



**COLLEGE OF EDUCATION**

**SCHOOL OF INCLUSIVE AND SPECIAL NEEDS EDUCATION**

**Effects of Rwandan Cultural Beliefs on Inclusive  
Education: The Case of Gikomero Sector**

**A research submitted in partial fulfilment of the requirements for the award of Master's  
degree in special needs education**

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**April, 2018**

## **CERTIFICATION**

This is to certify that the dissertation entitled “Effects of Rwandan Cultural Beliefs on Inclusive Education: The Case of Gikomero Sector” is the work of Mr.Theophile Dushimiyimana submitted in fulfilment for the Requirements for the Degree of Masters of SNE and IE

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Theophile Dushimiyimana

## **DEDICATION**

To the Almighty God,

To my family members for your support and encouragement,

To all of you who supported me both morally and physically;

This work is dedicated.

Theophile Dushimiyimana

## **ABSTRACT**

This study had the following objectives: to explore the effects of Rwandan cultural beliefs on Inclusive Education, to identify the cultural factors that influence Inclusive Education in Rwanda and to enumerate appropriate measures for including People with Disabilities within mainstream schools. This study was conducted in Gikomero sector, one of the rural sectors located in Gasabo district in Kigali city. In data analysis, the researcher used both qualitative and quantitative methods, specifically tabulation and percentages; purposive sampling procedure was also used. Data were collected using questionnaire, group discussion and interviews. This research was also conducted as an ethnographic study because it comes from the discipline of social and cultural anthropology. Despite the fact of hiding PWDs which causes their exact number not to be well known, (they are said to be almost 203), the study involved 44 participants categorised as follows: 24 PWDs who did not attend school, 4 parents having children with disabilities (PCWDs) who did not attend school, 11 teachers, 4 head teachers and 1 Sector Education Officer. The findings revealed that there are still effects of Rwandan cultural beliefs on IE in Rwanda and confirmed that there are cultural factors that negatively influence IE in Rwanda.

As a recommendation, the Government of Rwanda should also improve ways of raising awareness about I.E through continuous awareness campaign against the exclusion of PWDs. Identification of PWDs, their registration, involving them in all activities and plan an assessment of disabilities to reduce their severity would be a cornerstone in IE implementation. They should also invest more in IE by availing more and adequate resources in schools. They should not only allocate enough efforts in mobilizing all people about IE and enough resources for its effective implementation but also set up programs aiming at poverty reduction within families of PWDs, mainly by helping them to help themselves rather than waiting for others and begging. The government of Rwanda should also ensure mobilisation of all service providers within the community. Monitoring the implementation of special need education (SNE) policy is also very crucial. Finally, due to the fact that there are relatively few studies conducted in IE in Rwanda specifically about the effects of Rwandan culture on IE, the researcher has found more studies of this kind very necessary.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

ADRA: Adventist Development and Reliefs Agency

ANED: Academic Network of European Disability expert

BC: Before Christ

CWDs: Children With Disabilities

DFID: Department For International Development

EFA: Education For All

FGD: Focus Group Discussion

HI: Handicap International

HVP: Home de la Vierge des Pauvres

IDEA: Individual with Disabilities Education Act

IE: Inclusive Education

MINEDUC: Ministry of Education

MoEVT: Ministry of Education and Vocational Training

NCPD: National Council of People with Disability

NGOs: Non-Governmental Organizations

n.d:No date

OLPC: One Laptop per a Child

PWDs: People with Disabilities

PCWDs: Parents having Children with Disabilities

REB: Rwanda Education Board

SEN: Special Educational Needs

SEO: Sector Education Officer

SNE: Special Needs Education

TVET: Technical and Vocational Educational Training

UNCRPD: United Nations Convention to the Right to education for People with Disabilities

UNDEF: United Nations Democracy Fund

UNESCO: United Nations Educational Scientific and Cultural Organization

UNICEF: United Nations International Children's Education Fund

USA: United States of America

VT: Vocational Training

WHO: World Health Organization

## **CHAPTER ONE**

### **1.0 GENERAL INTRODUCTION**

Learning is changing behaviour, so by incorporating children with special needs into the ordinary school system they are helped to grow and develop like their peers and siblings. What about those who are not being educated? It is very important to educate children with disabilities (CWDs) because once they are educated, those CWDs can learn about the world around them and develop themselves and their community as well. Depending on their level of disability, some CWDs cannot learn to read, write and count like other children, but it is very important that these children go to school. In other words, People With Disabilities (PWDs) should be valued and socialise because it is usually attitude that constitutes the strongest barrier to inclusion (UNESCO, 2003).

Despite the existence of Rwandan Legal framework on education for all (EFA) and special needs education (SNE), implementation of the above policies is not effectively achieved because Rwandan cultural beliefs still have effects on general education especially on inclusive education (IE) leaving some people unschooled.

In fact, PWDs still face many barriers to access IE at all levels, they are stigmatized, discriminated from others and often marginalized and sometimes feared by peers, thus, inclusion of PWDs is not effective. This research discusses the effects of Rwandan cultural beliefs on IE in Gikomero Sector. This study was conducted while Government of Rwanda is implementing the policy of EFA which aims at including PWDs. IE is not yet fully implemented because some PWDs are not attending school and some of those attending school do not finish the expected levels due to different reasons including lack of implementation of IE.

In this chapter, the focus is on the background of the study, statement of the research problem, objectives, and hypotheses of research, significance of the study scope and limitation, and definitions of key terms.

## **1.1 Background of the study**

In almost every country, children with disabilities and adults are being excluded from formal education altogether, some of those who go to school do not complete. Musengi and Chireshe cited in Uwumutabazi, (2014:34) in their research entitled "Inclusion of Deaf Students in mainstream rural Primary Schools in Zimbabwe; Challenges and opportunities", they found out that most mainstream teachers acknowledged that teaching deaf children was difficult for them. So, some people with disabilities are gradually and deliberately pushed out of the school system because schools are not sensitive to their learning styles and background. (Kisanji, 1999:2).

Kisanji(1999:5), went on saying that there was time during which in Scandinavian countries, especially Denmark, PWDs were removed from cultural norms of the society to which they rightly belonged. In the United States, inclusion of CWDs into general education classroom has taken decades. In fact, Mokter and Shahidullah (2005:2), argued that in the 1920s, when free public compulsory education began nationwide in USA ironically, the universal attendance law was not applicable to CWDs because they were often denied the opportunity to receive their basic right of free public education. (Mokter. & Kazi Shahidullah 2005:2) said also that during the first half of the 20<sup>th</sup> century, many states passed laws which prohibited PWDs from attending public schools. Ebersson, Schimidit and Priesley(2011:9) added that, despite the existence of European legal framework on equality of opportunity and non-discrimination, implementing education for all was only at its beginning and the real efficiency of the result was difficult to measure and disabled together with young people still face many barriers to IE and training at all levels. Furthermore Marjatta and Sarrom (2012) said that Norway's relatively weak educational results could mean that despite their strong focus on inclusion. According to the author, Norwegian schools are not inclusive. The perspective must be broadened and the social culture within which the special educational system exists must be considered.

In Australia, many teachers become less positive and experience anxiety and stress when faced with the prospect of including CWDs in their class (Qiny.2014:98). In the late 1980s China recognized the delayed development in providing education for the special needs and began to set up an IE system with Chinese own characteristics based on Confucianism, Buddhism and

Taoism(Qiny 2014:56). It is also believed in China, that PWDs are superman, overcoming every challenge in their daily life especially the image in films and other media (Koosed&Schumm,2009cited in Qiny.,2014) and that children’s attitudes and choices are significantly shaped by the attitudes of their families and community (Diamond&Hung,2005; Yan,2008; Hollingsworth&Buysse,2009 cited in Qiny2014:96).

In Germany, pupils experiencing problems as a result of certain handicap and/or in Needs of additional educational support because of problematic situation as well as students with temporary learning difficulties(Qiny, 2014:24). In India, IE is not implemented due to several reasons like inappropriate didactic material and methodologies(Vandana in the book “Access to Equality in Education for CWDs through IE cited in Uwumutabazi,2014:21)However, Salamanca Statement has been helpful in encouraging some practical and policy makers to look at educational difficulties in new ways (Qiny,2014:44). In this perspective, Framework for Action initiated by World Bank and UNESCO (1994:9) was drawn as follows: “the fundamental principle of inclusive schools is that all children should learn to gather whenever possible regardless any difference they may have”.

Inclusive schools must recognise and respond to the diverse needs of their students, accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula, organisational arrangements, teaching strategies, resource use and partnership with their communities. There should be a continuum of support and services to match the continuum of the special needs encountered in every school.” In fact, it is calling for abroad approach to the inclusion of all marginalised groups of children in education. It claimed that inclusive learning is the most effective means of tackling discrimination, building inclusive society achieving education for all and improving the efficiency cost effectiveness of the entire education system (Howgego, Mille and J Myers, 2014:4).

There is also world declaration on EFA, that Rwanda has ratified, which established the goal to provide every girl and boy with primary school education by 2015unlike its neighbour, Uganda, where the individual discourse perspective of disability has been the driving force behind treating CWDs to a segregated education system. Proponents of this form of education portend



that for CWDs (for example those with deafness, blindness or both), Small specialised units and schools are required in order to guarantee their right to Education in the medium of Sign language and access to deaf culture” (UNESCO,2006 cited in Nyende,2012:13).

Despite the political will about EFA in Rwanda, IE as one of its components is not yet effectively implemented and this situation has negative effects on EFA. In fact, today’s policy about IE in Rwanda is not effectively implemented. For example, when Rwandan Minister of State for primary and secondary education was addressing the National Parliament special session of 31<sup>st</sup> May, 2012, he said that SNE in Rwanda aims at providing quality education not only to learners with sensory, mental and physical disabilities but also to all those who may, for any reasons, have temporary or permanent needs for adjusted education. He went on saying that IE is a process of addressing all learners’ needs in main stream school (Murenzi, 2016). This problem is not found only in Rwanda, but also elsewhere in the world. Thus, millions of children remain untouched by the benefits of economic growth and gains brought by progress towards the MDGs and the principle of ‘leave no one behind’ (Howgego et al., 2014).

Moreover, the policy of EFA is not yet fully implemented because SNE, as part of EFA, is relatively a new concept, yet some PWDs do not attend school because of different reasons including Rwandan cultural beliefs and practices.

Consequently, SNE policy as part of Rwandan policy EFA is facing different challenges. For example, Rwanda is still on phase of mobilization of stakeholders in IE. The number of professionals in the above field is also small, hence, some PWDs are not benefiting from available system of education. The system also suffers from cultural beliefs and related attitudes that do not value PWDs and, IE is hindered.

IE is a process whereby school system, strategic plans and policies adapt and change to include teaching strategies for diverse range of students. It implicitly means to identify a child’s learning style and adapt the classroom and teaching strategies to ensure high quality learning outcomes for all members of class. It is opposite to special education which is designed as instruction to meet the unique needs and abilities of exceptional students. Another issue is that special education is relatively new (Tremblay., 2007). To promote IE is to enhance EFA. In this vein, UNESCO has initiated a conference in 1990 in Jomtien Thailand. This was the first world

conference with the purpose of enhancing EFA. A decade later, the world education forum was held in Dakar, Senegal in April 2000(UNESCO, 2009:2).

Apart from PWDs, learners with learning difficulties should not be left behind because they deserve right to education. To the above issue, UNESCO (2009:7) observed that CWDs arguably form readily identifiable children who have been and continue to be persistently excluded from education. However, the issue of I.E or education in general is a right, not a favour. Therefore, it is a big challenge for PWDs to develop themselves once they do not attend school because they remain poor and dependent to others who otherwise would be taken as partners in development.

Moreover, all categories of PWDs, like others, deserve the right of enjoying educational services and other developing plans as results of EFA.

Although there is legal framework and a common educational understanding of disability, non-discrimination laws do not always apply to educational provision, yet there is a clear legal definition of the concept of SNE in only very few countries such as the United Kingdom (ANED, VT/2007/005).

In most countries, educational institutions fail to provide adequate guidance to disabled students and many reports highlighted a lack of synergies between the various stakeholders involved in the education process due to lack of responsibility sharing between different education levels(Eberson Et al 2011). People in rural areas of Africa (including Rwandan) believe that having disability is a misfortune, a result of curse or witchcraft.

*“Many families cannot afford or access medical care and rely on traditional cures and herbs which sometimes can worsen the conditions. In Ghana for example, people still believe that those who are rich are as a result of exchanging the child’s abnormality with money by going to a spiritualist. The funny aspect is that there are parents with a disabled child who are poor. The question is why are they not rich? These ideas prevent the society from finding appropriate solutions in helping the disables. These beliefs are said to gain root in the society due to lack of education and understanding of the nature of disability” (Covey, 1998, cited in Ntibia, 2011)*

In a lot of African countries also, getting CWDs is considered to be caused by curse or shame. In Tanzania, however, there is an optimistic change of attitude to enhance IE by looking for the best

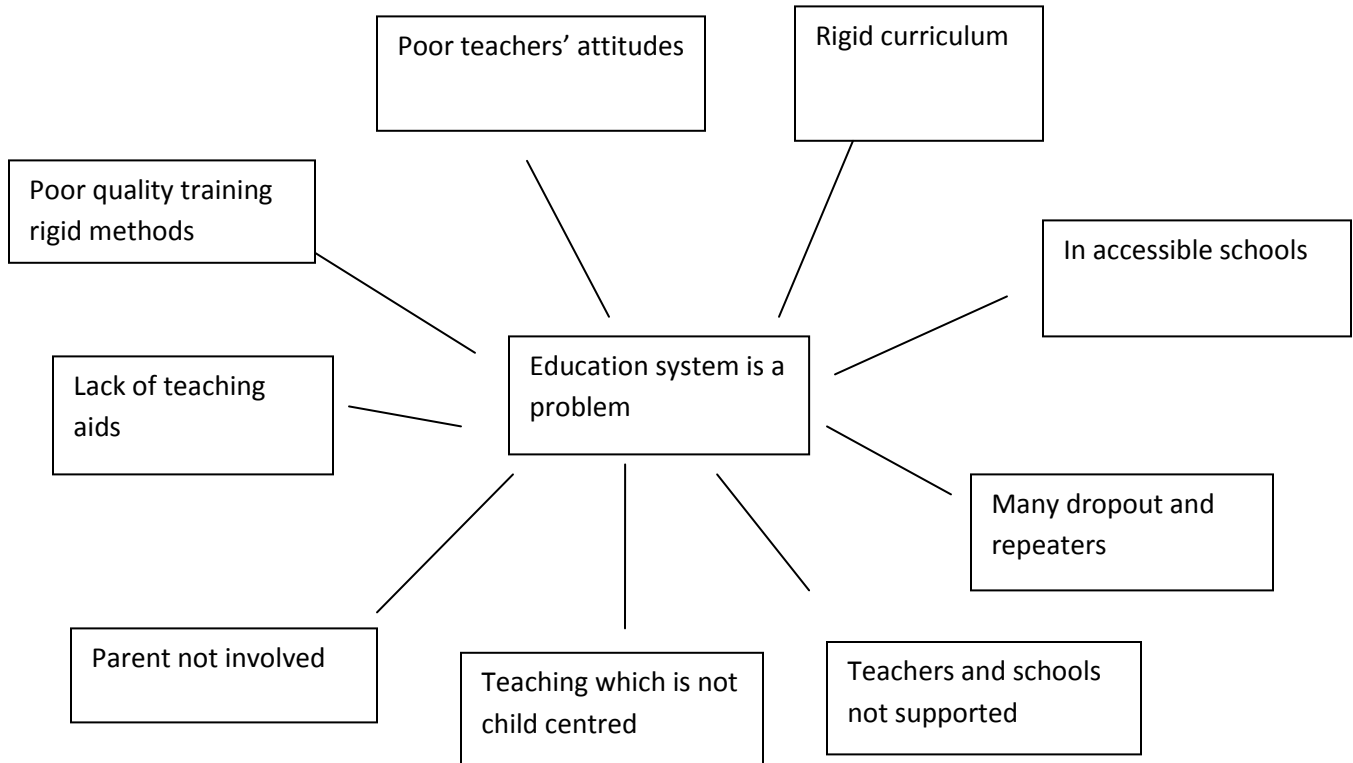
teaching services for children with special needs in inclusive situation (Mboya and Possi1996 cited in by The Open University of Tanzania, 213:15). Despite a lack of clear national policy for IE, there is a unit for IE within the Ministry of Education and Vocational Training (Zanzibar Mo EVT, 2007). In Uganda,” the disabled are among the least visible of the marginalised children (Moyi, 2012)

In Rwanda, the government has ratified a number of national and international policy documents, including the National Constitution of 2003 as revised in 2015 that provides for the EFA(Art.40) and participation of Rwandan PWDs (Art.76). Despite the political will, IE is not fully implemented in Rwanda. This means that the policy of SNE does not reflect reality in fields.

In fact, the government of Rwanda has adopted a vision that emphasizes education as a pillar to the development of human resources. This is because some people were left behind in terms of development including PWDs. In this respect, a strong emphasis was put on EFA. However,

*“challenges have been identified, namely the lack of adequate resources, illiteracy, cultural practices and beliefs that still constitute barriers though each individual region may have its own challenges about IE implementation. Other challenges hindering IE include: poor teachers’ attitudes, rigid curriculum, inaccessible schools’ teachers and schools not supported, parents not mobilised about IE, lack of teaching aids, etc.”* (Murenzi, 2016:35) the above factors and others are linked to the education system as a problem as it was summarised in the following figure:

**Figure 1. Factors hindering education of children with disabilities**



**Source: Stubs, 2002, cited in Murenzi, 2016:35**

To the above factors hindering IE, the researcher found that there are some other factors specifically related to some Rwandan cultural beliefs that should be investigated. We are going to see how culture of pity and overprotecting PWDs hinder their efforts to self-reliance because of constructed social environment. For example, in Rwanda some visually impaired persons are totally at the mercy of people who can see especially at public places like roads stations, markets etc. some people with physical disability are often seen being helped with climbing stairs or walking across the road or something like that. Worse, you see some PWDs struggling and looking for help. Moreover, some CWDs are hidden or considered as god’s punishment and are thus excluded socially and/or physically from ordinary school system. In Rwanda also, some CWDs are unknown and remain hidden in their rooms (Karangwa, 2008:76).

The table below shows what the situation was like in 2014.

**Table 22. Number of learners with disability, 2014**

Levels	BOYS	GIRLS	TOTAL
pre-primary	758	629	1,387
Primary	10,964	8,812	19776
Secondary	13619	11243	24862
Total	25341	20684	46025

Source: Republic of Rwanda, 2015b

Today there is no enough skills about teaching PWDs especially those with visual impairment, hearing/speech impairment within Rwandan schools. Moreover, PCWDs fear to send them in inclusive schools because they are worrying if their children cannot be a burden to school and to parents of non-students with disabilities (Uwumutabazi, 2014:26). General perception of PWDs in Rwanda is negative despite some initiatives that are being done and huge negative consequences should be expected if nothing is done.

Furthermore, although their number is not exactly known (some of them are hidden) some PWDs do not attend school and the introduction of ICT in Rwandan education does not meet all disabled people's needs. For example, the programme of One Laptop per Child (OLPC) helps only able-bodied children. Worse, some community members still resist changing of using abusive terminologies and they consider disabilities as disease. These discourage them and they think that they are burden to others (NUDOR, 2013 cited in Uwumutabazi, 2014:34).

Consequently, *most of Rwandan children who need special education are of the school age* (Karangwa, 2008:79). To enhance IE, Save the Children argues that “*IE is about restructuring the culture, policies and practice*” (Department For International Development (DFID):4). The

lack of sufficient studies about effects of some of Rwandan cultural beliefs in hindering Inclusive Education motivated the researcher to attempt the above area.

### **1.2 Statement of the research problem**

All people are born equally and should enjoy human rights and dependence in their environment both social and physical. However, most of People with Disabilities (PWDs) depend on others' income, that is, their families or relatives, charity organization etc., and therefore become a burden to the community. This situation causes them to lose the ability to think independently, this dependence causes poverty and loneliness. Worse, children with disabilities (CWDs) remain one of the main marginalised groups being excluded from quality of education. Moreover, *“disability is recognised as one of the least visible yet most potent factors in educational marginalisation”* (EFA Global Report 2010:2). Furthermore, *“in many countries, young disabled people do not access vocational training courses that enable them to meet the requirements of the labour market”* (Ebersson et al, 2011:9). This situation shows little promise about global development especially for PWDs if their marginalisation continues and if nothing is done urgently.

Stakeholders in education should combat the above exclusion by providing equal opportunities to PWDs as well as those without disability specifically by removing barriers preventing full participation of PWDs, otherwise the social exclusion will make it harder the millennium development goals because it explains why some group of people remain poorer than others, have less food, die younger, are less economically involved and are less likely to benefit from services (Department For International Development, 2005).

PWDs should also be given opportunity to show what they are capable of doing. Furthermore, the cost of including disabled learners is quite easily measurable but the cost to the community of excluding the same learners from their peers is incalculable and negative consequences hit everybody in society. The importance of Inclusive Education (IE) is within the global context, in fact the Salamanca Statement of 1994 and growing body of research assert that *“IE is not only cost effective and that equity is the way to excellence”* (Skirt, 1991, OECD, 1999 cited in World Bank, 2003:5). The barriers PWDs face include cultural beliefs and related attitudes. Emphasis must be put on the change of mind set about attitude of people towards PWDs mainly by leaving

behind cultural beliefs excluding PWDs. This is the reason why the researcher decided to investigate some cultural beliefs that hinder IE in Rwanda through research findings.

### **1.3 Research objectives**

The general objective of this research was to find out the extent to which some of Rwandan cultural beliefs have effects on IE in Rwanda

This research was guided by the following objectives:

1. To explore the effects of Rwandan cultural beliefs on IE
2. To identify the cultural factors that influence IE in Rwanda.
3. To enumerate appropriate measures for including PWDs within mainstream schools.

### **1.4. Hypotheses of the study**

- . There are effects of some Rwandan cultural beliefs on IE in Rwanda.
- . There are cultural factors that hinder IE in Rwanda.
- . There are appropriate measures for including PWDs within main stream schools.

### **1.5 Significance of the study.**

This study is very important to the whole country especially policy makers. It highlighted gaps in policy implementation as far as IE is concerned. The community will benefit from rising awareness in IE matters. In this regard the community will also be aware of ways of dealing with PWDs as valued and productive citizens during and after the implementation of SNE the set policy.

In fact, the Rwandan society will be inclusive. The rights of PWDs will be observed after enhancing suggestions on how IE should be fully implemented. Teachers are most important stakeholders in implementing educational policies, so they will benefit from this research in such way that they will be trained in skills of dealing with PWDs if policymakers find it necessary. Other educationalists and opinion leaders will also benefit from the research as well as all stakeholders in IE. This will be done through awareness campaigns.

To the PWDs, they will benefit from this research because it will be a way of advocacy in removing barriers hindering IE. The major barriers pointed out are those related to the attitudes especially those having to do with some of Rwandan cultural beliefs and practices.

The study identified some of Rwandan cultural practices that should be removed so that PWDs will enjoy all rights including that of benefiting from available educational system.

The researcher hopes enhancement of equal opportunities so that PWDs will have the same chances as people without disabilities.

To the researcher, the study is important for future professional in IE. It is helpful in expanding awareness in area of IE and develops is ability to overcome some difficulties encountered by PWDs especially when problems of IE arise. More information through research and ability to advise in IE field will be increased and used whenever need be.

#### **1.6. Scope of the study.**

The study took place in Rwanda, Kigali city, Gasabo district in Gikomero Sector. The problem the researcher has investigated is the effects of Rwandan culture on IE in Rwanda and how to overcome those effects through different measures.

Anticipated problems:

##### **a. Poor communication**

Communication is an effective tool in research, some respondents may think that information given are used for profit purpose ,others may be using sign language, some of respondents asked for motivation mainly about financial support, etc., others were not able to write and record may be required, they may not be conversant with language used ,local leaders may not accept to facilitate the researcher, others may not be able to write or unwilling to respond etc. The researcher behaves to overcome all the above challenges.

##### **b. Lack of literature**

Since the Rwandan tradition was characterized mainly by oral transmission of information there was a shortage of written information about Rwandan culture and related beliefs in matters of IE



because the concept is relatively new. The researcher used available information and has done his best in looking for accurate information for his research through different sources.

### **c. Time span**

Any research requires enough time, but the research does not have enough time which implies that he had to work harder than usually to avail the task on time.

### **d. Financial problems**

Research always requires financial support to achieve its objectives so this research did not escape that challenge and unexpected others. This is the reason why the research relatively delayed mainly because of financial issue.

## **1.7 Definition of key terms**

It is very important to talk about culture because it is one of key elements of the dissertation as it can influence education

### **a. Culture:**

Culture is the characteristics and knowledge of a particular group of people defined by everything from language, religion, cuisine, social habits, music and arts. It consists of the values the members of a given group hold, the norms they follow and the materials they create (Giddens, 1989:31, cited in Barnes, (1992).

According to Samovar and Porter (1994) culture also refers to the cumulative deposit of knowledge, experience, beliefs values, attitudes, meaning, hierarchies, religion, notion of time, roles, spatial relations, concepts of the universe, and materials, object and possessions acquired by a group of people in the course of generations. In short, the term culture means all our customs, traditions and our way of life. These are some of the things they include: our food, drink, clothes, religious beliefs, the stories and legends told us, music and dancing, the way young people and old people behave towards each other, the role of men and women in the family interact in the community, things we like to do when we have finished work, etc.

### **b. Segregation**

Segregation is simply what the name implies. It is a classroom filled with students who have a particular or any number of disabilities, it is the separation for special treatment or observation of individuals or items from a larger group.

Advocates of segregated classrooms claim that students with special needs require teachers who are trained in the area of special education, trained to work with students who have a variety of disabilities (Inclusion Not Segregation 25/6/2018). Segregation has almost the same characteristics as special education.

### **c. Integration:**

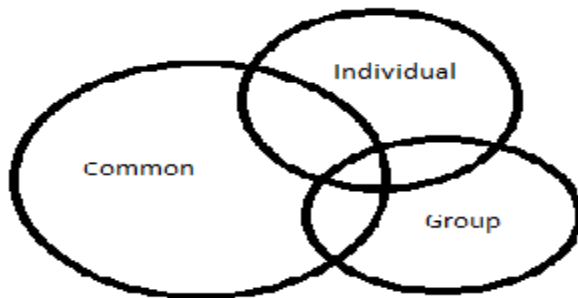
Moving learners with disability into school/ society normally as much as possible. The term integration sometimes is a synonym for inclusion (Rud, 2006: 14).

. **Pedagogical integration:** this refers to the main streaming and /or inclusion (Tremblay, 2007)

Integrated classrooms might be considered a happy medium between segregated and inclusive classrooms; that is, students with disabilities spend some time with typical students but part of the day is still spent in special education (i.e., segregated environments).

**Inclusive Pedagogy:** This type of pedagogy accepts that *“learners have individual differences but sees it pedagogically significant difference as located in the interaction between the learner and the school and therefore within the teacher’s influence and responsibility”* (Croft 2010:28 cited in Howgego, Milles & Myers, 2014:31) Some people prefer to use the term “inclusive pedagogy rather than “inclusive education”. The following figure shows how a learner with disability can benefit from general education (common setting), small group or individual education depending on his/her level of disability or/and environment

**Figure 2. Inclusive Pedagogy**



Source: Howgego et al, (2014:31)

Advocates of integration would argue that including students with disabilities “academically and socially ready” is advantageous for the students with disabilities as well as their typical peers. (Sherylen.d)

#### **d. Inclusion**

Inclusion is the term educators use to describe the goal of integrating students with disabilities into the same classrooms, community activities and resources and home settings as students who do not have disabilities (Rud, 2006: 600).

It is a philosophy of education that integrates CWDs into educational settings in which meaningful learning occurs (Osgood cited in Mokter,, 2005).

#### **e. Disability:**

It can be defined as partial or complete loss of the use of a certain body part or organ, this leads to a reduction or loss of function of that body part or organ, this reduced or lost function is what is called a disability (MINEDUC 2013, cited in by Uwumutabazi., 2014). According to Whyte & Kagstad,(1995)cited in Angi and Butera, (1999.)disability is any loss or abnormality of psychological, physiological, or anatomical structure or function.

In medical terms, disabled people are individual objects to be treated, “changed” or “improved” and made more normal” (Rieser and Mason, 1992 quoted in Rugumire, (2012,) whereas in social term, disability depends on the context and is a consequence of discrimination, prejudice and exclusion (Tremblay. , 2007).Disability Is the attribution of corporal difference-not so much a property of bodies; as a product of the cultural rules about what bodies should or do(Thomson, 1997:6 cited in Angi &Butera,1999 ).

There are various definitions of disability, depending on national, social legislation and cultural standards. Thus, what is considered as disability in one country, may not be perceived and labelled as such elsewhere (e.g. mental disability) (Fischer, Franke & Rompel, 2005 cited in Rugumire, E., 2012).

Disability is about human right issue and MDGs cannot be achieved without addressing disability (Department For International Development (DFID) 2005:1)

#### **f. Special Education:**

Special education or SNE is the education of students with special needs which addresses the students’ individual differences and needs (Goodman& Libby, 1990:7cited in Murenzi, 2016:22)

### **1.8. Conclusion**

It is very crucial to emphasize that all people, including PWDs, should be given opportunities to contribute to their own development and their country like other citizens. The opportunities to development should be provided without any prejudice. Community members should note that education is very important for development of any citizen including PWDs because without education, development is hard, if any, to achieve bearing in mind that education is a right not a favour. The chapter talked about background of the study ,some of factors hindering education of CWDs, statement of the research problems, research objectives and hypotheses of the study,scope of the study and definition of key terms.

Next is chapter two which discusses the literature review.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter examines existing literature on the effects of culture on IE. There are several beliefs for the negative attitudes revolving around CWDs in different countries. These beliefs cut across in societies and hence have similar impact on the citizens' attitudes on learners with disabilities. Our review focuses on literature on different cultures and their respective effects on IE.

#### **2.2 Theoretical review**

According to Victoria (2014), disability must be viewed as an environmental, social or educational construct that prevent an individual from successfully meeting personal needs. It is the interpretation of disability and social construction which precipitate the threat of starvation, murder, abandonment and the inability to insure the safety of children. This social construction led people to develop different negative attitudes towards PWDs. Kisanji (1999:4) said that in Europe for instance, PWDs were considered to pose social threat, to contaminate an otherwise pure human species thus PWDs were killed and used as objects of entertainment.

It is in the same perspective that PWDs are differently treated in Rwanda; for example, when someone learns today that she/he will have a disability or a condition understood as disabling, when a parent learns that his/her child will have physical or cognitive impairment he/she starts wondering about his/her life and when parents already have a CWDs, they consider themselves as having an uncertain future. This idea was confirmed by Mwangi,(2013:37) when citing(Opini,2011;Gona et al.,2010;Hartley et al.,2009. ).Where he said that the above attitude comes from the way PWDs live and the value attributed to them.

In fact, PWDs still face many barriers which are socially constructed, and significant barriers that lead them to have dependent life, for example the majority of PWDs in Kenya are said to be economically dependent on their families, relatives and friends while others beg in the streets in order to survive. (Wamocho, et al., 2008cited in Mwangi, 2013:37).

Although there is improvement, the perception of PWDs compared to so called "normal" people has been negative from long time ago.

According to Eskay M., et al (2012)in Nigerian society, the causes of negative perceptions on learners with disabilities were related of a curse from God (due to gross to disobedience to God's commandments, ancestral violation of societal norms (e.g. due to stealing); offenses against the gods of the land (e.g. fighting within society);breaking laws and family sins (stealing and denying); misfortune (e.g. due to marriage incest); witches and wizards (e.g. society saw them as witches and wizards-adultery (a major abomination);a warning from the gods of the land (due to pollution of water and land);arguing and fighting with elders (a societal taboo); misdeed in a previous life (such as stealing);illegal or unapproved marriage by the societal elders (arguing and fighting against the elderly advice in marriage);possession by evil spirits(due to gross societal disobedience and many others.

The beliefs extended widely to the extent that in the eighteenth century there were long debates as to whether deaf people were fully human or if they had soul. Impaired infants were viewed as” hippopotami”, not humans, and consequently placed the babies in the river” where they belong”. There was a shared belief that having impairment was due to divine punishment (Barton &Mike, 1997).

Rwandan population includes PWDs of different types: a cognitive impairment comprising mental retardation and learning disabilities; a kinetic impairment whereby an individual is unable to utilize one or more of their body parts manifested in the use of artificial such as crutches, wheelchair and other equipment, a speech impairment ranging from inability to articulating one's voice, a hearing impairment from hearing loss or complete deafness, a visual impairment that includes inability to see images and or loss of complete vision ,etc. PWDs face different challenges that hinder their independence because they are said to be disabled irrespective of where they live, they are statistically likely to be more unemployed, illiterate, to have less formal education, less access to developed support network and social capital than their able bodied counterparts. Consequently, disability becomes both a cause and consequence of poverty (Yeo, 2005 cited in Rugumire,2012).

It is in this view that non-disabled people define themselves as “normal” in opposition to disabled people who are not. Thus PWDs are seen to be ambiguous because they have between humanity and animalist, life and death, subjectivity and objectivity (Barton &Mike, 1997)

## **2.3 Empirical review**

Although IE is relatively a new concept, some researchers have been conducted about it and they provided different information about segregation, under estimation and less value of people with disabilities compared to people without disabilities. In some regions people with disabilities will be treated as evil, as subhuman as having special gift, as beggars, etc.

### **2.3.1 Evolution of Inclusive Education**

Evolution of IE was not developed in the same way nor at the same time, there were the first discussions focusing on whether PWDs were human beings, half humans or animals. There is a period during which PWDs were hidden as confirmed by Victoria,(2014) where he said that Eve was giving birth to the children who would populate the earth and She had ugly as well as beautiful children. He added that the ugly, less acceptable children were hidden behind the stove so that God would not see them.

According to Tremblay, (2007), PWDs were not treated in the same way as people without disabilities thus their education began later compared to their counterparts. For example, in Spain they experienced the 1<sup>st</sup> education of deaf children in 1578 by Pedro Ponce de Leon while the first special school was established for the blind in 1874 in Egypt. In 1760, Abbe Charles Michel de l'Épée created an institute of deaf in Paris while Louis Braille invented Braille script in 1829. Jean Marc Gaspard Itard initiated systematic techniques to teach a boy named Victor how to communicate with others and how to perform daily living skills such as dressing himself between 1801 and 1805. In 1901; Itard started a school for CWDs (behavioural disorders, learning disabilities, light mental retardation). He gradually invented his pedagogy. In 1907, and he invented a school for ordinary children with the same pedagogy.

Another big issue is that PWDs were considered to pose a social threat, to contaminate an otherwise pure human species (Kisanji, 2011). So, PWDs were segregated from their non-disabled peers for centuries typically in the period between 1900 and 1970s, the period also known as the isolation phase in USA (Mokter, 2005)

Moreover, culture images both reflect and affect attitudes and representations of disability. They will often reflect, ideas in medicine, science, religion or social management but those ideas may themselves be affected by the assumptions inherent in popular images and fictional

narratives(Laurie Block n.d)In his article ”*Discrimination: Disabled People and the Media*” Barnes(1992) said that PWDs were tired of being statistics, cases, wonderfully courageous examples to the world, pitiable, and objects to stimulate findings. In addition ,in some regions, CWDs are stigmatized, discriminated from others and often marginalized, feared by peers but discrimination varies depending on types of disability and societies.

Ntibeaa (2011) said that in Ghana for instance, PWDs are treated as evil, as subhuman as having special gift, as beggars etc.

In Rwanda, like in many other countries in Africa, the number CWDs is unknown since some of them are locked away and hidden from any public services.

According to Covey (1998) cited in Ntibeaa, (2011),PWDs were seen as sub human, so depending on different cultures PWDs were not considered as the same way.

Ntibeaa, (2011) also, said that people had belief that PWDs were seen as wild animals or savages in Ghana. Children with deformity were regarded as animals and were taken to the river side for rituals and were killed.

The laws in Kenya for instance, provide for removal of President from office if she/he is disabled and citizens with visual and hearing disabilities are barred from contesting for a political office since a potential contestant must be able to read and write in Swahili and English (Oyori , Ruto, 2002).

Again, people had view that because animals lack speech, deaf people were also described as less human and animal in nature (Coveys 1998 cited in Ntibeaa, 2011). In his view, Philosopher Aristotle (384-322BC) believed, as did the most others in Ancient Greece, that there should be a law to prevent

### **2.3.3 Assumption that people with disabilities has special talents**

PWDs were less valued in some societies and they were living on mercy of their siblings and other people near them. It is unusual, even today, to see PWDs performing some tasks as their neighbours do, and all these ideas led many people to think that PWDs have supernatural forces, biology or god with special abilities (Ntibeaa, 2011), He added that PWDs were thought to have sensory powers such as a sixth sense, spirituals awareness, musical talent, prophetic gifts more



sensitive in hearing, improved memory and great judgment in a such way that the blind have been viewed as having extra powerful senses.

### **2.3.4 Taking disability as evil**

In Ghana there is beliefs shared with Western societies that PWDs are seen as evil. Covey (1998) cited in Ntibe, (2011) showed the linkage between disabilities and evils in Shakespeare portrayal of Richard III. This is where Shakespeare's described Richard III as having a deformed body and evils personality. He said that Richard did not have any disability but Shakespeare's created Richard's disability as literary tool because this association was already familiar in Western societies.

This was a way to show to the public that PWDs were evils. The above idea stresses that barriers to PWDs are created and constructed by their environment.

### **2.3.5. Taking people with disability as to be pitied for**

Historically, PWDs were often placed in hospital, asylums, or other institutions that provide little, if any, education (Tremblay, 2007). As time went on, they were not cared for to the extent that they were not organized. They were consigned to particular social roles such as the sick patient, un employed beggars, etc., and in Rwanda there is a shared belief of some individuals to shout at the blind as if they were crippled.

Today, some people still believe that PWDs cannot produce any income. Thus, they are forever beggars and waiting for charity organization. The reason is that people focus more on disability than capacity, this view is treated out of the Christian traditional which stresses that people who are disabled must be given charity (covey, 1998 cited in Ntibe, 2011). This author went on saying that people have pity on people with developmental disabilities because they believe that they feel unhappy suffering, unable to live normal lives and meaningful lives.

According to Turab Chimthanawala, n.d one area where the visually impaired people face great hardship is public transport thus, Indian public transport system is far from friendly for the visually challenged for example, a visually impaired person is totally at the mercy of someone who can see especially at public places like roads, stations and stairwell, etc.

Although there is a Chinese say that goes as “Teach a person based on one’s ability”, special education resources and staff are comparatively inadequate and the special needs of students are neglected. For example, in September of 2013, the school Principal in China told Gao’s family that Gao must leave the school, simply for his ugly appearance. (Qiny, 2014).

This idea is attached to negative attitudes towards PWDs who are, however, human beings like others able to develop themselves when barriers hindering them to reach their potentials are removed. Again some mental illnesses were seen as the ability to communicate with gods (the will of gods’ view). However, catering for learners’ individual needs and talents helps facilitate horizontal and vertical mobility within and across different education systems (MINEDUC, 2015).

### **2.3.6 Cultural factors of exclusion**

Disability may be the single most important factor in excluding children from schooling across the world (Peters, 2003 cited in Angi&Butera., 1999). But exclusion from school due to disability may be due to cultural factors such as:

#### **a. Beliefs**

IE is normally based on the right of all learners to a quality and equitable education that meets their basic learning needs and abilities as a learning opportunity (MINEDUC, 2015).It is very crucial to remind that cultural beliefs and value play a critical role in how families and educational programs interact. It has also been noticed that attitude has influenced services available to PWDs across countries and localities (Mallory et al.1993 cited in Angi&Butera, 1999).

In Ethiopia, a father blamed his wife for causing their child’s disability after she complained about seeing a person with distorted features in the streets (Teferra, 2003 cited in Angi&Butera, 1999)

In Somalia, serious mental health conditions are subject to local village practice of so called” Hyena cure” according to which a person with health condition is thrown into a pit with one or

more hyenas that have been starved of food on the basis that the hyenas will scare away the evil spirits that inhabit the person.

East African countries present particular challenges. First, these countries face some of the greatest global challenges of our time including diseases, environmental degradation, poverty, ethnic conflict and human rights abuse. (Angi&Butera,1999). WHO estimates that 10%of Africans have a disability but there is only limited data from African countries as to the actual prevalence (Fujiura, Park&Rukowski-kmitta,2005 cited in Angi&Butera,1999).

In fact, children and family members appear to be less accepted into the community if the individual cannot contribute economically to the family or community (Wa-Mungai, 2002 cited in Angi&Butera, 1999).

In Kenya they believe that laughing at PWDs could cause an individual to have a CWDs himself or herself cause an accident to befall you or cause future generation in your family to be cursed. Having sexual intercourse during pregnancy is also a taboo and cause disability as well as killing an animal without good reasons (Ogechi&Ruto, 2002 cited in Angi& Butera, 1999).

In Tanzania, Kisanji (1999) found that the majority of tribal elders believe that disabilities were caused by God's will (44%) or witchcraft (39%) whereas 82% of classroom teachers believed that the disability was caused by diseases.

In Uganda, deaf children are reported to be seen as burden to their families and are often hidden to prevent public shame from coming to the family (Kiyaga& Moores, 2003 cited in by Angi& Butera,, 1999). Basing on cultural belief, some people still think that body parts of persons with albinism bring good luck, wealth and medical cure as well as success in election. As result, persons with albinism, often children, have been seriously wounded or killed in some rural area in central Africa

In many African countries (including Rwanda) there is also a common folk belief that if someone with HIV has sex with a virgin, the virus will be transferred from the infected person to the virgin. The practice known as" Virgin rape" has reportedly even involved rape of infants and children. Therefore, PWDs, both men and women, often incorrectly assumed to be sexually

inactive (hence virgins) are at risk. Accounts from many areas report that PWDs have been raped repeatedly.

Among the components of Rwandan culture, one of them is the people's beliefs. Therefore, the role of beliefs in excluding PWDs in Rwanda cannot be underestimated because generally PWDs used to be considered as inferior to other members in a community.

The beliefs of some people that PWDs cannot economically contribute to the life of their families and their communities influence negatively their value within a community.

There are also beliefs of some people that having a CWDs is a source of shame in the community, a kind of punishment from gods as consequences of bad actions of the family. Worse, parents try to make meaning of their children's disabilities, they draw on cultural beliefs and values as their understanding of normative development for their culture (Skinner&Weiser,2007cited in Angi&Butera,1999).

This leads to the fact that CWDs are left behind, hidden in their homes and some of them become street children. Again, most of them do not access schools depending on disability and, some of those who start schools do not graduate, some of those who graduate do not get jobs because of negative attitudes towards PWDs of those who are in position of giving jobs. (Hakizimana ,2017).

UNICEF(2011i) indicated that discrimination and negative attitudes towards disability continue to be a challenge like in the period when individuals were valued according to their productivity and contributions to the advancement of the state.

The attitude of some people that PWDs are always burden to their families is not different from that of having a higher degree of stigmatization and discrimination towards people who are deaf and hard-of-hearing or who have a disability (Social Cultural Barriers Towards Deaf People25/06/2018). Thus, without education there is no much hope that PWDs say" hearing and visual impairment" will develop themselves economically as those so called real citizens.

In Western countries, a CWD is a loss of face to the family. There is a belief of some people that deaf people are disabled because they cannot hear and speak well and they are possessed by an evil spirit due to a curse or misdeed they committed by a member of their family. They believe

that disability is punishment for that wrong doing. This is because barriers are not within individual but outside there in his/her environment. Consequently, social-cultural perceptions of deafness and disability can be more limiting to the individual than disability (Social Cultural Barriers to wards Deaf People 25/06/2018).

This cultural perception led to ideas that PWDs cause drought, crop failures, wars, diseases economic down turns, plagues famine or other public calamity where an ugly or deformed person was chosen to take upon himself all the evils which afflicted the community (Covey, 1998: 12-13 cited in Ntibebe ,2011)This was the case in Ghana during sixth B.C where by blind people were viewed as frequent beggars than any other disabled people who have been viewed as being useless and helpless.

In India, a person with physical disability is often seen being helped with climbing stairs or walking across the road or something like that. Worse, you see disabled persons begging (Dave & Deb n.d).

Today, some people still think that people with visual impairment cannot work and contribute economically to their family and their country. Very often people forget that once faced barriers are removed and rights are observed, PWDs are able to produce and contribute economically to their family life. However, an organ having problem(s) does not actually prevent others to function as well as those of so called” normal” people. In some African countries, the situation becomes very funny because there is a funny aspect that people who is rich as result of exchanging the child’s abnormality with money by going to a spiritualist, yet there are parents with a disabled child who are poor in Ghana. (Ntibebe, 2011).

The above attitude comes from illiteracy or lack of awareness because PWDs are biologically human beings like others although they have certain impairment which sometimes can be removed.

## **b. Religion**

Religion is one of components of any culture. It can depict how a society values things and people especially PWDs. The following text indicates the value of PWDs as illustrated by the following sentence: “Bartmaeus was as usual, at the side of the road near Jericho. He was

begging for money from the crowds who passed by. He was blind and there was no other way for him to earn a living (, Mark 10:46-52 verse: Mark 10:52). This idea emphasizes that apart from begging people due to visual impairment, he would not survive, which is not actually the case when barriers are removed. Again the sentence ”*muri ayo mabaraza habaga haryamyemo abarwayi benshi cyane barimo impumyi n’abacumbagira n’ibirema*” (Yohani 5: 1-9)[Translation: [...under those porches, there were many sick people: the blind, the lame and the handicapped.]

You have noticed that the words *impumyi* [i-n-hum-yi] (class 9,10) and *ibirema* [i-bi-rem-a] (class 8) do not mean human beings in Kinyarwanda . In Bible for Children (*Bibiliya y’abana*) read also the sentence *Yezu akiza ikimuga* (Luc 5-17)” [translation: Jesus heals a handicapped person]. The term ‘*ikimuga*’ used in this sentence applies to the medical model of disability. Moreover, in Rwandan culture the word ‘*ikimuga*’ normally refers to a broken pot, thus something useless. This means literally that people with impairment are no longer full human beings. In fact, the word ‘*ikimuga*’ a pot,’ *igiti*’ a tree,’ *ikinini*’ a tablet, ‘*ikigoli*’ maize, do not mean people since they are in class 7 which denotes objects, not human beings.

Another example is from the Bible: “*Nuko abwira icyo kimuga ati: ’ndagutegetse byuka ufate ingobyi yawe*” [Translation: so he told to the lame ,I tell you, ‘Get up, take your mat and go home] (Mark 2:11). The above sentences drawn from Bible’s version of Kinyarwanda of 2008, shows that religion as one component of culture plays a role in excluding PWDs for language used. This perception has been also illustrated in the biblical tale of king Nebuchadnezzar who according to legend looked like wild animal with claws, hair and an animal behaviour. He was a typical example of an animal like nature of people who were mentally ill (Covey’s 1998 cited in Ntibeza, 2011).

In Rwanda, there is a point of view of some people that there is no reason to change names and labels that do not value PWDs because these names were written in Holy bible in Kinyarwanda in 1990.

In the sentence” *Yezu akiza impumyi*” The loosely translation of this sentence does not exactly mean what it should really mean; ‘when Jesus heals a person with visual impairment ‘because the word” *impumyi* “i- n –hum-yi” does not mean a human being in Kinyarwanda because it is in

class 9 and 10 which linguistically describe animals or objects in Kinyarwanda. Some people did not change labels that de-personalize PWDs because most of them say that the focus should be on the way people with disability should be financially supported rather than thinking about labels of PWDs.

This is the fact that in IE, the major concern is all about attitudes. Ideally PWDs should be helped to help themselves rather than waiting for others to help them. Again, if people share the above view towards PWDs, then, the mobilization on IE is still challenged by the above negative attitude. In short, there is negative effect brought by environment towards PWDs as reiterated in following sentence: “PWDs and other conditions are labelled and excluded from main stream of society (Kisanji,1999:6)

Although there is an improvement in valuing PWDs, the New Testament does not value them as people who can live independently. Let us consider the following sentence: “Jesus helps disabled persons, disability is less fault, less evil sign, helping PWDs is an occasion for winning one’s salvation”. The words used such as ‘less fault, less evil and helping for salvation ‘do not value PWDs who otherwise could live independently.

Up to now there is no reason why in the New Testament, PWDs are said to be the first to go to heaven whereas the Bible underestimated them in the following statement:

*« Selon la bible, les personnes handicapées ne sont pas autorisées à exercer des fonctions religieuses. L’infirmes dans l’ancien testament est interdit d’exercer ces fonctions pour ne pas contaminer le divin. Toutefois, ces infirmes peuvent vivre dans la société. Le nouveau Testament apporte des changements. Jésus y déclare que les malades, les infirmes, les marginaux sont les premiers dans le royaume de Dieu>>(Karangwa, .2008 :74).*

[Translation: According to the Bible, handicapped people are not allowed to carry out religious duties. A handicapped man in the Ancient Testament is forbidden to carry out those duties in order that he/she may not commit a sacrilege. However, the handicapped people can live in their communities. The New Testament brought in new changes. Jesus affirmed that the sick, the handicapped and the outcast will occupy the first seats in the Kingdom of God.]

According to MUNYANZIZA (2017), (who has hearing and visual impairment) the number affected by the exclusion in educational system in Rwanda is at least seventy thousand people (70,000) who have hearing impairment and vision impairment), he added that PWDs face challenges of lacking services in basic public institutions. This means that the environment hinders them from getting services.

### **c. Rituals**

In many countries, including Rwanda, there is a belief of some people that PWDs are incapable and they should be used for rituals for example persons who are deaf are considered incapable of pursuing an education. In Gabon for instance, PWDs are at the time of their death, denied traditional funeral rites, this idea was emphasized by Gardon,2010 in school of the deaf in Brazzaville. He said:

*“Le sourd, c’est quelqu’un qui tait les secrets confiés à lui par Dieu. Il ne veut pas dire (, on lui a mangé la voix) selon les parents”, dans la même région, il est fréquent de montrer un morceau de charbon noir à une personne sourde ou d’en déposer un devant son domicile. Le charbon est l’un des attributs des sorciers dans les régions Nord du Congo et sa couleur évoque l’absence de vie et la souffrance, ces troubles réduisent la valeur de leur participation à la vie communautaire. Ces personnes ont un handicap relevant du mauvais sort. On les croit maudites ou ont dit qu’elles ont été faites sorcière. ( Gardou , 2010 cited in Gascoin & Topouzkhania2014:10)*

[Translation: A deaf person is someone that prefers to keep quiet because God has given them some secrets. They do not want speak because their tongues “have been eaten”, according to the parents. In the same region, there is also a ritual of showing a piece charcoal or put it in their homes to mean the absence of life and painful time.....]

This shows that one’s disability and culture are central to determine the position or the status that the individual is given in a specific society(Barton, 1997).

Nandi (one of community people of Kenya) believed that congenital disabilities caused by the Wrath of the ancestors or creator are corrected after an elaborate appeasement ritual that is performed immediately after the birth of the child. (Mike, 1990 cited in Oyori,2002)



For” *abagusi*” another community of Kenya, chewing sugar cane, taking alcohol and eating of chicken and especially eggs during pregnancy, was forbidden for a woman again, if she consumed eggs, it was believed that she could bear eggs or impaired babies. In the same community the birth of a child with a cleft lip is associated with either killing a warthog without cause or laughing at someone with cleft lips(Mike,1990cited inOyori,2002)

Many PWDs are reported to be killed recently in central African countries especially people with albinism whose brain is used for rituals purposes, the killing of people with albinism is due to the belief of traditional healers that parts of the body of people with albinism have the capacity of providing wealth and luck when they are used in appropriate ritual practices .Another example of exclusion related to culture specifically in ancient Rwanda is about a punishment administered on illegal pregnancy, which was seen as a serious sin when a girl was not publicly married. In fact, once identified as pregnant, a girl was thrown into a river where as a man who had made a girl pregnant was not accountable even if he was well known.

For marriage, there was also a rite related Rwandan culture. This was an exclusion of people with visual impairment. In fact, in Gakenke district in then Gatonde -Ruhengeli prefecture the following situation happening as it was reported in French language;

*“Quant au jeune homme, il donnait un petit coup sur l’orteil de sa future femme après lui avoir présenté le tibia (umurundi) en disant :<voici le tibia qui te procurera une multitude de vache (nguyu umurundi uzagucira inka.)”(Bigirumwami,2004:60).*

[Translation: As for the young man, he would hit his bride’s toe after having shown her his leg to his bride as he (the boy) was saying “this is the leg that will bring many cows to you.] The words used in French ‘*presenter*’ and ‘*voici*’), this is, and “here is” would seem to be exclusive for people with visual impairment as well as words said during the ritual practice for people with hearing impairment since sign language and Braille reading system was not available.

#### **d. Arts**

In Rwanda, music, dance and arts have been the most important artistic expression in Rwanda as strong tradition. Considering activities performed in royal court in dancing and singing, it is not

easy to ascertain that PWDs were involved in enjoying the events as well as their neighbours and siblings

In fact, it is not known whether this ‘*intore*’ dancing along with National dance troupe were including PWDs because they are not involved even today, however they can sing and clap like their peers do.

#### **e. Ancient notion of time.**

In Rwandan culture, the notion of time had value although it was not including PWDs since modern watches and other devices were not available, so it was not possible to precise time.

From morning to another, time was bound to activities like; *inka zigiye mu nama* (when cows gather), *abantu beguye amasuka* (when people take hoes) , *abantu bageze mumurima*, (when people start cultivating) *inka zikamwa*(time of milking) etc. Therefore, PWDs, say people with visual impairment and/or hearing impairment, were excluded from that kind of communication.

Another ritual practice taken as exclusive is ‘kubandwa’ sects of ‘*Nyabingi*’ and ‘*Lyangombe*’. These secret societies consisted of inducting new members through initiation. In fact, families experiencing difficulties of some sort would often choose to have a child initiated into the sect. The ‘*Lyangombe*’ ceremonies are conducted outdoors in clearing around a type of tree whose red flowers, tradition holds, represent *Lyangombe*’s blood. ‘*Nyabingi*’ ceremonies are also done outdoor (culture Name, Rwanda, Alternative names). The fact of using a tree of red flowers shows that people with visual impairment could not actively participate.

#### **f. Language**

Language is not only an instrument for voicing ideas but also it can express attitude by user toward something or idea. Confirming the above idea Zahana (1963)cited in Gascoin and Topouzkhianian (2014) argued that the use of language reflects the way the user thinks and shows his/her attitudes towards people, things or ideas. The author put emphases on the above idea in the following words:

*“La parole que l’on parle assis, c’est la parole de la vérité, la parole que l’on parle en se promenant, c’est une supposition, la parole que l’on parle couché, c’est une confidence.*

*De même dans certaines sociétés, on se dispute debout mais on se réconcilie assis*”(Zahan,1963). Cite par ( Gascoin& Topouzkhania2014 :6).

[Translation: The speech that is said when people are seated carry the truth, speech that is uttered when people are walking together is just assumptions, speech that are said when people are in bed are confidential, and when people do not understand one another they must sit and solve their problem.]

Hence people with impairment are disabled, not just by material discrimination, but also by prejudices. This prejudice is not just interpersonal; it is also implicit in cultural representation in language and in socialization but mainly attached to the attitudes.

When reading the following words:

*“Au Benin, si un enfant porte des troubles du langage/et/ou de la communication, on dit que sa mère a traversé un carrefour en plein midi/minuit pendant sa grossesse. Si un enfant naît avec des malformations, on dit que sa mère s’est levée dans la nuit profonde au moment du passage des sorciers alors qu’elle le portait encore dans son ventre. (D. Affo, cited in Gascoin &Topouzkhania ,2014 :9)*

[Translation: In Benin, if a child has linguistic or communication problems, they say that his or her mother has crossed the cross roads at midnight when she was pregnant. If a child is born with a deformity, they say that when his/her mother was still carrying him/her in the womb, she got up in the middle of the night when a sorceress was passing by.]

In Rwanda also, there is a strong link between language and cultural identity, cultural values and heritage (MINEDUC, 2015). So, PWDs are stigmatized in society through the labels, names given to them according to their impairment situation as” ikigoryi, igicumba, etc” (Uwumutabazi, 2014). They are also labelled according to the organ that is affected as discussed in the following texts:

There are a lot of names to mean PWDs but those names differ according to community, languages, attitudes, and the organ which is affected. For those suffering from one leg in Rwandan community, one would hear label such as, *kaguru, jekaguru, gicumba ,terigeri, uterigeri,kajoriti* ,etc. whereas one arm affected would imply label like*kaboko, rukuruzi,*

*mukonomoya* ,etc. Thus, it is noticed that bantu languages share cultural practices and attitudes. Understanding about PWDs through their words tends to have common stem.

For visual impairment, popular labels are *ruhuma* ,*impumyi* for two eyes affected and *kajisho* when only one eye is affected, for those people with hearing impairment, they used to be called ' *ibipfamatwi*' but the common name for combined impairment is ' *ikimuga*' whereas the name ' *ikiragi*' is used specifically for those who do not speak or having both hearing and speech problems

Linguistically the word ' *ikimuga*' should be analysed like *i-ki-muga*. However *-ki* –is a part of word which means object (class7). The word ' *ikimuga*' itself as described before, means a broken pot, thus useless.

Apart from classes ' *mu*' class one in singular form of Kinyarwanda and ' *ba*' class two in the same language but in plural form, other classes do not mean human beings as far as Kinyarwanda is concerned yet word in which we can find the above classes are used to mean PWDs.

Although there is mobilization about right for PWDs, some PWDs still label themselves through language use, for instance when seeking help, one PWDs once said: " *impumyi irabasaba* " ( the blind is begging from you) in one of car parks in Kigali city, whereas the word " *impumyi*" ( the blind) [*i-n-hum-yi*] , normally does not linguistically mean people because of *-n-* which denotes animals because of its class 9 and 10. The words which are in those classes are in a group of animals like cows, goats, dogs etc., or objects like *inkwi* (firewood) ,*intebe* (chairs)etc. yet the above words are still used to mean PWDs.

The above use of words is also the fact that exclusion can be identified through the language use when used to describe PWDs in community. The problem becomes even worse when it comes to people with mental disability labelled as " *abasazi*" (crazy) because apart from the above label, they are not catered for some times because of fear. People with mental disabilities are also found begging all along the road although their number is relatively reducing.

The use of derogatory terms such as 'defective' and 'imbecile' when referring to PWDs shows clearly the low value attributed to people with disability (Uwumutabazi 2014).Moreover,

disability may be the single most important factor in excluding children from schooling across the world (Peters, 2003 cited in Angi&Butera,1999).

*“Disability in the Rwandan socio cultural concept is used to denote dysfunction of a body often used to imply all the three concepts (impairment, disability, handicap) interchangeably, and imply predominantly physical or organic disorders. It is commonly used to mean” ubumuga” in Kinyarwanda” (Karangwa, 2013:7 cited in Murenzi,2016 :23)*

In addition, we sometimes hear people using words such as” disabled people” rather than PWDs. This language does not value PWDs because disabled people means that those people are unable(recall that disability is not inability). For example, in Somalia the word” naafo” as nicknames is used by rehabilitation workers to mean individuals with imputed or badly injured limbs and does not include those who are deaf and blind; other nicknames for CWDs used include: one who stammers, Bighead, speech impairment, and Mental impairment(Angi&Butera,1999.)

In Tanzania, the term “*watoto wenye ulemavu*” meaning CWDs is relatively new in daily language and they use person first and move away from word *in-ki-vi* noun class that are normally used to refer to objects rather than people. The words “*ulemavu*,” disability in general; *asiyeona*-who cannot see;*asiyesikia* who cannot hear are also used (Angi&Butera, 1999).

According to Oyori et.al (2002),in Kenya there are common nicknames (disability related names) referring to disabilities among the *abagusii* and the *Nandi*. These labels are given according to the part of the body that is affected: ‘*kerema*’ for physically impaired people, ‘*Ghechiino*’ for one who squints ‘*Nyang’ong’o*’ one with cleft lip ‘*Keguku*’ one with a hunch back. ‘*Nyakiara*’“one my child with deformed finger. The above nicknames are also given according to category that is, sensory impairment, mental impairment or physical impairment.

**a.** For physically impaired people, they use such names as *kerema*,(general term), *nyakaboko* (impaired hand), *nyakiara* (impaired finger), ;in *Ekegusii* language they use :*konosi (koombo) ,kerema*. *Nandi* people use: *solomwo, kimugung/Jemugung*, respectively.

**b.** For sensory impairment the following names are used: dumb ,one who stammers, visually impaired ,moneyed ,one who squints, one with small eyes one with big eyes,

cross eye, faint vision, hearing impaired, which is respectively :*Rimama,motuturi/ getuturi ,mouko, Getong'o/keiiso ,Gechiino, obeiiso, nyamaiso, ,otiino;*; for nandi sensory impaired people are labelled as follows : *kipsie/Jepsei/maminda; kibuitgut/Jebuigut ;ki/mais/Jemais; kinegong/Jenogongkiboogong;kimurgong/Jemurgong;Tamirmiron;kiptimatiat/jeptimati at.*

c. For mental impairments the following terms are used: crazy/madperson; learning disability and bighead. The above names are translated as *Barimo;kibiyiwet,nyarimbata,ontwe, kiboomet*(Oyori.etal., 2002).

The focus here is not the kind of language; the concern here is to show that in different communities PWDs are labelled using local languages and those labels affect them to the extent that they are not considered human beings.

In Kinyarwanda, they use dehumanising terms to describe PWDs. This can cause PWDs to feel guilty because they are treated as “objects” because they are described by the prefixes *ik-* or *ig-* which denotes “things” or “objects”.

**Table1. Table showing dehumanising terms used to describe PWDs in Rwanda.**

<b>Name</b>	<b>Disabled condition</b>
<i>i-ki-muga</i>	Disabled/handicapped(the thing that is disabled)
<i>i-ki-ragi</i>	Mute
<i>i-gi-pfamatwi</i>	Deaf(the thing that cannot hear)
<i>ig-icumba</i>	Lame
<i>iki-remba</i>	Impotent
<i>Iki-goryi</i>	Person with Down's

	syndrome(idiot)
<i>Igi-curi</i>	Epileptic
<i>Igikuri</i>	Dwarf/midget (thing that is stunted)

(Adapted from RUGUMIRE, 2012)

To these labels we can add the label ‘*umuzungu* “(white people)” word used locally to refer to people with albinism who are always surrounded by their peers laughing at them and teasing them.

#### **g. Traditional education system**

Education is a powerful instrument of social change. It is for all individuals, those with or without disabilities (Pottas, 2005:35 cited in Uwumutabazi, 2014). However, in some African countries there was time during which PWDs were not valued and denied the right to education. For example, in the study conducted in Togo, Lome in 2013, there was still misinformation about causes of disability and this was expressed in the following words: “

*Le mal de leur enfant est dû à une malédiction de la part de Dieu, liée à une erreur commise dans le passé. Le mal est dû à une force surnaturelle qui en veut à la famille. Tout est don de Dieu. L'enfant est considéré comme un sorcier génie. Un handicap est une maladie infantile et le handicap est dû à l'un des parents. etc.”.*(Gascoin&Topouzkhian 2014:9)

[Translation: Their child’s condition is a curse from God due to a mistake committed in the past. The problem has been caused by a supernatural power that seeks to harm the family. Everything is God’s grace. The child is considered as a witch. A handicap is a children’s illness and it is caused by one of the parents.]

In Rwanda, education was traditionally transmitted orally, and PWDs especially those with hearing impairment were not, to some extent, benefiting from that kind of education, since there was no Braille system to be used by people with visual impairment.

According to Mugabo (2012), knowledge transfer was done through interaction between older and young people via activities such as storytelling, songs, poetry and dance. He said that such training was delivered through “*amatorero*,” a sort of traditional training school. To this end the aim of education was exclusive because those courses included mainly military and war skills.

Moreover, in Rwanda, more communities have perpetuated the tradition of leaving the children unschooled and/or dependent on charity. Local perceptions on disabilities often result in exclusion, skills development and social participation (Karangwa, 2010)

In addition, Mugabo(2012), said that traditional school extended from the village to the royal court where military, war skills, iron smoothing, foundry work, values, such as bravery, a sense of humour, authority and hard labour were taught. Boys practiced hunting or tending herd and sport with adults, while girls stayed at home indoors with their mothers for domestic duties and child minding.

Thus there are two kinds of exclusion. First of all, the fact of separating boys from girls according to activities they have to perform is itself a form of exclusion; second, the issue of involving PWDs in the above activities was not ensured since the youth were initiated into traditional rites.

#### h. Traditional technology

Mugabo (2012)said that we cannot say that there was no technology in Rwanda before colonization because there were activities that show that there was science and technology, those include hand crafting, smoothing and food related processes as well what he called indigenous technology in his research. However, PWDs were not participating in that technology depending on their impairment. Again ,food processing before eating would involve too much effort because it was through hunting and looking for natural crops that people could gain food. Later on, other activities were cultivating crops and raising livestock. Moreover, even today Rwandan system of education is using technology through different programs like One Laptop per Child but there is no software reserved to help learners with disability, say, visual impairment. Thus, we can confirm that some PWDs are not fully benefiting from the above system of education.

#### i. Folklore



Attitude towards and treatment of people with disabilities have been rooted in folklore. Disability has been fossilized in myths, literature, theatre, folklore, biography and history and most of them depict how generally people enjoy the absence of PWDs from every day situation and not being shown as integral and productive members of society. For instance, tales depict cultural values, beliefs and customs about disabled person (Kisanji, 1999). This is where societies have historically reinforced the margin between the disabled and non-disabled (note that people with impairment and disabled people do not have the same meaning). It is also a form of exclusion to hear in folklore that “the half was born deformed; he was only half in all the parts of his body, except in his two legs.” (Miles, 2008).

Moreover, sometimes disabled people are objects on which artists project particular emotions or which are used to represent specific values or evils (Barton & Mike, 1997). In most folklore, PWDs are depicted as pitiable and pathetic, sweet and innocent, a miracle cure, victim or an object of violence, sinister, triumph, over tragedy/noble warrior, laughable or butt of jokes, having a chip on their shoulder/aggressive, avenger, a burden/outcast, non-sexual or incapable of a worthwhile relationship, incapable of fully participating in everyday life etc. (Rieser, 2003).

Barnes, (1992) emphasized the same idea when he said that the most frequently documented cultural stereotypes represents the disabled person as pitiable and pathetic, as an object of violence, as sinister and evil, object of ridicule, as their own worst and only enemy, as a burden, as sexually abnormal, as incapable of participating fully in community life as “normal”.

Worse, in tales where characters whose characteristics are similar to categories commonly associated with disability are depicted namely: vision impairment, emotional disorder, attention deficit with hyperactivity, autism, learning disabilities, orthopaedic impairments, and other health impairments. In “Iron John” for example, the hero is found in a bag and because of his wild nature and anti-social appearance he is caged like a beast (Victoria, 2014). This is a result of attitudes or rather stereotypes towards disabled people who are seen as pitiable and pathetic, sweet and innocent; miracle cure, victim or an object of violence, sinister or evil.

In Indian mythology and folklore, disability is used to exaggerate villainous as well as saintly characters or they are used symbolically. You have the visually impaired who can see nothing

and his totally indecisive as well as impotent. However, some people are developing positive attitudes towards PWDs, for example

In Kenya, people are relatively trying to enhance equalization of PWDs in their proverb 'calves are equal' (*karkei moi*). This metaphoric use of language reflects equalization of human beings especially those with disability and those without it.

People in Kenya also believe that everybody may have disability in his life as it is highlighted in their proverb " *Oboremaigoro bore*"(Disability may befall one late in his life). This proverb shows that impairments especially physical ones are not always realized at birth. Elsewhere in Africa, according to Patrick (1999 cited in Oyori,2002) the following proverbs show their attitudes towards PWDs:

*Tosepanga lemene,Efile kiakupanga*(Songye,Zaire) ( Do not laugh at disabled person, God keeps on creating you)

*Seka kurema wafa* (Shona, Zimbabwe) (Laugh at disability after you are dead) -*cheka kilema,uzaekilema* (Tanzania)(laugh at a deformed person and you will bear a deformed child)

*Mcheka akilema hafi bilakumfika* (Tanzania) (He who laughs at a deformed person will not die without becoming one)

*Simweenda aumineme ayebo ulaminama*(Zambia) (you walk with a deformed person; you will also be deformed)

*Mako ndimakousauonekucepa mwendo* ,(Nyanja,Zambia ) (your mother is your mother even if she has a small leg).

Some proverbs are used in mobilizing general public to take PWDs as valued and live with them without laughing at them. This can be realized in their proverb" *Toseka ekerema ,giachia gokwambokera*" translated in "Do not laugh at a disabled , later it befalls you"( Oyori &Ogechi, Ruto,2002) However, some Rwandan proverbs attribute less value on PWDs. Here are some of them:

*Ibyaye ikiboze irakirigata* (This proverb compares a person with disabilities and a dead thing [ikiboze])

*Akamugakaruta agaturo.* (This proverb compares two objects: *akamuga* (a small pot which is broken, thus useless) and *agaturo* related to *igituro* meaning a dead person.). The underlying demeaning assumption is obvious.

*Mu gihugu cya ba ruhuma bakajisho nibo bayobora* (in a country of the blind, those who are one-eyed become leaders) The words “*ruhuma*” and “*impumyi*” respectively do not mean human beings. They emphasize inability rather than thinking about ability.

Once one had a physical impairment, he sometimes could inspire fear around him. For instance, “*umugore utwite ntaseka uwahetse inyonjo, ngo abyara umwana uyihetse*” (a pregnant woman cannot laugh at a person with deformed backbones, otherwise she can bear a child of the same deformity).

However, fiction and nonfiction books that portray disabled characters should be accurate and aid persons in understanding and empathizing with people who have disabilities. Unfortunately, history has shown that characters that have disabilities have been misrepresented throughout all types of literature (Heim cited in MacMillan, 2003)

### **2.3.7. Current situation of IE in Rwanda**

In Rwandan society, as in many other communities, in the sub-region, people’s mindsets change very slowly. PWDs still have problems of integration in the mainstream social life. Their disabilities are still perceived as a form punishment. For this reason and many others that are associated with it, the rate of Rwandans suffering from disabilities who attend and complete school, and enter professional life remains very low. As a consequence, their unemployment rate follows a similar trend. (Karangwa 2008)

To address this situation, different policies have been attempted with view to integrating the youth with educational special needs in the mainstream education. Here below are some figures that show what the schooling situation of PWDs was like in 2014.

**Table 2. Number of learners with disability, 2014**

Levels	BOYS	GIRLS	TOTAL
Pre-primary	758	629	1,387
Primary	10,964	8,812	19776
Secondary	13619	11243	24862
Total	25341	20684	46025

Source: Republic of Rwanda, 2015.

We have not been able to access most recent statistics, but given the commitment of the Rwandan government, we can suppose that the trend has kept on going up at all levels.

In Rwanda, despite the innovative and pro-vulnerable policy initiative, the support to learners with disabilities and other SEN remains comparatively low, leading to a persistently diminished proportion of learners with SEN accessing basic education (Karangwa,2010).

PWDs in Rwanda are estimated to be around 4,7%and invisible disability is often discounted. Rwandans do not value disabled people, Disabled people are seen as objects of charity, they are underestimated and over protected, and their potential and abilities are not recognized. Disabled children are seen as a source of shame and often hidden away. Name calling is common. Disabled women find it difficult to get married and disabled people suffer discrimination in employment (Thomas , 2005cited in Rugumire 2012)

The establishment of nine years and twelve years basic education from 2009 in all sectors of Rwanda did not care about PWDs because they used old primary class rooms and some of them remained physically the same ,leaving some school environment un conducive for PWDs.

The current mobilization of some Non-Governmental Organisations like Handicap International does not prevent some PWDs from being left at home while their peers go to school and some of them are found strolling along streets. This means that there is still a lot to do in field of IE and education for all as well. To the above issue, Karangwa claimed: *“Au Rwanda, l’éducation spèciale sur le plan légal ne date pas d’hier. Des tentatives élaborées d’organisation de ce secteur en 1976, dans le décret-loi no 17/76 journal official, 1976. p.251”* (Karangwa,2008).

[Translation: In Rwanda, special education is not new; attempts to legally frame it were already made in 1976, according to law no 17/76 cited in Official Gazette, 1976]. But this seems to remain a political issue because it is since the year 2007 where by Rwanda has embarked on promoting IE as away to the education for all (Murenzi, 2016:15). Despite this political will, implementation of I.E is not effective, for example It is reported that 600 students with disability dropped out of school in 2016 moreover, Hakizimana(2017) said that 48% of PWDs in Rwanda did not attend school, this is a result of research conducted by National Council of People with Disability(NCPD) which was aiming at identifying barriers PWDs face. This research was conducted in Gisagara, Ngoma and Rulindo Districts. This shows that some PWDs are not fully benefiting from EFA. The achievement of the millennium goals is also hindered because I E is still at its mobilization phase.

This is the fact that some people are left behind in terms of development because, actually needs of PWDs are not identified before being met ( Hakizimana, 2017) Some of PWDs are not identified, nor registered, among 446,453 PWDs, only 154,236 PWDs were identified and catered for. The serious issue is that students with disabilities are stigmatized on the way to school at the rate of 45% and this problem is not addressed (Uwumutabazi,2014). Therefore, recognizing the right of PWDs to take part on equal basis with others in life was not obeyed whereas inclusion would play a major role in holistic development. Neglecting that PWDs have potentials and lack of enough research based information about capacity of PWDs in Rwanda shows a major gap in advocating of PWDs about improvement of their well fare which motivated the researcher to conduct this study because no enough research had highlighted the effects of cultural beliefs on inclusive education in Rwanda .

## **2.4. Theoretical framework**

According to Alison cited in Rugumire (2012), there are two major models of disability: the medical model and the social model of disability. The medical model theorizes that disability is principally a pathological problem within the individual's body and has to be dealt as such. The social model suggests that disability may be a social construct; society culturally "constructing" disability through social structures and norms. In other words, the social model analysis explores not the individual but the social experience of impairment.

This study was based on the social model of disability as one of the theories used in IE. It is also called the social oppression theory (Barton & Mike, 1997) because it investigates ways through which the society can accommodate all people regardless of their background including those with disabilities.

This theory helped to account for the phenomenon of inclusion/exclusion of PWDs in Rwanda due to cultural perceptions and attitudes. The social model of disability also sees it (disability) as a socially created problem and takes it as a matter of negative attitudes that prevent full integration of individuals with disabilities into society. More over Mukarwego, (2015:13) said that social model of disability sees strength of the child, rather than his/her disability. She went on saying that PWDs movement believes that cure to the problem of disability lies in the restructuring of the society.

In fact, disability is a relationship between people with impairment and a disabling society (Michael cited in Barton & Mike, 1997). In this model, attitudes and practices are major factors that systematically exclude certain people from participating fully in society.

According to this model, disability is not attribute of an individual but rather a complex collection of conditions, created by social environment. The management of the problem requires action and it is the collective responsibility of society to create a society in which limitations for PWDs are removed.

The social model argues that SEN arise when inappropriate environmental demands are placed on individuals which exceed their current capabilities for meeting those demands.

The social model of disability holds that there are no children with learning difficulties, only adults with teaching difficulties (Frederickson&Cline, 2002cited in Elsayed et al,2015).This model focuses on environmental factors and attends only to features of the situation and ignores children characteristics that may be useful in explaining why they can or cannot perform (Frederickson & Cline, 2002). According to this model, disability is viewed as one of many characteristics of an individual that becomes more based on attitudes than absolute depending on the individual's social interactions. Disability is regarded as a normal aspect of life, not as deviance and rejects the notion that PWDs are in some inherent way “defective” (Kaplan cited in Angi&Butera, 1999).

According to the social model again, equal access for someone with an impairment/disability is a human rights concern; a child is valued after identifying their strengths, barriers, resource available and needs so that solutions can be developed. However, radical views of disability have sought to situate their analysis firmly within sociology and stresses that the effect of this view is to neglect the potential contribution of social psychology and anthropology to the understanding of disability (Barton and Mike, 1997)

Children learn from their peers and the environments in which they live in general. This apply also for PWDs specifically and much of children's social life is spent in talking, telling jokes and singing songs and it is through this medium that they instruct each other in an agreed and commonly held set of norms for the physical body(James,1986cited in Barton &Mike 1997).

However, most of the time people tend to focus on disability rather than on ability when it comes to people with disabilities. However, all barriers should be removed so that PWDs can enjoy a good environment.

About attitudes towards PWDs, UNESCO(2003) argued in the following words:

*“Pour la vision sociale du handicap, tous les enfants apprennent au contact des autres : leurs parents, leurs proches et leur pairs et à la faveur des expériences qu'ils retirent des différents environnements de leur vie, leur foyer, leur voisinage et l'école. Cette vérité est aussi valable pour les enfants ayant des déficiences. Mais on l'oublie souvent car on considère ces enfants comme 'différents'.*

*En effet, on met leur défaut d'apprentissage ou la lenteur de leur développement sur compte de leur déficience plutôt que sur celui des contraintes qu'ils éprouvaient au contact d'autrui et à l'occasion de leur participation à différents environnements.*

*Il est possible de réduire bien des effets invalidants des déficiences, si les enfants ont la possibilité : d'être au contact de leurs pairs et des adultes dans leur communauté ; de vivre dans un ensemble d'environnements qui minimisent l'effet de leur déficience, tels que des immeubles accessibles sans escaliers ; d'être formés par des parents et des enseignants qui les aident à maîtriser de nouvelles aptitudes (UNESCO,2003)".*

[Translation: According to a social view of a handicap, children learn from other people: their parents, relatives and peers and through different life experiences they come across at home, in their community and at school. This is equally true for children with disabilities. But we often forget it because we consider those children as 'different' from those people without disabilities.

Indeed, we tend to blame their learning difficulties on their disabilities rather than the constraints they face when they interact with others at different occasions.

It is possible to minimise the invalidating effects of deficiencies if children can be close to their peers and to adults in their communities, live in environmental settings that minimise the effects of their deficiencies such as buildings easily accessible without stairs, be trained by parents and teachers who help them to master new skills.]

The social model of disability is also very close to the topic a researcher is working on because his interest is to find out the effects of Rwandan culture on IE and the ways through which the barriers related to Rwandan culture hindering IE can be alleviated. Inclusion must be enhanced through social activities including education so that PWDs can be associated with others and benefit from this association.

Hence, the more social associations a student has, the more opportunity he or she has to develop his/her intellect and humanity. These ideas are very important and relevant to the study because the focus is on the necessity of including all people in society regardless the impairments and barriers he/she is facing because most of these barriers are socially constructed. In short,



disability is a complex process which involves a number of causal components. Within this, the role of culture and meaning is crucial, autonomous and inescapable (Barton&Mike, 1997)

The social model of disability will help to evaluate the achievement of the policy of educational system in line with Education For All (EFA) goals, Millennium Developmental Goals (MDGs), Vision2020, Economic Development and Poverty Reduction Strategies (EDPRS, 2008-12) and the Mission statement of Ministry of Education (MINEDUC,2015).

The social model of disability was an alternative to the individual or the medical model of disability. The social model of disability is thus linked to the topic of assessing whether Rwandan culture has effects on IE, because the study indirectly indicates how far the Dakar frame work for action adopted in 2000 is implemented in Rwanda, specifically in educating all children which is not different from IE and the role of Rwandan culture in hindering the policy.

Disabled activists (as the term is used) argued that disabled people were disadvantaged not because of their impairment but because of barriers and limitations imposed on them by social culture, economic and physical environment. Therefore, disability is not about health or pathology but it is all about discrimination and social exclusion. The social model of disability is then a socio-political issue and focus should be on the removal of disabling barriers and strong focus should be on human and civil right issue (Ntibebe 2011).

Moreover, the differences between PWDs and those without it are only found in their biology and stem directly from environment, institutional policies and practices that systematically exclude certain people from participating fully in society, another difference is that children with disabilities aged 4to 7years are significantly more likely to be identified for behaviour problem compared to children without disabilities (Rinke, 2005)

## **2.5 Conceptual frame work**

Conceptual framework is a set of related concepts and abstract ideas .This study deals with components of culture as key elements related to exclusive education. In fact, culture refers to the way of life of members' society or of group within a society. It includes how they dress, their customs and the goods they create for example, houses, furniture and food and the attitudes shared about different aspects.

Culture is very important in education because it is the foundation of any society from where it is learnt, thus it has a lot to do with shaping attitudes of community members towards something or idea, altitude starts from family where a child is born. In fact, when a child is born, false and harmful belief about disability can have implications for all aspects of her/his life when she/he lives with disability and his/her family is affected. This impedes the ability of PWDs to enjoy their fundamental rights and to participate in society and development on an equal basis with others. This equality should also be expressed in IE which particularly reduces welfare costs and future dependence(World Bank cited in Qinyi:2014).IE is therefore close to attitude and Culture because it is like personality. In a person the personality is made up of the values, beliefs underlying assumption interest experiences etc. accord to May &May n.d, cultural factors influence our attitudes towards most of the happening around us, including our attitudes towards disability and rehabilitation. The term “handicap” is defined in relation to contextual factors that are predominantly cultural.

The value of a family member starts from the family where he is born, where he/she develops potentials and exercises his/her capacity as he/she grows up. This is the reason why culture is said to be like personality. This study focuses on cultural practices that hinder I.E in Rwanda as it has to do with educational policy of educating all children. At this level, EFA does not differ from IE. This is the reason why IE is mainly identified as key strategy for the implementation of EFA, which is not fully implemented in Rwanda.

Some CWDs are not benefiting from the available system of education due to the barriers that PWDs are facing and imposed by society. Alison cited in Rugumire, (2012) confirmed this idea as follows: “If I lived in a society where being in a wheelchair was no more remarkable than wearing glasses, and if the community was completely accepting and accessible, my disability would be an inconvenience and not much more than that. It is society which handicaps me far more seriously and completely than the fact that I have *spina bifida*”.

The above idea is also not different from the Salamanca statement and Framework for action endorsed by 92 governments and 25 international organizations at the World conference on special Needs Education, June 1994. It proclaimed that every child has unique characteristics, interests, abilities and learning needs and that those with special education needs must have

access to regular schools which should accommodate (include) them with a child-centred pedagogy capable of meeting those needs (WorldBank,2004).

Despite the above declaration, some countries do not value PWDs, for example Kisanji, (1999)gave the following arguments:

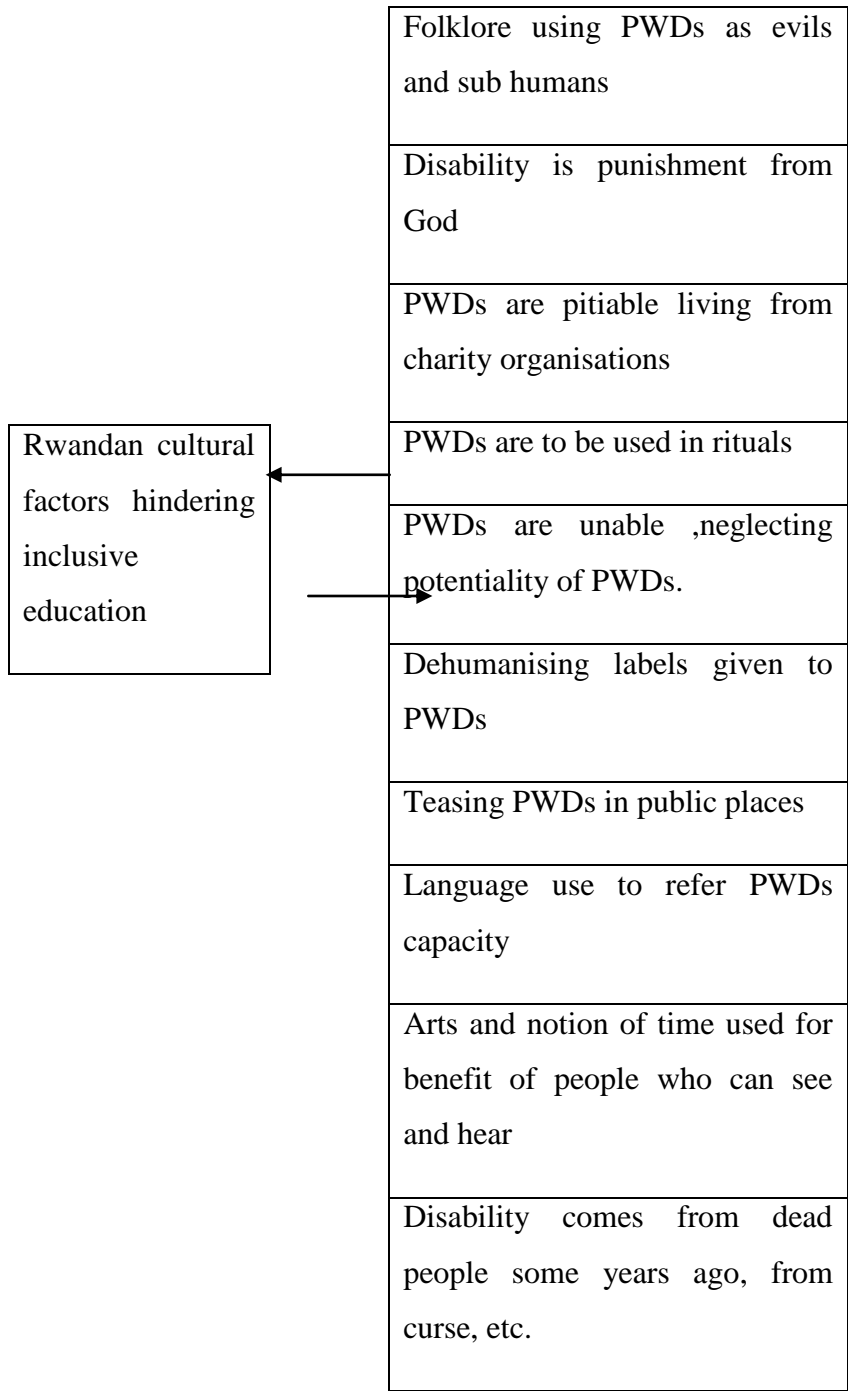
“In almost every country children and adults are being excluded from formal education Altogether, some of those who go to school do not complete”. They are gradually and deliberately pushed out of the school system because schools are not sensitive to their learning styles and background.”

In addition, PWDs who came from families that value all people having disability or not, then people with disability enjoy their right as other citizens. Therefore, disability is the attribution of corporal differences, not so much a property of bodies; as product of the cultural rules about what bodies should be or do (Thomson, 1997 cited in Angi&Butera, 1999).

In fact,”, *it is the barriers that society places on certain groups of people that create disability*“(Kisanji, 1999:4).This is the reason why the social model of disability was chosen in assessing whether culture which is bound to society has effects on IE. The concept of disability cannot be taken for granted because it is a culturally bound and a determined notion; disability is a social category that is being created. For example, in a community of *abagusii* and *Nandi* people of Kenya a woman with an impairment in her limbs, but who is married and has satisfied her procreation role, is not deemed disabled as opposed to the beautiful, unblemished but sterile woman (Gbodossou,1999 cited in Oyori.et al., 2002).

Through this conceptual framework, the researcher indicated effects of Rwandan culture(which is in fact the independent variable and cause) on the IE (which is dependent variable and out comes).The researcher interpreted and linked the conceptual frame work with the current study which is effects of Rwandan culture on IE.

So, the conceptual framework looks like the following figure:



Rwandan culture      Inclusive education

Independent Variable (IV)     $\longleftrightarrow$     Dependent Variable(DV)

**Table3: Interaction between Rwandan culture and inclusive education.**

Rwandan culture:	inclusive education
Labels, segregation, ..	Education for all
Traditional education	PWDs are included
Indigenous technology	Modern technology recognizing PWDs
Cultural belief, religion.	Resource room available

Source: researcher’s design.

The above table shows that negative attitudes towards PWDs results from interaction between IV and DV. Exclusion, non-education, discriminatory and special education is explained as follows:

*Souvent, la société et les communautés locales excluent ou marginalisent les enfants qu’on considère différents à cause de leur déficience, de leur milieu ethnique, de leur langage, de leur pauvreté, etc.*

*Leur inclusion correspond à un changement d’attitude et de pratique de la part des individus, des organisations et des associations, destinés à permettre pleinement et équitablement à ces enfants de participer et de contribuer à la vie de leur communauté et a leur culture. Une société inclusive est une société dans laquelle on respecte et on estime la différence, et ou politiques et pratiques combattent activement la discrimination et les préjugés.(UNESCO, 2003)*

[Translation: Oftentimes, the country and local communities exclude or marginalise children that they think are different because of their disability, their ethnic background, their language, their poverty etc. Their inclusion reflects a change of attitude and practice by individuals, organisations and associations with a view to helping those children to fully and equitably participate in their communities’ life and culture. An inclusive community is a community within

which differences are respected and where there are policies that combat actively discrimination and prejudice.]

Inclusion is about education of all students in regular classes, appropriate educational programs for every student, everyone is accepted and supported (Stain Back&Stain Back, 1990cited in Limbach-Reich,2015). Inclusion involves bringing the support services to the child and requires only that the child will benefit from being in the class inclusion is a process, not a place, services or setting.

Inclusion is a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children (UNESCO,2005:13cited in Qiny,2014).

Inclusive Education: IE means a system of education where all learners regardless of social cultural or economic background or their academic ability learn together accommodates all their differences. some people prefer using the term 'inclusive learning instead of inclusive education. In fact, inclusive learning is the result of effective teaching practice, an adapted learning environment and teaching approaches which ensure that all children are included, engaged and supported. (Howgego et al.2014: 3).IE is not a place, but rather a set of instructional services. Further inclusion is not just a place or a classroom setting either; it is a philosophy of education that integrates children with disabilities into educational settings in which meaningful learning occurs (Ossgood,2005 cited in Mokter,2005)

Culture: culture can be seen as “traditional”, a written or an oral method to pass cultural heritage from one generation to another. The elements of culture include language, beliefs, artworks, morals and customs that an individual acquires as a member of a given society (Edouard cited in MINEDUC, 2009). Myths are also components of culture.

Impairment refers to any loss or abnormality of psychological, physiological or anatomical structure or function (WHO, 1993 cited in Oyorietal. ,2002)

An impairment or abnormality of psychological or anatomical structure or function; a disability is any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being; a handicap is a disadvantage for a given individual, resulting from an impairment or factors) for that individual (Eskay., et al., 2012). There is also a difference between having an impairment (a common experience) and being disabled (specific social identity of a minority).

Disability: is any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being. Disability is nothing absolute rather, it is a social construction, and PWDs will achieve full participation and full citizenship once barriers they face are removed. Students with disability for instance have much strength. Their disabilities are only part of who they are. That is why as general rule we refer to them as “students with disabilities” rather than as “disabled students”. Disability is a social construction, in fact “men with disabilities may be perceived as incomplete men for their failure to live up to the assumptions of masculinity as capable and strong. Women with disabilities may receive more conflicting social narratives (Howgego et al. 2007).

According to Rugumire (2012) handicap is a disadvantage for a given individual, resulting from impairment or a disability, that limit or prevent the fulfilment of a role that is normal (depending on age, sex, social and cultural factors) for that individual. In everyday language, the preferred terms are disabled person and PWDs. The term impairment should be used sparingly and only under exceptional circumstances, note that Rwandan culture lacks adequate vocabulary that would be considered equivalent to internationally used terminologies.

Current challenges of mainstreaming disability:

The major challenge of mainstreaming disability is just negative attitude towards PWDs; in fact, their barriers are outside in their environment not within them. To the above idea Victoria, (2014) argued that “disability can be determined by environmental, social or educational construction that prevents an individual from successfully meeting personal needs”.

Although there is an improvement in Inclusive Education, in Rwanda there are still three types of schools as categorised by Qiny (2014): a.). The first type of schools is simply exclusive. They have not been established to accommodate learners with disabilities. As Qiny, (2014) puts it,

“Do not come to me, I am not for you.” The second type accepts them but on certain conditions: “Come but you change.” Qiny, (2014). In other it is the learner who has to adapt to the learning environment and not the other way around. If they fail to do so, they quit. The third category is the inclusive type. It welcomes the disabled and is ready to change and adapt to their needs. “Well come! I change to respond to you all.” Qiny, (2014)

More experience in the field of IE in Rwandan communities is similar to ones in the sub region the situation continues to point out the persistent high level misinformation about the educational needs of children and youths with disabilities (Karangwa, 2010). Yet some PWDs say that they all face stigma (“*women today*”, 2017:14) worse, some street children, including PWDs, are held in centres, such as IWAWA Centre of misbehaving people to be informally educated. However, when they come back from the above centres some of them go back to streets.

Though all the above challenges are still there because of different reasons there is also improvement in IE, barriers that prevent PWDs to fully participate are socially constructed. The Rwandan cultural practices and belief play a major role because it is all about negative attitudes. In addition, Government needs to avail material aiming at helping PWDs rather than ignoring them as it is realised in its different programs aiming at improving quality education,

It was noted with disappointment for instance that HVP Gatagara school for the blind has continued to receive materials of sighted learners from Rwanda Education board(REB)and the Ministry of Education’s one laptop per child(OLP) project continue to donate laptops and ICT equipment to schools without any software alternatives for schools with learners who require these(Karangwa.2010)

In fact, the current situation is not far from the idea discussed by Mukarwego, (2015) who said that ‘ persons with visual impairments were viewed with contempt and lived in ignorance and subject to poverty’ when she was quoting RexKoenig,Wormsley& Baker, (1995). This is the evidence to show that most of PWDs are still living dependently thus being burden rather than productive.

Karangwa (2010)said that the exclusion of PWDs is also due to the fact that educationally vulnerable learners are not excluded from the general education system on the basis of their educational needs as such but mainly because reasonable accommodation of the pupil’s



requirements is not provided for. In fact CWDs and those with other special needs have experienced exclusion, discrimination and segregation from the society. Different factors influenced the practice of exclusion including culture which defines disability. In fact, most poor communities where everybody is struggling for survival, disability is not usually seen as a priority in development, except by disabled people and their families.

In Bangladesh for example, poverty alleviation programmes through group guaranteed credit schemes now have millions of beneficiaries, but the number of disabled people (who are usually the poorest people in the village) in these credit groups is very small. Poverty alleviation programmes fail to reach the poorest people (Moyi et al., 1995). This exclusion was done at different levels such as family, community and national.

Note that exclusion is lined but not limited to the socio –cultural habits of population. In most cases children with special needs are educationally disadvantaged by the social, cultural, regional and economic environment they live in. Despite the existing legal framework that deals with fundamental human rights for PWDs there are still barriers for implementation.

Until now, Rwandan social and cultural norms, human resources as well as financial resources do not allow Rwandan education to ensure the full participation of PWDs as well as other people with special needs and PWDs are still considered as inferior to other members. There is still a belief that PWDs cannot economically contribute to the life of their families and their communities. Moreover, PWDs are still seen as a source of responsibilities and shall always live on charity; the most harmful attitudes are the belief that having a child with disability is a source of shame in the community, kind of punishment from gods as consequences of bad action of the family. Another challenge is the lack of agreed National Sign language and Braille taught as part of core curriculum. More over there is still conflict between UNCRPD and Rwandan laws about definition of disability (UNDEF, 2014)

With all the above challenges, Karangwa (2010) said that Rwandan policies such as MDGS, EFA, EDPRSII, VISION 2020, will not be fully implemented as planned if there is no synergy of all stakeholders in education. He added that implementation of EFA translated into I.E is not yet achieved since IE projects in Rwandan schools are actually dominated by NGOs notably HI and ADRA. Although there is political will, IE is far from being achieved if double efforts are not

joined. Implementation of the SNE policy should start from grassroots otherwise the policies can remain political and ideal. To the above idea UNESCO(2003), added that it is usually negative attitudes that constitute the strongest barrier to inclusion.

The following illustration shows the difference between some of key concepts used in this research. It clarifies how PWDs are excluded from schools/society, included within schools/society, segregated from society/schools or integrated within society. This situation happens not only in Rwanda but also in other countries including China from where a researcher adapted the illustration:

Figure 3. Difference between exclusion, inclusion, segregation and integration



Exclusion Inclusion Segregation Integration

Source: Qinyi, 2014

## 2.6. Conclusion

This chapter dealt with ways through which Rwandan culture has effects on IE in its different components in general and its effects on IE in Rwanda specifically. It talked about both theoretical review and an empirical review of other people’s work on the topic and challenges of IE. It provided the theoretical and conceptual frame work ,overview of current situation about IE in Rwanda and illustrated difference between different key terms before reaching to conclusion. The next chapter is about methodology.

## **CHAPTER THREE**

### **3.0. METHODOLOGY**

#### **3.1. Introduction**

This chapter deals with methodology. It presents the research design, the research setting, the population of the study, the sampling procedure, the sampling size, the research instruments; the data collection technique; the data entry and analysis procedure; position of the researcher; issues of validity and reliability and ethical considerations.

#### **3.2. Research design**

Research design is defined as “the set of methods and procedures used in collecting and analysing measures of variables specified in the research problem, it defines the type of the study (descriptive, experimental etc. (Kirumbi,2018).A design gives orientation towards the research goal. A research design connects research questions to data (Punch, 2005 cited in Murenzi, 2016). Thus, this research was conducted as ethnographic research. It comes from the discipline of social and cultural anthropology where a researcher is required to spend a significant amount of time in the field. The cultural anthropology has a rich methodology, including participant observation (often called fieldwork because it requires the anthropologist spending an extended period of time at research location)(Taylor n.d) In fact the researcher has been in Gasabo district especially in Gikomero sector for long time this is the reason why the design fits with this study. More over the researcher needed a structure before data collection and its analysis.

In other words, a research design deals with a logical problem and not a logistical problem(Yin, 1989 Cited in Murenzi.2016). This research used a descriptive survey design. This research focussed on effects of culture on I.E in Gikomero sector. The topic under the study was about how attitude imbedded in Rwandan culture influence IE. The researcher had assumption that there are cultural beliefs that hinder I.E and wants to identify and confirm their roles.

To the researcher’s knowledge, the role of Rwandan culture on implementation IE was not known, so he wanted to highlight it so that the advocacy of PWDs will be easy as far as IEis concerned. The researcher went through empirical review in relation to the topic.

About methodology, this study used both quantitative and qualitative data. It described and analysed answers from respondents, the Rwandan cultural beliefs hindering IE were key to the

set questions and the researcher followed behaviour of humans and their groups to overcome the challenge met.

The researcher asserted that when used together both qualitative and quantitative methods would provide accurate information as far as they are related to the hypotheses. As qualitative, the researcher used questionnaire to assess the effects of Rwandan cultural beliefs and views about the topic were collected (PWDs, teachers, head teachers, parents and stakeholders in education) through questionnaires, this is quantitative aspect where as qualitatively, the researcher, using focus discussion and interview, the researcher investigated the way through which community members can develop positive attitudes towards PWDs in order to implement IE; their ideas were considered and hypotheses were referred to in setting questionnaire and the conversation was recorded.

### **3.2.1. Study setting**

This is the description of the study environment including the location and experimental setup. This is the reason why the researcher found worthwhile to conduct a study in environment where he could find respondents who could provide accurate information. In fact, Gikomero sector counts four schools :one primary school, one school of nine years' basic education, one school of twelve years' basic education and one school of TVET. Focus group comprised of four parents who have children with disabilities(PCWDs)were purposively required to provide information. Respondents were found within community one by one they were required to provide information as both professionals and opinion leaders.

### **3.2.2. Population**

Population is defined as 'the entire set of people, events or objects which is the object of research and about which the researcher wants to determine some characteristics (Bless and Higson,199 5 cited in Murenzi,2016).

This study included forty-four(44)participants categorized as follows: twenty-four(24) PWDs who did not attend school; group discussion of four (4) parents having children with disabilities (PCWDs)who do not study also called focus group in this study, eleven(11) teachers ,four(4)head teachers and one(1)SEO, the above respondents are supposed to have information about ways of implementing EFA as policy and its hindrances. However, learners were not

included as respondents to questions about Rwandan cultural beliefs because they know little about it, (if any).

The target population was about PWDs who did not attend school and provided ideas about the effects of Rwandan cultural beliefs that hindered their schooling and continue to hinder IE even today. The researcher had discussion of thirty minutes with four parents who have unschooled children with disabilities as said earlier. The discussion aimed at hearing from the parents about effects of Rwandan cultural beliefs hindering IE.

### **3.2.3. Sampling strategies and sample size**

A sample is a selection of respondents' chosen in such a way that they represent the total population as good as possible. This study used purposive sampling technique.

Purposive sampling is a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data(Parahoo,1997, cited in Murenzi, 2016). The population was not known although one authority said that the number of PWDs is almost 203. The target population comprises of forty-four participants (44) purposively, randomly and deliberately chosen one by one from the community of Gikomero sector as having information about the effects of Rwandan culture on IE. The explanation about the use of purposive sampling techniques is provided by Mugenda& Mugenda cited inHabinshuti, (2014).

The use of purposive sampling technique was supported by Parahoo,1197cited in Murenzi, (2016) in the following words: *“purposive sampling technique is a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data”*

Following the above perspective the researcher used the same questions in focus group discussion[recall that *“in focus group discussion researchers interview participants with common characteristics or experience for the purpose of eliciting ideas, thoughts and perceptions about specific topics or certain issues linked to an area of interests “*(Hollways and Todres 2003:11 cited in Murenzi:44)]; questionnaires and interview to compare repeatability of responses from the respondents, thus, the researcher interviewed one Sector Education Officer (1SEO),used questionnaires with four Head teachers (4HTs),eleven Teachers (11T),the researcher held focus group discussion with four parents with children with disabilities (4PCWDs), and twenty four

People with disabilities (24PwDs) filled in the questionnaires. This means that the population sample comprised of forty-four (44) participants purposively chosen.

In fact, cases of subjects are handpicked because they are informative or they possess the required characteristics (Mugenda and Mugenda, 1999 cited in Habishuti, 2015). Regarding the sample size, there is no rule for sampling in qualitative inquiry, so when determining the sample size for qualitative studies, the researcher has to balance the need for appropriate data with resources necessary to collect it (Cottrell & Mackenzie, 2011, cited in Mukarwego, 2015). Random samples were also used in population sampling situations when reviewing historical data. The key to random sampling is that each unit in the population has an equal probability of being selected in the sample. Using random sampling protects against bias being introduced in the sampling process, and hence, it helps in obtaining a representative sample (De Layne Stroud n.d.)

In short, in sampling procedure one member helped to recruit another in this perspective, randomly the researcher selected forty-four respondents: twenty-four respondents (24) PwDs, four (4) parents who have CwDs, eleven (11) teachers that is, GS Gicaca I, four (4) teachers of 9 YBE GS Gikomero six (6) teachers of 12 YBE, one Sector Education Officer (SEO), 4 Headteachers. However, being in the same community the above identification of schools and number of participants was noticed after data collection.

### **3.2.4 Research instruments**

For his study, the researcher used two instruments:

- a. structured and unstructured questionnaire
- b. Interviews.

The questionnaire and the interview were conceived, constructed, tested, corrected, and translated by the researcher.

### **3.2.5 Data collection techniques**

The researcher used one quantitative method (thirty-five (35) questionnaires filled in on the field and collected back the same day, to mean that no questionnaire was lost) and two qualitative methods (five people (5) that is four (4) personal interview with respondents who could not write

but answered the same questions as those set in questionnaires and one Sector Education Officer(1SEO).To enrich ideas about views of parents, the researcher dealt also with focus group discussion of four (4) parents having children with disabilities(4PCWDs) and who were not then sent at school).

The questions were set in English but the researcher translated them into Kinyarwanda., Clarifications and explanations were also provided where it was required For the questionnaire and the interview, all different respondents had to answer to the same questions. The researcher interviewed four people who could not read nor write and recorded their answers. Sector Education Officer(SEO)who was running out of time was also interviewed.

The researcher kept on reading different documents. So, this is the reason why the researcher took time to go through existing works and previous researches related to the topic. The main objectives here were to get enough information about inclusive education and the effects of cultural beliefs hindering it. This was mainly presented into chapter two of this work.

### **3.2.6 Data analysis procedure**

In this research, after entering data from the questionnaire, data from interview, the researcher gathered and entered information from focus group discussion, whereby the participants were asked to respond to the similar questions although they were either written or oral. The researcher analysed data from questionnaires, using statistical presentation and percentages through tabulation. In short data was analysed with using qualitative data analysis information

### **3.3. Position of the researcher**

All along the collection of data, the researcher was neutral. The researcher avoided using his preconceptions, prejudices and beliefs so that they could not interfere with or influence the respondents' views. The researcher relied only on respondents' views

### **3.4. Validity and reliability**

Validity is the extent to which an instrument measures what it is supported to measure and performs as it is designed to perform.

Therefore, to ensure validity and reliability during this research, pilot research was done in Remera Sector in Gasabo district before real collection of data on field which is Gikomero

Sector of the same District. This helped the researcher to reshape questionnaires wherever it was necessary and findings showed a closer link between pilot test information and actual research (results were alike in that some of Rwandan cultural beliefs hindering inclusive education).

### **3.5. Ethical issues**

The researcher asked for the research authority from URCE. The permission to go to the field from local authorities was also ensured after presentation of the above permission that one got from URCE authorities. Anonymity and confidentiality were guaranteed and ensured. Briefly, no name was required during the collection of the data. Sign language interpreter was required when talking to respondent with hearing and speech impairment. About methods used during research journey; questionnaire, documents, interview and focus group discussion although, the documents are put in centre because all information revolves around, and emphasizes previous documents.

### **3.6. Conclusion**

During the research journey, the researcher used different methodologies: He used both ethnographic and descriptive designs for the study conducted in Gikomero sector. The population of the study was composed of twenty-four (24) PWDs, four (4) head teachers, eleven (11) teachers, focus group of four (4) parents having children with disabilities and one Sector Education Officer (1SEO). The researcher used both snowball and purposive sampling technique.

Concerning the research instruments, questionnaire, interview and focus group discussion were used while collecting quantitative and qualitative data. When analysing data, the researcher used tabulation and percentages with comments thereafter.

## **CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS**



#### **4.1 Introduction**

This chapter presents the findings of the research that intended to investigate the effects of Rwandan cultural beliefs on IE. This research was conducted in Gikomero sector. The findings from participants are data gathered using both qualitative and quantitative methods mainly by using questionnaires, interview and focus group discussion. Interpretation and discussions of data were issued according to the objectives of the research.

The chapter presents also a table showing participants and data collected on issue of effects of Rwandan culture on IE and suggestions of respondents for effective implementation of IE according to questions set in questionnaires, group discussion and interviews.

#### **4.2 Presentation, Analysis and Interpretation of Findings**

Due to lack of genuine data from public institutions and elsewhere, the researcher used a method of snowball. Snowball sampling is where research participant recruit other participant for a test or study. It is used where potential participants are hard to find. It is called snowball sampling because (in theory) once you have the ball rolling, it picks up more “snow” along the way and becomes larger and larger. The researcher used this method because most of PWDs are hidden because of shame (one of cultural practices in Rwanda). One respondent would help to discover another one, and so on. The study used social model of disability and community approach. The researcher investigated the effects of Rwandan culture on IE.

In this research, respondents included professionals (SEO, Head teachers and teachers, as well as PWDs and P CWDs who are aware of challenges of including children with disabilities in mainstream schools). Respondents were given codes to ensure anonymous.

#### **TABLE OF POPULATION**

**Table 4: Number of selected respondents**

PLACE	SEO	HT	T	PCWDs(also focus group)	PWDs	TOT
Sector	1					1
Community		4	11	4	24	43
Total	1	4	11	4	24	44

Our primary data: February, 2018

The number of PWDs in Gikomero sector is approximately 203(Primary data, February, 2018) which is equal to 1% of the whole population. This number does not distinguish PWDs who attended school from those who did not end; this shows the lack of accurate database. The whole population with and without disabilities in Gikomero sector is 17,938altogether. Among the respondents who were free to respond we met twenty-four (24) respondents which included ten (10)male respondents (42%) and fourteen (14) female respondents (58%).

The respondents included also a focus group discussion of four(04) PCWDs. This means that the sample size comprises of twenty-eight (28) PWDs that is fourteen per cent (14%) of all PWDs of Gikomero sector.

The researcher used also the focus group discussion where a discussion of thirty minutes with four PCWDs was held and it was recorded. In fact, focus group discussion is an interaction between one or more researchers and more than one participants for the purpose of collecting data (Parahoo cited in MURENZI, 2016:43). The group discussion lasted for 30 minutes and its purpose was to hear from parents having people with disabilities about the effects of Rwandan cultural beliefs on IE. In order to get different ideas about the effects of Rwandan culture on IE the discussion was guided by similar questions set in questionnaires and it was agreed upon thereafter.

The researcher was following the guide of Holloway and Todres, (2003cited in MURENZI ,2016:44)where he says that” *in focus group discussion researchers interview participants with*

*common characteristics or experience for the purpose of collecting ideas, thoughts and perceptions about specific topic or certain issues linked to an area of interest”.*

Throughout the research, the emphasis was on barriers from cultural beliefs and practices hindering IE and typical role of Rwandan culture on IE as well and ways forward to enhance IE in Rwanda. Different ideas were provided but the researcher summarized them as follows:

Concerning the barriers hindering PWDs from social and educational inclusion, 58% of respondents said that it is culturally known that some PWDs have no value in Rwandan society from long time ago”. The same respondent also said that their neighbours consider them as People who are not able to study, they are and remain poor, surviving from begging and most of the time feared depending on their disabilities” the finding agreed with findings found from Ingstad & White n.d who conducted a research in rural Botswana (“Disability and Culture”) whereby they found most of the time you see disabled persons begging because in situations of extreme poverty people with disabilities are particularly vulnerable.

PWDs are negatively labelled to the extent that some of them are even feared, they said that most exclusive labels include: *’ibimuga, ibigoryi, ibicumba, ruhuma, kajorite kaguru terigeri, mukono moya, kajisho’* this information was emphasized by Covey, (1998) cited in Ntibeza, (2011) where he said that *”negative attitudes are said to gain root in the society due to lack of education and understanding of the nature of disability”.*

In addition, there are some ill words from community members towards PWDs. For instance, one female respondent was looking for help from a local leader and was told the following sentence: *(ko uri ikimuga wajyaga kubyara ushaka iki?)* [Translation: how come that PWDs bear children?] This lady was very sad to hear such bad words which are added to other ill words said by community members when addressing PWDs such as reflected in following sentences: *’dore uko gisa,* [Look at the way that he/she looks like], *dore uko kirora,* [Look at the way that he/she looks], *dore uko kimeze,* [Look at its behavior] *dore uko kigenda,* [Look at how it walks] *dore icyo kiragi* [Look at that thing that cannot speak] etc. (Byumvuhore, 2017). Thus, the above negative attitudes undermine PWDs’ self-esteem which results in exclusion.

To alleviate this kind of exclusion, most respondents said that PWDs should be valued. The mobilization about equality between PWDs and those without disabilities should be done

through advocacy at different levels so that they can attend school and get medical supports. PWDs should also be empowered so that they can be productive rather than begging. Other answers from respondents include ideas that all people should be aware of rights of PWDs through mobilization wherever many people meet. All church leaders should be involved in mobilization about human right in general and right of PWDs particularly because” the *fundamental principle of inclusive schools is that all children should learn to gather* (UNESCO, 1994:9).

Promoting inclusion requires synergy of different stakeholders; it is not an issue of one or two people. It is rather everybody’s concern. The respondents also have given ideas of involving different NGOs in mobilizing people about the rights of PWDs.

Another challenge is related to communication. In fact, lack of knowledge of sign language within community is major challenges because most of people cannot communicate using the sign language. So people with hearing impairment, for example, are not helped as far as communication is concerned.

#### **4. 2. 1.ANALYSIS OF FOCUS GROUP DISCUSSION**

The researcher dealt with four PCWDs to collect ideas about the role of Rwandan culture on IE.

**Table 5.Types of disabilities of children**

<b>TYPE OF DISABILITY</b>	<b>BOYS</b>	<b>GIRLS</b>	<b>TOTAL</b>
Mental disability	1		1
Hearing impairment& speaking impairment		1	1
Hearing &speaking impairment	1	1	2

Total	2	2	4
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Our primary data:February,2018

All the above children did not attend the school (according to their parents) although they are within the range of schooling age. While, there is a public educational policy of compulsory 12YBE which is supposed to be free of charge, some children with disabilities are not fully benefiting from the policy.

The challenge is lack of means of helping PWDs because one of them labelled as *Kiragi* attended special school until Primary three(P3), and stopped because the special school was very expensive.

Worse, teachers told her that they were not able to help her when she was sent to mainstream school. This is an example of educational exclusion which leads to forget that IE increases children’s potential productivity and wealth creation, which will in turn help to alleviate poverty(UNICEF,2012cited in Qiny,2014).In addition,” PWDs are gradually and deliberately pushed out of the school system because they are not sensitive to their learning styles and background” (Kisanji,1999).

The other three PWDs left at home did not attend school at all which means that they also suffer from both educational and social exclusion which is contradictory to the ideas initiated by DFID(2005) of reducing poverty by tackling social exclusion. In Rwanda the above PWDs are not benefiting from EDPRS and other related programs aiming at not leaving behind anybody as far as development is concerned.

The first objective aiming at finding out the effects of Rwandan cultural beliefs on IE, the question used and collected answers are reflected in the following table as provided by parents who have CWDs through focus group discussion held with them.

**Table6: REASONS THAT PREVENT PWDs FROM SCHOOLING**

What are reasons that prevented you from sending your	Respondents	All respondents	%

<b>child to school?</b>			
Poverty	1	4	25%
Cultural belief of parents	3	4	75%

Our primary data: February, 2018.

The above information about reasons preventing PWDs from schooling confirms the first objective which aimed at finding out the effects of Rwandan cultural beliefs on IE. The respondents highlighted the negative attitude towards PWDs mainly explained through negatives labels

**Table7: WAYS OF ENHANCING IE**

<b>What are the best ways to enhance IE?</b>	<b>Number of respondents</b>	<b>Total number of respondents</b>	<b>%</b>
Mobilisation about IE in Every meeting (whatever the place)	3	4	75%
Family mobilization	1	4	25%

Our primary data: February, 2018

The above data meet the third objective which aims at enumerating appropriate measures for including PWDs.

**Table8: CHALLENGES OF IMPLIMENTATION ON IE**

<b>What are challenges of implementation of IE related to</b>	<b>Respondents</b>	<b>Total number of Respondents</b>	<b>%</b>

Rwandan culture?			
Not valuing PWDs	3	4	75%
Labelling PWDs	1	4	25%

Our primary data: February, 2018

Although they are separately stated, those challenges are almost the same. Other challenges based on Rwandan culture but not far from reported ones are hiding PWDs because of shame of having such kind of people within a family. However, education was declared as one of the basic human right in 1948 when World nations endorsed Universal declaration for human rights (Reiner.2010, cited in Pima, Michael, James, 2012). Hence, all children should be given equal opportunity to education regardless of their disabilities. Moreover, UNICEF, (2015) said that those CWDs whose right to education is denied are likely to remain excluded from the society

#### **4. 2. 2.ANALYSIS OF HEADTEACHERS’ RESPONSES ABOUT AVAILABILITY OF INDICATORS OF ACCOMODETING PWDs**

HTs, as professionals were required in this research because many schools may not always be willing to enrol CWDs. This force parents to keep them at home because they do not think they can afford special schools (Republic of Rwanda and UNICEF, 2015)

**Table 9. Asserting whether there are indicators of accommodating PWDs or not**

What are indicators that show the need of inclusiveness in your school? explain your answer.	NUMBER OF RESPONDENTS		TOTAL NUMBER OF RESPONDENTS	%	
	YES	NO		YES	NO
	1	3	4	25%	75%

Our primary data: February, 2018

Table 10. Respecting IE and its implementation

According to your opinion, is IE effectively implemented?	NUMBER OF RESPONDENTS		TOTAL OF RESPONDENTS	%	
	YES	NO		YES	NO
	0	4	4	0%	100%

Our primary data: February, 2018

The second objective of the study aimed at identifying cultural factors that influence IE. The following are answers provided by the respondents.

**Table11: Cultural barriers to IE**

How the Rwandan culture hinders IE(if any)?	NUMBER OF RESPONDENTS		TOTAL NUMBER OF RESPONDENT	%	
	YES	NO		YES	NO
Cultural beliefs	4	0	4	100%	0%
Other reasons	0	0	0	0%	0%

Our primary data: February, 2018

The following data meet the first objective which aimed at finding out the effects of Rwandan cultural belief on IE.

Table 12: Role of Rwandan culture in hindering IE.



According to your opinion, how does the Rwandan culture influence IE?	NUMBER OF RESPONDENTS		TOTAL NUMBER OF RESPONDENT	%	
	YES	NO		YES	NO
Culture of excluding PWDs			4		
	4	0		100%	0%
Other reasons	0	0	0	0%	0%

Our primary data: February, 2018

The above data meet the first objective because it showed the extent to which cultural beliefs/attitude hinders IE. 100% of the respondents affirmed that in Rwanda there is still a culture of excluding PWDs not only in educational system but also in social life

**Table13:FACTORS OFIE**

According to your opinion, what are factors of IE?	NUMBER OF RESPONDENTS		TOTAL NUMBER OF RESPONDENT	%	
	YES	NO		YES	NO
Underestimating PWDs			4		
	3	1		75%	25%
Other reasons	1	0		25%	0%

Our primary data: February, 2018

The above data confirmed the second objective which aims at identifying cultural factors that influence IE the following table highlight that” negative attitudes towards PWDs” is a major barrier to IE. This confirms the first objective.

**Table14: BARRIERS TO IE**

According to you, what are the barriers to IE?	NUMBER OF RESPONDENTS		TOTAL NUMBER OF RESPONDENT	%	
	YES	NO		YES	NO
Negative attitude towards PWDs			4		
	3	1		75%	25%
Lack of expert in IE	1	0		25%	0%

Our primary data: February, 2018

The third objective aimed at enumerating appropriate measures for including PWDs, the following measures are suggested by the participants.

**Table15: WAYSTO PROMOTE IE**

What are the best ways of implementing IE in Rwanda?	RESPONDENTS	TOTAL OF RESPONDENTS	%
Mobilisation	1	4	<b>25%</b>
Trainings	2	4	<b>50%</b>
IE be compulsory in all schools	1	4	<b>25%</b>

Our primary data: February, 2018

Other ideas provided by head teachers include emergency of training about helping PWDs, especially those with hearing and visual impairment, other challenges of IE include the lack of

white canes which helps people with visual impairment, and respondents suggested that there should be special schools for them.

This emphasizes need of training in IE in order to be able to help PWDs because they are many of them this information meet the third objective of the study. Actually, the number of children having special educational needs in Rwanda comprises a much larger proportion of the school-age population than would normally be expected (Education Sector Policy, 2003: 13). Moreover, IE suggests that any help for PWDs should come to them rather than moving PWDs away in search of that help.

Another issue raised in this research is about financial support to prepare physical environment, this is because most of the time even school buildings are barriers to PWDs. Physical barriers related to buildings are not only those of the schools.

Regarding helping PWDs, they should be empowered in order to help themselves rather than begging. One of the head teachers (HT01) said that there should be a partnership or synergy of all stakeholders in IE ,parents, local leaders and teachers should be trained about right of PWDs. To the issue of training, advocates of segregated classrooms claimed that students with special needs requires teachers who are trained in the area of special education “(Sheryle n.d :19)

Another head teacher (HT02) said that trained PWDs should be given opportunity to jobs as well as PWDs. This would be a good example for other PWDs or parents of CWDs. This information is similar to the fact that children and family members appear to be less accepted into the community if the individual cannot contribute economically to the family or Community (Wamungai:2002 cited in Angi&Butera, 1999).

About challenges of implementing IE, one of the head teachers talked about poverty of PWDs because most of the time poverty alleviation programmes fails to reach the poorest people including PWDs however disability representation in main stream culture has perpetuated many of prevailing negative stereotypes of disability. (Barnes &Shakespeare,1999). In respecting IE, one head teacher highlighted less value attributed to PWDs and lack of respect of right of human rights, he suggested that there should be a law to accommodate PWDs in all schools both private and public.

To the challenges about IE implementation, (HT03) said that there is still negative attitude of stakeholders in Education towards PWDs. This is because the overall tendency is that even though PWDs attend schools most them cannot get any job. This information is similar to that of UNESCO (2003) which confirms that “ *it is usually negative attitudes that constitute the strongest barrier to inclusion.*” because disability is not inability.

#### 4.2.3. ANALYSIS OF ANSWERS PROVIDED BY TEACHERS

The researcher decided to include teachers as respondents because their way of teaching may enormously contribute to an exclusion of PWDs. Their way of thinking on IE is also very important both as opinion leaders and professional in education. Moreover, lack of resource rooms for supplementary and individualized teaching, lack of games within educational system and focusing on chalk and talk method of teaching contribute to exclusion of learners in general, specifically PWDs. To this Van Reusen et al(2001); cited in Mukarwego, (2015) said that teachers who had not undertaken training about the inclusion of students with visual impairment ,might exhibit negative attitudes toward inclusion.”

**Table16. AVAILABILITY OF INDICATORS OF ACCOMODATING PWDs**

What are the indicators that show the need of inclusiveness in your school? Explain your answer.	NUMBER OF RESPONDENT		ALL RESPONDENTS	%	
	YES	NO		YES	NO
Availability of indicators of accommodating PWDs	3	8	11	27%	73%

Indicators of accommodating PWDs stated by teachers about implementation of PWDs accommodation is only reflected in admission (T01). However, there should be additional information about PWDs' education using posters and notice board although they have some PWDs within their schools (T02). Another idea from (T04) is that most of the time, blackboard PWDs cannot use available blackboard. (T06) stated that they started preparing physical environment which seems to be a privilege of PWDs.

**Table 17. IMPLIMENTATION OF IE**

According to your opinion is IE implemented?	RESPONDENTS	TOTAL RESPONDENTS	%
Implementation of IE	5	11	45%
Lack of implementation of <b>IE</b>	6	11	55%

Our primary data: February, 2018

Among challenges hindering Inclusive Education (T04) added lack of appropriate material for PWDs, expert teachers for PWDs especially those with hearing and vision impairment and safe buildings allowing PWDs to move in ground freely. Respondent number seven (T07) added that they should be helped to build paths of PWDs. This idea is not different from the (T09).

Among barriers of IE (T03) said that there is no clear contribution of authorities towards implementation of IE, lack of experts in IE and materials that can help PWDs. Mainly those with hearing and vision impairment suffer most.

(T06) said that IE takes PWDs are 100% as normal whereas their capacity is limited. However, when barriers are removed PWDs can achieve their objectives. The findings are emphasised by lack training as far as SNE is concerned because” training *in the field of SNE appears to enhance understanding and improve attitude regarding inclusion*”(Mukarwego2015:115)

The first objective aimed at finding out the effects of Rwandan cultural beliefs on IE, the following are data provided by Teachers:

**Table 18. EFFECTS OF RWANDAN CULTURE ON IE.**

According to your opinion how does the Rwandan culture influence IE?	RESPONDENTS	ALL RESPONDANTS	%
No idea	1	11	9%
Through dances and Songs	1	11	9%
Labels, underestimating, hiding them, no value, Fearing them	9	11	82%

Another idea about Rwandan culture on IE is that from long time ago PWDs were challenging the problem within family (igitotsi) where one was born. Therefore, PWDs were hidden (T09). In addition, PWDs are harassed and labelled as *ikimuga, igicumba*,etc. (T11)this information was confirmed by Kisanji,(1999:6)who said that ”*CWDs and other conditions are labelled and excluded from main stream society*” The second objective aimed at identifying the cultural factors that influence IE in Rwanda. The following answers from teachers talked mainly about Parents’ attitudes:

**Table 19. CULTURAL FACTORS IN HINDERING IE**

According to your opinion what are factors of IE?	RESPONDENTS	ALL RESPONDANTS	%
No idea	1	11	9%
Leaders	1	11	9%
No IE from long time ago	2	11	18%
Parents' attitudes	<b>7</b>	<b>11</b>	<b>64%</b>

Removing culture of excluding PWDs requires a long time, it is process because it is culturally known that PWDs cannot work, (T03). Again parents' attitude towards PWDs cannot change overnight(T04) In additional most of PWDs are feared and it is not easy to approach them (T06).Long lasting poverty of PWDs that does not allow them to afford all materials (T.10).The nicknames denoting PWDs continue to be used within community. All the above issues come from the attitudes that disability can be determined by environmental social or educational construction that prevent an individual from successfully meeting personal needs(Victoria, 2014)

**Table 20. BARRIERS TO IE**

According to you what are the barriers to IE?	RESPONDANTS	ALL RESPONDANTS	%
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Culture of hiding PWDs.	2	11	18%
Lack of expert in IE	2	11	18%
PWDS come from a curse ( <i>umwaku</i> )	1	11	9%
Parents 'attitude towards PWDs.	3	11	27%
School not ready to accommodate PWDs	1	11	9%
Materials for PWDs are expensive	2	11	18%

Other barriers of IE include: Lack of experts in IE, infrastructure and other buildings that do not allow PWDs to move smoothly and to reach their destination and this is a very serious problem because physical environment is a major barrier as far as IE is concerned. The respondents also highlighted the poverty and culture of hiding PWDs and lack of training in ways of dealing with PWDs. Most respondents (27%) pointed out the parent's attitude towards PWDs as barrier to IE. Other barriers hindering IE highlighted by the respondents include hiding PWDs, lack of experts in IE, high cost of material helping some PWDs etc. The third objectives aimed at enumerating appropriate measures for including PWDs, the following are ways suggested by teachers:

**Table21. WAYS TO IMPLEMENT IE**

What are the best ways of implementing	respondents	All respondents	%
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IE in Rwanda?			
Mobilization about I.E	2	11	18%
Provision of material used by PWDs	1	11	9%
Advocacy at all levels	6	11	55%
Conducive environment and safe Buildings for PWDs	2	11	18%

Our primary data: February ,2018

Availing all materials that can help PWDs to effectively attend schools, enough training and mobilisation for all educators to help PWDs can help to enhance IE(T09).Moreover, mobilization through meetings, conferences involving people without disabilities together with PWDs. This can help to enhance positive attitudes to accommodate and help their neighbours as PWDs(T10) said that ‘explaining to public that PWDs are people like others and provide the materials they need can help PWDs to be included. There should also be a permanent mobilization against exclusion of PWDs.(T01) added that there should be mobilization of PCWDs about the right of PWDs including right to education. In school settings there should be enough material to help PWDs when ever need arises and teachers should be trained as well as parents (T02).

(T03) said that there should be an advocacy for PWDs at all levels (leaders, families, society/community, civil society (through media)a synergy is also very important to promote IE. (T04) said that Government should develop a policy of buildings (nationwide) that are easy to be used by PWDs.

(T05) said that school buildings should be ready to accommodate PWDs; teacher training about teaching PWDs and community members should be mobilized in order to promote positive attitudes towards PWDs.(T06) said that special school's staffs should help to enhance IE Should be any one and government should provide financial support for purchasing materials needed by PWDs. (T08) added that all people should develop positive attitudes towards PWDs who should be empowered. In addition to the above measures to enhance IE. Howgego et al. (2014: 27) said that *“resource room(sometimes referred to as special units 'support rooms' or transitory classes) can facilitate the inclusion of boys and girls with disabilities in main schools by providing additional specialist services.”* thus implementation of IE is as part of EFA is not fully implemented because some CWDs never attended school with slightly most of them living in rural area. Moreover, Rwanda Education sector policy b (2003: 13) promised that” *special education facilities should be provided to children with special needs who could not be integrated into main stream schools”*. Unfortunately, *“disability is recognised as one of the least visible yet most potent factor in educational marginalisation “(EFA, Global monitoring Report 2010:2)*

#### 4.2.4. ANALYSIS OF ANSWERS PROVIDED BY PWDS

**Table 23. Types of disabilities of respondents**

Types of disabilities	Respondents	All respondents	%
Physical disability	14	24	58%
Mental disability	8	24	33%
Hearing & speech disability	2	24	8%

Our primary data: February, 2018

**Table 25. Educational level of PWDs met during research**

Educational Level	Respondents	All respondents	%
None	13	24	54%
Primary level	9	24	38%
Ordinary level	2	24	8%

Our primary data: February, 2018

**Table 26. Employment rate of PWDs met during the research.**

Types of jobs	respondents	All respondents	%
Employed PWDs	0	24	0%
Un employed PWDs	24	24	100%

Our primary data: February, 2018

This table indicates that all PWDs met are jobless so they survive from others. However, for PWDs there should be a frame work through which they can be empowered so that they can work and help themselves as well as helping their own country rather than begging, the above situation is mainly due to the fact that most of the time people with disabilities suffer from severe poverty. To this idea Moyi et al. (1995) argued that poverty alleviation programmes fail to reach the poorest people including PWDs.

Reasons that prevented PWDs met during research from studying reflect the first objective of the study because it was aiming at finding out the effects of Rwandan cultural beliefs on IE. The following data were provided by PWDs:

**Table27. Barriers of IE**

What are reasons that prevented you from	Respondents	All respondents	%
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studying? Poverty, cultural beliefs of parents, lack of school nearby home, mobility problems, other reasons.			
Cultural beliefs(negative attitudes towards PWDs, no value for PWDs)	14	24	58%
Difficult to reach the school	1	24	4%
Lack of means to afford special school	6	24	25%
Lack of knowledge	1	24	4%
Made pregnant	1	24	4%
Lack of medical support	1	24	4%

Our primary data: February, 2018

*“There was no way to help me because of mental disability I suffered from so I stopped from studying “(PWDs22). Another lady said that she was made pregnant in Primary school three Primary three (P.3)when she was with mental disability PWDs(24). One of respondents said that*

even though he has physical disability he would go on studying but he lacked medical support when he was sent to King Faisal hospital so from then he dropped out of school. The findings are confirmed by information from Hakizimana (2017) who said that some PWDs who start schools do not graduate and reasons preventing PWDs from attending school include; exclusion, being teased while there are at school and extreme poverty of their parents”

One of measure to include PWDs within main stream schools is mobilisation, the following data about places of mobilisation were provided by PWDs, it reflects (to some extent) the third objective of the study.

**Table28. Suggested places of mobilization of IE**

The following are ways of enhancing IE: family mobilisation, meetings, in churches, other, specify?	Respondents	All respondents	%
Meeting of village level	5	24	21%
General meeting	9	24	38%
Media	1	24	4%
Churches	1	24	4%
Wherever	8	24	33%

Our Primary data: February,2018

The first objective of the study was to find out the effects of Rwandan cultural beliefs on IE, it is confirmed by the following field data from PWDs.

**Table 1Table 29: Barriers based on cultural beliefs in enhancing IE.**

Could you tell us about challenge of implementation of IE related to Rwandan culture? please provide additional information (if any)	Respondents answers	All respondents	%
Labels that underrate PWDs	20	24	83%
Un employment of PWDs-no opportunity	1	24	4%
Attitudes towards PWDs-people with mental disability cannot study	1	24	4%
Bearing in mind that PWDs have to survive from begging	1	24	4%
PWDs are hidden from long time ago	1	24	4%

Our primary data: February, 2018

Most PWDs said that they are not cared for, they have no value within community because up to now they are negatively labelled. Surprisingly one person with mental disability was labelled ‘[ASHWI]’ a meaningless name in Rwandan society this information is similar to the information given by Kisanji, (1999:4) who said that *PWDs are used as objects of entertainment in addition “PWDs are depicted as laughable or butt of jokes”* (Gump&Zemicks,1994).

PWDs who have studied do not get opportunity for jobs so they are taken as poor people for ever. However, they are able to perform regardless their disabilities (PWD 11). Other labels are ‘*ikigoryi, igikuri, ruhuma, kajisho, gicumba*’, etc. The findings have been supported by Uwumutabazi, 2014 who said that “*PWDs are stigmatised in society through the labels, names given to them according to their impairment situation as ‘ikigoryi, igicumba etc.’*” “and community members think that disabilities come from devils where by people who died disturb their living siblings through disabilities., this is mainly talked about for people with mental disability labelled as ‘*abasazi*’ (mad).

To the above terminologies there should be a permanent campaign about the use of **u-** rather than **i-** when referring to PWDs, thus PWDs are given less value (if any). To this view Karangwa (2008) gave his idea in the following words: ‘*Au Rwanda, les personnes ayant des handicap sont toujours mal perçue. Leur différence est encore largement considérée comme une malédiction, un mauvais augure*

. Translation: [In Rwanda, people living with disabilities are looked upon negatively. Their disability is regarded as a curse, a bad omen.]. According to PWDs(05) disability comes from curse and poison from neighbours and this makes PWDs to survive from begging money and most of them ask specifically for coins and always dancing along the road for ever. PWDs (10) confirmed that no PWDs can marry people without disabilities. This was emphasised by Barton(1997) who said that One’s disability and culture are central to determine the position or the status that the individual is given in a specific society.



While IE is needed, surprisingly during the research some respondents(PWDs) suggested that they should be given their special schools especially those with hearing or visual impairment. This justifies lack of self-esteem of some PWDs.

In addition to this, PWDs are feared by people without disabilities and most of the time children fear PWDs, worse when a child is mistaken is given to PWDs, this one would be eating that child as punishment PWDs (09). Again people with visual impairment should be given a white cane to facilitate them in movement. This idea was supported by Ellis (1991) cited in Mukarwego, (2014:72)in the following words :“*ones trained in the cane skills had clear mobility advantage over untrained*” worse, it was sad when PWDs(05) wanted to greet people, they feared him. (one of participant, February,2018)

People with physical impairment using a wheel chair (05) raised a very challenging problem of bus transport. They cannot use the bus because there is no place reserved for their wheel chair. He added that whenever he gets in his neighbours' house with his wheel chair, he does not feel comfortable because he is told that their house is being dirty because of the wheelchair, the findings were similar to the information given by Tremblay(2007) when he was saying that “*disability*” depends on the context and it is a consequence of discrimination, prejudice and exclusion.

#### **4. 2. 5. ANALYSIS OF INTERVIEW WITH SEO**

The interview with SEO was guided by questions intending to know his view about IE hindrance, cultural beliefs effects on IE implementation, best ways of implementing IE and cultural challenges in IE implementation.

About challenges/barriers to IE, he said that the major challenges to promote IE is the lack of experts in IE who are able to teach PWDs in general specifically people with hearing and visual impairment, thus” teachers who had not undertaken training about the inclusion of students with visual impairment, might exhibit negative attitudes toward inclusion” (Van Reusen et al.2001cited in Mukarwego, 2015).Moreover, ” *everybody in a society and especially students with special needs in inclusive schools need to feel that they are given opportunity to participate*

*in the various activities in the school(Brannel,2007cited in Mwakyeja,2013)'' Another challenge to IE is related to negative attitudes towards PWDs that are still in mind of most people.*

About ways forward to enhance effective IE, he suggested the following strategies:

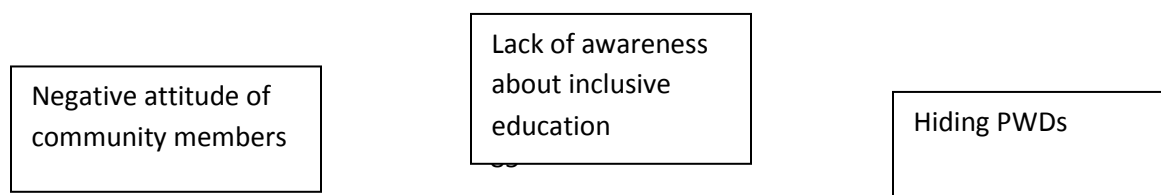
Organize community approach and mobilize parents about IE. Train all educators who are capable of teaching PWDs, mainly those with hearing and visual impairments and help to promote inclusive schools this information was also talked about by Murenzi,(,2016:35) in the following words:” *other problems related to hindrance of IE include poor teachers’ attitudes, parents not mobilised about IE lack of teaching aids etc.*”. Help local leaders in empowering them in learning sign language as well as Braille system so that they can provide services to people with hearing and visual impairments, this is because being part of an inclusive class. Students with visual impairment need to enjoy the good intentions of education for all(EFA)(Mwakyeja,2013).

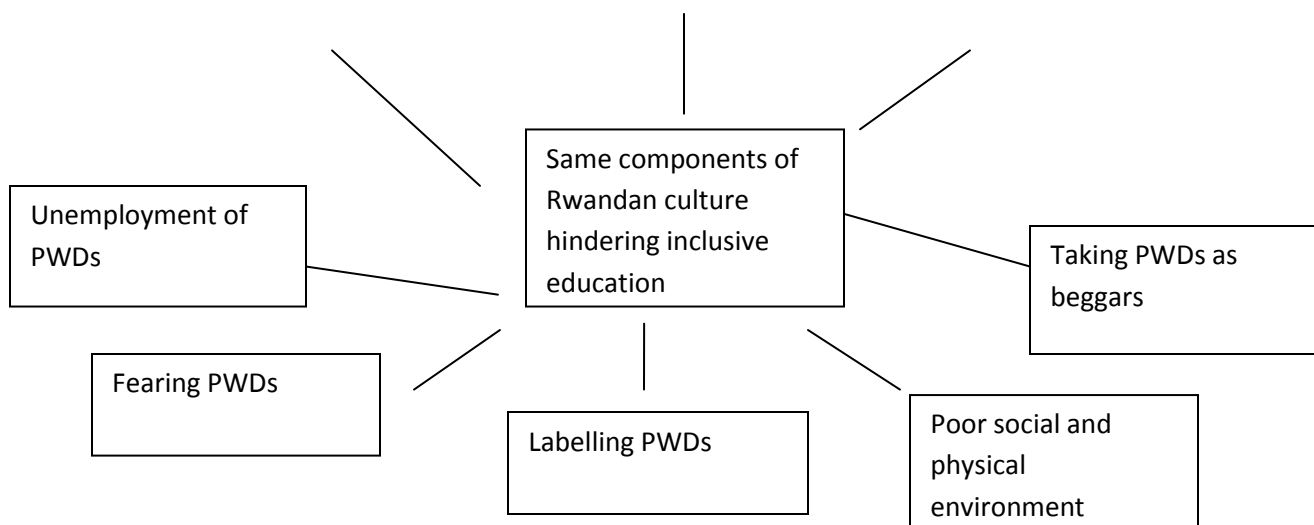
### **Ideas from focus group discussion held between the researcher and a group of PCWDs in February, 2018.**

About barriers based on Rwandan culture that hinder IE the following ideas were summarized; in Rwanda PWDs are not valued, they are feared by people without disability, they are said to survive from begging because they are always poor, this information is also found in research done by Wamoco,(2008 )cited in Mwangi,(2013:37)when saying that ”*PWDs are said to be economically dependent on their families, relatives and friends while others beg in the streets in order to survive*”.

This is the effects of Rwandan culture on IE, although inclusion may have different meaning the researcher wanted it to be understood as diversity which is so vital where every person will have his/her needs met so that all have access to the same opportunities to learn, play and live, it does not mean, ’if you want to participate conform to the cultural /social norms of the majority. The following figure summarises factors related to Rwandan culture that hinders IE:

Figure 2 .Components of Rwandan culture hindering IE.





Source: Summary of our primary data, February,2018

In general, over view, the findings showed that the high ranking reason preventing PWDs from schooling is cultural beliefs of parents (75%)which is associated to their negative attitudes towards PWDs. that becomes cultural barrier to IE., About the ways of enhancing IE within Rwandan community the findings pointed out mobilisation of all stakeholders in Education about IE (75%)whereas 75% of respondents claimed that “not valuing PWDs is the most challenge in implementing IE. Other challenge of IE implementation includes lack of willingness of schools to accommodate PWDs (75%), not valuing PWDs (75%)and hiding PWDs (100%)

### 4.3 Conclusion

This chapter presented the findings of this research were organised in following three objectives:

1. To explore the effects of Rwandan cultural beliefs on IE.
2. To identify the cultural factors that influence IE in Rwanda.
3. To enumerate appropriate measures for including PWDs in mainstreams schools.

The findings were analysed using tabulation and percentage; primary data were summarized and interpreted according to guiding objectives. The researcher analysed answers given by parents having CWDs and presented ways of enhancing/promoting IE. For the first objectives findings showed that the major barrier to IE is about of parents’ cultural beliefs, culture of excluding

PWDs, hiding and labelling, fearing PWDs etc. as shown in table 6, 12, 18 and 27. This is supported by Covey (1998) cited in Ntibe (2011) when saying that negative attitudes are said to gain root in the society due to lack of education and understanding of the nature of disability. The findings also showed that the second objective was confirmed in table 19 where the respondents highlighted the parents' attitude towards PWDs as cultural factors hindering IE (Table 19). This is confirmed by Murenzi, (2016:35) where he said that "other problems related to hindrance of IE include poor teachers' attitudes, parents not mobilised about IE etc.", findings showed that one major way to enhance IE is mobilisation about PWDs in every meeting (Table 7), training (table 15) and advocacy at all levels (table 21) these findings meet the third objective of the research. They are supported by Mukarwego (2015:115) who said that "training in the field of SNE appears to enhance understanding and improve attitudes regarding inclusion"

## **CHAPTER FIVE**

### **SUMMARY CONCLUSION AND RECOMMENDATIONS**

#### **5.1. Introduction**

This chapter provides a summary, conclusions and recommendation related to the topic under research.

#### **5.2 Summary**

The interpretation of findings of the study whose interest is the effects of Rwandan culture on IE revealed the relationship between the research and social model of disability. The interest was due to the fact that some PWDs do not attend school whereas Rwandan policy of education is supposed to be compulsory and free of charges.

In fact, the research was conducted while there is the current policy of EFA that started in 2009 when it was known as 12YBE, it is now extended to 12YBE. The main objective of this study was to investigate whether some Rwandan cultural practices have effects on IE.

The researcher used social model of disability. The researcher used also both quantitative and qualitative methodologies that means that the data were got from questionnaires with head teachers, teachers, with PWDs interview with SEO, with parents of CWDs and group discussion with PWDs

All the above respondents have given their ideas about cultural barriers of IE and suggested ways forward to promote IE. The major findings indicated that there are effects of Rwandan culture on IE (82%) among cultural practice talked about labels given to PWDs that contribute much to their low self-esteem, underestimate PWDs, hiding PWDs. about cultural factors hindering IE ,64% of the respondents underlined Parents' attitudes towards PWDs.

The researcher also has identified challenges related to lack of enough advocacy, the reason why they suggested mobilization about IE wherever there is way of communication (33%) especially in general meetings (38%) which means that (71%) Suggested raising awareness as solutions to IE. Recall that excluding PWDs from any service is denying them their basic citizenship right

and this result of being ill informed about or simply being insensitive about issue of disability which is socially constructed. As consequence Murenzi, (2016:9) confirmed that “*in the disability field, a dominant problem remains the lack of access to education for both children and adults with disability*”. Thus in general aspects the findings demonstrated that there still are negative effects of cultural beliefs on IE as discussed above.

### **5.3. General Conclusion**

During this research same questions were administered to different respondents to check accuracy and repeatability of answers. The objective of this study was to find out the extent to which some Rwandan cultural beliefs have effects on IE in Rwanda. The hypotheses of the research included existence of effects of some Rwandan cultural beliefs on IE in Rwanda and assumption of existence of appropriate measures for including PWDs within main stream schools.

Among respondents the researcher realized that 58% of them have physical disability which could be mitigated or reduced with early intervention, 33% of them have slight disability but they did not receive any treatment from specialists. About educational level, 54% of respondents did not attend school at all, 38% of them attended school only at primary school level whereas 8% of respondents attended only ordinary level thus, about employment rate of PWDs and the researcher found that 100% of them are unemployed, so they survive from others’ production. The best places /setting of mobilization about IE suggested by the respondents include: general meeting (38%), wherever possible (33%) all these strategies are about raising awareness about IE so they may be used simultaneously for the best results.

About reasons that prevented respondents from schooling 75% of them pointed out cultural belief of parents or rather parents’ negative attitudes towards PWDs, whereas 75% of respondents emphasize the importance of mobilization in whatever the place as ways of enhancing IE. About challenges of implementation of IE that is related to Rwandan culture, 75% of respondents raised the issue of not valuing PWDs from long time ago. About the issue of the availability of indicators for accommodation of PWDs 75% of the respondents said that there is not any. This information was also observed by MINEDUC&UNICEF (2016)and recommended that stakeholders in education should ensure that all children can access all buildings and that

accessibility building code is applied to all new construction and that modifications are made where needed to existing buildings.

About the issue of respecting IE within schools and its implementation 100% of respondents said that it is not respected at all because most of PWDs do not attend schools. 100% of the respondents agreed that Rwandan cultural beliefs comprise one of great barriers on IE as well as culture of excluding PWDs .75% of respondents said that underestimating PWDs is one of indicators of Rwandan culture in excluding PWDs. Other barriers include negative attitudes towards PWDs.

Measures to be taken to promote IE, 50 % of respondents suggested trainings of stakeholders in education, 25% talked about mobilization as powerful strategies, whereas 25% of respondents suggested compulsory inclusion in both private and public schools .73 % of respondents said that there are no clear indicators showing accommodation of PWDs within schools. Whereas 55% of respondents said that the lack of implementation of IE. About effects of Rwandan culture on IE 82% talked about labels, underestimating PWDs, hiding PWDs and fearing them. 64% of respondents said that parents' attitudes reflects cultural factors hindering IE. About ways forward to enhance IE 55% of respondents talked about 'advocacy at all levels 'as the best strategy. Common behaviour of people towards PWDs once they meet them includes'' we have nothing to help you, we are still waiting for something to help, you may come back etc.'''

Another behaviour towards PWDs is related to the fact of bearing in mind that PWDs are always begging and some people develop tendency of giving them some coins whenever, wherever they meet PWDs (which is not advised), the researcher realised that all above negative attitudes towards PWDs come from misconception and lack of awareness about IE. In short, inclusive education is hindered by negative attitudes of people without disabilities towards PWDs which is linked to Rwandan cultural beliefs, negatively labelling PWDs. Most PWDs met during the research did not attend school, consequently 100% of them are jobless. Strategies to promote IE include: training and mobilising different stakeholders in education, monitoring and evaluating the implementation of the SNE policy, training of SNE experts as well as providing equal opportunity to PWDs and those without disabilities.

#### 5.4 Recommendations and suggestions

The Rwandan Government should ensure the implementation of IE with partnership with other organizations both local and international because it does not work as Island. The emphasis should be on the monitoring of implementation of the policy of SNE with special emphasis on people with visual and hearing impairments and that of article 11 of legal frame work which is stated as follows: "A disabled person has the right to appropriate education in respect of the nature of his or her disability. The Government or centres which cater for disabled persons, who are not able to study with others, shall provide with them modalities to study in specialised schools and shall have qualified and trained teachers and appropriate equipment. , The Minister in charge of Education shall, basing on basic categories of disability determined by the Minister in charge of health, determine modalities of facilitating the needy disabled persons in ordinary schools and in specialised schools in case of failure to study with others"(United Nations Democracy Fund ( UNDEF,2014:47) Other suggestions include the following:

The Government of Rwanda should conduct a research to check whether the same number of PWDs remain at school and contribution of teachers' attitudes towards PWDs to investigate their retention at school in comparison of number of PWDs who start schools and the number of PWDs who reach higher learning institution in Rwanda.

REB should be more sensitive towards PWDs through provision of teaching aids in schools as a way of mass mobilisation. In fact, fiction and nonfiction books that portray disabled characters should be accurate and aid students in empathising with and understanding people who have disabilities.

. Raising awareness about IE, ensuring changes of attitudes towards PWDs, trainings of all stakeholders in education especially about both social and physical environments would be very important as far as IE is concerned.

. There should be a particular frame of identifying PWDs, register them and be represented from village level. so their accurate data, distinguishing boys from girls, male from female, distinguishing their types of disability and their living conditions according to severity of disability, their ways of surviving etc., will facilitate advocacy about IE.



All actions to be done generally for all citizens or particularly for PWDs should involve them that is expanding and incorporating activities to value PWDs. This can make PWDs more competent and confident rather than thinking that they have to survive from begging.

. There should be assessment of degree of disability at childhood and plan early intervention and provide assistive devices to help PWDs this should be done as early as possible after a child is born.

. There should be a continuous awareness campaign against social exclusion of PWDs, trainings about social and educational inclusion, human right, right of PWDs because with the will of the society there cannot be exclusion, therefore community members are urged to change their mind set.

. There should be resource room at each school for supplementary and individualized teaching, availability Braille system, sign language facilities, should be ensured.

. Motivation about IE punishment about any form of exclusion of PWDs, poverty reduction program among PWDs can be powerful strategies to promote inclusion in general and IE specifically. In order to respect the right of PWDs, all services provided in the community should be accessible for everyone and slogan” nothing for us without us or without us it is not for us, moreover the legal tools are not sufficient to change existing situation regarding accessibility of PWDs in almost all its forms, implementation matters most.

**Further research should focus on the following topics:**

. Impact of lack of accurate data of PWDs on their advocacy.

. Problems facing PWDs in looking for services from local leaders: case of people with hearing impairment.

. Contribution of early intervention on reducing a number of PWDs.

. Impact of disability on poverty increment.

. Policy of special Need Education and its challenges

. Impact of lack of experts in IE on EFA.

. Contribution of IE on Poverty Reduction.

### **5.5. Strengths and limitations of the study**

**Poor communication:** Communication is an effective tool in research, during this research some respondents thought that information given will be used for profit purpose, other respondents asked for financial support. Most of respondents were not able to write and they were helped by others who were able to do so. Local leaders were not able to fully understand the purpose of the study and this required a lot of explanations and lot of time to convince them. Most of respondents were not cooperative after realizing that the purpose of the study was not involving financial supports for them, so some of them were unwilling to respond.

**Lack of literature:** Since the research was bound to Rwandan culture and tradition, considering that Rwandan tradition was mainly characterized by oral transmission, considering that the notion of IE is relatively new in Rwanda, there was a shortage of written information about Rwandan culture and related beliefs in matter of IE, so the researcher used the available information and did his best to get accurate documents useful to the research.

**Time span:** Any research requires enough time, most of the time research is conducted by more than one person, and this research required long time because the researcher was alone in conducting this research which made the exercise hard.

Again, during this research, the researcher met a lot of challenges related to financial support for the research. In fact, research requires financial support for it to be effectively done because it requires different materials and transport fees; the researcher could hardly afford it. The researcher also met challenges from respondents: those include not only respondents' expectations from the researcher but also challenges related to negative attitudes.

In fact, respondents expected financial support from the researcher. To this challenge, the researcher took enough time to explain the purposes of the research such as advocacy among others. However, the above behaviour is not surprising because people living in low-and middle-

income countries, including Rwanda, are significantly more likely to have disability within their life time (UNICEF, 2014).

Data collection was a difficult task because respondents are not exactly known (some of PWDs are hidden) and live in separate places, so one respondent was helping to recruit another, thus this hardened the exercise. This required more time in collecting data than expected. Language use was also a challenge because questionnaires were prepared in English language, they were translated in Kinyarwanda, the Language respondents were conversant with, and then answers were later translated in English. All the above activities required financial means which was not easy to find. Sign language was also a limitation because when collecting data from person with hearing and speaking impairment, the researcher found necessary to look for an interpreter, the most challenge that the researcher met is appointments of most of respondents especial about organization of a focus group. However, the researcher did his best to overcome all the above challenges.

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## APPENDICES



COLLEGE OF EDUCATION  
SCHOOL OF INCLUSIVE AND SPECIAL NEEDS EDUCATION

### TO WHOM IT MAY CONCERN

Dear Sir/ Madam,

**Re: Theophile DUSHIMIYIMANA**

The School of Inclusive and Special Needs Education offers a Masters Degree in Special Needs Education. As part of the academic requirements, students are expected to write their dissertation on a topic of their choice after conducting a research study.

The present recommendations thus, serves to seek your cooperation in allowing the above named student to conduct his research on the topic " **Effects of Rwandan Culture on Inclusive Education in Rwanda: Case of Gasabo District** " to enable the student to complete his dissertation.

In case you may require any other information regarding this exercise you are welcome to contact the School of Inclusive and Special Needs Education.

Thank you for your cooperation.

Sincerely yours

  
Dr KARANGWA A. Evariste  
Dean, School of Inclusive and Special Needs Education  
Email: karangwa@unrw.ac.rw  
Tel: (+250)785489707



Appendices 2.

University of Rwanda

College of Education

Dear Respondents,

I am a post graduate student conducting a research as the partial requirement for the degree of Master's in special needs and inclusive education.

This questionnaire is designed to assist in finding out whether 'there are effects of Rwandan culture on IE'.

Please, I kindly request you to spend some few minutes and fill for me this questionnaire as indicated. Your responses are highly valued and confidential that is information got from this questionnaire will exclusively be used for this research.

Thank you.

Théophile DUSHIMIYIMANA

**Questionnaire on inclusive education for Teacher and Head teachers of primary school, 9ybE, 12ybE and TVET**

**Instructions:**

Be short for each question with clear ideas; please use the language that allows you to express yourself freely.

1. What are the indicators that show the need of inclusiveness in your school?.....

.....

2. . explain your answer?.....

.....

2. According to your opinion, is IE effectively implemented? How?.....

.....

How the Rwandan culture hinders IE (if any)?.....

.....

3. According to your opinion, how does the Rwandan culture influence IE?

4. According to your opinion, what are factors of IE?.....

.....

5. According to you what are the barriers to IE? what are the best ways of implementing IE in Rwanda

.....

.....

Thank you for your time.

**Questionnaire for adult PWDs and Parents having CWDs.**

**Instructions:** Be short for each question with clear ideas; please use the language that allows you to express yourself freely.

SEX: 1 Male.....2. Female.....

Age...

Type of your disability.....Or your child .....: Physical

Intellectuals

Sensorial

Other..... specify.....

Academic level: 0..... primary..... secondary..... university

Profession: Farmer..... civil servant... Business.....Private..... Jobless.....

**Questions:**

1) What are reasons that prevented you from studying(if you did not study):

A) Poverty

B) Cultural beliefs of parents

C)Lack of school nearby home

D)Mobility problems

E) Other reasons....., specify.....

2)The following are ways of enhancing IE

A) Family mobilization.

B) Meetings

C) In churches

Other, specify.....

Could you tell us about challenges of implementation of IE related to Rwandan culture?.....

Please, provide additional information (if any)  
.....

**Appendice3.INTERVIEW GUIDE FOR, SEO,**

**Introduction:** Hello, my name is DUSHIMIYIMANA Theophile; I am a student from University of Rwanda –College of Education, Master’s program in SNE and IE. I am interested in talking about the Effects of Rwandan culture on IE in Gasabo district. You were selected because you are in charge of implementing IE as part of education for all in Gasabo district.

Feel free to provide your comments, they will be kept confidentially and your name will not appear in the report.

Interview guide.

1.What is your views about IE hindrances in Gasabo district?.....  
.....  
.....

2.Could you tell us about cultural beliefs effects on IE Implementation?.....  
.....

3According to you, what are best ways of implementing IE?.....

4.What are cultural challenges have you noticed in IE implementation?.....  
.....

5Would you like to tell us about appropriate measures to alleviate cultural beliefs (if any) hindering IE?.....

Thank you for your time.