional accompaniment leads such trainers to be harsh and at times cruel with such disabled students. Very pathetic situation indeed!
- It was reported that the special teacher of SSA and IEDSS though they fell the importance of educating the assigned

special students, still they expressed their difficulties of not able to give more time to the students because of the weekly assigned itinerant nature of the scheme. Though, such special teachers admitted that they through such insertion approach they were able to become one among the disabled persons. They felt themselves as shepherds by saying: “We know our flock well to lead them to a greener pastures!”

- The researcher through his extensive travel has observed in the educational centres how the administrators themselves feel about the involvement of teachers and concerns about the educators.
  - ❖ We need to provide with training opportunities for educators to reach a good level of preparedness of all aspects of the curriculum.
  - ❖ In the educational centres lack of specialists in the field and their inability to deal with students in this category is an issue to be addressed.

#### **6.4. From Students**

- It is interesting to note the response of the students. Those students who are able to reason better have expressed that an inclusive setting is essential in the promotion of social development that will in turn enhance learning. By this they see a greater growth in their self-confidence.
- According to them the development of all children is enhanced by the extent to which they feel a sense of belonging, caring, and community in the educational centres. Also they feel that they have the potential to challenge themselves within the same educational setting as their normal friends.
- The researcher met both the disabled children in the segregated and inclusive class room set up. The students from the inclusive environment have responded that they could perform

academically better in inclusion classrooms when compared with segregated class rooms because of the social participation.

- They feel that when they are thrown into such environment they have to learn to swim and learn to cope with the situation. According to them this process itself strengthens their morale and enables them to scale new heights.
- The disabled students while appreciating the inclusive model have uttered that through such approach the social participation and peer relationship have a greater value to grow more as dignified humans.
- The disabled student participants stated that each school administration needs to make appropriate decisions regarding inclusion. This includes design of curriculum of the books, method of instruction in the class and out of class rooms, ongoing teacher training, funding of facilities and resources to the teachers and students, and hiring adequate staff to meet the needs of the students within and outside the school hours.

### **6.5. From Parents**

- As responsible parents they feel the pain of their disabled children. While responding the researcher observed the pain with which they were sharing during the interview sessions.
- Some parents were in tears and others were in perspiration while narrating their disabled children's stories. Even some of the sensible parents were under the spell of their religious beliefs and customs regarding the situations of their children's disabilities. In such situations, the researcher valued and continues to value such tears and the perspiration of the parents as part of his passionate mission to include the excluded in educational centres!
- Many parents are comfortable with that fact that there are special centres for their children where they can place them to learn and progress at disabled children's own pace, without

any undue pressure. So, they look for special residential and day care schools. Such parents responded that they were interested in such closely monitored physical and mental developments of their disabled children in such settings.

- On the other hand, some other parents want their children to go the mainstream school and enjoy the facilities like all the other children. They argue that it will help their children adapt better to society. Their aim is to see their children growing and progressing as a full fledged human person like any other normal person. Hence they agree to participate in such inclusive community based rehabilitation programme.
- At the same time remarkably some parents with anxiety and fear hold that their children may get bullied, labelled, or stigmatized due to their disabilities in the mainstream school. In order to protect them from such emotional distress, parents prefer to send their children to special schools where their disabilities are recognized and abilities are appreciated.
- On the other hand, parents of the normal children of the mainstream school very succinctly have responded that since the special child needs attention more than normal children of the same inclusive set up, the teachers should be extra careful not to neglect the educational training of such normal children. This is the concern expressed by many parents of normal children.
- Many parents are aware of various government benefits for their disabled children. In order to get such benefits they have to seek for proper cooperation from the educational centres. They at times experience the lip service responses from such Christian organizations. This, they say, puts them off and they find very difficult to go ahead in accompanying their beloved special children.

## **6.6. Some important empirical observations**

As part of the research process I travelled extensively in the Saurashtra, Central, North and South Gujarat regions in order to have the first hand

observational knowledge about the existing situation in the educational centres of the Christian organizations.

I was warmly welcomed by the centres and was introduced to the Staff and students and was made clear about the purpose of my visit. Though initially the management, staff, parents and students were a bit anxious about my visit later they were made to understand why I was interested to visit them at their door step in order to make a difference in the lives of the disabled students who were part of or how to include such excluded into such esteemed Christian educational centres.

Here below let me mention a few concrete empirical observations during my field study.

- Though Christian educational centres are located in the rural, semi-urban and urban areas still they need to be very clear with their vision – mission option for which such institutions were established. Many are running the institutions for the sake of running.
- Regarding their involvement in the lives of the disabled students or persons in the village are very marginal. Though the memorandum of such institutions speak of their option for the poor and marginalized, in reality sizable number of schools have lost their orientation to accompany the marginalized as their prime concern.
- A few institutions do have various categories of disabled students in small numbers. Sorry to mention that they are considered by the organization as mere numbers than members in their educational institutions. Such institutions do admit disabled students and enrol them in the registers. That's all. Then they do not bother about retaining them in such educational centres. They throw such responsibilities on special students and their parents. They take bare minimum responsibility on such students in full inclusion process.
- A few educational centres do consider such persons with disabilities with compassion. But, they remain there. They

do not make attempt or provision to provide a healthy environment for integration and inclusion to improve their educational performance. Due to this the students get lost in the vast ocean of such educational campus.

- A few administrators, teaching and non-teaching staff of such educational centres are of that opinion that special students are welcome to get educated in their centres but they are not responsible to overcome or to reduce the disabilities of disabled students. According to them the disabled students are welcome to mingle with the normal students on their own accord. This is how the students of such disabilities are treated in such Christian educational centres. In short, the educational centre stops at looking at and treating the disabled students with initial compassion. Then they tend to forget such compassion and overwhelmed with commercialization, competition and corruption to maintain the status quo of such esteemed Christian organizations. This needs immediate attention!

## Recommendation & Conclusion

### 7.1. Introduction

Finally this chapter seeks to reflect on the research process and offers recommendations and comments on the limitations of the research.



In our everyday lives, we often encounter persons with disabilities of various types and categories. While having such existential experience whether we stop to chat with them or not, many of us find ourselves thanking God for creating us free of disabilities while simultaneously uttering a prayer for them. This could be seen as an initial experience of compassion.

Beyond such compassionate attitude, we may consider such people disadvantaged, marginalized, and less privileged. Our responsibility does not end by merely feeling pity for them by saying “*bichara*” in Gujarati and “*Paavam*” in Tamil. They are our brothers and sisters who have flesh and blood like any other normal humans.

Therefore, putting aside our own prejudices and assumptions, we must recognize that disability in itself is not necessarily a hindrance or disadvantage. No doubt, it causes the afflicted person far more difficulty than someone who is not in such a condition. This is all the more reason why we should make extra efforts to provide facilitation to our brothers and sisters by ensuring not only their physical comfort through appropriate measures but their mental and emotional ease as well. The latter can only be accomplished if we view them beyond their physical state.

## 7.2. Less known crippled Herman

Now let me present a real life story of an ‘afflicted’ person from the Christian tradition – The **less known Blessed Herman**. This life story reveals how a disabled person turns differently abled due to the caring accompaniment of a Christian monk, an educator par excellence! A success story from history!

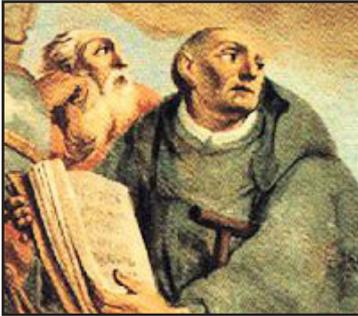
Somehow, as humans of various religions, we are familiar with reciting ‘*jap mala*’. Christians are used to recite the Rosary either privately or in a family / community. In every Rosary, at the end of it we the Christians devoutly recite the ancient prayer “Hail, Holy Queen” –

*Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.*

Since this prayer is at the end, at times, we in a hurry recite this prayer verbally like a parrot! Do the Christians really know who the author of this prayer was and what was the circumstance in which this prayer was written? Oh, if it is known, surely the prayer will be recited by the Christians with double devotion. Frankly speaking, I too as a Christian for years I did recite this meaningful prayer at the end of the Rosary without knowing the author. This whole research process itself

motivated me to find the author of it. Finally I found the author. The author is none other than the **less known Blessed Herman the Cripple**, the person whom I admire! He is presented here with a purpose to show how the disabilities turned into abilities in the midst of affliction! To show how the committed accompaniment brings forth the best within!

- **Person Herman**



Herman was born in the year 1013 into royalty, the son of a duke of Altshausen. From birth, it was apparent that he would be horribly crippled and disfigured, earning him the less-than-pleasant name of “Hermannus Contractus” (or “Herman the Twisted”). Sources suggest that he was born with a cleft palate, cerebral palsy and spina bifida. Without assistance, he could not

move, and could barely speak, but within his body was a keen mind and iron will.

- **Fervent Formation**

At the age of seven, Herman’s parents left him at the Benedictine monastery of Reichenau, southern Germany where they arranged for him to be raised and educated. Situated on the shores of Lake Constance, it was expected that this location would be ideal for Herman’s health, but also for his developing intellect. Abbot Berno, the monk who led the community, took Herman under his wing, educating him with kindness and compassion.

Despite his obvious intellect, Herman struggled to read and write at first, his physical limitations difficult to overcome. Once he mastered the basics, the academic world opened to him, and he impressed all with the breadth and depth of his subsequent studies. Not only did he immerse himself in the sciences, but also in languages, music and theology. Herman became fluent in Latin, Greek, and Arabic.

- **Wonderful Writer**

Herman wrote extensively on mathematical and astronomical topics, as well as volumes on the history of the world. He was professed a monk at the age of 30, and continued to write, producing works of great spiritual depth. Of special mention is his treatise “On the Eight Principal Vices,” which he wrote in a poetic style.

Herman’s contributions to academics were great, as were his contributions to sacred tradition. He wrote many hymns which continue to be sung today, as well as portions of the Mass. His greatest contributions may be his hymns of devotion and love for Our Blessed Mother: *Alma Redemptoris Mater* and *Salve Regina* (Hail, Holy Queen). The confidence and hope we place in Mary is eloquently and simply captured in his writings.

- **Model Monk**

More than his writings, however, Herman was known for his gentleness, joy, and sweet disposition. Never was he heard to complain, despite the fact that most activities were painful and difficult. Rather, he was recognized to have a smile for all, and became a beacon of hope and joy throughout the monastery. Students travelled great distances to study with him, learning not only their academic subjects but also strength of character, perseverance, and humility through his model.

- **Blessed Herman**

Herman died at the young age of 40 on September 24, 1054, having succumbed to the symptoms of his many afflictions. He was beatified in 1863. He was a man who took joy in his struggles, and looked at each difficult day as an opportunity to grow closer to the Lord. Every time we pray the Holy Rosary, we end in prayer with Blessed Herman. The *Salve Regina* (Hail Holy Queen) reminds us of our deep connection not only to Our Blessed Mother, but to all those who suffer physically and mentally alongside us in the world. His feast is on 25 September, less known to many!

### **7.2.1. Researcher's Responsive Message**

My humble message as a researcher at this moment from the Marian Shrine of Unteshwari is:

- We need to remember ever the Blessed Herman the Cripple, the author of the Hail, Holy Queen and pray for persons like him – the crippled and twisted; handicapped and disabled; disadvantaged and marginalized; afflicted and affected persons of our brethren throughout our life.
- We need to draw inspirations from this physically and mentally challenged pious person of the 11<sup>th</sup> century to face life with boldness and courage!
- We need to keep always the persons with disabilities in our prayers and stand at their side especially when they are in need! They need us and we need them! They are ours and we are theirs! We are basically the inter-dependent precious creations of God. With conviction let us immerse ourselves in the lives of such vulnerable persons and smell them through the process of incarnation. Then wash their feet like the One, Holy, Catholic and Apostolic shepherd of our Catholic Pope Francis - the pious, purposeful and peoples' pastor; the true friend of the disabled!
- Experience the different abilities of all types and categories of the disabled persons and get enhanced in their presence. It is worth as persons of various faiths praying for them and praying with them today and forever!
- As educators, we all need to imbibe the charism of the Abbot Berno in edu-caring and accompanying the persons with disabilities in their pace, especially in the educational centres and in the living communities.

### **7.3. Recommendations to Promote and implement Inclusive Education**

As recommendations the researcher wishes that the Christian educational centres may gradually inculcate the below mentioned points and become an agent of change in promoting and implementing the inclusion of disabled children in educational centres and enable them to prosper and progress in all spheres of life.

#### **7.3.1. Build a Barrier free and a Disabled friendly India**

In their motto of the Christian education centres somehow to build India as a barrier free and a disabled friendly India is brought out as a source of inspiration for many. The students of various faiths while learning together as brothers and sisters in the Christian educational centres through the value education classes they are motivated to grow in harmony and to build an inclusive nation by caring for all and to grow as persons for others. As part of the value education they are particularly moved to stand at the side of the persons with disabilities. They are not much informed or instructed how the Indian heritage has viewed persons with disabilities as contributing members of the larger society.

Hence, the below mentioned points are to be known first by the administrators, management and educators themselves in the educational centres and then these to be communicated to the students, both the normal and disabled, in the value education periods and parents through an ongoing and life-long awareness sessions in order to build a barrier free and a disabled friendly nation.

- From 320 to 480 AD workshops were set up for vocational training of persons with physical disabilities.
- India has the proud history of great musicians, rulers, and philosophers with disabilities. To cite a few, King Dridharashtra, in the famous epic Mahabharata, was blind. So was the great poet Surdas who was said to have composed more than 125000 songs. Ashtavakra, who had multiple disabilities, was a respected philosopher.

- It is also interesting that individuals' impairments were considered an opportunity to employ them in specific jobs. For example, persons with hearing and/or speech impairment were employed by the kings in medieval India to copy confidential government documents.
- Various religions in India, including Hinduism, Buddhism, Jainism, Sikhism, Islam, and Christianity, preach and practice respect and service to people with disabilities.

Hinduism teaches that persons who help others who are poor or disabled attain "*punya*" -- a step towards heaven.

Many Muslims believe that every type of intelligence is a gift of God and should be developed, but intelligence cannot be brought out in the wrong environment or with a lack of commitment. Therefore, it is the responsibility of educations to provide an environment conducive to learning and to guide the student's growth. The Islamic principle of social justice can only be attained when every individual in society has the chance to fulfil his or her own potential.

Christians hear the words of Jesus: "Whatsoever you do to the least of my brothers / sisters that you do unto me!"

- Services for persons with disabilities have grown gradually in India. In pre-independent India, there were a few special schools for children who were blind or deaf established by voluntary organizations. Hospitals for mentally ill persons also admitted persons with mental retardation.
- When the Constitution of India was framed in 1950, articles under the Directive Principle of State Policy emphasized the right to education, employment (Article 41), and free compulsory education for all children under 14 years old (Article 45). With the literacy rate generally improving, (in 1951 16%; in 1981 36%; in 1986 65.4% -Census, 2001), focus on education of children with disabilities gained importance.

- A major turning point in the rehabilitation of persons with disability was the paradigm shift from charity to rights; sympathy to equality, as indicated by the Persons with Disabilities Act of 1995, which promotes equal opportunity, protection of rights, and full participation of persons with disabilities.
- The Government has enacted the Rehabilitation Council of India (RCI) Act (1992) to regulate professional development in disability rehabilitation, and to ensure professionals are certified according to thorough procedures. Curricula for training in courses pertaining to disability rehabilitation are standardized by RCI to ensure uniformity throughout the country. This has led to professionalism within the programs.
- Limited awareness programmes let only a few to get admitted in the general schools and the rest could not cope with and they remained at home instead of learning in the mainstream.
- Such exclusion created a movement among parents of the rejected children to start special schools, and several were established by families of persons with disabilities.
- Today, services include prevention, early detection, early intervention, inclusive education of children with milder disabilities, establishment of government-supported special schools for children with severe disabilities, and vocational training and employment opportunities.
- Today, Governments at Central and State levels provide scholarships for education through SSA and IEDSS, loans to start small-scale industries that are ecologically viable, and recognition of efforts through awards.
- Today we find persons with disabilities voicing their needs and establishing their rights as against charity model.

- Today, Parent groups are very vocal in India for children who cannot speak for themselves, including those with mental retardation, multiple disabilities, and in some cases, cerebral palsy and autism. To answer the major concern of parents, “Who will look after our children when we are gone?” the Government of India has enacted the National Trust Act (1999) covering persons with autism, cerebral palsy, mental retardation, and multiple disabilities. The Trust Act provides facilities with suitable care provided for varying durations in the absence of parents/caregivers, depending upon the need of the family.
- In earlier years the joint family system was a support to persons with disabilities. India did not have institutions because there was always someone at home to provide support to the disabled person, or his/her parents. Now, with nuclear families increasing, parents feel the need for help. The National Trust Act is a step towards meeting their needs.
- In order to attend to the growing need of the persons with disabilities in the rural and tribal regions, the community-based rehabilitation (CBR) programmes have been launched. With CBR, every community includes their persons with disability and provides them with opportunities to be contributing members of society. The CBR programmes aim at providing services for persons with disabilities within their communities where they live; as well as accepting them as contributing members of the society. In short, many feel in India that the CBR is by the people, for the people, and of the people! A right movement indeed!
- Research on indigenous practices in the area of disability rehabilitation has gained attention. At the same time, keeping pace with technological advances worldwide, India has

made progress in development of computer software, and in orthotic, prosthetic, and other assistive devices for persons with disabilities. The enabled and empowered persons with disabilities themselves are eager to contribute in such research on indigenous practices and in advocacy in the area of disability rehabilitation.

Having said all these, in general, people in India do show sympathy and compassion to persons with disabilities. But is that enough? Do people with disabilities have a respectable place in the society, with equal opportunities and rights? Where are we today? What is ahead? What would be the response individually and collectively? Such questions should constantly touch us and remind us of our role as interdependent human persons. Such questions should motivate us the educators continuously and consistently to ignite the minds and hearts of the administrators, managers, parents, students and community at large to give a creative answer in accompanying the urban and rural persons with disabilities.

Hence, that needs a different paradigm shift by the believers of all religions in India in believing, thinking and acting through the four fold principles of cooperative and collaborative dialogue – Dialogue of life; Dialogue of Religious Experience; Dialogue of Theological Exchange; and Dialogue of Action. In all these four fold principles of dialogue, let the persons with disabilities become part of a community living, worshipping, discussing and acting. Let them be brought to the centre like others for they too are humans and they too have dignity which is to be respected.

If the Ahmedabad city based country wide animal NGO People for Animals (PFA) has opened a shelter cum hospital for handicapped animals (Dogs, cats, monkeys and even birds) at Zundal near Chandkheda on 25 May, 2014 that are hit in road accidents and are paralyzed permanently (Sunday TOI, Ahmedabad, May 25, 2014, p.3), how much more one has to think of the persons with disabilities who are humans? While appreciating the compassionate nature of the

organization, if animals as creatures can be cared so much, why not for humans who are called as the supreme and crown of creations?

Hence, according to the researcher one of the aspects of caring for disabled humans is edu-caring through proper education by the educational centres. In this sense, the Christian educational centres must be proactive in their role of promoting and implementing the inclusive education first in their educational centres; and then advocate such inclusive education through inter-educational dialogue with other faith based organizations. The Church has been mostly playing a pioneering role in the area of education since its inception. While preserving such tradition, today the church must take a lead to promote and implement inclusive education in all educational centres of her and gradually become an agent in imparting such inclusive educational system in the multi-religious, multi-cultural and multi-lingual context of our nation. The Christian educational centres must participate in such second freedom struggle of our democratic nation!

### **7.3.2. Imbibe the Jesuit characteristics in Education**

In the area of Education we could learn from the Jesuits, members of the Society of Jesus, who once upon a time were known as “Masters of Europe”. They brought a real educational revolution based on the Spiritual Exercises of St. Ignatius of Loyola, Spain. As Inigo he was a man of vain glory and God turned him for His greater glory as Ignatius. He was wounded in the battle at Pamplona, Spain. As a wounded soldier by being at home in Loyola through the process of conversion later he became the soldier for Christ. Age wise though he was old, still, as a limping Orthopedically Handicapped person he was interested in learning and became an inclusive student among the normal students within the mainstream educational institution at Paris, France. He overcame his disability and excelled in being and doing things the way God motivated and wanted him to be and to do. Finally, with his initiative, a group of nine friends gathered together and through the process of discernment and with the Divine intervention they founded

the Society of Jesus, called the Jesuit Order. These Jesuits were men of God; men of intellect; and men for others.

Within a short period from 1540 – 1556 through their educational involvement they brought a change in the lives of students through 40 schools in the globe. Soon after the death of Ignatius, The *Ratio Studiorum* as the promised development of a document describing common principles/rules for all Jesuit schools of the globe became a practical necessity and a guiding force for the Jesuit educators.

Today, according to the Researcher, after so many years, while preserving the essence of such principles, the Jesuits with their vast experience have brought the golden characteristics for their educational centres, which could be imbibed in all the other Christian educational centres of Gujarat for a meaningful inclusion of all towards education for all. First see the importance of the characteristics and then imbibe in one's context. This is the humble recommendation of the researcher for he himself has imbibed such characteristics and promotes such while being a member of the same Jesuit Order! Below mentioned are such characteristics in Education by Jesuit educationists.

- Education is world-affirming. It assists in the total formation of each individual within the human community. It includes a religious dimension that permeates the entire education. It is an apostolic instrument promotes dialogue between faith and culture.
- Education insists on individual care and concern for each person. It emphasizes activity on the part of the student. It encourages life-long openness to growth.
- Education is value-oriented. It encourages a realistic knowledge, love, and acceptance of self provides a realistic knowledge of the world in which we live.
- Education proposes Christ as the model of human life. It provides adequate pastoral care. It celebrates faith in personal and community prayer, worship and service.

- Education is preparation for active life commitment. It serves the faith that does justice. It seeks to form “men and women for others”. It manifests a particular concern for the poor and marginalized.
- Education is an apostolic instrument, in service of the church as it serves human society. It prepares students for active participation in the church and the local community, for the service of others.
- Education pursues excellence in its work of formation. It witnesses to excellence.
- Education stresses lay- religious personnel collaboration. It relies on a spirit of community among: teaching staff and administrators; the religious community; governing boards; parents; students; former students; benefactors. It takes place within a structure that promotes community.
- Education adapts means and methods in order to achieve its purposes most effectively. It is a “system” of schools with a common vision and common goals. It assists in providing the professional training and ongoing formation that is needed, especially for teachers.

#### **7.4. Limitations of the study**

The Researcher as part of his research process was interested in studying about the educational centres of Christian organizations of Gujarat only. The research has been within Gujarat. When we say as Christian organizations, normally it includes the Catholic, Protestant and Orthodox groups. In Gujarat all the three groups are well spread all over and are sincere in their various services to the humanities. Education is one such service among many!

By Catholic it meant 23 churches. They are well spread all over the globe. In Gujarat there are Catholics in Latin and Syro-malabar and they are part of these 23 churches. The whole Gujarat is the territory of the Latin Church and this Latin church has three dioceses – namely, Ahmedabad, Baroda and Gandhinagar. The Rajkot diocese of

Saurashtra region is basically within the Latin territory but having the Syro-malabar rite for their faith living and celebrations. Thus, Gujarat has four catholic dioceses. The research has been limited to only these four catholic dioceses.

For research the educational centres of these four catholic dioceses only were taken by the researcher. The Oriental Orthodox and Protestant Christian educational centres were not taken. Also, in Gujarat there are a few local and migrant Catholics who are economically well off and who have the passion for running educational centres, even those were not taken. Thus, for research only the diocesan and the religious congregations run catholic educational centres were taken.

To collect data a general survey form with questionnaire format was sent to all 235 educational centres of all four dioceses. Collected responses were from only 49 educational centres. Hence we could not get the response from the remaining educational centres. We consider this too as one of the limitations.

## 7.5. Conclusion

From my experience I must say that in general, disabled people face the challenge of normalizing their lives with patience, strength and courage. Many of them accomplish this with such flair that they no longer see themselves as '*different*'. May God facilitate them in their adversity and enable others of us to become a supportive force for them and with them to **EANABLE THE DISABLED!**

In this context of the researcher's passion to enable the disabled, this is the challenge Catholic educators must address –

- Provide education to all in all our educational centres, irrespective of caste, colour and creed.
- Invite, include and incorporate the persons with disabilities of all categories in all educational institutions without much delay in order to build a barrier free environment within the educational mission of the Christian organizations.

- Enhance the disabled and non-disabled to accompany each other and learn together in right ambience of the regular school, called *vidhya mandir* – an abode of learning!
- Provide quality education to the ‘marginalized’ – Displaced (socially), Disadvantaged (economically) and Disabled (physically and intellectually; and by which enable, empower and enhance them to learn and live joyfully in the journey of life from the perspective of social and spiritual inclusion.
- Promote and implement the education policy and be effective as a frontier missionary to think out of the box in the ministry of education. Let the educational centres of Christian organizations provide education with a difference!
- Make a distinctive contribution to attain the goals of national integration and participate in a second freedom struggle to build a just, participatory and inclusive India envisaged by our Indian Constitution.

In this context, not only India but the world at large really stands in need of liberation and sincerely it still has to feel the power of God and learn to live and love the marginalized persons of different categories and types of disabilities. Truly, the blind and the deaf, the dumb and the maimed, the physically handicapped and the mentally challenged, all need to feel the healing touch God through the heads, hearts and hands of humans. When is it possible?

Again, in this context, it is alarming to note in the existing human society and in the educational centres where all students long to learn –

- There are persons who have eyes but refuse to see.
- There are persons who have ears but refuse to hear.
- There are persons who have mouths but refuse to speak.
- There are persons who have hands but refuse to reach.
- There are persons who have legs but refuse to lead.
- There are persons who have mind but refuse to find.

In the midst of such selfish persons, we have a mission to accomplish as one body.

- Advocate earnestly to embrace the excluded through the process of one's own self-realization.
- Make such persons to live joyfully with every one under one roof. Only such process can lead to full inclusion in order to establish an inclusive society.

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# List of Appendices

## Research Topic:

### The Role of Christian Organisations of Gujarat towards promoting and implementing inclusion of disabled children in educational centres

#### Guide

Dr. Jayeshbhai N. Barot,  
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Mehsana Dist., Gujarat

## Interview Schedule for Class Teacher

### I. Opening

- My name is Girish. I am a Jesuit Priest from Gandhinagar Archdiocese serving at Unteshwari – Kadi Parish as a Director in a Centre for Inclusive Education of Disabled Children.

While talking with your Principal thought it would be a good idea to interview you, so that I can better inform the rest of the Christian Organization about you and your educational centre.

- I would like to ask you some questions about your background, your education, some experiences you have had with disabled persons, and some of your activities and interests in order to learn more about you and your EC, and share this information with all other Educational Centres.
- I hope to use this information to help the Christian ECs of Gujarat to become more comfortable and vibrant to promote and implement the Inclusive Education of the Disabled Children in their ECs.
- The interview should take about 15 minutes. Are you available to respond to some questions at this time?

(Transition: Let me begin by asking you some general questions)

Diocese: Ahmedabad  Baroda  Gandhinagar  Rajkot

### II. Body

#### A. General information

1. Teacher's name: .....
- Qualification: ..... Year of Experience: .....
2. Name of school: .....
- Address: .....

3. Type of teacher : Granted:  Non-granted:
4. Class:..... Section:..... Total Students in class:.....
5. Are you aware of the SSA -IED /IEDSS scheme? Yes  NO
6. Have you undergone any special training to work with disabled students?  
Yes  NO  if Yes,
  - In PTC / BEd training
  - Through GCERT / SSA
  - Through DIET
  - Through NGO  Which NGO? ..... When?.....
7. Are you aware of Braille transcription and sign language?  
 Know to read Braille?: Yes  NO   
 Know to write Braille?: Yes  NO   
 Know to use sign language?: Yes  NO   
 (Transition to the next topic: Speak to the Interviewee)

**B. On Disabled Students**

1. How many Disabled Students (DS) are in your class? .....
2. Where do you make to sit the DS in your class?  
 In the first bench:  In the 2<sup>nd</sup> bench:   
 In the middle bench:  In the last bench:
3. Do you keep in mind the presence of the DS while teaching in the class?  
Yes  NO
4. What do you do when you find hard to explain the DS? .....  
 .....  
 .....
5. Do you provide Braille materials to the blind student, if any? Yes  NO
6. Do you ask questions to the DS like any other student? Yes  NO
7. Do you punish the DS if he/she comes to the class without completing the homework?  
Yes  NO   
 If yes, how?.....  
 If NO, why?.....

8. Do you encourage the DS to participate in other curricular activities?  
Yes  NO   
If Yes, in what?  
a. Prayer  b. Public speaking  c. Drama  d. Garba dance   
e. Games / Sports  f. Other  .....
9. Do you provide a writer for DS when he/she is in need? Yes / NO
10. Do you experience any special quality in your DS? Yes / NO  
If yes, in what? .....
11. How does your DS behave in your class?  
Like a 'normal' student   
In a special way
12. Does your DS experience in any way inferiority complex in the class?  
Yes  NO   
If yes, how do you handle? .....
13. In your class, are you able to maintain a balance between the normal and DS?  
Yes  NO   
If no, give reason.....

(Transition to the next topic: Speak to the Interviewee)

**C. Attitudes, Activities and Interests**

1. Does the special teacher assist you in your teaching profession? Yes  NO   
If yes, in which?  
a. In teaching  b. In group activities  c. In common living   
d. In accompanying the parents  e. In other  .....
2. How do the parents of the DS behave with you?  
Fully cooperate  No cooperation
3. What are the attitudes of the human society towards the disabled person?  
.....  
.....

4. What is your experience of the implementation of the SSA – IED / IEDSS scheme in your school?  
.....  
.....
5. Do your Principal and Management promote and implement to educate the disabled students in your school? Yes  NO
6. Is your school disabled-friendly?  
a. In providing admission for disabled  b. In providing accessibility like ramp   
c. In providing proper toilets  d. In providing proper class room facility   
e. Any other  .....
7. Does your school organize any awareness programme to feel with, to talk about and to work for the rights of the disabled persons? Yes  NO   
How?.....

(Transition to the next topic: Speak to the Interviewee)

**D. Experience**

1. What are your contributions in the development of the disabled students?  
.....  
.....
2. Do you assist any disabled person other than students? Yes  NO   
In what? .....
- How? .....

(Transition: Well, it has been a pleasure finding out more about you and your EC. Let me briefly summarize the information that I have recorded during our interview.)

**III. Closing**

- A. Summarize in brief and feed it back to the interviewee.
- B. I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can successfully introduce you and your EC to our Christian ECs in Gujarat?
- C. I should have all the information I need. Would it be alright to contact you back through your EC if I have any more questions? Thanks again. I look forward to introducing you and your EC to the rest of our ECs in Gujarat and to make the ECs MORE disabled-friendly.

**Research Topic:**

**The Role of Christian Organisations of Gujarat towards promoting and implementing inclusion of disabled children in educational centres**

**Guide**

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Principal & HOD Sociology,  
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**Researcher**

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Director IEDC,  
Unteshwari Mata Maria Trust,  
P.B.9, Irana Road, Kadi,  
Mehsana Dist., Gujarat

**Interview Schedule for Special Teacher**

**I. Opening**

- My name is Girish. I am a Jesuit Priest from Gandhinagar Archdiocese serving at Unteshwari – Kadi Parish as a Director in a Centre for Inclusive Education of Disabled Children.

While talking with your Principal thought it would be a good idea to interview you, so that I can better inform the rest of the Christian Organization about you and your educational centre.

- I would like to ask you some questions about your background, your education, some experiences you have had with disabled persons, and some of your activities and interests in order to learn more about you and your EC, and share this information with all other Educational Centres.
- I hope to use this information to help the Christian ECs of Gujarat to become more comfortable and vibrant to promote and implement the Inclusive Education of the Disabled Children in their ECs.
- The interview should take about 15 minutes. Are you available to respond to some questions at this time?

(**Transition:** Let me begin by asking you some general questions)

Diocese: Ahmedabad  Baroda  Gandhinagar  Rajkot

**II. Body**

**A. General information**

1. Special Teacher's name: .....

Qualification: ..... Year of Experience: .....

For which Disabled Category: VI  HI  MR  CP  LD

2. Are you a GO person under SSA or NGO person under IEDSS?

GO – SSA

NGO – IEDSS

3. Under which Taluka and District do you work?  
Taluka:..... District:.....
4. If NGO, Name of NGO: .....  
Address of NGO: .....  
.....
5. Under the GO or NGO, in which scheme you have been working?  
IEDC  SSA - IED  IEDSS
6. Type of school where you work: Granted:  Non-granted:
7. Class: ..... Section: ..... Total students in class: .....  
NO of disabled students you serve: .....
8. Have you undergone any special training besides your Diploma or BEd to work with disabled students?  
Yes  NO   
• Through GCERT- IEDSS / SSA - IED   
• Through DIET   
• Through NGO  Which NGO? ..... When?.....
9. Are you familiar with Braille reading - writing and sign language?  
Know to read Braille: Yes  NO   
Know to write Braille: Yes  NO   
Know to use sign language: Yes  NO   
(Transition to the next topic: Speak to the Interviewee)

**B. On Disabled Students**

1. When you teach, do you keep the disabled students (DS) within the class with other students (Inclusive model) or separate them and teach in a special room (Integration model)?  
Inclusive model:  Integration model:
2. Do you keep in mind the presence of the DS while teaching in the class?  
Yes  NO
3. What do you do when you find hard to explain the DS? .....  
.....
4. Do you provide Braille materials to the blind student, Hearing aid to the deaf and MR kit to the MR student if any? Yes  NO

5. Do you ask questions to the DS like any other student? Yes  NO
6. Do you punish the DS if he/she comes to the class without completing the homework?  
Yes  NO   
If yes, how?.....  
If NO, why?.....
7. Do you encourage the DS to participate in other curricular activities?  
Yes  NO   
if yes, in what? a. Prayer  b. Public speaking  c. Drama   
d. Garba dance  e. Games / Sports   
f. Other  .....
8. Do you provide a writer for DS who is in need? Yes  NO
9. Do you experience any special quality in your DS? Yes  NO   
If yes, in what?.....
10. How does your DS behave in your class?  
Like a 'normal' student  In a special way
11. How do the normal children behave with the DS?  
Helpful  Friendly  Ignore
12. Does your DS experience in any way inferiority complex in the class?  
Yes  NO   
If yes, how do you handle? .....
13. In your class, are you able to maintain the educational balance between the normal and DS? Yes  NO   
If no, give reason .....
- (Transition to the next topic: Speak to the Interviewee)

**C. Attitudes, Activities and Interests**

1. Do the other teachers assist you in your teaching profession? Yes  NO   
If yes, in which?  
a. In teaching the student  b. In group activities  c. In common living   
d. In accompanying the parents  e. In other
2. How do the parents of the DS behave with you?  
Fully cooperate  No cooperation

3. What are the attitudes of the human society towards the disabled person?  
.....
4. What is your personal contribution in the development of the disabled children?  
.....
5. Do you assist any disabled person besides teaching? Yes  NO   
In what? .....  
How? .....
6. What is your experience of the implementation of the SSA – IED / IEDSS scheme?  
.....
7. Do the school Principal and Management promote and implement to educate the disabled students in the school where you go to teach? Yes  NO
8. Is the school where you go to teach disabled-friendly? Yes  NO 
  - a. In providing admission for disabled
  - b. In providing accessibility like ramp
  - c. In providing proper toilets
  - d. In providing proper class room facility
  - e. Any other  .....
9. Does your school where you go to teach organize any awareness programme to feel with, to talk about and to work for the rights of the disabled persons? Yes  NO
10. Is GO – SSA or NGO – IEDSS with you in supporting your special teaching profession? Yes  NO

(Transition to the next topic: Speak to the Interviewee)

**D. Experience**

1. What are your experiential contributions in the development of the disabled students?  
.....
2. Do you assist any other disabled persons other than students? Yes  NO  .....  
In what? .....  
How? .....

(Transition: Well, it has been a pleasure finding out more about you and your EC. Let me briefly summarize the information that I have recorded during our interview.)

**III. Closing**

- A. Summarize in brief and feed it back to the interviewee.
- B. I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can successfully introduce you and your EC to our Christian ECs in Gujarat?
- C. I should have all the information I need. Would it be alright to contact you back through your EC if I have any more questions? Thanks again. I look forward to introducing you and your EC to the rest of our ECs in Gujarat and to make the ECs MORE disabled-friendly.

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Mehsana Dist., Gujarat

**Interview Schedule for Parents**

Father:  Mother:  Both:

**I. Opening**

- My name is Girish. I am a Jesuit Priest from Gandhinagar Archdiocese serving at Unteshwari – Kadi Parish as a Director in a Centre for Inclusive Education of Disabled Children.

While talking with your Principal thought it would be a good idea to interview you, so that I can better inform the rest of the Christian Organization about you and your educational centre.

- I would like to ask you some questions about your background, your education, some experiences you have had with disabled persons, and some of your activities and interests in order to learn more about you and your EC, and share this information with all other Educational Centres.
- I hope to use this information to help the Christian ECs of Gujarat to become more comfortable and vibrant to promote and implement the Inclusive Education of the Disabled Children in their ECs.
- The interview should take about 15 minutes. Are you available to respond to some questions at this time?

(Transition: Let me begin by asking you some general questions)

**II. Body**

**A. General information**

1. Father's Name: ..... Mother's Name: .....
2. Child's name: .....
3. Address: .....

Qualification: Father: ..... Mother: .....  
Profession: Father: ..... Mother: .....  
Income: Father: ..... Mother: .....  
Total Children: .....

4. When did you realize the disability of your child? .....

(Transition: Let me begin by asking you some general questions)

**B. On Disabled Child**

1. How do you feel of your disabled child now?

Totally disturbed  Accepted as blind Faith (Karam)

Accepted with a loving commitment

2. Do you help your child in the Activities of Daily Living (ADL)? Yes  NO

If yes, in what?

In brushing  In bathing  In dressing  In eating

In drinking  In arranging bed

Other.....

3. Do you assist in child's educational learning? Yes  NO

If yes, in what?

In reading  In exam preparation  In writing

In reading Braille  In cultural programme

4. Do you teach your disabled child to make use of the parts of his/her body?

Yes  NO

Tongue to taste  Hand to touch  Ear to listen

Nose to smell  Eyes to see

5. Do you provide educational materials to your child? Yes  NO

If yes, what?

Books  Note books  Pen  Uniform

Entertainment things  Life skill things

6. Do you find any difference between your special child and the other normal children at home? Yes  NO

In education  In understanding  In fighting  In mischief

7. Do you introduce your special child to your guests as they arrive your home?

Yes  NO

8. Do you send your special child alone to the market to purchase? Yes  NO

9. Do you help your special child in mobility? Yes  NO

(Transition to the next topic: Speak to the Interviewee)

**C. Accompaniment**

1. Does the special teacher meet your child every week? Yes  NO
2. Does the special teacher meet you regularly and shares his experience of your child with you? Yes  NO
3. How does the special teacher useful for your child?  
 In ADL training  In Braille reading& writing   
 In teaching other subjects  In mobility training   
 In using sign language  In sports / games  In getting the govt. Benefits
4. Does your child get any Govt. Benefits? Yes  NO   
 If yes, what?  
 Cycle  Wheel chair  Walker  Crutches  Educational kit   
 MR kit  Hearing aid  Walking stick  Scholarship  Any other
5. Are you aware of the schemes of the Govt. to disabled persons? Yes  NO
6. How did you come to know of the scheme of the Govt.?  
 .....
7. Are you aware of the NGOs support to your child?  
 .....
8. Do you participate in the Govt. organized programmes for the parents of the disabled persons? Yes  NO   
 If yes, in what?  
 In educational kit distribution  In sports/ games   
 In orientation programme  In extracurricular activity programme   
 In other   
 If NO, Reason:  
 No time  No Money  No interest  Due to distance  Other
9. How do you see the intervention of the special teacher in the life of your child?  
 Bad  Good  Better  Best
10. Do you face any difficulty due to the special teacher? Yes  NO   
 If yes, what kind?.....
11. Do you face any difficulty due to the school Staff? Yes  NO   
 If yes, by whom? Principal  Teacher  Clerk  Peon   
 If yes, how? .....
12. Do you face any difficulty in your social life because of your special child?

Yes  NO

If yes, How? .....

13. Do you worry about your special child? Yes  NO   
 If yes, how? .....
- To educate  To get married  To employ  Future security
14. Is your child part of the Inclusive Education? Yes  NO   
 If yes, how do you evaluate such an education?  
 Very useful  Some what useful  Not useful
15. Till when do you want to educate your child?  
 Till primary  Till secondary  Till Hr.Sec.  Till Higher education
16. In which line do you envisage to educate your child? .....
17. Do you face any major difficulty to educate your child?  
 Economical  Social  Other   
 (Transition to the next topic: Speak to the Interviewee)

**D. Experience**

1. What is your experience of the implementation of the SSA – IED / IEDSS scheme in your school?  
 .....
2. Do your school Principal and management promote and implement to educate the disabled students in your school? Yes  NO
3. Is your school disabled-friendly? Yes  NO   
 a. In providing admission for disabled  b. In providing accessibility like ramp   
 c. In providing proper toilets  d. In providing proper class room facility   
 e. Any other  .....
4. Does your school organize any awareness programme to feel with, to talk about and to work for the rights of the disabled persons? Yes  NO
5. Is your school cooperative with you as parents of the disabled child? Yes  NO
6. Does your school listen to you when you suggest something in connection with the disabled children? Yes  NO
7. Do you cooperate with the Principal and the Management in educating the special and normal children? Yes  NO   
 (Transition: Well, it has been a pleasure finding out more about you and your EC. Let me briefly summarize the information that I have recorded during our interview.)

**III. Closing**

- A. Summarize in brief and feed it back to the interviewee.
- B. I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can successfully introduce you and your EC to our Christian ECs in Gujarat?
- C. I should have all the information I need. Would it be alright to contact you back through your EC if I have any more questions? Thanks again. I look forward to introducing you and your EC to the rest of our ECs in Gujarat and to make the ECs MORE disabled-friendly.

**Research Topic:**

**The Role of Christian Organisations of Gujarat towards promoting and implementing inclusion of disabled children in educational centres**

**Guide**

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**Interview Schedule for Special Student**

**I. Opening**

- My name is Girish. I am a Jesuit Priest from Gandhinagar Archdiocese serving at Unteshwari – Kadi Parish as a Director in a Centre for Inclusive Education of Disabled Children.

While talking with your Principal thought it would be a good idea to interview you, so that I can better inform the rest of the Christian Organization about you and your educational centre.

- I would like to ask you some questions about your background, your education, some experiences of yours as a disabled person and your experience with the normal and the other disabled persons, and some of your activities and interests in order to learn more about you and your EC, and share this information with all other Educational Centres.
- I hope to use this information to help the Christian ECs of Gujarat to become more comfortable and vibrant to promote and implement the Inclusive Education of the Disabled Children in their ECs.
- The interview should take about 15 minutes. Are you available to respond to some questions at this time?

(Transition: Let me begin by asking you some general questions)

**II. Body**

**A. General information**

**1. About the student**

- Name: .....
- Caste: SC  ST  OBC  Open  Other
- Religion: .....
- Address: .....
- School's Name: .....

- Standard: .....
  - Age / Birth Date: .....
  - Disability category: OH  VI  DD  MR  LD   
CP  MD  Percentage: .....
2. From when do you have this disability?  
From Birth  After Birth   
If after birth, due to what?  
Accident  Lack of food  Sickness  Other
3. Do you have any other member of your family disabled? Yes  NO   
If yes, who? ..... Category of disability ..... Percentage .....
4. Do you do by yourself your Activities of Daily Living? Yes  NO   
Brushing  Toilet  Bathing  Washing  Eating   
Dressing  Playing  Praying  Reading  Writing
5. What is the annual income of your parents? Father ..... Mother.....
6. Do your parents take you along when they go out? Yes  NO   
Which are the places?  
To market  To religious places  To social functions   
For entertainment  Other
7. Do your parents introduce you to your relatives and guests? Yes  NO
8. Do your parents keep you present in the household functions? Yes  NO   
(Transition to the next topic: Speak to the Interviewee)

**B. Educational Information**

1. Who introduced you to the school? .....
2. Who introduced you to the persons in the school?  
Principal  Class Teacher  Special Teacher  NGO Worker   
Relatives  Other .
3. Does the Special Teacher accompany you in studies and using the aids and appliances?  
Yes  NO
4. In what all areas does the special teacher assist you?  
In ADL  In quality living  In Education  Others
5. Does your special teacher assist you in preparing for any school function? Yes  NO
6. From school, do they include you in excursions / picnics? Yes  NO

7. With whom do you go to school?  
Alone  Brother  Sister  Friend  Guardian  Other
8. Is the class teacher concerned about you while teaching? Yes  NO
9. Does your school feel the importance of your education in the school? Yes  NO
10. Does the school attend to your physical or mental disabilities, especially when you are in the school? Yes  NO
11. Do you participate in the extracurricular activities in the school? Yes  NO   
In what?  
Public speaking  Garba dance  Drama  Prayer   
Singing  News Reading  Games/Sports  Yoga  Other
12. Has anytime your class teacher not behaved properly? Yes  NO   
If yes, when? .....
13. Do you experience any harassment in your school? Yes  NO   
If yes, from whom? .....
14. How are your peer group members in the school? Good  Moderate  Bad
15. Do you have any difficulty in getting your Identity card – bus pass? Yes  NO
16. Is your transportation by bus conducive to reach your school? Yes  NO
17. From home, do you find any difficulty to go and return from the school? Yes  NO   
If yes, how do you manage? .....
18. What is your experience of the implementation of the SSA – IED / IEDSS scheme in your school? .....
19. Do your school Principal and management promote and implement to educate the disabled students in your school? Yes  NO
20. Is your school disabled-friendly?  
a. In providing admission for disabled  b. In providing accessibility like ramp   
c. In providing proper toilets  d. In providing proper class room facility
21. Does your school organize any awareness programme to feel with, to talk about and to work for the rights of the disabled persons?  
.....
22. Is your school cooperative with you as a student of the disability group? Yes  NO
23. Does your school listen to you when you suggest something in connection with disability issues? Yes  NO

24. Do you cooperate with the Principal and the Management in learning your subjects and participating in their Nation building programmes? Yes  NO

(Transition to the next topic: Speak to the Interviewee)

**C. Family information**

1. Do you experience any difficulty from your family people? Yes  NO

2. Do your family and relatives assist you in your education?

3. Do you find any difficulty in your ADL? Yes  NO

If yes, in what?

4. Is your home conducive for your education? Yes  NO

5. Have you ever experienced rejection as a human person?

In your family: Yes  NO  In your school: Yes  NO

In your village/town: Yes  NO

6. Is there a feeling of equality in your family? Yes  NO

7. Have you ever felt a sense of loss in your life? Yes  NO

When? ..... Why? .....

8. Is there a goal in your life? Yes  NO

In what? .....

9. Are you hopeful in your life? Yes  NO

10. According to you, who all care for you?

Parents  Family members  Relatives  Friends  School

Religious centres  GO  NGO

Village/ Neighbourhood

Among these who cares for you the MOST? .....

(Transition: Well, it has been a pleasure finding out more about you and your EC. Let me briefly summarize the information that I have recorded during our interview.)

**III. Closing**

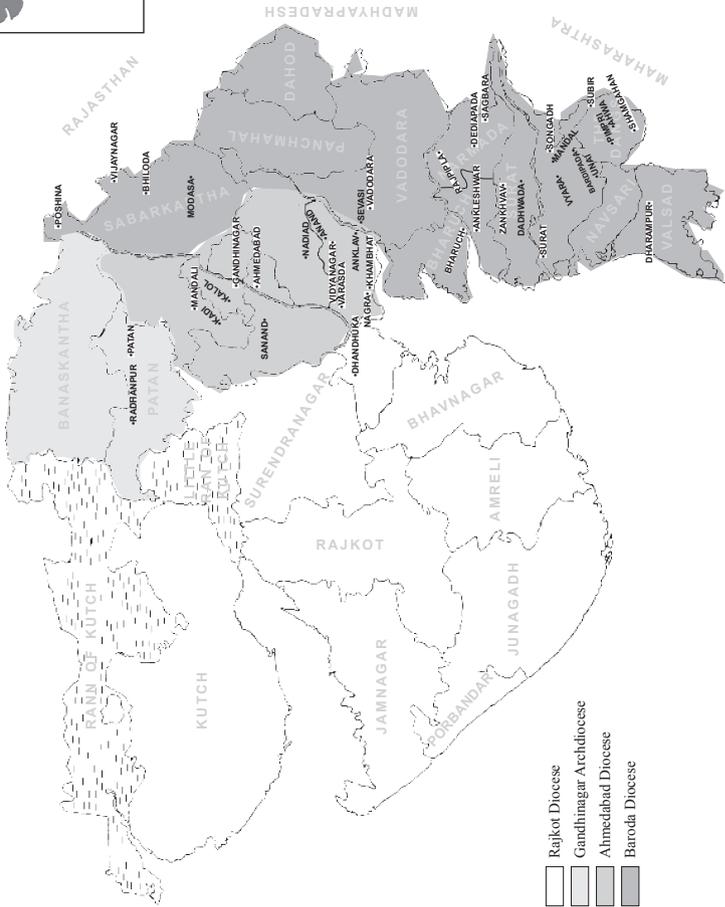
A. Summarize in brief and feed it back to the interviewee.

B. I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can successfully introduce you and your EC to our Christian ECs in Gujarat?

C. I should have all the information I need. Would it be alright to contact you back through your EC if I have any more questions? Thanks again. I look forward to introducing you and your EC to the rest of our ECs in Gujarat and to make the ECs MORE disabled-friendly.



**Four Catholic Dioceses of Gujarat**





## Pledge in English: on 3<sup>rd</sup> December

### **ENABLE THE DISABLED!**

As members of an Educational Centre, We, the Students and Parents, Staff and Management, with an inclusive outlook, commit to making the Persons with Disabilities to feel part of our human society without any barrier in order to experience the human dignity, liberty and unity with all peoples of God.

We will do this by:

- Promoting through advocacy sessions, the foetus and mother need proper nurturing accompaniment through the Early Childhood Intervention programme.
- Accepting every new born child as a GIFT and TASK of God. Every male or a female child is an image and likeness of God in spite of his or her disabilities. Disabled child is not a curse rather blessing in a family! Every disabled person has the potential to be full and active member of the family, communities and society at large.
- Spreading the word that the impairment of people with disabilities is not due to one's bad action (karma), sin, lack of faith or unwillingness to be healed. We shall condemn with our inner freedom such a stand as theologically inaccurate and spiritually disabling.
- Assisting the social system to identify, certify and classify the disabilities of human persons in the rural and urban areas.
- Motivating the community to participate in the components of the Community Based Rehabilitation (CBR) programme,

namely in Health, Education, Livelihood, Social, Empowerment and Spiritual sectors.

- Enhancing particularly the students and parents to participate in the Education for All programmes and to move forward in higher education by being part of an inclusive educational system where the normal and the disabled students learn and move together under one roof.
- Asserting, promoting and implementing that the inclusive education is the education ‘OF’ all, ‘FOR’ all and ‘WITH’ all.
- Welcoming all and being open to all in all our family, religious, educational and other centres. Making outsiders feel insiders in all our centres.
- Realizing that it is a participatory mission to accompany the persons with disabilities so as to ensure their full contribution to our educational centres, communities and society at large.
- Promoting and providing proper accessibilities to the disabled persons to move freely everywhere without much dependency and difficulty. By becoming MORE adaptable, affordable and accessible in all that we plan and execute.
- Accepting with full dignity the disabled persons as they are and to love them with a compassionate and justice-filled heart with full respect and to recognize them totally as differently-abled persons!
- Reaching out joyfully with an insertion approach to the persons with all kinds and categories of disabilities in their vulnerable life and work situations and to engage ourselves with full commitment to encounter them as our fellow brothers and sisters of the same world family – vasudhaiva kutumbakam!
- Actualizing our one vision and one mission: **ENABLE THE DISABLED!**

– Courtesy: Unteshwari Sammilitalayam

Tel.: (02764) 277863



# વિકલાંગોને સક્ષમ બનાવીએ

૩૭ ડિસેમ્બર, વિશ્વ વિકલાંગદિને એક પ્રતિજ્ઞા

શૈક્ષણિક સંસ્થાના સભ્ય તરીકે અમે વિદ્યાર્થીઓ, માબાપ, વાલીઓ, શિક્ષકમિત્રો તથા સંચાલકગણ, હરકોઈને સંમિલિત દૃષ્ટિકોણથી, વિકલાંગ વ્યક્તિને પોતે માનવ-સમાજનો અખંડિત ભાગ છે એવું લાગે એવો માહોલ સર્જવા પ્રતિબદ્ધ થઈએ છીએ કે જેથી કોઈપણ જાતના અવરોધ વગર તેઓ માનવ સન્માન, સ્વાતંત્ર્ય અને ઈશ્વરની હરકોઈ પ્રજા સાથે એકતા અનુભવી શકે.

નીચે મુજબના કાર્ય કરીને અમે આ હાંસલ કરીશું :

- પ્રારંભિક શૈશવના વયગાળાના કાર્યક્રમ દ્વારા માતાના ઉદરમાં રહેલા ગર્ભ અને માતા એમ બંનેને યોગ્ય માવજત અને પાલનપોષણની જરૂર છે. એ હકીકતની હિમાયત કરતી બેઠકોને વધારે મહત્વ આપીશું.
- દરેક શિશુ એ ઈશ્વરની અનુપમ ભેટ છે અને જવાબદારી છે. વિકલાંગ હોવા છતાં દરેક બાળક, પછી ભલે એ નર કે નારી જાતિનું હોય, એ ઈશ્વરની પ્રતિભૂતિરૂપ છે. કુટુંબમાં વિકલાંગ બાળકનું આગમન એ હરગિજ શાપરૂપ નથી પણ આશીર્વાદરૂપ છે. કુટુંબ, સંઘ અને સમાજમાં દરેક વિકલાંગ બાળકમાં પૂર્ણ અને સક્રિય સભ્ય બનવાની સુષુપ્ત શક્તિ છે.
- વિકલાંગ હોવું એ કર્મનું ફળ નથી કે પાપની શિક્ષા નથી, શ્રદ્ધાનો અભાવ નથી કે તંદુરસ્તી માટે અનિચ્છા નથી, એ સત્ય અમે વિશ્વના ખૂણેખાંચરે પોકારીશું. આવા પ્રકારની નકારાત્મક માન્યતાઓને અમે અંતઃકરણથી અને સ્વતંત્રતાથી વખોડીએ છીએ. કારણ એમાં ઈશ્વરનાં સંતાન તરીકે માનવની ગરિમાને આંચ આવે છે.
- ગ્રામ્ય તથા શહેરી વિસ્તારમાં, મર્યાદા ધરાવતી વ્યક્તિને ઓળખવાની, પ્રમાણિત કરવાની અને વર્ગીકૃત કરવાની પ્રક્રિયામાં સામાજિક તંત્રને અમે સહાયરૂપ થઈશું.
- સમુદાય આધારિત પુનઃવર્સન કાર્યક્રમ અંતર્ગત આરોગ્ય, શિક્ષણ, જીવનનિર્વાહ, સામાજિક, સશક્તિકરણ તથા આધ્યાત્મિક બાબતોમાં સક્રિય ભાગ લેવા સમાજના તમામ સભ્યોને અમે પ્રેરણા તથા ચાલકબળ પૂરાં પાડીશું.

- બધાંને માટે શિક્ષણ (એજ્યુકેશન ફોર ઓલ)ના કાર્યક્રમમાં વિશેષ કરીને વિદ્યાર્થીઓ તથા માબાપ ભાગ લે એ માટે અને ઉચ્ચતર શિક્ષણમાં આગેકૂચ કરવા તેમને પ્રોત્સાહિત કરીશું. આ એવું શિક્ષણ છે કે બધાંને સમાવિષ્ટ કરે છે એટલે કે સામાન્ય બાળકો અને વિકલાંગ બાળકો એક જ છત નીચે કેળવણી પામે અને આગળ વધે.
- સહુને સંમિલિત કરતું શિક્ષણ ‘બધાનું છે, બધાને માટે, બધાંને સાથે છે’ એવી ભાવના અને નીતિ ભારપૂર્વક જાહેર કરીશું. અભિવૃદ્ધ કરીશું અને અમલમાં મૂકીશું.
- અમારાં કુટુંબ, ધાર્મિક સંસ્થાઓ અને અન્ય સંસ્થાઓમાં સહુનો આદર - સત્કાર કરીશું અને સહુને માટે અમારાં દ્વાર ખુલ્લાં રાખીશું. અમારી સંસ્થાઓમાં બહારના પારકા લોકોને પોતાના ઘર જેવું લાગે એવો માહોલ ઊભો કરીશું.
- આ જીવન ઘ્યેય એકલા હાથે પાર ન પાડી શકાય. અહીં સહયોગ એ જીવનમંત્ર બને છે. આવી મર્યાદા ધરાવતી વ્યક્તિઓ સાથે સાથીદારી અને સહયોગની ભાવનાથી કામ કરીશું. જેથી અમારી શૈક્ષણિક સંસ્થાઓ, સંઘો તથા બૃહદ સમાજમાં તેઓ પોતાનું યોગદાન આપી શકે.
- બીજાઓ પર આધાર રાખ્યા વગર તથા કોઈપણ પ્રકારની મુશ્કેલી વગર ગમે ત્યાં આરામથી હરીફરી શકાય એ હેતુથી યોગ્ય સહકારી સામગ્રી પ્રોત્સાહિત કરીશું અને પૂરી પાડીશું. જે કંઈ કરીએ એ વધુને વધુ અનુરૂપ, પરવડી શકે એવું અને હાથવગું હોય એવું આયોજન અને અમલીકરણ કરીશું.
- તમામ વિકલાંગ વ્યક્તિને જેવાં છે તેવાં પૂરા માન-સન્માનથી સ્વીકારીશું તથા કરુણાસભર હૈયાથી પ્રેમ કરીશું અને તેઓ અનન્ય અને દિવ્યાંગ વ્યક્તિઓ છે એવું કબૂલ કરીશું.
- જીવન તથા કાર્યક્ષેત્રમાં દરેક પ્રકારના અશક્ત, નબળા તથા વિકલાંગ વ્યક્તિ સાથે એક બની જઈ, સહર્ષ તેમની સેવામાં ખોતરાઈ જઈશું. વિશ્વ કુટુંબના એ સહુ આપણાં ભાઈભાંડુઓ છે એવી ભાવનાથી તેમને નિત્ય પૂરી પ્રતિબદ્ધતાથી ને કટિબદ્ધતાથી મળતાં રહીશું અને આમ ‘વસુદૈવકુટુંબકમ્’ને સાર્થક કરીશું.
- “વિકલાંગોને સક્ષમ બનાવીએ” (ENABLE THE DISABLED) એ અમારાં એકમાત્ર જીવનદર્શન અને જીવનકવન છે. આ સ્વપ્ન વાસ્તવિકતામાં ફેરવાઈ જાય એ માટે સદૈવ મંડ્યા રહીશું.

— સૌજન્ય : ઊંટેશ્વરી સંમિલિતાલયમ્,  
સંપર્ક : ૦૨૭૬૪-૨૭૭૮૬૩

## વિકલાંગ એ જ દિવ્યાંગ

### Disabled are God's Divine Parts

OH	Pilgrims of God	પ્રભુના પ્રવાસી
MR	Fragrance of God	માલિકની માધુરી
HI/SI	Signs of God	ઈશ્વરનો ઈશારો
VI	Divine Eyes of God	દેવના દિવ્ય ચક્ષુ



