

May 2016

# THE TENSIONS OF NORTHERN IMPORTS: DISABILITY AND INCLUSION IN KENYAN PRIMARY EDUCATION

Brent Carson Elder  
*Syracuse University*

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## **Abstract**

In this dissertation, I explored the tensions that arise when Northern concepts of inclusive education and disability rights are imported to countries in the global South. Specifically, through this project I examined the development of a sustainable inclusive education system in western Kenya through community-based participatory research (CBPR) and critical disability studies (CDS). Through three cycles of qualitative interviews with a variety of stakeholders in inclusive education, participants explained what they saw as foundational components of how to create more inclusive primary school classrooms utilizing existing school and community resources. With a qualitative approach to data analysis (e.g., grounded theory) informed by CBPR and decolonizing methods, participant responses comprised the data I recorded and analyzed. These data illuminated the creativity, resourcefulness, and resiliency the stakeholders used daily to mitigate systemic disability oppression as it related to inclusive education. Both CBPR and CDS approaches to this project offered participants frameworks to collectively trace the historical events that created the current segregated education system in Kenya, allowed them to identify disability rights-based alternatives to special schools, and to develop inclusive practices based on joint inclusion committee decisions. Through this research, I offer alternative views on inclusive education in the global South. Rather than constructing Kenya as one of many “poor” countries in Africa consistently in need of help from the global North, I argue that the severely under-resourced educational realities in Kenya have created resourceful and resilient inclusive stakeholders in education whose approaches to community-based disability rights advocacy have transformative potential in the global North. I hope this dissertation offers educators and CDS scholars tangible starting points from which to begin similar work in other under-resourced regions of the world.

THE TENSIONS OF NORTHERN IMPORTS: DISABILITY AND INCLUSION IN KENYAN  
PRIMARY EDUCATION

by

Brent C. Elder

B.A., University of California, Santa Barbara, 2002

M.Ed., University of California, Santa Barbara, 2004

C.A.S., Syracuse University, 2014

Dissertation

Submitted in partial fulfillment of the requirement for the degree of  
Doctor of Philosophy in Special Education

April 2016

Syracuse University

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## **Acknowledgements**

This dissertation and my doctoral degree simply would not have been possible without inconceivable amounts of continuous support and encouragement from many people to whom I am forever indebted. For this project in particular, I would like to thank my Kenyan colleague and friend Benson Oswago, my English-Luo interpreters Jairus Ochieng and Kenneth Omondi, my Kenyan Sign Language (KSL) interpreter Elisha Awuonda, and all of the inclusion committee members who so graciously gave their time and energy to participate in this inquiry. Without your collective local knowledge and willingness to allow me into your communities and lives, this work could not have been possible. Along with my Kenyan friends and colleagues, I must acknowledge the U.S. Department of State and the Fulbright U.S. Student Scholar Program for believing in this work, for valuing disability rights and inclusive education, and for opening doors I never imagined I would walk through.

I also owe a debt of gratitude to the many individuals at Syracuse University who constructively criticized and challenged me both in and out of the classroom. In particular, I'd like to thank my advisor and committee chair, Dean Joanna Masingila. Joanna, thank you for encouraging me to set seemingly unreachable goals and then dedicating enormous amounts of your personal time to turn my work around extraordinarily fast. I do not know how you manage to do so much with such composure and grace. I deeply admire your approaches to leadership and hope to emulate those qualities as I begin my post-Syracuse chapter. I would also like to thank Beth Ferri, who has been my mentor, advisor, program coordinator, and fierce defender. You push my thinking to depths I did not know possible, and you embody what I believe to be the pinnacle of critical scholarship. I am honored to learn from such a giant in the field. To Alan Foley, I thank you for your wonderful mix of intellectualism and wit. You have encouraged me to explore the world of critical disability studies, and have fostered the development of my

identity in the field through your generous (and hilarious) approaches to mentorship. Your humor and sincere encouragement has kept me going more times than you know.

In addition to these faculty members, I would also like to thank Michael Schwartz, Marj DeVault, Arlene Kanter, Christy Ashby, and Beth Myers for their ongoing and continued support through our work together at SU. Each of you have shown me unique glimpses into teaching in higher education, research, and academia that have shaped the trajectory of my career in significant ways. To my friends and colleagues I have met through Syracuse University—Michelle Damiani, Katherine Vroman, Cara Levine, Jaime Castillo, Justin Freedman, Lindsay Ryan Anthony, Jerry Anthony, Steve Singer, Yosung Song, Micah Fialka-Feldman, Carrie Rood, Fernanda Orsati, Casey Woodfield, Lauren Shallish, Ashley Taylor, Mai Dube, Michelle Mondo, Tom Bull, Trish Schwartz, Michele Pilchen, Layla Dehaiman, Jennifer Russo, Allison DeVoe, Angela Flanagan, and Dani Weinstein—I thank you for your academic camaraderie, the smiles through the pain (sometimes literally), your professionalism, your academic prowess, and for welcoming this scared little California boy into the world of severe winters. To say that I hold you all deeply in my heart is a significant understatement. In particular, I would like to thank Michelle Damiani for the innumerable hours of writing, analyzing, designing, snickering, plotting, and publishing. I would be remiss if I did not also specifically thank Carrie Rood for being so generous with sharing her work and advice every step of the way.

To my parents Mike and Lynn—thank you for supporting my wanderlust (with minimal complaining) and for your endless encouragement and positivity for my personal and professional endeavors. It is because of the solid foundation you provided me that I have been able to dream big. I have no words to express my love and gratitude for the two of you. To my brother Chris, sister-in-law Andrea, and (beautiful and sweet) niece Hope, thank you for showing

me the importance of raising a family in open-minded and socially just ways. I love you all tremendous amounts. I must also thank my other extended family and friends who have supported me through this journey into academia. Without all of you showing me what it means to love inclusively, I would not be able to do this work. Because of all of you I have incredible models of love and sources of strength to draw from, and for that I am forever grateful. I must also thank my students and their families, both past and present, for teaching me about what is important in life and for instilling in me invaluable lessons I only hope I can do justice in my work.

Finally, to Andre, my wonderfully encouraging and generous source of support—my love and gratitude for you are endless. Thank you for not only sharing my dreams, but for pushing them further than I thought possible. Your love and patience throughout this process means more to me than you could ever know.

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## **List of Acronyms**

CBPR	Community-Based Participatory Research
CDS	Critical Disability Studies
EARC	Education Assessment Resource Coordinator
IGA	Income Generating Activity
UNCRPD	United Nations Convention on the Rights of Persons with Disabilities

## Chapter One:

### INTRODUCTION

*Ms. Lilyann welcomed my colleague and me to her classroom with a brilliant smile and sweeping gesture of her arm. The space within the room was defined by an adobe wall covered in white paint, a dirt floor, and a thatched partition that separated the speech room from grades two, three, and four. This was my second time to Jaramogi Special School in western Kenya and I recognized one of the three students about to begin his speech session. Judging by the meek grin on Samuel's face, I had a feeling he remembered me, too. Samuel looked the same, with perhaps a slightly more chiseled, stubbly face of a twenty-something young man. He sat quiet and respectfully in a cream-colored "Austin College" tee, his legs slightly askew on the chair to accommodate his physical disability – cerebral palsy, I was told.*

*"Pencil. /pah/, /pah/, pencil." Ms. Lilyann began. Samuel and the other two boys snapped to attention. I didn't remember seeing these other boys on my previous visit to the school. Perhaps their parents only recently brought them here to live. Both boys were around nine years old and wearing matching light blue button down shirts with tattered, dirt smudged tan shorts- the uniform of Jaramogi Special School. "Your turn. You say it, '/pah/, /pah/, Paul'." Each boy took a turn following Ms. Lilyann's lead. Samuel's voice was distinctly lower in timbre than the others. The boys obediently took turns blowing a little plastic green ball across the earthen floor to Ms. Lilyann, blowing a chalky powder off an index card and blowing out a white taper dinner candle. I wondered if Samuel had done this hundreds of times before.*

My experiences as a U.S.-based special education teacher frame much of my international research. For eight years, at a public elementary school, I fought the same battles.

*Your kid cannot identify numbers one through 10. Why would he be in my math class? She can come to my class, but only for 15 minutes, with an aide and only once a week. Just work with that group of kids in the back. What we are talking about is too challenging for them, so they don't need to listen.* I heard statements like these repeatedly, which made inclusive school reform frustrating and painfully slow. Over time I honed my justification for the inclusion of students with disabilities in general education classes – *Why wouldn't students with disabilities be educated in general education classes? You wouldn't (openly) segregate students by skin color, body size, or sexual orientation would you? Why would students with disabilities be any different?* Though I understand that students are often times segregated by these and other perceived differences, I used this as a response as a way to make a point for inclusion. It usually worked.

During my teaching career, I often traveled internationally during school breaks. I always made a point to visit schools while traveling abroad. The stark differences in educational realities between “developing countries” and the United States always struck me. From students walking across flimsy wooden planks to access Cambodian riverfront classrooms, to the colorful and necessarily air-conditioned classes in Bahrain, students with disabilities were always markedly absent. If students with disabilities were not in these schools, where were they? If inclusive change was so elusive at my elementary school with ample resources, what about students with disabilities in places like rural western Kenya where there is not yet reliable electricity, paved roads, or running water? I understood that inclusive practices had currency in the United States, but often wondered if they would transfer well to other cultures and places with fewer educational resources. If such practices were transferrable then at what cost? What are the tensions that come from this importation of Northern perspectives on disability and inclusive

education? Can these practices be imported back to under-resourced schools in the global North? These questions became the foundation for my future international teaching experiences, and eventually this dissertation.

## **Positionality**

Throughout this dissertation I use terms like “global North” and “Northern countries” to refer to wealthy countries that have colonizing histories (e.g., United States, countries in western Europe, Japan). In contrast, I use “global South” and “Southern countries” to denote countries that have been colonized and exploited by Northern nations (e.g., much of Africa, the Americas, Asia, Australia).<sup>1</sup> I understand that maintaining such binaries is troublesome, but these are the terms found throughout current critical disability studies (CDS) literature. I am critical of oversimplified constructions of North/South, developed/developing, Western/non-Western throughout this dissertation.

Since my positionality is inherently tied to Northern perspectives on disability and education, acknowledging my location is critical. Because I remain an outsider in Kenya, I have no desire to speak *for* colonized people. However, I believe international collaboration is important so that colonized populations have informed allies outside of their communities (Kincheloe & Steinberg, 2008). I am aware that my privileged, educated position allows me to analyze indigenous epistemologies, but only through my own partial lens. I was raised in a middle-class European-American family and I am aware of the many unearned privileges I have.

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<sup>1</sup> Though I mainly use the term “global South” to describe “developing” countries throughout this dissertation, I personally feel the term “underdeveloped countries” is a more accurate description of many post-colonial nations, rather than the popular “developing” or “third world” descriptors. Post-colonial governments throughout the world were established to benefit Northern colonizers more than indigenous populations. As a result, these countries have been purposefully underdeveloped by Northern powers to maintain past colonial oppression (Hall, 1990; Mwaura, 2005; Zembylas, 2013). Subsequently, “underdeveloped countries” better reflects my views of colonial exploitation by countries considered to be in the global North. Especially as the term “underdeveloped countries” is used by many scholars in the global South.



In my research I actively investigate how my work may perpetuate colonizing, marginalizing, or oppressive systems. My hope is that my Kenyan colleagues view me as an allied other who values local ways of knowing, and one who actively deconstructs positivist perspectives of the Northern academy. I try to be conscious of my Northern white subjectivity and remove my “colonizer’s coat” whenever possible with hopes to critically analyze the effects of colonization and its role in my research (McCaslin & Breton, 2008, p. 513). My positionality as an outsider is unavoidable since my epistemological foundations come from my experiences in the Northern academy. However, throughout this project, I tried to continually understand these influences on my attempts at conducting decolonizing research.

Similarly tied to my positionality as an outsider, my dual roles of facilitator and researcher is something I felt was important to acknowledge throughout the project and document throughout this dissertation. I reflected often in memos on my own positionality and even had nodes when coding that addressed issues like “Neocolonial oppressions” and “Things I can do better.” I also debriefed with the Luo-English interpreters after each project-related meeting (see Appendix I). I also had very open dialogues regularly with committee members through member checks (addressed in Chapter 3), the interpreters, head teachers, and Benson about the way I interpreted project events. I knew I missed many cultural nuances, especially in the beginning of the project, and tried to address them as frequently as possible. Since I wrote and analyzed data as each cycle of research ended, I regularly reflected on findings (see Appendix J) which then informed the questions I asked participants (see Appendix G). I included all of these appendices as a way to increase the transparency of this work especially as it pertains to the complexities that arose from me being both facilitator and researcher.

### **Aims of Research**

The aim of this research was to learn about what post-colonial transnational collaborations can look like when community-based approaches to inclusive education are employed. As an outsider in Kenya, I listened to local stakeholders in inclusive education, facilitated discussions on equity in education, and built teacher capacity to educate a wider range of diverse learners in their classrooms. My approaches were not intended to be prescriptive or absolute. The project was continuously adjusted throughout to meet the evolving participant needs. My ultimate goal was to be able to draw parallels between the multiple oppressions students with disabilities in Kenya face with students who experience similar intersectional marginalization in the United States. I feel that transnational comparisons in such studies are increasingly important as schools in the United States are becoming more diverse with students who carry labels of “refugee,” “immigrant,” “disabled,” or any number of combinations thereof.

In this study I expanded on my previous work in western Kenya and examined teachers’ uses of inclusive teaching strategies in two primary schools. I facilitated three cycles of community-based goal setting with inclusion committees at each school site, facilitated teacher trainings, conducted classroom observations, encouraged teachers to engage in structured lesson planning, and conducted individual and group interviews with participants<sup>2</sup>. The project took place in two locations an hour’s drive from each other. Each site housed one primary school and one “special” school<sup>3</sup> on a shared campus in rural village school district where I had worked

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<sup>2</sup> It is important to note that this seven-month investigation of inclusive education was made possible due to funding from the Fulbright U.S. Student Scholar Program. These funds allowed me to hire interpreters for all project events, provide committee member allowances, purchase refreshments for committee meetings, expand the project to two school sites, and travel to and from Nairobi to work with the Ministry of Education on national expansion of the project. All of these components were critical to enacting decolonizing methodologies within the project, and meeting goals related inclusion and sustainability.

<sup>3</sup> Many students with disabilities in Kenya attend special schools. These schools are broken down by general disability labels which include: schools for the blind, schools for the deaf, schools for students with intellectual disability labels, and schools for students with physical impairments.

twice before. I chose to conduct the research at two locations in order to better speak to the generalizability of this type of community-based inclusive approaches.

I explored disability and education in post-colonial Kenya using qualitative and decolonizing research methodologies, informed by a CDS perspective. Specifically, I used grounded theory for my data analysis. I also examined the tensions that arose from attempting to co-create a new paradigm for post-colonial inclusive education reform. I studied the confounding progress narrative that exists in post-colonial spaces where Western educators collaborate with local stakeholders in inclusive education to provide more equitable education access for students with disabilities. Critics of such approaches would likely claim that this work is inherently neo-colonial and reifies imposed Western oppression (Mwaura, 2005). Although there is truth to such perspectives, I feel that these critiques are too one-dimensional and do not allow for alternatives that may have positive outcomes for communities engaged in transnational collaborative work (Elder & Foley, 2015).

The purpose of this project was to examine local meanings and discourses associated with disability and inclusive education in western Kenyan primary schools. Specifically, I wanted to better understand how teachers engage with and enact inclusive practices in their classrooms. I wanted to know what inclusion looked like in rural, post-colonial classrooms with many known barriers to the development of a sustainable, inclusive education system. Finally, I wanted to know how engaging teachers in CDS discussions influenced teachers' views on students with disabilities, and how developing such practices can inform U.S.-based inclusive practices in under-resourced schools.

## Legal Framework

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) is the first legally binding international treaty to specifically address the rights of individuals with disabilities worldwide (UNCRPD, 2006). Specifically, Article 24 requires that ratifying countries establish an “inclusive system of education” (UNCRPD, 2006, art. XXIV, § 1). Recognizing the importance of international collaboration, Article 32 highlights the need for the development of international partnerships to facilitate capacity building through an exchange of information, experiences, and training programs and best practices (UNCRPD, 2006, art. XXXII, § 1b). United Nations Educational, Scientific, and Cultural Organization (UNESCO) identifies capacity building efforts in education as

a process of strengthening the capacity of the education system to reach out to all learners ... As an overall principle, it should guide all education policies and practices, starting from the fact that education is a basic human right and the foundation for a more just and equal society. (UNESCO, 2009, p. 8)

Aside from ratifying the UNCRPD, Kenya has numerous domestic laws that promote equality in education for people with disabilities. For example, Article 27, Section 4 of the revised Kenya Constitution of 2010 takes a prohibitive stance on multiple forms of discrimination, declaring: “The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, colour [sic], age, *disability*, [emphasis added] religion, conscience, belief, culture, dress, language or birth” (p. 24). Similar disability-related legislation was passed in 2013, with the adoption of the Persons with Disabilities Amendment Bill. As a result, Article 54 of the current constitution was revised to streamline rights and services for people with disabilities to

be in alignment with the UNCRPD (Persons with Disabilities Amendment Bill, 2013). With the most recent disability-related law, the Basic Education Act of 2013, the Kenyan government aims to make Free Primary Education of 2003 a legal mandate for all.

### **Current Educational Context**

This project took place at two sites- School Site A and School Site B. Each site contained one special school and one primary school, and were located at opposite borders of a rural school district in western Kenya. Both study sites were particularly impacted by many of the barriers to education discussed throughout this chapter. All schools in these villages were in rural, agrarian communities, and most people did not have access to electricity or running water. There was a limited food supply, which was oftentimes exacerbated by drought and high rates of disease. According to Kawakatsu, Kaneko, Karama and Honda (2012) “this is one of the poorest areas in Kenya and the residents are primarily subsistence farmers or fisherman. Moreover, this area has one of the highest prevalence rates of malaria and HIV infection” (p. 187). It is estimated that 29 out of 1,000 children aged six through nine in this particular region are HIV positive (Kawakatsu et al., 2012).

Current research suggests that over one million students with disabilities are excluded from equitable educational opportunities in Kenya (Ministry of Education, 2008). According to Opini (2011), inequitable access to education in Kenyan primary education leads to increased rates of poverty, illiteracy, and decreased opportunities for participation in higher education. Access to equitable life-long learning opportunities is acknowledged as a significant factor in individuals with disabilities achieving their full potential and equal participation within society (UNCRPD, 2006). According to the Office of the High Commissioner on Human Rights (OHCHR) (2011), 67% of students in Kenya with disabilities receive some form of primary

education, 19% participate in secondary education, and 2% attend universities. Such statistics underscore the need for substantial change in order to provide a compulsory education to all students in Kenya.

International literature on inclusive education also suggests that some teachers around the world have negative attitudes towards inclusion and students with disabilities because such practices are inadequately supported, disability is misunderstood, and teachers do not receive appropriate teacher-training (Bhatnagar & Das, 2014; Emam & Mohamed, 2011; Galović, Brojčin, & Glumbić, 2014; Kovačević & Maćešić-Petrović, 2012). Existing literature on inclusion in primary education in Kenya is extremely limited and highlights the need for more research in this area. In this study, I intentionally move from a focus on teacher attitudes to their implementation of inclusive teaching practices as a way to move the current scope of this conversation forward. Research suggests that teachers who have the most positive attitudes towards inclusive education are those that have direct experience with inclusive education (Mittler, 2012). In other words, building teacher capacity and experiences with inclusion is the basis for positive attitudinal change (Elder, Damiani & Oswago, 2015).

### **Significance of Research**

Despite the presence of numerous barriers and noted limitations, my past experiences doing similar work in the region suggests that inclusive instructional practices can be expanded to other areas of Kenya. In my pilot project in 2013, primary school teachers who completed four teacher-training modules reported increased comfort implementing inclusive teaching strategies and began including students with disabilities in their classrooms. Teachers were interested and willing to rethink distinctions between “primary” schools and “special” schools and engage in

co-teaching practices (Elder et al., 2015). This dissertation builds upon this new and inclusive ideology that is emerging in western Kenyan schools.

My previous work in the region also showed that in a short time and among a small sample of stakeholders, a culturally responsive approach to implementing inclusive learning strategies is beneficial for providing more equitable access to education for students with disabilities in western Kenya (Elder et al., 2015). My dissertation expands on this previous work and has the potential to develop an increasing awareness and acceptance of disability as human diversity, which contributes to more positive societal attitudes towards disability and inclusion. This study also contributes to an emerging body of literature about disability and inclusive education in African countries.

I am hopeful that the combination of the low-resource demands of providing teacher-training, along with promising past training outcomes (e.g., increased enrollment of students with disabilities and improved student participation and performance) may encourage the Kenyan government and non-governmental organizations (NGOs) with similar goals to build teacher capacity in inclusive education on a national scale. In alignment with current local and international government mandates, the results of this project have the potential to inform how inclusive pedagogy can be integrated into national teacher preparation programs at universities (e.g., Kenyatta University).

### **Theoretical Frameworks**

For this research, I utilized multiple theoretical frameworks to inform my approach to this project. To address the post-colonial realities of Kenya, I drew on post-colonial and decolonial studies as well as critical cultural theory as formerly colonized peoples cannot return to their pre-

colonial ways of being (Fanon, 1963; Grech, 2015; Hall, 1990). Fanon (1963) described post-colonial populations as “individuals without an anchor” who cannot return to their pre-colonial roots (p. 176). In this project, being responsive to these realities was critically important as the work took place in post-colonial and cross-cultural contexts.

Hall (1990) conceptualized oppressive colonial systems through two vectors he referred to as “the vector of similarity and continuity,” and “the vector of difference and rupture” (p. 226). Through an education lens, the vector of similarity and continuity connects the current Kenyan education system with its colonial past, and the vector of difference and rupture dislocates that system on a different trajectory inherently different from, but simultaneously influenced by the first vector. At the point of rupture, conflict is created between the past and present. The rupture allows new contexts and structures to develop and influences the development of new ways of knowing and interacting in the world. Teacher-training in this project represents potential points of rupture that may have allowed aspects of a new inclusive education system of education to develop in the region.

In addition to the above frameworks, implementation of decolonizing methodologies, as outlined by Smith (1999), was at the forefront of this project. Critical and culturally driven praxis is at the center of decolonizing research methodology. For the outside (e.g., Northern) researcher, the role is one of “allied other” (Swadener & Mutua, 2008, p. 31). As with other critical approaches to research, a key tenet of decolonizing research is decentering the Northern academy and redistributing power to the margins (e.g., to those who have been historically marginalized) (hooks, 1989; McCarthy, 1998). Such researchers take an active role in performing decolonizing acts that focus on social justice, activism (Kaomea, 2004, 2005; Smith, 1999; Warrior, 1995; Womack, 1999). Decolonizing methods include: conducting research in the local language



(Skutnabb-Kangas, 2000), promoting local ways of knowing, and encouraging local participants to direct the research (Smith, 1999). The Kenyan government requires teachers to be fluent in the regional language, in this case, Luo, as well as national languages – Kiswahili and English.

While most of the teachers in the project were trilingual, some participants were not fully literate in Luo or English. Due to these linguistic realities, participants were encouraged to use whatever language they felt most comfortable using. To meet these complex language needs, one of two Ministry of Education-approved Luo-English interpreters, Kenneth (Cycles #1 and #2) and Jairus<sup>4</sup> (Cycle #3), was present at all project meetings for spoken language needs. Both also served as translators for written language needs. Both Kenneth and Jairus simultaneously served as cultural interpreters, helping me to better understand the cultural and linguistic subtleties I might have missed in their absence. A Kenyan Sign Language (KSL) interpreter, Elisha<sup>5</sup>, was also present when meetings took place at a school for the Deaf (School Site B).

Along with decolonizing methodologies, anti-oppressive pedagogy, specifically Freire's (1970) work on iterations of participatory research, further informed my approach to this project. Important tenets of this work included: the co-construction of knowledge, valuing of diversity and expertise within the inclusion committees, and honoring local ways of knowing. Specifically, when planning lessons based on Gardner's (1985) multiple intelligence theory and Rose and Meyer's (2002) universal design for learning, teachers acted as experts of their own classroom contexts and were encouraged to modify (or reject) Northern strategies to fit their students' needs.

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<sup>4</sup> Luo-English interpreter names are included with permission.

<sup>5</sup> The name of the KSL interpreter is included with permission.

Aside from teachers, other local stakeholders in inclusive education were invited to identify local barriers and create plans of action to increase the number of students with disabilities accessing inclusive primary education. In my previous projects in Kenya, with input from my Kenyan colleague Benson, I formed an inclusion committee that included primary and special needs education (SNE) teachers, administrators from primary and special schools, parents of children with and without disabilities, community members with and without disabilities, and local and national members of the Ministry of Education. In this project, Benson<sup>6</sup> and I established similar inclusion committees at each school site, which also included students with and without disabilities. Community approaches to inquiry are rooted in community-based participatory research (CBPR). Community-based participatory research engages community participants, but not necessarily in all phases of the project (e.g., analysis and publication) (Minkler & Wallerstein, 2003). Participants in CBPR projects emphasize community collaboration and maintain collaborative practices with the ultimate goal of creating actions with clear and immediate application to local communities (Israel, Schulz, Parker, & Becker, 1998; Stanton, 2014). Participants are not treated as uninformed subjects. Rather, they collaborate with researchers to provide research ideas, questions and guide methodological decisions (Greenwood & Levin, 1998; Wulfhorst, Eisenhauer, Grippe & Ward, 2008). According to Kamanda et al. (2013), community engagement is essential if the project is to be culturally relevant and methodologically appropriate. Like other forms of participatory research, the CBPR process is similarly iterative, cyclical, and action-oriented and shifts as the needs of the community change (Beh, Bruyere & Lolosoli, 2013; Somekh, 2006). The previously cited participatory research

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<sup>6</sup> His real name is used with permission.

literature provided the foundation for the design and implementation of three cycles of CBPR research that informed this dissertation.

Aside from utilizing CBPR, I approached this project from a disability studies perspective. Disability studies rejects the notion frequently found in Kenya and around the world in which disabilities are constructed as negative or in need of medicalized fixes and located within the individual (Ferri, 2006; Humphrey, 2000; Linton, 1998, 2005; Marks, 1997; Taylor, 2006; Young & Mintz, 2008). In order to challenge this deficiency-based interpretation of disability in Kenya, I designed teacher trainings and community discussions within a disability studies framework. This framework allowed me to highlight societal barriers (e.g., inaccessible environments, negative attitudes toward disability and difference) as potential causes of disability rather than blaming people with disability labels for their differences (Barnes, Mercer, & Shakespeare, 1999; Charlton, 1998; Linton, 1998; Pfeiffer, 2002).

Like disability studies, CDS promotes the participation of people with disabilities in all aspects of life. However, CDS differs from disability studies in that it promotes participatory citizenship in Southern countries. Though scholars in other disciplines use the term “critical disability studies” as it relates intersects with race, gender and LGBTQI studies, in this dissertation, I use CDS as a way to connect disability oppression to larger systems of oppression like neo/post/colonialism, capitalism, globalization, and neoliberalism. Whyte and Ingstad (2007) stated, “We are interested in people’s own experiences of what is disabling in their world rather than in some universal definition” (p. 11). A participatory, context-driven approach “allows for the formation of a full and inclusive idea of citizenship, one radical and yet everyday in its appreciation of the real value of disabled lives” (Barker & Murray, 2010, p. 234). An engagement of people with disabilities from underdeveloped countries in disability development

work employs critical theory, but grounds it in practice. Critical disability studies scholars critique the fact that a majority of academic knowledge comes from the global North and what scholars sometimes refer to as the metropole (Connell, 2011). As it applies to CDS, the metropole represents unilateral (and colonizing) dissemination of knowledge from the global North to the global South. In alignment with CDS perspectives in this study, I engaged local communities and scholars in Kenya in an attempt to increase disability-based knowledge production from the global South to global North and to decenter Northern ways of knowing as it pertains to disability.

### **Research Questions**

Informed by the literature discussed above, the following research questions guided this study:

1. What are the local meanings and discourses of disability and inclusion operating within the western Kenyan primary school context?
2. How do teachers engage, enact, and modify inclusive reform in culturally relevant ways?
3. What does inclusion look like in the context of post-colonial western Kenyan primary schools?
4. How does engaging with CDS influence teachers' views about students with disabilities?
5. What can be learned from the experiences of enacting inclusive reform at School Sites A and B in this project that could inform efforts to enact inclusive reform in under-resourced schools in the United States and beyond?

These questions evolved over time, especially with feedback from my committee at the proposal defense prior to my departure for Kenya. What was consistent about this inquiry was my desire to understand how disability was constructed in western Kenya, and what all of this actually *looked like* in practice. The application of this work in the global North (Research Question #5) and my future work is something that evolved from my conversations with Dr. Beth Ferri. Dr. Ferri consistently encouraged me to think about how this work can be applied to Northern contexts and the subsequent implications for approaches to school reform.

### **Organization of the Project**

This dissertation is divided into eight chapters. Chapter One provides the aims and rationale for this project. In this chapter I also describe local contexts in which this work is situated, as well as outline the legal and theoretical frameworks that support this research. In Chapter Two I describe relevant literature that informed this project, which includes a wide breadth of research related to CDS, CBPR, and decolonizing methodologies, and how they intersect with and relate to this project. Within Chapter Three I outline how I developed the project based on relevant literature described in Chapter Two, and explain my reasoning behind my choices of particular procedures and methods of data collection and analysis. I wrote Chapter Four because I needed to explain how I navigated the complex cultural landscape of rural western Kenya before the first cycle of research began. Chapters Five, Six, and Seven highlight the key findings of the project. Throughout these three data chapters, I use tables and figures to illuminate project progress as it relates to the research questions. In Chapter Five I describe the events at both school sites throughout Cycle #1 and present an analysis of these events related to: (a) disability stigma; (b) language used to describe disability; (c) structural and attitudinal barriers to inclusive education; (d) the multiple meanings and roles of the church; and (e)

collective approaches to inclusive change. In Chapter Six I discuss: (a) developing partnerships, alliances, and networks with organizations to make a larger-scale impact; (b) how teachers engage, enact, and modify inclusive reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers' views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability. In Chapter Seven I examine the: (a) the shift in awareness about language used to describe disability; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. I conclude the dissertation with Chapter Eight where I summarize findings within each data chapter, discuss the implications and limitations of this project, and posit directions for future directions of research.

## **Chapter Two:**

### **LITERATURE REVIEW**

The previous chapter introduced the aims, rationale, the educational context of Kenya, and the theoretical frameworks in which this project is situated. In this chapter, I provide an overview of the foundational literature for this work. I foreground this chapter with introductions of the theoretical frameworks that inform this work, and then outline best practices for inclusive education in both Northern and Southern contexts, and suggest a plan of action for the development of an inclusive education system in western Kenya.

In conceptualizing this project, I wanted to better understand the discourses of disability and inclusion in western Kenya and to explore how inclusive education stakeholders might enact and modify inclusive strategies in post-colonial primary school classrooms. To do so, I engaged stakeholders in critical disability studies (CDS) discourse to learn how ideas might impact their views about students with disabilities. I wanted to explore the (re)importation of inclusive practices from under-resourced schools in Kenya to similarly-resourced schools in the United States. To explore these topics, I sought to understand the multiple and simultaneous intersections that were relevant to my study and operating within this particular context. I viewed these intersections through multiple interdisciplinary perspectives that were informed by disability studies and CDS. I used these theoretical frames to better understand inclusive education both in U.S. and Kenyan contexts. In this chapter I discuss the literature highlighting these critical components of my work and their intersections in the remainder of this chapter in three sections: (a) disability studies and CDS in post-colonial Kenya; (b) participatory research and decolonizing methodologies and their application to Kenya; and (c) inclusion in Western and non-Western contexts. I understood in undertaking this study that it was important for me to be

aware of the oppressive legacies brought by colonialism in Kenya and that I had to be mindful in thinking about how to ethically explore these school contexts with decolonizing methodologies. The combination of decolonizing methodologies, community-based participatory research (CBPR), and CDS are integral to my research and inform my methods which I discuss in detail in Chapter Three.

In the following sections I present an examination of global systems of oppression and how they have had impacted the lives of people with disabilities. Specifically, I explore under-representation of disability in the global South, addressing post-colonial Kenya through a CDS perspective. To start, I outline the tenets of disability studies and explain how they differ from CDS in Northern and Southern contexts. I then unpack various aspects of disability studies and CDS and conclude with the implications of CDS perspectives on my own research. I end this chapter by discussing inclusive education practices in the United States and their transportability and relevance in Kenyan contexts.

### **Disability Studies and Critical Disability Studies in Post-Colonial Kenya**

*“The key debates around disability and impairment, independent living, care and human rights are often irrelevant to those whose major goal is survival” (Meekosha, 2011, p. 670).*

Although people with disabilities are the world’s largest minority (Baglieri et al., 2010; Davidson, 2006) and disability intersects with race, class, gender and sexuality, it is oftentimes excluded from critical education theory (Baglieri et al., 2010; Erevelles, 2000). Similarly absent from disability studies discussions are perspectives on disability in the global South. While a vast majority of the world’s population of people with disabilities live in Southern countries (UNESCO, 2005), a significant majority of disability studies literature comes from the global North and often times omits Southern perspectives (Connell, 2011) for reasons that will be discussed throughout this section. Aside from a Northern approach to disability studies being



historically exclusionary of Southern perspectives, legally binding international instruments like the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) (2006) impose Northern perspectives of disability on the rest of the world. As a result, such instruments can have neocolonial implications when implemented in Southern countries (Bickenbach, 2009). Such Northern mandates are often uncritically accepted and can marginalize and oppress people who have indigenous concepts of disability. A move to address these omissions and under-representations is currently being examined and troubled by CDS scholars.

### **Disability Studies: The Global Picture**

*“Perhaps a billion people worldwide currently have very precarious access to income, security, education or health services. Many ... disabled people ... are found among the landless poor, and constitute an extremely vulnerable part of the population” (Connell, 2011, p. 1374).*

Scholars have debated the nebulous and constructed object of disability studies (Ferguson & Nusbaum, 2012). As a by-product of multiple social movements (Shapiro, 1993), an intersectional identity-based disability studies was a result of the historical context in which it was first articulated. Disability studies grew out of a response to people with disabilities being oppressed by certain social structures in Northern societies (Meekosha, 2004). Ferguson and Nusbaum (2012) framed disability studies as the academic counterpart to the United States Disability Rights Movement that began in the 1960s. However, far before the 1960s, people with disabilities were marginalized by social structures that developed out of a fear of bodies that did not conform to the norm (Garland-Thomson, 1997). A fear of abnormal bodies led to multiple forms of physical and structural violence aimed at people who carry disability labels. Such violence and oppression can be traced back to the colonial histories of many countries, including the United States.

**Colonialism and disability.** *“The fundamental of colonisation [sic] involved structural, cultural, economic and political domination, usually by peoples from the Northern European metropole business— over peoples from the south ... Writing in 1989, Ashcroft, Griffins, and Tiffin estimated that 75% of the global populations have had their lives shaped by colonialism (1989, p. 1)” (Meekosha, 2011, p. 671).*

In the 1800s, many immigrant and colonized populations were considered feeble-minded, poor, or carriers of disease. Labels such as these spurred anti-indigenous, racialized violence (Meekosha, 2006). As a result of this marking of non-normative bodies, “physiognomy became synonymous with impairment” (Meekosha, 2006, p. 165). Such differences, read as disabilities, became part of a medicalized discourse that continues to have devastating effects on people with disabilities today.

As Northern imperialism spread around the globe, so did the death and destruction of indigenous cultures and local ways of knowing. Colonialism itself was a major cause of disability by the spreading of disease and major illnesses (Connell, 2011; Meekosha, 2006). The results of this long-term exploitation included hazardous and often lethal working conditions (Grech, 2011), reduced food availability and starvation (McMichael, 2008), disruption of traditional gender roles (Bernstein, 2000), diabetes, substance abuse, blindness, mental health issues and deafness (Meekosha, 2006; Thomson, 2003).

For the colonized who survived initial contact with the West, they became sources of cheap labor that benefitted Northern companies and reinforced foreign domination of indigenous cultures (Grech, 2011). Those who did not conform to these normalizing imperialistic and capitalistic Northern practices were often incarcerated in institutions, abused, and in some cases killed (Meekosha, 2011). The effects of these oppressive Northern practices still occur today in Australia and other post-colonial Southern countries as indigenous children with disabilities are regularly institutionalized, and indigenous families with little capital are forced to migrate and

live in sub-standard housing in diasporic communities with high levels of violence (Connell, 2011; Meekosha, 2011). Prebisch (1960) and Frank (1967) argued that this human exploitation has purposely Southern colonial countries and established a political and economic systems that favor Northern, wealthy countries to this day.

**The eugenics movement.** One example of this bodily exploitation for capital is the eugenics movement of the early twentieth century. In an attempt to remove undesirable traits from society (e.g., poor, black, disabled), people who were considered deviant were institutionalized. According to Garland-Thomson (2012), eugenics was “about controlling the future. It is the ... practice of controlling who reproduces, how they reproduce and what they reproduce in the interest of controlling the composition of a particular citizenry” (p. 351). At the time, eugenics was a scientific justification for the distribution of wealth, privilege and status among those with high intelligence (e.g., white, educated, male, able-bodied, heterosexual) (Erevelles, 2000). Thus, disability and race became the rationale for eugenic policies that ultimately led to systematic exclusion of people perceived as the “other” (Meekosha, 2006).

Mitchell and Snyder (2003) claimed that, “disability and race (are) a mutual project of human exclusion based upon scientific management systems successfully developed with modernity” (p. 844). The confluence and constructed deviance of race and disability has justified oppressive immigration laws (e.g., the U.S. Immigration Act of 1891) (Meekosha, 2006), and contributed to the re-segregation of students of color post *Brown vs. Board of Education* in the United States (Erevelles, 2000). Race-based exclusions became mechanisms to justify and regulate who is allowed to accumulate surplus material goods, and who is relegated to the margins of society (Erevelles, 2000). This applies to Kenyan context in that *disability-based* exclusions justify who receives access to material wealth and who does not.

**Capitalism and disability.** During the eighteenth century, Northern outposts in Southern countries during the colonial era provided established locales for the spread of the industrial revolution. According to Meekosha (2011), “Colonialism paved the way for twentieth-century capitalism and the phenomenon of globalization” (p. 674). Similar to the disabling effects of colonialism, the industrial revolution furthered and expanded Northern commodification and control of bodies. As steel and coal industries developed, people migrated *en masse* from rural areas into metropolitan centers. Industrialization required able-bodied labor. As a result, migrants with disabilities were unemployable and marginalized in these cities (Goodley, 2013).

People with bodies that were unable to produce capital were excluded from economic participation which significantly limited the financial contributions they could make to their families (Abberley, 1996; Gleeson, 1999; Meekosha, 2006). Due to an unequal division of labor and a capitalistic devaluation of disabled bodies, inequitable social and economic structures developed to favor able bodies (Erevelles, 2000). The historic omission of disabled bodies from capitalistic societies was not isolated to just a few Northern countries. Barnes and Sheldon (2010) argued that, “free market economics throughout the world has generated unprecedented inequalities ... and ... has led to the systematic exclusion of people with perceived impairments from the mainstream of economic and community life in almost all societies” (p. 771). Historic marginalization of disabled bodies is evident throughout the world today and is especially apparent in Southern countries.

The global impact of capitalistic practices and the embodiment of disability has led to people with disabilities being the “poorest of the poor” around the world (Hurst & Albert 2006, p. 24). Connell (2011) added that global capitalism has created “circumstances where many are desperate for an income” (p. 1375). Desperation for employment has led to many corporations

exposing their employees to disabling, dangerous and poor living and working conditions that perpetuate systems of oppression (Connell, 2011). Systematic global exclusion is exacerbated by the interconnected world of modern politics, economics, and culture (Held, McGrew, Goldblatt & Perraton, 1999). As a result, capitalist perspectives of wealth and achievement perpetuate deficiency-based notions that disabled bodies cannot contribute. These perceptions have left many people, namely women and children with disabilities, vulnerable and excluded from communal life (Miles, 1995).

The incapacitating effects of global capitalism are not limited to people with disabilities and their families. As Northern countries exploit resources from Southern countries, the by-products of capitalism can be just as debilitating. The acts of Northern countries protecting their overseas investments has lead to wars over control of natural resources, which then pollute ecosystems, and eventually lead to overt control of political processes of colonized countries (Meekosha, 2011). Due to this exploitation of resources, the perpetuation of Northern capitalistic perspectives of impairment and disability continue to spread around the Southern world (Barnes & Sheldon, 2010).

**Neoliberalism and disability.** Northern capitalist structures that reinforce Northern domination, Northern consumption patterns and consumer culture, and Northern perspectives on disability and productivity are all examples of neoliberalism. Neoliberalism promotes individualism and devalues community-based structures of interdependence and serves only those who are strong enough to compete (Grech, 2011). The expansion of competitive markets and constriction of the state services are the main tenets of neoliberalism (Connell, 2011). Increased market independence weakens unions that would otherwise protect workers from unsafe labor practices and promote state support welfare services that tend to bodies that have

been disabled by the unchecked market (Connell, 2011). Domination of the market by Northern countries is also represented in how entities like the World Health Organization and the World Bank approach issues in Southern countries (Sagoe, 2012). Meekosha and Soldatic (2011) claimed that human rights have been used by Northern capitalist states to mask economic interests and justify international aggressions. Similarly, organizations like the International Monetary Fund and World Health Organization have historically altered terms of aid support to Southern countries until their “poor” governance mimicked that of Northern capitalist countries (Pearce, 2008; Sagoe, 2012).

**Impacts on education.** Noting the global implications of colonialism, capitalism and neoliberalism, it is not surprising that international education systems have also been negatively impacted. Much like how systems of capitalism value non-disabled bodies over disabled bodies, a similar hierarchy is present in schools. Northern schools, as well as Northern-based schools in Southern countries, evaluate and segregate students as they enter into a neoliberal, market-driven world. Erevelles (2000) stated, “the everyday functioning of public schooling is predicated on the institutionalization of a complex array of evaluation strategies used to predict the productive capacity of future workers” (p. 42). Neoliberal evaluation strategies are based on stereotypes of inherited intelligence (e.g., eugenics), poverty, race, class and gender (Gould, 1996). Students who do not fit this notion of the normative (white) “productive able-bodied worker” are placed into special education classrooms where they receive a separate and unequal education (Erevelles, 2000; Lipsky & Gartner, 1996). Apple (1995) claimed that this early division of labor divides students who will “fill the slots of mental labor,” and students who will fill the slots of

“service and/or manual labor” (p. 46).

### **Disability Studies: Northern Representations**

The topics discussed up to this point represent how disability is represented, created and maintained on a global scale by oppressive Northern colonialist and capitalist practices. In the following discussion, I explore how disability studies grew out of these oppressive conditions as they manifested in marginalizing social and political structures in the United States and the United Kingdom, which in this section represent sources of dominant Northern hegemonic perspectives on disabilities that permeate the globe. I discuss these Northern foundations of disability studies and how they became the dominant worldview through which disability was constructed and the implications of these constructions for people with disabilities living in the global South.

**Disability studies in the United States.** Disability studies scholars in the United States were initially concerned with psychology and identity (Bem, 1974; Gilligan, 1982). The focus of disability studies grew out of the intersections of race and gender as they emerged from the Civil Rights Movement (Charles, 1995; Ortner, 1996). Specifically, the Disability Rights Movement was a response to discrimination, oppressive political and legislative acts and a need for legal protections (Baglieri et al., 2010; Hehir, 2002; Linton, 2005; 2006; Shapiro, 1999). Disability and inclusion were framed as civil rights issues with the ultimate goal of full participation in employment, education, and citizenship (Shapiro, 1999). A need for political representation and recognition of disability as a socially constructed phenomenon led to the emergence of disability studies as a field of study (Wendell, 2006).

A major tenet of disabilities, as outlined by Taylor (2006), identifies disability not as something located within the individual, but rather a social construct “that finds meaning in

social and cultural context” (p. xiv). Activist and scholar Zola (1982) began studying the social construct of disability, the lived experiences of people with disabilities, and the social dynamics that created and maintained disability oppression. Oppressive disability-related social dynamics were further complicated and informed by other disciplines that studied the margins of society that included gay and lesbian studies, feminism, and ethnic studies (Meekosha, 2004). A main focus of disability studies was on the political act of labeling a body as disabled as compared to normative bodies (Garland-Thomson, 1997; Meekosha, 2004; Erevelles, 2000).

**Critique of disability studies.** Although the social model of disability has been transformative in many ways, scholars contend that the medical and social models of disability set up rigid binaries that limit and exclude some aspects of disability (Barker & Murray, 2010). One critique, based on the work of postcolonial theorist Said (1983), is that representation of people with disabilities is inherently reductive, violent, and essentializes lived experiences of disability (Barker & Murray, 2010). Inflexible and reductive binaries (e.g., social/medical, disabled/non-disabled, disability/impairment) restrict the “eternally changeable borderlands” of disability identity in which anyone can identify as disabled or not at any given time (Erevelles, 2014, p. 2).

These essentializing binaries within disability studies, specifically the impairment/disability debate, limit the scope of broader issues related to social justice on a global scale. Meekosha and Soldatic (2011) argued that the politics of disability and the politics of impairment are entangled and intertwined, especially when applied to Southern contexts. In Northern countries, impairment has been used as a way to resist the medicalization and structural violence associated with disability. However, disability studies as a collective discipline has been based on Northern ways of knowing – a perspective that has largely ignored Southern countries



(Meekosha & Soldatic, 2011). Excluding disability in Southern countries ignores the experiences of over 400 million people with impairments living in the majority world (United Nations, 2009).

A strong current critique of disability studies comes from Meekosha (2011):

Disability studies was constructed as a field of knowledge without reference to the theorists, or the social experience, of the global South. There has been a one-way transfer of ideas and knowledge from the North to the South in this field. (p. 668)

This exclusion has been referenced and challenged by a number of other disability studies scholars (Barnes et al., 1999; Davis, 2006; Shakespeare, 1998; Siebers, 2008; Smith & Hutchison, 2004; Swain, French, Barnes & Carol, 2004). Meekosha (2011) pointed out that the absence of global South perspectives is ironic given that disability studies represents a rejection of “one kind of normativity while imposing another” (p. 670). Grech (2011) similarly critiqued disability studies by naming it as a discipline “framed within a minority world view” (as cited in Priestly, 2001, p. 3) that “is theoretically ill-equipped to deal with majority world views and the nuances of majority world contexts (historical, social, economic and political)” (p. 89). While Northern countries largely dominate the disability studies discourse, scholars from Southern countries are beginning to contribute to the field and growing discipline (Ariotti 1999; Ghai 2002a; Ingstad & Whyte, 2007; Meekosha & Shuttleworth, 2009; Watermeyer, 2006).

**The evolution of disability studies.** Critical disability studies grew from disability studies, which as mentioned above, is a product of social movements of the 1960s and 1970s. Attention was focused on disability rights as 1981 was declared the Year of Disabled People (United Nations, 2004a). The Decade of Disabled Persons followed this from 1983-1992 (United Nations, 2004b). The international symbols of support along with increased participation of people with disabilities in communities via deinstitutionalization and other civil rights

movements (e.g., gays and lesbians, racial and ethnic minorities, women) influenced the academy (Meekosha, 2004). The feminist movement was particularly important to the development of CDS. In particular, the rejection of the essentialized woman aligned nicely with the diversity within the disability rights movement (Meekosha & Shuttleworth, 2009).

In the 1990s, disability studies scholars, drawing on Foucault's notions of institutional control, were incorporated into disability studies perspectives (Allan, 1996; 1999; Levinson, 2005; Shildrick, 1997; Tremain, 2005). Around the same time, as noted earlier, critiques of the limiting binaries of disability studies became more frequent in disability studies literature (Hughes & Paterson, 1997; Meekosha, 1998; Paterson & Hughes 1999). In particular, Mairian Corker (1998; 1999), a British disability studies scholar, expanded on the narrow materialist perspectives of disability studies in the United Kingdom and theorized a broader, more integrated (and critical) perspective of disability studies (Meekosha & Shuttleworth, 2009). Concurrently, disability oppression was tied to broader concepts of the economy, capitalism, and neoliberalism (Finkelstein 1980; Oliver 1990). Critical critiques of disability studies have led scholars to challenge many of the basic tenets of disability studies as they relate to people in developing countries. The unequal representation of the global South in disability studies literature and theory eventually led scholars to develop what came to be known as CDS (Meekosha, 2004). Scholars in other disciplines reference CDS as it intersects with race, gender, and LGBTQI issues. In this dissertation, I use CDS as a way to connect disability oppression to neo/post/colonialism, capitalism, globalization, and neoliberalism.

## **Tensions Between the Global North and Global South**

### **Importation of Northern Concepts**

A majority of academic knowledge comes from the global North and what scholars sometimes refer to as the metropole (Connell, 2011). As it applies to CDS, the metropole represents unilateral and colonizing dissemination of knowledge from the global North to the global South. With over 80% of the world's disabled population living in Southern countries (WHO, 2003), the metropole represents less than 1/6 of the world's population yet controls a majority of the knowledge creation (Connell, 2011). This is problematic because disability studies scholars rarely cite theory or scholars from Southern countries. As a result, much of the traumatic acquisition of disability (e.g., through genocide and war) goes unreported by thinkers from Southern countries (Meekosha, 2011). Grech (2011) summed up this Northern control of knowledge when he stated:

Through discourse, power and knowledge are intertwined, interdependent and inseparable, hence exposing the relation between power, meaning and practices (Foucault 1981). More specifically, power provides the foundations for emerging knowledge, while knowledge mediates the dynamics of the exercise of power. (p. 88)

A Foucauldian approach to power, knowledge production and disability illuminates how Northern scholars have the authority to deny contributions from Southern institutions and scholars with views that threaten hegemonic Northern perspectives. Challenging this epistemological dominance of Northern perspectives on disability requires what Said (2004) called “participatory citizenship” (p. 22). Participatory approaches to disability provide spaces where postcolonial disability identities can be negotiated and explored by local communities in

Southern countries (Said, 2004).

### **Participatory Approaches to Citizenship**

To promote this participatory citizenship in Southern countries and within CDS, Whyte and Ingstad (2007) stated, “We are interested in people’s own experiences of what is disabling in their world rather than in some universal definition” (p. 11). A participatory, context-driven approach “allows for the formation of a full and inclusive idea of citizenship, one radical and yet everyday in its appreciation of the real value of disabled lives” (Barker & Murray, 2010, p. 234). Engaging communities of people with disabilities from Southern countries in disability development work takes CDS theory and grounds it in practice. It encourages people with disabilities to become critically literate and active in initiating changes that directly benefit their communities (Cook, 2012). Not only do participatory approaches engage indigenous communities, but they also encourage scholars to move beyond Northern ways of thinking (Connell, 2011).

Anti-positivist approaches to knowledge creation aligns with decolonizing and indigenous methodologies because participant knowledge is foundational to research and praxis (Denzin & Lincoln, 2008). Positioning indigenous people with disabilities as expert authorities, according to Connell (2011), “is, by itself, a transformative move” (p. 1378). Connell’s notion of participation is echoed by Mohanty’s (2003) view that if participation is not at the foundation of development, disabled citizens in the global South face erasure. I discuss more on community-based participatory and decolonizing methodologies in the methodology chapter of this dissertation.

## **Culture and Identity**

Northern disability studies scholars seek to defy the potential of erasure of people with disabilities living in the global North by exploring disability culture and identity. Linton (2005) explored disability identity and the “quirkiness” of disabled bodies through art and culture (p. 521). With this distinctly Northern desire for introspection of disability, Linton assumed that people with disabilities (a) have an interest in exploring the nuances of their disabled body, and (b) have the time, resources, or energy to creatively explore and contribute to the culture of disability. The development of disability culture is irrelevant when the basic goal for a majority of people with disabilities around the world is survival (Meekosha, 2011; Ghai, 2002b). Erevelles (2014) maintained that celebrating disability identity for those in the global South is challenging in the face of transnational capitalism, exploitive labor and living conditions and oppressive representations of disability. Such disabling forces, more prevalent in Southern countries, are often times “treated” with a Northern approach to human rights (Bickenbach, 2009).

## **International Application of Human Rights**

The concept of human rights is itself a Northern import upon which much disability development work in the global South is based. Ideally, human rights are inherent to everyone on the basis of being human (Bickenbach, 2009). However, this collective approach to human rights is only universal when viewed from a Northern perspective (de Sousa Santos, 2008; Meekosha, 2011; Zizek, 2006). A universalist approach presumes that Southern countries will rise to “Western standards” (de Sousa Santos, 2008, p. 4) and affirms Northern dominance over poorer countries. An indiscriminant transfer of Northern concepts is problematic, especially when adopted by development agencies and Southern governments. An uncritical and unquestioned

approach to human rights reduces the potential to apply other perspectives of human rights (Kennedy, 2002). Not only does a Northern approach narrow perspective on what human rights are and could be, it also imposes Northern concepts onto people in Southern countries, and further oppresses and colonizes vulnerable populations (Meekosha & Soldatic, 2011). A universalist approach presumes that a transfer of these concepts will be relevant politically, historically and culturally, and that individuals are able and willing to actively and independently exercise these rights (Grech, 2011).

International instruments like the UNCRPD and the United Nations Standard Rules on the Equalization of Opportunities for Persons with Disabilities take a universal approach to human rights (Bickenbach, 2009). The UNCRPD (2006) specifies that people with disabilities includes, “those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others” (Art. 1). Although these instruments are ratified with good intentions, many endorsing nations cannot effectively implement such policies, thus making their actions largely symbolic. Symbolic endorsement places the onus of implementation on non-governmental organizations that have their own human rights motivations, interpretations and agendas (Connell, 2011), and ultimately leads to inappropriate application of rights in Southern contexts. If rights are not feasible and applicable to local contexts, Bickenbach (2009) called them “a sham and a waste of time” (p. 1113). Similarly, if human rights do not address larger issues related to the redistribution of capital and power, this begs the question of whether this approach should be adopted in the first place.

## **Impairment, Trauma and Violence in the Global South**

Much of the human rights approach to disability outlines impairment as natural, with disability framed within the Northern social model of disability (Kennedy, 2002). A disability-as-natural diversity approach ignores the reality that much of the acquired impairments of people in Southern countries occur under artificial and violent circumstances created by Northern capitalism and inequitable distribution of wealth (Meekosha & Soldatic, 2011). Linton (2005), coming from a Northern disability studies perspective, maintained that everyone is or will be disabled at some point and that impairment should not be conflated with misfortune and tragedy. However, the circumstances under which disability is acquired in Southern countries (e.g., war, poverty, colonial violence) are actually quite traumatic and unjust (Barker & Murray, 2010; Berger, 2004). Aside from war and capitalism, acquisition of traumatic disabilities is historically tied to colonialism, slavery, racial segregation, institutionalization and forced migrations (Erevelles, 2011; 2014). These historical factors, and many more, have created dangerous realities that enact violence on poor people and cause disability. Created by oppressive (and Northern) sociopolitical and economic circumstances, disability in Southern countries needs to be reconceptualized to better represent majority world realities.

### **Ontoformativity**

#### **Social Embodiment and Ontoformativity**

To address the need to complicate manifestations of disability in Southern countries, Connell (2011) turned to notions of social embodiment and ontoformativity. From a CDS perspective, binaries of impairment and disability are not sufficient to capture the lived dimensions of disability (Meekosha & Shuttleworth, 2009). Connell (2011) maintained that an

overreliance on social systems to explain disability does not translate to the complex situations in the global South. Connell drew on the work of Krieger (2005) who argued that social processes produce bodily outcomes that include injury and disease. Through this lens, biology and society need to be considered together in the case of disability. Roberts (2000) called this a “co-construction” of the social and biological. Connell (2011) defined social embodiment as:

the collective, reflexive process that embroils bodies in social dynamics, and social dynamics in bodies. When we speak of “disability”, we emphasise [sic] the first side of social embodiment, the way bodies are participants in social dynamics; when we speak of “impairment”, we emphasise the second side, the way social dynamics affect bodies. (pp. 1370-71)

Connell (2011) outlined further that social embodiment changes as bodies grow, age, reproduce and interact with social processes. For example, an elderly Cambodian woman who uses a cane to walk village is treated differently than another woman from that same village whose body has been disabled by a landmine.

To describe the historical, social and fluid nature of bodily difference, Connell (2011) used the word *ontoformativity*. Ontoformativity acknowledges that, “Social structures are always in the process of construction, contradiction and transformation” and that these processes have an impact on disabled bodies on ways related to the specific socio-historical context (Connell, 2011, p. 1371). Connell (2011) explains:

The ontoformativity of social process constantly involves social embodiment. Social embodiment is not just a reflection, not just a reproduction, not just a citation. It is a process that generates, at every moment, new historical realities: new embodied possibilities, experiences, limitations and vulnerabilities for the people involved. So we



need to understand disability as emerging through time. (p. 1371)

Ontoformativity as a temporal, contextual, and fluid understanding of disability creates a space in which diverse experiences of disability in Southern (and Northern) contexts can be validated and acknowledged. An ontoformative perspective allows for new ways of creating meaningful access points to communal participation for people with disabilities in Southern countries.

### **Ontoformativity and Kenya**

With a social embodiment and ontoformative approach to disability comes the potential for people with disabilities in the global South to establish a disability identity that has been historically dominated by the Northern-influenced “compulsory able-bodiedness” (McRuer, 2006, p. 89). The implications of this for my work in Kenya is that collectively, the participants and I have the opportunity to reshape the social and political structures that have historically excluded disabled bodies from the education system. By engaging local stakeholders in inclusive education and disability rights discourse, we targeted a wider audience so that communities, not just schools, became more accessible to people with disabilities. An ontoformative approach allowed participants to challenge Northern hegemonic views that were forcefully applied and maintained through colonialism, capitalism, and neoliberalism in Kenya. In Kenya and other Southern countries, disability often manifests in a daily struggle for survival (Ghai, 2002b). Basic needs trump the possibilities of advocating for disability rights, developing a disability culture and community participation (Meekosha, 2011). An ontoformative approach to disability allows for new potential inroads for people with disabilities to engage in social processes that are not aimed at basic subsistence.

This CBPR-based project in Kenya compliments an ontoformative approach because it allowed me to consider people with disabilities as active participants in the construction of how

their bodies interact within various environments. Taken together, these participatory perspectives towards disability in Kenya encouraged community-centered rebuilding of inaccessible environments and promoted research *with*, not *on* participants (Bhattacharya, 2008; Jurkowski, 2008; Kemmis & McTaggart, 2000; Whyte, 1989; Wulforth et al., 2008).

Community engagement on such projects can have immediate practical applications and positive outcomes for target communities (Israel et al., 1998; Stanton, 2014) and promote the mobilization of historically marginalized indigenous populations around the world (Beh et al., 2013; Bradley & Puoane 2007; Habgood, 1998). When combined with decolonizing methodologies (e.g., valuing of local knowledge) (Denzin & Lincoln, 2008), ontoformativity and participatory research generate transformative possibilities that are locally driven, and challenge Northern ways of thinking. In the context of Kenya, it can create a space where colonial knowledge is contested and reconceived to better serve local disabled populations and promote indigenous ways of knowing.

If people with disabilities in Kenya become more active in participatory research projects that are driven by Kenyan scholars, this approach has the potential to deconstruct the hegemonic foundations of the metropole. A participatory approach can provide opportunities for disability to be conceived and simultaneously supported on an individual *and* community basis. The critical foundation of ontoformativity inherently questions the Northern foundation of colonial knowledge (Connell, 2011), and has the potential to place power back in the sphere of the colonized. Though the colonized cannot return to their pre-colonial histories (Fanon, 1963), an ontoformative perspective toward disability in Kenya allows for new possibilities for people with disabilities to acquire more power and control over their lives in ways that challenge colonial oppression and move toward restorative justice (Miron, 2008).

### **Moving Forward**

As we move forward collectively as CDS scholars, it is imperative that lived experience of disability in the global South be more central to our understandings of disability studies and all of its iterations. Excluding a vast majority of the world's population (e.g., disabled people) from these discussions is oppressive and restrictive. Disability studies was founded on questioning exclusive and oppressive social structures (Ferguson & Nusbaum, 2012). If we continue to ignore and devalue Southern perspectives on disability, disability studies as a discipline stands to lose relevance. Alternative and international perspectives on disability provide critical new perceptions on how disability manifests in a variety of settings, not just in the global North. Stemming from these concerns, Meekosha and Shuttleworth (2009) called for a new conceptualization of CDS:

The disability movement's struggle was not just about ramps: human rights issues- such as forced sterilization of minors, violence and abuse, poverty, unemployment, citizenship, the disabling effects of war and sexual exclusion, and the myriad issues of disabled people in the global South — must be included in the new CDS. (p. 65)

Critical disability scholars must actively seek out ways to include the lived perspectives of disability in Southern countries in academic discourse. Without these perspectives, a *majority* of the world's population of people with disabilities are excluded from contributing to disability studies as an expanding discipline. Similarly, if local understandings of disability are negative or oppressive, scholars also have a responsibility to generate theories that can help individuals counter these marginalizing ideologies of disability. These realities alone should be enough to drastically alter how disability scholars move forward with their work.

### **Participatory Research and Decolonizing Methodologies**

*“The act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action” (Freire, 1998, p. 7).*

The beginnings of participatory research can be traced to scholars like Paulo Freire (1970), whose critical engagement with oppressed populations led to the development of participatory research methods (Barinaga & Parker, 2013). Freire (1970) argued that the banking model of education (e.g., teachers filling up empty student minds with knowledge) did little more than prepare learners to automatically comply with hegemonic and oppressive teaching methods that replicate and maintain historic marginalization. Freire believed that social and political change could occur through an active process of dialogue and reflection. Participatory reflexive processes are what Freire called praxis. Cycles of dialogue and reflection are the foundations of participatory research (Herr & Anderson, 2005; Schön, 1983). It is through praxis that Freire felt various oppressions could be disrupted, hegemonic knowledge production could be decentered and historically marginalized populations could live more socially just and self-directed lives.

Depending on the lens a researcher chooses, participatory research can serve many different purposes (Wulfhorst et al., 2008). It can be a framework (Guevara, 1996), a method, a paradigm (Finn, 1994; Guevara, 1996; McTaggart, 1991), a model (Guevara, 1996; Sims & Bentley, 2002), an approach (Sims & Bentley, 2002), or a specific way to view the world (Reason & Bradbury, 2001). What makes participatory research both a transformative and challenging methodology to implement is how the term itself resists a uniform definition. Kral (2014) acknowledged the many forms of participatory research and argued that the unifying signifier is an emphasis on sharing power between researcher and participant. Participatory research is research done *with* rather than *on* local communities (Bamberger & Cahill, 2013;

Bhattacharya, 2008; Jurkowski, 2008; Kemmis & McTaggart, 2000; Ochocka, Moorlag, & Janzen, 2010; Whyte, 1989; Winkler, 2013; Wulfhorst et al., 2008).

As a research model, Wulfhorst et al. (2008) noted that participatory research allows for participants to guide the direction of research, including forming research questions, conducting the research, applying the outcomes to the targeted community and, at times, conducting analysis. Other scholars, like Kloos et al. (2012), maintain that participatory research can empower groups of people to collectively achieve goals previously unattainable. For Barinaga and Parker (2013), participatory research challenges Northern forms of scholarship and emphasizes the co-production of transformative outcomes by researchers and marginalized communities. The one scholarly consensus of participatory research is that methodologies are never neutral and objective. Participatory research is practical, with political and epistemological consequences (Anderson, 2002; Barinaga & Parker, 2013; Bishop, 1998; Lather, 1991). One assumption of participatory research is that project partners are willing to engage in projects that will improve certain aspects of their lives (Wulfhorst et al., 2008).

In the next section, I outline participatory research methods and how they can be used in culturally appropriate, decolonizing ways in countries that have extremely limited resources. To start, I describe the tenets of participatory research and explain the differences between its various forms. I then discuss the various participatory research approaches and how they are connected to other disciplines, research approaches and theories.

### **The Participatory Research Continuum**

Greenwood, Whyte and Harkavy (1993) presented participatory research as a continuum that is defined by the range and degree of participation. How participatory research is described

depends on the perspective of the researcher. Participatory research can be called action research, participatory action research, feminist participatory action research, CBPR, critical or reflexive ethnography and activist scholarship (Barinaga & Parker, 2013; Hale, 2008; Madison, 2005; Minkler & Wallerstein, 2003; Noblit, Flores, & Murillo, 2004; Sudbury & Okazawa-Rey, 2009). Participatory research on this continuum can include both very engaged and disengaged levels of community participation.

### **Participatory Action Research**

Affirming the nebulous boundaries of the participatory research continuum, Kemmis and McTaggart (2000) defined participatory action research as an interactive and fluid community-based approach that involves cycles of planning, action and reflection. Very much like Freire's (1970) notion of praxis, participatory action research plans are put in place, enacted and then reflected upon to inform the next cycle of action. Researchers present participatory action research as a spiral process of planning, acting and observing, evaluating and re-planning (Bamberger & Cahill, 2013; Kemmis & McTaggart 2000; McTaggart 1991; Mordock & Krasny 2001; Whyte 1989). Participatory action research creates mutual learning and educational opportunities between university researchers and community participants (Ochocka et al., 2010; Winkler, 2013). Like other iterations of participatory research, participatory action research is a political process with an active stance against multiple oppressions (Barinaga & Parker, 2013) and is focused on the improvement of people's lives through socially just actions (Flora et al., 1997; Gaventa & Cornwell, 2001).

### **Feminist Participatory Action Research**

In the 1980s and 90s, scholars like Patricia Hill Collins (1990) and bell hooks (1984) challenged the notion that there was something essential about womanhood that all women experienced. Evans, Hole, Berg, Hutchinson and Sookraj (2009) claimed that feminist social scientists “concerned with social justice are now being called on to engage in antisexist (e.g., Harding, 2001), antiracist (e.g., Collins, 1990), antiheterosexist (e.g., Butler, 1990), anticolonialist (e.g., Trinh, 1989), and antiableist (e.g., Oliver, 1990) projects in an effort to transform social relations” (p. 894). Smith (1999) took an anticolonial approach when she engaged in participatory research with indigenous populations. Other feminist approaches to participatory research permit the “known” abject subject to be re-identified and re-humanized (Erevelles, 2005). A critical engagement with marginalized populations in participatory dialogue resists essentialism and is a critical component of decolonizing Northern knowledge production (Evans et al., 2009).

### **Community-Based Participatory Research**

Community-based participatory research engages community participants, but not necessarily in all phases of the project (e.g., analysis and publication) (Minkler & Wallerstein, 2003). Participants in CBPR projects emphasize community collaboration and maintain collaborative practices with the ultimate goal of creating actions with clear and immediate application to local communities (Israel et al., 1998; Stanton, 2014). Participants are not treated as uninformed subjects. Rather, they collaborate with researchers to provide research ideas, questions and guide methodological directions (Greenwood & Levin, 1998; Wulforth et al., 2008). According to Kamanda et al. (2013), community engagement is essential if the project is to be culturally relevant and methodologically appropriate. Like other forms of participatory

research, the CBPR process is similarly iterative, cyclical and action-oriented and shifts as the needs of the community change (Beh et al., 2013; Somekh, 2006). According to Stanton (2014), CBPR methods can be effectively used to take decolonizing theory and put it to use for the good of the community.

Researchers have used CBPR methodology to mobilize other historically marginalized populations around the world (Beh et al., 2013; Bradley & Puoane 2007; Habgood, 1998). Although CBPR has a strong history in Northern cultures, forms of it have also been identified in certain cultures in sub-Saharan Africa, namely Kenya. Village chiefs in Kenya use “marbaraza,” or chiefs’ council, as a way to conduct community meetings and educate citizens on local issues (Naanyu et al., 2010). Historically, marbaraza were used to resolve conflicts between tribal factions prior to modern politics. A baraza, singular of marbaraza, was an offering of peace and a pre-colonial method of conflict resolution (Boneza, 2006). With a history of community-based approaches to social issues in Sub-Saharan Africa (e.g., high rates of disease, poverty, rapid urbanization), participatory researchers view CBPR as a viable and familiar methodology that has the potential to build community capacity in the region (Kamanda et al., 2013). A CBPR approach, according to Tikly and Barrett (2013), is a way to make education socially and economically important to indigenous people who have to compete to sustain their lives in a progressively Northern-dominated world. It is for these reasons that I have chosen CBPR for the methodology of this research.

### **Interdisciplinary Connections to Participatory Research**

Much like participatory research resists uniform classification between its various methodological forms, it similarly intersects with a variety of disciplines in a multitude of ways. It is not enough to claim that engaging marginalized communities in CBPR methods will ensure



participants will be “empowered” and live more socially just lives. A notion of empowerment is troubling because it assumes that outside researchers allow participants to become empowered and establishes an unequal power dynamic (Bishop, 1998). Researchers who engage local communities in participatory research need to be knowledgeable of such pitfalls and understand the intersectional factors that may be present in the research context. Another potential risk when engaging communities in this type of work is the notion of problematic local knowledge.

Due to the colonized and indigenous populations in Kenya, post-colonial studies and indigenous methodologies should inform participatory research approaches. Similarly, since participatory research is not just about *who* is involved in research, but also *how* they are engaged, participatory approaches should also engage critical methodology, critical indigenous pedagogy and decolonizing research methods. Critical race theory is also a necessary lens when conducting participatory research because of the history of white supremacy, colonialism and subjugation of indigenous populations in Kenya. I outline these intersections briefly below.

### **Participatory Research and Post-Colonial Studies**

*“Decolonization is about a shift in power in research relationships, and a move toward trust and collaboration” (Kral, 2014, p. 146).*

Post-colonial scholars seek to analyze the legacies of oppression and exploitation inflicted on the subaltern by foreign imperialist powers (Spivak, 1999). Colonial scholar and cultural theorist Frantz Fanon (1963) posited that the colonized could never return to pre-colonial realities. He rationalized that colonized people were stripped of their pre-colonial indigenous roots and required new ways of living, of interacting with the world and of producing new forms of knowledge.

Participatory research aims to decenter oppressive Northern pedagogy (LeFanu, 2013), but without a post-colonial studies perspective in post-colonial contexts, participatory research methodologies have the potential to further oppress the populations with whom researchers seek to collaborate (Evans et al., 2009). As participatory research is a Northern import, there are inherently racist constructs that reify racialized othering and can perpetuate hegemonic Northern views (Evans et al., 2009; Fisher & Ball, 2003). Simply placing marginalized populations at the foci of participatory research does not guarantee that at the end of the project they will no longer be oppressed (Berg, Evans, Fuller, & the Okanagan Urban Aboriginal Health Research Collective, 2007; Fisher & Ball, 2003). To minimize the potential colonizing effects of research in post-colonial contexts, Smith (1999) suggested researchers ask the following questions:

Whose research is it? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up? How will the results be disseminated? ... Are they useful to us? Can they fix up our generator? Can they actually do anything? (p. 10)

The questions above can help create a shift in power in participatory research from researcher to participant and lay the foundations for collaboration and trust that are essential in decolonizing participatory research (Kral, 2014).

### **Participatory Research and Indigenous Methodologies**

*“Research is probably one of the dirtiest words in the indigenous world’s vocabulary” (Smith, 1999, p. 1).*

Indigenous studies scholars Evans et al. (2009) claimed that employing both participatory research and indigenous methodologies ground critical theory within local communities and allows a space for indigenous scholars to reject “exclusively positivistic, reductionist and

objectivist research rationales” and discard Western methodologies as “irrelevant at best, colonialist most of the time and demonstrably pernicious as a matter of course” (p. 894). Participatory research alone cannot ensure that an indigenous methodologies perspective is infused in indigenous research. According to Evans et al. (2009), “Indigenous methodologies have become a near necessity for the implementation of research in indigenous communities. Such innovations parallel and at times intersect other methodological developments in the area of participatory action research” (p. 894). Tikly and Barrett (2013) argued that a participatory research and indigenous methodologies research approach creates access to relevant indigenous education helps learners develop skills that lead to sustainable livings and succeed in an increasingly globalized world. A balance between indigenous knowledge and global knowledge allows for participant involvement in both modern and traditional lifestyles (Aikman, 2011; Dyer, 2001).

### **Participatory Research and Critical Methodology**

*“Critical and indigenous methodology necessarily speaks to oppressed, colonized persons living in postcolonial situations of injustice...” (Denzin & Lincoln, 2008, p. xii).*

Miron (2008) summarized critical methodology by explaining that:

the mooring of knowledge, creativity, and power embedded in the formation and everyday lived cultural experiences of the racial subject has profound implications for a new paradigm of ethnography. I say this because racial subjects—as creative collaborators in social action on behalf of restorative justice—are potentially transformed into political agents. (p. 558)

This significant quote presents critical methodology as one way to create more socially just opportunities for historically marginalized people of color. Critical methodology, similar to

participatory research, allows for the questioning of hegemonic, historically white and Northern, modes of knowledge production. Denzin and Lincoln and Smith (2008) wrote of critical methodology as a way to reclaim indigenous power in the face of globalization and rampant neoliberalism. The explicitly political approach of critical methodology seeks “an open-ended, subversive, multivoiced, participatory epistemology” (Lather, 2007, pp. x-xi). With the critical methodology focus on engagement and decolonization of marginalized populations, it intersects nicely with the participatory research continuum. When used together, both approaches allow for counter-narratives to shape the direction of decolonizing research.

### **Participatory Research and Critical Indigenous Pedagogy**

*“Critical indigenous scholars face the challenge of creating new discourses, new pedagogies, new ethics of love and care, new tools for liberation, tools of hope. Therein lies the promise of critical pedagogy in these new times” (Denzin, Lincoln, & Smith, 2008, p. 28).*

Critical indigenous scholars value pedagogy that produces practical knowledge that is culturally appropriate and supports action. They desire a decolonized academy where indigenous knowledge and first-person methodologies are respected and encouraged (Denzin et al., 2008). Similar to participatory research approaches, Sandoval (2000) characterized indigenous pedagogies as outwardly political and founded in an oppositional consciousness that rejects neo-colonizing practices. To counter these oppressive practices, Darder, Baltodano and Torres (2003) stated that critical indigenous pedagogy should “honor the experiences of indigenous persons and build on these experiences to construct empowering cultures of compassion and care” (p. 11). Similarly, Denzin and Lincoln (2008) claimed that practices must “be localized, grounded in the specific meanings, traditions, customs and community relations that operate in each indigenous setting” (p. 7). The tenets of participatory research alone do not outline the need for research to be performative, and do not necessarily guard against essentialism within indigenous participant

groups. However, critical indigenous pedagogy and participatory research perspectives, when taken together, can engage indigenous populations while simultaneously taking into account inter-group differences that have the potential to further marginalize and exploit participants.

### **Participatory Research and Decolonizing Research**

*“Social action or praxis has a critical role in the performance of decolonizing methodologies. Indeed, critical, culturally framed praxis is at the heart of many enactments of decolonizing methodology” (Swadener & Mutua, 2008, p. 40).*

Critical and culturally driven praxis is at the center of decolonizing research methodology. For the outside (e.g., Northern) researcher, the role is one of “allied other” (Swadener & Mutua, 2008, p. 31). As with other critical approaches to research, a key tenet of decolonizing research is decentering the Northern academy and redistributing power to the margins (hooks, 1989; McCarthy, 1998). Decolonizing research methods include: conducting research in the indigenous language (Skutnabb-Kangas, 2000), implementing indigenous epistemologies, representing local ways of knowing, and having indigenous participants drive the research (Smith, 1999). The goals of decolonizing research are not to represent indigenous people in a monolithic fashion, but rather as a discord of subaltern voices (Gandhi, 1998). Decolonizing research focuses on internal qualities of the “allied other” (Swadener & Mutua, 2008, p. 31) and how these qualities are shown to and interact with indigenous populations.

### **Participatory Research and Critical Race Theory**

*“They occupy a ‘liminal status/space’ as people of color (Wynter, 1992, as cited in Ladson-Billings & Donnor, 2005). That is, there exists one ‘center’ composed of those whose way of knowing determines how those outside the center are viewed” (Dunbar, 2008, p. 86).*

Although critical race theory is a response to American racism and legal culture (Dunbar, 2008; Freeman, 1978), its attention to intersecting and simultaneous discriminations have

significant implications for the implementation of participatory research methods in the Southern world. Parker (1998) discussed critical race theory as:

the critical centering of race (together with race, gender, sexual orientation, and other areas of difference) at the location where the research is conducted and discussions are held can serve as a major link between fully understanding the historical vestiges of discrimination and the present day manifestation of that discrimination. (p. 46)

A centering of multiple sites of oppression is very applicable to a Southern country like Kenya as there is significant poverty, a multitude of indigenous ethnic groups, gender violence, sexual orientation discrimination, and stigma attached to people with HIV and AIDS (UNESCO, 2012; UNICEF, 2013). Applying a critical race theory perspective to participatory research is imperative because it counters essentialist notions that oppression is uniform and experienced equally by members of multiple oppressed groups.

### **Limitations and Pitfalls of Participatory Research**

With multiple points of intersection between participatory research and various critical methodologies, theories, and pedagogies, there come many limitations. Locate any one of these approaches in a postcolonial and indigenous context (e.g., Kenya), and the potential for research causing further colonization and marginalization increases. One major limitation of conducting research in post-colonial, Southern, and indigenous contexts is that the concept of “research” is a Northern import. There are inherent tensions between researcher and participant, about who owns the research, and who benefits from it (Bishop, 1998; Denzin & Lincoln, 2008). Often times with Northern epistemological frameworks, indigenous populations are forced to comply with Northern positivist norms of knowledge production, which put indigenous knowledge at

risk of further exploitation and commodification in an increasingly globalized and neoliberal world (Denzin & Lincoln, 2008).

Aside from potentially further marginalizing participants, participatory researchers can romanticize the experiences of participants in community-based research, and cover up internal differences and problematic forms of local knowledge (Cancian, 1993). Local knowledge can be problematic in that problems can arise depending on who is and is not involved in the project, and who holds the most local power (Gaventa & Cornwall, 2001; Wulffhorst et al., 2008).

Participatory research also requires a lot of time. However, because many participatory research projects are tied to grant funds, non-governmental organization timelines, and small-scale university research projects, large-scale projects may not be a reality (Winkler, 2013). Grant funding may be tied to goals that are not in alignment with best practices in decolonizing or critical indigenous methodologies. Rushed timelines may not allow for deep connections to develop between researcher and participant, and consequently, they may stifle rich data that could otherwise come from a longitudinal study (Thomas, Salim, & Peng, 2013).

Aside from a limited timeframe, different traditions of knowledge production may also inhibit true participatory collaboration through every step of the research process. However, participants may not be familiar with Northern publishing or writing expectations, or find the format of the final product accessible, meaningful, or helpful to local communities (Battiste, 2008). These factors, as well as others mentioned throughout this chapter, could reinforce oppressive Northern practices, and leave local indigenous communities in worse conditions than those that existed pre-research (Samoff et al., 2013).

## **Inclusive Education in Northern and Southern Contexts**

Up until this point, I have described the theoretical components (e.g., CDS, CBPR, decolonizing methodologies) that were critical to the development of this project. In this section, I describe what I believe to be foundational components and implementation of inclusive education in the United States and provide a review of relevant literature. Then, I explore the foundational principles of inclusion as they pertain to Southern contexts citing existing literature as well as my personal teaching experiences in western Kenya.

### **Inclusive Education in Northern Contexts**

*Thirty years of research shows us that when all students are learning together (including those with the most extensive needs) AND are given the appropriate instruction and supports, ALL students can participate, learn, and excel within grade-level general education curriculum, build meaningful social relationships, achieve positive behavioral outcomes, and graduate from high school, college and beyond. (Schoolwide Integrated Framework for Transformation [SWIFT], 2014, p. 1)*

When defining inclusive education, Schwartz, Staub, Peck and Gallucci (2006) stated, “The strategy behind inclusion is to design supports—innovative approaches to learning, differentiated instruction, curricular adaptations—for every student in the classroom, to include the entire spectrum of learners” (p. 35). Creating inclusive classrooms is a complex and often controversial process. However, when appropriate planning and supports are in place from the outset of school reform, criticisms of inclusive education – its high cost, potential distractions, not enough planning time – often do not come to fruition. In this chapter, I argue the same can be said for implementing inclusive school reform in countries with extremely limited resources (e.g., countries in the “global South”). If certain foundational components of inclusive education are implemented in schools around the world, irrespective of national wealth, students with and without disabilities can learn together in safe and nurturing classrooms. These foundational



principles of inclusive education include: (a) building diverse and welcoming classroom communities; (b) teaching all students; (c) building collaborative relationships; (d) educating teachers; and (e) fostering relationships with families and communities. There are many important components to the development of successful inclusive education practices and these five categories are not meant to be definitive or absolute in their order or appearance in this chapter. Rather, these are examples of critical inclusive education practices that research has shown to be successful in both the United States and international contexts (Friend, Reising & Cook, 1993; Gabel & Danforth, 2008; Kasa & Causton-Theoharis, 2005; Kriete, 2003; McConkey, 2014; McConkey & Bradley, 2010; Timmons & Walsh, 2010).

### **Building Diverse and Welcoming Classroom Communities**

When creating primary school classrooms that are welcoming and safe for *all* students, regardless of disability label, teachers need to construct learning environments that value diversity and acknowledge many ways of knowing. Inclusive classrooms are not spaces where students have to earn their membership (Kliewer, 1998). Through this inclusive lens, students are welcomed (and anticipated) as they are, with differences and similarities openly discussed, celebrated, and accommodated. In inclusive classrooms, disability and diversity are framed as a natural part of the human experience and are perceived as strengths. Norm Kunc (1992) outlines inclusive education as the

valuing of diversity within the human community. When inclusive education is fully embraced, we abandon the idea that children have to become “normal” in order to contribute to the world... We begin to look beyond typical ways of becoming valued members of the community, and in doing so, begin to realize the achievable goal of providing all children with an authentic sense of belonging. (pp. 38-39)

When equity and diversity are foundational in classrooms, students can focus on learning and developing skills as they are. Students in inclusive classrooms use person-first (or identity-first language) when referring to peers with disabilities (Sinclair, 1999), and participate actively and fully in the classroom community. In such classrooms, all students help decide the norms of inclusion (Kriete, 2003), and students have opportunities to collaborate on mutual, non-competitive goals. Class norms revolve around flexible cooperative learning activities (Browder, Wakeman, Flowers, Rickelman, Pugalee & Karvonen, 2007; Hunt, Staub, Alwell, & Goetz, 1994) where peer-to-peer teaching and interaction is encouraged. When peers interact with each other often, authentic relationships develop and students become natural supports for one another (Janney & Snell, 2006). Carter, Cushing, Clark and Kennedy (2005) noted that the development of natural supports leads to improved academic outcomes including higher academic achievement, assignment completion, and class participation. Natural supports should be reciprocal, all students receive and provide them at various times throughout the school year, and such supports should occur in a variety of groupings and across content areas. In order for students to support each other in this way, teachers must explicitly teach requisite social skills (Janney & Snell, 2006). Clearly teaching reciprocal social skills can disrupt existing social hierarchies of power and clearly teach inclusive social behavior (Copeland & Cosbey, 2009; Quirk, 2009; Schwartz et al., 2006).

### **Teaching All Students**

To create heterogeneous and cooperative learning opportunities for students in inclusive classrooms, teachers need to account for the multiple strengths represented in each group and provide student choice within assignments (Brown, Belz, Corsi, & Wenig, 1993; Brown & Cohen, 1996; Brown, Gothelf, Guess, & Lehr, 1998). Teachers learn about their students by

forging strong authentic relationships and then providing them multiple access points to lessons based on their strengths and interests. A student-centered approach provides many levels of access to content that is modified and adapted to meet the individual needs of each learner (Janney & Snell, 2000).

**Universal design for learning.** Knowing students well and planning for diversity from the outset is critical to inclusive classrooms. Anticipating diversity, particularly when planning lessons, is a main tenet of universal design for learning. Universal design for learning provides access to content for students of all abilities (Center for Applied Special Technology [CAST], 2009; Rose & Meyer, 2002). Planning universally designed lessons means asking: What materials and methods will be used to teach? How will students demonstrate their knowledge? Why is learning important? Furthermore, Jorgensen, McSheehan, Schuh and Sonnenmeier (2012) proposed that in inclusive classrooms,

Curriculum and instruction are designed to accommodate the full range of student diversity based on universal design principles. Individualized supports are provided to students with significant disabilities to enable them to fully participate and make progress within the general education curriculum. Students learn functional or life skills within typical routines in the general education classroom or other inclusive activities and environments. (p. 6)

From this perspective, the expectation is for all students to learn some aspect of the curriculum as it pertains to their specific academic and personal needs. With a universal design for learning approach, students with disabilities actively engage with the general education curriculum (Calculator & Jorgensen, 1994; Downing, 1996; Ryndak & Alper, 1996; Ward, Van De Mark & Ryndak, 2006). Activities need to be universally designed to provide each student with

opportunities to interact meaningfully and constructively with peers and content (Kasa & Causton-Theoharis, 2005).

**Multiple intelligences.** When students are seen as capable, teachers provide them opportunities to complete assignments in ways that capture their strengths. Gardner's theory of multiple intelligences (1985) is critical to the success of inclusive classrooms. His work outlines that there are many ways to be smart, including in: verbal-linguistic, logical-mathematical, visual-spatial, bodily-kinesthetic, musical-rhythmic, interpersonal, intrapersonal, naturalistic, and spiritual modalities. Gardner's work encourages teachers to recognize students as multidimensional learners who learn best from engaging and multimodal lessons. Lessons based on multiple intelligences are provided in several accessible formats (e.g., written, oral, tactile) (Jorgensen et al., 2012) and incorporate technology whenever possible (Browder, Spooner, Agran, & Ahlgrim-Delzell, 2014). Though some critics of Gardner claim his work is empirically unsound and an oversimplification of human intelligence (Klein, 1997), I find his work to be one approach through which I can discuss new ways to construct student competence in inclusive classrooms.

**Differentiated instruction.** Whereas a multiple intelligences perspective is useful for providing multimodal lessons, differentiated instruction helps teachers create lessons that include all students at a variety of skill levels. Differentiated instruction provides multiple paths for students to learn content, process ideas and develop products so students can learn effectively (Tomlinson, 2001). Tomlinson and McTighe (2006) maintained that students learn best when schoolwork is differentiated and student growth is measured within the context of each student or through collective evaluation rather than competitive, neoliberal high stakes educational circumstances.

**Culturally responsive pedagogy.** Multiple access points to differentiated and multileveled content are critical for student success in inclusive classrooms, but they alone do not guarantee that classrooms become inclusive. Content and access is additionally rooted in inclusive curricula. Curricula should address and represent the many diversities present in each classroom. Diversity is present in the books in the classroom library, the posters on the wall, in the food at class celebrations, and the jobs showcased on career day. In short, all aspects of the classroom reflect inclusive curricula. A critical approach to the classroom curriculum is more commonly referred to as culturally responsive pedagogy (Nieto, 2003, 2013; Sleeter, 2011, 2012). Curricula need to be inclusive and link lessons to injustice, prejudice and discrimination (Nieto, 2003). Culturally responsive pedagogy connects content with systemic oppression, historically marginalized and under-represented groups and critical anti-racist discourse (Nieto, 2003).

### **Educating Teachers**

Creating inclusive schools must start with educating pre- and in-service teachers on inclusive methodology (Otunga, Serem & Kindiki, 2008). What follows are literature-based strategies that promote the development of inclusive education practices.

**Co-teaching.** Inclusive learning communities value diverse ways of knowing and form in and out of classroom spaces. However, building an inclusive learning community is just the beginning. Teachers also need to collaborate with many people in their community of practice (e.g., administrators, teachers, paraprofessionals, students, parents, community members) (Hodkinson & Hodkinson, 2003). One way of engaging communities of practice is through co-teaching. Friend et al. (1993) define co-teaching as “a delivery approach when a classroom teacher and a special education teacher share responsibility for planning, delivering and

evaluating instruction for a group of learners” (p. 8). For effective co-teaching to occur, teachers need to think beyond traditional teaching roles. In co-teaching roles, special education teachers are no longer only responsible for students with disabilities. *All* students are educated together in age-appropriate primary school classrooms, with a special education and primary school teacher co-planning lessons, co-delivering instruction, and taking responsibility for all students in the classroom (Murawski & Dieker, 2004).

When discussing outcomes of co-teaching, Murawski and Dieker (2004) asserted,

One of the major benefits of co-teaching is that teachers bring different areas of expertise. These diverse skills are helpful during the planning stage, as both educators can find ways to use their strengths to ensure that the lesson is appropriately differentiated for a heterogeneous class. (p. 55)

Aside from students receiving instruction from teachers with different expertise and perspectives, co-teaching also reduces stigma for learners with disabilities and leads to increased understanding and respect for diverse learners in heterogeneous classroom communities (Henderson & Ferreria, 2014). Co-teaching with heterogeneous groupings allows students to interact with one another in a variety of ways within lessons and increases student-to-student and student-to-teacher interactions. It incorporates a variety of instructional models including one-teach-one support, one-teach-one drift, alternative teaching, parallel teaching, station teaching, and team teaching (Murawski & Deiker, 2004). Although teachers cite lack of planning time and discomfort when starting co-teaching relationships, with adequate support and experience with the approach, teachers have reported students benefiting from this collaborative teaching model (Henderson & Ferreria, 2014; Magiera & Zigmond 2005; Murawski & Dieker, 2004; York-Barr, Bacharach, Salk, Frank, & Benick, 2004).

**Teacher education programs.** For inclusive pedagogical approaches like co-teaching to be effective, research suggests that indicators of successful inclusive classrooms (discussed below) are in part due to teacher education programs that have strong inclusive requirements for pre-service teachers (Bones & Lambe, 2007; Forlin, Loreman, Sharma & Earle, 2009; Kuyini, 2004; Leatherman & Niemeyer, 2005; Quirk, 2009). Quirk (2009) suggested that “state certification programs must require a common platform of knowledge, skills and dispositions for all teachers so that they can engage and teach students who are at the margins of society” (p. 3). Hence, there is a need for pre-service teachers to be exposed to perspectives that encourage social justice in education.

**Teacher in-service.** Aside from needing more inclusive perspectives and pedagogy in teacher education programs, Otunga et al. (2008) argued that the existence of inclusive teacher education programs is not enough to ensure the development of inclusive schools. They maintained that teachers need to be “continuously in-serviced” to keep current on best educational practices (p. 370). Inclusive trainings need to be done consistently over time, and Jorgensen et al. (2012) contended that they should include reflections on teaching practice, be differentiated based on faculty need, provide content specific knowledge about inclusive education, and provide time for teachers to collaborate and plan for the development of new inclusive practices. Without time to reflect on practice, plan for, and further develop inclusive practices with co-teachers, inclusive practices will not successfully develop or become sustainable (Murawski & Deiker, 2004).

**The least dangerous assumption.** Another critical feature of inclusive teacher education programs is developing the attitudinal notion of the least dangerous assumption. Donnellan (1984) noted, “the ‘least dangerous assumption’ states that in the absence of absolute evidence, it

is essential to make the assumption that, if proven to be false, would be least dangerous to the individual” (pp. 141-149). In other words, the least dangerous assumption suggests that people with disabilities be given equal access to anything their non-disabled counterparts are given with the assumption that it may be useful to their lives at some point in time (Donnellan, 1984; Jorgensen, 2005). This means that it is less dangerous for teachers provide access to academic content to students with disabilities if they are unsure whether the student is actually learning, than to exclude them from accessing potentially useful material from the outset.

**The presumption of competence.** The presumption of competence is another foundational attitudinal component of inclusive pedagogy. This concept, originating in the work of Biklen (1990), presumes that people with disability labels are intelligent and competent individuals who have the same aspirations and goals of people without disabilities. Within an educational context, “the presumption of competence does not require the teacher’s ability to prove its existence or validity in advance; rather it is a stance, an outlook, a framework for educational engagement” (Biklen & Burke, 2006, p. 168). Both the least dangerous assumption and presumption of competence when applied to inclusive classrooms allow for students of all abilities to be valued as they are. When teachers presume competence, students do not have to prove their worth to be a part of any inclusive classroom community.

### **Fostering Family and Community Relationships**

When developing inclusive school communities, it is critical to foster relationships with many stakeholders in inclusive education (Kasa & Causton-Theoharis, 2005). This clearly involves building relationships with families, but also with members of the community at large as well. The section below provides suggestions on how to foster such relationships.



**School-parent partnerships.** Schools exist in communities - communities that are composed of families, professionals and other individuals who can be invested allies of students with disabilities and inclusive education. Families are the experts on their children (with and without disabilities) and should be active members of the school team. Jorgensen et al. (2012) stated that families and schools need to be “engaged in equitable partnership to create quality inclusive educational experiences for students with disabilities ... and connected to resources for developing their own knowledge base, leadership and advocacy skills” (p. 8). For best inclusive practices to be implemented, teams of parents and educational professionals must collaborate to create a shared vision of what inclusion looks like for all students and develop a shared understanding of best inclusive practices (Kasa & Causton-Theoharis, 2005). Research suggests that student achievement is likely to be higher from elementary through high school when trusting partnerships exist between parents and school professionals (Goddard, Tschannen-Moran, & Hoy, 2001; Hoy, Sweetland, & Smith, 2002; Hoy & Tarter, 1997).

### **International Inclusive Education**

Up until this point, I have discussed inclusion from a Northern perspective. In the remainder of this section I will examine the application of this body of research in the context of Kenya and the global South. The research in support of inclusive education is compelling, however, much of it has come out of the Northern academy. Research on inclusive education in Southern countries is limited and often focuses on teacher attitudes towards teaching students with disabilities in primary school settings (Bhatnagar & Das, 2014; Emam & Mohamed, 2011; Galović, Brojčin, & Glumbić, 2014; Kovačević & Maćešić-Petrović, 2012). In Southern countries, people with disabilities, namely women, face frequent denial of access to any form of education (United Nations High Commissioner for Refugees (UNHCR), 2011). The World

Health Organization (WHO) (2011) reported that over a billion people around the globe have disabilities, making people with disabilities the world's largest minority. Roughly 80% of this vast minority lives in Southern countries (WHO, 2011). This means that approximately 800 million people with disabilities are at risk of being denied an education, which makes access to inclusive education in Southern countries a critical global issue.

The *United States Agency for International Development (USAID) Executive Education Strategy* (2011) outlined that providing access to education aids in “transforming individuals from “subjects” to citizens- allowing them to participate meaningfully in the political life of their countries” (p. 3). Education promotes active participation in cultural and familial life, increases earnings, stimulates economic growth, decreases HIV/AIDS rates, and increases age-appropriate entry into schools (USAID, 2011). It similarly disrupts the cycle of poverty and exclusion as summarized by United Nations International Children's Emergency Fund (UNICEF) (2007). The factors influencing the prevalence and complexity of disabilities are often intersectional and mutually reinforce patterns of disadvantage and oppression. Without interrupting these cycles of oppression through education, changes in favor of an inclusive education system will remain illusory.

### **Teacher-Training and Inclusive Education in Southern Countries**

While little research exists on inclusive education and teacher-training in Kenya, there is some research on teacher-training more broadly. Although not specific to disability and inclusive education, Willitter, Ahmed and Kipng'etich (2013) suggested that teacher-training in Kenya needs to focus on “learner-centered methodologies” and employ participatory research approaches (p. 255). Also not specific to teaching students with disabilities, Misigo and Koderu (2014) proposed that effective teacher-training programs should emphasize: a good sense of

humor, knowledge of subject matter, emotional stability and fluency in English. Miller and Elman (2013) discussed teacher-training in western Kenya and claimed that there needs to be improved teacher education practices and in-service training; however, they do not outline what those should look like, nor do they mention issues related to disability or inclusive education. Roselyne (2013) suggested that teachers may not be able to support diverse learners in their classrooms because there is a lack of understanding about the curriculum and insufficient facilities and materials to run such programs effectively. Echoing inadequate teaching resources, Muka (2013) expanded teacher-training needs to include disability-specific in-services that enhance inclusive education programs, a larger allocation of resources to SNE departments and the provision of regular staff development opportunities.

Although there is minimal Kenya-specific literature on how to successfully develop sustainable inclusive education systems, there is some related research on inclusion in “low-income” countries. McConkey (2014) stated that in Southern countries, “inclusion requires a participatory approach within communities if it is to succeed” (p. 15). From their work in Zanzibar, McConkey and Mariga (2010) suggested forming inclusive education committees at each inclusive school site that are composed of teachers, students, parents, community members and community-based rehabilitation personnel. Polat (2011) used similar participatory action research methods when she engaged local stakeholders in developing inclusive programs at eight schools with minimal resources in Tanzania over three years. Polat’s (2011) work suggests that framing inclusive education as a social justice issue is one potential way to get students with disabilities more access to more equitable education in Southern countries. Framing inclusive education as a human rights issue is another way shown to be effective, as Donohue and

Bornman (2014) have claimed, when attempting to narrow the divide between inclusive education policies and practice in South Africa.

Aside from using social justice and human rights as potential inroads to the development of sustainable inclusive education systems, Charema (2007) stated that:

Lack of relevant literature in terms of cultural values and beliefs and financial constraints in developing countries is a cause for concern when one considers the adequacy of the teacher-training programs that mainly use Northern ideologies and literature that refer to materials that are non-existent in developing countries. (p. 91)

A need to shift away from Northern ways of knowing was reiterated by Eleweke and Rodda (2002) when they claimed that inclusive schools in developing countries must cultivate a respect for human difference and break down attitudinal barriers toward disability by creating welcoming communities, building an inclusive society and achieving education for all. Although education for all is the goal, it cannot happen without co-constructing teaching strategies with local populations that value indigenous knowledge that is culturally relevant.

Valuing indigenous knowledge is the focus of the work of scholars like Smith (1999). Smith's (1999) work centered on creating decolonizing research methods specific to the Maori of New Zealand. Her work, cited throughout this literature review, is focused on indigenous knowledge as a legitimate way of knowing, and implementing research methods that are culturally appropriate and relevant to local populations. Though there are pockets of similar education-based participatory research projects that use critical and indigenous methodologies in Kenya, at best, five in 10 such reform projects are sustainable. However, this number has been reported to be as low as one in 10 (Healey & DeStefano, 1997; Samoff, Dembele & Sebatane,

2013), thus heightening the need for the development of more effective sustainable participatory research methods in the region.

The previous section reviewed the existing literature related to the development of inclusive practices in Kenya and countries in and around the region with similar educational resources. What follows is an overview of inclusive education in the Kenyan school context, the challenges with implementing inclusive strategies, and some promising practices that could be effective starting points in the region.

### **Kenyan School Context**

*Attitudes toward individuals with disabilities in Kenya are generally negative, with some perceiving them as incapable of contributing meaningfully to the society, while others view them as hopeless and helpless. Individuals with disabilities often experience prejudice and institutional discrimination; they are humiliated, degraded, and considered sick, stupid, weak, and in need of care and protection. Consequently, most children with disabilities are neglected, abused, and underserved. (Mukuria, 2012, p. 70)*

Many Kenyan schools, especially those in rural agrarian regions, have dirt floors, are built with corrugated tin walls, lack electricity, and receive very little support from the government. They operate on the American-based 8-4-4 school system that has eight years of primary school, four years of secondary school, and four years of university (Ministry of Education, 2008). In many rural regions of Kenya, primary and special schools are in close proximity to one another, with some only separated by a fence or a gate (Elder et al., 2015). In this region of western Kenya, this proximity allows stakeholders in inclusive education from both schools to learn together about inclusive school settings.

### **Challenges to Implementation**

Many factors impede the development of an inclusive education system in Kenya today. One of the biggest challenges remains the Kenyan context itself. The Kenyan education system

is comprised of multiple and competing contexts. The most obvious is the pre/post/neocolonial context(s). Upon their arrival in the late 1800s, the British colonizers began stripping away the roots of indigenous Kenyan culture. In pre-colonial Kenya, community was valued. People with disabilities were supported by their families and educated in local school settings (Dei, Hall, & Rosenberg, 2002; Owuor, 2007; Wangoola, 2002). That sense of community support was replaced with Northern views on education that placed the highest value on individualism, promoted racism, and encouraged capitalist competition for resources (Connell, 2011).

Even though Kenya gained its “independence” in 1963, the Northern post-colonial government continues to exploit and devalue indigenous ways of knowing. Unfortunately, these oppressive Northern policies value capitalism over community, competition over collaboration, and promote a globalized neoliberalism that continues to oppress and devalue indigeneity and diversity (Hall, 1990; Mwaura, 2005; Zembylas, 2013). As a result, students with disabilities are devalued and seen as non-contributors in the global race to wealth invented by the West (Dei et al., 2002; Owuor, 2007; Shiva, 2002). Similarly, government money is *not* spent on improving attitudes toward diversity and disability in schools, decreasing class sizes, improving teacher education programs, decreasing tuition costs, creating accessible schools, or funding research that targets social justice and inclusion in Kenyan schools.

Subsequently, schools remain competitive, overcrowded, inaccessible, exclusionary capitalistic arenas that perpetuate neoliberalism and neocolonialism. This means that efforts to promote more socially just and inclusive schools remain a Northern import often times done poorly by non-governmental organizations or charities (Edwards & Hulme, 1996; Jordan & Van Tuijl, 2000). When local stakeholders in inclusive education are not at the forefront of social change, the potential for perpetuating oppressive, neocolonial practices and policies remains high

(Smith, 1999). If research-based systematic indigenous and decolonizing methodologies are not implemented and driven by local ways of knowing, then colonial oppression will remain far into the future. What follows are suggestions for addressing these inequities through collaborative and transnational development projects aimed at providing inclusive change in the Kenyan school system.

### **Building Diverse and Welcoming Classroom Communities in Kenya**

Even with significant obstacles impeding the development of sustainable inclusive practices in Kenya, creating welcoming and accepting classrooms is possible. For diversity to be valued in Kenyan classrooms, teachers must receive ongoing trainings on changing attitudes towards disability and diversity (Elder et al., 2015). Trainings should especially include topics on various models of disability, including the medical, the social, and the human rights models. The medical model locates the “problem” of disability within the person, which needs to be fixed (Baglieri, Valle, Connor & Gallagher, 2010; Ferri, 2006; Humphrey, 2000; Linton, 1998; 2005; Marks, 1997; Taylor, 2006; Young & Mintz, 2008). The medical model is especially problematic in Kenya since disability is already viewed as a curse and manifestation of ancestor misdeeds (Abosi, 2003; Ihunnah 1984; Mukuria, 2012). A curse perspective, coupled with a cure narrative of disability, severely limit the notion that people with disabilities can be productive and active citizens in their communities. Curse-based views maintain that disability is a personal tragedy and do not allow for the development of meaningful, self-directed lives (Shapiro A., 1999; Shapiro J. P, 1993).

In opposition to the medical model, the social model of disability locates disability in an inaccessible society rather than within the individual (Baglieri et al., 2010; Taylor, 2006). Taken with the social model of disability, the human rights approach to disability suggests that certain

human rights, including a right to an education, are universal (Bickenbach, 2009). A reconceptualization of disability from a medical model of disability to a social/human rights model of disability in a Kenya context specifically counters the prevalent cultural belief that disability is a curse (Abosi, 2003; Ihunnah 1984; Mukuria, 2012). Such alternatives to the medical model of disability provide potential inroads for increased communal and political participation for people with disabilities, which could lead to increased access to inclusive education.

Along with trainings on attitudinal barriers toward disabilities, teachers need strategies that build inclusive communities and require minimal or no extra school materials or resources (e.g., “no/low cost strategies”) (Elder, Damiani & Oswago, 2015). The no/low cost community-building strategies should be aimed at creating spaces where all students can participate in activities that bolster community identity, and inclusive norms are generated and agreed to by the group. Community-based inclusive activities facilitate student-student and teacher-student co-construction of knowledge that has the potential to disrupt the transmission model of education (Freire, 1970) that often drives Kenyan instruction.

The no/low cost community-building strategies included in this literature review were strategies my colleagues and I introduced to western Kenyan teachers in 2013 (Elder et al., 2015). These strategies were modified from the work of Sapon-Shevin (2007, 2010), Silberman (1996) and Thousand, Villa and Nevin (2007). The project took place over three weeks, and was in collaboration with the Ministry of Education and primary and special education teachers. One objective of the project was to modify Northern no/low cost inclusive strategies to fit the context of rural Kenyan primary school classrooms. A secondary objective of the project was to increase teacher capacity to support more learners with disabilities in primary school classrooms.



In order for these Northern inclusive strategies to be culturally and contextually appropriate for Kenyan teachers and classrooms, these strategies needed to be modified by teachers to fit the locations in which they were implemented. The Northern strategies were offered only as one potential way to provide teachers choices in how to make their classrooms more inclusive of all students. Below are examples of how teachers used these strategies in their classrooms. See Appendix A for a representation of the strategies observed in Kenyan classrooms following trainings on inclusive community building strategies (Elder, Damiani & Oswago, 2015).

### **Teaching All Students in Kenya**

Similar to the trainings on inclusive community building strategies, my colleagues and I also provided trainings on no/low cost inclusive instructional strategies (Elder et al., 2015). The strategies were similarly modified from Sapon-Shevin (2007, 2010), Silberman (1996) and Thousand et al. (2007).

**Universal design for learning in Kenya.** As stated above, using a universal design for learning approach when planning lessons is one way to include all students in lessons, as it anticipates student diversity from the outset of lessons (CAST, 2009; Kasa & Causton-Theoharis, 2005; Rose & Meyer, 2002). Following trainings, Elder et al. (2015) observed teachers utilizing universal design for learning and implementing cooperative grouping strategies that included all students (See Appendix B for more detail on instructional strategies observed).

**Multiple intelligences in Kenya.** Due to the extremely limited educational resources in Kenya, giving students opportunities to show their understanding of content in a variety of no/low cost ways is important. Rather than require students to show their

work with a paper and pencil (if such materials are available), incorporating the theory of multiple intelligences (Gardner, 1985) into Kenyan classrooms allows students to show their knowledge in multiple modalities. See Appendix C for more information on the strategies Elder, Damiani, and Oswago (2015) observed in Kenyan classrooms following teacher trainings.

**Differentiated instruction in Kenya.** Implementing differentiated instruction in Kenyan classrooms is one way to increase student engagement with academic content. However, the Kenyan context is challenging because many schools have limited resources to modify curriculum for a wide range of students (Gethin, 2003; Mukuria & Korir, 2006; Muuya, 2002). There are not many resources for curriculum modification, but content can be modified through flexible student groupings. See Appendix D for examples of what Elder et al. (2015) observed in a primary classroom that related to differentiated instruction.

**Culturally responsive pedagogy in Kenya.** Aside from inclusive education strategies being no/low cost, they should also be culturally relevant (Nieto, 2003, 2013; Sleeter, 2011, 2012) and adaptable to Kenyan school contexts. Appendix E presents culturally responsive strategies Elder et al. (2015) observed following trainings.

### **Building Collaborative Relationships in Kenya**

As noted earlier, special schools often share campuses with primary schools in western Kenya. As these schools become more inclusive, this proximity could allow staff members from both campuses to collaborate and co-teach lessons. Similarly, this proximity permits both primary and special education teachers to attend trainings together on best inclusive practices and collaborate to develop culturally appropriate, universally designed, differentiated lessons that are accessible to all students. To effectively create inclusive schools, Theoharis and Causton (2014) outlined the following critical steps:

(a) setting a vision; (b) developing democratic implementation plans; (c) using staff members (teachers and paraprofessionals) in systematic ways to create inclusive service delivery; (d) creating and developing teams who work collaboratively to meet the range of student needs; (e) providing ongoing learning opportunities for staff members; (f) monitoring and adjusting the service; and (g) purposefully working to develop a climate of belonging for students and staff members. (p. 83)

These steps need to be adapted to the Kenyan context, but the concepts behind each step are applicable, to various degrees, to make Kenyan schools more inclusive. Prior to setting a vision for inclusive schools, stakeholders from both primary and special schools needed to be actively involved in the process. Stakeholders in Kenya include: students with and without disabilities, primary and SNE teachers, head teachers (principals) from primary and special schools, parents of children with and without disabilities, community members with and without disabilities, and local the Education Assessment Resource Coordinators (EARCs) in the local Ministry of Education. Once an inclusive team of stakeholders is assembled, the next step involved setting the vision for inclusive and democratic schools. Elder et al. (2015) called this group of stakeholders an “inclusion committee.” Appendix F represents the work of Theoharis and Causton (2014) and how it can be applied in a Kenyan context. The inclusive process outlined by Theoharis and Causton (2014) can very much become a reality in Kenyan schools as long as local stakeholders drive the creation of inclusive plans, and teachers have the ability to adjust the plan as school needs shift over time.

### **Educating Teachers in Kenya**

For schools in Kenya to become more inclusive, much like in the United States, teacher education programs should have a strong focus on social justice and inclusion. Many studies

suggest that specific training on inclusive education during certification programs has a positive impact on pre-service attitudes towards students with disabilities (Bones & Lambe, 2007; Forlin et al., 2009; Kuyini, 2004; Leatherman & Niemeyer, 2005). In the Kenyan context, teachers need to learn about how to implement inclusive strategies locally and be aware of the value of indigenous knowledge and how it relates to social justice and inclusive teaching practices.

Owuor (2007) stated:

Unfortunately, the transfer of indigenous knowledge from everyday life to schoolwork is not always valued or recognized by teachers (Dei, 2002; Mwenda, 2003; Semali, 1999), and it is therefore necessary for teacher education programs to rethink ways in which to prepare teachers for effective integration of multiple forms of knowledge when designing and implementing the teacher education curriculum. (p. 33)

In this light, teacher education programs in Kenya need to include decolonizing and indigenous teaching competencies. Such methods include: conducting research in the indigenous language (Skutnabb-Kangas, 2000), implementing indigenous epistemologies, representing local ways of knowing, and including indigenous participants in such teaching practices (Smith, 1999).

Indigenous teaching practices should focus on valuing local ways of knowing and incorporate curricula that counters colonial views of knowledge production. According to Tikly and Barrett (2013), encouraging indigenous knowledge in schools is a way to make education socially and economically important to indigenous people who have to compete to sustain their lives in a globalized world. Competencies need to be developed by Kenyan professors at leading Kenya universities who have a strong understanding of indigenous contexts (Sifuna & Otiende, 2006).

Owuor (2007) emphasized that teachers need to be taught “to problematize what has been accepted in schools as universal valid knowledge or in the case of economic development as

standards of measure for industrialization and economic growth” (p. 35). With many Northern ideas shaping teacher education programs in Kenya, local educators tend to privilege Northern knowledge and devalue indigenous knowledge (Dei et al., 2002; Shiva, 2002).

In practice, this problematizing of knowledge would allow pre- and in-service teachers to question aspects of their training, specifically the strategies they are expected to implement in their own classrooms. In Kenyan teacher-training programs, knowledge should be co-constructed with indigenous and diverse student populations in mind, along with the implementation of transparent and constructivist pedagogy (Dewey, 1916; Tabulawa, 2003; Vygotsky, 1987). Teachers should be considered experts of local knowledge and be encouraged to modify, adapt, or reject strategies based on their knowledge of their classrooms and local contexts. Along with a decolonizing and indigenous focus to Kenyan teacher education, teachers also need exposure to the concepts of the least dangerous assumption and presumption of competence. Both concepts can address the disability as a curse perspective that is prevalent in Kenya (Abosi, 2003; Ihunnah 1984; Mukuria, 2012) and reconceptualize disability as a cultural identity of which one can be proud.

Indigenous knowledge and inclusion precepts are complementary in that both value diverse ways of knowing. Inclusive education promotes diversity in classrooms and indigenous knowledge grounds education in local contexts. Tenets of inclusion promote diverse perspectives in classrooms, which can lead to students learning to value and apply indigenous concepts to local contexts. Tikly and Barrett (2013) argued that an indigenous approach to education helps learners develop skills that lead to sustainable livings and succeed in a world dominated by Northern capitalism. Without being included in classrooms, students with disabilities in Southern

countries (or in any country for that matter) will not have the opportunity to become active contributors to their communities.

### **Fostering Family and Community Relationships in Kenya**

Like in the United States, developing family relationships in Kenyan schools is critical to the success of any child, not just students with disabilities (Afitska, Ankomah, Clegg, Kiliku, Osei-Amankwah & Rubagumya, 2013). The following section discusses disability, education, and families in the Kenyan context.

**School-parent partnerships.** According to Gona, Mung'ala-Odera, Newton and Hartley (2011):

speculation about the child's disability among community members could possible result from lack of proper information on what causes a disability. As previous studies in Kilifi [Kenya] have found that disability is associated with evil spirits, as a punishment from God or witchcraft, and this could possibly explain the aspect of people spreading rumours [sic]. (p. 181)

Superstitious beliefs around disability marginalize people with disabilities and hinder parent participation in the development of school-parent partnerships. Aside from parents of children with disabilities being shamed and blamed for their child's differences, many parents may not be educated and may spend most of their time working to support their family. For these parents to be more active members of the school community, indigenous knowledge and language should be at the forefront of school-parent relationships based on positive constructions of disability. A multilingual communication approach allows parents who speak only in the indigenous language the chance to support their children academically and communicate with school personnel in a

language they are comfortable speaking (Afitska et al., 2013). Parents are the experts on their children and without this valuable source of input for the development of inclusive schools, children with (and without) disabilities will continue to be subjugated in the Kenyan school system.

### **Connections to Chapter Three**

In this chapter I introduced the theoretical frameworks I used to better understand the Kenyan context. I presented literature from Northern and Southern contexts that supports the development of a sustainable inclusive education system in Kenya. I concluded the chapter with examples of effective inclusive practices in Northern and Kenyan contexts. In Chapter Three, I explain how I utilized this literature to inform the design of the project. I begin the chapter by introducing Benson and his importance as a critical insider to the project. Then, I outline my qualitative research approaches and how they were informed by CBPR and decolonizing methodologies. Throughout Chapter Three, I highlight the conscious decisions I made while implementing the literature introduced in this chapter. In short, Chapter Three illuminates how I bridged theory and practice as I designed and implemented the methods and procedures of this project.

### **Chapter Three:**

#### **METHODS AND PROCEDURES**

In the last chapter, I discussed the theoretical underpinnings that framed this project, proposed best inclusive practices in both Northern and Southern contexts, and suggested ways forward for the development of sustainable inclusive practices in western Kenya. In this chapter, I outline and discuss the qualitative research methods I used to investigate the ways in which disability-focused community-based participatory research (CBPR) influenced teacher capacity and preparedness to support diverse learners in Kenyan primary school classrooms. I also discuss procedures I utilized in gathering and analyzing data for this dissertation. This chapter is separated into two sections, with the first brief section providing a brief introduction of promising inclusive practices Benson and I developed in Kenya during previous collaborations. In the remainder of the chapter I explain the methods for participant selection, outline the data collection procedures, and explain the methods for coding and analysis of data. My methods were informed by the following questions:

1. What are the local meanings and discourses of disability and inclusion operating within the western Kenyan primary school context?
2. How do teachers engage, enact, and modify inclusive reform in culturally relevant ways?
3. What does inclusion look like in the context of post-colonial western Kenyan primary schools?
4. How does engaging with critical disability studies (CDS) influence teachers' views about students with disabilities?



5. What can be learned from the experiences of enacting inclusive reform at School Sites A and B in this project that could inform efforts to enact inclusive reform in under-resourced schools in the United States and beyond?

### **Promising Practices in Kenya**

In 2011, I partnered with the local Ministry of Education office in western Kenya. A colleague and friend, Benson, had just been promoted from a special education teacher, to an Education Assessment Resource Coordinator (EARC) in the local Ministry of Education where his main role was to identify children with disabilities in the community and facilitate their attendance in school. Benson felt the special schools in Kenya were not where students with disabilities should learn. He wanted them to be included in age-appropriate, primary school classrooms. Since 2011, our work has been based largely on creating more equitable access to primary education for students with disabilities in his school district.

From the start of our partnership, Benson has had immense influence and power in our collaborative projects. He is the insider providing the outsider (me) with access to teachers, local knowledge, schools, administration, students, parents, and community participants. Benson is a highly respected school leader, a valued local preacher, and trusted community organizer. Without his willingness to collaborate and to provide me with intimate access to the local community, this project would not have been possible. Historically, Benson coordinated the involvement of all participants for all of our projects. Many of them may have chosen to participate because of their personal relationships with him. Not only did Benson facilitate participant collaboration, but he helped me acquire approval of the project from the local Ministry of Education office, consulted with me on cultural norms and customs, helped me navigate language differences, and negotiated other project-related issues that I did not have the

power to direct as an outsider (see Chapter Four for a more detailed description of Benson's role in the project).

## **Methods**

The purpose of this project was to create sustainable and replicable inclusive practices at two school sites in western Kenya through engagement with students with and without disabilities, primary and special needs education (SNE) teachers, head teachers from primary and special schools, parents of children with and without disabilities, community members with and without disabilities, and EARCs. We held weekly committee meetings to monitor the progress of the development of an inclusive education system at four schools in each respective region of the school district. In this study, to make sense of data I used qualitative analysis informed by CBPR and decolonizing methodologies.

The aim of qualitative research is to attempt to uncover how people “make sense out of what is happening to them” (Bogdan & Biklen, 2007, p. 248). It is one way to better understand how individuals experience the world “from their own frames of reference” (Taylor & Bogdan, 1998, p. 27). Qualitative research approaches can help researchers to understand how people create meaning in their lives. Flick (2007) maintained that qualitative research can help to make sense of “how people construct the world around them” (p. ix). In Kenya, I used qualitative methodology “to bring to the surface stories of those whose voices have not been heard, those who have been oppressed or disenfranchised in schools” (Pugach, 2001, p. 443). A qualitative approach provided a platform for participants to share their perspectives and experiences that may otherwise be ignored on their own terms (DeVault, 1999; Pugach, 2001). By using this approach to research, the participants and I attempted to decenter Northern hegemonic

knowledge, and increase the presence of people with disabilities from the global South in CDS and disability studies literature.

## **Design**

In this study, I used a qualitative approach to data analysis (e.g., grounded theory) informed by CBPR and decolonizing methods. Weekly inclusion committee meetings and conversations along with three cycles of interviews with students with and without disabilities, primary and SNE teachers, head teachers from primary and special schools, parents of children with and without disabilities, community members with and without disabilities, and EARCs from each school site provided the forum for participatory dialogue. I used qualitative methods to investigate multiple perspectives and realities in a variety of school and community contexts (Bogdan & Biklen, 2007).

Community-based participatory research served as a foundation for the design of this study. I asked participants to reflect on research questions, to plan and implement iterative next steps, and to monitor goal progress. Due to time constraints, participants did not co-author this dissertation. I will, however, ask certain key project participants to co-author academic publications that come out of this study depending on their willingness to undertake such a responsibility. Participants were encouraged to participate in the authoring, publishing, and dissemination of other forms of local publication (e.g., community awareness activities, reports to schools, reports to chief's council meetings). Communication with participants took place in modes that were most accessible and widely available (e.g., in person, mobile phone, SMS messaging, email).

## Project Sites

Benson helped identify the two school sites that included four schools prior to my arrival. School Site A was on the southern border of the district and housed a special school for children with physical disabilities and primary school on the same campus. Physical proximity and a few barbed wire fences separated the two schools, but students shared a common playground area. It was not uncommon to see students from the primary school pushing students from the special school in their wheelchairs around the playground. The special school used to be a residential school for students with physical disabilities. In the past, a few students with only physical disabilities (e.g., without other intellectual or behavioral disability labels) were mainstreamed into the primary school daily. However, the special school now practices reverse inclusion where students without disabilities from local villages can attend if they so choose. However, the special school does have dormitories on campus that house students with physical disabilities from around the district. The primary school similarly supports students with disabilities, but according to the head teacher, these disabilities are not significant enough to warrant placement at a special school. Benson and I have worked together at this school site on two previous occasions in 2011 and 2013.

School Site B is on the northern border of the district and houses a school for the Deaf<sup>7</sup> and a primary school on adjacent campuses that are separated by a barbed wire fence. The school for the Deaf was originally located in the primary school, but became an independent school in 2002. A few years after the separation of the schools, co-teaching occurred across the campuses. However, that practice stopped because the administration at the primary school felt the Deaf

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<sup>7</sup> I use Deaf with a capital D throughout this dissertation to represent that people at this school identify with and embrace Kenyan Deaf culture.

students were slowing down the learning of the hearing students. Prior to this project, students episodically interacted during brief extra-curricular activities (e.g., a dance performance). Aside from having students with a range of hearing impairments at the school for the Deaf, the school also supports students with intellectual disabilities, vision impairments, and autism. According to the head teacher at the primary school there are a few students with disabilities, but none with disabilities that are significant enough to warrant placement at a special school. Benson and I have worked together at the school for the Deaf on one previous occasion in 2011. Both special schools were initially housed in the primary schools and came to be their own schools over time.

### **Timeline**

Once school sites were identified in May 2015, Benson asked the head teachers to provide letters of support for the project for the Institutional Review Board (IRB) at Syracuse University. We received IRB approval in June, and I arrived in Kenya in August. Following my arrival, Benson and I reviewed the budget and set the project timeline which included three cycles of CBPR. Cycle #1 ran from mid-September to mid-October, Cycle #2 ran from mid-October to mid-November, and Cycle #3 ran from early January to early February. The gap in Cycles #2 and #3 is due to the end of one school term and the start of another. I conducted 1:1 interviews for adult participants and small group interviews for student interviews at the end of each cycle of research.

### **Project Groundwork**

Benson helped set up meetings for me to meet and go over project goals and timeline with the head officer for the local Ministry of Education and the head teachers of each of the four school sites. At this time, Benson also arranged for me to meet the Luo-English interpreter,

Kenneth, and the Kenyan Sign Language (KSL) interpreter, Elisha, to discuss daily rate of pay and the logistics involved in language interpretation for this project. I met with Kenneth a few days later so he could help translate the consent documents into the local language- Luo.

Benson and I held meetings with the head teachers of each school to decide on the composition of the inclusion committees at each school site. Meetings rotated from the special school to primary school weekly at each school site. At each meeting, participants had time to implement and reflect on the strategies developed by each inclusion committee each cycle of research. Throughout the project participants were asked to provide feedback on the implementation of inclusive strategies and suggest directions for future cycles of research.

### **Participant Selection**

As with my project in 2013, participants were invited to participate in the project by either Benson, or by head teachers at each of the school sites. Participants were asked to serve on one of two inclusion committees at either School Site A or School Site B. Aside from Benson's selection of school sites (mainly because of cooperative head teachers), it was actually the head teachers who identified committee members. Adult committee members were chosen by the head teachers because of their known interest in inclusive education. Student committee members were chosen by the teachers because of their known leadership qualities. I believe the selection of natural local leaders and stakeholders in inclusive education helped create momentum from the outset of the project and helped to meet committee goals throughout each cycle of research.

### **Inclusion Committees**

The head teachers and some faculty members from each school decided on the composition and school representation of each committee. Participants included: students with

and without disabilities, primary and SNE teachers, head teachers from primary and special schools, parents of children with and without disabilities, community members with and without disabilities, and EARCs. The EARCs availed themselves to meetings as needed. Each committee had approximately 24 members. Membership on each committee fluctuated weekly due to a variety of circumstances (e.g., national exams, funerals, transportation issues, miscommunication). To qualify for committee membership, all teacher participants had to be current teachers at School Sites A or B and have current Kenyan teacher status (e.g., be employed by the Teacher Service Commission). There were a few teachers from both schools at School Site A who participated in the inclusive teacher trainings I co-facilitated in 2013. No teachers from School Site B participated in the trainings, but I did work with the head teacher from the school for the Deaf on an inclusive education project in 2011. All teachers at the special schools had certificates allowing them to teach students with disabilities. The primary school teachers had taken various courses related to SNE (usually only one course). The years of teaching experience varied as were the classes they taught. In both locations, parents of students with and without disabilities were recruited by the EARCs and head teachers based on their knowledge of parent involvement in local schools. Community members with and without disabilities were asked to participate based on EARC and head teacher knowledge of their historic support of local schools and interest in inclusive education. Age was the only a prohibitive factor for students in this study. Students had to be enrolled at either a local special or primary school and be old enough to independently assent to committee participation. Teachers at each school site decided that students between ages 10 and 13 were eligible because of issues related to maturity. Parent permission was required for their participation. In particular, I feel that including students on each committee helped ground goals in tangible outcomes that

ultimately benefitted students. Students tended to be reserved during committee meetings, and express their opinions and concerns to me during the small-group interviews (e.g., informing me of the head teacher feud at School Site A). All participants lived in western Kenya and were able to attend weekly inclusion committee meetings. Participants did not necessarily need to be Kenyan or Luo, but all participants identified as both as the study took place in a largely Luo region of Kenya. Gender, socioeconomic status, or ethnicity were not prohibitive factors for participation. For participants who identified as having a disability, a specific label of disability was not a prohibitive factor for participation in this study as long as they consent/assent to participation.

### **Language**

All participants were either fluent in the local language- Luo, fluent in both Luo and English, or would code-switch between each language depending on situational language demands and individual preference. However, collaboration and communication between participants occurred mainly in Luo or English. A Luo-English interpreter was present at all meetings, and a KSL interpreter attended all meetings at the school for the Deaf. The Luo-English interpreters also served as a translator for written language so project forms could be offered in Luo. All participants had the option of speaking their responses which could then be written in Luo or English by an interpreter.

### **Data Collection**

I collected data in the form of written memos, photos, and written/dictated participant feedback forms from inclusion committee meetings. Audio-recorded semi-structured interviews occurred at the end of each cycle of research. I conducted 1:1 interviews for adult participants



and small group interviews for student interviews at the end of each cycle of research. I interviewed students in small group so they would potentially feel more comfortable having project-related discussions. At the end of the third cycle of research, I conducted a total of 81 interviews. I also utilized notes from school observations and pre-and post-questionnaires as appropriate throughout the project. Inclusion committee meetings occurred weekly, and school observations occurred as I could find extra time to observe teachers in their classrooms. During inclusion committee meetings, participants were regularly asked to fill out “Did/Will Do” forms. The “Did/Will Do” forms asked what each participant did and planned to do with respect to the inclusion and sustainability goals during each cycle of research. I interviewed as many participants as were available following each month-long cycle of research.

I collected data and coded it regularly to find emerging themes and patterns. I used this data to guide the development of interview questions in order to receive participant feedback and insight about emerging codes and themes. I coded and categorized data based on feedback from participant interviews (Bogdan & Biklen, 2007). I used a web-based qualitative data analysis computer program, Dedoose (Lieber & Weisner, 2015), to organize the data. I chose Dedoose (Lieber & Weisner, 2015) because of my familiarity with the program, affordability, web-based availability, and ease of use. Dedoose (Lieber & Weisner, 2015) allowed for the storage and analysis of multiple codes and large amounts of data.

I collected and analyzed data throughout the seven months of the study. I used three participatory cycles of inquiry to guide the direction of the project. Committee members set goals and guided the project. Once inclusion and sustainability goals were developed, committee members had one month to implement actions to meet the goals in a variety of community locations. During each cycle, I observed committee members engaged in activities that were

focused goals (e.g., teachers using inclusive teaching strategies, parents sensitizing the community on disability, students playing sports together). At the end of each cycle of research, through member checks (Creswell & Miller, 2000; Lincoln & Guba, 1985), each committee assessed goal progress and used that information to direct of the subsequent cycles of research. Monthly interviews and on-going discussions at weekly meetings provided opportunities for each committee to assess project directions and collectively interpret and triangulate the data. This approach to triangulation provided a greater reliability within the study, and helped us to make sense of the complexities that emerged from the CBPR and decolonizing methodologies used in project.

The questions I asked participants during their interviews following each cycle of research impacted the data I collected and subsequently my coding structure. In the first cycle of research, my open-ended questions were broad and focused on what each committee member felt was going well with the project and what needed more support. I asked committee members what they had done to reach project goals and what they planned to do to meet project objectives. I asked questions about accountability so I could get a senses of what inclusion and sustainability goals actually looked like in practice. During the second cycle of interviews, with the ending of the school strike, committee members were able to work on project goals in schools. As a result, my questions revolved around what inclusion and sustainability looks like in practice in classrooms and schools. These questions helped target Research Question #1. I asked questions about educational outcomes for students with disabilities, and asked committee members to trace the history of disability from the pre-colonial era to the present. I asked these questions in order to connect historical disability treatment to modern models of schooling in Kenya and to gather data for Research Questions #2-4. During the final round of research questions, I asked

committee members questions specific to project outcomes (e.g., teachers beginning to co-teach, students with disabilities enrolling in school for the first time), and expanding the project to other regions of Kenya. I asked about project expansion as a way to identify the most important aspects of the project I should (re)import to under-resourced schools in the United States. This was an indirect way to gather data for Research Question #5. Though I asked each committee member slightly different questions, I analyzed the interview data in the same way through Dedoose (Lieber & Weisner, 2015) in order to be consistent with how I was processing data. For a sample list of the open-ended interview questions I used to guide each cycle of interviews, see Appendix G.

### **Data Analysis**

I used a constructivist grounded theory approach, along with a constant comparison method, as outlined by Charmaz and Mitchell (2001) to inform my analysis. Continual comparative analysis allowed me to evaluate data while it was collected, and required me to complicate my understandings of the findings throughout the project (Charmaz, 2005). I utilized critical decolonizing and CDS perspectives to develop the project and to inform my decisions throughout each cycle of research. The processes of the study were not meant to perpetuate colonial exploitation and marginalization, but rather value local ways of knowing (Denzin et al., 2008). Actively engaging participants throughout the study was a way of minimizing the risk of perpetuating oppressive positivist perspectives of knowledge production. Committee members were in charge of the direction of inclusion and sustainability goals and regularly reflected on them and adjusted goals at the end of each cycle of research through member checks (Creswell & Miller, 2000; Lincoln & Guba, 1985). Aside from member checks, I encouraged participants to co-author, disseminate, and publish the results of the study in various formats that were most

meaningful to local schools and communities (e.g., word of mouth, SMS messages, emails, head teacher dissemination of project information to parent during school meetings, invitation of local media outlets to project events, teacher trainings).

At the start and conclusion of the project, I transcribed committee member responses on pre- and post-questionnaires. I did the same with the “Did/Will Do” sheets following weekly meetings at both school sites. Though I regularly used the Did/Will Do sheets at the end of Cycle #1 and throughout the rest of the project, I developed those sheets only after my previously created “What is Working/Not Working” and “What is Going Well/What Needs More Support” data sheets yielded minimal data. After each project event, I wrote in-depth memos so I could reference project events in the future. See Appendix I for an example of a memo from a weekly inclusion committee meeting.

Apart from writing and analyzing memos, I also took photos at each meeting so I would have visual representations of project events in addition to my memos and member responses. I also kept a running record on a document entitled, “Methods- What Really Happened.” In this document I wrote a two-to-three sentence synopsis of each event to help maintain a simple holistic timeline of the project in its entirety. For example, during Cycle #1, I wrote,

The Inclusion Meeting #4 at [School Site A] was good but tense. [A parent] suggested the committee forego their allowance to sponsor the chicken coop. I told them I would match [their donation]. Nine people committed to donate chickens. There was a lot of talk about accountability and documentation of actions (see memo 10-8-15; photo memo 10-8-15).

This type of documentation allowed me to quickly reference project highlights at later dates as well as easily track memos and photos as required by future analysis. I also color-coded all

documents according to their cycle. All documents from Cycle #1 were marked with an orange tag, all documents from Cycle #2 were coded with a yellow tag, and so on.

During the interview phase of each cycle of research, I recorded participant voices with SuperNotes (Clear Sky Apps, 2015) on my iPhone 4. I chose SuperNotes (Clear Sky Apps, 2015) because I could directly upload recorded voice files from my phone into Dropbox (Houston & Ferdowsi, 2016) files I shared with a hired transcriptionist. The transcriptionist then transcribed each interview and emailed them to me as she completed each one. I listened to each interview to verify accuracy of the transcriptions. This was particularly important as each participant and interpreter had a distinct Kenya accent, and there was oftentimes background noise from children or livestock at each interview site. After listening to each interview, I read and re-read each one in order to make appropriate edits. Then, I uploaded all interviews to Dedoose (Lieber & Weisner, 2015) where I began the coding process.

Uploading projects in Dedoose (Lieber & Weisner, 2015) allowed me to examine and analyze multiple participant perspectives through coding procedures outlined by Bogdan and Biklen (2007). These coding procedures helped me to analyze open-ended response data and my personal observations. At the beginning of analysis, data were categorized into five initial open codes that I consciously crafted to mirror my five research questions. This helped me make direct connections between my data and my research questions. From the outset of analysis, I knew that not all data could be categorized into five research questions, and that I had to complicate my coding processes. This led to the development of alternate open codes such as, “accountability,” “Brent not listening to Benson,” and “inclusion goals.” In Cycle #1, as I processed more data over time, and coded more interviews at the end of each cycle of research, some of the broad codes (e.g., “Research Question #1”) became multiple specific axial codes (e.g., “negative views

on disability,” “curse and misdeeds,” “church and charity”). Axial codes developed as I found myself repeatedly placing excerpts of data into the same code folders in Dedoose (Lieber & Weisner, 2015). Dedoose (Lieber & Weisner, 2015) allowed me to view which codes were most salient within each cycle of the project, and which code folders contained the most excerpts. Looking through these folders gave me a sense of what types of data had emerged. This helped to narrow my focus on important excerpts that would later become the foundations of the Data Analysis and Discussion sections of each data chapter. As I connected these axial codes to larger concepts through processes of deductive and inductive thinking (Creswell, 2013), they eventually developed into more specific selective codes which then became the major themes of Chapter Five: a) disability stigma, (b) language used to describe disability, (c) structural and attitudinal barriers to inclusive education, (d) the multiple meanings and roles of the church, and (e) collective approaches to inclusive change. I followed similar coding procedures for each of the subsequent data chapters. The five major themes of Chapter Six included: (a) developing partnerships, alliances, and networks with organizations (e.g., DPOs, governmental organizations, and universities) to make a larger-scale impact; (b) how teachers engage, enact, and modify inclusive reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers’ views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability. The five most salient themes of Chapter Seven were: (a) the shift in awareness about language used to describe disability; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question

#5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. See Appendix H<sup>8</sup> for the specific coding structures I used for each cycle of research.

After identifying the top five codes of each cycle, I wrote Coding and Thinking Memos to make sense of the data in each code. These memos allowed me to summarize my initial understandings of data and to deepen my understanding of project events. Once I had a big picture of what occurred during each cycle of research, I would write brief narratives about each code and develop it into a theme. After writing a summary of each theme, if possible, I would connect the themes to the research questions. This was a helpful process as it allowed me to connect specific data to research questions, and to identify which types of data I still needed in order to answer other research questions. After writing the Coding and Thinking Memos, I put the top five codes into an order I felt worked for the Data Analysis and Discussion sections in each data chapter. See Appendix J for an example of Coding and Thinking Memo. I merged the data from the thinking memos and the top five most populated code folders to make meaning of the data that had surfaced. From these five code folders, I read each excerpt and identified the most powerful quotes I felt best represented the code. Once I identified these powerful excerpts, I isolated the five most potent passages and weaved them together in various ways until I constructed a clear narrative that effectively presented the data. I repeated this approach for the data presented in Chapters Four<sup>9</sup> through Seven.

Once I had my top five excerpts I felt represented any given theme, of which there were five per data chapter, I then contemplated each excerpt and connected each passage to CDS-related literature. I found this to be the most challenging aspect of writing this dissertation. Due

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<sup>8</sup> Due to the large number of broad and axial codes, for space-related reasons I have only included a sample of these codes in Appendix H.

<sup>9</sup> Though Chapter Four is not an official data chapter, I coded data in similar ways as in Chapters Five through Seven.

to the complexities using multiple methodological approaches and frameworks in this project, connecting these themes to literature was an elaborate and time consuming process. As I further complicated my data while writing the Data Analysis and Discussion sections, I found my codes and coding framework consistently intertwined with CDS perspectives as outlined in the literature review. Although at times I drew on literature from outside my CDS and decolonizing frameworks, my CDS and decolonizing frameworks were refined and modified as my understanding of the project deepened. My analysis of the complexities of the project are represented in the Data Analysis and Discussion sections of each data chapter.

### **Significance of the Study**

Although there are many known barriers and noted limitations, the findings of the study are quite encouraging for Kenya. In my pilot study in 2013, outcomes suggested that inclusive instructional practices may be generalized to other areas of Kenya, thus providing more students with disabilities access to equitable participation in education. Primary school participants who completed teacher trainings reported increased comfort using inclusive teaching strategies and including students with disabilities in their primary classrooms. The findings of Elder et al. (2015) suggest an increase in teacher capacity and attitudinal change of Kenyan educators towards students with disabilities.

The results from the pilot study indicated that an expansion of the low-cost teacher trainings could lead to more positive outcomes including: increased enrollment of students with disabilities in primary school classrooms, improved student participation and performance, and increased interest in government considerations about how to develop this approach to teacher-training on a more national scale (Elder et al., 2015). This project is aligned with current government initiatives and international mandates. It has the potential to inform how inclusive



pedagogy can be incorporated into new teacher preparation programs, and be provided to pre- and in-service teachers through professional development trainings and compulsory teacher education courses. Results from the pilot study suggest that an expansion of this work could, in a short time and among a small group of stakeholders in inclusive education, meet the needs of more diverse primary school students with disabilities in western Kenya. Additionally, this study also contributes to a growing body of literature about the development of inclusive education in African countries and countries with similar colonial histories and resources for education. Outside of the Kenyan context, this study has implications on how schools with minimal resources in the United States and other Northern countries could creatively use existing supports to create more equitable access to education for students with disabilities.

## **Chapter Four:**

### **GROUNDWORK FOR THE PROJECT**

In the last chapter, I discussed the qualitative research methods I employed to examine the ways inclusion committees influenced teacher capacity and preparedness to support students with disabilities in Kenyan primary school classrooms. In this chapter, I explain how I navigated the complex cultural landscape of rural western Kenya before the first cycle of research began. Prior to the start of the first cycle of action research, much groundwork had to be done to gain access to schools and establish two sites of research (School Sites A and B). Without careful attention to the details outlined below, the project would not have been possible. This chapter explains the logistics and cultural complexities that we navigated prior to the start of the first cycle of research. As we developed the foundation for the project, a nationwide teacher strike added an unexpected layer of convolution that amplified issues related to finances, language, and communication. What follows are the most salient aspects of the project negotiations prior to the start of the first cycle of research. These prominent issues emerged from the coding of memos I wrote after each introductory project meeting and the analysis of that coding. The following sections describe: Benson as a critical insider, matters related to the project budget, issues pertaining to language, and cultural miscommunication.

#### **Benson: A Critical Insider**

Prior to my arrival in Kenya, Benson had done significant groundwork to set up the project. In seeking approval from Syracuse University's Institutional Review Board (IRB), I needed letters of support from head teachers of my project school sites. I told Benson that I needed two sites of research. At each site I needed both a special and primary school, and the

sites needed to be at distant ends of the district for reasons related to generalization and replicability of community-based approaches. Benson identified School Sites A and B, and obtained head teacher support for the project prior to my arrival in August.

Similar to our two previous projects together, once on the ground, Benson and me went to the Ministry of Education district office to get approval for the project from the head officer. Once there, Benson and I described the project and received official Ministry support. Not only did we get support for the immediate project, but Benson suggested we conduct inclusive education trainings to establish an inclusion facilitator at each school site in the district, which included over 110 schools. The head officer liked the idea and told Benson and I to work out the details. From the ease with which the head officer received and supported Benson's training proposal, it was clear to me that he and Benson had a very trusting and collegial relationship – a relationship that increased my access to schools in the district. Following the meeting, Benson invited the head officer to lunch and explained to me, "It is important for you to socialize with the administration and teachers so they know you as a person and that they like you. It will make them more open to collaborate with you on the project. It will help the project succeed" (Benson Oswago, personal communication, August 24, 2015). This is something I kept in mind as the project progressed.

Aside from facilitating Ministry approval, Benson helped set up meetings with the head teachers from School Sites A and B. Benson explained that it was important to propose the project to the head teachers and let them provide input on the timeline and budget. He said, "It is important to let the head teachers have some control of the project so there is buy-in to what you are doing" (Benson Oswago, personal communication, August 24, 2015). At each meeting with the head teachers I proposed various aspects of the project and collaboratively negotiated the

details at each school site. Benson's suggestions and cultural insight helped me navigate the project details.

After meeting with head teachers, Benson introduced me to the interpreters he identified to be a part of the project. I met Elisha, a certified Kenyan Sign Language (KSL) interpreter, and Kenneth, a Ministry of Education-approved Luo-English interpreter (spoken word) and translator (written word). At these meetings we discussed the project timeline and language access needs. Since one of the school sites was a school for the Deaf, I explained that we would need Elisha's services every time we worked at that site. I told Kenneth that since I would need Luo-English interpretation at every meeting, he would accompany me on all project-related meetings where Luo could be spoken. I proposed a daily rate, that Benson had suggested, which was accepted by each interpreter. Since language is one of the most critical aspects of this project, Benson's identification of each interpreter was a crucial aspect of the project set-up.

Aside from facilitating meetings between head teachers and interpreters, Benson also facilitated a meeting at School Site A as we negotiated the make-up of the inclusion committee with teachers. Benson wanted to model for me how to facilitate these types of meetings in his absence. During this meeting, Benson emphasized that people need to "keep time" because "that is how people run meetings in many places in the world" (Benson Oswago, personal communication, August 26, 2015). He told me to use similar language when I run meetings during the project. He also coordinated a driver who would transport me to all meetings, provided a laptop for Kenneth to translate all project documents from English into Luo, and located and purchased project materials (e.g., markers, chart paper, participant notebooks, tape).

Though Benson was not present at all project meetings, he attended them intermittently depending on his availability. Aside from the first few meetings where he facilitated meetings, in

subsequent meetings he mainly observed project proceedings. Due to his position within the local Ministry of Education, I believe that some participants (e.g., head teachers, teachers) could have felt pressure to participate in the project, or to speak candidly about inclusion-related issues. However, due to Benson's sparse attendance at project meetings and the sense of trust and project ownership developed between committee members and me, I believe that such pressures decreased over time.

### **Budget-Related Discussions**

There are many known barriers to inclusive education in Kenya, and from my experience in the region, poverty ranks as one of the more significant obstacles. Poverty in material goods and richness in social connectivity are frequent themes of church sermons. Resourcefulness and creativity are words I typically use during teacher observations in Kenya. Much is done in many facets of daily Kenyan life to meet basic survival needs. The development of a national teacher strike at the initial stages of this project generated a fiscal complexity that was at the forefront of many project decisions.

When asked about disbursement of project funds, Benson and the head teachers agreed that it would be best if I gave the money to Benson, and then he allocate the funds to head teachers either in person or through M-PESA. M-PESA is a mobile-to-mobile money transfer service that is commonly used throughout Kenya. One aspect of the budget that needed negotiation was the "allowance" that each member of the inclusion committee (excluding student members) would receive. Benson explained that the allowance was not a payment for their time, but rather an "appreciation" for their dedication to serve on the committee. He elaborated, "It is sort of a thank you for their time – a small incentive to attend and work hard for the cause." Though there was a significant miscommunication over this allowance (see the "Lost in

Translation” section below), it proved to be a pivotal piece of committee formation, and an aspect I made sure to replicate at both school sites.

Prior to the strike, Benson and I went over the budget. We eventually agreed that *all* committee members would be paid 300KSH (~\$3USD) as an allowance (see “Lost in Translation” below for more details on this decision). Due to the brief nature of the committee meetings, 100KSH (~\$1USD) per committee would be allocated for refreshments. In the case of student participants, Benson explained that they should receive refreshments, but not an allowance. Benson suggested that head teachers come up with a system to make the disbursement of money their responsibility. He explained that he would initially disperse money to head teachers as it was not a good idea for the “*mzungu*” (white person) to be handing out money all the time. I agreed, especially with the complex post-colonial power dynamics at play in Kenya. Mildred<sup>10</sup>, a head teacher from School Site B, suggested that all committee members be paid at the conclusion of each meeting as some members may use the funds for transport to and from the meetings. We implemented this practice at all future meetings, minus the meeting at School Site A where miscommunication complicated participant payment for the initial meeting (see “Lost in Translation” below).

Benson stressed that we needed to be *very* clear with the head teachers about the boundaries of the budget. He said they needed to understand that the money was not an unending source. He stressed that what we allocated to schools and participants was final. He emphasized that clear fiscal rationales make for smoother projects. Benson explained that if the schools knew they were getting something out of the collaboration (e.g., equipment, resources) then there would be more participant buy-in. I tied the conversation to sustainability and highlighted that

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<sup>10</sup> A pseudonym

whatever we spend on the project needed to be recorded and maintained by committee members. Benson said a negotiation of such sustainability practices is an important conversation to be had with all committee members.

Aside from committee allowances, interpreter fees also had to be negotiated. Benson suggested each interpreter receive 2,000KSH (~\$20USD) per day. He said their transportation would be included in their rate and they would be traveling with me to and from meetings in my hired vehicle. In Kenneth's, and later Jairus' case, their payment would also encompass any translation work they did on the days they interpreted at committee meetings.

### **Language-Related Actions**

Recognizing my positionality as a white outsider and the resulting inherent potential for perpetuating neocolonial oppression, decolonizing methodologies informed my project-related actions (Denzin et al., 2008). One major component of decolonizing methodologies is language. Understanding that colonialists used language as one means to violently erase indigenous ways of life (Smith, 1999), I attempted to provide access to Luo as much as possible throughout the project. Language was at the forefront of project decision-making from the outset. It was one of the first items discussed when meeting head teachers and interpreters, and was a large part of discussions at initial and subsequent committee meetings at both school sites.

When initially discussing the language access needs of the project, I explained to Benson the connection between language and decolonizing methodologies. I explicitly told Benson that I would not require that everyone speak English. I explained the KSL and spoken-language interpreter-project needs, and that I wanted committee members to feel free to communicate in their preferred modality. Similar choices were provided to committee members for written

communication. Recognizing that some parents and community members may not be literate in Luo or English, *all* participants were told that dictation would be provided if they preferred to speak responses rather than write them.

When communicating the language needs of the project to Kenneth and Jairus, I explained that even though teachers are expected to be tri-lingual in the Kenya education system, in my experience not all teachers were what I considered to be fluent in English, and I did not want them to endure English-only meetings on my behalf. I also reiterated the language access needs of parents, community members, and students who represent varying levels of literacy and English fluency as well. Due to my lack of fluency in Luo, I emphasized to Kenneth and Jairus that their roles as a Luo-English interpreters were one of the most (if not *the* most) critical pieces of the project. I told them we would communicate the interpretation needs of the project to each committee and establish communicative routines for future meetings.

Aside from communicating interpretation rules for our committee, I explained that Kenneth and Jairus would also be doing translation work. I clarified the difference between translation work and interpretation work and explained that they would need to translate any written Luo work produced by participants at meetings. I also said that after our meetings, we would debrief and co-construct a memo that captured the essence of the meetings. I highlighted the fact that Kenneth and Jairus would essentially be my “cultural brokers” for when I missed cultural nuances during meetings. I explained that debriefing after every meeting will help triangulate our experiences and make sure we had a unified understanding of events.

When discussing Deaf access to meeting content, I told Elisha that he would receive any materials I handed out at the meeting, and that I would get him hard copies ahead of time so he could better anticipate the KSL demands of the content. I told Elisha that his main role was to



support the language needs for anyone who may benefit from KSL interpretation. He said he was clear on his role and knew the community well due to his 10 years of experience interpreting at the school. I informed him that there would also be a spoken language interpreter there so the students, community members, and parents have access to the content of the meeting. He confirmed that he was comfortable interpreting Luo and English into KSL.

Since one set of inclusion committee meetings periodically took place at a school for the Deaf at School Site B, I met with the head teacher, Mildred, to discuss the language complexities related to the project. As both interpreters would be working at her school site, I wanted to make sure we agreed about the importance of language in the project. Mildred explained that a board member who used a strong hearing aid would be there, but “he has never needed an interpreter before.” I asked if he would be able to understand my voice and accent, and she said, “He has traveled abroad before. I think he will be fine.” I asked if he understands KSL and she confirmed. I pushed back and suggested that perhaps he did not know what he was missing by not ever having had an interpreter at school meetings. I stated that I would rather be cautious with language access and provide interpreters just in case. She insisted that a KSL interpreter would only be needed if there were Deaf students present, but I invited Elisha to come anyway to be in alignment with what I believed to be best practices for language access and decolonizing methodologies.

Prior to leaving the meeting with Mildred, I provided her copies of all the forms that we would use in the project. She suggested that we invite students from standards 4-8 (ages 10-13) because of maturity and language skills. She said she would recruit students and acquire parental consent by explaining the project in Luo to parents as they drop off their children for the term. Due to the importance of access to primary language in this project, I explained that I would feel

better if she at least sent home the forms in Luo so parents would have access to them. I explained that it was fine if the parents could not read them, but that I would rather they have access to them as they may have someone at home or in their community who could read the Luo forms to them.

Our first student participant attended a committee planning meeting at School Site A. He arrived mid-meeting while teachers were speaking in English. Due to his unanticipated arrival, Kenneth did not start interpreting in Luo. After the meeting adjourned, Kenneth and I spoke with the student outside and reiterated the aims of the committee, expressed how important his role was, and that he could speak to anyone one-on-one if he felt more comfortable communicating that way. We asked him if he had any questions and he pointed to his left foot. I could see evidence of a physical disability, but he did not name the disability. In Luo, he said, “I would like help from him with my foot. I need to see a doctor.” I told him that if he needs something medically, and it is not a medical emergency, then maybe there are other students who also need similar support and we could make it a priority of the committee. He explained that it was not an emergency and that he would see us at the next meeting.

### **Lost in Translation**

Even with all of the forethought put into communication access, myriad communication issues arose as we initiated the project. Following the first few meetings with teachers to establish who would be on the inclusion committee at School Site A, I was shocked at how much miscommunication occurred between myself and the participants when I debriefed the meetings with Kenneth.

The first issue of miscommunication centered on meeting confirmations and time. Benson and I were to meet at 11 a.m. at School Site A for initial project negotiations with teachers. The previous evening, Benson confirmed the start time with both head teachers. When we arrived, one head teacher said he thought the meeting was to start at 9 a.m., and the other head teacher said he thought the start time was 10 a.m. Following this 11 a.m. meeting, I conducted the subsequent meeting at School Site A without Benson present. I confirmed with the head teacher of the special school at School Site A that we were to meet the following Thursday at 10 a.m. I also confirmed that the meeting was only to be both head teachers and me. When I arrived, the head teacher from the primary school was not there, and the head teacher from the special school said he had 11 teachers coming to the meeting. Even though we confirmed something different the night before, the head teacher said that Benson asked him to invite the teachers, so he did. This meeting also happened to be on the first official day of the teacher strike, so teachers were available to meet. Since I was not aware that teachers were showing up to the meeting, I did not bring money to provide refreshments for participants, nor did I bring money for participant allowance as we were still negotiating who would get paid and how much the allowance would be.

During the meeting, I explained the miscommunication and why there were not refreshments, and that we were still negotiating the allowance for participants. The chairperson of the special school said, "These teachers are hungry. They are not getting paid and should be compensated." I reiterated the miscommunication and apologized for the lack of refreshments. To make matters worse, I suggested that the teachers not receive an allowance for committee participation since in the absence of a strike, they would be at school anyway and would not require an allowance for travel. People began speaking under their breath in Luo. A lead teacher

said, “You have landed yourself on the side of the parents.” Another teacher said, “You need teachers to make this project work.” I knew I had hit a very tense issue and understood that I needed to respond fairly. Kenneth leaned over to me and clarified what I should say to keep the conversation open and fair. I explained that the budget is a fixed amount of money, but that Benson and I can rearrange some funds to make the allowance fair. I said that we had budgeted a bit high for the refreshments at the meetings on purpose so that the extra funds could go to school supplies. I explained that if the committee felt that an allowance was a priority, then other parts of the budget could be decreased.

Kenneth said that he heard a lot of whisperings in Luo and that I needed to make sure that the teachers get the allowance from that meeting before the following meeting, and that refreshments were provided in the future. I was happy the teachers felt free to express their concerns to me. Kenneth’s support was invaluable, helping me navigate the cultural nuances, especially as they pertained to allocating funds fairly and understanding what the teachers did not say in English. These miscommunications shifted my perspective about just how critical it was to have Kenneth, and subsequently Jairus, attend all meetings.

From my debriefings with Kenneth, I realized I needed to make an active effort to look around the room when other people are talking so I could get a read on the committee. When participants at School Site A were negotiating committee membership, they excluded a teacher who expressed a strong desire to be on the committee. According to Kenneth, she was visibly upset when she was not initially chosen to be on the committee and I missed it completely.

Aside from making a conscious effort to read the audience, I needed to try harder to communicate basic ideas and expectations with the head teacher of the special school at School Site A. Even after confirming with a phone call and text message, basic meeting details (e.g., the

time, location, refreshments, number of participants) were miscommunicated. Kenneth suggested I continue to communicate with this head teacher in multiple ways and communicate in similar ways with his primary school counterpart. Once our meetings, communication, and expectations became more routine between both head teachers and me, our miscommunication became less frequent.

Overall, I was extremely surprised at how much subtle communication I missed. Even during the initial weeks of the project, it was clear to me that language was central to this project. Without Kenneth interpreting Luo into English, and both of us debriefing and documenting our experiences following each meeting, I would have missed significant pieces of the project at the initial stage. Without Kenneth's expert local knowledge, I would have initiated a different project and inadvertently perpetuated multiple colonial oppression through my ignorance.

### **Connections to Data Chapters**

In this chapter I discussed the complexities involved in initiating a community-based participatory research (CBPR) project in rural western Kenya. I highlighted the major barriers I encountered as I attempted to implement project methods and procedures in alignment with CBPR and decolonizing methodologies. Without careful navigation of the issues presented above, I could have spent the subsequent stages of the project correcting initial mistakes. Though I acknowledge that I made mistakes and missteps throughout the project, I feel that the potential detrimental impact of such errors were minimized and correctable because of the forethought and planning that went into the foundation of this work.

What follows are three data chapters that illuminate the three cycles of CBPR based on the project groundwork just described. Participant feedback (e.g., member checks) and

evaluation of project objectives and interviews drove each cycle of research. The format of each data chapter is similar. The first half of each data chapter begins with a summary of each week of project events. I provide these narratives in order to: (a) be transparent about project decisions based on CBPR and decolonizing methodologies, and (b) highlight significant project events over time. In the second half of each data chapter, I use excerpts from committee member interviews to analyze and discuss project findings.

In the first data chapter, Chapter Five (Cycle #1), I discuss the benefits and challenges of a nationwide teacher strike and how that influenced each committee's ability to identify and meet project goals. In Chapter Six (Cycle #2), I describe the project goals at each school site and how they evolve as a result of the end of the teacher strike. Committee members at each school site begin to engage in important activities that shape the development of inclusive practices in the region. As these inclusive activities became more routine, more sophisticated inclusive practices emerged at each school site. I highlight these groundbreaking inclusive practices in Chapter Seven (Cycle #3). In each of the three data chapters I use figures and tables to illuminate weekly meetings in conjunction with excerpts from participant interviews to ground project activities in lived participant experience and relevant literature as outlined in Chapter Two. I also use tables and figures to highlight an evolution of committee events that meet project inclusion and sustainability goals and connect with the research questions.

## Chapter Five:

### CYCLE #1

*“So when I get good with them I definitely must explain this to them so that their children can be brought to school so that they don’t only look for special schools to take their children. They can bring them to us. They can bring them to us.” – (Head teacher of the primary school at School Site A, personal communication, October 13, 2015)*

#### Cycle #1: A Nationwide Teacher Strike and Project Development

In the previous chapter, I explained the complex cultural landscape of rural western Kenya and how I navigated its complexities with the help of critical insiders prior to the start of the first cycle of research. In this first data chapter, I discuss the benefits and challenges of a nationwide teacher strike and how that influenced each committee’s ability to identify and meet project goals. In the first half of this chapter, I describe the events at both school sites throughout Cycle #1. In the latter half of this chapter, I present an analysis of these events by connecting quotes from 29 participant interviews to relevant literature. The interviews yielded information that can be divided into five thematic categories: (a) disability stigma, (b) language used to describe disability, (c) structural and attitudinal barriers to inclusive education, (d) the multiple meanings and roles of the church, and (e) collective approaches to inclusive change. What follows is a summary of the first four weeks of Cycle #1<sup>11</sup>.

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<sup>11</sup> At all inclusion committee meetings and project-related events, a Luo-English interpreter was present to facilitate participant discussions in Luo or English depending on which language participants chose to speak. Some community members were not able to read or write Luo or English. In this case, during committee writing activities these participants dictated responses to another committee member or the Luo-English interpreter. On the days when Deaf participants were present, a Kenyan Sign Language (KSL) interpreter was present to interpret spoken Luo or English discussions and facilitate discussions and small group work between hearing and Deaf committee members.

## Week #1

Though my experiences and history with the participants at each school site varied, my approach to the initial inclusion committee meeting at each site was similar. I conducted inclusive education trainings with six teachers from School Site A in 2013, and some of the activities I introduced at the initial inclusion meetings were adapted from those trainings. The agenda for the first inclusion committee meeting for both schools is provided in Figure 1.

Agenda	
I.	Introductions
II.	IRB Forms/Pre-Questionnaire
III.	Why a Committee?
IV.	Definitions of Community and Inclusion
V.	Goal Setting for Inclusion
VI.	Goal Setting for Sustainability
VII.	Set Schedule
VIII.	What You Will Do Before Next Meeting to Meet Inclusion/Sustainability Goals?

*Figure 1.* Agenda for inclusion committee meeting #1 for each school site.

Following introductions and completing the required institutional review board (IRB) paperwork, I facilitated a discussion based on the local disability-related realities that necessitated the formation of such a committee (e.g., students with disabilities not accessing



schools). I cited local (The Constitution of Kenya, 2010, art. XII, § 4) and international (UNCRPD, 2006, art. XXIV, § 1) laws as the legal impetus for inclusive education, and framed access to inclusive education as a universal human right. I employed a legal framework as a springboard to initiate an action-based discussion on inclusive education rather than debate whether or not students with disabilities should be educated with their non-disabled peers.

**Defining our terms.** In order to develop more inclusive schools, I worked with each committee to co-construct definitions of “community” and “inclusion.” At each school site I wrote the word “community” on a piece of poster paper and asked committee members to turn and talk to someone next to them and define the term. At each school site, members responded similarly stating that a community is a group of people who live together in common spaces who share similar interests and resources. Then, I added “school” in front of “community” (e.g., “school community”) and asked members to have a similar discussion with a different partner. This time, members at each site named individual groups of people that make up a community like “pupils,” “teachers,” “parents,” and “stakeholders.” A committee member of School Site B said, “Schools are part and parcel of the community.” This quote encapsulates why I wanted members to define community/school community – schools are microcosms of larger communities, and if we want more inclusive communities at large then we need more inclusive schools. This point served as a segue to create a group definition of “inclusion” that would drive the actions of each committee.

Before each committee defined “inclusion,” I had members think independently of a time when they felt included and a time when they felt excluded, and reflect on how they felt during

each experience.<sup>12</sup> Each member shared what he/she wrote with a partner and then members who felt comfortable to do so shared their experiences with the group. Generally speaking, committee members felt “like other students,” “good,” “happy,” and “comfortable” when they were included. As expected, members reported they felt “alone,” “oppressed,” “defeated,” and “embarrassed” when they shared memories of being excluded. One teacher committee member with a disability at School Site B said, “I contemplated suicide when I was blocked from receiving an education and kept at home.”

After members shared their personal experiences being included and excluded, members worked in small groups to create a definition of inclusion. Members of School Site A took a very specific approach and used “wh” questions (e.g., Who? What? When? Where? Why?) to illuminate what inclusion meant to them, whereas committee members of School Site B created a broad definition of inclusion that encompassed a large swath of their larger community. The specific definitions of inclusion of each school site is represented in Table 1.

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<sup>12</sup> This activity was borrowed and modified with permission from Dr. Julie Causton at Syracuse University. Dr. Causton uses this activity in her courses on differentiated instruction and when she provides professional development seminars on inclusive education to schools and districts.

Table 1

*Definitions of Inclusion*

<b>School Site A:</b>
Who is included? Learners with disabilities, learners without disabilities, and learners with chronic illnesses.
What does inclusion mean? Teaching all learners, and adjusting the environment to meet student needs so students with disabilities achieve like other students. Inclusion is modifying instruction and curriculum regardless of diverse needs or differences.
When should inclusion occur? Inclusion should happen at all times of the day. However, it should start at small times during the day and grow over time.
Where should inclusion occur? Inclusion should happen in and out of classroom and include the physical environment (e.g., ramps, gates, latrines, level pavement) and public spaces and services (e.g., primary school classrooms, churches, markets, buses).
How should inclusion be done? This is done by initiating projects that create ramps, support teachers in modifying curriculum/instruction, enforcing disability policies, widening roads, and setting inclusive goals that include planning for disability and diversity from the outset.
Why should we practice inclusive education? So the community accommodates all of its members, to create a sense of belonging for all, to increase self-esteem, and to foster a sense of unity.
<b>School Site B:</b>
If we exclude students, we miss their contributions. We include students irrespective of their tribe/ethnicity, color, economic status, gender, disability, level of education, language, and religion.

After discussions with each committee, it was clear to me that members at each school site had an overall sense of what they believed inclusive communities should be and were interested in taking small steps to make their schools and communities more inclusive.

**Goal setting.** Once we reached a consensus with our definitions, we set goals for inclusion and sustainability. I explained that the goals would be formally revisited monthly, but

that they could change at any time as dictated by each committee. I also emphasized the importance of sustainability and project maintenance following my departure in March 2016. To establish inclusion and sustainability goals, committee members worked in triads and brainstormed ideas for each domain. Once each group identified three inclusion and three sustainability goals, we listed the goals from each group, and merged and edited the goals until we reached a consensus on the top three goals in both categories. The goals established by the committees at each school site are represented in Table 2.

The term “sensitization” in Table 2 refers to creating more awareness about disability and inclusive education in schools and in the community at large (e.g., in churches, in markets, in remote village areas). An “income generating activity” (IGA) is a community-based activity (e.g., raising poultry, growing vegetables, making crafts) that raises funds for a common goal. “Co-curricular activities” are known as “extra-curricular activities” in the United States (e.g., sports, dances, social clubs). The term “well-wishers” in the Kenyan context does not necessarily mean charity for people with disabilities. Well-wishers can refer to people who want to contribute to a positive change in peoples’ lives by donating material goods to select groups and organizations.

Table 2

*Inclusion and Sustainability Goals*

<b>School Site A:</b>
<b>Inclusion Goals:</b>
<ol style="list-style-type: none"> <li>1) Sensitization of the community on inclusion</li> <li>2) Modification of the school environment</li> <li>3) Training of teachers on inclusive education</li> </ol>
<b>Sustainability Goals:</b>
<ol style="list-style-type: none"> <li>1) Committee members fundraise in their communities</li> <li>2) Write a grant proposal</li> <li>3) Start an IGA</li> </ol>
<b>School Site B:</b>
<b>Inclusion Goals:</b>
<ol style="list-style-type: none"> <li>1) Make communities more accessible</li> <li>2) Create more inclusive classes</li> <li>3) Make co-curricular activities more inclusive</li> </ol>
<b>Sustainability Goals:</b>
<ol style="list-style-type: none"> <li>1) Develop NGO/university/government/well-wisher partnerships by writing a grant proposal</li> <li>2) Members contribute/fundraise</li> <li>3) Start an IGA</li> </ol>

Once goals for the first cycle of research were established, committees set a routine meeting schedule at each school site. Due to the persistence of the nation-wide teacher strike, two meeting times were posed at each site – one time if the strike remained in effect, and another time if the strike was lifted. At each school site we agreed to meet one time per week. At School Site A, we decided to meet Thursdays at 10:00a.m. if the strike persisted, and Thursdays at 3:20p.m. following the strike. The committee at School Site B decided on Wednesdays at 11:00a.m. during the strike, and 3:20p.m. when teachers and students returned to schools.

Before the adjournment of each initial committee meeting, I asked each member to write or dictate to someone on poster paper what they intended to do to help meet our inclusion and sustainability goals prior to our next meeting. This did not work as well as I had hoped as only a few people wrote their intended actions under each goal category. I did not take into account that some committee members may have had limited literacy to complete such a task, or that people may not have felt comfortable making such a public commitment in that particular manner. In retrospect, I would have changed this to be a verbal agreement.

## **Week #2**

At the start of the second committee meeting at each school site, I had members share in small groups what they *did* during the first week since we set our goals, and also to say what they *will do* to meet the inclusion and sustainability goals before our next meeting. School Site B met first the following week and I had them share in heterogeneous groups (e.g., each group was comprised of a parent, a community member, a teacher, and a student). Though committee members shared with one another, more than a few looked uncomfortable working with unfamiliar members so soon following committee formation. Hence, the following day at the inclusion committee meeting for School Site A, I used homogenous groups to share goal progress and found the process significantly smoother. After everyone had a chance to share what they did and will do, I had them participate in a whole group “whip around” activity where each person briefly shared what they did since our last meeting, and what they will do before our next meeting<sup>13</sup>. I asked participants to record or dictate their actions on poster paper before the

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<sup>13</sup> Committee members were encouraged to use a language they felt comfortable speaking in as a KSL interpreter (for meetings where Deaf people were present) and a Luo-English interpreter were present at committee meetings.

meeting adjourned. Committee member actions following the initial meeting are listed in Appendix K.

As represented in Appendix L committee members from School Site A took up the inclusion goals in similar ways. Much was reported in terms of sensitizing the community in various ways. Some people spoke to members of the school community (e.g., teachers, pupils), while others spoke to members of their church and the community at large. In terms of sustainability goals, members at School Site A were supportive of starting an IGA with many supportive of a poultry-based project. Committee members at School Site B were interested in more school-based inclusion goals (e.g., starting a Kenyan sign language [KSL] class, developing inter-campus co-curricular activities), and reaching out to a variety of community organizations (e.g., NGOs, disability organizations, a women's group) to support sustainability goals.

Before the close of the second meeting at School Site B, I asked members to fill out sheets<sup>14</sup> that asked them “What is going well?”, “What needs more support?”, and “Is there anything else you wish to share?” However, because of the ambiguous way I worded the questions, member responses did not yield much meaningful information about the project. In response to this, when I met with the committee of School Site A the following day, I had them respond to different prompts on separate sheets of paper that I collected at the end of our meeting. Those prompts were, “I did \_\_\_\_\_,” and “I will do \_\_\_\_\_” which account for the difference in appearance of the data in Table 3. Prior to the close of each of the meetings, we discussed reminders related to the meetings occurring during the following week. Similar to

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<sup>14</sup> All written materials were provided in both Luo and English. Members also had the option of dictating responses to a committee member or interpreter.

Week #1, multiple meeting times were set to accommodate for the ongoing national teacher strike.

### **Week #3**

As committee members filed in for the meeting at each school site, everyone received a “Did/Will Do” sheet that I developed as a response to previous unsuccessful attempts to learn what committee members were doing to achieve inclusion and sustainability goals. Appendices L and M represent the responses by committee members at each school site.

Upon reading committee member responses to what they did to meet inclusion goals, I found that almost everyone was reporting that they were sensitizing the community and I noted the need for more people to target a variety of inclusion goals. Additionally, I was concerned about the disability-related information committee members were relaying when they were sensitizing people. While I think having conversations about inclusive education is better than not having them at all, if people have and/or are receiving incorrect or inappropriate information about disability and inclusive education, more harm than good could come of such an eager and rapid sensitization of the community.

In relation to the sustainability goals, many members were supportive of a poultry-based IGA, and a few had committed to writing a proposal to garner funds for the sustainability of the project. Though I was excited about the collective willingness to create an IGA, I was concerned about how to get members motivated to actually follow through with statements like, “Plan on how to source for funds to initiate IGAs and see on how to construct structures,” and “Join others doing local poultry” and what these commitments actually *look like* in practice.



Unlike the relatively narrow sensitization-based responses from members at School Site A, the responses from members at School Site B regarding inclusion goals were more specific and targeted on observable actions. Members pledged to bring community members to our committee meetings, to organize ball games for and with the students, and to reach out to specific community organizations. This practice of specific documentation of goals is something I eventually asked members of both committees to adopt.

The reporting on sustainability goals from members of School Site B was similarly observable and specific. One member “Spoke to people at [UK-based NGO] about permaculture about sustainability of chicken rearing” while another “Introduced the idea to [local research institute] through the field officers. Engaged them in discussion.” Though we needed to discuss ways to hold members of both committees accountable for their goal-based actions, having members respond on the Did/Will Do sheets was a good start to documenting what was happening related to our goals.

I found that passing out the Did/Will Do sheets at the beginning of the meetings not only gave me more specifics about what committee members had done and were going to do in relation to our goals, but it was a nice way to keep members engaged in meeting topics as people filed in late, and was a tool that could be used during meeting discussions. Filling out this sheet became something that we did at the start of every meeting.

After filling out the Did/Will Do sheets, I placed members at each school site into homogenous groups (e.g., students with students, teachers with teachers). Teachers at both school sites worked on writing a proposal to garner start-up funds for the poultry IGA from the community, community members discussed their varied approaches to community-based sensitization discussions, and students discussed how they would create opportunities for

inclusive co-curricular activities at their respective school sites. Following group discussion time, each group shared the progress it had made on committee goals. Table 3 presents the goal progress of each group at each of the school sites.

Table 3

*Group Goal Progress from Week 3*

<b>Group School Site A</b>	<b>Inclusion Goal Progress</b>	<b>Sustainability Goal Progress</b>
Teachers	Wrote individual sections of the IGA proposal and presented them to me at the end of the meeting.	Teachers created and presented a budget for the poultry IGAs
Students	Shared that they were talking with their families and peers about the project.	Spoke to their families about donating a chicken for the IGA.
Community Members	Reported about how they were sensitizing their respective church communities.	Discussed sourcing of materials for the IGA project.
<b>Groups from School Site B</b>		
Teachers	Planned how they were going to include students for extra-curricular activities, and contacted NGOs about getting money.	Planned on writing a proposal, were going to look into poultry keeping, and get materials for students to play games.
Students	Reported that they didn't get together to play games, but said that would play even if the strike was still on.	Students did not report on their sustainability goals.
Community Members	"Selling the idea" of inclusion to community members at chief's barazas [community meetings].	Reached out to well-wishers in the community and organize harambees ["pull together"] to raise funds.

After the group share out at each school site, we planned the interview schedule for the following week that would mark the end of Cycle #1. I provided reminders of the next meeting times and that we would be evaluating our inclusion and sustainability goals and adjusting goals as needed to make sure goals in Cycle #2 reflect the evolving needs of each committee and school site.

#### **Week #4**

Scheduling was a bit strange this week as the strike ended but some students had not yet reported to school. The meeting at School Site A was at 3:20p.m. instead of 10:00a.m., but members of School Site B preferred to meet at our regular time of 11:20a.m. We had to adjust a few interview times due to the lifting of the strike, but overall, adjustment to post-strike activities went smoothly.

Since the fourth week was a time to reflect on and evaluate the progress of the project, committee members responded to the following three prompts: (a) “What is working?”; (b) “What is not working?”; and (c) “How can we make it work?” I explained that we would use these prompts as a basis for evaluative discussions about the project. Members at both school sites got into mixed participant discussion groups, except for the students who wanted to work together. In their groups, I asked members to discuss the initial three prompts and to also think about how to make our goal-related actions measurable, observable, and accountable to everyone. I used “sensitization” as an example and asked people to think about how we could make such an action observable and verifiable. Each committee discussed what we had accomplished and not accomplished, and decided if we should keep or change committee goals based on Cycle #1 outcomes. Members from both school sites reported that they would invite me to observe at times when they are sensitizing the community, that they would take pictures of people they sensitized, that they would have a sign-in sheet signed by people in attendance when

sensitization happens, and invite a variety of community members to our meetings so they can receive information on inclusive education. All of these suggestions for accountability were put into action to some extent, with the exception of accountability through photos, by most of the committee members at both sites by the end of Cycle #2.

At the end of this cycle of research, I conducted member checks at both school sites (Creswell & Miller, 2000; Lincoln & Guba, 1985). Committee members at School Site A reported that goal progress was going well and unmet objectives were due to the strike. As we evaluated the goals, students from School Site A wanted to change the accessibility goal and replace it with an inclusive co-curricular goal. A teacher from a special school said he agreed there needs to be a co-curricular goal, but that we should not take away the accessibility goal; rather, we should expand the goal into categories which included: social accessibility and environmental accessibility. The committee agreed to his goal adjustment. Members agreed to continue work on all other inclusion goals as schools had just reopened.

When reporting on their sustainability goals, almost all committee members supported the development of a poultry IGA. I was excited about the overwhelming support of such a project, but knew that locating the funds for it was going to be a significant obstacle to navigate at both sites. Committee members wanted to temporarily suspend the fundraising goals due to the financial burden imposed by the strike. This meant that having fundraising-based discussions would be the focus of the beginning of Cycle #2. Members also decided to move forward with the grant-writing goal. Table 4 outlines inclusion and sustainability goals and specific next steps as suggested by the committee.

Table 4

*Inclusion and Sustainability Goals and Next Steps for School Site A*

<b>Inclusion Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Sensitization of the community on inclusion	Y	Continue sensitizing
2) Modification of the school environment	Y	Expand the goal to include both environmental and social accessibility
3) Training of teachers on inclusive education	Y	Continue planning inclusive trainings
<b>Sustainability Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Committee members fundraise in their communities	Y	This goal was temporarily suspended
2) Write a grant proposal	Y	Continue writing the proposal
3) Start an IGA	Y	Move forward with poultry IGA

Before the adjournment of the meeting at School Site A, we had a brief discussion on where we would get chickens for the IGA. Nine members agreed to donate chickens. A community member also suggested that in order to raise money to construct a secure poultry coop, every committee member receiving an allowance (excluding students) should forego those funds (300KSH ~\$3USD) for one week. The members agreed and I said I would match the total amount of donated allowance, which ended up to be 5,000KSH/\$50USD. At the end of the meeting, I asked members to complete Did/Will sheets with as much detail as possible so I could visualize what they have done to work on inclusion and sustainability goals and even show up to

observe them working on their goals. Appendices N and O contain a representation of participant responses.

Members at School Site B reported adequate goal progress, but stated that they wanted to diversify the committee with community members with various disabilities (e.g., blindness) to get a more comprehensive perspective on needs of people with various disabilities in the community. Members also decided they wanted to keep the same inclusion and sustainability goals since the strike had ended and they could focus on more school-based inclusive goals. Table 5 outlines inclusion and sustainability goals and specific next steps as suggested by the committee.

Table 5

*Inclusion and Sustainability Goals and Next Steps for School Site B*

<b>Inclusion Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Make communities more accessible	Y	Continue working on goal
2) Create more inclusive classes	Y	Continue working on goal
3) Make co-curricular activities more inclusive	Y	Continue working on goal
<b>Sustainability Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Develop NGO/university/government/well-wisher partnerships by writing a grant proposal		Continue working on goal
2) Members contribute/fundraise		Continue working on goal
3) Start an IGA		Continue working on goal

Though some of the member responses from both committees were specific in both Appendices N and O, some responses were flat and yielded little information. It was the participant interviews at the end of the first cycle of research that yielded the richest data. In the next section, I describe the interview process and discuss the themes that emerged from these personalized one-on-one and small group discussions.

## **Interviews**

Throughout Cycle #1, I collected data in the form of field notes, photographs, Did/Will Do sheets, notes on debriefing meetings with Kenneth after every project-related event, and summative “thinking” and “taking stock” memos. Though these forms of data provided valuable insights into the project, it was the interviews that yielded the richest data. The questions I asked participants impacted the data I collected as well as the coding structures I used to make sense of the information. See Appendix G for a sample list of open-ended interview questions I used to guide interviews at the end of Cycle #1, and Appendix H for the coding structures I used to analyze data for the first cycle of research.

At School Site A, I conducted a total of 15 interviews at the end of Cycle #1. I interviewed a total of 18 participants including two head teachers, three community members, one parent, seven teachers, and five students. Two of the three community members had physical disabilities, the parent interviewee had a child with a disability, and two of the five students had physical disabilities. There may also have been invisible disabilities represented in the group, but I did not ask participants to disclose their disability status. Three of the teachers worked at the special school and four teachers worked at the primary school of School Site A. I conducted small group student interviews based on schools the students attended. I did this to increase student comfort when they were speaking to me, and to provide them with peer support when

they responded to my questions. Kenneth was present at all interviews to provide participants choice in responding in Luo or English, and to clarify my questions if participants could not understand my questions because of my phrasing of questions or my “*mzungu*” accent. Table 6 represents the participants interviewed at School Site A.

Table 6

*Committee Members Interviewed at School Site A*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
1 head teacher	1 head teacher
3 teachers	4 teachers
3 students	2 students
2 community members	1 community member
1 parent	

At School Site B, I conducted 14 interviews at the end of Cycle #1. I interviewed 17 participants including one head teacher, four community members, three parents, four teachers, and five students. I only interviewed one head teacher due to conflicts related the national teacher strike going on at the time of interviews. One of the four community members had a hearing impairment, two of the three parents had one or more Deaf children, and three out of the five students interviewed were Deaf. Like at School Site A, I interviewed students in small groups and all other interviews were one-on-one. Of the teachers I interviewed, two work at the special school for the Deaf and two work at the primary school campus of School Site B. As with School Site A, there may have been invisible disabilities represented in the interview sample, but I did not ask participants to disclose that information. Kenneth was present at all interviews to



provide participants with their preferred language access, and Elisha was present at two interviews because of the need for KSL interpretation. Table 7 represents the participants interviewed at School Site B.

Table 7

*Committee Members Interviewed at School Site B*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
1 head teacher	
2 teachers	2 teachers
3 students	2 students
2 community members	3 community member
2 parents	

Interviews ranged anywhere from 20-30 minutes and were held in quiet and private locations within the special schools at each school site. A majority of participants chose to speak mainly in English, but oftentimes code-switched into Luo when they wanted to respond to a question in more depth. Students spoke in Luo more frequently than adult participants. Kenneth and I debriefed following each day of interviews to make sure we had a similar understanding of interview events and participant responses.

### **Data Analysis and Discussion**

At the start of analysis for Cycle #1, I used open-coding to categorize important data (Creswell 2013). Broad codes (e.g., disability stigma, language used to describe disability, barriers to inclusion) were applied to data to allow for flexibility in analysis. This led to the development of alternate open codes such as, “accountability,” “Brent not listening to Benson,”

and “inclusion goals.” In Cycle #1, as I processed more data over time, and coded more interviews at the end of each cycle of research, some of the broad codes (e.g., “Research Question #1”) became multiple specific axial codes (e.g., “negative views on disability,” “curse and misdeeds,” “church and charity”). Axial codes developed as I found myself repeatedly placing excerpts of data into the same code folders in Dedoose (Lieber & Weisner, 2015). Dedoose (Lieber & Weisner, 2015) allowed me to view which codes were most salient within each cycle of the project, and which code folders contained the most excerpts. Looking through these folders gave me a sense of what types of data had emerged. This helped to narrow my focus on important excerpts that would later become the foundations of the Data Analysis and Discussion sections of each data chapter. As I connected these axial codes to larger concepts through processes of deductive and inductive thinking (Creswell, 2013), they eventually developed into more specific selective codes. I categorized these selective codes into five main categories: (a) disability stigma; (b) language used to describe disability; (c) structural and attitudinal barriers to inclusive education; (d) the multiple meanings and roles of the church; and (e) collective approaches to inclusive change. I discuss these themes below through excerpts from participant interviews. See Appendix H for sample coding structures used for data analysis.

**Disability stigma.** The curse of disability in some African cultures has been well documented (Abosi, 2003; Ihunnah 1984; Mukuria, 2012). In project meetings and interviews, almost all participants I interviewed discussed some form of disability-related stigma or cultural taboo operating within the western Kenyan primary school context (see Research Question #1).

What follows are excerpts from participant interviews<sup>15</sup> and brief discussions that exemplify how disability is constructed and viewed in this region of western Kenya.

When asked about how disability is viewed in her community and where those views come from, a primary school teacher at School Site B responded by describing her understanding of how parents in her community historically responded to having a child with a disability.

TEACHER: We hear that [for a] long time they were thrown away. Once you detected that you given birth to a child who is, unfortunately ... who is unable, they could be taken to the bush and then left there to die or to be eaten by wild animals.

BRENT: And why do you think that is? Where does that come from that idea that children with disabilities should be thrown away?

TEACHER: Because they were seen as if they were just a wastage. And parents were also ashamed of that because once you've given birth to such kind of a kid it is somehow shameful. They think that maybe through your parents, those grandparents, they did something that was not worthy. That could portray the weakness of your parents. And then they also saw them just as kids who were just there to eat, but not to help. They were a burden. (Anonymous, personal communication, October 9, 2015)

This teacher's description of children with disabilities "who were there to eat, but not to help" echoes Binding and Hoche's World War II era description of people with disabilities being "useless eaters" (as cited in Mostert, 2002, p. 157). This type of disability narrative of

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<sup>15</sup> Although most participants spoke English to some degree, some were more fluent than others. All participants responded to my questions with appropriate supports (e.g., signed or spoken language interpreters, my use of clarifying questions). Unless otherwise noted with brackets, which I use for clarification purposes for the reader, the words from participants appear as they were spoken. This is because I feel participants telling their stories in their own words is more valuable than me policing their words through grammatical correction.

incompetence and waste produces very real and negative effects on families who discover their child has a disability. The lived realities of such negative constructions of disability are highlighted below when I asked a mother of two children with disabilities from School Site B to recall her reactions to finding out her children were Deaf.

BRENT: And when you realized that both of your children were deaf, what were you thinking, or what did you feel?

PARENT: When I first give birth to my first child, who was the boy, when I realized that I had given birth to a deaf person, I felt very sick because where I came from there's no deaf person. And [in my husband's family] there's no deaf person. So I'm just thinking asking maybe [my husband] has wronged God in one way or another. So I felt very bad and that stress made me become sick. (Anonymous, personal communication, October 9, 2015)

This excerpt exemplifies the gravity of this mother's shame of her children's disability that was so great that she could only connect it to a punishment from God. Her reaction is a response to the only disability narrative that was available in her community – one that marks her children as items to be discarded in the bush. This monolithic fear-based view of disability held by many in this region brands people who deviate from the imagined normate as the other and subsequently validates inhumane treatment of such people (Garland-Thomson, 2012). In this community, the fear of human diversity leads some parents to keep their children with disabilities hidden at home and out of school. This reality is described by a primary school teacher from School Site B.

TEACHER: You know when a child is left at home, she or he feels that she's neglected and she's not fit into the society. And such parents with those kids they also feel as if

they are ... they don't welcome their kids. They say it is just a burden to them.

(Anonymous, personal communication, October 9, 2015)

This teacher describes the impact that disability stigma has on ostracized parents, and how that marginalization impacts children with disabilities. Parental fear of disability-related public judgment of ancestral misdeeds leads some parents in this region of Kenya to keep their children at home (Abosi, 2003; Ihunnah 1984; Mukuria, 2012). Some of these hidden children never access education, and are consequently neglected and shamed by their parents. This echoes Ryan's (1976) notion of society "blaming the victim" (p. xiii). Rather than targeting the social roots that propagate these forms of disability-based neglect (Connell, 2011), some of these children with disabilities are blamed for their differences. In this region of Kenya, not only are some people with disabilities blamed for their difference, but they are also considered a source of disability contagion that can be spread to others by touch. A parent of a child with a disability at School Site A describes his experiences with people treating his son like a vector of disability.

BRENT: Where do you think the fear comes from? Where in the community or what in this culture creates that fear?

PARENT: We have got actually some steel-trap minds like that when you see somebody with a disability there may be an element of curse.

BRENT: Curse?

PARENT: Yes. And people do not want to associate with people who are cursed because they think that it maybe can be transferred to them. Like now in that case some people think that when you are physically challenged and you touch somebody this way so that person will also contract the same condition, which is not the case. So I am saying it is just ignorance of disability.

BRENT: So you say it's ignorance. Where does that ignorance come from do you think?  
What is that a result of?

PARENT: Ignorance may be coming from our taboo, some taboo and belief from our ancestors. The people who are challenged in the society, sometimes there is a notion that actually there are people who have been like underestimated in the society. So the culture does not provide equity for them ... So that one I would say ignorance because they don't know. They may not know actually that these people are harmless. They are just fixed to that notion that the people who are disabled may be harmful. But actually when they learn more about them, they may realize that it's a condition that we can just leave it and accept. (Anonymous, personal communication, October 13, 2015)

This collective ignorance about the causes of disability is one reason why committee members at both school sites emphatically supported community-based disability sensitization goals during Cycle #1. Some members stated that many people in the community are uneducated about disability because of the high rate of poverty and lack of formal education in their communities. Many Kenyans in this region only attended school for the first few years before having to drop out of school and work to sustain their families. The inability of these people to attend school due to labor demands forced on them is an example of the deleterious effects of transnational capitalism on people living in poverty in the global South (Erevelles, 2014). Not only does this capitalistic exclusion from education impact these people on a personal level, but it also denies them access to basic education about disability taught in schools. This systemic exclusion serves to maintain locally held oppressive beliefs about disability that further marginalizes people within these same communities. It is a harmful cycle that committee members at both school sites aimed to disrupt by sensitizing various groups of people in their communities. A

community member at School Site A shared a sensitization success story that he felt disrupted this cycle of symbiotic oppression.

COMMUNITY MEMBER: There's a girl [with a disability] who was identified and I went to see her at home. The girl is there and we even called the mother, so I managed to win them and that girl is coming [to school] with the parents on Monday. (Anonymous, personal communication, October 8, 2015)

In this case, this committee member went to the home of a young girl with a physical disability who had never attended school, had an open discussion about disability and inclusion with the family, and the parents subsequently enrolled their daughter in the special school that practices reverse inclusion (e.g., students without disabilities attending special schools) at School Site A. This girl attending school for the first time represents a potential rupture in the negative disability narrative in this community. With ongoing inclusive supports, hopefully this rupture allows for new, less oppressive disability-related structures to develop, and that this event influences the development of new ways for people with disabilities in the region to know and interact in the world (Hall, 1990).

**Language used to describe disability.** With the oppressive disability narrative in this community, the language I heard people use to describe disability was one factor I suspected that helped construct and maintain segregated forms of schooling in western Kenya. This was something I targeted when writing interview questions. During interviews, participants frequently used deficiency-based language when discussing people with disabilities. In the excerpt below, a community member from School Site B describes the local segregated school system.

COMMUNITY MEMBER: When you are [at this special school] you know they are separated. When you come to visit [this school] you will find the deaf. When you go to the other [special school] you may find even the lame. [At] some [special schools] you will also find the mentally handicapped children. You know that they are separated.

(Anonymous, personal communication, October 7, 2015)

The community member's use of deficiency-based disability phrases like "the lame" and "the mentally handicapped" serve to mark these students as deviant from the norm. This use of deficiency-based disability language reifies imported colonial imperialistic and capitalistic practices that historically justified the incarceration, and at times the murder, of people with disabilities in institutions (Meekosha, 2011). I frequently heard this type of marginalizing language from students without disabilities who served on the committees. The excerpt below is from a student without a disability who attends the special school (that practices reverse inclusion) at School Site A.

STUDENT: I'm saying that the reason why some of the people are not for [inclusion] or giving negative attitude for it is because it is like most of the people with disability, some do have problems, they view them as a problem. Like those maybe when you are in a group, if you bring the inclusiveness perspective some will ask maybe the wheelchair or those who need someone to push them so it will be like a bother. The bigger part is that they are problematic. (Anonymous, personal communication, October 13, 2015)

In this excerpt, the student uses deficiency-based language to express his understanding that people with disabilities have problems with access. Because they have problems, they are seen as problems. Here, this student acknowledges that people with disabilities, specifically wheelchair users, are perceived to be burdens on society. This privileging of able-bodiedness can be traced



to the historical impact of industrialization, colonialism, and globalization. With industrialization came the need for able-bodied labor that perpetuated Northern commodification and control of bodies (Goodley, 2013; Meekosha, 2011). Colonialism imposed a Northern perspective of compulsory able-bodiedness on countries like Kenya. I argue that this view of disability is maintained in Kenya today through uses of deficiency-based language similar to the phrases used in the example above. Parents also used deficiency-based language in how they described their children with disabilities. The example below comes from a parent at School Site B.

BRENT: Are you a parent of a child with a disability?

PARENT: Yes, I am.

BRENT: What type of disability does your child have?

PARENT: I have two children, a girl and a boy. And both of them are deaf and dumb. They are unable to talk.

BRENT: Say that again.

PARENT: I have two children, a girl and a boy and they are unable to talk.

BRENT: Okay, so they're both deaf. Do they come to school [at the school for the Deaf at school Site B]?

PARENT: Yeah, here. (Anonymous, personal communication, October 9, 2015)

I use this excerpt not to shame this parent for her use of pejorative language when describing her children with disabilities, but rather to highlight that this parent is using the only language available to her. Her use of the phrase “deaf and dumb” does not mean she loves her children less than parents of children without disabilities. Her language is a product of the way disability

is constructed in her community. This mother inadvertently uses language that reifies disability prejudice that systematically oppresses and excludes her children with disabilities from mainstream society (Ruebain, 2000). An uncritical use of such language has very real consequences for people with disabilities. This point is illuminated in the following example from a parent of a student with disabilities from School Site A.

PARENT: You know initially he was wild. He was very wild because there was an element of neglect while I was coming to school and he was still young. So he could be left home maybe with the mother sometimes, and the mother could not take good care of him. So he developed wildness. And this one I'm trying to bring him down to accept others, although he's still a bit hostile. When he mingles with others he hits, spontaneous hitting ... sometimes without his knowledge he may find himself like hitting somebody like that. But I'm trying to reduce by scaring him with maybe a stick. When you show him something like a stick, like this he fears. I'm seeing him trying to cope, but it's a little challenge because he's a bit wild, but not very much. (Anonymous, personal communication, October 13, 2015)

This parent uses the words “wild” and “wildness” to describe his son, and attributes his son's nature to the mother being unable to cope with their son's domestic support needs. This father also reports threatening his son with a stick to keep his son from hitting others. In this excerpt, I find the father describing what he and his wife do to support their son's complex support needs with the available resources. From conversations with numerous people with disabilities in this community, I have learned that the government provides zero auxiliary services for families of children with disabilities. As a result, these parents have come up with an independent approach to support their son's “wild” behaviors. Due to this child's “wild” behavior and lack of

government support (e.g., home behavior supports), this family has limited alternatives to support their son. Due to their son's "wildness," the only educational option is to enroll him in a special school. In order to counter the trend of children with disabilities being institutionalized in special schools, a head teacher from the special school at School Site A describes an intervention they now utilize to encourage the enrollment of students with disabilities who have been hidden at home to school.

BRENT: Are these students that are coming in students with disabilities, or are they students without disabilities?

HEAD TEACHER: I've got some without disability and there are some with disability. And another thing, in the course of next week I'll be reaching to some of those students that are confined in the community. We got some cases when we had our board meeting that are still at home, maybe because of their denial.

BRENT: So parents are in denial of their disability?

HEAD TEACHER: Yeah, denial of their disability. So, it was brought to our board meeting and there are some board members who we assigned to visit certain homes so that they could get them. Equally, I will visit those sites so by next week. I'll be reaching some of the challenged kids with the special needs. (Anonymous, personal communication, October 8, 2015)

In this excerpt, this head teacher describes students with disabilities being "confined in the community." The confinement of children with disabilities in their homes and in special schools are forms of government-sanctioned institutionalization practices that result from these children being marked as deviant (Meekosha, 2011). This head teacher also speaks about the parents

being in “denial” of their child’s disability.<sup>16</sup> I argue that some of these parents are very much aware of the confinement their children face if they are placed in special schools, and choose to keep their children “confined” at home so they receive more appropriate supports.

**Structural and attitudinal barriers to inclusive education.** Given the taboos around disability and the language used to maintain inequity for people with disabilities, myriad barriers, both material and immaterial, inhibit the development of more inclusive education practices. An SNE teacher at School Site A describes some of these barriers in the passage below.

TEACHER: Yeah, we have to remove all the barriers. Barriers sometimes are brought about by teachers, by parents, by leaders, sometimes even by the people [with disabilities] themselves. So when we talk to them about special education and we demystify some of the facts ... like you find in our instance now you find most of the time this is something that I’ve actually looked at it very keenly. Most of our learners with special needs they rather feel very inferior when they are with the other learners as well in regular schools, not only this one, but even the others. So we just have to talk to them and even the other learners from regular schools we must also talk to them to accept these from special schools despite the disabilities that they may have. It is true that at least now most of them they actually know that disability is not communicable. It cannot be transferred from one person to the other, that it is a condition. And when they have such information with them then that is one aspect of removing the social barrier that is between the pupils. And the teachers also have to remove the social barrier that is there.

(Anonymous, personal communication, October 13, 2015)

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<sup>16</sup> As a special education teacher in the United States, I often heard parents of children with disabilities be labeled as being in denial if they did not agree with the school’s perspective.

Here this teacher emphasizes the need to educate students without disabilities about acceptance of human diversity in schools. On improving stakeholder attitudes towards disability and inclusion, Elder et al. (2015) suggested “that developing inclusive attitudes towards students with disabilities is not linear. In other words, attitudes are a critical factor that needs to shift; however, attitudes do not have to change before results can be observed in practice” (p .17). For students at School Site A, this could mean that with thoughtful inclusive practices implemented by the inclusion committee, these negative attitudes should improve over time. Below, a student without disabilities from the primary school at School Site A discusses student perceptions of inclusive education and students with disabilities.

STUDENT: My task was to go and sensitize the [sports] club members. So I went outside and talked with them. Fortunately, unfortunately, some took the matter as positive and some took it negative as some were saying that he was just wasting time talking and telling them those issues. (Anonymous, personal communication, October 13, 2015)

As this student attempted to sensitize his peers on inclusive education, he found that there were mixed perspectives. Drawing on the local narrative of people with disabilities, some students felt inclusive education was a waste of time. These negative attitudes towards inclusion typically develop because such practices are oftentimes inadequately supported and disability is misunderstood (Bhatnagar & Das, 2014; Emam & Mohamed, 2011; Galović, Brojčin, & Glumbić, 2014; Kovačević & Maćešić-Petrović, 2012). However, this student also mentioned that there were peers who were supportive of inclusive education. Research suggests that people who have the most positive attitudes towards inclusive education are those who have direct experience with it (Mittler, 2012). Aside from attitudinal barriers in this region of Kenya, there are also material barriers to increasing the number of students with disabilities accessing a

primary education. A head teacher of the special school at School Site A discusses resource-related barriers that keep students with disabilities out of school.

HEAD TEACHER: When we went out to look for the students we found children who were of multiple disability and very severe. Some were bed-ridden. So I could not easily bring on board because we are limited facilities. Like we could find a child with cerebral palsy that a backboard could not even support. He will always be in bed. [He] needs total support. So such ones are still in the village because we don't have the manpower.

(Anonymous, personal communication, October 8, 2015)

Unfortunately, Kenya is a country with few extra resources to contribute to the development of an inclusive education system. This means that for children with complex support needs, attending a school that does not have adequate facilities could have harmful, and potentially fatal, side effects. Annually, the Kenyan government allocates 3,020KSH (~\$30USD) for each student with disabilities (Office of the High Commissioner on Human Rights [OHCHR], 2011). This is hardly enough money to support a student who is medically fragile, let alone to fund the development of proper health facilities at inclusive schools. With minimal expectations for the government to support the development of inclusive education practices, teachers have turned to their local communities to find creative solutions to such problems. A SNE teacher at School Site B describes how he engages his community on disability-related issues.

TEACHER: And there are many things, which we are discussing as a community, how we can improve the community because in that community you can find many people are not going to school. So we were asking ourselves, "Why is it that some people are just dropping out of school like that? What are the reasons? How can as a group we help

this?” So those ones are the things we were discussing. (Anonymous, personal communication, October 9, 2015)

By questioning the oppressive social structures that serve to marginalize people with disabilities (e.g., people with disabilities hidden at home, a high dropout rate of students with disabilities) this teacher employs a disability studies framework to engage his community in discussions that are critical of existing structural oppressions that individuals with disabilities face in Kenya (Heshusius 2004; Ware 2005). He is also naturally employing the social model of disability by locating “the problem” in social barriers to inclusive education rather than within the students with disabilities themselves (Barnes et al., 1999; Charlton, 1998; Linton, 1998; Pfeiffer, 2002). It is through such community-based discussions that Kenyans with disabilities will gain more equitable access to resources. It is not only engaging the community in such discussions, but actively seeking perspectives from community members with disabilities in these discussions as well. Below, a community member with a physical disability shares her thoughts on being invited to be a member of the inclusion committee at School Site A, and how her membership is shifting views on disability in her community.

COMMUNITY MEMBER: My thoughts on the inclusion goals is that for the first time I got a letter which was inviting me to join the committee. I was surprised because basically all the time I have been discriminated – people of the community showing discrimination upon me. But now that I was given a chance to come, join, I feel very much surprised and very much impressed when I attended the first seminar because when I came here I just realized people were just talking positive things towards those with disability, despite that most of the meetings people don’t recognize those with disabilities. So I felt very impressed ... This now my first time even to join a team like

that. (Anonymous, personal communication, October 13, 2015)

In this excerpt this community member recalls her invitation to the committee as the first time she had ever been asked to contribute in a positive way to the construction of a positive disability identity in her community. Her participation on the committee hopefully continues to break down social barriers for people with disabilities in her community and encourages the spread of a “nothing about us without us” perspective in the local disability community (Charlton, 1998, p. 3).

**The multiple meanings and roles of the church.** As participants illustrated the disability narratives in their communities, it became clear that the church had an important and complex role in how disability was constructed and supported in this region. Committee members identified the church as both a site of disability oppression and a site of potential liberation. Below, the head teacher of the special school at School Site A discusses colonialism, religion, and the formation of special schools.

HEAD TEACHER: And another thing that I’ve also learned I think when special institutions were brought into the country, it came in a wrong way. Meaning, when it came it came through the missionaries. It came through churches, and then the church members and the missionaries went and sourced for children [with disabilities]. They brought them, they built their homes for them ... So the parents saw it, that the disabled children were just supported by missionaries. Parents still see that. So, that is a challenge because of the way it was brought into the system. (Anonymous, personal communication, October 8, 2015)



In this passage, the head teacher criticizes the charitable approach used by missionaries in the colonial era of Kenya by claiming that the support “came in a wrong way.” With this, the head teacher recognizes the inherent pitfalls of the charity model of disability (e.g., disability viewed as tragic, unfortunate, and pitiable) (Shapiro, A., 1999; Shapiro J. P., 1993). Since colonial times, the church has played a strong role in these communities. As a result, many parents of children with disabilities have come to see the church as a “charitable” institution where they place their “pitiable” children. This church-inspired charitable construction of disability justifies the institutionalization of such children in this region in order to save them from their despair and suffering (Linton, 1998). In the excerpt below, the head teacher from the special school at School Site A elaborates on how parents of children with disabilities respond to the charity model of disability.

BRENT: So you’re saying it was a charitable religious project where everything was given as a form of charity.

HEAD TEACHER: Oh, they feel like a disabled child is charity, that the church will take care. But the parents ought to have put in some percentage, they must contribute. The parents must also bring their side not totally left for maybe charitable organizations.

(Anonymous, personal communication, October 8, 2015)

Since many special schools in Kenya were founded by religious charities, this head teacher explained that now parents feel like they are absolved of paying for their children’s tuition. Though churches sponsoring schools is less prevalent today, this is problematic because many special schools, like the one at School Site A, no longer receive financial support from their founding churches. However, many parents are unaware of that. So when parents bring their children with disabilities to these special schools, they do not expect to pay school fees. This

places a significant financial burden on the school as governmental support for children with disabilities is minimal (OHCHR, 2011), and many special schools already rely on community donations of food and supplies to support students on a basic level. Though problematic in many ways, the church can also play a positive role in the lives of families with children with disabilities. A mother at School Site B shares her experiences being shamed by her family for having two Deaf children, and finding her only source of support in her church.

PARENT: So according to my mother-in-law, father-in-law, those brothers to my husband, their wives of those brothers, those people were close to me, the information they gave be me was wrong. At times they used to talk to me, talking against me, and also back-biting me when I'm away about the kind of children I am always giving. But the information, the correct advice, regarding the guiding and the counseling I got was from the church. But the time I realized that [there] was a school here. Before I never realized that there was a school for such people. So out of the church members I came and realized that there's a school here and that made me to bring my children to school.

(Anonymous, personal communication, October 9, 2015)

In this example, this mother speaks of the tension between her family and the church. When her family found out that this mother gave birth to two Deaf children, they were unsupportive, shamed her, and rejected the children. The only support she received was from her church members who advised her to take her children to be educated at the local Christian school for the Deaf (at School Site B). Without the support of her church, her children would be without an education.

However, although her children are receiving an education, the educational outcomes for students with disabilities in Kenya are poor (Opini, 2011). Many students with disabilities drop

out before attending secondary schools. Moreover, very few attend university and most are unemployed once they leave school (OHCHR, 2011). Even though educational outcomes for children with disabilities in Kenya are not promising, as evidenced at School Site B, some schools, particularly at the elementary level, are becoming more inclusive.

In the excerpt below, a primary school teacher at School Site B explains how she used religion as a way to promote inclusive education with students at her school.

TEACHER: At first, our normal pupils from the primary section, they used to not interact with the children with the disabilities, especially not with the deaf children. So they were not able to share anything because they were not able to understand their language. And at times, I don't know how [the children without disabilities] [understood] the children with disability. To them, they appeared as if they were handicapped in a way. But for the short period we've been together, I've tried to explain to the pupils that these are just the normal children with the way they are. They were created the same way you were created by God so we are just alike. So you should share very many things. You should do very many things together. (Anonymous, personal communication, October 9, 2015)

Here, this teacher leverages religion as one way to help her students without disabilities understand why students with disabilities should be included in their school community. Though students at the special school (at School Site B) are segregated at a religious school for the Deaf, religion is also the moral justification that has led to the development of inclusive practices between both schools. This tension between segregation and inclusion within church-based discourses is also present in how inclusion committee members encouraged parents to bring their children with disabilities to schools. In the passage below, a community member from School Site A explains the role of the church and community sensitization on inclusive education.

COMMUNITY MEMBER: The church also has the advantage of having the members. Most of them are mothers, and mothers are very close to young ones. They are also the people who are hiding these disabled children. So actually that is another good vehicle of giving sensitization. (Anonymous, personal communication, October 8, 2015)

Here this community member discusses the church as a location for encouraging mothers of children with disabilities to educate their children in inclusive schools. This represents a shift in churches being solely sites of segregation for people with disabilities. Like the girl attending school for the first in the example above, these new inclusive church-based disability discussions represent ruptures in the charity narrative in these religious communities. Since religion plays a significant role in western Kenyan society, churches becoming the foci for inclusion-based discussions allows for new, less oppressive structures to develop for people with disabilities (Hall, 1990).

**Collective approaches to inclusive change.** The sensitization of large swaths of the community by both inclusion committees on disability and inclusive education issues is an example of the collective nature of western Kenya society. From my interactions with committee members at both school sites, I got a sense that issues related to inclusive education were larger than any one committee member's motivation for trying to make their school community more inclusive. This collectivist approach to social change was discussed by many committee members during Cycle #1 interviews. This collective approach to inclusive education was exemplified by a comment made by the head teacher of the special school at School Site A.

HEAD TEACHER: The community must embrace everybody. We expect those with visual problem, physical challenges, mental challenges – that is when the community is

complete. We do not have a community that everybody's normal or everybody's [the] same. (Anonymous, personal communication, October 8, 2015)

The essence of his words sends a strong message about his views on community. He is calling for the creation of a community that values diversity, and rejects the notion that children have to be normal in order to contribute to the world (Kunc, 1992). This is a powerful message coming from a head teacher who controls which types of students are allowed to attend his school. Since the start of this project, this head teacher chose to break out of the special school model and begin admitting students without disabilities to his school, initiating a reverse inclusion model of education. The head teacher of the primary school at School Site A echoed his special school counterpart's sentiments about rejecting the classification and segregation of students with disabilities by engaging parents in inclusive dialogue at his school.

HEAD TEACHER: Tomorrow I will be meeting the Class Eight parents ... You know, I'll have to elaborate on this because even in other classes the parents have some children. So when I get good with them, I definitely must explain this to them so that their children can be brought to school so that they don't only look for special schools to take their children. They can bring them to us. They can bring them to us. It's not a must that they have to look for special ... this is a school for physically handicapped, the physically disabled, but we also have other disabilities. So those children with other disabilities can be brought to us or to available schools. (Anonymous, personal communication, October 13, 2015)

This excerpt represents a transformative shift in perspective in how students with disabilities are educated at the primary school at School Site A. Rather than students getting automatically sent to a special school, this head teacher created spaces in his primary school that welcome and

anticipate students with disabilities. He used a collective approach to inclusion by engaging the parent community, many of which have children at various grade levels, in a dialogue about creating a school where students do not have to earn their membership in primary school classrooms (Kliewer, 1998). The head teacher of the school for the Deaf at School Site B also recognized the value of a collective and collaborative approach to inclusive school change as she reflected on the accomplishments of Cycle #1.

HEAD TEACHER: I hope that by the end of three months there will be more collaboration between the teachers in the special school and in the hearing school. These one being because already we are seeing kids walking together, right now [teachers] are working on a proposal as a team – something that we have not been doing in the past. So I believe that the more interaction and then again that sports. Our children should be able to participate in sports together so that we give from each of us strengths and we build each other on our weaknesses. (Anonymous, personal communication, October 9, 2015)

Here the head teacher recognized the value of a multidisciplinary approach to creating more inclusive schools. She appreciated that teachers from the primary and special schools came together to write a proposal that will increase the opportunities for students from each campus to be “walking together.” In this excerpt, she highlighted the importance of educational professionals collaborating to create a shared vision of what inclusion looks like so students at both campuses at School Site B develop a shared understanding of inclusive education (Kasa & Causton-Theoharis, 2005). Recognizing that sustainable school change requires the commitment of a variety of stakeholders, a primary school teacher at School Site A commented on the investment of committee members to create the poultry IGA.

TEACHER: You will always be aware where your interest is. So I bring one chicken, two chickens then a person brings two, three, something like that because you know that you have got something there. You will always come together and find out how are they doing. In the process of coming to find out what they are doing you will be interacting, you will be sharing. (Anonymous, personal communication, October 13, 2015)

In this excerpt, this teacher recognized the need for inclusive stakeholders to collaborate with many people in their community of practice to create school change (Hodkinson & Hodkinson, 2003). In this case, committee members donated chickens to be raised and sold to raise money to pay for member allowances and other project costs in my absence. He also acknowledged that since there is a common investment (e.g., chickens) in the project that the IGA becomes a natural way for committee members to informally interact and collaborate while tending to their shared investment. The head teacher of the school for the Deaf at School Site B shares her feelings about the impact this communal investment has had on the inclusion committee at the end of Cycle #1.

HEAD TEACHER: So far I believe I've been able to make a step forward because everybody is quite involved and I think that also it has given us a lot of insight of what should be done so that the people with special needs get treated in the society.

And so far I can see the teachers all geared into now going into inclusion. I think we're fired up and I believe that now that the children are back, inclusion should become a reality between the deaf children and the so called normal child. (Anonymous, personal communication, October 9, 2015)

Here the head teacher affirms the importance of a collective approach to inclusive school change, and how utilizing a social justice approach to inclusive school change can be the catalyst for the dismantling of larger systems of oppression in society at large.

### **Connection to Cycle #2**

Due to the on-going nationwide teacher strike, Cycle #1 was largely a chance for committees at both school sites to identify inclusion and sustainability goals, begin working on non-school-based goals, and establish norms and routines for how each committee was to function during the remaining cycles of research and beyond. The teacher strike allowed for committee members to sensitize large portions of their communities, and for collective approaches to inclusive change to be enacted in various local communities. The first cycle was also a chance for me to find the most appropriate and efficient ways to collect data that documented committee member actions.

In the following chapter, I discuss committee member implementation of inclusion and sustainability goals, and what that looked like in practice. There are two major activities of note: (a) how committee members at both school sites sensitize their communities on inclusive education, and (b) how teachers developed inclusive practices at each school site. In the first half of the chapter, I describe these goal based committee activities in detail throughout the month-long Cycle #2. Following the month-long cycle, I conducted member checks where committee members assessed goal progress. In the second half of Chapter Six, I present an analysis of these events by connecting quotes from 35 participant interviews to relevant literature. I categorized information yielded from interviews into five salient themes: (a) developing partnerships, alliances, and networks with organizations (e.g., DPOs, governmental organizations, and universities) to make a larger-scale impact; (b) how teachers engage, enact, and modify inclusive



reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers' views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability. In Chapter Six, I present a summary and analysis of weeks five through eight of Cycle #2. I also use tables and figures to highlight an evolution of committee events that meet project inclusion and sustainability goals and connect with the research questions.

## Chapter Six:

### CYCLE #2

*“A special school is the end of that child.” – (Regional director of inclusive education for the UK-based NGO, personal communication, November 16, 2015)*

In the previous chapter, I described the month-long events of Cycle #1 at both school sites as they pertained to the nationwide school strike, the development of the project, and the identification of inclusion and sustainability goals. In the latter half of the chapter I presented an analysis of Cycle #1 events (e.g., weekly inclusion committee meetings, member checks, participant interviews) by connecting quotes from participant interviews to relevant literature. I placed the data yielded from interviews into five thematic categories: (a) disability stigma; (b) language used to describe disability; (c) structural and attitudinal barriers to inclusive education; (d) the multiple meanings and roles of the church; and (e) collective approaches to inclusive change.

In this second data chapter, I discuss committee member implementation of inclusion and sustainability goals, and what that looked like in practice. I specifically highlight how committee members at both school sites sensitize their communities on inclusive education, and develop inclusive practices at each school site. In the first half of the chapter, I describe these goal-based committee activities in detail throughout the month-long Cycle #2. At the end of that month, I conducted member checks where committee members assessed goal progress. In the second half of this chapter, I present an analysis of these events by connecting quotes from 24 interviews to relevant literature. The interviews yielded information that I divided into five categories: (a) developing partnerships, alliances, and networks with organizations (e.g., disabled people's organizations [DPOs], governmental organizations, and universities) to make a larger-scale

impact; (b) how teachers engage, enact, and modify inclusive reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers' views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability. What follows is a summary of weeks five through eight of Cycle #2.

### **Week #5**

As stated in Chapter #5, a nationwide teacher strike significantly impacted the first cycle of research. Following the commencement of the teacher's strike (and the start of the second cycle of research), it became more apparent that the committees at each school site were independent entities with their own specific needs and goals that required facilitation in increasingly different ways. I discuss committee events by each school site rather than the combined approach used in Chapter Five. Though some discussions, events, and activities were similar at each school site, the committees took increasingly distinctive directions as Cycle #2 progressed.

**School Site A, Meeting #5.** As meetings during Cycle #2 began, filling out the Did/Will Do sheets had become the routinized initial activity for each committee. Members also knew to turn these sheets in at the conclusion of meetings. The agenda for the fifth inclusion committee meeting at School Site A is provided in Figure 2.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Interest Groups (Next Steps)
	a. Proposal Writing
	b. Poultry IGA
	c. Sensitization Group
	d. Co-Curricular Group
III.	Group Share Out
IV.	Reminders
	a. Next Meeting
	b. Location

*Figure 2.* Agenda for inclusion committee meeting #5 at School Site A.

As the meeting began, a teacher from the special school suggested that the graduating students on the committee from his school choose their replacements and invite them to the following meeting. The committee agreed that was a good idea and it was agreed that the students would consult the head teacher with their ideas for new student committee members. Another teacher from the special school provided an update on the chicken coop construction. He reported that he spent the 10,000KSH (~\$100USD) on cement, fencing, and chicken wire, and that construction on the coop would begin the following week. He outlined the remaining material needs for the project (e.g., nails of various sizes, a doorframe, shutters, a roll of barb wire, eight cedar poles). See Table 8 for the construction estimate provided by this teacher.

Table 8

*Poultry IGA Construction Budget at School Site A*

Description	Amount
Door frame- 1 pc	1500KSH (\$15)
Shutter door- 1 pc	3,000KSH (\$30)
Chain link- 2 rolls 6ft. each (2,500KSH each)	5,000KSH (\$50)
Chicken wire- 1 roll 6ft.	5,000KSH (\$50)
Nails- Wire nails- 2" (100KSH each)	200KSH (\$2)
Nails- Wire nails- 3" (100KSH each)	200KSH (\$2)
Nails- Wire nails- 4" (100KSH each)	200KSH (\$2)
U-nails (250KSH each)	500KSH (\$5)
Cement- 4 bags	3,400KSH (\$34)
Hinges 4" 2 pairs	400KSH (\$4)
T bolts- 2 pcs	400KSH (\$4)
Cedar poles 7ft.- 8 pcs	2,450KSH (\$24.50)
<b>Total</b>	<b>22,250KSH (\$222.50)</b>
<b>Labor add 23%</b>	<b>5,117KSH (\$51.17)</b>
<b>Total with labor</b>	<b>27,367KSH (\$273.67)</b>

Following the teacher's report, I broke the committee into groups: (a) the proposal writers; (b) the poultry planners; (c) the co-curricular planners; and (d) the sensitization group. I emphasized that I wanted every group to have tangible next steps (e.g., identify businesses where we could shop the proposal, the creation of a poultry steering committee, a date for co-curricular games, ideas for expanding sensitization to community leaders). I felt the group dynamics were awkward as we had lower attendance at this meeting. My inclination was that some people did not attend as they had donated their allowances to the IGA project today. Whether or not that

was true, the small number of committee members in attendance allowed me to visit each group and have in-depth discussions with them.

During the whole group share out, the proposal writers reported that they planned to solicit banks, hotels, and social service organizations for poultry IGA funds, and requested that I network with NGOs to garner more project funds. The poultry planners identified members who were to donate nails for the construction of the coop, and identified five focus areas required to manage a successful poultry IGA. These areas included: (a) security; (b) medication and vaccination; (c) feeding; (d) cleanliness; and (e) treasury. As this group shared, two community members publically committed to donating eight posts between them. The committee broke into applause. It was fantastic to see committee members independently facilitating the sourcing of materials for the IGA. To me, this type of engagement represented members' commitment to the sustainability of inclusive education. Following the IGA discussion, the sensitization group reported that they planned to target chiefs' barazas (community meetings) in the beach communities, and utilize social media (e.g., Facebook, Twitter) to spread the news about committee activities and inclusive education. One committee member reported that as a result of his sensitization of one family with a child with a disability, the daughter of this family who had never attended school before had been enrolled in the special school at School Site A and had her first day of school the previous day. The students in the co-curricular group shared that they wanted to plan inter-campus ball games for the following Friday and that they would coordinate with their respective head teachers on organizing the details.

The meeting concluded with reminders of the date, time, and location of the next meeting. Members decided that weekly meetings would start rotating between the primary and special schools. As I packed up my materials, a man from the community who attended the

meeting on behalf of a committee member with a disability approached me and explained that he knew of a child who was “mentally unstable.” He said this child was not currently attending school and that the family had been advised to enroll their child in a local special school for “the mentally handicapped.” I explained that I was familiar with the local schools for the mentally handicapped and that I thought this boy would not learn very much from being in such a school. I emphasized that if the child had appropriate supports, that he should attend one of the schools at School Site A. I explained that both head teachers at School Site A welcome diverse learners and introduced him to them. Both head teachers said they would be willing to meet with the family and discuss assessment and placement options. As I departed the meeting, one teacher walked up and handed me a sign-in list of people he had sensitized on inclusive education at his church the previous Saturday. It was the first sensitization-related accountable action I had received.

**School Site B, Meeting #5.** The fifth inclusion committee meeting at School Site B began with members filling out Did/Will Do sheets. Students from each school on the committee brought a friend to learn about committee activities. This was the first meeting the head teacher from the primary school attended since the end of the strike. The agenda for this inclusion committee meeting is provided in Figure 3.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Interest Groups (Next Steps)
	a. Proposal Writing
	b. Poultry IGA
	c. Sensitization Group
	d. Co-Curricular Group
III.	Role of Chiefs/Elders/Leaders
IV.	Funding of Poultry IGA
V.	Reminders
	a. Next Meeting
	b. Location

*Figure 3.* Agenda for inclusion committee meeting #5 at School Site B.

Following a community member's suggestion, we invited local chiefs and church elders to this meeting along with the local press to publicize committee goals. However, the invited guests had not arrived by the start of the meeting, so I put people into interest groups (e.g., proposal writers, sensitization group) to discuss tangible next steps. As members moved into groups I spoke to the head teacher of the special school who had an estimate for the poultry IGA construction costs. She explained the estimate was 98,000KSH (~\$980USD), which we both agreed was too high. She explained that a smaller-scale construction project would cost 30,000KSH (~\$300USD) and would be a more realistic amount for the committee to raise. I told her that members at School Site A had donated their allowance and that I matched it with personal funds. She felt that it was a viable solution for our committee and asked a community member her thoughts on the suggestion. The community member similarly agreed it was a good way to procure construction funds and said she would suggest it as an option during the meeting.



I visited each group and listened to discussions. The proposal writers discussed potential locations to solicit IGA funds with the proposal. The poultry planners received the estimate and agreed that the proposed construction costs were way too high. The sensitization group identified more target populations for sensitization, and the co-curricular group came up with a future date and time for inter-school activities. We did not share discussions in a group as two local sub-chiefs had arrived with a local radio media team. So, we shifted our meeting activities to welcome the newcomers.

Both sub-chiefs explained that they represented their respective head chiefs, and one sub-chief highlighted that he was excited to learn more about our project as he was already involved in multiple local disability-related activities. A community member and board member of the primary school at School Site B gave a summary of committee activities, recapitulated committee progress on our inclusion and sustainability goals, underscored the need for more accessible environments and curricula for students with disabilities, and requested more governmental collaboration on disability initiatives.

Following the board member's project introduction, I moved the discussion to the construction of the chicken coop. The head teacher of the special school gave an overview of the IGA estimate and explained that the 98,000KSH (~\$980USD) was too expensive and that we needed to raise at least 30,000KSH (~\$300USD) as a committee. When I asked for fundraising suggestions, the community member I spoke to earlier on in the meeting raised her hand and suggested people forego their allowance for one week to initiate coop construction. We asked for a show of hands of those in favor and a majority of members were in support. I explained that I would match the amount for the chicken coop so we were all invested stakeholders in the IGA. Committee members welcomed my contribution.

The remaining IGA discussion revolved around the type of chickens that would fill the coop (e.g., local breeds vs. non-local cross-breeds). The head teacher of the special school volunteered to manage the IGA funds, but not the day-to-day maintenance of the poultry. She strongly suggested that daily poultry management come from the committee. A community member suggested the establishment of a poultry steering committee to manage chicken-related tasks. I explained that people at School Site A were willing to do one of the following: (a) donate a chicken; (b) lend a chicken until it gives chicks and then take the original hen back; and (c) help maintain the coop. A teacher stood up and suggested that we develop a poultry steering committee and discuss committee membership at the next meeting. The committee agreed this approach was best.

The meeting concluded with a committee member thanking the sub-chiefs for attending. The sub-chiefs each gave words of thanks and their public support of committee activities. The committee decided the following meeting would be held at the primary school, and the media representatives interviewed select members of the committee for sound bites for the radio report to be aired the following morning. Before the media departed, I was told that if I did not give them at least 1,000KSH (~\$10USD) “for gas” (e.g., a bribe) that they would air a negative story and publically slander our project. I had no choice but to comply and the media team thanked me for the “money for fuel.”

**Teacher observations and co-curricular activities at School Site B.** Prior to the start of Week #6 meetings, teachers at School Site B invited me to observe the co-curricular ball games they had organized between their campuses. Since the games were to be held at the special school, I asked the head teacher if I could observe two teacher committee members in their

classrooms. I was welcomed to observe in two classes- Standard Two (Grade Two) and Standard Five (Grade Five), respectively.

During both observations I was happy to learn that not only were all students Deaf, but at least three students in each classroom had another disability (e.g., cerebral palsy, intellectual disability, vision impairment) and were supported with various teaching strategies that engaged all students in multiple modalities (e.g., visual, kinesthetic, interpersonal). Students with multiple disability labels were provided access to academic content according to their academic needs. All students received substantive instruction in the classroom they would have attended if they only carried a label of Deaf or hearing impaired.

My second teacher observation ended with the school day and the start of the co-curricular games. Two of the teacher committee members from the primary school brought 250 students to the special school. One teacher from the special school ran the handball field, one teacher from the special school and one teacher from the primary school supervised the netball court. The teachers purposely placed students from each school on mixed teams so they had to communicate and collaborate with students with whom they do not normally interact. The interpreter, Kenneth, refereed a football (soccer) match so that the younger students from each campus could interact as well. Aside from students from both schools mingling and playing on mixed teams, students from both schools who were not playing organized ball games independently began mixed-campus jump rope races, hopscotch, and enjoyed the slide together without adult prompting. The games went on for 90 minutes and appeared to strongly represent the dedication and buy-in the teachers and students had for our project. Table 9 compares the accomplishments and events of each school site through Week #5.

Table 9

*Accomplishments and Events at School Sites A and B through Week #5*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	10,000KSH (~\$100USD)	9,000KSH (~\$90USD)
IGA proposal written	X	X
IGA proposal distributed		
New students with disabilities enrolled	X	
Poultry steering committee formed		X
Construction of chicken coop initiated		
Held co-curricular activities		X
Teachers observed		X
Sensitizing the community	X	X

**Week #6**

With the sub-chiefs attending the meeting at School Site B during Week #5, the meeting agendas at each school site became incongruent. The meeting agenda for Week #6 at School Site A became a rough outline for Week #7 at School Site B. Put simply, School Site A was a week ahead of School Site B.

**Teacher observations at School Site A.** I had an open afternoon so I asked the head teachers of School Site A if I could observe some teachers. The head teacher from the primary school asked two teachers from the committee if I could observe and they agreed. I observed both Standard One (Grade One) and pre-unit (pre-school/kindergarten) teachers.

The Standard One teacher taught a Kiswahili lesson and frequently used a “my turn, your turn” strategy, regularly referenced a vowel chart on the board, and called on students to spell words and draw pictures of new vocabulary on the board. It was not clear to me whether there were students with disabilities in the classroom. The early childhood development teacher taught a lesson on English letter sounds and used a lot of songs with repetitive rhythms, student dances, and kinesthetic activities within the lesson. It was clear that this teacher purposely used multiple intelligences (e.g., music) as a way to actively engage her students in the content. The only physical materials utilized in each classroom were chalk and a stick for pointing.

**School Site A, Meeting #6.** This meeting at School Site A focused solely on the development of a sustainable management system for the poultry IGA. It was also the first time we held the committee meeting at the primary campus of School Site A. The agenda for the sixth inclusion committee meeting at School Site A is provided in Figure 4.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Poultry IGA
	a. Security
	b. Medications/Vaccines
	c. Feeding
	d. Cleanliness
	e. Treasury
III.	Reminders
	a. Next Meeting
	b. Location

*Figure 4.* Agenda for inclusion committee meeting #6 at School Site A.

I began the meeting with two updates: (a) the inclusive education teacher trainings were scheduled for January rather than in November due to issues related to budget and the approaching end of the school term, and (b) the IGA proposal was ready to be distributed throughout the community. I asked for updates on the supplies that had been delivered to construct the chicken coop since the previous week, and a community member with a disability reported that she contributed two wooden poles; another teacher from the special school said he brought a kilogram of two-inch nails; and the board chairperson of the special school relayed that he had cut one post of six that he would donate to the chicken IGA.

Since he did such a great job facilitating the IGA discussion the previous week, I asked the same teacher from the special school to walk us through the next steps of the IGA. He suggested one to two people be in charge of each of the categories on the agenda (see Figure 4). Some members slowly volunteered for specific categories, while others were nominated to positions. We had at least one person for each IGA responsibility, and in some categories we had three people plus students who agreed to work together. Committee members suggested we have a whole group discussion to define responsibilities of each category.

We discussed each category of IGA maintenance. A teacher from the special school suggested we add “breeding” and “sales and marketing” to the list. The committee agreed the additions were important additions. Teachers also asked that I be in charge of networking with larger NGOs like UNICEF and USAID. I agreed to do the task. After lengthy discussions about each category, our meeting came to a close with meeting reminders. The next meeting was scheduled at the same primary school location, and seven committee members agreed to donate chickens to the IGA upon completion of the chicken coop.

While committee members enjoyed refreshments, Kenneth introduced me to a local fisherman and his teenage son who had Down syndrome. I thanked them for coming and asked the father about the age of his son. The father said he did not know. He explained that his son had never attended school and that he would like his son to learn a trade like mechanics. I connected them with the head teacher from the special school of School Site A, who said he would arrange for the son's assessment. The father and son were referred to the meeting by a community/committee member with a disability, who had asked them to come and get inclusive supports from the committee. Judging from this father and son's attendance at the meeting, I suspected that families were beginning to gain awareness about inclusive education.

**School Site B, Meeting #6.** Due to the visit from the sub-chiefs at Meeting #5, Meeting #6 at School Site B focused on committee interest groups revisiting the previous week's interest group conversations and sharing results with the committee. Since three students from the special school were graduating, three new Deaf students took their place. Students from the primary school also brought two new friends to learn about committee activities. The agenda for the sixth inclusion committee meeting at School Site B is provided in Figure 5.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Interest Groups (Next Steps)
	a. Proposal Writing
	b. Poultry IGA
	c. Sensitization Group
	d. Co-Curricular Group
III.	Group Share Out
IV.	Reminders
	a. Next Meeting
	b. Location

*Figure 5.* Agenda for inclusion committee meeting #6 at School Site B.

A teacher from the proposal writers shared that they identified NGOs, Disabled People's Organizations (DPOs), government officials, banks, the Constituency Development Fund (CDF), county government locations, well-wishers, hotels, and church leaders as targets for the IGA proposal. A student from the co-curricular group shared that the students would organize to cut the lawn of the primary school so they could play games on the lawn the following Friday. A community member shared that the poultry planners required a chairperson, a secretary, and a treasurer for the poultry IGA. The reporting community member was voted in as chairperson, a teacher from the special school was voted in as secretary, and the head teacher from the special school was voted as treasurer. A teacher from the primary school, two parents/community members, and two students were elected to serve as IGA sub-committee members-at-large. Following the impromptu IGA voting process, a community member representing the sensitization group shared that the chiefs and church elders targeted the previous week received



the information well, supported the inclusion committee, and identified other religious groups that the committee should sensitize (e.g., Rho- a minority religion, Muslims, Catholics, Episcopalians, and Seventh Day Adventists).

Before the meeting adjourned, we revisited the poultry IGA construction budget. We confirmed that 9,000KSH (~\$90USD) had been raised and 21,000KSH (~\$210USD) remained to complete construction of the coop. A community member suggested a harambee (Kiswahili word meaning “*pull together*” and representing group fundraising for a common goal). Another member suggested we forego refreshments. Another member countered that if we forego refreshments then the students would have nothing to look forward to at the meetings. A parent member suggested that everyone forego their allowance indefinitely until the funds were raised. After much discussion, a teacher from the special school suggested that the newly-formed IGA sub-committee meet independently before the next meeting and decide the plan for raising funds. The IGA sub-committee agreed. Members decided that the next meeting would also be at the primary school.

**Co-curricular activities at School Site B.** The teachers from School Site B invited Kenneth and me to observe the second co-curricular event, which included inter-campus songs and dances. This time, the co-curricular event was held at the primary school. Teachers from both schools reported that students from each campus had seen each other perform in the past but this was the first time the students were integrated and took turns co-leading each performance. At times, hearing girls from the primary school led the performance by singing songs, while at other times the Deaf girls took the lead for the dances. When the boys took the stage, the Deaf boys led a synchronized line dance and the hearing boys followed their movements. A boy from the primary school played a plastic bucket to help hearing students keep rhythm and time. There

was no overt use of KSL during performances other than Deaf students periodically communicating to one another. However, when giving directions, teachers from the special school used both English and KSL. After an hour of the performance, the teachers (including me and Kenneth) were invited to dance with the students and donate 50KSH (~\$.50) each, which was added to the poultry IGA fund.

**Networking with an NGO.** The day after the song and dance co-curricular activities, I had a meeting with a UK-based NGO that appears to do progressive inclusive education work in western Kenya. This NGO's project targeted 10 local primary schools. I was introduced to the NGO's regional coordinator through Benson, my colleague and critical insider discussed in Chapter Four, a few weeks prior to Week #6. This meeting was a formal discussion to strategize ways how to share materials and influence as our overarching goal was the same – to increase the number of students with disabilities in primary schools in western Kenya.

The regional coordinator explained that their main objectives were to help teachers assess students with disabilities so they could remain in the primary school classrooms, to help teachers write and consistently implement effective IEPs, to build the capacity of teachers to support diverse students in their classrooms, to promote primary education for female youth, and to help students with disabilities develop disability identities. At the meeting we decided that we would collaborate to develop co-taught inclusive trainings to teachers in our region based on our collective inclusive training experiences and materials. We agreed to share training costs and exchange and modify our existing training materials to fit our collective project needs and strengths. The trainings were tentatively set for the last week of November for teachers who had never been trained on inclusive education, and the first week of December for teachers who had received inclusive education training in the past.

Our discussions revealed that this NGO frequently collaborated with a large teacher-training university in western Kenya, and I mentioned that I collaborated with the largest teacher-training university in Kenya – Kenyatta University (KU). We discovered that we were both interested in creating inclusive education methods courses at our respective universities and agreed to collaborate on course development projects.

I explained that a major inclusion goal at each school site in my project was community sensitization. The regional coordinator explained that they have “sensitization modules” they already used to help educate various stakeholders in inclusive education about the facts on disabilities (e.g., how disability is acquired, disability statistics, teaching strategies to support people with various disabilities). He agreed to share the materials with me so I could disseminate to committee members at each school site.

Benson had told me one thing this NGO did particularly well was develop sustainable projects that are owned and run by local stakeholders in inclusive education. Sustainability was also at the forefront of my project so I was particularly interested in learning about how to make our project gains long lasting. The regional coordinator suggested we register each inclusion committee with the local social services office as well as the Kenyan Agricultural Exchange Program (KAEP). He explained that by registering with each governmental organization both committees would be accountable to local laws that would help streamline committee activities (e.g., officer elections), and hold members accountable for committee actions (e.g., money deposits and withdrawals, writing and ratifying of bylaws, procurement of membership fees). He said that such an official registration required formal oversight by appointed officers (e.g., members of the local Ministry of Education) and obliged members to maintain rules for the dissolution of the committee. Put simply, committee registration with social services would

legally legitimize each committee. I disseminated this registration information to each committee during the subsequent weeks. Table 10 compares the accomplishments and events of each school site through Week #6.

Table 10

*Accomplishments and Events at School Sites A and B through Week #6*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	10,000KSH (~\$100USD)	9,000KSH (~\$90USD)
IGA proposal written	X	X
IGA proposal distributed		
New students with disabilities enrolled	X	
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	
Held co-curricular activities		X
Teachers observed	X	X
Sensitizing the community	X	X

**Week #7**

Due to project commitments (e.g., inclusive education methods course development) at KU in Nairobi, I was not present for Week #7 meetings. However, before I departed I consulted with the head teachers at each school about my absence and asked them to lead the meetings along with Kenneth who would be there to support them as needed. The head teachers agreed, and Kenneth and I co-developed the week's agendas for each school site. What follows is a

summary of each committee meeting with data gathered from Kenneth's notes, photos, and the notes I took during debriefing sessions with Kenneth – the initial Luo-English interpreter.

**School Site A, Meeting #7.** Kenneth and I met at my house and developed an agenda for each school site based on where each committee left off the previous week. The agenda for the seventh inclusion committee meeting at School Site A is provided in Figure 6.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Proposal Report
III.	Summary of IGA Construction Donations
IV.	Set Interview Schedules
V.	Reminders
	a. Interviews
	b. Goal Evaluation/Assessment
	c. Next Meeting

*Figure 6.* Agenda for inclusion committee meeting #7 at School Site A.

Although the head teachers at School Site A agreed to run the meeting, Kenneth reported that he facilitated most aspects of the meeting. As members arrived, they filled out Did/Will Do sheets. New students from the special school attended, but students from the primary school were absent due to grade-specific national exams.

After completing the Did/Will Do sheets, the teachers reported on the status of the IGA proposal. They said although the proposal was complete, each copy required an official rubber stamp from each school and the signature of each head teacher. To cover more locations in the

community, the teachers split into two teams to distribute the proposal. They planned to circulate the proposal to local banks, social services offices, CDF, local clubs and trusts, hotels, and children's services organizations. The teachers requested that I share the details of my Nairobi meetings with UNICEF and USAID upon my return.

Kenneth shifted meeting discussions to the current status of the IGA construction donations. Members who volunteered to donate supplies this week pledged to bring them before the week's end. The head teacher of the special school reported that to cover the remaining construction costs (e.g., labor, shutters, doors) that each head teacher donate 1,000KSH (~\$10USD) from existing school funds. Committee members were in agreement pending Board approval from each campus. Since I was unsure as to how much money I would have to allocate for member allowances, I had given Kenneth 5,400KSH (~\$54USD) to cover these projected costs. I proposed that the unused allowance budget be donated to construction costs. The committee agreed and Kenneth donated the extra 1,200KSH (~\$12USD) to the poultry IGA.

Following the IGA discussion, Kenneth scheduled committee members for interviews to close Cycle #2 the next week. For the close of Cycle #1, interviews were to take place over two days, with most interviews occurring on the same day as the committee meeting. Once members were scheduled for interviews, Kenneth provided reminders for the following week, and the meeting came to a close.

**School Site B, Meeting #7.** Similar to Meeting #7 at School Site A, Kenneth facilitated Meeting #7 at School Site B and the head teachers supported him as needed. The agenda for the seventh inclusion committee meeting at School Site B is provided in Figure 7.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Poultry Committee Share
III.	Proposal Update
IV.	Sensitization Update
V.	Interview Sign-Up
VI.	Reminders
	a. Next Meeting
	b. Interviews Begin
	c. Goal Evaluation/Assessment

*Figure 7. Agenda for inclusion committee meeting #7 at School Site B.*

As members arrived at the meeting they completed the Did/Will Do sheets. New students from the primary school attended the meeting with the regular student committee members, and four new student committee members from the special school attended the inclusion committee for the first time.

The newly appointed chairperson of the IGA sub-committee shared the minutes from their first meeting. He reported they would receive a construction estimate within a week. The sub-committee decided to rear cross-breed chickens as they are more valuable than local breed poultry, and their eggs sell for 25KSH (~\$.25USD) rather than 10KSH (~\$.10USD) for local breed eggs. The chairperson said that cross-breed chickens lay eggs more often than local breeds, and would make the IGA more profitable in a shorter amount of time. He emphasized that people

could still donate local breeds, but that they would be sold to buy young cross-breed hens at 200KSH (~\$2USD) each.

Next, the proposal writers reported on their progress to the committee. They said they could not distribute the proposal because there were typographical errors throughout the document that needed correcting. This was my fault as I typed up their proposal and evidently did not do a thorough job in proofreading the document. They said once the errors were corrected that they would distribute at banks and various locations in their community.

A parent/community member reported on the progress of the committee sensitization goals. She reported that since members on the committee belong to various church groups, sensitization was occurring in large swaths of the community. This parent raised the issue of how to address adults with disabilities in their communities since most conversations were child-centered. The committee decided to include adults with disabilities in their sensitization discussions in the community. A teacher/community member shared that while he was sensitizing a group of parents at his Catholic church, he connected with a parent who was interested in bringing his/her child with a disability to school at the start of the next school term in January. Two community members who were also Board of Management members for the primary school reported that they sensitized the Board on inclusive education.

Just like with School Site A for Week #7, I had given Kenneth 5,400KSH (~\$54USD) to pay member allowances at School Site B as I was not sure how many paid members would be in attendance. Since there were 14 members who received 300KSH (~\$3USD), that left 1,200KSH (~\$12USD) that was donated to the poultry IGA fund. Before concluding the meeting, Kenneth scheduled committee members for interviews to close Cycle #2 the following week. Just like at School Site A, interviews were to take place over two days, with most interviews occurring on



the same day as the committee meeting. Following interview scheduling, Kenneth gave out weekly reminders and the meeting came to a close.

**Establishing an inclusive education stakeholder network in Nairobi.** Before leaving for Nairobi, I consulted with Benson on how best to negotiate my absence with each committee. Benson suggested I tell only the head teachers about my absence to maximize the number of members in attendance. I told Benson I thought it was a natural opportunity to see how the committees run in my absence.

In lieu of my attendance at committee meetings during Week #7, I connected with various Nairobi-based NGOs, DPOs, and disability-related governmental organizations who were working on inclusive education. My time in Nairobi coincided with a visit from the Special Advisor for International Disability Rights for the U.S. Department of State, Judith Heumann<sup>17</sup>. I knew Special Advisor Heumann from previous work in the United States, and she invited me to liaise with the local inclusive education stakeholders she was meeting with throughout the week. We met with an inclusive education umbrella organization that was doing similar work in the region. They added me to their network, as well as my partners at KU. Special Advisor Heumann introduced me to the Chief of Education for UNICEF and the deputy Chief for Kenya and East Africa for USAID who were both interested in observing the project in western Kenya. Our week of meetings concluded by meeting with the Principal Secretary in the Ministry of Education and discussing alternatives to segregated schooling for students with disabilities.

Following the meetings with Special Advisor Heumann, I had my initial meetings with the Chair of the Special Needs Education (SNE) at KU, Dr. Nelly Otube<sup>18</sup>, and some SNE

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<sup>17</sup> Her real name is used with permission.

<sup>18</sup> Her real name is used with permission.

faculty members who research inclusive education. I informed them about the inclusive education network, and we made an action plan for how to create a compulsory inclusive education methods course for pre- and in-service teachers. This plan included drafting a concept paper for our inclusive methods course to propose to the dean, and helped to organize our subsequent meetings at KU that would be open to other SNE faculty and members of the inclusive education network. Table 11 compares the accomplishments and events of each school site through Week #7.

Table 11

*Accomplishments and Events at School Sites A and B through Week #7*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	11,200KSH (~\$112USD)	10,200KSH (~\$102USD)
IGA proposal written	X	X
IGA proposal distributed		
New students with disabilities enrolled	X	
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X

### **Week #8**

Following my return from Nairobi came the closing of research Cycle #2. During this week I conducted participant interviews (discussed below) at both school sites, and we

monitored and evaluated inclusion and sustainability goals, and adjusted our approaches as outlined by committee members.

**School Site A, Meeting #8.** Due to my absence the previous week and the fact that this meeting involved concluding Cycle #2 at School Site A, we had much to discuss. The agenda for the eighth inclusion committee meeting at School Site A is provided in Figure 8.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Updates
	a. NGOs and Nairobi
	b. Committee Registration
	c. Proposal Status
	d. Construction Update
	e. Agricultural Exchange Registration
	f. Teacher-training with UK-based NGO
III.	Small Group Goals Discussion
	a. Groups of 4
	b. Discuss Inclusion/Sustainability Goals
	c. Keep? Change?
IV.	Whole Group Goal Discussion
	a. Keep? Change?
V.	Reminders
	a. School Starts: _____
	b. Chickens in coop: _____
	c. New Committee Leaders: _____
	d. Next Meeting: _____

*Figure 8.* Agenda for inclusion committee meeting #8 at School Site A.

The meeting began with the routine filling out of the Did/Will Do sheets and moved straight away to project updates. There were three new committee members in attendance from

the special school as the previous members graduated, plus one new student from the primary school. I reported that UNICEF, USAID, and the Ministry of Education were interested in observing our project with the hopes of replicating our project on a national scale. I explained that would more than likely entail people from those organizations observing, interviewing, and potentially filming committee activities. The committee seemed generally pleased about their work gaining national attention.

A teacher from the special school gave an update about the distribution of proposals. He and another teacher distributed them to local banks and spoke to bank branch managers. They were unable to drop the proposal to the CDF office or the social services office. The other group of teachers responsible for proposal distribution reported they were still in the process of having the proposals stamped and signed by the head teachers, so the distribution was pending.

A teacher from the special school gave the poultry planner update. One teacher had donated nails, but all other donated materials had yet to be delivered. Two community members donated eight poles between them. The head teacher of the special school reported that once he received the donated nails he would put the barbed wire on the chicken mesh. A teacher from the special school reported that he had nails in his desk drawer to donate, and a teacher from the primary school gave money on the spot for the purchase of nails.

I moved the conversation to the registration of our committee with social services and KAEP and explained the benefits of each. I outlined that the registration with social services would help sustain the committee and that once registered, KAEP could help find a market for committee-raised poultry and advertise our IGA throughout the community. Since I was unfamiliar with the registration process for either organization, I asked for volunteers to help

guide me through the process. A teacher from the special school volunteered to help register our group with social services, and a community member agreed to register our IGA with KAEP.

The next agenda item agenda was teacher-training on inclusive education. I told the committee about my meeting with the UK-based NGO and that I was going to co-plan and co-deliver inclusive education trainings the last week of November and the first week of December. I explained the last week of November was designed for teachers who were new to inclusive education, and the first week of December would be for teachers who had inclusive training in the past. Teachers attending the November training would attend both weeks of trainings as the second week would be an extension of the first. The regional coordinator for the NGO agreed to have six teachers from each school site (12 total) attend the trainings. That number was later raised to 16 total when a teacher from the special school requested an increase.

Following committee updates, I placed the members into mixed groups of four to six to conduct member checks (Creswell & Miller, 2000; Lincoln & Guba, 1985) and evaluate goal progress and suggest tangible next steps. I grouped students together so they could feel free to share ideas with their peers. The whole group discussion began with the inclusion goals, which were (a) sensitization of the community on inclusion; (b) modification of the school environment; and (c) training of teachers on inclusive education. It was agreed that progress had been made on all three goals and that work on them would continue. Members wanted to continue working on each of the goals, but approach them in new ways. For example, in order to sensitize more people in the community, a committee member suggested that a Facebook page be created that advertised committee activities. Members felt that modification of the school environment was still an important goal, but wanted to write proposals to procure funds to build ramps, construct a covered and paved walkway between the campuses, and remove campus tree

stumps and roots. Members also felt it was important for teachers to be trained on inclusive education. Table 12 outlines the inclusion goals and specific next steps suggested by the committee.

Table 12

*Inclusion Goals and Next Steps for School Site A*

<b>Inclusion Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
4) Sensitize the community on inclusion	Y	- Continue sensitizing - Create a committee Facebook page
5) Modify the school environment	Y	- Write proposal for classroom ramps - Write proposal for a covered walkway between both schools - Remove tree stumps and roots
6) Train teachers on inclusive education	Y	- Four teachers from each campus attend UK-NGO inclusive education trainings

After outlining next steps for the inclusion goals we discussed the sustainability goals. The three sustainability goals were (a) fundraising by members; (b) proposal writing; and (c) poultry IGA. Members had previously suspended the fundraising goal claiming it was not the most effective way to acquire project funds. Some members wanted to keep the goal suspended while others felt members should have the option to fundraise if they wanted to, especially with the start of the new school term in January. The committee agreed to lift the suspension allowing members to fundraise if they so desired. The committee felt that proposal writing had been effective in both cycles of research and wanted to expand it to make their campuses more

accessible. Members suggested the committee write three new proposals (listed in the table below). Since the poultry IGA was about to begin, members felt it was important to regularly monitor and evaluate the effectiveness of how it was run. Table 13 outlines the inclusion goals and specific next steps suggested by the committee.

Table 13

*Sustainability Goals and Next Steps for School Site A*

Sustainability Goals	Keep Goal? Y/N	Next Steps
1) Committee members fundraise in their communities (previously a suspended goal)	Y	<ul style="list-style-type: none"> <li>- Suspension lifted for start of new school term</li> <li>- Members can fundraise if they want to</li> </ul>
2) Write a grant proposal	Y	<ul style="list-style-type: none"> <li>- Write proposal for classroom ramps</li> <li>- Write proposal for a covered walkway between both schools</li> <li>- Write proposal for tree stump and root removal</li> </ul>
3) Start an IGA	Y	<ul style="list-style-type: none"> <li>- Begin the IGA</li> <li>- Regularly monitor and evaluate as a group</li> </ul>

This meeting marked the end of Cycle #2 and the end of the school year. Thus, we needed to discuss when schools would reopen, when Cycle #3 would begin, and when we would meet next. Teachers reported schools would reopen January 4<sup>th</sup> and requested Cycle #3 start with a meeting on January 12<sup>th</sup>. Members decided that the IGA would officially open on January 13<sup>th</sup>, and the eight committee members who promised to donate a chicken were reminded of their

commitment. Since the goal is that the committee sustains in my absence, I asked for a volunteer to be the committee facilitator for Cycle #3 and beyond if that was what the committee wanted. A committee member suggested that there be two committee co-facilitators – one from each campus. The committee liked that idea. A teacher from each campus was nominated by the committee, and both teachers accepted their position. I explained that I would happily co-plan with them if they needed me and that we could figure out the details as the start of the new school year drew closer.

**School Site B, Meeting #8.** I ran the final meeting of Cycle #2 at School Site B in a similar fashion to that week's meeting at School Site A. The agenda for the eighth inclusion committee meeting at School Site B is provided in Figure 9.



Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Updates <ul style="list-style-type: none"> <li>a. NGOs and Nairobi</li> <li>b. Committee Registration</li> <li>c. Proposal Status</li> <li>d. Construction Update</li> <li>e. Agricultural Exchange Registration</li> <li>f. Teacher training with UK-based NGO</li> </ul>
III.	Small Group Goals Discussion <ul style="list-style-type: none"> <li>a. Groups of 4</li> <li>b. Discuss Inclusion/Sustainability Goals</li> <li>c. Keep? Change?</li> </ul>
IV.	Whole Group Goal Discussion <ul style="list-style-type: none"> <li>a. Keep? Change?</li> </ul>
V.	Reminders <ul style="list-style-type: none"> <li>a. School Starts: _____</li> <li>b. Chickens in coop: _____</li> <li>c. New Committee Leaders: _____</li> <li>d. Next Meeting: _____</li> </ul>

*Figure 9.* Agenda for inclusion committee meeting #8 at School Site B.

Similar to the Week #8 meeting at School Site A, we began with the routine filling out of the Did/Will Do sheets and then proceeded with project updates. I gave a similar report about my Nairobi meetings, and about project replication with UNICEF, USAID, and the Ministry of Education. Like at School Site A, committee members seemed pleased with this news.

Following the announcements, each sub-group presented their progress to the committee. The newly appointed chairperson of the IGA sub-committee confirmed that 10,000KSH (~\$100USD) had been raised by the committee and a total of 30,000KSH (~\$300USD) was needed to complete the poultry structure. He confirmed that construction was set to begin the

following day. A teacher from the special school reported on the progress of proposal distribution. She confirmed that I had indeed given them a final draft with a few grammatical errors, and that they were prepared to distribute the proposal once they received error-free copies. I promised the teachers new copies by the end of the week.

Next, we discussed the registration of the committee with social services and KAEP. The KSL interpreter had very thorough knowledge about registering the group with social services and suggested we register as a community-based organization (CBO). He recently registered his own community group and agreed to give me a copy of the bylaws later in the week and help register our group. When I asked about registering with KAEP, no one on the committee volunteered to assist in the registration process. When I asked again at the end of the meeting, again no one volunteered. So I added the registration to the list of things to do at the first meeting of Cycle #3 in January. I closed the updates section of the meeting by relaying the news about teacher-training with the UK-based NGO in November and December. I asked that teachers interested in training inform their head teachers, who in turn would relay the information to me.

For committee goal discussion I placed members into mixed groups to do member checks to evaluate goal progress and propose tangible next steps (Creswell & Miller, 2000; Lincoln & Guba, 1985). The whole group discussion began with the inclusion goals, which were: (a) make communities more accessible; (b) create more inclusive classes; and (c) make co-curricular activities more inclusive. Similar to School Site A, members were happy with goal progress and wanted to continue with each goal, but add new foci to each. For example, in order to make their communities more accessible, members wanted to focus on school toilets, classrooms, and public offices. To create more inclusive classrooms, members wanted to focus on co-teaching, creating an assessment center, developing an inclusion resource center, and encouraging the government

to provide KSL interpreting services at public events. To address committee co-curricular goals, students suggested creating a traveling sports team comprised of students from both schools. A teacher suggested inviting other schools to observe the ongoing dances and sporting events, and proposed adding drama-based activities as well. A community member suggested students from both schools go to the local game park together. Table 14 outlines the inclusion goals and specific next steps suggested by the committee.

Table 14

*Inclusion Goals and Next Steps for School Site B*

Inclusion Goals	Keep Goal? Y/N	Next Steps
4) Make communities more accessible	Y	- Add ramps to make toilets, classrooms, offices accessible
5) Make classes more inclusive	Y	- Focus on co-teaching - Create an assessment center - Develop an inclusion resource center - Encourage the government to provide KSL interpreting services
6) Make co-curricular activities more inclusive	Y	- Create a traveling sports team - Continue mixed school activities, add drama activities - Visit game parks

Following inclusion goal assessment and next steps, we evaluated the sustainability goals. The three sustainability goals were (a) to develop various partnerships by writing a grant proposal; (b) have members contribute/fundraise; and (c) start an IGA. There was not much discussion on sustainability goals. I asked that we expand the proposal goal and write proposals

that target the assessment center, resource center, and the traveling sports team. Members were in favor. There was no discussion about the fundraising goal, but a community member suggested the students begin to farm vegetables as another form of IGA. Members felt that was a good idea. Table 15 outlines the inclusion goals and specific next steps suggested by the committee.

Table 15

*Sustainability Goals and Next Steps for School Site B*

<b>Sustainability Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Write various grant proposals	Y	<ul style="list-style-type: none"> <li>- Write proposal for classroom ramps</li> <li>- Write proposal for an inclusion resource center</li> <li>- Write proposal for an assessment center</li> </ul>
2) Members contribute/fundraise	Y	<ul style="list-style-type: none"> <li>- No further suggestions added by the committee</li> </ul>
3) Start an IGA	Y	<ul style="list-style-type: none"> <li>- Begin the IGA</li> <li>- Add student vegetable farming</li> </ul>

As with School Site A, we needed to discuss when schools reopen, when Cycle #3 would begin, and when we would meet next. Schools would reopen January 4<sup>th</sup> and members decided Cycle #3 would start with a meeting on January 13<sup>th</sup>. After a short discussion, members agreed that the IGA would officially open on January 11<sup>th</sup>. When I asked for volunteers to co-lead Cycle #3 with my assistance as needed, no one volunteered. Members felt we could have that

discussion at our first meeting of Cycle #3. Table 16 compares the accomplishments and events of each school site through Week #8.

Table 16

*Accomplishments and Events at School Sites A and B through Week #8*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	11,200KSH (~\$112USD)	10,200KSH (~\$102USD)
IGA proposal written	X	X
IGA proposal distributed	X	
New students with disabilities enrolled	X	
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X

**Other non-school-based auxiliary activities related to the project.** Though the school-based activities of Cycle #2 ended in mid-November, I was engaged in numerous auxiliary activities aimed at replicating and sustaining the project on a larger scale in the region. These activities did not directly involve the committees at each school site, so I only briefly describe them here.

Directly following the close of Cycle #2, I returned to Nairobi to collaborate further with the SNE faculty at KU. For our first meeting, Dr. Otube invited the Nairobi-based inclusive education network members I had previously met through Special Advisor Heumann. At the

meeting we discussed the role of each group represented and our next collaborative steps. The regional director of the UK-based NGO was in attendance and requested we meet in western Kenya to co-create inclusive education trainings. At the second KU meeting, I presented my western Kenya project and the preliminary results to the SNE faculty to get their feedback and critiques of my work thus far.

Once back in western Kenya I met with the regional director of the UK-based NGO. We shared inclusive training materials and met in Kisumu and planned how we would execute trainings to her staff in January. We adopted a training-of-trainers (ToT) model to expand the capacity of teachers to support students with disabilities in primary school classrooms. Most teacher members of the committee attended these trainings before the end of Cycle #3. I discuss more of these auxiliary collaborations in the Data Analysis and Discussion section below.

Up to this point I have reviewed the main school- and the networking events of Cycle #2. What follows is a description of the interview portion of Cycle #2, followed by a discussion of the themes that emerged from those data. The data are presented in the form of excerpts from participant interviews followed by a short discussion of each theme.

## **Interviews**

Throughout Cycle #2, I collected data in the form of field notes, photographs, Did/Will Do sheets, notes on debriefing meetings with Kenneth after every project-related event, and summative, “thinking,” and “taking stock” memos. Though these forms of data provided valuable insights into the project, as with Cycle #1 it was the interviews at the end of Cycle #2 that yielded the richest data. See Appendix G for a sample list of open-ended interview questions

I used to guide interviews at the end of Cycle #2, and Appendix H for the coding structures I used to analyze data for the second cycle of research.

At School Site A, I conducted a total of 13 interviews at the end of Cycle #1. I interviewed a total of 18 participants including two head teachers, two community members, one parent, six teachers, and seven students. One of the two community members had a physical disability, the parent interviewee had a child with a disability, and one of the seven students had a physical disability. There may have been invisible disabilities represented in this group of participants, but I did not ask specific questions about disability disclosure. Four teachers worked at the special school and two teachers worked at the primary school campus of School Site A. I conducted student interviews in small groups based on schools they attend. As with Cycle #1, this was done to increase student comfort when they spoke to me, and to provide them with peer support when they responded to my questions. Kenneth was present at all interviews to allow participants choice in responding to questions in Luo or English, and to clarify my questions if participants did not understand them due to my accent. Table 17 represents the participants interviewed at School Site A.

Table 17

*Committee Members Interviewed at School Site A*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
1 head teacher	1 head teacher
4 teachers	2 teachers
3 students	4 students
1 community member	1 community member
1 parent	

At School Site B, I conducted a total of 11 interviews at the end of Cycle #1. I interviewed 17 participants at School Site B including two community members, three parents, four teachers, and eight students. I was unable to schedule interviews with either of the head teachers due to scheduling conflicts related to national testing. One of the two community members had a vision impairment, one of the three parents had a Deaf child, and four out of the eight students interviewed are Deaf. Similar to Cycle #1, I interviewed students in small groups, but all other interviews were one-on-one. Of the teachers interviewed, two worked at the special school for the Deaf and two worked at the primary school campus of School Site B. As with School Site A, there may have been invisible disabilities represented in the interview sample, but I did not ask participants to disclose that information. Kenneth was present at all interviews to provide appropriate language access, and Elisha was present for one interview due to the need for KSL interpretation. Table 18 represents the participants interviewed at School Site B.



Table 18

*Committee Members Interviewed at School Site B*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
0 head teacher	0 head teacher
2 teachers	2 teachers
4 students	4 students
2 community members	2 community members
1 parents	

Just like in Cycle #1, the interviews ranged anywhere from 20-30 minutes and were held in quiet and private locations within the special schools at School Sites A and B. A majority of participants choose to speak mainly in English, but oftentimes code-switched into Luo when they wanted to respond to a question in more depth. Students spoke in Luo more frequently than adult participants. Kenneth and I debriefed following each day of interviews to make sure we had a similar understanding of interview events.

**Data Analysis and Discussion**

For Cycle #2, like in Cycle #1, I used open-coding to categorize important data (Creswell 2013). I applied broad codes (e.g., Research Question #2, developing inclusive networks, what inclusion looks like in Kenya) to data to allow for flexibility in analysis. This led to the development of alternate open codes such as, “other inclusive work in Kenya,” “class-related issues,” and “participant actions.” In Cycle #2, as I processed more data over time, and coded more interviews at the end of each cycle of research, some of the broad codes (e.g., “Research

Question #4”) became more specific axial codes (e.g., “participant actions”). Axial codes developed as I found myself repeatedly placing excerpts of data into the same code folders in Dedoose (Lieber & Weisner, 2015). Dedoose (Lieber & Weisner, 2015) allowed me to view which codes were most salient within each cycle of the project, and which code folders contained the most excerpts. Looking through these folders gave me a sense of what types of data had emerged. This helped to narrow my focus on important excerpts that would later become the foundations of the Data Analysis and Discussion sections of each data chapter. As I connected these axial codes to larger concepts through processes of deductive and inductive thinking (Creswell, 2013), they eventually developed into more specific selective codes. The interviews yielded information that I divided into five selective codes: (a) developing partnerships, alliances, and networks with organizations (e.g., DPOs, governmental orgs, and universities) to make a larger-scale impact; (b) how teachers engage, enact, and modify inclusive reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers’ views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability. See Appendix H for sample coding structures used for data analysis.

**Developing partnerships, alliances, and networks.** From past experiences conducting teacher trainings in western Kenya, I knew that building teacher capacity and expanding the project would require that I develop partnerships with organizations that were already established in the region with similar goals. Establishing such partnerships would allow me to utilize local knowledge to guide the project (Smith, 1999) and help defray costs associated with implementing teacher trainings. Additionally, the reality is that as one researcher and Kenyan

outsider, establishing partnerships was the only way I could feasibly expand the project. Partnering with the UK-based NGO was the most logical starting point. In the following excerpt, a community member with a disability (who is also a teacher at another school in the community) at School Site B describes his participation in trainings conducted by this NGO.

BRENT: What does [the UK-based NGO] do to help teachers?

COMMUNITY MEMBER: It helps just by when they rolled out their program they began by training teachers.

BRENT: And what does that training look like?

COMMUNITY MEMBER: The training was based on teaching methodology, how to identify learners with disability, and some of the rights of children and persons with disability. That was some of the content. It was a one-week training and so far they have turned around 12 teachers per school.

BRENT: Have you received the training?

COMMUNITY MEMBER: Yeah, I was the first beneficiary in the training.

BRENT: Oh no wonder why you're so good on our committee. What do you think about people from our committee and people from our schools going to participate in this training in a few weeks?

COMMUNITY MEMBER: That one will be of benefit especially the people who should get it particularly the teachers. (Anonymous, personal communication, November 6, 2015)

Aside from my own work related to teacher education in the region (Elder et al., 2015), this was the first time I had heard an educator use a rights-based approach to inclusive education (UNESCO, 2009). This encouraged me to inquire more about this community member's experience with these trainings and what they actually looked like in practice. I wanted to tap into this member's expert local knowledge (Denzin & Lincoln, 2008) to help guide our next steps for the inclusion committee.

BRENT: So given that you've had this training, what are some directions that you feel our committee should go in? What should we do with your expertise and your local knowledge, being a teacher, a person with a disability, and a committee member? You have a lot of expertise. You have lived experience as someone with a disability. What should we do? What should we do next?

COMMUNITY MEMBER: What we should do, we as our project, this project of ours, we can also organize our own local trainings because, sorry to say, that training is not adequate. It is one week, but if I look at the way it is structured there is a little on the methodology, teaching methodology.

BRENT: There's not very much on methodology.

COMMUNITY MEMBER: Yeah, there's not very much because they talk of history of special education, history of inclusive education. But what will impact on the learner particularly is teaching methodology and create preparation of teaching and learning materials.

BRENT: So, like modifying curriculum?

COMMUNITY MEMBER: Yes. So if we can get opportunity to attend there is fine but, if we can have with our own, which is structured in a way that a lot of focus is put in classroom activities, it will really help that teacher who is not trained in special education. (Anonymous, personal communication, November 6, 2015)

From this conversation, I learned that this NGO provided teachers with a historical and rights-based justification for the development of inclusive schools, but that teachers needed more actual inclusive teaching strategies that could be applied directly to local schools. I knew my previous work in the region had been designed to fill this gap. This gap in practice-related trainings was also confirmed during my meeting with the regional coordinator for the NGO, who subsequently suggested I reach out to the regional director to plan a collaborative way forward. I invited the regional director to the initial inclusive network meeting at KU during which we discussed our philosophy on education and agreed that special education should be conceptualized as a service rather than a place when initiating inclusive school reform (Kluth, 2015). I knew our philosophies aligned when she said, “A special school is the end of that child” (Anonymous, personal communication, November 16, 2015). From this statement I knew that we did not have to begin our conversation on the development of sustainable inclusive practices at the beginning. It was clear to me that this director understood education as a basic human right (UNESCO, 2009), and was interested in changing systems of oppression that are harmful to people with disabilities (Connell, 2011).

Aside from partnering with this UK-based NGO, I knew that without making teacher education programs at Kenyan universities more inclusive it would be hard to create larger systemic change at a national level. This was why I partnered with the SNE faculty at KU from the outset of the project. Kenyatta University is home to the largest teacher education in Kenya,

and collaborating with their faculty to increase pre- and in-service teacher capacity to support students with disabilities in primary school classrooms had the potential to place teachers with inclusive training throughout the country in a short amount of time. During my initial meeting with Dr. Otube we discussed our impending partnership and what that would entail. Dr. Otube said she would like to create a “common unit” that trains teachers to be “mentors” to provide inclusive supports to pre- and in-service teachers with the goal of providing “inclusive education to all students” in Kenya (Dr. Nelly Otube, personal communication, October 29, 2015). With the support from KU, along with their ability to build teacher capacity for inclusive education, I knew we were collectively developing a model of inclusive education that if successful in Kenya, could potentially be imported and modified to fit other parts of the world.

Aside from trying to foster what I felt was an emerging model for inclusive education in Southern countries, I knew the collaborations with the UK-based NGO and KU aligned with UNICEF’s post-2015 agenda. In a 2014 brief, UNICEF acknowledged the lack of “explicit references” to disability in the Millennium Development Goals (2010) by stating,

Without explicit references to persons with disabilities, the Millennium Development Goals failed to effectively address the situation of this group, 80 per cent of whom live in developing countries (World Bank, 2007). The Sustainable Development Goals afford us an opportunity to rectify this and ensure a framework inclusive of all. (p. 1)

Following my initial meeting with Dr. Otube, I met with the Chief of Education for UNICEF Kenya, Dr. Daniel Baheta<sup>19</sup>, and Special Advisor Heumann to discuss how the model of inclusive education we were developing in western Kenya aligned with the UNICEF objectives. I

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<sup>19</sup> His real name is used with permission.

connected my project with the Sustainable Development Goals (United Nations, 2015) and how it related to UNICEF's stance on disability. During our discussion, Dr. Baheta said, "I have the resources to mobilize staff to observe what you are doing in the West, and potentially replicate throughout the country" (Dr. Daniel Baheta, Personal Communication, October 28, 2015).

Throughout the conversation I made sure to reference some of the ways that teachers created sustainable inclusive spaces in their schools. Some of these examples are highlighted below.

**How teachers engage, enact, and modify inclusive reform in culturally relevant ways.** As discussed in Chapter Five, religion plays a complex role in how disability is constructed in this region of Kenya. From informal conversations and interviews, many committee members expressed their deep involvement with the church. This widespread religiosity is similarly evident in many school structures. For example, Christian religious education (CRE) and primary pastoral instruction (PPI) are compulsory courses all students take at both school sites. Also, to open and close each committee meeting, someone leads a prayer and gives an offer of thanks to the Lord. Teachers at School Site A have leveraged this cultural proclivity towards religion as a way to begin bringing both campuses together for inter-campus PPI lessons. Below, a parent at School Site A explains PPI and how the school used religion to initiate inclusive reform.

PARENT: So as you tell them about, you know, God does not discriminate – so when you conduct a PPI, pastoral program, you also bring the issue of discrimination based on disability and based on maybe gender, disability, based on class, something like that. So the pupils who get them they are responding very positively and accepting. As they accept the demands of God, they're also embracing inclusion.

BRENT: So you're saying PPI is a really good place to start because that's where you make connections between treating each other with respect and religion.

PARENT: Yeah.

BRENT: Okay, so that's a bridge that is useful for the school to use. So using religion.

PARENT: You get also the biblical backup. (Anonymous, personal communication, November 3, 2015)

Here the parent explicitly states that teachers purposefully chose to base their inclusive reform on “the demands of God,” which, at School Site A, connected anti-discrimination with religion – a message students were familiar with. In the example below, the head teacher at the primary school at School Site A provides another example about how he connected disability and diversity to religion instruction at his school.

HEAD TEACHER: Christian religious education, which talks about ... it is trying to promote the self-esteem. So God created me the way I am and the way I am God created me in his own image. So these learners also learn to get to know that God is in our own image be that one has a disability then it means that he is created in God's image. So he should be respected just the way others are respected because those are all God's creatures. (Anonymous, personal communication, November 2, 2015)

Here the head teacher explained how common church messages are used to encourage students at his school to be respectful of disability and difference.

Though not founded in religious aspects of the local culture, teachers at School Site B enacted a bilingual-bicultural approach to inclusive reform (Mayer & Akamatsu, 1999).



Recognizing the distinct cultural aspects of the lived experiences of Deaf and hearing students, the teachers at School Site B planned activities that involved students from both campuses having structured cultural exchange experiences. A teacher at the school for the Deaf at School Site B describes these exchanges below.

TEACHER: For the last one month we've been able to meet with some of the teaching staff from [the primary school] and share with [their teachers]. At least we've sensitized them. They know the need for inclusion. We've also made learners to come together and realize their potential throughout the activities such as the ball games. They attend activities. They attend activities that they took jumping on the rock, stone throwing, and skipping on the ground. The other outdoor activity that we organized it was the mixed dances, the combined dances between [the primary school] and [the special school for the Deaf]. That was done by both girls and boys. (Anonymous, personal communication, November 6, 2015)

Here this teacher described their social approach to inclusion that they used to teach reciprocal social skills and promote a cultural exchange between Deaf and hearing students with the hopes of disrupting existing social hierarchies of power (Copeland & Cosbey, 2009; Quirk, 2009; Schwartz et al., 2006). This teacher goes on to explain that they quickly moved from a social approach to inclusion to using a co-teaching model to teach academics.

TEACHER: Last week we also organized the lower grade at [the primary school] into teaching at [the special school for the Deaf]. That was between the Class Ones and Class Two of the two schools here, it was very successful. It's unfortunate you, I believe you were still in Nairobi, so you couldn't capture and I knew Kenneth was also committed somewhere, but it was very, very successful. However, the two head teachers were aware

of what was to take place and they appreciated the whole thing. (Anonymous, personal communication, November 6, 2015)

This teacher explains employing a “one-teach, one-drift” approach to co-teaching (Friend & Cook, 2003). These teachers adopting a co-teaching model represent a significant shift in how students at these schools are taught. Breaking out of the transmission model of education (Freire, 1970) that often drives Kenyan instruction, these teachers created spaces where students were educated together in primary school classrooms, with both a SNE and primary school teacher, co-planning lessons, co-delivering instruction, and taking responsibility for all students in the classroom (Murawski & Deiker, 2004). Not only is this transformative for students, but the head teachers from both schools were supportive of these lessons. Head teacher support is important as administrative support is a critical component for sustainable inclusive school reform (Loreman, 2007). Below, the head teacher from the primary school at School Site A also expresses his support for the culturally-based, emerging inclusive reform at his school.

HEAD TEACHER: And there’s one point of course I told you here the other time that we also need these learners with disability who of course are learning there to just remain in [the special school]. The reason being we want to incorporate [other students with disabilities] in our program. And also the learners without disability who of course are learning in [the special school], let them also stay there so that we can have that sense of inclusiveness. If we have more [students with disabilities] here, then we also learn together with others so I think it will be better if we just have them here plus all those others who are studying there also stay there. (Anonymous, personal communication, November 2, 2015)

Here this head teacher explained that he would like the model of reverse inclusion at the special school at School Site A to continue. He wants students from the special school to stay enrolled in their school rather than enrolling at his school because he wants to admit more students with disabilities from the surrounding area to his school. Put simply, he wants both schools at School Site A to initiate inclusive reform that supports a wide variety of learners. This represents a transformative shift as this head teacher was initially hesitant to increase the number of students with disabilities at his school and wanted to build a fence to separate his school from the special school. A description of how these inclusive reforms have evolved at both school sites is provided in the next section.

**What inclusion looks like in the context of post-colonial western Kenyan primary schools.** With so much happening during Cycle #2 at each school site in regards to the development of inclusive practices, many committee members discussed these developments in their interviews. At the outset of this project, I felt that primary school inclusion in Kenya would “look like” teachers using specific strategies similar to the one outlined in my 2013 teacher-training project (Elder et al., 2015). However, collective community-based approaches to inclusion rather than specific teaching strategies were the most salient feature gathered from the second round of interview data. Below, a teacher from the special school at School Site A describes the transition from two campuses physically separated by a fence to students and parents viewing inclusion positively.

TEACHER: But I see these days even the head teachers sometimes they can even meet by themselves and talk. Initially, they never used to go to consult even when that fence was being made. We just came one day and we saw things being measured without any consultation.

BRENT: So there was an immediate separation.

TEACHER: But right now at least we consult. Children are playing also together. So they are sharing the field, which we never used to use at some point. Even the parents, the parents of the other school some of them are now looking at us positively. Initially, they used to see us as people who are handling children who are not productive in the community, but right now they are coming to see the sense. (Anonymous, personal communication, November 2, 2015)

This excerpt underscores the notion that inclusive practices require buy-in from a variety of stakeholders, not just students and teachers (Hodkinson & Hodkinson, 2003). The importance of community support was similarly echoed when I asked a community member with a disability from the special school at School Site A about how she felt the people in her community felt about our project.

BRENT: And have you seen a difference in how people respond to disability?

COMMUNITY MEMBER: The idea of me being at the meeting, at first maybe the people of the village they need to discriminate upon those with disability, but out of this sensitization, people in the group has made them to change their position to those with disability. Now they love them, they care them, they also want to sit with them ... But now when the people see around that I am one of the inclusive committee members, so there's a love and people also see that I'm also important and that disability is not inability. And that is also coming out very clear to them. (Anonymous, personal communication, November 3, 2015)

Here this community member speaks to the importance of people with disabilities being active contributors to issues related to disability (Charlton, 1998). Prior to her membership on the committee, she experienced discrimination by other community members. In this excerpt, she reports a positive shift in community perspectives on disability based on her efforts at sensitization, and her “important” status as committee member. Her change in status beckons Barker and Murray’s (2010) participatory approaches to inclusive change “that allows the formation of a full and inclusive idea of citizenship” (p. 234). This is an important shift as this community member was unable to attend school past Class One due to her physical disability and the distance she had to walk to school. As a result, she is considered a community member of a lower social class. With both committees, we constantly negotiated issues related to class and power due to this diversity of committee members. A primary school teacher addressed these issues in her interview.

BRENT: So when you mention the different classes that are present in our committee, what are some of those different classes? Who is represented? Which classes?

TEACHER: You know we have the pupils, we have the teachers, we have the community members, the school committee, we have the parents and the educational level differs.

BRENT: So a lot of that has to do with class has to do with education. How do you feel that some community members without an education, how do you think they feel about being on the committee? Are they respected as much as someone say, like a head teacher? Do you feel there’s equality or how do you feel these different classes are represented? Are they treated equally?

TEACHER: Yeah, as much as we can try to treat them equally but I know those who are not learned they suffer from inferior complex so whatever thing you want to say they just think you are trying to belittle them or to look down upon them. So at times when we are intermingled mixed together it becomes so difficult for them to understand whatever is taking place. (Anonymous, personal communication, November 6, 2015)

To address dynamics related to class and power, I made many conscious decisions related to language, literacy, and valuing of local knowledge to minimize the impact of such realities (see Chapter Four). However, an essential aspect of this project was shifting the power to participants in such research relationships, establishing trust, monitoring who holds the most power over local knowledge, and encouraging collaboration between all stakeholders (Gaventa & Cornwall, 2001; Kral, 2014; Wulfhorst et al., 2008). I believe the following quote from this same teacher illuminates an example of this shift of power when the teacher suggests putting uneducated members of the committee in important positions of leadership with appropriate supports.

BRENT: What are some things we can do to help welcome the committee members who maybe don't have an education? How can we better include them or embrace them in our committee?

TEACHER: You know, when we have project like this one going on there's some posts that people do take part in for the activity to pick up. For example, when we wanted to start our poultry project we needed a chairman, we needed a treasurer, secretary. So I think for these people to feel good or to feel that they are also recognized in the community they should be given different posts. They should be given roles so that they also feel they are part and parcel of whatever is taking place.

BRENT: That's a really good idea ... So what you are saying is we can create roles within the committee and we can give those roles, those leadership roles, to some community members that maybe don't have an education.

TEACHER: Yes, for some.

BRENT: Okay, that's a really good idea. So give strong roles. That's a really good idea.

TEACHER: As well they can also be given some short courses. They should be trained on whatever is going on so that they have that skill. (Anonymous, personal communication, November 6, 2015)

Here, the teacher takes a disability studies approach to address issues of power and class on the committee. She suggests providing accommodations and supports for committee members who would otherwise have little power and influence. She suggests disrupting potential oppressive power dynamics and redistributing power to members with less influence (hooks, 1989; McCarthy, 1998). Aside from complex notions of power and class impacting what inclusion looks like in Kenya, committee members held varying notions of which types of students with disabilities actually belonged in inclusive classrooms. This is illuminated by the excerpt from a parent of a child with a disability/SNE teacher at School Site A.

PARENT: Only those with severe disabilities can be taken to special schools.

BRENT: What type of severe disabilities would you consider should be kept in special schools?

PARENT: Like those with Down syndrome cases. That is one example.

BRENT: Why is Down syndrome ...?

PARENT: And we have another one called muscle wasting.

BRENT: Muscular Dystrophy?

PARENT: Yeah, something like that. You asked me why.

BRENT: Yeah, why are those considered severe versus other disabilities, maybe physical disabilities, why are those more severe?

PARENT: Well, you know, as a teacher I have experienced that. I had this [student] who was before the two schools was separated. We were just learning together. I realized that those with such cases had very difficult moments in class. First of all, catching up the teacher also not very easy. They can't write, some of them cannot write. They can speak but slowly so you know they cannot be a part with others. They need extra time, extra attention, and you know when you mix them with others you find that it is not given enough time to learn. You need extra time, which is not provided in the syllabus.

(Anonymous, personal communication, November 3, 2015)

This parent/teacher participated in the teacher trainings I conducted in 2013 and has a child with a disability who is currently in the reverse inclusion program at School Site A. However, his belief that inclusion is for some students (e.g., students with less complex support needs) and not others references a disability hierarchy, in which certain disabilities are perceived to carry more stigma than others (e.g., schizophrenia vs. a specific learning disability) (Deal, 2003). This parent's belief that some disabilities are better suited for inclusion than others is related to the Western capitalist view that bodies that can produce capital, even if disabled, are valued more than bodies that are incapable of such productions and as a result, students with more severe disability labels receive segregated and sub-standard educations (Erevelles, 2000; Lipsky & Gartner, 1996).



Though the excerpts in this section did not illuminate specific inclusive *teaching* strategies that are effective in Kenyan primary classrooms, I feel these examples highlight the complexities of inclusive change in Kenya. Such change is bigger than any one strategy a teacher employs to support students with disabilities. Such change involves the engagement of stakeholders with expert local knowledge who have an understanding of the complex histories that have influenced and shaped the contexts of this work (Smith, 1999). I explore the complicated Kenyan education context in the next section.

### **How engaging with CDS influences teachers' views about students with disabilities.**

In order to understand inclusive education in the complex post-colonial Kenyan context, I directly asked committee members to discuss their views on the impact of colonialism and inclusive education. A SNE teacher from School Site A explains the history of colonialism and the establishment of special schools in Kenya.

BRENT: And so I know colonialism has very deep impacts on the culture in Kenya.

What did colonialism do to education for people with disabilities?

TEACHER: Colonialism? What I know is the missionaries who worked and especially in education for the disabled ... they were very interested in power and resources.

BRENT: So what did missionaries do for people with disabilities in education?

TEACHER: They established the schools, they trained the teachers in addition to themselves teaching. They were sponsoring the students, and they were able to fund the schools. That is why the initial special schools they have a lot of funding, they have more resources, they have more facilities because they were funded. (Anonymous, personal communication, November 3, 2015)

As discussed in Chapter Five, the development of these special schools served to “sponsor” disabled children that required their removal from their families and justified exclusion from primary schools (Meekosha, 2011). Given the significant role religion plays in this region of Kenya, the marginalizing practices imposed on students with disabilities were seen as the only alternative aside from hiding such students at home or murdering them. When students were admitted to these schools, parents were told their children were “sponsored” by the church. Below, a community member from School Site A explains what this sponsorship entailed.

BRENT: And then you said that obviously [the special school] came out of [primary school], but now [the special school] is sponsored by a Lutheran church. And what does that sponsorship look like?

COMMUNITY MEMBER: To me it's not all that ... to me also we have written a number of letters that if you are a sponsor and we are lacking feeding whatnot, they never responded. It was just so late that it was sort of a donation that they came with some small sacks of rice. But when it comes to sponsorship once you hold that institution isn't it even to bring things like desks, water, but they have not been very active sponsorship.

(Anonymous, personal communication, November 2, 2015)

In this excerpt, the community member describes church sponsorship of special schools as largely symbolic. The special school at School Site A was established by the Lutheran church. Students were brought in and then the education programs were inadequately supported by the founders, even though many parents believe that these schools provide funding for students with disabilities. This is an example of underdevelopment that is a hallmark of post-colonialism. This lack of funding at School Site A serves to maintain sub-standard educational outcomes for students with disabilities and maintain past colonial oppressions (Hall, 1990; Mwaura, 2005;

Zembylas, 2013). In the passage below, the head teacher for the special school at School Site A discusses these poor educational outcomes induced by colonialism.

HEAD TEACHER: So from the missionary centers now they started now what we call special school where they can be given room to learn and then they are accommodated and everything is done for them, and the guidance and the patronage of the missionaries, so everything. Even some could not go back to their home. And we have some cases whereby some children who are special needs cannot even trace their home background and now they are adult because they grew up in the missionary centers. Everything was done at the missionary centers, the education, they came, they grown up, so after eighteen years now they are fending for themselves. And some who could not be accommodated went to the street. And now you will see those who are challenged begging in the streets. So those who could not cope or could not access the missionary centers because of the stigma at home now they went to urban centers where they could beg or elicit funds so that they could survive. (Anonymous, personal communication, November 3, 2015)

Here, the head teacher speaks of children with disabilities being removed from their families and having their histories erased. This erasure highlights the horrors of colonialism that deny people the ability to return to their pre-colonial roots (Fanon, 1963). Aside from separating people with disabilities from their families, these marginalizing practices create poor educational outcomes for people educated in segregated settings. As referenced by this head teacher, if people with disabilities escape such institutions, they depart with a sub-standard education and are forced into a life of poverty. Since their bodies cannot contribute capital to society, they are forced to live life on the margins (Erevelles, 2000), where their only objective is survival (Meekosha, 2011). A

SNE teacher from School Site A highlights the bleak outcomes resulting from segregated colonial educational practices below.

BRENT: So then what has this segregated school system done for children with disabilities? What types of futures do they have if they are educated in special schools?

TEACHER: In cases where they are separated completely they tend to think they are a special group that need to be cared for, they need to be given everything, and everything needs to be done to them. They don't want to be independent.

BRENT: They don't want to be independent?

TEACHER: They feel everything has to be done to them. They have to be treated differently from others.

BRENT: And what does that mean in terms of students with disabilities in their futures? What does their future look like if they come from special schools if that's where they grow up?

TEACHER: It means only they become adults. They cannot fit well in the community because at some age they need to be independent and do their things on their own. So in the case where they think they have to be like treated specially and provided with everything, it's like they cannot fit in the future. (Anonymous, personal communication, November 3, 2015)

Here, this teacher discusses the inability of people with disabilities to contribute meaningfully to society due to prejudice and institutional discrimination. As a result, they are rendered helpless by society, subsequently degraded, and considered unintelligent and in need of care. These

realities lead many children with disabilities to be neglected, abused, and underserved (Mukuria, 2012). Discussing these realities with committee members in interviews and meetings helped me to understand the oppressive history of disability in Kenya, to identify marginalizing educational practices, and to justify our development and implementation of inclusive practices. This dialogue is an example of CDS-based praxis we used to disrupt colonial educational practices (Freire, 1970). A SNE teacher from School Site A describes this linkage of colonial history and praxis below.

BRENT: What do you think about missionaries and the development of special schools?

TEACHER: I think they were very much better because before they came there were no separation but they were completely disregarded. Now at least they came, they brought schools, but they separated them which is far much better then when they were being hidden in the homes without education completely not even with the separation. Now that they came those who were hidden were brought to their schools. They were separated from the normal ones and you see they still realize that they can still do much better when they are brought together. So it is like a step at a time from homes, separate them in schools, and now we are trying to bring them together. (Anonymous, personal communication, November 3, 2015)

Holding such discussions on the connections between colonialism, the segregation of students with disabilities, and inclusive practices informed the praxis of each committee. These discussions identified poor outcomes for students with disabilities created by segregated school practices and framed the development of inclusive practices as an appropriate alternative. Recognizing such colonial injustices validated and informed next steps for each cycle of research. I believe this type of reflection and informed action is not only useful for Southern

countries like Kenya, but also under-resourced schools in Northern countries like the United States. I discuss examples of such practices that I feel can be applied in Northern contexts in the next section.

**Committee actions related to project sustainability.** One important focus for me from the outset of this project was addressing issues related to sustainability. Following my departure from western Kenya in 2013, the inclusion committee we formed stopped meeting within a few months. From my conversations with Benson, the meetings stopped not due to lack of interest, but rather because of a lack of resources to maintain committee structures and routines (e.g., committee member allowances). Benson and the regional coordinator for the UK-based NGO made it very clear that the sustainability of this project relied heavily on committee members raising their own funds as the government simply could not and would not allocate the capital for such initiatives. The following excerpts outline some of the salient sustainability actions each committee initiated during Cycle #2.

During Cycle #1, members agreed to forgo their allowances to raise start-up funds for the poultry IGA. Following the initial fundraising, many steps were necessary to actually get the IGAs running at each school site. One of the first steps that each committee undertook was writing a proposal for procuring funds from organizations in the community. Teachers at both school sites volunteered to write the proposals. The proposal writing created an opportunity for teachers to collaborate on a common goal, and assess their own communities for potential funds. Below, a SNE teacher from the school for the Deaf at School Site B explains the proposal writing process.

TEACHER: Like us teachers in our group here intend on writing a proposal and we sat here on Wednesday, and on Thursday we met outside [the school]. We were planning to

do that earlier but then [the head teacher] told us that she is going to give us an example from her laptop, but she hasn't given it to us, so that it can act as a guide to us.

(Anonymous, personal communication, November 6, 2015)

This was the first time that teachers from both school sites had ever written a proposal. The proposal from School Site B can be found in Appendix P. With my status as an outsider, I had to rely on the teachers' expertise and knowledge about how the proposal should be written, the sections to include, and where it should be delivered. This valuing of local knowledge aligns with best practices in decolonizing methodologies (Smith, 1999), and was something I tried to infuse into the project as often as possible. Aside from local knowledge guiding committee sustainability actions, I also had to rely on committee members to source physical materials for the project. Being that each committee raised approximately 10,000KSH to initiate each IGA, members had to be resourceful in order to locate available materials. In the excerpt below, a community member from the school for the Deaf at School Site B describes his contribution to the poultry IGA.

BRENT: I do thank you for being generous with the materials that you are donating with the poles. Your leadership has been really important for the development of the IGA.

COMMUNITY MEMBER: Thank you. I even donated more.

BRENT: Did you?

COMMUNITY MEMBER: I said six, but I think it came to ten.

BRENT: Wow, thank you very much.

COMMUNITY MEMBER: I was telling William to add more if there was an (initiative).

BRENT: Okay, thank you so much. (Anonymous, personal communication, November 2, 2015)

This is an example of stakeholder buy-in. This community member promised six poles and donated 10. His willingness to donate extra materials when there were not many extra resources available in this region of Kenya represents committee member project ownership. It also signifies best practices in decolonizing methodologies as this committee member has a clear stake in the project, the project serves his interests, and his community directly benefits from the success of the project (Smith, 1999). Aside from donations of construction materials, members also donated their personal chickens. In the excerpt below, a primary school teacher from School Site B describes the importance of committee members contributing chickens to start the IGA.

TEACHER: I think for the project to succeed first of all we as members must participate fully in the activity – is when we can lure other people to join us. With the community for them to be able to participate I think we should give them chance to bring their local birds. You know, when they bring their local breeds that they are so much used to. They know the type of food that they eat, how to take care of them, and like this the [cross-breed] ones, which they're not aware of so those are some of the ways through which we can do as a community to take full responsibility in the project. (Anonymous, personal communication, November 6, 2015)

By suggesting full participation by all members, this teacher recognizes that our community-based approach can allow the committee to reach goals that may have previously been unattainable (Kloos et al., 2012). She also understands that in order for the poultry IGA to succeed, that local knowledge of poultry raising must be at the forefront of the project. Her comments represent first-person methodologies I attempted to respect and encourage in order to



adhere to best practices in participatory research and critical indigenous pedagogies (Denzin et al., 2008). As the committees developed the IGAs, committee members at each school site recognized the importance of creating a management structure to ensure the success of the project. A community member from the school for the Deaf at School Site B expressed his thoughts how to effectively maintain the poultry IGA.

COMMUNITY MEMBER: I had an idea that this committee, what we can do for it to be more effective ... you know, we have goals, we have different goals. We have sustainability, we have inclusion goals, and in terms of inclusion goals we have sensitization inside, we have materials. So I think we should have some small subcommittees inside our committee. If it is sensitization we can have members of community representatives with a chairman and all of that. If it is in terms of making classrooms more inclusive these are teachers who are expert on those issues. We have some small subcommittee for that and they find the tasks that they should achieve within a specific period of time. (Anonymous, personal communication, November 4, 2015)

This community member's suggestion of the development of IGA subcommittees, as mentioned earlier in this chapter, was adopted in different ways at each school site. The subcommittees allowed for members to collaborate and interact with one another, and provided natural opportunities for a variety of members to show their competence and to take on leadership roles. The sub-committees helped address issues related to class, power, and control of local knowledge as they allowed for a redistribution of power to committee members that may otherwise have little influence over committee decisions (Gaventa & Cornwall, 2001; Wulffhorst et al., 2008). Though the development of subcommittees was a crucial part of IGA maintenance, multiple committee members also strongly suggested officially registering social services. As

mentioned earlier in this chapter, formal registration would make the committee a legal entity governed by official by-laws. Below, a community member from the school for the Deaf at School Site B shares her personal experience registering her local women's group.

BRENT: Okay, one of the things that we're working on for this committee is we'd like to register our group with the social services. So I might be asking you for some advice about how to register our group.

COMMUNITY MEMBER: So you need to have the names of the members, their signatures for the copy of their identity card, then we need to write by-laws, the laws we will govern the meeting, and form the constitution. After that we'll take this to the Department of Social Services, but with 1,000 shillings for the registration process.

KENNETH: How long do you think it will take?

COMMUNITY MEMBER: Two weeks.

BRENT: Okay, that sounds like something we can do. What are some examples of the by-laws that you have for your group?

COMMUNITY MEMBER: If you are in a group you have to register as a member. You have to be willing to accept whatever in the group for everybody to benefit as a member ... If you want to leave the group you have to give three-month notice. There's no discrimination and maybe, how can I put it, disrespecting members and the members in charge. The chairperson is treasurer within the unit the all members of the committee. What they share in the groups will be very confidential to the group members.

(Anonymous, personal communication, November 4, 2015)

Again, when establishing sustainable practices for each committee, I relied on local knowledge from committee members. By continuously encouraging committee members to contribute their local expertise, they helped establish me as an informed ally rather than a Northern researcher perpetuating neo-colonial oppression (Kincheloe & Steinberg, 2008; McCaslin & Breton, 2008). Though I acknowledge that I did make mistakes throughout the course of the project, I feel the repercussions of my ignorance (e.g., not listening to Benson when discussing multiple project concerns) and issues related to my privilege and subjectivity were minimized because of the decolonizing methodologies I employed throughout the project.

### **Connection to Cycle #3**

Cycle #2 demonstrated how each committee established critical routines, collaborative partnerships, and trust. The reopening of schools allowed members to focus on finding innovative ways to meet inclusion and sustainability goals. I see Cycle #2 representing a transformation of committee members from hesitant, but willing participants to active members committed to the success of the project. Cycle #2 was a chance for me to establish relationships with project stakeholders at each school site and in Nairobi. The successes I presented in this chapter are largely due to each committee's effective navigation of complex issues related to privilege, power, and class in order to meet project objectives. I believe the challenges highlighted in this chapter did not turn into crises because of the trust developed between committee members, including myself, at each school site.

I began this chapter by describing the termination of the nationwide teacher strike and its impact on committee goals at both school sites, and then I narrated the evolution of the project through the end of the month-long Cycle #2. During this second cycle of research, committee members at both school sites planned and executed activities that not only facilitated the

development of inclusive education practices, but also targeted the sustainability of the project in my impending absence. Committee member activities at each school site focused on: (a) increasing the amount of time students with and without disabilities interacted, (b) raising funds to establish the poultry IGAs, articulating the need for more training on inclusive education, and (d) establishing internal structures and norms to sustain and monitor the IGA projects. At the end of this chapter, I related all of these activities by classifying participant interview data into five salient themes and connecting them to relevant literature. These five themes were: (a) developing partnerships, alliances, and networks with organizations (e.g., DPOs, governmental orgs, and universities) to make a larger-scale impact; (b) how teachers engage, enact, and modify inclusive reform in culturally relevant ways (see Research Question #2); (c) what inclusion looks like in the context of post-colonial western Kenyan primary schools (see Research Question #3); (d) how engaging with CDS influences teachers' views about students with disabilities (see Research Question #4); and (e) committee actions related to project sustainability.

To analyze data in the third data chapter (Cycle #3), like in Chapters Five and Six, I used open coding to categorize important data (Creswell 2013). Again, I applied broad codes (e.g., the shift in awareness about deficiency-based disability language, barriers to sustainability) to data to allow for flexibility in analysis. Following the open coding process, prominent themes emerged in the data. The interviews yielded information that I divided into five categories: (a) the shift in awareness about deficiency-based disability language; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. In Chapter Seven, I describe my gradual release of control of project decisions and the increased responsibility of each committee to govern and sustain in my

eventual absence. As with the previous two chapters, I begin Chapter Seven with a narrative of Cycle #3 project activities and end with a discussion of salient themes supported by excerpts from participant interviews. The five themes explored in Chapter Seven are: (a) the shift in awareness about deficiency-based disability language; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. I also use tables and figures to highlight an evolution of committee events that meet project inclusion and sustainability goals and connect with the research questions.

## Chapter Seven:

### CYCLE #3

*Well, one thing I realize is that there is improvement in enrollment of children with special needs in our school. Another thing I've realized is that the community is more and more aware of special needs children and what should be done for them. And that is why they are now recommending the school to those who have not been able to come to school. – (Head teacher of the school for the Deaf at School Site B, personal communication, February 3, 2016)*

In the previous chapter, I described the month-long events of Cycle #2 outlined major events at each school site which included the impact of committee members sensitizing their communities, and how inclusive practices were developed and implemented at each school site. In the second half of the chapter I presented an analysis of Cycle #2 events (e.g., developing national inclusive networks, attending community events, weekly meetings), and connected excerpts from interviews to related literature.

In this third data chapter (Cycle #3), I highlight committee actions that represent increased ownership of the project (e.g., organizing to manage the income generating activities [IGAs], drafting of committee by-laws, registration of committees with social services), and evidence of the emergence of successful inclusive practices at each school site (e.g., an increased number of students with disabilities accessing school for the first time, teachers co-teaching across primary and special school campuses). At the conclusion of the month-long cycle of research, teachers at each school site took over my role as meeting facilitator and conducted member checks to assess goal progress. This chapter represents an evolution of the development of sustainable inclusive practices the three cycles of research. It also represents a natural progression of data that coalesce into a theory of sustainable inclusive practices in western Kenya. In Cycle #1 committee members at each school site mainly focused on sensitizing their

communities about inclusive education. In Cycle #2, committee members developed complex management structures for the IGAs, teachers began co-teaching, and students with and without disabilities increasingly interacted. In Cycle #3, teachers received training on inclusive education, up to 12 (and potentially more<sup>20</sup>) students with disabilities accessed school for the first time, and teachers regularly co-taught across primary and special school campuses. At the close of Cycle #3, I conducted 28 participant interviews that yielded data that I put into five distinct categories that included: (a) the shift in awareness about deficiency-based disability language; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. What follows is a summary of weeks nine through 12, which comprised Cycle #3.

### **Organizational Networking**

Prior to the official start of Cycle #3, I had meetings in Nairobi with the Deputy Chief for the Office of Education and Youth at USAID East Africa/Kenya, Denise O'Toole<sup>21</sup>; the special needs education (SNE) faculty at Kenyatta University (KU); and a permaculture-based NGO working in western Kenya on sustainability and education. During my meeting with Deputy Chief O'Toole, we discussed USAID's mission goals and how an inclusive education framework could assist them in meeting their objectives (e.g., using inclusive education strategies to increase the number of young girls accessing education). We also shared our respective contacts to widen the inclusive education network in the Nairobi region, and discussed ways in which we

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<sup>20</sup> Following the close of the third cycle of research, committee members at both school sites reported more than 12 new-to-school students with disabilities accessing school for the first time.

<sup>21</sup> Her real name is used with permission.

could get inclusive education prioritized for governmental organizations like the Kenya Institute of Special Education (KISE) and the National Ministry of Education.

The following day, I had a one-on-one meeting with Dr. Otube, the Chair of the SNE Department at KU, to assess the work we had done up to that point and make a plan of action for this project and future collaborations. We decided that at our meeting the following day with the SNE faculty we would develop a teacher questionnaire that we planned to distribute nationally to assess the needs for inclusion education. I explained that during the school break from November to January a Syracuse University colleague and I had developed a manual for inclusive education based on our prior work in western Kenya (Elder et al., 2015). We developed this manual with the intention of building teacher capacity for inclusive education with the UK-based NGO. I went on to describe my frustration collaborating with this UK-based NGO as I had delayed teacher trainings in both Cycles #1 and #2 to accommodate planning sessions with their regional director that never came to fruition. Dr. Otube acknowledged my frustration and shared similar stories of unsuccessful collaborations with other NGOs in Kenya. We decided to expand the manual to fit the needs of pre- and in-service teachers connected to KU. We also decided to begin writing proposals for future projects targeting the education of young women heading single-parent households in Nairobi slums, and developing remote learning programs for Kenyan children living in regions prone to terrorism where teachers refuse to teach due to fears of terrorist attacks.

Dr. Otube and I met with three members of the SNE faculty the next day and developed a teacher questionnaire to assess the inclusive needs of teachers and schools across Kenya. One lecturer outlined that there were 47 counties in Kenya, and that we needed to sample 20% of them, thus having approximately 10 target counties. So that we would have 40 total target



schools, we decided we would choose one urban and one rural primary school and one urban and rural special school from within these 10 counties. We debated about the type of schools to target, and decided to focus only on primary schools, special schools, and primary schools with special units (e.g., primary schools with segregated classrooms for students with disabilities) on their campus. I advocated for the inclusion of secondary schools in the national assessment, but I was outvoted. We collectively crafted the questionnaire, which was composed of eight demographic questions and 10 questions related to teaching experience. See Appendix Q for the questionnaire.

Upon the completion of the questionnaire, the SNE faculty and I discussed the inclusion manual my colleague and I had developed and its potential uses for pre- and in-service inclusive education training for KU educators. The faculty suggested adding the following content areas: (a) the history of special education in Kenya, including the impact of colonialism on disability and the colonized as “cultureless people”; (b) identification, assessment, placement, and referral of students with disabilities; (c) writing effective individualized education plans (IEPs) and individual transition plans (ITPs); (d) collaboration with stakeholders in inclusive education and person-centered planning; (e) co-teaching; (f) inclusive curricular adaptation and development; and (g) assistive technology in inclusive classrooms. Between the four of us present at the meeting we signed up to work on each section in small groups. I signed up to work on all sections so I could work collaboratively with each lecturer and try to complete the project before my departure from Kenya in mid-March. Before Dr. Otube adjourned the meeting, she and I agreed to begin writing an unsolicited proposal to both UNICEF and USAID that would cover the costs of disseminating the questionnaire throughout Kenya and the expenses associated with implementing the inclusive pre- and in-service teacher trainings we were developing in the

manual. Though this is a separate project from the one in western Kenya, my experiences with community-based participatory research (CBPR) and inclusive education there definitely informed the content I included in the manual.

The final organizational networking meeting I had before the official start of Cycle #3 was with a Tanzanian representative from a permaculture-based NGO working in western Kenya. The representative from this NGO trains Tanzanian and Kenyan teachers on sustainable farming practices (e.g., vegetable farming, installing water catchment systems, poultry farming, development of food forests) that create economically self-sufficient schools. Upon our initial meeting in October, the representative from this NGO was working at a school close to where I was staying in western Kenya and told me they needed teacher trainings on interactive teaching strategies at their primary and secondary schools in Tanzania. I expressed that I needed someone to consult on the development of poultry IGAs at each school site in my project. We agreed to collaborate on what Connell (2015) called “solidarity-based epistemology” (p. 14). This approach “looks for the connections between knowledge, as much as the differences between” (p. 14). In practice, this means that the representative from this NGO and I identified our common goals (e.g., school improvement) and agreed to trade experience and expertise to support our mutual interests. In this case, the representative came to both school sites and consulted us on how we might improve the poultry IGA, and I passed along the inclusive training manual we were developing along with relevant literature that could help them improve inclusive practices at their school sites.

Developing connections with these like-minded organizations was critical as my project in western Kenya came to a close. Upon the conclusion of Cycle #3, I nurtured these network relationships to attempt to expand the project in western Kenya on a national scale. I did not have

the capacity to expand nationally alone, but organizations like UNICEF, USAID, and KU did.

What follows is an overview of Cycle #3 activities as well as descriptions of auxiliary projects aimed at national replication of the project which coalesce into five major themes which include: (a) the shift in awareness about deficiency-based disability language; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools.

### **Week #9**

Following an almost two-month school break, the start of Cycle #3 marked the second week of a new school year. Teachers were busy settling into the routine of the first few weeks of school as each school site picked up where we left off in November. Although each committee had similar goals (e.g., registering the committee with social services, fundraising to sustain the poultry IGA), as I outline in descriptions of Weeks #9-12 below, they continued to approach these goals in markedly different ways.

**School Site A, Meeting #9.** As with past cycles of research, we maintained the Did/Will Do sheets as the routinized initial activity for each inclusion committee meeting. The agenda for the ninth inclusion committee meeting at School Site A is provided in Figure 10.

Agenda	
I.	Acknowledge Alice
II.	Introduce Jairus
III.	Did/Will Do Sheets; Goal Review
IV.	Elections/By-Laws/Registration
V.	How to get more hens
VI.	Start working on inclusion strategies
VII.	Reminders
	a. Next meeting – Wednesday @ 3:20 at _____

*Figure 10.* Agenda for inclusion committee meeting #9 at School Site A.

Prior to the close of the last meeting of Cycle #2 at School Site A, I asked for a teacher from the special school and another from the primary school to volunteer to facilitate the meetings for Cycle #3. The two teachers who volunteered ran Meeting #9 while I observed and participated as needed. Before Meeting #9, the teacher facilitator from the special school emailed me agenda items he wanted to cover at the meeting. I came with these agenda items on a piece of poster paper and observed the meeting. During the break from school, one of the committee members/teachers from the primary school passed away, so we began the meeting with a moment of silence in her honor. Following the brief memorial, I asked Jairus to introduce himself as the new interpreter as Kenneth had gone away to school. As Jairus introduced himself, the facilitating teachers passed out the Did/Will Do sheets. Unfortunately, these sheets yielded very generic data. Many members wrote two to three word responses like, “Continued sensitizing,” “Spoke to church,” and “Help with IGA.”

I brought the poster with the previous inclusion and sustainability goals on it, and the teacher facilitators asked committee members to evaluate, edit, and confirm the goals before the cycle began. Everyone agreed the goals were still appropriate. There may have been more discussion about the goals, but only teachers and students from School Site A attended the meeting. It was the lowest turnout for a meeting since the start of the project. The head teacher from the special school explained that he forgot to remind other members to attend. He also explained that the head teacher from the primary school had been transferred to a different school, and the new head teacher had not yet been briefed on the project. The low attendance was actually beneficial because it gave Jairus a chance to interpret with a lower number of committee members present and allowed us to get into an effective communicative rhythm.

After the confirmation of cycle goals, the teacher facilitators called for official committee elections. They explained the elections were a necessary step in the social services registration process. The positions that needed to be filled were: (a) chairperson of the committee; (b) vice-chairperson of the committee; (c) secretary; and (d) treasurer. The chairperson of the special school was elected as chairperson of the committee; no one was voted into the vice-chairperson position; the teacher facilitator from the special school was elected to secretary; and a primary school teacher committee member was voted in as treasurer. The final step of the registration process was approving committee by-laws. Prior to the meeting, I typed up by-laws from a sample given to me by a teacher at School Site B. The teacher facilitators passed around copies of the sample by-laws and asked everyone to look them over and make appropriate suggestions and edits before the next meeting. With Kenneth going away to school, me being out of the country during the break, and Jairus being the new interpreter, we did not get a chance to

translate the document into Luo. This more than likely limited some committee members' access to the document.

The next item on the agenda was how to procure more poultry for the IGA. The head teacher of the primary school reported that he met with a livestock-based NGO during the break and they were impressed that the committee had such a strong start with the poultry IGA. The director of the NGO promised to donate 30 chickens by the end of January. Aside from sharing the poultry donation, the head teacher also shared the poultry advice given to us by the representative from the permaculture-based NGO (e.g., how to naturally vaccinate chickens from their water source, effective breeding practices, healthful feeding routines).

Following the poultry report, I led the discussion on teacher trainings and expressed my frustration with my inability to coordinate them with the UK-based NGO. I explained that I would be conducting the trainings without the UK-based NGO, and had asked a local non-committee member/teacher who participated in the 2013 trainings to co-teach the trainings with me. Teachers and students worked in their respective groups to brainstorm topics they wanted covered in the two-day trainings. Students wanted the following incorporated into the trainings: (a) teaching strategies to help the "slow learners"; (b) how to give students more time on writing composition exams; and (c) how to get students without disabilities to help students with disabilities during recess. Teachers suggested the following topics for the trainings: (a) an introduction to inclusive education; (b) an overview of the categories and causes of disabilities; and (c) specific teaching strategies to support the categories of disabilities. Teachers also proposed dates, times, and locations for the trainings.

The teacher facilitators concluded the meeting with reminders of our next meeting, including a request that members bring their edits to the by-laws. As committee members

enjoyed their refreshments, I spoke with the teacher facilitators and asked them to give me agenda items for the next meeting. They suggested the next meeting focus mainly on approving the by-laws and reminding teachers of the upcoming trainings.

**School Site B, Meeting #9.** The first inclusion committee meeting at School Site B was held at the primary school, and attendance was much higher than the first meeting at School Site A. The only absent members were the head teacher from the special school, and one community member from the special school. The agenda for the ninth inclusion committee meeting at School Site B is provided in Figure 11.

Agenda	
I.	Did/Will Do Sheets
II.	Introduce Jairus
III.	Goal Review/Committee Leadership
IV.	Elections/By-Laws/Registration
V.	Poultry Update (Poultry chairman)
VI.	Teacher-Training
VII.	Reminders Next meeting – Wednesday @ 3:20 at _____

*Figure 11.* Agenda for inclusion committee meeting #9 at School Site B.

Following the routine of committee meetings, members received the Did/Will Do sheets to complete as they entered the meeting. Unlike School Site A, some committee member

responses reported their engagement in specific and powerful goal-oriented activities during the break. One teacher reported, “[I] helped in the purchase of poultry construction materials.” The chairman of the poultry committee wrote, “I as chairperson, I went with the fundi (mason) and bought the materials for the chicken house.” A parent/community member stated, “I have been playing a vital role in my women’s group to see that pupils are given equal opportunities and are treated equally” (Anonymous, personal communication, February 3, 2015). All of these quotes represent buy-in where committee members were putting goals into action, even during school breaks between cycles of research. This parent/community member even took on a leadership/advocate role in her women’s group to promote the rights of children with disabilities.

At the conclusion of the last meeting of Cycle #2, teachers did not volunteer to facilitate the last cycle of research. So, after the Did/Will Do sheets and introducing Jairus, I asked members to approve or edit Cycle #3 goals and then nominate two teachers to facilitate the remaining meetings of the cycle. Members approved the goals without any edits, and a teacher from each school was nominated to facilitate future meetings. Both teachers grudgingly agreed to facilitate the meetings, but only if I promised to support them with developing the agendas. The teacher facilitator from the school for the Deaf later expressed to me that she was hesitant to take on the extra responsibility not because she was unsupportive of the project, but that she already had a lot of other school responsibilities.

After appointing the teacher facilitators, we moved on to the election process. The same positions needed to be filled as at School Site A. The committee nominated individuals for each position, and the results were as follows: (a) chairperson of the committee – the chairperson of the primary school; (b) vice-chairperson – a parent/community member from the school for the Deaf; (c) secretary – a teacher from the primary school; and (d) treasurer – the head teacher from



the school for the Deaf. The most compelling aspect of this election was the nomination and election of the parent/community member from the school for the Deaf to the vice-chair position. At the start of Cycle #1, this woman rarely spoke at meetings and seemed to have little social capital on the committee. When she did contribute at meetings, her ideas were often disregarded. It was noteworthy to see this woman be nominated to a position of power and influence on the committee. I feel this is an important step for equalizing power and influence on this committee.

Following elections, the chairperson of the poultry committee gave a chicken update. The chairperson shared the suggestions from the representative of the sustainability-based NGO. The most salient piece of advice from the representative was that the committee should reconsider raising cross-breed chickens and raise local breeds instead. When the poultry chairman initially decided on cross-breed chickens it polarized the committee. The representative from the NGO explained that cross-breed chickens were more expensive to purchase/raise and die more often from local poultry diseases. Though there was not a final decision to officially switch to raising local breed chickens, committee members seemed to be in support of this shift.

Aside from discussing the breed of chicken to raise, the chairperson of the poultry IGA shared that the committee needed to raise 20,000KSH (~\$200USD) to complete the construction of the chicken coop. He said that with the previously raised 10,200KSH (~\$102USD) they purchased cedar poles and iron sheets. He explained that the 20,000KSH would cover the purchase of more wood, iron sheets, chicken wire, a variety of nails, and would also cover labor expenses. The conversation quickly moved from materials to fundraising. One member suggested everyone donate materials. The chairperson of the IGA was unsupportive of the donation idea and suggested that committee members contribute two weeks' worth of allowances – 9,000KSH (~\$90USD), and asked that I “top up” and match the donations with my personal

funds like we did during Cycle #2. I expressed my agreement if it was a collective committee decision. Members concurred and decided they would donate their allowances from the second and fourth weeks of the cycle.

The planning of the teacher trainings was next on the agenda. As with School Site A, I split members into homogenous groups of students, teachers, and community members and asked each group to suggest training topics. I shared topics provided by School Site A in case other people wanted similar trainings. In addition to School Site A training topics, the teachers suggested the following additions: (a) government policies on inclusive education; (b) modifying curriculum; (c) mobilization and sensitization of the community; (d) modification of classrooms to fit the needs of students with disabilities; (e) inclusive teaching strategies; and (f) the referral and assessment process. A teacher specifically asked that Benson speak to the referral and assessment process as that is a major component of his job. Students and community members did not have anything to add to the list. I encouraged committee members to communicate any additional training topics with me should they come up.

We concluded the meeting with reminders (e.g., location of the next meeting, bring edited versions of the by-laws to the next meeting), and I connected with the two teachers who were nominated to facilitate the remaining committee meetings. I asked them what they thought the agenda for the next week should be, and they felt that by-laws would take up most of the meeting. They also came up with an agenda for the third inclusion meeting that included a summary from teachers about the inclusive education trainings. Upon departure from the meeting I asked Benson if teachers from each committee could be released the following week for a two-day teacher-training. He said, "As long as the head teachers at each school allow it, you have my approval." Table 19 compares the accomplishments and events of each school site

through Week #9 with “Teachers trained,” “By-laws adopted,” and “Committee officially registered” added on as a new upcoming goals related to Cycle #3.

Table 19

*Accomplishments and Events at School Sites A and B through Week #9*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	11,200KSH (~\$112USD)	10,200KSH (~\$102USD)
IGA proposal written	X	X
IGA proposal distributed	X	
New students with disabilities enrolled	X	
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	X
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X
Teachers trained		
By-laws adopted		
Committee officially registered		

**Co-planning teacher trainings.** Since I could not rely on the UK-based NGO to co-plan and co-deliver the inclusive teacher trainings, I decided to initiate the planning and implementation of the trainings independently. From my experience training teachers in 2013,

and subsequently writing an article with a local teacher about that experience (see Damiani, Elder & Okongo, in press), I decided to ask that teacher, Theo, if he was interested in co-teaching the trainings with me. I hoped that following the trainings, Theo and I would co-author an article about our collaboration. When I asked him, he expressed that he was very interested and had time to co-plan the following day.

When we met, I introduced Theo to the inclusion manual my colleague and I put together based on our 2013 trainings. Theo was familiar with the format and approach as he participated in those trainings. Utilizing the input from each inclusion committee, and using the manual as a source for training content, we developed an agenda for each day of trainings. We negotiated who would present what, collaboratively re-wrote certain training worksheets to fit the Kenyan context, and rearranged the content based on the overall flow of presented information. Theo asked if the SNE teacher from his school could attend. I thought that was a great idea and said, “Of course.” With Theo and the SNE teacher from his school our trainings would now reach five schools in the region rather than four. I explained to Theo that since we were co-delivering these trainings, I hoped he could become the district authority on inclusive education, along with Benson, and be able to expand the trainings throughout the region. He liked that idea and said he would take the issue up with Benson.

**School Site A, Meeting #10.** The second inclusion committee meeting of Cycle #3 was better attended than the meeting the previous week. The agenda for the tenth inclusion committee meeting at School Site A is provided in Figure 12.

Agenda	
I.	Did/Will Do Sheets; Goal Review
II.	By-Laws/Registration
III.	Teacher Trainings
	a. Thursday 21 January 9:00a.m.-4:00p.m.
	b. Friday 22 January 9:00a.m.-4:00p.m.
IV.	Reminders
	a. Next meeting – Tuesday @ 3:20p.m. at _____

*Figure 12.* Agenda for inclusion committee meeting #10 at School Site A.

The meeting began at 3:20p.m. with the same teacher facilitators taking the lead as they had the previous meeting. The primary school teacher facilitator introduced two new primary school teachers taking the place of teachers who could no longer serve on the committee for health reasons – one passed away during the break, and one had fallen ill and was out on sick leave. The primary school teacher facilitator introduced the new head teacher at his school and summarized the meeting agenda. Next, the special school teacher facilitator took the lead for the discussion of committee by-laws. Prior to the by-law discussion, Jairus checked in with all members to make sure they had Did/Will Do sheets, and wrote down dictated responses from committee members who were not literate in English or Luo.

Both teacher facilitators and Jairus led the entire meeting, which was spent going through each of the 10 articles in the by-laws. It was clear that most committee members had not looked over the proposed by-laws after last week's meeting as many teachers said they lost their previous copies and did not get a chance to read over the articles. As a result, the discussion and

approval of by-laws took over two hours. Members debated most points in the articles, including a minimum age requirement for students, membership fees, and the election process. Many teachers, including teachers new to the committee, actively participated in the discussion. The only community member present contributed several times to the conversation as well. Jairus interpreted in both English and Luo throughout the meeting and took the lead at times to keep the discussion moving forward. There were a few topics that the committee decided to finalize the following week (e.g., sub-committee responsibilities, term limits for elected positions), but aside from some minor wording debates, and topics related to membership fees, most of the by-laws were approved at the meeting. See Appendix R for the by-laws.

At the end of the meeting, I reminded everyone about the upcoming teacher trainings on Thursday and Friday. I gave the location, told them that a local teacher was co-presenting the content with me, confirmed that everyone would receive 300KSH (~\$3USD) each day for allowance, and that tea, water, lunch, notebooks, and pens would be provided. The special school teacher facilitator said he would discuss next week's agenda with me on Thursday at the trainings. I told both facilitators that I would email them the original by-law document so they could begin editing process to fit the wishes of the committee. A teacher from the special school offered the closing prayer, and the meeting ended.

**School Site B, Meeting #10.** As we arrived at the school for the Deaf at School Site B, I noticed that construction of the chicken coop had not yet begun. Elisha, the KSL interpreter, informed me that construction was set to begin the following evening. The head teacher from the school for the Deaf could not attend the meeting as she had to take some students out of town for assessment. Before leaving for the assessment center, the head teacher confirmed that she had four new students with disabilities who had never attended school before enrolling for the first

time this school term, with two of them a direct result of inclusion community sensitization outreach efforts. The head teacher from the primary school was not in attendance and did not send a reason for his absence. The agenda for the 10<sup>th</sup> inclusion committee meeting at School Site B is provided in Figure 13.

Agenda	
I.	Did/Will Do Sheets; Goal Review
II.	By-Laws/Registration
III.	Teacher Trainings
	a. Thursday 21 January 9:00a.m.-4:00p.m.
	b. Friday 22 January 9:00a.m.-4:00p.m.
IV.	Reminders
	a. Next meeting – Wednesday @ 3:20p.m. at _____

*Figure 13.* Agenda for inclusion committee meeting #10 at School Site B.

The teacher facilitator from the special school was there on time and ready to start at 3:20p.m. However, due to a heavy rainstorm, only a few members were in attendance. So, the teacher facilitator delayed the start by 15 minutes. The meeting began with a prayer signed by one of the Deaf students on the committee. Then, even with a small initial group, the teacher facilitator began going through the by-laws and asked for comments on the various articles (see Appendix R for the by-laws). Like at School Site A, members gave their comments and amendments, which mostly included changing words around, or making grammatical edits to certain clauses. The KSL interpreter, Elisha, suggested the group name be amended to include the words, “Community-Based Organization” as the registration fees would be cheaper and it would be easier to partner with NGOs in the future.

More members arrived during a break in the rain, and when the teacher facilitator from the primary school joined the meeting, she began co-facilitating the meeting along with the teacher from the special school. Between the teacher co-facilitators and Jairus, the by-law discussion progressed quickly through Article 6. However, as more members arrived, more people provided input for each clause. This extended the discussion for each article and provided teachers, community members, and parents more opportunity to contribute to the conversation. Students were the only members who did not add their perspectives to the discussion. Due to limited time, members decided that Articles 8 through 10 would be discussed at the next meeting. They also decided they would hold an election at the next meeting to vote in a vice-secretary position. The meeting concluded with a prayer from a community member and refreshments.

From the start of the meeting, as with School Site A the previous day, Jairus took an active role in facilitating language access for committee members. When members arrived, he handed them a Did/Will Do sheet and checked to see if they wanted to him to write dictated responses. Once Jairus began interpreting in both English and Luo, other members, including the teacher co-facilitators, began code-switching as they contributed to the conversation. Making sure everyone had access to meeting content, whether it is English, Luo, or KSL had become the norm for each committee. At the conclusion of the meeting, I spoke to the teacher co-facilitators and asked them about the agenda for next week. They wanted to include the following: (a) Did/Will Do sheets; (b) by-laws/election; (c) a teacher report on inclusive trainings; (d) interview sign-ups; and (e) reminders. Since committee members donated their allowance this week which equaled 4,500KSH (~\$45USD), I agreed to match the amount and gave the co-facilitators a total of 9,000KSH (~\$90USD) to go towards the construction of the chicken coop. The KSL



interpreter, Elisha, confirmed again that construction would begin the following evening. Table 20 compares the accomplishments and events of each school site through Week #10. The total money raised at School Site B went from 10,200KSH (\$102USD) up to 19,200KSH (~\$192USD) due to member allowance donations.

Table 20

*Accomplishments and Events at School Sites A and B through Week #10*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	11,200KSH (~\$112USD)	19,200KSH (~\$192USD)
IGA proposal written	X	X
IGA proposal distributed	X	
New students with disabilities enrolled	X	X
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	X
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X
Teachers trained		
By-laws adopted		
Committee officially registered		

### **Two-day inclusive education teacher trainings for teachers at School Sites A and B.**

**Day 1.** The training started with an inclusive community-building strategy – Classroom Loop Around – to get everyone acquainted with one another as some of the teachers from each school site had not previously met. Additionally, not everyone knew my co-facilitator, Theo. The agenda (see Figure 14) was created with input from teachers at both school sites. Theo and I covered each topic and activity as outlined during our planning session a few days prior. There were 11 teacher participants from School Site A, including a parent member who was a teacher at another local school; six teacher participants from School Site A, including a parent and community member who were also teachers at local schools; Benson – the EARC; and my co-facilitator, Theo. I introduced the trainings after which Theo outlined the rules and expectations of our two days together, and introduced the notion of deficiency-based disability language and ableism. I led a follow-up activity where teachers had to rephrase common deficiency-based disability phrases Theo and I frequently heard from Kenyan teachers. Teachers had to read these phrases (e.g., “She is deaf and dumb”) and come up with alternative language to describe people with disabilities. See Appendix S for the worksheet teachers completed. This activity specifically targeted teachers’ uses of deficiency-based disability language outlined in Chapter Five.

Agenda	
I.	Intro to Inclusive Education
II.	Types/Causes/Characteristics of Disabilities
III.	Teaching strategies to support each type of disability
IV.	Referral and assessment (Benson)
V.	Intro community building strategies

*Figure 14.* Agenda for day 1 of the inclusive teacher trainings.

Theo presented inclusive education as a universal human right and I provided evidence from local Kenyan law (the Kenyan Constitution, 2010) and international disability law (UNCRPD, 2006) to situate his presentation. Then, I facilitated a discussion on inclusive education where teachers read a definition of inclusion (Kunc, 1992) and adjusted the language to fit the Kenyan context. Following that activity, we had a short tea break.

Post-tea break, we finished defining inclusion by having teachers write and share aloud a time when they felt included and excluded. Following that discussion, Theo and I took turns introducing eight disabilities teachers would most likely encounter in Kenyan schools as outlined by the National Coordinating Agency for Population and Development and the Kenyan National Bureau of Statistics (2008). These disabilities included: (a) learning disabilities; (b) attention deficit hyperactivity disorder; (c) emotional and behavioral disabilities; (d) autism; (e) intellectual disabilities; (f) physical disabilities and other health impairments; (g) visual impairments; and (h) deafness and hearing impairments. For each disability category, teachers

had to interact utilizing a variety of inclusive strategies (e.g., Turn and Talk, Stand and Deliver), note two or more strategies they could use in their classrooms immediately, and discuss questions regarding the applicability of such strategies to the Kenyan context.

Prior to the lunch break, there was a fifteen-minute window where Benson spoke about the role of the Ministry of Education, the EARC office, and the variety of assessments teachers could ask for. Benson used a medical perspective when describing assessments and emphasized fixing student behavior by positive behavior supports (PBS) and approaches. Benson's presentation was interrupted by the lunch break, and he concluded his presentation once the training resumed after lunch.

Following Benson's referral and assessment discussion, Theo and I took turns introducing inclusive community building strategies that do not require extra school resources (e.g., collaborative brainstorming, morning meeting, home groups). The prompt for the collaborative brainstorming activity was, "Do you feel *all* students with disabilities should be educated in inclusive primary and secondary schools." I purposely included this prompt since a teacher during his interview in Cycle #2 stated he did not feel inclusion was for all students. Every group during this activity reported that they believed all students should and could be included, but only if appropriate training and resources were provided by the Kenyan government.

Prior to the close of the first day of inclusive training, from a running list of more than 20 inclusive community building strategies we had used throughout the day, teachers had to write one strategy they would use immediately upon returning to their classroom and write a question they still had about inclusive education. I gave teachers a packet outlining the six models of co-teaching (Friend, Cook, Hurley-Chamberlain & Shamburger, 2010) and explained that we would

create three co-planning lesson plans the following day. I gave money for allowances to a teacher facilitator from School Site A, and debriefed about the first day of training with Benson and Theo. Both co-presenters were very pleased with the outcome of the first day of trainings and Theo stated that he was comfortable conducting these trainings in other local schools as long as he had another local teacher as a co-facilitator. As the EARC, Benson said he would support such an expansion of these trainings in the district.

**Day 2.** The second day of training began with an overview of co-teaching along with the expectation that all teachers would co-plan lessons to be co-taught at their respective schools. If they did not have a co-teacher present at the trainings, I asked that they write the day's lessons with their co-teachers in mind. See Figure 15 for an outline of the agenda for Day 2 of teacher trainings.

Agenda	
I.	Co-teaching
II.	Co-planning inclusive community-building lesson plan
III.	Multiple intelligences/curriculum modification lesson planning
IV.	Intro to inclusive instructional strategies
V.	Co-planning inclusive instructional strategies lesson plan

*Figure 15.* Agenda for day 2 of the inclusive teacher trainings.

Since teachers' homework was to read the packet on the six models of co-teaching (Friend et al., 2010), I went over important practical issues related to co-teaching, including: establishing parity in the classroom, setting up a regular co-teaching schedule, planning from the outset for diversity, starting small, sharing successes and failures, and debriefing after each lesson. Following the brief overview on co-teaching, I asked teachers to partner with people they wanted to co-plan and co-teach the community-building lesson plan with. See Appendix T for an inclusive community-building lesson plan. Some teachers partnered with teachers from their own campuses, but some teachers partnered with teachers from their neighboring campus (e.g., special school teachers were planning to co-teach with primary school teachers). This inter-campus, co-teaching approach to inclusive education is transformative in that it represents a potential dissolution of the rigid barriers between special and primary schools in western Kenya. Teachers being willing to co-teach in this way allows students with and without disabilities to share a common classroom and receive access to academic content at their level in a classroom environment tailored to their academic needs by their co-teachers. Since beginning my work in western Kenya in 2011, this is the first time I have seen this type of teacher-initiated collaborative approach to inclusive education.

Following the co-teaching planning session, I introduced Gardner's (1985) theory of multiple intelligences. After reviewing the different types of intelligence, Theo and I asked teachers to pair up with their co-teachers and plan how they could incorporate these modalities into an upcoming co-taught lesson. I said they could plan a new lesson with their co-teacher, or they could add multiple intelligences access points to the previously planned inclusive community-building lesson plan. Teachers filled out the multiple intelligences Think-Tac-Toe

grid (Dotger & Causton-Theoharis, 2010) and went on a tea break<sup>22</sup>. I also gave each teacher a packet of curricular modifications across subject areas (e.g., reading, writing, science) he or she could reference to modify multiple intelligence lesson plans (Dotger & Causton-Theoharis, 2010). See Appendix U for the Think-Tac-Toe grid.

During the tea break, the head teacher from the special school at School Site A arrived. I asked him about the new school year and about any newly enrolled students who had not previously attended school before. He said that he had eight new students who ranged in age from 10-13 who had not attended school prior to this term. I inquired about the reasons behind the large increase of older students new to school, and he said at least four of the newly enrolled students were directly related to the inclusion committee members sensitizing parents in the community who had previously kept their children with disabilities at home. These four new-to-school students from School Site A, plus the one enrolled during Cycle #2, along with the four newly enrolled students from School Site B represents a very significant community impact from inclusion committee sensitization efforts. Between Cycles #2 and #3, nine students with disabilities now attend both school sites who otherwise would not have received an education. These nine students embody positive and transformational outcomes associated with transnational work even with the risk of potential neocolonial practices. This echoes what Elder and Foley (2015) stated about all development work not being inherently neocolonial. Of course, there may be neocolonial implications for how these nine students are now being included in schools, but the risk of perpetuating neocolonial practices is less than the harm that has been done or could have been done by continuing to deny these nine students access to an education.

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<sup>22</sup> This activity was borrowed and modified with permission from Dr. Julie Causton at Syracuse University. Dr. Causton uses this activity in her courses on differentiated instruction and when she provides professional development seminars on inclusive education to schools and districts.

After the tea break, Theo suggested leading a discussion on the potential systemic inclusive changes that could come from teachers using a co-teaching approach to inclusion. He pulled out a list of inclusive changes he had compiled and outlined the following list of discussion topics: (a) SNE and primary teachers earning the same salary for supporting all students in inclusive settings (SNE teachers currently get an extra allowance for teaching students with disabilities); (b) special and primary schools evolving into inclusive schools; (c) special and primary schools receiving equal funding for supporting students with disabilities with inclusive methodologies; (d) having all teachers be trained on inclusive education methods rather than teachers being trained in either SNE or primary/secondary education; (e) the development of inclusion departments rather than SNE departments at all Kenyan schools; and (f) a country-wide adoption of low-cost inclusive instructional strategies to better support all students in Kenyan schools. Not all teachers agreed with Theo's points, but Theo felt it was important for him to outline the realities of what inclusive change could really look like if fully adopted in Kenya. Many of the SNE teachers balked at Theo's suggestion that the special allowance be abolished. This allowance represents a significant economic investment by SNE teachers in special schools. I feel this special allowance is the largest barrier to the dissolution of special schools in Kenya.

The final activities of the day's trainings included an instruction to multiple inclusive instructional strategies similar to the interactive introduction of inclusive community-building strategies from Day 1 of trainings. Following each strategy introduction, Theo and I debriefed the usefulness of the strategy with the teachers. If a strategy was not a good fit for their classrooms, we collectively brainstormed alternatives that could be useful in their school contexts. Following the introduction of each inclusive instructional strategy, we asked teachers to



get into their co-teaching groups and plan an inclusive instructional strategy. See Appendix V for an inclusive instructional strategy lesson plan. I explained that all three lesson plans (inclusive community-building lesson plan, multiple intelligence Think-Tac-Toe grid, and the inclusive instructional strategy lesson plan) were due to me at the last inclusion committee meeting of each school site (2 February for School Site A, and 3 February for School Site B).

### **Week #11**

Due to project activities in Nairobi (e.g., a conference on disability, meetings with national inclusive stakeholders), I was not present for Week #11 meetings. However, before I departed I consulted with the teacher facilitators at each school about my absence and explained that Jairus would be there to support them as needed. The teacher facilitators provided me with the week's agendas at their respective school sites. What follows is a summary of each committee meeting with data gathered from Jairus' notes and photos, as well as summative notes I took from debriefing sessions with Jairus.

**School Site A, Meeting #11.** I prepared meeting materials (e.g., agendas, copied Did/Will Do sheets, created interview schedules) and left them for Jairus to take to each school site. The agenda for the eleventh inclusion committee meeting at School Site A is provided in Figure 16.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	Committee Registration
III.	Poultry Report
IV.	Set Interview Schedules
V.	Reminders
	a. Interviews
	b. Goal Evaluation/Assessment
	c. Next Meeting
	d. Post-Questionnaire/Closing

*Figure 16.* Agenda for inclusion committee meeting #11 at School Site A.

The teacher facilitators co-led the meeting. Members completed the Did/Will Do sheets, and then discussed registering the committee with social services. Members were to pay 100KSH (~\$1USD) by the last meeting of Cycle #3 to help cover registration costs. Then the head teacher from the special school reported on the poultry IGA. The head teacher approached an NGO that supports African agricultural projects and asked them if they would support the poultry IGA. Representatives from the NGO visited the IGA and were impressed by the inclusion committee's progress to launch the poultry project. The representatives of the NGO agreed to donate 30 chickens to the committee. The head teacher also reported that they needed to hire a contractor to make minor structural adjustments to the chicken coop and raise funds to purchase sawdust for the coop floor; the teacher also asked committee members to donate tree bark and leaves from two local types of trees that would help naturally vaccinate the chickens from diseases. Members decided to forego their allowances for the last meeting of Cycle #3 to cover the IGA-related

costs, which were about 3,500KSH (~\$35USD). Prior to the end of the meeting, committee members signed up for interviews, and teachers were reminded to complete their lesson plans from the teacher trainings.

**School Site B, Meeting #11.** As with School Site A, Jairus had the week's prepared materials for Meeting #11 at School Site B. The agenda for the eleventh inclusion committee meeting at School Site B is provided in Figure 17.

Agenda	
I.	Welcome, Did/Will Do Sheets
II.	By-Laws and Elections
III.	Teacher-Training Report/Poultry IGA Update
IV.	Set Interview Schedules
V.	Reminders
	a. Interviews
	b. Goal Evaluation/Assessment
	c. Next Meeting
	d. Post-Questionnaire/closing

*Figure 17.* Agenda for inclusion committee meeting #11 at School Site B.

Due to a nation-wide primary school teacher training, only the teacher from the school for the Deaf facilitated the meeting. The meeting began with members completing the Did/Will Do sheets; they then completed the committee by-law discussion by approving Articles nine, 10, and 11. A teacher from the school for the Deaf provided a report on the teacher trainings from the previous week. He summarized the main points of the trainings and described teaching

strategies and co-teaching models teachers are now using in their classrooms. The teacher facilitator provided a report on the IGA construction, and explained that the materials were purchased, but construction was yet to begin. The facilitator had members sign up for Cycle #3 interviews, and gave reminders for the following week's meeting. Table 21 compares the accomplishments and events of each school site through Week #11.

Table 21

*Accomplishments and Events at School Sites A and B through Week #11*

<b>Accomplishments and Events</b>	<b>School Site A</b>	<b>School Site B</b>
Money raised by the committee	11,200KSH (~\$112USD)	19,200KSH (~\$192USD)
IGA proposal written	X	X
IGA proposal distributed	X	
New students with disabilities enrolled	X	X
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	X
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X
Teachers trained	X	X
By-laws adopted	X	X
Committee officially registered		

**Establishing an inclusive education stakeholder network in Nairobi.** During Week #11 meetings, I was in Nairobi attending inclusive education meetings at KU, facilitating an inclusive stakeholder meeting, and attending a United Disabled Persons of Kenya (UDPK) conference. My meetings at KU were with the Chair of the SNE Department, Dr. Nelly Otube, and focused on outlining days for the inclusive education training manual I was creating with the KU SNE faculty for pre- and in-service teachers with the aim of making more inclusive schools across Kenya.

Aside from working with Dr. Otube at KU, I facilitated an inclusive stakeholder meeting that brought together the Chief of Education for UNICEF Kenya, Dr. Daniel Baheta; the Deputy Chief of USAID, Denise O'Toole; the Director of Policy and Planning for the Ministry of Education; the Senior Assistant of SNE for the Ministry of Education; two representatives from KISE; the Senior Deputy Director for Curriculum and Research Services for the Kenya Institute of Curriculum Development (KICD); Dr. Otube from KU; and members of two local inclusion-based NGOs. At the meeting, everyone shared their organization's goals as they pertain to inclusive education, and identified a meeting date in February where we would begin drafting a revised national policy for inclusive education that will eventually be adopted by the Ministry of Education and USAID.

Following these meetings, I attended two days of the UDPK conference. This conference brought together directors of DPOs from all around Kenya and provided trainings on how to advocate for disability rights using a human rights framework. Education was one focus area of the training, and I was asked to speak on my experiences with disability law and inclusive education in the United States and in Kenya. Following my talk, I networked with conference

participants and learned about the work of various DPOs and how their work related to inclusive education.

## **Week #12**

Week #12 began with Jairus and me conducting interviews with committee members Monday and Tuesday at School Site A. An overview of Cycle #3 interviews is provided in the “Interviews” section below.

**School Site A, Meeting #12.** Meeting #12 represented the final meeting of Cycle #3 at School Site A. I explained that even though the meeting represented the end of my official involvement in facilitating the project, I would still be available to attend future meetings, and that I planned to attend project events as members deemed appropriate. The agenda for the final inclusion committee meeting of Cycle #3 at School Site A is provided in Figure 18.

Agenda	
I.	Did/Will Do Sheets
II.	Stocking/Feeding Chickens
III.	Registration of Group
IV.	Reports
V.	Goal Review- Inclusion and Sustainability
VI.	Post-Questionnaire
VII.	Thank You
VIII.	Reminders
	a. Next meeting: _____
	b. Location: _____

*Figure 18.* Agenda for inclusion committee meeting #12 at School Site A.

As with the previous three meetings of Cycle #3, the teacher facilitators co-led the meeting. Most of the meeting was conducted in Luo while Jairus periodically summarized the big ideas in English to the whole group, mainly for my benefit. Members completed their final Did/Will Do sheets, and then discussed the logistics of purchasing the chickens from the 9,000KSH (~\$90USD) donated by the NGO that supports African agricultural projects. Members decided to purchase fewer hens (22) at a higher price, 400KSH (~\$4USD) each, so the hens would be more mature and closer to laying eggs, which would quickly generate money for the IGA. Then members debated how to raise funds to feed more chickens and decided to use their donated allowances to cover this new expense.

In order to cover the 2,000KSH (~\$20USD) associated with officially registering the committee with social services, members suggested that the head teachers from each school donate 1,000KSH (~\$10USD) each. Both head teachers said they would look into funding the expense and would report back to the committee at the following meeting. The conversation on registration turned to reports given by the teacher facilitators on the poultry IGA, which summarized that a 500KSH (~\$5USD) portion of the weekly meeting refreshment allowance of 2,000 (~\$20) would be spent on feeding the chickens in the future, and going to other costs associated with maintaining the chicken coop (e.g., periodic coop maintenance, acquiring water and food troughs, paint to label project birds).

Since this meeting marked the end of Cycle #3, members evaluated the success of inclusion and sustainability goals, and decided on future committee directions (Creswell & Miller, 2000; Lincoln & Guba, 1985). The teacher facilitators discussed inclusion and sustainability goals as a whole group. Members decided that all goals would remain the same except they added “train more teachers and parents” to the third goal of “train teachers on inclusive education.” Table 22 outlines the inclusion goals and specific next steps suggested by the committee.



Table 22

*Inclusion Goals and Next Steps for School Site A*

<b>Inclusion Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Sensitize the community on inclusion	Y	- Continue sensitizing
2) Modify the school environment	Y	- Continue modifying school environments
3) Train teachers on inclusive education	Y	- Train more teachers and parents

Members had a similarly brief whole-group discussion on project sustainability goals. They added a clause on “capacity building” to the third sustainability goal pertaining to the poultry IGA. Table 23 outlines the updated sustainability goals suggested by the committee.

Table 23

*Sustainability Goals and Next Steps for School Site A*

<b>Sustainability Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Committee members fundraise in their communities	Y	-Continue fundraising
2) Write a grant proposal	Y	- Continue proposal writing
3) Start an IGA	Y	-Increase capacity building of the IGA

Following the goal setting discussions, I distributed the project post-questionnaire, and explained that Jairus was there to help interpret unclear questions and write dictated responses. In the post-questionnaire, many committee members referenced a positive shift in certain

community members' mindsets related to disability and inclusion, the increase in the number of children with disabilities now accessing schools, a positive experience with co-teaching. However, richer data about specific "lessons learned" for committee members came out in the interviews at the end of Cycle #3. I present these data in the "Data Analysis and Discussion" section of this chapter. As teachers completed the questionnaires, I asked that they help students complete their questionnaires. I also collected co-teaching lesson plans from the teachers who had taught and reflected on the lessons. Not everyone had a chance to implement their co-teaching lesson plans. I closed the meeting by thanking committee members for their dedication to developing sustainable inclusive education practices in the region. I gave each school a photo album with pictures of our time together. Members gave speeches thanking me for my time and effort working with the committee. For this meeting, committee members agreed to forego their allowances, which were 4,000KSH (~\$40USD). I matched the amount, which then raised the total to 8,000KSH (~\$80USD) that we allocated to the chicken coop construction. After taking multiple group photos, members set a meeting date for the following week at the primary school of School Site A.

**School Site B, Meeting #12.** Prior to attending the final inclusion meeting for Cycle #3 at School Site B, Jairus and I conducted committee member interviews at the school for the Deaf. We completed the interviews at the same location the day after the final inclusion meeting. For an overview of Cycle #3 interviews at School Site B, see the "Interviews" section below. The agenda for the 12<sup>th</sup> inclusion committee meeting at School Site B is provided in Figure 19.

Agenda	
I.	Did/Will Do Sheets
II.	Reports: Teacher Training and Poultry Project
III.	Goal Review- Inclusion and Sustainability
IV.	Post-Questionnaire
V.	Thank You
VI.	Reminders
	a. Next meeting: _____
	b. Location: _____

*Figure 19.* Agenda for inclusion committee meeting #12 at School Site B.

Due to prior commitments, the teacher facilitator from the special school was late, so the teacher facilitator from the primary school and Jairus co-convened the meeting. Members in attendance completed the Did/Will Do sheets, and teachers who attended the trainings provided a brief summary of in-service topics and highlights. The chairperson of the poultry IGA was not in attendance, so the KSL interpreter Elisha gave a brief update on the progress of the chicken coop construction. Elisha explained that construction would begin shortly and be completed by the end of the month. I explained how committee members at School Site A connected with an agriculture-based NGO and received money to purchase chickens. I passed along the contact information for this NGO so members could similarly reach out.

Being that this meeting marked the end of Cycle #3, members needed to evaluate the success of inclusion and sustainability goals, and decide on future committee directions

(Creswell & Miller, 2000; Lincoln & Guba, 1985). The teacher facilitator from the primary school and Jairus took turns explaining each goal and asked members to either approve or edit the goals. For each goal category, members decided that all goals would remain the same. Table 24 outlines the inclusion goals with the same next steps agreed upon during Cycle #2.

Table 24

*Inclusion Goals and Next Steps for School Site B*

<b>Inclusion Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Make communities more accessible	Y	- Add ramps to make toilets, classrooms, offices accessible
2) Make classes more inclusive	Y	- Focus on co-teaching - Create an assessment center - Develop an inclusion resource center - Encourage the government to provide KSL interpreting services
3) Make co-curricular activities more inclusive	Y	- Create a traveling sports team - Continue mixed school activities, add drama activities - Visit game parks

Table 25 outlines the sustainability goals with identical next steps as approved by the committee.

Table 25

*Sustainability Goals and Next Steps for School Site B*

<b>Sustainability Goals</b>	<b>Keep Goal? Y/N</b>	<b>Next Steps</b>
1) Write various grant proposals	Y	<ul style="list-style-type: none"> <li>- Write proposal for classroom ramps</li> <li>- Write proposal for an inclusion resource center</li> <li>- Write proposal for an assessment center</li> </ul>
2) Members contribute/fundraise	Y	<ul style="list-style-type: none"> <li>- No further suggestions added by the committee</li> </ul>
3) Start an IGA	Y	<ul style="list-style-type: none"> <li>- Begin the IGA</li> <li>- Add student vegetable farming</li> </ul>

Following the goal-setting discussions, members completed the project post-questionnaire, and Jairus and Elisha were present to help interpret unclear questions and write dictated responses. In the post-questionnaire, many committee members referenced a positive shift in certain community members' mindsets related to disability and inclusion, the increase in the number of children with disabilities now accessing schools, a positive experience with co-teaching. However, richer data about specific "lessons learned" for committee members came out in the interviews at the end of Cycle #3. I present these data in the "Data Analysis and Discussion" section of this chapter. Two teachers reported that they had completed their co-teaching lessons, but asked to turn in the plans to me the following day. Similar to School Site A, I concluded the meeting by thanking committee members for their hard work during this project,

and gave each school a photo album commemorating our time together. Prior to this meeting, committee members agreed to forego their allowances, which were 4,500KSH (~\$45USD). Similar to previous allowance donations, I matched the amount, which then raised the amount to 9,000KSH (~\$90USD) that we allocated to the chicken coop construction. Following appreciation speeches from selected committee members, we took multiple group photos, and members set a meeting for the following week at the special school of School Site B. Table 26 compares the accomplishments and events of each school site through Week #12.

Table 26

*Accomplishments and Events at School Sites A and B through Week #12*

Accomplishments and Events	School Site A	School Site B
Money raised by the committee	19,200KSH (~\$192USD)	28,200KSH (~\$282USD)
IGA proposal written	X	X
IGA proposal distributed	X	
New students with disabilities enrolled	X	X
Poultry steering committee formed	X	X
Construction of chicken coop initiated	X	X
Held co-curricular activities	X	X
Teachers observed	X	X
Sensitizing the community	X	X
Teachers trained	X	X
By-laws adopted	X	X
Committee officially registered		

**Interviews**

As with Cycles #1 and #2, in Cycle #3 I collected data in the form of field notes, photographs, Did/Will Do sheets, notes on debriefing meetings with Jairus after every project-related event, and summative, “thinking,” and “taking stock” memos. Interviews with participants marked the end Cycle #3 and the official end of the project at both school sites. See

Appendix G for a sample list of open-ended interview questions I used to guide interviews at the end of Cycle #3, and Appendix H for the coding structures I used to analyze data for the third cycle of research.

At School Site A, I conducted a total of 16 interviews at the end of Cycle #1. I interviewed a total of 19 participants including two head teachers, three community members, nine teachers, and five students. Two of the three community members had a physical disability, and three of the five students had a physical disability. There may have been invisible disabilities represented in this group of participants, but I did not ask specific questions about disability disclosure. Four teachers worked at the special school and five teachers worked at the primary school campus of School Site A. I conducted student interviews in small groups based on the schools they attend. As with Cycles #1 and #2, this was done to increase student comfort when they spoke to me, and to provide them with peer support when they responded to my questions. Jairus was present at all interviews to allow participants the choice of responding to questions in Luo or English, and to clarify my questions if participants did not understand my questions due to my accent. Table 27 represents the participants interviewed at School Site A.



Table 27

*Committee Members Interviewed at School Site A*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
1 head teacher	1 head teacher
5 teachers	4 teachers
3 students	2 students
2 community members	1 community member
0 parents	0 parents

At School Site B, I conducted a total of 12 interviews at the end of Cycle #1. I interviewed 17 participants at School Site B, including one head teacher, three community members, three parents, three teachers, and seven students. I was unable to schedule an interview with the head teacher from the primary school due to scheduling conflicts related to other meetings. One of the three community members had a vision impairment, two of the three parents had one or more Deaf children at home, and four out of the seven students interviewed were Deaf. Similar to Cycles #1 and #2, I interviewed students in small groups, but all other interviews were one-on-one. Of the teachers interviewed, two worked at the special school for the Deaf and one worked at the primary school campus of School Site B. As with School Site A, there may have been invisible disabilities represented in the interview sample, but I did not ask participants to disclose that information. Jairus was present at all interviews to provide appropriate language access, and Elisha was present for one interview due to the need for KSL interpretation. Table 28 represents the participants interviewed at School Site B.

Table 28

*Committee Members Interviewed at School Site B*

<b>Committee Members Interviewed from the Special School</b>	<b>Committee Members Interviewed from the Primary School</b>
1 head teacher	0 head teacher
2 teachers	1 teacher
4 students	3 students
1 community member	2 community members
2 parents	1 parents

Just like in Cycles #1 and #2, the interviews ranged anywhere from 20-30 minutes and were held in quiet and private locations within the special schools at School Sites A and B. A majority of participants choose to speak mainly in English, but oftentimes code-switched into Luo when they wanted to respond to a question in more depth. Students spoke in Luo more frequently than adult participants. Jairus and I debriefed following each day of interviews to make sure we had a similar understanding of interview events.

### **Data Analysis and Discussion**

To analyze data in Cycle #3, like in Cycles #1 and #2, I used open-coding to categorize important data (Creswell, 2013). Again, I applied broad codes to data (e.g., the shift in awareness about deficiency-based disability language, barriers to sustainability) to allow for flexibility in analysis. This led to the development of alternate broad codes such as, “sensitization,” “inclusion goals,” and “side projects.” In Cycle #3, as I processed more data over time, and coded more interviews at the end of each cycle of research, some of the broad codes (e.g., “Research

Question #5”) became more specific axial codes (e.g., “debriefing”). Axial codes developed as I found myself repeatedly placing excerpts of data into the same code folders in Dedoose (Lieber & Weisner, 2015). Dedoose (Lieber & Weisner, 2015) allowed me to view which codes were most salient within each cycle of the project, and which code folders contained the most excerpts. Looking through these folders gave me a sense of what types of data had emerged. This helped to narrow my focus on important excerpts that would later become the foundations of the Data Analysis and Discussion sections of each data chapter. As I connected these axial codes to larger concepts through processes of deductive and inductive thinking (Creswell, 2013), they eventually developed into five specific selective codes. These five selective codes were: (a) the shift in awareness about deficiency-based disability language; (b) barriers to sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. See Appendix H for sample coding structures used for data analysis.

**The shift in awareness about deficiency-based disability language.** Due to the prevalence of deficiency-based language used to describe people with disabilities in western Kenya as described in Chapter Five, I identified this as a target area to be included in the two-day teacher trainings that took place during Cycle #3. Though using person-first language (Smith, Salend & Ryan, 2001) or identity-first language (Sinclair, 1999) is one way to value equity and diversity in inclusive classrooms in the United States, I was unsure about the transportability of such concepts in the Kenyan context. As Theo and I co-planned the teacher trainings, I asked him if he felt this was a topic that we should incorporate into our trainings. He agreed that the language used to describe students with disabilities in Kenya was outdated and connected its uses to Kenyan disability oppression. So, we decided that we should include an

activity in the trainings to counter teachers' use of such language. See Appendix S for the worksheet we used to do so. What follows are examples of how teachers consciously tried to minimize their uses of deficiency-based language when describing students with disabilities in their classrooms.

Below, a teacher from the primary school at School Site B acknowledges her past usage of deficiency-based language and explains her conscious decision to describe students with disabilities in different ways.

TEACHER: At one point I may have used [deficiency-based disability] language and I might have offended [students with disabilities], but due to several trainings I have learned a lot, and now I know how to talk about people with disabilities. I know how to interact with them, and I know some of the ways in which I can help when he or she is in need. (Anonymous, personal communication, February 3, 2016)

In this excerpt, this teacher recognizes that there are various ways in which she can discuss students with disabilities that do not reinforce the charity model of disability (Shapiro, A., 1999; Shapiro J. P., 1993) or promote disability-related language that has historically been used to validate the institutionalization of people with disabilities (Linton, 1998; Meekosha, 2011). In the transcript excerpt below, a teacher from the school for the Deaf at School Site B recognizes the historical implications of describing the “lameness” of students with physical disabilities, and identifies alternatives to a deficit or medical model of disability (Baglieri et al., 2010; Ferri, 2006; Humphrey, 2000; Linton, 1998; 2005; Marks, 1997; Taylor, 2006; Young & Mintz, 2008).

TEACHER: Yeah, now people are trying to give good names for these children because we have some children in the special schools. So now they are trying to give them good names ... so these children should not be named with lameness or something like that.

BRENT: Negative terms for disability.

TEACHER: They are not supposed to be used negatively. Even outside of schools we have those who are lame, those who are blind ... so these people, when you are going to them, don't call them by their disability. (Anonymous, personal communication, February 3, 2016)

Though this teacher uses deficiency-based language to describe how he would like discourse around disability to be different, he clearly recognizes alternatives to such disability-based deprecating language. In the following two excerpts, two teachers from School Site A, one from the special school and one from primary school, respectively, describe how they have applied new strength-based ways of describing students with disabilities in their everyday vocabularies (Carter, Boehm, Biggs, Annandale, Taylor, Looock & Liu, 2015).

SPECIAL SCHOOL TEACHER: Yeah, yeah, in the class there's a girl there with what we call ... well, we are trying to avoid this ablest language. This girl benefits from remedial teaching.

BRENT: Okay, so she's not a slow learner. She learns well from remedial teaching.  
(Anonymous, personal communication, February 1, 2016)

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PRIMARY SCHOOL TEACHER: I have learned not to use discriminatory language. So, I'm trying to change this. Instead of saying, "Somebody with an eye problem," I just say, "This person needs glasses."

BRENT: So instead of eye problems you say this person needs glasses. Very good idea, that's great. (Anonymous, personal communication, February 2, 2016)

In these examples, both teachers make conscious decisions to acknowledge the implications of deficiency-based disability language and make active efforts to create a new disability narrative in western Kenya. This connects with Hall's (1990) notion of the vector of difference and rupture. This shift in language, as evidenced by the new strength-based disability language, could signify the beginning of new ways of discussing and understanding disability in this region of Kenya. This potential point of rupture was not only evidenced in the new person-first language used by teachers, but it came up unexpectedly in an interview with a student from the primary school at School Site B. Though multiple student responses are highlighted below, Student Two specifically references ableist language.

BRENT: What would you like to learn about deaf people and sign language?

STUDENT ONE: We want to respect their freedom so they can be closer to us.

BRENT: So we want to respect their freedom so they can be closer to us, be integrated.

Okay.

STUDENT TWO: We should not use ableist language against them.

BRENT: Okay, so we shouldn't use that language. So your teachers told you about that.

That's good. Okay, [Student Three]?

STUDENT THREE: Even if they cannot talk we should respect them.

BRENT: So respecting each other for being different. (Anonymous, personal communication, February 3, 2016)

Aside from Student One using a rights-based approach to frame disability, and Student Three validating various forms of communication, which are significant independently of this excerpt, Student Two specifically references the term “ableism” in his response. This student was not present during the teacher trainings when deficiency-based disability language and ableism was initially discussed with teachers. This means that one or both of the primary school teachers at School Site B directly applied training concepts to the student body at their school resulting in Student Two applying such concepts to disability rights and inclusive education as it pertained to our inclusion committee. This excerpt underscores what Elder et al. (2015) stated about the need for inclusive teacher trainings in schools in the global South to be directly applicable to local contexts.

**Barriers to sustainability.** As my involvement in this project diminished, it was important for me to hold conversations with committee members that identified potential barriers to sustainability so we could negotiate them before they became realities. In their interviews, when discussing these barriers, members mentioned everything from issues related to transparency and accountability to the threat of poultry disease. Throughout the project, it was important to recognize that my eventual decrease in involvement was going to be complex, especially as members chose their own paths of leadership and grant funds ceased to support the project. In the following excerpt, a community member/parent of children with disabilities at School Site B discussed potential pitfalls to the sustainability of the project.

PARENT: I am still not very clear on matters dealing with transparency, because this is a question that has been disturbing me ... I was of the opinion that before you leave, the

[executive] committee that was elected the other day [is] supposed to be sworn [in] so that [the committee] can receive membership fees. Since the election, things have not started on clear ground. People have not paid their fees.

BRENT: So there hasn't been an official swearing in of responsibility. That's a really good thing to bring up at the next meeting, especially because you are the vice-president. You have power on this committee. (Anonymous, personal communication, February 4, 2016)

Here, this parent calls out the importance of following the official by-laws adopted by the inclusion committee. Though she and others were voted into power to head the executive branch of the inclusion committee, since there was not a formal event to legitimate their power, and the group was yet to be officially registered with Kenyan social services, this made a potential project collapse a real threat to sustainability. Her concerns connect to Simpson and Hill's (2015) work that identified following committee rules as a key to maintaining highly successful collaborative relationships.

Aside from the need to establish formal registration and election procedures, as evidenced by the previous excerpt, there was also a need for the committees to develop and maintain routines that promoted transparency and accountability. A community member/parent of children with disabilities at School Site B had this to say about the development of such practices:

BRENT: Do you see any barriers to sustainability that we should maybe talk about so that the project can keep going?



PARENT: So I'm talking about accountability and transparency among the officials, like the chairperson, the secretary, and the treasurer. If they fail to be transparent, that one will lead to poor management, and when we have poor management, the project is likely to collapse. So, I am only citing that as a throwback or something which may hinder the sustainability of the project.

BRENT: And how can we encourage accountability and transparency?

PARENT: So, what they can do is when they realize that the officials are not transparent [or] that they do not have accountability, then they ask the members, they have a voice, they can call for another meeting so they can elect new officers to take over and lead them in [the direction] of prosperity. (Anonymous, personal communication, February 4, 2016)

The practices this parent discussed relate to Smith's (1999) work on decolonizing methodologies and how critical it is for the maintenance of such projects to be clearly applied to the benefit of local indigenous communities. If members are to stay motivated to contribute to CBPR projects, there needs to be buy-in from stakeholders (Smith, 1999). On the topic of committee member buy-in, a teacher from the primary school at School Site A had this to say about maintaining member commitment to project objectives:

TEACHER: Okay, the barriers that I could think of are maybe lack of attention from the members. Like, you can find that maybe sometimes the members just leave the whole thing on the shoulders of the leaders.

BRENT: So not everyone is as supportive as time goes on?

TEACHER: Yeah, yeah, yeah.

BRENT: What can we do to help keep up their motivation?

TEACHER: I think we should always keep them informed on everything that is going on. Maybe one day after they have [donated] chickens, they can come and see with their eyes what is going on with the chicken coop. Now, they only come on Tuesdays [when] they go for our meeting, then after that people just pass on to their various places. So I think maybe one day after the meeting we just go as a group and look [at the coop].

BRENT: To see what's going on?

TEACHER: Yeah, to see what's going on. (Anonymous, personal communication, February 1, 2016)

Here, this teacher speaks to the importance of grounding the sustainability of such CBPR projects in tangible outcomes so there is a direct correlation between contribution and outcome (Smith, 1999). In the following example, a SNE teacher from the special school at School Site A moves beyond members' motivation to sustain CBPR projects and focuses on the actual day-to-day realities associated with sustaining such projects.

BRENT: What are some barriers and challenges that you see for the sustainability of this project?

TEACHER: The challenge that we have is [that] the number of the eggs is a very big problem ... The only challenge that I foresee is the care that [the chickens] need to be cared for, especially during holidays when the teachers are not there, because sometimes the diseases for chickens could be so many. Attention should be there, especially during breaks. They can be enclosed there, but should be provided greens because they can't do without the greens. Sometimes, even when teachers are here, [the coop] is open so that

they can get access to the plants. But when they are [enclosed], the greens have to be provided inside there. (Anonymous, personal communication, February 1, 2016)

In this excerpt, this teacher discusses the need for the chickens to receive their food in a controlled and secure coop so that the threat of exposure to local poultry diseases is minimized. When there is not enough food for the chickens, teachers reported that chickens are released from the coop so they can feed in a free-range manner. According to my colleague at the permaculture-based NGO, when chickens are released to feed this way and access untreated sources of water, the risk for them acquiring diseases increases exponentially, thus threatening the sustainability of the project (COCO-Admin, 2016). Due to the high risk of having loose regulation of the poultry IGA, a teacher from the primary school at School Site A posed the following alternative suggestion:

BRENT: Do you have any thoughts on training, sustaining, and paying for the IGA?

TEACHER: I will suggest that we increase the number of activities that we have.

BRENT: What kind of activities?

TEACHER: We have the income generating activities like the poultry. So, we should come up with more, for example, a garden where we can grow vegetables.

BRENT: Good, so increasing the number of activities for income generation so there's more funds to keep everything going.

TEACHER: And also going for benchmarking. We can see how others of the poultry farmers do the activities so that when we come back, we can try to do it. (Anonymous, personal communication, February 1, 2016)

In this excerpt, this teacher is looking beyond the poultry IGA to ensure the sustainability of the inclusive education project. He suggests that the committee look to alternative sources of income (e.g., vegetable farming) as a back up source of funding should unforeseeable circumstances compromise the poultry project. Having multiple sources of income as a means of economic security aligns with what my colleague at the permaculture-based NGO suggested in order to sustain projects that are reliant on one specific form of agricultural-based income.

**United States-based inclusive practices that can be informed by inclusive practices in Kenya.** Employing a CDS perspective for this work means that I view the under-resourced schools in Kenya as sources of resiliency, resourcefulness, and creativity. I view such schools as locations that have much to teach educators in the West. According to Damiani et al., (in press), “When the global South is understood as more of a concept than a location, the implications of this work have transformative potential for many under-resourced schools, including those in the global North.” It is this notion that led me to ask committee members about what parts of the project they felt should be imported to various regions of Kenya and other places around the world. A primary school teacher from School Site B shared her response below.

BRENT: What are some of the most important parts of this project that we should take from here and put in other schools?

TEACHER: Are we talking of the project as a whole?

BRENT: It can be the whole thing, it can be pieces of it, whatever you think is important.

TEACHER: I think for any project to succeed teachers, the stakeholders, [and] the community members should be sensitized first. They should know the advantages of the project and they should also know how to go about the project. So I think the first thing

to begin with is to sensitize teachers, the parents, and the community members.

(Anonymous, personal communication, February 4, 2016)

Here this teacher speaks to the need for dialogue with larger communities about valuing disability as a part of the human condition (Kunc, 1992). Community sensitization about issues related to inclusive education, disability rights, and social justice were critical aspects of the work of committee members, and is something that can be easily transported and applied to under-resourced schools in Northern contexts. Aside from the importance of community engagement in disability-related dialogue, it is also important to actually bring diverse students together so they have common experiences on which to build friendships. A teacher at the school for the Deaf at School Site B describes the need for students with and without disabilities to interact more frequently.

BRENT: Which parts of the project do you think should be replicated at other schools?

TEACHER: Co-curricular activities.

BRENT: Okay, which parts of the co-curricular activities?

TEACHER: The ball games. I met some teachers from the normal schools and we were just discussing it ... We will coordinate schedules and start practices, not even the practices, but the real competition so that we can also bring our students and we play ball games. Now that one creates also awareness and inclusion ... That one creates a lot of interaction and integration and it's fun. (Anonymous, personal communication, February 4, 2016)

This teacher feels that bringing students with and without disabilities together through sport is one way to raise awareness about the strengths of her Deaf students. This approach to inclusive

education also teaches students social skills that can disrupt existing social hierarchies of power and teach inclusive social behavior to students without disabilities and members of the community (Copeland & Cosbey, 2009; Quirk, 2009; Schwartz et al., 2006). This social approach to developing inclusive practices is something that can be used in Northern school contexts as well. It is also an approach that a student from the primary school at School Site B was in favor of.

STUDENT: It has been a routine in Kenya that special schools organize their own sports days and the primary schools also do their own [sports days]. There is a need for the government to work it out so that they can have a sport, a common sport, which they can interact pupils from the primary section and the special school so that they can come together, have harmony, and share amongst them.

BRENT: Okay, so you're saying the government should support students from two schools coming together for sports. (Anonymous, personal communication, February 3, 2016)

In this excerpt, not only is this student in favor of the expansion of child-centered inclusive activities in Kenya (Janney & Snell, 2000), but he feels that it is the government's responsibility to promote and replicate such practices. In order for such practices to be successful, social skills that promote and value disability need to be explicitly taught (Janney & Snell, 2006). A community member and a local primary school teacher (not at either school site in this project) explains the importance of teaching such skills to teachers *and* students.

BRENT: If we were to replicate this program or this project ... if we were to take this project to your school, for example, what aspects of this project would be most important to bring to your school?

COMMUNITY MEMBER: The aspect of this program that is very important to my school is training, but I fear the trainings have been given only to teachers who are on the committee ... and then we still need to sensitize. Some teachers have now been sensitized, but what about the learners? They need to be sensitized not to stigmatize the learners with a disability ... So pupils also need to be in that change of attitude.

(Anonymous, personal communication, February 4, 2016)

This need for more students to be sensitized to inclusive education cannot be realized unless teachers are adequately trained. There is a need for more inclusive pre- and in-service teacher education programs in Kenya and around the world that provide teachers with tools so they can support students with disabilities who are at the margins of society (Quirk, 2009). The chairperson for the special school at School Site A discussed the need for teacher education, but highlighted the need for mentorship programs between inclusive schools and schools that are becoming more inclusive.

CHAIRPERSON: With inclusive education we can have benchmarking (a way to gauge something) where the school goes to another school and perhaps they interact.

BRENT: So have mentorship? Like an exchange program mentorship? And you call that benchmarking? Okay, I like that because teachers can do that. Teachers can train teachers, administrators can train administrators, people can observe.

CHAIRPERSON: And the parents should not be left out because they can also sensitize others ... And perhaps parents with a team of teachers can exchange ideas to sensitize the community.

BRENT: And they're learning from people who have done it. People who have gone through the process. Okay, I like that, that's good. (Anonymous, personal communication, February 2, 2016)

By wanting to include parents in the trainings, the chairman reinforces the collective approach to inclusive change discussed in Chapter Five. He is also recognizing parents as critical stakeholders in the inclusive reform process (Snell, Janney & Elliott, 2000) – an approach that could be useful if used more often in countries in the global North.

**Co-teaching.** One of the most transformative aspects of this project is that teachers began to co-teach. Some teachers partnered with faculty from their own campuses, while some teachers partnered with teachers from their neighboring schools (e.g., special school teachers were planning to co-teach with primary school teachers). This inter-campus co-teaching approach to inclusive education is transformative in that it represents a potential dissolution of the rigid barriers between special and primary schools in western Kenya. Teachers being willing to co-teach in this way allows students with and without disabilities to share a common classroom and receive access to academic content at their level in an environment tailored to their academic needs by co-teachers. Since beginning my work in western Kenya in 2011, this is the first time I have seen this type of teacher-initiated collaborative approach to inclusive education. The first excerpt highlights an impromptu co-teaching lesson at the primary school at School Site A between a primary school teacher and a SNE teacher. These are the same teachers who took on the role of inclusion committee co-facilitators at the start of Cycle #3.



BRENT: I know that during our teacher trainings two weeks ago you were planning to co-teach with [the teacher from the special school]. Did you guys do your co-teaching?

TEACHER: Yeah, like last time he came to [the primary school] when we were organizing for the herbal medicines for the chicken coop.

BRENT: Yeah, the herbal medicines.

TEACHER: So it was considered my lesson as I was still organizing it. It was some kind of co-teaching, and then we also planned a lesson for today. He also is going to take the lead.

BRENT: Great. So you guys are doing co-teaching based on the herbal medicines for the poultry?

TEACHER: Okay, he came to look for the herbal medicine [at the primary school] when I was teaching, so I told him while I continued the lesson.

BRENT: So it was kind of a spur of the moment? He came in and then you guys started co-teaching.

TEACHER: Yes. So that went well.

BRENT: So he came in with a question about the herbal medicines for the chickens and then you started co-teaching. How did that go?

TEACHER: It went well. In fact, the pupils were very happy. (Anonymous, personal communication, February 2, 2016)

Though this lesson was not planned, this excerpt represents the collaborative relationship the teachers have formed from their collaborative work on the inclusion committee. The SNE

teacher was able to walk into this primary classroom with the intention of asking a question of the teacher, but? ended up co-leading the lesson. This shows both teachers implementing the one-teach, one-assist model (Friend et al., 2010) without any prior planning. The next passage highlights a co-taught science lesson by the two teachers in the previous excerpt. Below, the SNE teacher describes the lesson, the co-teaching model implemented, and their plans for future collaboration.

BRENT: So he actually did some teaching in your classroom?

TEACHER: He actually did.

BRENT: And were you teaching science?

TEACHER: No, I was teaching math that day.

BRENT: Okay, math. And what types of things did [the primary teacher] do during math?

TEACHER: Okay, during math he gave the pupils support at the back of the class while the pupils, some of them were doing the calculations at the board for the rest of the pupils to see. So it was some kind of ... maybe he was the partial teacher. So it was like he was just to give instructions, maybe give some guidance, and the pupils did the rest.

BRENT: Okay, so he gave some instruction and then they were doing the rest of the work.

TEACHER: Yeah, they were doing the rest.

BRENT: Okay, good. So you guys were sharing a little bit of the instruction.

TEACHER: Yeah, yeah.

BRENT: Good, and you said you were going to do that again today?

TEACHER: Yeah, we are going to do that today.

BRENT: In math?

TEACHER: Yeah, in math. (Anonymous, personal communication, February 2, 2016)

This excerpt shows the SNE teacher taking the lead with the primary school teacher assisting students as needed. Again, the teachers chose the one teach, one assist model and were establishing a routine of co-teaching. According to Friend et al. (2010), one teach, one assist is a good strategy for beginning co-teachers because it allows them to get to know each other and the teaching strategies each teacher routinely employs. Starting with this easier-to-implement strategy is one way for co-teachers to develop trust and establish more complex co-teaching routines. A teacher from the primary school at School Site A mentions trust in the following example.

BRENT: Did you like co-teaching?

TEACHER: Yeah.

BRENT: Or was it something that was challenging, or what did you think about it?

TEACHER: I like it because there was something like a partnership. For example, if somebody was tired then another person would lead.

BRENT: So you guys were supportive of each other so if you were teaching and you got tired, [the co-teacher] would jump in.

TEACHER: Yeah.

BRENT: Good, so that's great to hear that you did role release.

TEACHER: Another good thing about [co-teaching] is you are always able to trust one another when the other is speaking.

BRENT: Good, so you developed trust. Great. What are your plans for co-teaching in the future?

TEACHER: I think we will continue with it. (Anonymous, personal communication, February 1, 2016)

The development of trust with these teachers is a critical aspect when establishing co-teaching relationships (Walther-Thomas, Bryant & Land, 1996). The development of this trust is crucial if educators expect to improve their abilities to support students with complex needs in inclusive classrooms. The use of co-teaching strategies to improve teacher practice is evident in the next excerpt from a teacher at the special school at School Site A. In this excerpt, she reflects on using the one teach, one observe for the first time with a colleague at the special school.

BRENT: Okay, good. So you said that from the trainings, one thing you took away was the notion of co-teaching. So you've done co-teaching now?

TEACHER: Yeah, we did it last week.

BRENT: Can you tell me about that?

TEACHER: We did ... my co-teacher was [another teacher at the special school]. We were doing social studies. He taught and I was observing. It was real interesting.

BRENT: So you did one teach, one observe. And what did you observe?

TEACHER: I observed the strategies used. Although I did not talk, I was able to see where he did extraordinarily well, and some areas where it was not up-to-date. Then when we sat now to the lesson, we talked about it.

BRENT: Good, so I'm really happy to hear that you noticed the strengths and where he can improve. Then you debriefed, so you talked about it. How did the debrief go? That part is really important.

TEACHER: Yeah, it was not very negative, he was positive about the debrief, and it was good he also realized because the topic he was handling it was on the continents of the world. It was a very tough topic. So he also confessed that he did not refer to his notes previously.

BRENT: So when you gave him feedback he was receptive and he was open to getting that. Wonderful. I think that's so important. One of the things I found with co-teaching is debriefing is so important because then you have a chance to say these are the things you did well, these are the things we can do better, and how can I help. Has he observed you yet?

TEACHER: [My co-teacher]? No. We wanted to do it on Thursday, but I also have to teach a lesson while he observes. (Anonymous, personal communication, February 2, 2016)

There are a few things of note in this excerpt. First, this teacher uses the one teach, one observe strategy as a way to constructively critique her co-teaching partner's teaching practice. Using this strategy as an opportunity to collect data is in alignment with how Friend et al. (2010) suggest using the strategy. Secondly, the teachers reflected on their shared experiences during a lesson

debriefing. According to Friend (2008), a debriefing session, following a co-taught lesson, is critical so that each teacher gets better at meeting the needs of the students in the class. The third idea of note in this excerpt is that this teacher references that [he or she] will continue to co-teach in the future. This suggests that these teachers are establishing new ways of supporting students with disabilities that may produce more positive learning outcomes for the students in their classrooms. Aside from creating positive learning outcomes, certain co-teaching approaches (e.g., station teaching) increase student-to-student interaction. These interactions support the development of natural supports where students with and without disabilities become academic mentors for each other (Janney & Snell, 2006). A teacher from the primary school at School Site A describes how she developed natural supports in a cross-grade co-teaching lesson where students from the early childhood development (ECD) class joined her older students in Class Three for a math lesson.

BRENT: What did you see the students doing?

TEACHER: They were working together.

BRENT: Wonderful. So you were doing maths, what were you teaching?

TEACHER: Counting, just counting simple so that the young children can understand.

BRENT: So were the Class Three students teaching ECD?

TEACHER: Yes, how to count.

BRENT: Wow, so you were using students as the teachers?

TEACHER: Yes.

BRENT: That's wonderful. So Class Three students, they were teaching the young ones.

That sounds great, I wish I could have seen it. How many students were in the class when you brought them all together?

TEACHER: Fifty.

BRENT: Fifty, and you said you put them into groups.

TEACHER: Yes, I put them in groups of 10, there were five groups. (Anonymous, personal communication, February 2, 2016)

Here, even though the content of the lesson was below the Class Three level, this teacher expected her students to teach math content to the younger learners. She also used small groups to develop natural supports, and increase student-to-student interactions. This cross-age tutoring co-teaching component is considered a best practice in collaborative teaching and planning (Thousand, Villa & Nevin, 2006).

### **The increase of students with disabilities enrolled in inclusive special schools.**

Whether or not the routines in this project continue (though I hope they do), the fact is that local children's disability and education-related needs were beginning to be met; at the time of writing, four students with disabilities who were not previously accessing school due to their disability are now enrolled at School Site A and eight new-to-school students are enrolled at School Site B with the possibility of three more students enrolling there soon. That means 12 students, with a possibility of 15 total, are now accessing education for the first time due in large part to the actions of the inclusion committee. The value of the community sensitization work taken up by committee members at each school site is immeasurable. The excerpts below confirm the increased enrollment at both school sites and describe the specifics about how these

students came to enroll in school. In this first excerpt, the head teacher from the school for the Deaf at School Site B affirms that she believes the increased enrollment of students with disabilities at her school is in fact due to the efforts of the inclusion committee.

BRENT: How do you know the inclusion committee actions have had an impact on the local community?

HEAD TEACHER: Well, one thing I realize is that there is improvement in enrollment of children with special needs in our school. Another thing I've realized is that the community is more and more aware of special needs children and what should be done for them. And that is why they are now recommending the school to those who have not been able to come to school. (Anonymous, personal communication, February 3, 2016)

Like this head teacher at the School Site B, the head teacher from the special school at School Site A attributed the increase of students with disabilities at his school to the collective action of the inclusion committee.

BRENT: So what do you think changed? If you have had four new students that have never been to school before, why did these parents decide to do this?

HEAD TEACHER: This is because of the sensitization. We have really sensitized the parents more so. When we admit severe cases and they stay in school the parents take the message home. So when they go to the village they speak about our school and they sensitize other parents. Then you find that their parents also become impressed and they become open to [inclusive education]. They also sensitize the parents who have the same cases. (Anonymous, personal communication, February 1, 2016)



This increase in enrollment of students with disabilities at each school signifies a direct benefit to the local communities involved with this project. This is in alignment with what Smith (1999) outlined as a main tenet of decolonizing methodologies. These positive educational outcomes also help ease the tension between my position as an outsider and members of the local community, as it was their ownership of the project that ultimately led to the enrollment of these students. Bishop (1998) and Denzin and Lincoln (2008) would also consider these project outcomes as examples of effective implementation of decolonizing methodologies. To highlight the effectiveness of such approaches, a teacher at the school for the Deaf at School Site B confirmed that word had spread throughout the community that the schools involved in the project had embraced inclusive education.

BRENT: So you're saying there's an increase in number of students with disabilities at primary and special schools. That was one of our main goals so that's a tangible outcome. We can see that there is proof that something is changing. Okay, good. And now you said that students with disabilities who have never been to school before are now coming to school here.

TEACHER: Yes, given those who are having disabilities, but were not in these two schools, some of them now opt to leave those schools and to come either [to the special school] or [the primary school].

BRENT: Okay, so students are coming to these schools because of their inclusive practice?

TEACHER: Yes, because of the inclusion view that embraced they are taken care of.

BRENT: That's good, so the word is out that these schools support inclusion.

(Anonymous, personal communication, February 3, 2016)

The community support evidenced in this excerpt represents the cultural relevance embedded in the project that possibly created practical knowledge about inclusive education and supported committee member action. As Denzin and Lincoln (2008) suggested, this is likely because methodologies were “localized, grounded in the specific meanings, traditions, customs and community relations that operate in each indigenous setting” (p. 7). A parent of two Deaf children from School Site B spoke similarly to the positive community reception of the project.

BRENT: So you're talking about changes in the school that you have noticed. Have you noticed any changes in the community since our project began?

PARENT: The response from the community has been positive because the parents before were suffering maybe from stigmatization. They did not want to come out that they were the parents of those pupils with disabilities. But after sensitization and educating them on why we have this inclusive committee, they came out now and want their pupils to come to school, and a number of them have brought their pupils to school.

BRENT: Did any parents that you have spoken to directly bring their children to the school?

PARENT: There is one parent who promised to bring his child to school, but due to inadequate finance he has not been able to do that, but I have been encouraging him. He has promised that he is going to do all that it takes so that come next term that pupil will join this school.

BRENT: Good. Again, I think the work that you've been doing in the community has been fantastic. I'm really impressed. Thank you so much for all of your hard work.

(Anonymous, personal communication, February 3, 2016)

This excerpt represents parent action aimed at disrupting systemic oppressive power dynamics that serve to marginalize people with disabilities in her community by encouraging other parents to bring their children with disabilities to schools. By doing this, this parent is attempting to redistribute power to members with less influence (e.g., parents of children with disabilities) (hooks, 1989; McCarthy, 1998). It is through her action that this redistribution of power can occur and provide children with disabilities opportunities to receive their right to (an inclusive) education. While this mother encouraged other parents to bring their children with disabilities to the appropriate *special* school, a teacher at the school for the Deaf at School Site B advocated for students with disabilities to attend their *home* schools.

BRENT: I've heard a lot of new students are coming to this school. [Another teacher] said eight new students are going to be coming [to School Site B].

TEACHER: Eight, but now I am going to add three. I talked to the parents in the morning because I talked to [the head teacher] first, and [she] told me that people from the National Council are going to meet them today or tomorrow. So, I wanted those children to come either today or tomorrow. I've given [the head teacher] their information. I've talked with them, so it means that I will be sensitizing in my home village so I can bring the children in for education.

BRENT: That's great. So you're talking about expanding the project to your home area.

TEACHER: Eventually. I do not want to bring the children this far. I want to take the children to their neighboring school. So that is what I want, somebody to help me fight so that the government can support these students in their neighboring school. (Anonymous, personal communication, February 4, 2016)

This final excerpt is significant because it illuminates how this teacher navigated the segregated Kenyan education system (e.g., bringing Deaf students from his home village to the school where he teaches) in order to make systemic change at a later date (e.g., educate children with disabilities in their home schools). In this passage, this teacher recognized that an education in a special school with developing inclusive practices (School Site B) is better than receiving no education in an isolated village. He also targeted the Kenyan government as the nucleus of disability oppression and planned to decenter these disability-related subjugations by maintaining the CBPR approaches we used to increase the number of students with disabilities in his school. His desire to have students with disabilities educated in their home schools echoes the U.S.-based Individuals with Disabilities Education Improvement Act (IDEIA) (2004) that requires that children with disabilities be educated “as close as possible to the child’s home” (Sec. 300.116(b)). Like the mother of children with disabilities in the previous excerpt, this teacher is similarly interested in decentering the oppressive power of the government and redistributing power to historically marginalized people with disabilities (hooks, 1989; McCarthy, 1998).

In this last data chapter, I described my gradual release of control of project decisions and the increased responsibility of each committee to sustain in my impending absence. I began this chapter with a narrative of project activities and ended with a discussion of five salient themes which were: (a) the shift in awareness about deficiency-based disability language; (b) barriers to

sustainability; (c) United States-based inclusive practices that can be informed by inclusive practices in Kenya (see Research Question #5); (d) co-teaching; and (e) the increase of students with disabilities enrolled in inclusive special schools. I conclude this dissertation with Chapter Eight where I provide a summary of the project, review findings within each data chapter, and revisit each research question with a short summary of findings for each one. In the latter half of the chapter I discuss the implications and limitations of this project, and posit directions for future directions of research.

## **Chapter Eight:**

### **CONCLUSION**

In this dissertation, I have explored the development of a sustainable inclusive education system in western Kenya through community-based participatory research (CBPR) and critical disability studies (CDS). Through three cycles of qualitative interviews with a variety of stakeholders in inclusive education, I have learned much about how disability is constructed in western Kenya, the local discourses around disability, and how committee members navigate the myriad barriers to students with disabilities who are trying to access primary education in the region. The data I collected and analyzed illuminated for me the creativity, resourcefulness, and resiliency these stakeholders use daily to mitigate systemic disability oppression as it relates to inclusive education. By sharing these stories, I hope that such community-based approaches to disability rights and inclusive education can be used to increase the number of students with disabilities accessing inclusive education. From this project I plan to develop similar sustainable inclusive education practices in under-resourced schools in the United States and other Northern countries. It is my hope that such stories from the global South help to decenter hegemonic disability discourse from the metropole (Connell, 2011) and reframe under-resourced countries like Kenya as sources of expertise and insight for making progressive and sustainable social changes with minimal extra resources.

A CBPR approach to this research was a very powerful process through which a small number of like-minded stakeholders in disability rights and inclusive education collaborated to challenge segregated schooling practices in Kenya. Through 81 qualitative interviews and weekly meetings, I learned that committee members knew the solutions to their problems related to segregated education. More often than not, these solutions were directly related to inadequate

resources to put these solutions into practice. However, the purpose of training teachers on inclusive strategies that utilize existing school resources was to prevent teachers from citing a lack of resources as an excuse to maintain segregated education practices. Committee members were passionate about sensitizing the community about disability rights and inclusive education, and as a result, 12 students with disabilities (and potentially more) accessed education for the first time.

Community-based participatory research and CDS offered committee members frameworks to collectively trace the historical events that created the segregated education system in Kenya, identify disability rights-based alternatives to special schools, and develop inclusive practices based on collective inclusion committee decisions. Over time, I saw committee members at each school site take on various leadership responsibilities related to their roles on the committee. For example, a shy, soft-spoken mother of two Deaf children, who is not literate in Luo or English, had this to say about the project:

PARENT: My first strategy is just to tell parents that I also have the same problem – that I have deaf children, but I have managed to take them to school. So, the fact that I accept that and have taken them to school starts the conversation perfect. Most of them don't give other people a chance to talk to them because it is like they view their [child's] disability as a curse. So, another thing I use when I talk to them about is joining the committee, especially to get information. (Anonymous, personal communication, February 3, 2016)

This excerpt illustrates CBPR in action. As an insider, this mother accesses intimate parental spaces in the community that I as an outsider cannot enter. She uses her insider status and personal experience with disability oppression to encourage others to create a new narrative of

disability – a narrative that counters the segregative and marginalizing systemic disability oppression in Kenya. This excerpt is just one example of ways that participants educated members of their local communities to create a new disability discourse that led to an increase in the number of students with disabilities in primary schools. Members resisted this systemic oppression in the face of many known barriers to the development of an inclusive education system. Members successfully negotiated these barriers to inclusive education that were not only constant threats to the sustainability of the project, but very real dangers to students with disabilities accessing education.

### **Summary of Findings**

I decided to write Chapter Four because of the complexities involved with setting up a transnational decolonizing CBPR project as a white privileged male in a country where colonists have done much damage. It was important for me to sit in the Kenyan context and try to process the complex post-colonial realities I was immersed in. I also read literature on decolonizing methodologies (Denzin et al., 2008; Smith, 1999; Swadener & Mutua, 2008), critical indigenous pedagogy (Darder, et al.; Denzin et al., 2008), and various approaches to social justice-oriented action research (Barinaga & Parker, 2013; Kemmis & McTaggart, 2000; Polat, 2011) in an attempt to minimize the chances of me perpetuating neocolonial oppression. I also recognized that I needed to acknowledge Benson's role as a critical insider for this work, and that our negotiations at the start of the project were in alignment with best practices of CBPR and decolonizing methodologies. In particular, Benson was instrumental in supporting the intricate language access needs of this project. He identified the interpreters, and guided me in making sure they were compensated fairly for their time. He was also helpful in establishing other fiscal aspects of the project, such as committee member allowances, transportation costs, and



allocation of grant-related school resources (e.g., teacher-training materials, school supplies). Without being able to gather critical local knowledge from Benson, I simply would not have been able to conduct this project.

I was concerned about data collection related to Cycle #1 due to the national teacher strike. However, since the first cycle of research was largely about setting goals, and developing culturally appropriate routines and expectations for inclusion committee meetings, the fact that schools were closed allowed committee members to focus on goals related to community sensitization on disability. The school closures also allowed for committee members to target goals related to sustainability (e.g., sourcing materials for the construction of the chicken coops, writing proposals).

During Cycle #1 it was challenging not to work on school-based inclusion and sustainability goals. However, judging from the large increase of new-to-school students with disabilities at each school site, this community-focus at the start of the project had a positive overall impact on the project. The closing of schools allowed each inclusion committee to clearly define project goals, apply them in their respective communities, and share and reflect on goal progress during our weekly meetings. This reflective approach informed our future praxis and aligns with Freire's (1970) work on anti-oppressive pedagogy.

Aside from the importance of language in the project, the notion of community organizing for educational justice was also critical. We would only meet project goals if committee members trusted me, trusted each other, and were committed to project objectives. As Kliever (1998) noted about developing inclusive classrooms, I did not want people to have to earn membership on the committees. I wanted people to feel safe taking risks, to critically question my ideas, and eventually to feel confident in leading the project in my absence. I think

the inclusion committees became a safe space for the co-construction of inclusive practices to occur, and this is evidenced by data in Chapter Five.

The data I present in Chapter Six signifies the reopening of Kenyan schools, which allowed committee members to begin work on school-based inclusion and sustainability goals. One of the most important project outcomes of Cycle #2 was that the primary and special schools at each school site began conducting inter-campus activities (e.g., co-taught PPI lessons at School Site A and co-curricular games and dances at School Site B). Though official teacher trainings on co-teaching occurred during Cycle #3, teachers at each school site had already implemented such practices. As stated in Chapter Seven, this is the first time I have seen Kenyan educators implement co-teaching models. At School Site B, not only did teachers introduce regularly scheduled inter-campus activities, they also co-taught a KSL class during which Deaf students acted as experts on sign language.

Other important aspects of Cycle #2 (Chapter Six) at both school sites included raising funds for the construction of the chicken coops, and committee organization of the IGA (e.g., establishment of poultry committees). During this cycle of research, members at both school sites decided to forego their allowances in order to raise money for the poultry IGA. As a teacher from the primary school at School Site A said, “You will always be aware where your interest is. So I bring one chicken, two chickens, then a person brings two, three, something like that because you know that you have got something there” (Anonymous, personal communication, October 13, 2015). Committee members investing their personal finances in the project was a significant sign of buy-in and commitment to the project. On top of raising personal funds, committee members also organized themselves into poultry IGA sub-committees. Members took on voluntary roles such as poultry chairperson, secretary, treasurer, and other roles (e.g., feeding

chickens, cleaning the coop) to collectively sustain IGA-related functions. Though these were not monetary commitments, these roles required donated time. The independent formation of such duties and members' voluntary acceptance of these responsibilities was a positive sign for project sustainability.

I think the most significant outcomes in Chapter Seven were the teacher trainings and how teachers took up co-teaching. Co-planning and co-delivering the trainings with Theo also helped to ground training content in local school realities. Theo's participation not only added value to the trainings as a whole, but when I asked him his thoughts on the trainings he said, "I would like to train other teachers in the district, with a co-facilitator, of course" (Theo Okongo, personal communication, January 22, 2016). Theo and I proposed this idea to Benson as a future direction of trainings for the local Ministry of Education.

When a few teachers independently formed inter-campus co-teaching groups during the lesson planning portions of the trainings, I could not believe what had transpired. With all of the systemic segregation of special primary schools (e.g., SNE teachers getting paid more for working with students with disabilities), I did not think that inter-campus co-teaching was a possibility. Even though during Cycle #2 teachers at each school site did conduct whole school activities that included components of co-teaching (e.g., scheduling), I did not think teachers would teach academic lessons between both types of campuses. While teachers mainly took up models of co-teaching that did not require significant amounts of co-planning and collaboration – such as one-teach, one-observe (Friend, et al., 2010) – the reality was that teachers attempted to share expertise while releasing their typical teaching roles in order to support a wider range of diverse learners in their classrooms. This alone was a transformative shift for teachers in western

Kenya, and has significant implications for students with disabilities accessing primary education in other regions of Kenya, and other similarly resourced schools around the world.

At the end of Cycle #3, participants suggested ways in which our approaches could be expanded to other regions of Kenya. I specifically asked about expanding the project throughout Kenya to get a sense of what the participants felt were the most salient aspects of the project so I could (potentially) apply their suggestions to under-resourced schools in the United States. When asked about such aspects of the project, members overwhelmingly stated that community “sensitization” was the most critical aspect of this project in terms of generalization. I think education on issues related to disability rights and inclusive education is something that is needed in the United States. So, the application of inclusion committees as we used them in Kenya could be an appropriate approach to increase the number of children accessing primary school classrooms in under-resourced schools in the United States and other countries in the global North.

Aside from community sensitization on disability, members suggested the creation of regionally-specific IGAs as a way to expand our project to other areas of Kenya. This means that though poultry rearing is a viable option for an IGA in western Kenya, it may not be feasible in more densely populated regions of Kenya, like Nairobi, or applicable to more nomadic regions of Kenya, like Turkana. These geographical considerations can be applied to the United States (as well as other Northern countries) as geography and fiscal resources vary from school to school. Thus, tailoring IGA projects based on under-resourced, school-specific realities could be a viable approach to the development of inclusive practices in the United States. One reason sustainability was inextricably connected to discussions on inclusive education in this project was because I did not want teachers to say, “We can’t do that because we don’t have the

resources.” The creation of IGAs is one potential way to develop inclusive school practices in schools that are unable (or unwilling) to provide extra resources to support the development of such practices. Committee members at both sites proposed to use IGA funds to sustain conversations on inclusive education through regular committee meetings, pay for committee member allowances to attend these meetings, and to pay for annual fees associated with being an officially registered community-based organization.

This dissertation contributes to the field of special education and CDS by combining permaculture practices and CBPR to develop and sustain discussions based on disability rights and inclusive education. Such practices, especially coming from Kenya, have transformative potential for under-resourced schools around the world. If a small group of like-minded inclusive education stakeholders in Kenya can create the foundations of a sustainable inclusive education system in a relatively short amount of time, there is no reason why such approaches cannot or should not be replicated in other similarly-resourced schools/countries. It is my hope that through this work, committee members can show the Kenyan government that these approaches are effective in increasing the number of students with disabilities accessing primary education, and encourage national replication. The data gathered show that sustainable inclusive change is possible in Kenya as long as basic resources are in place (e.g., start-up money for the development of IGAs, initial monies for participant allowances). Overall, I contend that if such CBPR practices are initiated and paired with geographically-appropriate permaculture practices, the development of a sustainable inclusive education system in Kenya can be a reality. I also contend that such practices can be modified and imported to other countries throughout the world. As long as a diverse set of stakeholders, including stakeholders with disabilities, are at the forefront of such projects, such approaches to inclusive education can be a reality in under-

resourced schools around the globe. The two inclusion committees in this project represent sustainable inclusive change in action – action that can be replicated in short periods of time and with relatively little capital.

Through this research, I offer alternative views on inclusive education in the global South. Rather than constructing Kenya as one of many “poor” countries in Africa consistently in need of help from the global North, I argue that the severely under-resourced educational realities in Kenya have created resourceful and resilient inclusive stakeholders in education whose approaches to community-based disability rights advocacy can be transformative in the global North. Listening to committee members share their stories about their creative and effective approaches to inclusive change helped me to better understand the importance of asking marginalized groups what they want and engaging them in the problem solving process. I hope this dissertation offers educators and CDS scholars tangible starting points from which to start similar work in other under-resourced regions of the world.

### **Connections to Research Questions**

Before concluding this dissertation, it is important to revisit each research question and highlight the most salient connections from the data. What follows is a summary of each research question and the important project events that connect to each one.

**1. What are the local meanings and discourses of disability and inclusion operating within the western Kenyan primary school context?** During the interviews at the end of the first cycle of research, when asked about commonly held views about disability, almost all committee members identified disability as a curse. Many committee members elaborated that such views typically come from people in the community who have not had much access to

education. When I asked what could be done to change this view of disability, most committee members resoundingly identified sensitization on disability as a potential solution. This is one potential reason why community sensitization on disability issues was an inclusion goal at both school sites throughout each cycle of research.

Another salient discourse on disability came from local churches. Most committee members attended church weekly, and committee meetings opened and closed with prayers. Though religion plays an important role in most peoples' lives in western Kenya, the role it plays in the construction of disability is complex. At times the church provided the only refuge when parents received a disability diagnosis for their children. At other times, churches perpetuated the segregation of children with disabilities as they founded and sponsored special schools – places known to warehouse children with disabilities away from their families, to provide them with sub-standard education, and to offer little hope for employment. This dynamic church influence became more complex as the cycles of research progressed, which made church-related themes interesting to explore.

**2. How do teachers engage, enact, and modify inclusive reform in culturally relevant ways?** In connection with the first research question, teachers oftentimes framed inclusive education through religion. All students at both school sites took compulsory classes on Christian religious education (CRE) and primary pastoral instruction (PPI). When I observed these classes (often times co-taught between primary and special school campuses), the teachers impressed upon students that people with disabilities were made in “God’s own image” and should thus be “respected as they are” (Anonymous, personal communication, November 2, 2015).

At School Site B, teachers from both campuses took a distinctively non-religious approach to enact inclusive practices in culturally relevant ways – they used a bilingual-

bicultural approach to inclusive education (Mayer & Akamatsu, 1999). Teachers at both campuses recognized the value of the distinct cultural aspects of the lived experiences of their Deaf and hearing students. As the teachers planned co-teaching events, they made sure to integrate the strengths of Deaf and hearing students which resulted in a cultural exchange of ideas between students at both campuses. During their interviews, the students from both schools oftentimes referenced these cultural exchanges as some of the most enjoyable aspects of the project.

**3. What does inclusion look like in the context of post-colonial western Kenyan primary schools?** Much of the data that pertain to this question came from Cycle #2 (Chapter Six). At the outset of this project, I thought inclusion was going to “look like” the teaching strategies Michelle, Benson, and I presented to teachers in western Kenya in 2013 (Elder et al., 2015). Instead of classroom-based instructional approaches to inclusive education, what I discovered was most salient about inclusive practices were the community-based approaches to inclusion.

Each inclusion committee was comprised of people with vastly different backgrounds. Some members were non-disabled, well-educated, and held jobs with much social capital, while other members were disabled, illiterate, and struggled to find consistent employment. Despite the many disparities represented on each committee, members each accessed their individual communities in ways that contributed positively to project goals and outcomes. As a result of committee members’ willingness to engage their respective communities in dialogues on disability rights and inclusive education, I came to realize that inclusive social change was larger than any one strategy a teacher could employ in their classroom.



**4. How does engaging with CDS influence teachers' views about students with disabilities?** To answer this question, I directly asked committee members specific questions about larger systems of oppression and the colonial realities within Kenya. When I asked such questions, most committee members referenced the arrival of missionaries in Kenya as the start of segregated schooling for students with disabilities. Many committee members acknowledged that segregated schooling was a better solution than keeping children with disabilities hidden in their homes, but that they should also consider more inclusive options.

The acknowledgment of more inclusive schooling approaches allowed committee members to posit more inclusive future directions for education in Kenya. Many committee members discussed colonialism and segregated schooling, and then went on to relay the realities of special schools and how they remove children from their families and oftentimes force them into a life of poverty. These unfortunate realities of special schools led committee members to suggest the development of sustainable inclusive practices as one potential way forward.

**5. What can be learned from the experiences of enacting inclusive reform at School Sites A and B in this project that could inform efforts to enact inclusive reform in under-resourced schools in the United States and beyond?** From the outset of the project, I viewed under-resourced schools in Kenya as sources of resiliency, resourcefulness, and creativity that have much to offer similarly-resourced schools throughout Kenya (as well as in Northern countries). I asked committee members questions about national replication in the third cycle of interviews. An overwhelming response from committee members to expansion-related questions was the need for community sensitization on issues related to disability rights and inclusive education.

Sensitization of communities on issues related to disability rights, inclusive education, and social justice were critical aspects of this project that can be easily (re)imported and applied to under-resourced schools in Northern contexts. This approach is important for two reasons: (a) it pushes against the metropole and locates Kenyan teachers as experts on inclusive practices being (re)imported to the global North, and (b) it encourages a bottom-up approach to sustainable inclusive school change. Such approaches encourage participation and leadership from historically marginalized groups (e.g., poor people with disabilities) within inclusive school reform, and help redistribute power to the margins (hooks, 1989; McCarthy, 1998).

### **Implications**

When I began this research, I wanted to know how to increase the number of students with disabilities in primary schools in western Kenya. I was aware of the complexities of engaging in such work, especially as an outsider. Through this work, I wanted to gain first-hand experience and knowledge of what the intersections of global issues present in Kenya (e.g., poverty, disease, hunger) looked like and how they impacted inclusive stakeholders' abilities to create more inclusive education opportunities for students with disabilities. As I developed this project, I wondered what this actually *looked like* in practice. Such practices are largely absent from existing literature on inclusive education in the global South. As mentioned in Chapter One, the research on this topic is narrow and mainly focuses on teacher attitudes towards teaching students with disabilities in primary school settings (Bhatnagar & Das, 2014; Emam & Mohamed, 2011; Galović, Brojčin, & Glumbić, 2014; Kovačević & Maćešić-Petrović, 2012). This project goes beyond assessing teacher attitudes on inclusive education. Rather than asking, "*Can we?*" I ask, "*How can we?*" I outline the implications of such practices below.

**Increased teacher and community capacity to support disability.** Throughout this project, my main objective was to increase the number of students with disabilities accessing inclusive primary schools. As evidenced by the increased enrollment of students with disabilities at both schools, this objective was met. Committee members identified the formation of inclusion committees and teacher trainings as the main factors for this increase in enrollment. Specifically, members referenced community sensitization as the main factor influencing more students with disabilities accessing education. These community-based sensitization efforts, accompanied by inclusive trainings, increased the capacity within the community to value disability as diversity, and increased the capacity of teachers to support diverse learners in their classrooms. These findings suggest that such approaches, if adopted by teacher education programs (e.g., Kenyatta University), have the potential to increase pre- and in-service teacher capacity to support students with disabilities in primary schools. Increased teacher and community capacity to support disability may represent an expanding awareness of disability as a form of human diversity and positively change cultural attitudes toward disability and inclusion in Kenya (Elder et al., 2015).

**National replication of the project through collaboration with stakeholders in inclusive education.** Since the beginning of this project, I have seen the inclusion network in Kenya grow exponentially. Faculty members from KU, inclusion stakeholders from UNICEF, USAID, DPOs, NGOs, and the Ministry of Education have established an inclusion network and a national disability dialogue, which at the time of writing, aimed to unify the national policy on inclusive education and bridge policy and practice. As an inclusion network, we collaborated to identify effective best inclusive education practices currently in place in Kenya. We put these practices into an inclusive education manual to be used by the members of the inclusion network

after publication. This is significant because members of this network seek to go beyond creating merely symbolic policy that has no practical application in Kenyan schools. Due to the variety of stakeholders in the inclusion network (e.g., directors in the Ministry of Education, parents of children with disabilities, teachers, lecturers), there is much potential to put a newly drafted national inclusive policy into practice. If similar, contextually-relevant inclusive supports are put in place as we have done in western Kenya, national replication of this project could become a reality.

**Pairing inclusive education with permaculture to create sustainability practices.** As mentioned in Chapter Seven, the combining of permaculture practices and inclusive education is an example of solidarity-based epistemology in action (Connell, 2015). The implications of such a pairing not only creates critical income to sustain project activities, but also encourages committee ownership and management. This ownership explicitly promotes and relies on local knowledge that is in alignment with effective decolonizing methodologies (Smith, 1999). Promoting permaculture in schools teaches students and other stakeholders about sustainable permaculture practices and the practical and effective ways to generate income for inclusive education. Pairing permaculture with inclusive education discourse inherently links the two disparate epistemologies and has the potential to not only create more access to education for students with disabilities, but also to change the deficit-based disability discourse discussed throughout this dissertation (Ferri, 2006; Humphrey, 2000; Linton, 1998, 2005; Marks, 1997; Taylor, 2006; Young & Mintz, 2008). The income generated through poultry-based permaculture practices can be replicated throughout Kenya, adjusted according to climate, geography, and economy, and ensure regular dialogues on disability rights and sustainable inclusive education practices.

**(Re)importation of practices to the global North.** One of the more significant implications of this project is the potential for (re)importation and implementation of CBPR practices from Kenya to under-resourced schools in the global North. As discussed throughout this dissertation, the global South is largely ignored by the metropole, which inherently devalues and rejects most research coming out of such countries (Connell, 2011). This project repositions Kenyan teachers and inclusive stakeholders as the experts of their own contexts whose approaches to inclusive education can be of value to teachers in under-resourced schools the global North. By acknowledging teachers developing inclusive practices in the global South as strong sources of resistance to oppressive disability structures, this constructs them as professionals who have much to offer teachers around the world. The co-publishing of this work and the writing of grant proposals that target transnational teacher exchanges have the potential to amplify this work and increase its importance and validity on the global stage. If teachers in under-resourced schools around the world share creative approaches to inclusive education that utilize existing school resources, the potential bilateral benefits could be immeasurable.

Specifically, employing CBPR practices in under-resourced schools in the United States (and other Northern countries) has transformative potential to disrupt the top-down school reform process that is so prevalent in modern neoliberal school reform (Apple, 2016). A CBPR approach in such under-resourced schools can potentially disrupt the hegemonic power in schools and redistribute it to historically marginalized stakeholders in inclusive education (e.g., poor families of color). Such redistributions of power, coupled with sustained conversations on disability rights and inclusive education, maintained through school-specific IGAs can not only increase the number of historically marginalized students with disabilities accessing inclusive schools, but provide the sustainable foundations for a bottom-up school reform. This would be a

radical shift away from current neoliberal and capitalistic-based school reform that underserve and oppress students with disabilities in Northern countries (Erevelles, 2000). Furthermore, bottom-up approaches have the potential to diminish the globalized importation of segregated educational practices from Northern to Southern countries which currently perpetuate and exacerbate failed Northern education reform and reinforce neoliberal (and neocolonial) education practices.

### **Limitations**

My dissertation provided a glimpse into two school sites in one school district in rural western Kenya. The only perspectives that were shared in this project were perspectives of those who were invited to participate in the inclusion committees. As a result, the qualitative interviews of this project only involve perspectives of a select group of stakeholders. Perspectives of people with dissenting or disparate perspectives on disability rights and inclusive education were not solicited for this project. Consequently, the perspectives presented in this dissertation represent a limited view of disability rights and inclusive education in Kenya. Aside from a limited participant purview of inclusive education, at the conclusion of each cycle, not all committee members were interviewed. The availability of participants for interviews depended largely on their personal circumstances. Some members could not afford transportation costs to attend interview sessions while others had deaths in the family, prior work commitments, and other day-to-day life necessities that precluded their ability to participate in interviews. Similar to inconsistent member interviews, member attendance at weekly inclusion committee meetings was inconsistent. Though most meetings were well attended (e.g., with 18 or more members per meeting), attendance was unpredictable due to unforeseen circumstances.

Another project limitation was gauging committee member accountability on inclusion and sustainability goals. With over 20 committee members at each school site, it was unrealistic for me to observe all activities of all communities as they engaged in their committee-based goal work. Aside from classroom observations and the occasional community-based organization observation, I was not physically able to witness many community- and school-based goal activities. The reality that 12 or more students with disabilities now have access to education signifies that some, if not all, committee members, at least in part, followed through with their inclusion and sustainability goal commitments. Many members conveyed they had “sensitized” members of their respective communities. Since I was unable to observe such sensitization practices in action, I could not verify that the information provided by committee members on sensitization was in alignment with project goals. Though I was concerned that these sensitization efforts had the potential to do more harm than good for people with disabilities accessing education (e.g., reinforcing deficiency-based models of disability), I had to trust that the sensitization work committee members were doing was in alignment with project objectives. Although this may seem like a large assumption, in this instance I consciously chose to value local ways of knowing rather than policing participant responses. Now, reflecting back on the significance committee members placed on sensitization, I would have spent time co-developing “sensitization” practices with each committee so they would have consistent CDS-infused messages about disability rights and inclusive education as they worked on inclusion and sustainability goals in their respective communities.

Not only was closely monitoring and evaluating project objectives a challenge, ongoing committee membership was inconsistent. The head teacher from the primary school at School Site A, who was a strong advocate for developing inclusive practices, was transferred to a new

school following the November to January break. His replacement was only present at the last three committee meetings, and while supportive of project objectives, he missed the first two cycles of research. Similar to this head teacher's school transfer, Kenneth, the initial Luo-English interpreter, enrolled in graduate school before the start of Cycle #3. This is how Jairus became the interpreter for the last cycle of research. Though I briefed Jairus on the project, he was not present for the first two cycles of research. These inconsistencies, though not noticeably damaging to the project, are limitations, especially as related to inclusive education practices being sustained at School Site A, and committee members' access to language during project meetings.

In terms of data collection, one limitation is that I did not use participants to cooperatively and systematically code data as outlined by Patton (2002). Though I did conduct member checks (Creswell & Miller, 2000; Lincoln & Guba, 1985) at the end of each cycle of research as a way for committee members to confirm the validity of project goals, I would have liked to have done this in a more thorough manner. Due to weekly time constraints and other project-related commitments, I could not effectively engage participants in the data-coding process. There were many factors that contributed to this reality, including: limited time for participant training on qualitative methodologies, inadequate Internet access for data analysis with Dedoose (Lieber & Weisner, 2015), and limited time to discuss and write up results in meaningful ways. Though we did not collectively publish findings during my tenure in Kenya, we disseminated results in more informal ways (e.g., chief's barazas, meetings with local community-based organizations, faculty meetings at KU, meetings with the Nairobi-based inclusion network).



From the beginning of this seven-month CBPR project, I planned for my involvement to decrease over time. Participants knew that as the project ended, so would my active engagement. I made it clear that my fiscal support had to end as well. Despite ongoing discussions on sustainability, neither committee had officially registered with social services, the IGA at School Site A was yet to yield income, and the chicken coop at School Site B had not been constructed. These events were very close to occurring at the close of Cycle #3, but at the time of writing, they had not come to fruition.

One obvious limitation of this project, as discussed in Chapter One, is that I am a white American outsider working in a post-colonial Kenyan context. I acknowledge this limitation and addressed it in part by making every effort to enact critical decolonizing and indigenous methodologies through local expert knowledge and collaboration from Benson and project stakeholders. However, though aware of such best practices, I cannot be certain that I did not perpetuate neo/post-colonial oppression. I am aware of the violent and oppressive history of Northern perspectives in education in Kenya, but simple awareness does not guarantee I did not perpetuate these oppressions in the project. For example, committee members could have felt internalized colonial pressure to provide practice-affirming responses during project events. I tried to minimize these realities by giving participants many modes through which to access project content (e.g., KSL and Luo-English interpreters, translated documents), and anonymous reflection.

Another limitation is that I am (temporarily) able-bodied, and do not identify with any disability labels. Though I consider myself an ally of individuals with disabilities, this does not replace the fact that I do not have the experience of living with a disability in Kenya. I attempted to minimize the impact of these limitations by implementing CBPR (Stanton, 2014). However,

due to time and resource constraints, a more comprehensive approach to CBPR could have yielded more authentic and sustainable results. Aside from limited time to implement longer-term CBPR procedures, the scope of the project was relatively small, as it occurred over a short period of time in one localized region of Kenya. As a result, generalization of findings and replication of the project remain known. While this study does provide one example of sharing best practices within the international community, it does not reflect the breadth and depth of training that teachers would require to be sufficiently prepared to educate students with disabilities, especially those labelled with multiple significant disabilities in primary school Kenyan classrooms. However, the formation of inclusion committee and teacher trainings are a positive first step.

In terms of resources, Kenya is a country with minimal additional means to fund education. Since the current education system supports this segregated education for students with disabilities, as well as inadequate material and financial resources, the development of a sustainable inclusive education system remains slow. All project activities focused on developing inclusive practices in primary schools only. I did not have the capacity or the financial resources to expand this project to secondary schools or universities. Regardless of the focus of this project being on primary schools, without an increase of government support, a majority of students with disabilities will continue to be educated in segregated special programs.

One final potential limitation to note is the tension between creating viable inclusive reform utilizing existing school and community resources while at the same time raising funds for sustainability. The tension is in the duality of needing to co-construct inclusive reform strategies that do not require extra resources, while at the same time establishing sustainability goals that require committee members raise funds for sustainability. While it is important for

committee members to create and implement inclusive reform strategies within the confines of the under-resourced Kenyan school context, without consistent dialogue between committee members (which requires extra resources) such approaches are not sustainable. This tension is something I plan to explore in future projects in Kenya.

### **Future Research**

This dissertation has led me to think about and question the existing segregated and complex Kenyan education system. As a result of this project, I now have a better understanding of how to create more inclusive primary classrooms in Kenya. I would like to further this research by applying certain aspects of the project (e.g., formation of inclusion committees, development of IGAs) to under-resourced schools in the United States. Though Kenya and the United States have clear differences between allocation of disability-related school resources, there are many schools in the United States that operate with minimal resources provided to students with disabilities. I hope to extend this project by working within such schools, developing inclusion committees, and establishing IGAs aimed at developing and sustaining discussions on disability rights and inclusive education. On the surface, Kenya and the United States may be dissimilar in how students with disabilities are educated, but I strongly believe that the inclusive practices we developed in Kenya can have significant implications for increasing the number of students with disabilities accessing primary education in the United States.

## Appendix A

*Observed Community Building Strategies*

<b>Community Building Strategy Observed Following Training</b>	<b>Description of how the Strategy was Implemented</b>
<b>Home Groups</b>	Once placed in groups, the teacher asked students to come up with names for their home groups in Luo, their indigenous language.
<b>Morning Meeting</b>	Students sat in a circle and practiced introducing themselves to the class in English.
<b>Lifelines</b>	Students wrote important life events on small pieces of paper and shared them with the class.
<b>Jigsaw</b>	A teacher put students in groups by numbering them off. Each group became an “expert” on a local disease and reported results to the class.
These strategies were modified from Sapon-Shevin (2007, 2010), Silberman (1996) and Thousand, Villa and Nevin (2007).	

## Appendix B

*Instructional Strategies Observed*

<b>Strategy Observed Following Training</b>	<b>Description of how the Strategy was Implemented</b>
<b>Think-Pair-Share</b>	This was used to activate prior student knowledge and increase student-to-student engagement before starting a new lesson.
<b>Choral Response</b>	This was used so students could practice answers before responding individually.
<b>Turn and Talk</b>	This strategy allowed students to practice answering math facts before responding in front of the class.
<b>Multiple Modes of Response</b>	Students responded in multiple ways to show understanding (e.g. holding up fingers rather than saying a number).
<b>Student Choice</b>	Students chose how they wanted to complete assignments (e.g., in pairs, individually, in small groups).
<b>Color-Coding</b>	A teacher used different colors of chalk to highlight different parts of a lesson (e.g., verbs were yellow, adjectives were blue).

## Appendix C

*Implementation of Multiple Intelligences*

<b>Type of Intelligence</b>	<b>Description of how the Strategy was Implemented</b>
<b>Bodily/Kinesthetic Intelligence</b>	A teacher asked students to stand up when they knew an answer to reach her kinesthetic learners.
<b>Musical Intelligence</b>	A teacher introduced a song as a way to teach manners to students.
<b>Bodily/Kinesthetic</b>	Students using sticks and fingers to practice writing letters outside in the sand.
<b>Visual/Spatial Intelligence</b>	A teacher drew a picture of a snake on the chalkboard and moved around like a snake when telling a Kenyan allegory.
<b>Verbal/Linguistic Intelligence</b>	Following group work, one student was responsible for reporting information to the class.

## Appendix D

*Observed Differentiation Strategies*

<b>Differentiation Strategy</b>	<b>Description of how the Strategy was Implemented</b>
<b>Flexible Grouping</b>	Students were grouped by counting off 1-7. Then students were assigned group roles based on interests and strengths (e.g., time keeper, reporter, recorder).

## Appendix E

*Observations of Culturally Responsive Activities*

<b>Culturally Responsive Strategy</b>	<b>Description of how the Strategy was Implemented</b>
<b>Cultural Artifacts</b>	A teacher used cultural artifacts to initiate conversations about home life and Bantu culture.
<b>Bilingual Lessons</b>	A teacher used both Luo (indigenous language) and Kiswahili (national language) to ensure all students understood directions.
<b>Promotion of Indigenous Language</b>	A teacher asked students to come up with Luo (indigenous language) names when forming home groups.



## Appendix F

*Steps to Creating Inclusive Schools in Kenya*

<b>Critical Steps to Creating Inclusive Schools (Theoharis &amp; Causton, 2014)</b>	<b>Steps Applied in a Kenyan Context</b>
(a) Setting a vision	The inclusion committee meets and discusses and develops a vision for inclusive practices in the region.
(b) Developing democratic implementation plans	Teachers and administration at each school site monitor and collaboratively reflect on inclusive processes.
(c) Using staff members (teachers and paraprofessionals) in systematic ways to create inclusive service delivery	Staff members like paraprofessionals are not likely to be a part of the Kenyan action plan due to limited resources, so creative alternative student supports (e.g., community volunteers) need to be discussed.
(d) Creating and developing teams who work collaboratively to meet the range of student needs	During the inclusive planning process at each school, teachers from primary and special schools collaborate to create and develop co-teaching teams that create lessons that are accessible to all students. As inclusive practices are implemented at each school site, teachers reflect on the strengths and challenges of new inclusive practices.
(e) Providing ongoing learning opportunities for staff members	On-going teacher trainings are developed at each school site to target the evolving needs of inclusive schools. Skilled teachers in the district conduct these trainings.
(f) Monitoring and adjusting the service	The inclusion committee and school-site faculty meetings monitor and adjust inclusive service delivery and continuously reflect on the effectiveness of inclusive practices for all students
(g) Purposefully working to develop a climate of belonging for students and staff	The creation of inclusive schools is an ongoing, evolving process. While new inclusive strategies and approaches are implemented, the inclusion committee meets regularly and discusses how to engage local community members and organizations (e.g., churches, parents groups, village government meetings) to create more inclusive communities that extends beyond schools.

## Appendix G

### *Sample Open-Ended Interview Questions for Each Cycle of Research*

#### **Cycle #1**

- What are your thoughts on the project so far?
- What is going well with the project? What needs more support?
- What have you done to help reach inclusion and sustainability goals?
- What do you plan to do to reach inclusion and sustainability goals?
- How is disability viewed in your community? If it is positive, how can we expand those views to others? If negative, how can we change those view to be more positive?
- What does sensitization to disability look like in your community?
- How can we hold members accountable for meeting project goals?
- What can I do to help support project goals?
- Is there anything else you would like to share?

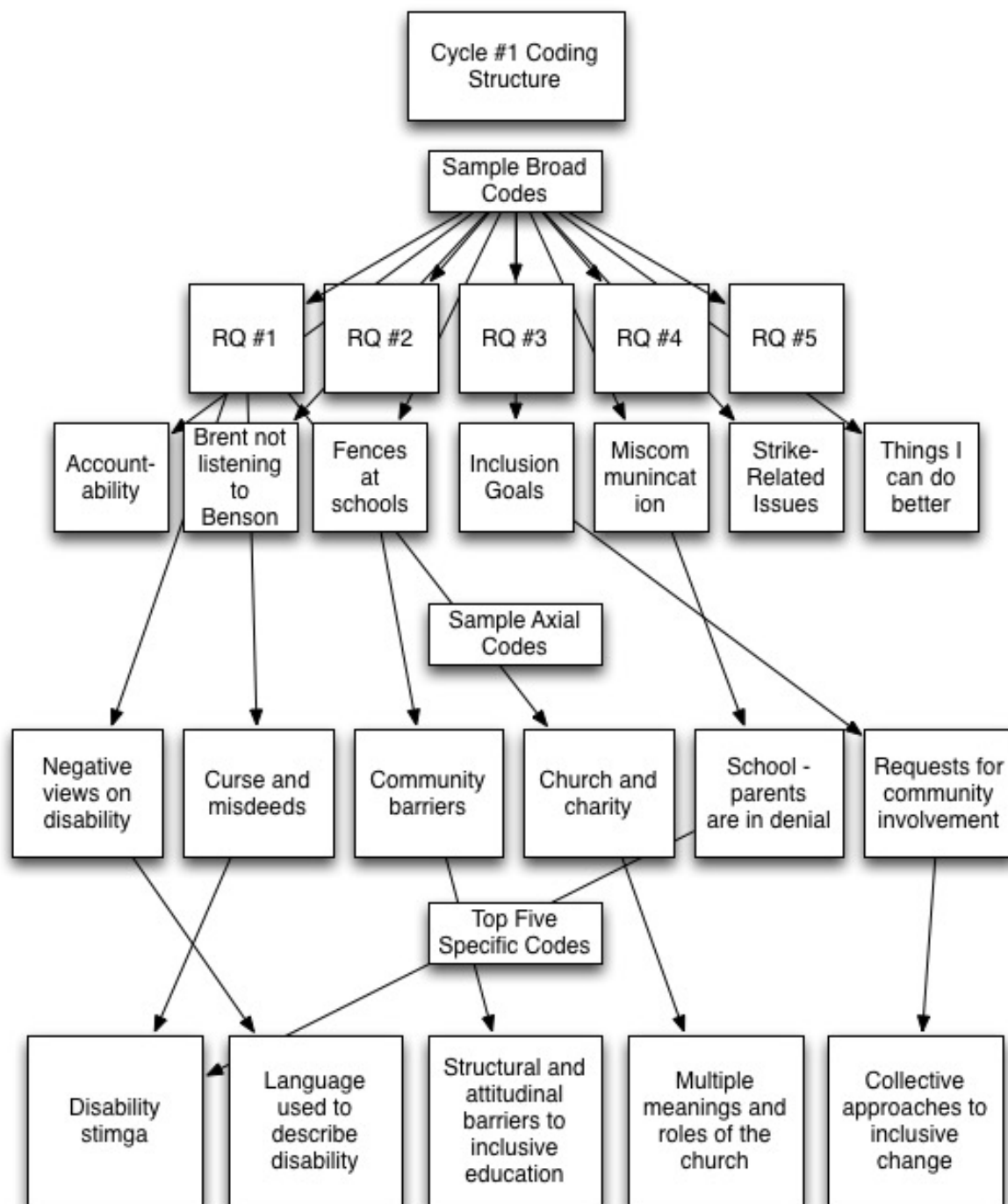
#### **Cycle #2**

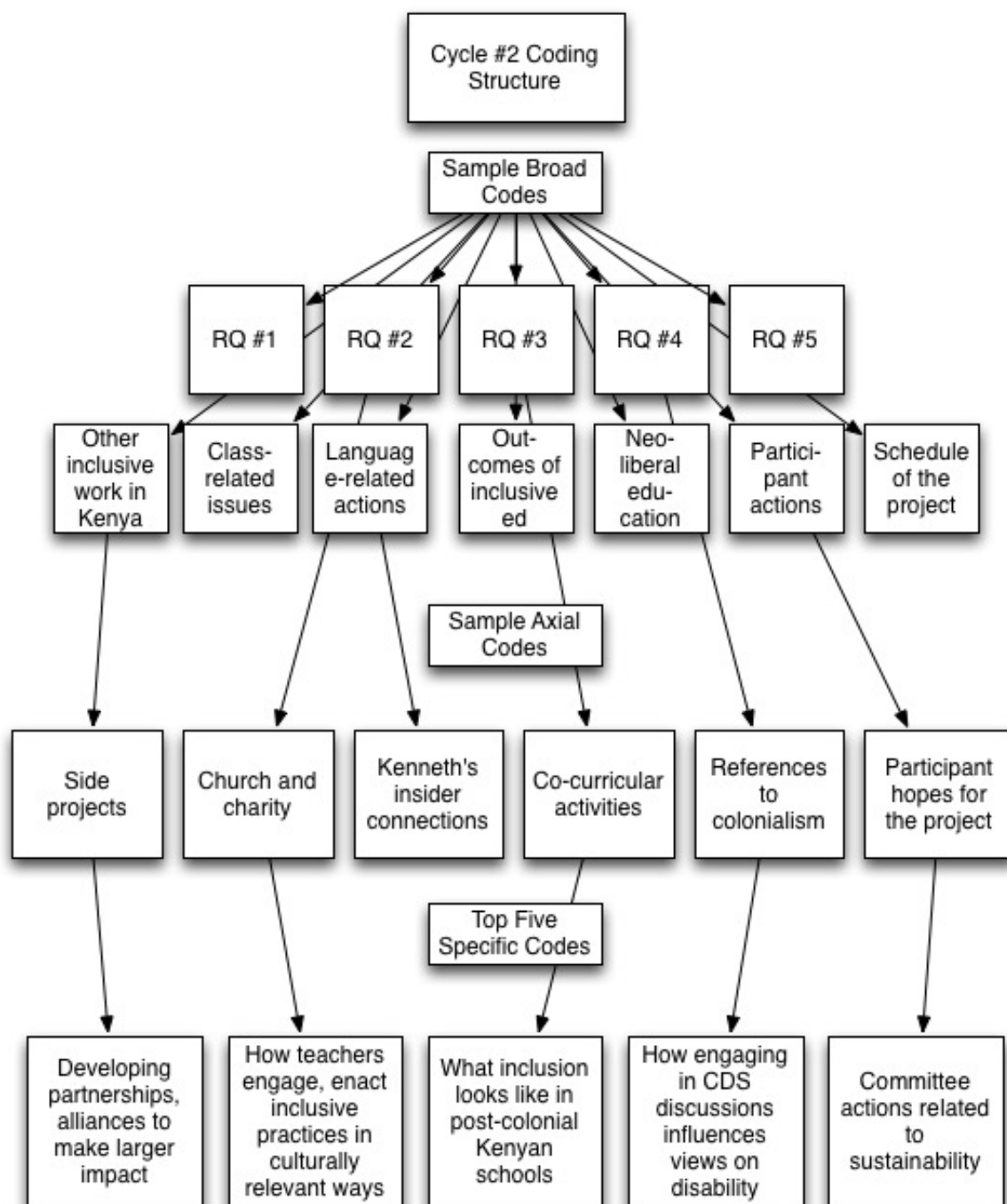
- What are your thoughts on the project so far?
- What is going well with the project? What needs more support?
- What does inclusion look like in your school? In your class?
- What do you do to support inclusion in your school/community?
- What are your thoughts on inclusive education and educational outcomes for students with disabilities?
- How has colonialism impacted disability and education in Kenya?
- Where do special schools in Kenya come from?
- How was disability viewed in the pre-colonial era? Post-independence? How is disability viewed now?
- What can I do to help support project goals?
- Is there anything else you would like to share?

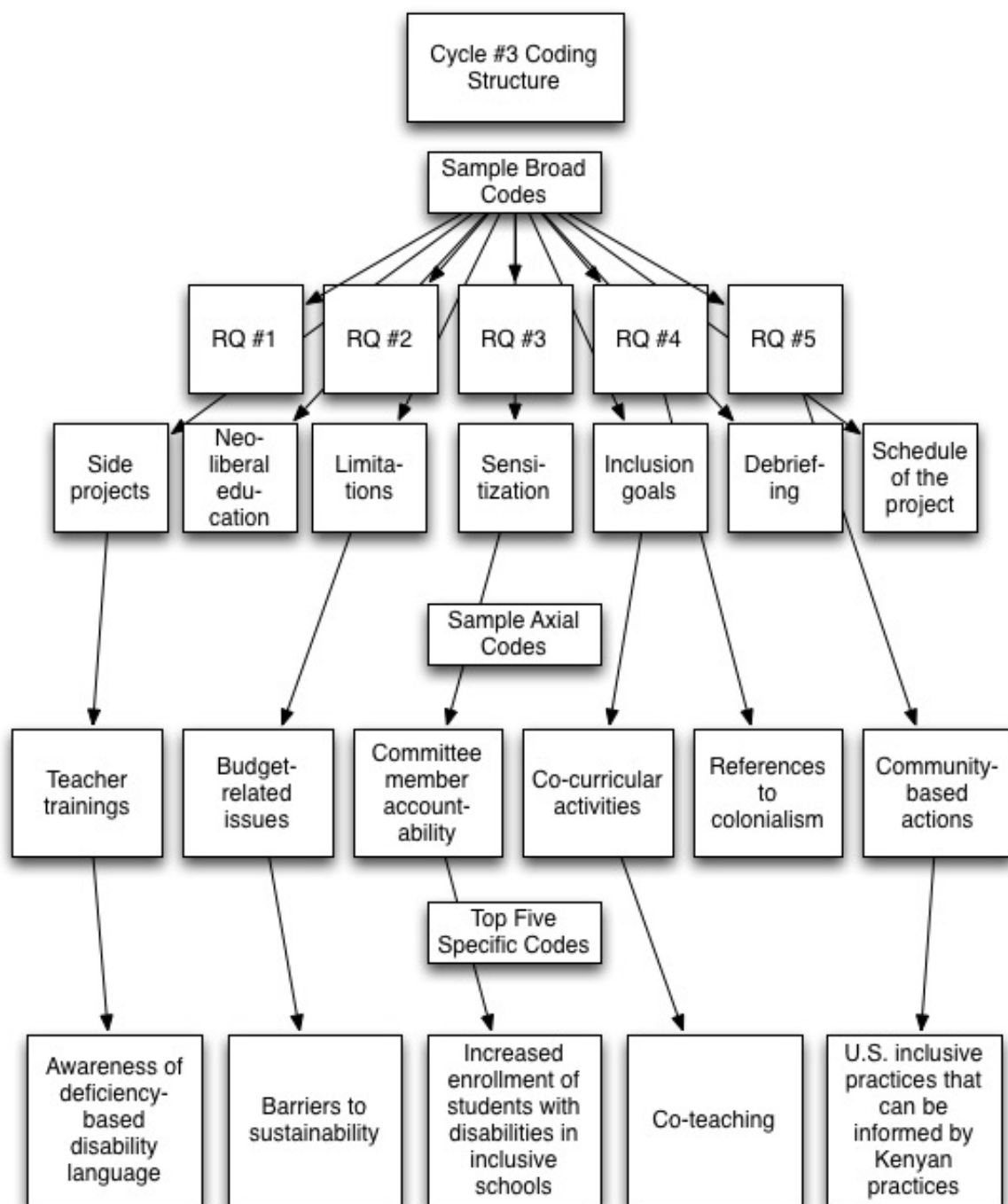
#### **Cycle #3**

- What are your thoughts on the project so far?
- What is going well with the project? What needs more support?
- What are your thoughts on your co-teaching experiences (teachers/students)?
- Are there new students enrolled at your school that have never been to school before? Can you tell me more about that? How did this student come to be enrolled in school?
- How are people with disabilities viewed in your community?
- Can this project be expanded to other parts of Kenya? If so, which parts are most important to implement in other regions?
- Are there any barriers to inclusion or sustainability as the project goes on?
- What can I do to help support project goals?
- Is there anything else you would like to share?

## Appendix H

*Coding Structures for Cycles #1-3*





## Appendix I

### **Memo 10-22-15: Sixth Inclusion Committee Meeting at [School Site A]**

#### **Inclusion Committee Summary**

Prior to our meeting today, I observed [a teacher] and [a teacher] at [the special school at School Site A] (see Classroom Observation 10-22-15; Classroom Observation Photos 10-22-15). I tried to meet with [the head teacher from the primary school at School Site A] but he was at a meeting in [the local administration building] and wasn't back before the meeting started. I called him and said that I had 2,000KSH for him for refreshments, and he said he would be there soon.

Today was the first day we had an inclusion meeting at [the primary school at School Site A] and it was fine. We had it in [a Class 2 teacher's] classroom, which had a ramp for [a community member who uses a wheelchair]. Some of the members sat in the student desks. People were given the Did/Will Do sheets as they came in. We started right at 3:20 with a prayer from [from a primary school teacher at School Site A]. I gave a few updates: 1) That the teacher trainings would be held in January due to issues related to budget and the end of the term happening soon, and 2) the proposal was ready to be distributed throughout the community. I asked for updates on which supplies had been delivered to construct the chicken coop since last week. [A community member] brought 2 poles, [a teacher from the special school at School Site A] brought 2" nails, and [a community member] has cut one post of 6 that he will donate to the chicken IGA.

At 3:35 I asked [a teacher from the special school at School Site A] to walk us through the next steps of the IGA since he did such a great job last week. He suggested 1-2 people could be in charge of each of the categories (see photo memo 10-22-15). People slowly volunteered for certain categories, and others were nominated to positions. We had at least 1 person to each responsibility and in some categories we had 3 people plus students who were going to help out (see photo memo 10-22-15). I asked if we should talk about each section in small groups and report out or have a whole group discussion. [A teacher from the special school at School Site A] suggested a whole group discussion and everyone agreed with that approach.

We went through each section: security, medication/vaccination, feeding, cleanliness, treasury, breeding, sales/marketing, and NGO networking. [A teacher from the special school at School Site A] suggested we add breeding and sales and marketing. We added the NGO networking piece when [another teacher from the special school at School Site A] asked me about what that would look like. I explained that [the UK-based NGO] works with Benson at [a local primary school] and are into permaculture and food forests for schools and sustainability. People seemed to be very interested. The meeting itself was rather boring, but I found it necessary to get into the nuts and bolts of what is going to be involved in rearing chickens. At the end I asked about where the next meeting should be held and [a teacher from the special school at School Site A] suggested it be back at [the special school at School Site A]. Everyone was ok with that.

At 4:30 [a teacher from the primary school at School Site A] closed us with a prayer. I pulled [the head teacher from the primary school at School Site A] outside and went through the allowance sheet. After a bit of minor disagreement (there were two [teachers] signed up and one of them was a volunteer) about how many participants there were. There were 15 people and I gave him 4,500ksh. I also slipped him 2,000ksh for refreshments as I gave him his Did/Will Do sheet when he came in late.

While everyone was having a soda/bread, Kenneth introduced me to [a local father in the community] and his son who has Down syndrome. I thanked them for coming and asked [the father] how old [his son] was. His dad didn't know. That threw up a red flag for me. Maybe the mother was the caretaker and left/died/etc. and [the father] was now the primary caretaker. Strange that the father can't even place a year, or ask someone who has been in [his son's] life. Concerning on many levels, but I can't judge as I don't have the whole story. I would try not to judge anyways. [The father] said that [his son] had never been to school and would like to get [his son] into a trade like mechanics. [The head teacher from the special school at School Site A] is arranging for [the son] to get assessed so at least he is getting some local support as they are from the far side of [the region]. I hope that [the head teacher from the special school at School Site A] doesn't assess him and put him in a primary school class. I am curious to know about what the assessment will look like/entail. I thanked both [the father and son] for coming and invited them back next week. I hope they come back. Apparently [a community member] asked them to come and get some support from the committee. [This community member] is a clutch member of the committee. She sent someone in her absence last week who wanted to get another young boy in school. Well done [community member]!

I told [the head teacher at the primary school at School Site A] that I was not going to be around next week as I will be in Nairobi. He said he was fine facilitating the meeting.

**People in attendance:**

Name	School	Role on Committee
1.	Primary School	Teacher
2.	Special School	Teacher
3.	Primary School	Teacher
4.	Special School	Parent
5.	Special School	Teacher
6.	Special School	Teacher
7.	Special School	Board chair
8.	Special School	Parent
9.	Primary School	ECD Teacher

10.	Special School	Teacher
11.	Primary School	Head Teacher
12.	Primary School	Came on behalf of board member
13.	Primary School	Teacher
14.	Special School	Head Teacher
15.	Visiting father	Community member
16.	Visiting son	Community member
17.	Primary School	Community Member

**7 from [the primary school] and 8 from [the special school]. The pupils from [the special school] were not in attendance. The pupils from [the primary school] were not in attendance. [A teacher from the special school] was not in attendance.**

**Budget:**

**10/22/15**

School Site A 3:20-4:20

Brent's transport: \$20; 2,000KES- **PAID**

English interpreter Kenneth: \$20; 2,000KES- **PAID**

Refreshments: \$20; 2,000KES- **PAID**

Allowance @ 15 people: \$45; 4,500KES- **PAID**

Total: \$105; 10,500KES

**Debrief with Kenneth:**

-Today was great simply because our agenda was achieved. The main issue was the care of the poultry. We had security, vaccination, feeding, treasury, marketing/sales, cleaning, and enhanced breeding. We got some ideas of things that need to be put in place.

-Today was not as inclusive because the students weren't there. The point of the committee is for the students, and they were not present from either school. If students are no longer going to be on the committee, they need to present someone in their place.

-Members were very cooperative and contributed openly today.

-[The head teacher from the primary school] was positive today about the meeting and contributed to the discussion.

-Kenneth doesn't think [a community member] is doing as much as he said he is doing.



-Next meeting: 1) Did/Will Sheets, 2) Proposal report, 3) IGA construction donations, 4) Interview schedules, 5) Reminders- Interviews, goal reassessment, next meeting Tuesday at 3:20 at [the special school at School Site A]

-[Two community members] are doing a great job. Maybe because they both have disabilities, but they are committed. [One community member] brought two poles, and [the other] is inviting new members from the community to come and participate.

-Our next discussion on sustainability is poultry. The committee needs to be conversant with their role on poultry farming for when [UK-based NGO] comes in January.

-Kenneth thinks that [the father and son] are an interesting case. He thinks that the dad is pretending to care for the son (he doesn't know how old he is) so he can get some help from a mzungu to relieve the burden of having a child with disabilities.

## Appendix J

### **Memo 10-13-15: Coding and Thinking Memo**

Since the second official cycle of research starts tomorrow, I wanted to take a few minutes and write down where my head is right now and where the coding has taken me thus far. As of now, I have coded all memos for Cycle #1, all Did/Will Do sheets, Inclusive Committee Plans, and the few interviews that I have back from [the transcriptionist]. All interviews with the exception of maybe one more on Thursday (from [the head teacher at the primary school at School Site A]) are complete so the data is fresh in my head. From where I see things now, data from Cycle #1 can be broken up into 5 major areas:

- 1) Collective approaches to inclusive change
- 2) The multiple and competing meanings/roles of the church
- 3) Disability stigma, curse, taboo, misdeeds
- 4) Structural and attitudinal barriers
- 5) Deficiency-based disability language

#### **Collective approaches to inclusive change:**

When asked about what needs more support with the project, many participants are saying they want more community involvement in some form or another. Some people like [a community member] and [a primary school student at School Site B] said they want to have other disabilities than Deaf represented on the committee. [Two of the students] both said they wanted more participation by [the head teacher of the primary school at School Site B]. A comment participant request is that they want to educate more people, and make more people aware of what we are doing. Participants want students to take a large role in raising poultry too. Being that disability stigma is a significant barrier, participant focus on reaching larger parts of the community for sensitization will hopefully get more people involved in a variety of ways.

#### **The multiple and competing meanings/roles of the church:**

[The head teacher from the special school at School Site A] said that the missionaries are the ones who set up special schools as a charitable place for parents to bring their children. This view that parents can drop their kids off at a special school at no cost is something that is a challenge for [the special school at School Site A]. [A parent from the school for the Deaf at School Site B] said that when she realized she had two deaf children, her family stigmatized her and she didn't know what to do. Her church didn't give her any monetary support, but did tell her to bring her kids to [the school for the Deaf at School Site B]. So, there is a tension here- the church creates inequitable power dynamics between able/disabled, and fosters a charity model of disability. At the same time, the church is a source of advocacy for parents to make sure their disabled children are educated. This is all in the midst of the very real threat of stigma which influences some parents to keep their children with disabilities hidden.

#### **Disability stigma, curse, taboo, misdeeds (attitudinal barriers):**

Almost every single participant has mentioned the massive stigma of disability. Though this is well documented in literature, it is still very much present in Kenya and heavily influences

whether or not parents allow their disabled children to attend school. People have used the words “stigma,” “curse,” “taboo,” and “ancestral misdeeds” to describe where this negative disability narrative comes from. [A teacher at the School for the Deaf at School Site B] mentioned that she has heard of teachers at her school who have had to name students when they came to school because their parents didn’t name them. [A primary school teacher from School Site B] said she hears that students with disabilities are “thrown away,” just to eat, not to help,” and have been “left outside for the animals.” When children with disabilities are mentioned in this way, participants usually qualify it and say that this is the view of ignorant people and people who haven’t had an education. However, at both school sites, there is an *active* effort to bring “hidden” children with disabilities to schools.

### **Structural and fiscal barriers:**

There was a lot of talk about physical barrier to inclusive education at [School Site A]. There are new noticeable barb wire fences separating both schools, where as there was one open lot when I came in 2011 and 2013. When asked about this barrier, students from both the special and primary schools said it was tied to a quarrel between [both head teachers]. Apparently [the special school at School Site A] looks like a secondary school, and the students even have locking [desks]. This has apparently made [the head teacher at the primary school at School Site A] and [his] students a bit jealous of [the students at the special school at School Site A]. This has led to [both head teachers] to putting up fences and trying to one-up each other. This has limited how students at both school sites interact with each other at free time. Students at [the special school at School Site A] mentioned that if they venture to [the primary side of the campus] during breakfast, they oftentimes get bullied for having disabilities. In other words, the structural barriers created by the administration has trickled down to the students and now they are responding with resentment and exclusionary practices towards one another. This reminds me of Foucault and how power is exercised. This is also tied to money as [the primary school at School Site A] is perceived to have fewer resources than [the special school]. Younger students at [this special school] apparently gloat and brag that their school is better than [the primary school].

### **Language used to describe disability:**

Almost every participant has referred to students/people with disabilities as “lame,” “dumb,” and a host of other terms that promote deficiency-based and paternalistic views of disability. There is a fine line here as I don’t want to impose my views on person-first/identity-first language, but language absolutely matters here. I want to ask the head teachers if they think it is ok for me to do a mini-lesson on person-first/identity first-language. Language is also strong when parents and teachers discuss telling parents of children with disabilities who keep their children out of schools to “face reality” and get out of “denial.” With the significant shame and fear of disability, these brash and up front demands from people trying to “sensitize” parents of children with disabilities could be tough to hear.

### **Research Questions:**

1. What are the local meanings and discourses of disability and inclusion operating within the western Kenyan primary school context?

See the stigma section above. There is a lot from this first cycle that can answer this question.

2. How do teachers engage, enact, and modify inclusive practices in culturally relevant ways?

I need to get in classrooms and do some observations.

3. What does inclusion look like in the context of post-colonial western Kenyan primary schools?

Since I haven't been observing in classrooms yet, I still need to actively try to get data on this. However, what I have gathered is a lot of great background information for this question (see above).

4. How does engaging with CDS influence teachers' views about students with disabilities?

We will have to see where the cycles of research go that can inform this question. I have some data on language and colonialism already, but I want to infuse more of this in our discussions about co-teaching and supporting students with disabilities in classrooms.

5. What U.S.-based inclusive practices can be informed by inclusive practices in the global South?

I need to get in classrooms more in order to have a better understanding of this. I can suggest inclusion committees as one strategy, and creating IGAs to support certain inclusive practices, but that is all I can say about this question for now.

### **Coding**

See these sections above:

- 1) Collective approaches to inclusive change
- 2) The multiple and competing meanings/roles of the church
- 3) Disability stigma, curse, taboo, misdeeds
- 4) Structural and attitudinal barriers
- 5) Language used to describe disability

## Appendix K

*Committee Member Actions After the Initial Inclusion Committee Meeting*

<b>School Site A:</b>	<b>What you did</b>	<b>What you will do</b>
<b>Inclusion Goals:</b>	Met with EARC and primary teacher about conducting inclusive trainings	Will look at calendar and attempt to schedule the trainings
	Sensitized church	Continue sensitizing
	Sensitized parents	Sensitize students at school
	Sensitized community	Continue to sensitize
	Sensitized beach	Continue to sensitize
	Sensitized church	Continue to sensitize
	Sensitized church	Continue to sensitize
	(No member response)	Sensitize the church
	Sensitized church	Continue to sensitize
	Sensitized community	Talk about the importance of inclusion
	Sensitized church	Continue to sensitize
	Sensitized community	Continue to sensitize
	Tried to sensitize parents	Organize parents
	Talked with teachers about SNE training	Continue pushing SNE education
	Talked to pupils about SNE	Continue pushing SNE education
<b>Sustainability Goals:</b>	Talked to teachers on SNE	Continue talking to them
	Met with members interested in writing a grant proposal	Start writing
	Reading on proposals	Participate in writing
	Arrange with parents for raising money	Board of Management meeting
	Thought of fundraising options	Write proposal

	Thought of fundraising options	Join others in writing proposal
	Mobilizing community	Join others in writing proposal
	Poultry keeping	Proposal writing
	Poultry survey	Poultry keeping
	Thought on IGA (poultry)	Work on poultry budget and bring plan
	Plan IGA (poultry)	Seek assistance for poultry
	Poultry farming	Seek assistance for poultry
	Merry-go-round/poultry	Get poultry informational pamphlets
	IGAs poultry	Seek advice in poultry
	Cattle raising at home	(No member response)
	Chicken keeping	How to source funds
<b>School Site B:</b>	<b>What you did</b>	<b>What you will do</b>
<b>Inclusion Goals:</b>	Plans for sign language lessons twice a week with students from the neighboring primary school	Implement once
	Organized ball games between the primary school and the school for the Deaf	Competition to kick off once the strike is over
	Identified community accessible areas such as the school board of management, parents, and the community at large	Continue to reach identified areas
	To play netball	When teachers are back at school
	Preaching good news/word of God	When the strike is over
	Not able to meet head teachers because schools were closed	Will organize to meet them when schools are opened
	Discussed with head teachers potential KSL class times	Plan days for KSL classes when strike ends

	Has informed two village elders in identifying learners with disabilities	(No member response)
	Talked with church elders so that those with disabilities should be involved in church activities	(No member response)
<b>Sustainability Goals:</b>	Emailed two people in the U.S. government	Follow-up emails, research grant organizations
	Engage the community to know those with disability	Follow up with how much they know about disability
	Talked to the National Council of Persons with Disabilities	Follow up on registration
	Identified NGO groups that could lead to sustainability	Continue to reach the identified groups
	Met the owners of the cereals and informed me about the prices	Will meet them to take them cereals
	Make an appointment with a well-wisher	Will meet with him on Sunday 27 <sup>th</sup> October
	Informed a women's group about inclusion	Will advise them to come out boldly to help disabled children

## Appendix L

*School Site A: What Committee Members Did and Will Do***Okenge mag riwruok:****Inclusion Goals:****1. Gigo maisetimo nyaka wabed kod rombwa mogik?  
What you did since the last meeting?**

- I have sensitized members of the community and board management.
- Sensitize people from the place where I live and church.
- Sensitizing people living around the beach in [a local island] as a whole.
- I have talked to one more teacher to train in special education.
- I have sensitized many families on inclusion and its wonderful that people knowledge are being opened.
- Sensitize four teachers who were interested in inclusive training.
- I have sensitized many people in the church and it is good they have opened up their mind.
- Sensitized people in the communities (targeted families).
- Talked with [local EARC] and [local primary teacher] about teacher trainings. [The EARC] said the district did not have any money to support the trainings.
- Sensitization- talked to some community in the villages, churches, beaches on the importance of disabled children to be taken to schools and learn together with non-disabled (e.g., disability is not inability).
- Sensitization in the community.
- Sensitization of inclusion in the church.
- Sensitization in church.
- Sensitization in church.
- Went to church to do sensitization but could not get chance.
- Talking to my parent.
- I tried to go talk to their pupils, but I did not do it well.
- I organizing the football but I couldn't make it because the teacher will still strike.



- 
- Sensitize more people.

## **2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele? What will you do before the next meeting?**

- N/R
- Sensitize more people to join the group on IGA (poultry farming).
- I will continue sensitizing people on inclusive education, targeted beaches around [a local island].
- I will provide reading materials on inclusion to one of the teachers.
- I will continue sensitizing families on inclusion and accomplish an assignment I have with one family to visit them in [a local region in the school district] to verify/assess the condition of their children for further engagement.
- Communicate to them when and where the training shall be organized as planned by Brent.
- I will continue sensitizing for the vulnerable group on inclusive education.
- Continue to sensitize the community (targeted families).
- Talk with [the EARC] about costs of training and how to offset them.
- I will meet my board members to sensitize disability program and continue among the community in various places like churches.
- Will do more sensitization.
- Conducting more sensitization in private and public meetings.
- Plan to meet church elders and pastors to address this issue.
- Plan to talk with church elders.
- Plan to meet church elder to do sensitization.
- Plan to have our family member so that this our meeting can go on.
- Continue to talk to their pupils to come SNE.
- I plan to meet footballer next time is Gods willing.
- Sensitize not only church members but other community members.

## **Okenge mag tero a put kata komiti mbele:**

### **Sustainability goals:**

## **1. Gigo maisetimo nyaka wabed kod rombwa mogik? What you did since the last meeting?**

---

- Assessed the needs awareness of the school in terms of priority.
- Last meeting I called some of the members and I will brief them on how to improve our IGA (poultry farming).
- Start poultry farming (local breeds) initiated a group merry-go-round (table banking).
- I have written the introduction part of the proposal.
- I had chosen to help in writing the proposal of which my subject is to write the conclusion of the said proposal.
- Made a business plan for poultry keeping and related quotations/budget.
- I had chosen to participate in an IGA (poultry keeping).
- Discussed how to initiate IGAs.
- Typed up pieces of the proposal. Met with [NGO employee] from [UK-based NGO] about poultry and sustainability.
- Poultry keeping- start construction of their shade and look for the chickens (e.g., local one).
- Rearing local poultry.
- Working on proposal writing part of justification of the study.
- Poultry keeping, organizing a way of getting money.
- By keeping poultries.
- Rearing of animals especially goats which she had stated with one.
- Cattle keeping, organizing a way of getting money.
- I started asking those who had try keeping poultry for move idea.
- I could start asking those who had try to keep poultry keeping.
- Renovating houses for keeping the hens as an IGA (chicken coup).

## **2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele?**

### **What will you do before the next meeting?**

- Find out the estimate cost of the IGA project.
- I will ensure that I sensitize them before the next meeting on how we can improve the poultry farming (local breeds).
- Consult other stakeholders who have succeeded in this project for some advice.
- I will continue consulting other relevant authorities to finish the proposal together.
- I will liaise with proposal writers to help me write the conclusion.

- 
- Source funds to start the project at school.
  - I will plan on how to fund to initiate the IGA.
  - Plan on how to source for funds to initiate IGAs and see on how to construct structures.
  - Look at chicken structure, develop a timeline for when we can start.
  - Stocking of local chickens (collection).
  - Join others doing local poultry.
  - Working on the proposal as a sustainability strategy.
  - Organizing a way of increasing poultry, hens, ducks, and geese.
  - Organizing by a way of keeping more poultry.
  - Plan to increase the rearing of goats.
  - Organizing a way of increasing poultry, goats, sheeps, and cow.
  - What I will do it start keeping poultry.
  - Plan to increase the rearing poultry keeping.
-

## Appendix M

*School Site B: What Committee Members Did and Will Do***Okenge mag riwruok:****Inclusion Goals:****1. Gigo maisetimo nyaka wabed kod rombwa mogik?  
What you did since the last meeting?**

- I have encouraged the physically to play together with others in [the primary school].
- Sensitization to the community especially those with/without disability.
- Talking with those with disability on ways in which they can help those without.
- Helping others play netball.
- Helping my friends to play volleyball.
- Talk with [primary school teacher] to tell head teacher that he is wanted in the meeting.
- Helping others to play football and volleyball at school.
- Mobilization and sensitization of the committee about inclusive education.
- Planned for inclusive classes between the two schools (twice a week).
- Discussed and drew a plan with [a primary school teacher] towards our ball game activities.
- Create awareness of persons with disability to our community.
- We discussed on how to organize for ball games immediately strike is off.
- Sharing with the community/society the importance of the inclusive education, been playing together.
- I have identified four persons with disability who are not going to school and there are others who are going to school.
- I did meet with people with various disabilities and tell them to be as other people.
- Reached the community members through the baraza. Reached the village members of my area.
- Preach the word of God to people telling them that disability is not inability disable people are people of God.
- Met with [head teacher] about co-teaching KSL classes.

**2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele?**

---

**What will you do before the next meeting?**

- I will go to together with teachers to those with disability to teach sign language ways.
- If possible to have ball games with my friend from hearing school [School Site B].
- Encourage those with disability to be free with those without disability.
- Try to organize ball games with my friends from [School Site B].
- I will try to tell our head teacher about the meeting.
- I will talk to other members to come to our committee.
- Before organize ball games wit my friends.
- I will try to share with both the parents and pupils to organize activities that involves both normal and pupils with special needs.
- Consult with my counterpart (head teacher at School Site B) on how this can be activated.
- Will mark the pitches in readiness for the play.
- Awareness of person with disability to our community.
- I will identify the type of poultry keeping.
- Making sure that the disable people make part of the society/community and not neglected forming clubs.
- Continue identifying more community members who are disable and also continue identifying more village elders who can help.
- I will go to the chiefs' meetings to discuss the proclaim the importance of brining up the disabilities together with other people.
- Will reach the parents and management committee members through teachers' strike hinders the accessibility.
- I will try to meet people of [Women's] Club about disable people.
- Plan with [head teacher]/schedule when schools reopen.

**Okenge mag tero a put kata komiti mbele:**
**Sustainability goals:**
**1. Gigo maisetimo nyaka wabed kod rombwa mogik?**
**What you did since the last meeting?**

- I would like to be provided with reading/writing materials for sign language.
  - Encouraging the parents of the children with disabilities to take their children to school.
-

- N/R

- N/R

- N/R

- I will invite our friends from deaf schools and [School Site B] so that we can play ball games.

- N/R

- I have tried to organize an IGA at school level and outside schools.

- Discussed funding possibility with National Council of Persons with Disabilities and [local NGO].

- Shared ideas on how to get funds from the games and agreed that adult will watch the games as 10KSH each.

- Visited the community, talked about person with disabilities to our community.

- I talked to business people/maize sellers and discussed on how we could trade together with them.

- Moving round the community for the price of the cereals of which is we buy and sell can make sustain the project.

- I had an appointment with a well-wisher. I didn't succeed in meeting him. Hence I will try again.

- I have managed to organized some fund drive for sustainability.

- Introduced the idea to [local research institute] through the field officers. Engaged them in discussion.

- I met [local Anglican church] and tell them about disable people are equal to normal people.

- Spoke to people at [permaculture-based NGO] about permaculture about sustainability of chicken rearing.

## **2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele? What will you do before the next meeting?**

- I would like to meet as a committee in order for us to discuss some issues.

- I try to ensure that what I taught them they practice.

- Ask head teacher to start an IGA in school.

- Ask head teacher to start an IGA project in the school.

- N/R

- I will talk to the parents of disabled to love their children.
- Ask head teacher to start an IGA in school.
- I will try to mobilize and sensitize both pupils and parents to join hands and work towards IGAs.
- Assist the teachers' team in proposal writing for poultry project funding.
- Look for families from the neighborhood to share with them our intentions.
- Do research to our community to create awareness, live together with disability, welcome them, God love the people with disability.
- I will participate in proposal making/writing.
- Collect the cereals if maybe the finance is available.
- Look for another well-wisher, besides trying to meet the first one.
- I'll make sure the fund drive is accomplished.
- Will reach our nearest NGO before next meeting.
- People should stand behind the chicken for sustainability (poultry).
- Plan with Margaret/Elisha about fixing up chicken coop and getting it up and moving.

## Appendix N

*School Site A: What Committee Members Did and Will Do***Okenge mag riwruok:****Inclusion Goals:****1. Gigo maisetimo nyaka wabed kod rombwa mogik?  
What you did since the last meeting?**

- Sensitizing her group members (Women's Group)
- Spoke with [primary teacher] and [EARC] about the trainings.
- Sensitization of teachers from my school.
- Sensitized 6 teachers and they have agreed to attend training if organized.
- Talked with individual parents on the importance and roles of this committee.
- I have sensitized people in the church.
- I sensitized the community and some church.
- Sensitizing not only people living around the beaches, but also people in the neighboring homes and group members [women's group].
- Talked to neighbor.
- Talked to teacher.
- I have sensitized the specified families with the community (five families in island village shops).
- Made appointment with my group members for sensitization.
- Sensitize the board of management.
- Sensitized new members of the church.
- Sensitization
- I have a poultry local chickens.
- Visited a small Christian community to sensitize on inclusion (the workers in [a local] parish).
- Sensitization- Went to [a local] Primary School. Talked to the headmaster about inclusive learning and got a good result i.e.- found a girl in Std. III who is disabled and she report to [special school] on 12/10/2015. The mother I also talked to and gave consent.



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- I spoke to families at home and church members.

- Speaking to other pupils was not good.

- Sensitized in church. Borrowed money.

- Talking with people in church.

- I had talk with church members.

- I had talk to my church members.

- I had talk to bench members.

- Sensitizing her group members [women's group]

**2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele?  
What will you do before the next meeting?**

- Still going to meet her group members on sensitization.

- Look at the budget with [the EARC].

- Sensitize pupils in my school.

- Sensitize pupils at [a local] Special School.

- Sensitize the BOM in our BOM meeting scheduled for Tuesday 13/10/15.

- I will continue sensitizing in the church for vulnerable group about inclusion education on 10/10/2015.

- I will continue sensitizing the member.

- I will continue sensitizing people on inclusion education.

- Want to talk to [a neighbor] on inclusion.

- Ask the families (targeted) to join some other parents during sensitization within the school compound.

- Sensitize my group members (Women's Group).

- Carry out sensitization of parents and beaches.

- Sensitize close friends, immediate neighbors close to [Catholic] School.

- Continue sensitization in church cell groups on Tuesday 13/10/2015 at 7:00p.m.

- I should inform the local villages and churches what we have done since we started our project.

- Visit another church community to do the time over the weekend.

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- To visit our chiefs and assistant chiefs to help us have the community for sensitization in their baraza.

- I will talk with my friends when we are playing together.

- Go as a group to other pupils.

- Organized fundraising. Talking to peers.

- I will organize a meeting with pupils in our primary so that they can be join all.

- I will continue to remember inclusion goals to go on.

- I will continuous to reminded to that in sustainability with the pupils.

**Okenge mag tero a put kata komiti mbele:**

**Sustainability goals:**

**1. Gigo maisetimo nyaka wabed kod rombwa mogik?  
What you did since the last meeting?**

- Working on poultry farming.

- Spoke with [head teacher] and [deputy teacher] about the chicken coop.

- Proposal writing.

- Did business plan and budget for poultry keeping.

- Read some materials based on proposal writing.

- Participating in IGA (income generating activity poultry keeping).

- Sensitize the community on the importance of the income generating activity (poultry farming).

- Initiate income generating activity i.e.- merry-go-round start a project (i.e.- poultry farming).

- Wrote introduction of proposal.

- Sensitization and budgeting.

- Sourcing for chicken.

- Consulting the contractor who has come up with estimate cost of building a chicken pen.

- Nothing much. Waiting for the completion of the chicken structure to be fully renovated.

- Proposal writing.

- To remain firm on what we have said, we must do it. I have told other community of what we have done all.

- Visited a poultry farmer for discussion on the process.
- Construction of chicken house/shade.
- I talk to my parent about that meeting.
- Keeping poultry.
- Continue with poultry keeping and sensitized schools.
- Keeping a poultries like ducks.
- Poultry keeping.
- Keeping poultry.
- I had talk to my friends.
- Working on poultry farming.
- Spoke with Erick and Bernard about the chicken coop.
- Proposal writing.
- Did business plan and budget for poultry keeping.
- Read some materials based on proposal writing.
- Participating in IGA (income generating activity) poultry keeping.
- Sensitize the community on the importance of the income generating activity (poultry farming).
- Initiate income generating activity i.e.- merry-go-round start a project (i.e.- poultry farming).
- Wrote introduction of proposal.
- Sensitization and budgeting.
- Sourcing for chicken.

## **2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele? What will you do before the next meeting?**

- Going to donate a chicken for the start of poultry farming.
  - Speak with [EARC] about the budget.
  - Harmonization of different parts of the proposal.
  - Repair poultry house.
  - Present my part o the contribution in the proposal writing.
-

- Participate in repairing poultry house.
- I will look for pamphlets from the Ministry of Agriculture on poultry keeping.
- Organize some workshops.
- Gather information on poultry farming from those who have succeeded.
- Continue sensitizing the community.
- Look for well-wishers to sponsor the activity.
- I will seek consultation from those who have succeeded from this project of poultry farming.
- Finalize the proposal writing in a group.
- Construction of poultry house.
- Donate one chicken.
- Sensitize pupils (new admission) on importance of inclusive education.
- Construct a ramp in Class Three.
- Compile the full proposal and do editing.
- We shall do what we mean next week without any failure at all.
- Visit another poultry farmer at a different site so that I can compare notes.
- Looking for chickens to stock in the constructed house/shade.
- I walk around the area and tell the people about the meeting.
- I will do it get some hen to tell it start.
- Asking for the anyone who keeps chickens and poultry products.
- I will speak to other pupils form other schools so that they be organized.
- Written in Luo and it wasn't translated.
- I will talk to other pupils.
- I will my class members.
- Going to donate a chicken for the start of poultry farming.

## Appendix O

*School Site B: What Committee Members Did and Will Do***Okenge mag riwruok:****Inclusion Goals:****1. Gigo maisetimo nyaka wabed kod rombwa mogik?  
What you did since the last meeting?**

- I spoke with [EARC] and [primary teacher] to discuss a potential budget and number of teachers. We are going to invite 35 teachers over 2 days for a training to become inclusive facilitators at their school sites.
- I met with [neighbor] and village elder in my house and discussed about persons with disability in her village.
- Share inclusion story.
- Share inclusion story every Wednesday with hearing pupils.
- Share inclusion story every Wednesday with hearing pupils.
- Arrangement of field and ball games materials such as nets, goal post, and balls.
- I talked with other parents about inclusion.
- I have been preaching the betterness of putting disabilities together with normal people and meet with other people at barazas on Wednesdays at 3:00p.m.
- Sensitization and popularize the inclusion goals by reaching barazas.
- We communicate with deaf people to teach us their sign language.
- Share with the inclusive community which takes place every evening at 5p.m. This includes deaf people, physical challenges and mental people at [a special school].
- So far shared with learners who came from home about the programme and its usefulness.
- Sensitized the [Women's] Club people went they were praying [at a church].
- Sensitization of community members.
- Create awareness in community Wednesday.
- I have talked to missionaries of church to take the disable to church activities.

**2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele?  
What will you do before the next meeting?**

- I will continue to plan with [EARC] and [primary teacher] and try to come up with a more clear plan on where we will have the trainings, and how much they will cost.

- Since the strike is off, I intend to talk to [local NGO] project manager when they happen to come to visit their pilot school.

- I will go and meet those with different disability in order to create awareness for them that they can all work with those without disability.

- Plan to meet the hearing children.

- I will go to hearing school play together.

- I will go to hearing school to play together.

- Arrange for ball games on Friday next week.

- Since the strike is off, we will meet other parents in meeting and talk more about inclusion.

- I'll meet a pupil by the name of John and talk to his parents and bring him to school.

- Meeting [primary school] management committee Tuesday 13/10/2015.

- I will try to tell my classmates about the meeting and others.

- Since the strike is off, will form the game ball and athletic competition between [special school] and [primary school] in [special] school ground.

- Sensitize learners in my class about the need for inclusion on Monday 12<sup>th</sup> October at 2:00.

- Preaching the God news to the deaf children on Sundays 9:00am.

- I will continue asking the two women to take their children to school (children with disability).

**Okenge mag tero a put kata komiti mbele:**

**Sustainability goals:**

**1. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele?  
What will you do before the next meeting?**

- I spoke with [director] at [UK-based NGO] and he is interested in pursuing our plan of a trade of services (me teaching interactive teaching strategies, them teaching poultry sustainability).

- N/R

- Those with disability to form a group which can help them generate income (e.g., poultry).

- Talking to a parent with those disability to take care of their children especially girls by giving them the necessary support whenever they are in need.

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- Share with other deaf committees.

- Meeting always

- Coming together always.

- Preparation of proposal

- Talked to other group members about table banking.

- I have a meeting the people at funeral places and barazas and discuss the matters concerning disabilities.

- Meeting NGOs like [local NGO] and [research institute].

- N/R

- Have been writing the proposal which we need some support to sustain the project.

- Planning on how to start and run the poultry farming.

- Identify the hen for sustainability (one) at home near [local neighborhood].

- I have been urging those with disability together with those without disability to get together because both of them are equal.

- Ask for donor support, coming together also.

- I have talk to the parents of the disable to understand them.

## **2. Gima ibiro timo kopok waromo e bura ma wanabed godo mbele? What will you do before the next meeting?**

- I will follow up with [NGO director] and see about setting up a meeting. I will also check with [head teacher] and [head teacher] about how much the start-up costs will be.

- N/R

- I will go to my group which is known as Woman Group to sensitize them on those with disability.

- Plan games.

- I will share with other deaf pupils inclusion about.

- I will teach other deaf about inclusion.

- Preparation of proposal

- Start contributing in the next meeting with our group members which will be on 11/10/15.

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- I'll be meeting the community members around [local area] and give them to know how good for disabilities to be together with the normal and that will be done on Tuesday next week.

- Reach S.D.A. Church on 10/10/2015 by 3:00p.m. to discuss the idea.

- N/R

- Want to continue with the project of poultry keeping.

- Work on proposal writing which is a task ahead of us.

- Preaching the good news every Sunday at 9:00a.m.

- I will talk to church members to talk with those with and those without disability for them to be viewed as same creature.

- Follow up the community groups if they understand persons with disability teaching them too share together.

- I will invite other members and disable to come to our committee.



## Appendix P

### *Proposal for School Site B Inclusion Committee*

**Group Name:** [School Site B]

**Target Group:** We shall target the National Council for Persons with Disabilities (NCWPD), county government, well-wishers, committee members, NGOs, and business people who wish to support, promote and create a climate of acceptance by helping the learners with disabilities to become true and valued members of the community.

**Location(s):** [School Site B]

**Mission:** The mission of [School Site B] is to increase the partnership and cooperation between schools and stakeholders. We seek to educate all children, both with and without disabilities, in inclusive settings where they have access to a broad, balanced, and engaging curriculum, attend inclusive schools in their home communities, and participate in a child-centered education that meets individual needs and recognizes the rights of learners with disabilities.

**Introduction:** [School Site B] was founded in 2015 in [western Kenya]. The committee consists of teachers from both special [the special school] and [primary school], head teachers, learners from both schools, parents of children with and without disabilities, school chairpersons, and community members. Our efforts are focused on community organization and administrative advocacy. We advocate for families, and support schools and teachers in their work to improve instruction, inclusion, and share current information on the best educational practices. We work with schools, stakeholders, and county, community, university, and professional organizations, and a variety of disability groups to increase access for people with disabilities in schools and in the larger community.

**Problem Statement:** Inadequate educational facilities (e.g., lack of adequate and modifiable learning materials, Braille and large print books, hearing aids for the Deaf, and lack of sign language interpreters) create learning environments that are accessible to people with a variety of disabilities. Many school and community environments are physically inaccessible so people with disabilities cannot access important places. Inaccessible environments can include physical places such as buildings without ramps and latrines without adapted toilet seats, and more abstract barriers such as negative attitudes toward disability that perpetuate stigma and marginalization of people with disabilities. People with disabilities have dreams and ambitions like everyone else, but our communities are not equipped to support them in achieving their goals. Due to negative cultural attitudes and stigma toward disability, there are a lack of trained and professional personnel to develop appropriate inclusive education practices that can support learners with and without disabilities. People with intellectual disabilities are especially marginalized, as are orphans and poor people who are all left to fight for their basic needs.

### **Objectives:**

- To deliver inclusive education services in a coordinated and adequately resourced manner

- To increase access to environmental participation and completion of school by pupils with disabilities
- To provide all learners with opportunities to interact with their non-disabled peers.
- To make clear that teachers and parents are part of the special education system legally bound by students' Individualized Education Programmes (IEPs).
- To ensure that all IEPs and allocated resources are enacted to promote the goals of inclusive education.

#### **Activities:**

- Sensitize community members on inclusion
- Conduct short seminars to teachers on inclusive education
- Work in partnership with special and primary schools and sub-county education officers to create more inclusive school and community spaces
- Facilitate social and academic activities that bring together learners with and without disabilities
- Create income generating activities (IGAs) that support a variety of school and community-based activities that create sustainable inclusive education
- Organize and conduct advocacy campaigns for inclusive education
- Provide adequate special instructional materials and equipment
- Provide guidance and counselling to people on matters pertaining to inclusive education
- Promote inclusive education policy
- Ensure appropriate allocation of funds for inclusive education programmes

#### **Expected Output:**

- Modified and friendly environments (e.g., level pavement, ramps, adapted toilet seats)
- More trained teachers and personnel on inclusive education
- Provision of mobility devices (e.g., white cane, wheelchairs)
- Provision of hearing aids for Deaf children
- Modification of curriculum to suit all children
- Provision of facilities (e.g., classrooms, latrines, materials)
- Enhancement of relevant policy
- Vocational training for self-employment

- Increased access to inclusive school and community environments for all learners with disabilities, including learners with intellectual disabilities
- Increased school and community-based advocacy

**Justification:** This committee will create more inclusive unity to recognize and appreciate the differences between people. Our goals seek to enhance understanding of disability, cultural and ethnic diversity, and further develop self-esteem and social skills for all learners. Our committee provides opportunities for socialization to develop between all students and provides a sense of belonging and appropriate modelling of social and academic behaviors. This committee advocates for the right of all students to learn in the least restrictive environment. This committee promotes cohesion, unity, peace, and love among members of society regardless of label or social stigmatization.

**Committee Budget for One Year:**

Item	Quantity	Total
Participant allowance: 300 KSH/person	15 adults x 2 times a month x 12 months	108,000KSH
Meeting refreshments: 100 KSH/person	20 members x 2 times a month x 12 months	48,000KSH
Materials: 10,000KSH for the year	1	10,000KSH
Miscellaneous: 20,000KSH for the year	1	20,000KSH
<b>Total:</b>		186,000KSH

**Committee Budget Justification:**

The participant allowance will allow people to transport themselves to and from the meeting, even if they are coming from far distances. It is not a payment for their service, but rather an appreciation of their willingness to be committee members. Only adult members will receive allowances. Student members will receive refreshments for their participation. Meeting refreshments are required as meetings may go long and people will need to be given something light to eat and drink. The materials for the meetings will include pens, chart paper, markers, tape, and other potential supplies as the needs of the committee grow and evolve. The miscellaneous funds will allow for sustainable IGAs to develop and become a source of renewable income to keep the committee going.

**Poultry Budget:**

Business Plan for Poultry Keeping	Cost
Site identification and preparation/repair/fence	12,000KSH
Sourcing and stocking with local breeds (24 birds)	12,000KSH

Feeding and treatment (routine)	10,000KSH
Brooding and chick rearing	2,000KSH
Selling of eggs and broilers	5,000KSH
Monitoring and evaluation	5,000KSH
<b>Total</b>	<b>46,000KSH</b>

**Poultry Budget Justification:** The cost to construct a small chicken house and fence will cost at least 12,000KSH. We plan to start small and grow the IGA over time as funds become available from chicken rearing. We will need funds to source and stock the chicken house with local breeds, which will cost 12,000KSH. We will need start-up funds to feed them, which will cost 10,000KSH. As the IGA becomes profitable over time, we can use the funds to feed and regularly vaccinate the chickens. Initial funds for brooding and chick rearing (2,000KSH), selling of eggs and broilers (5,000KSH) and monitoring and evaluation (5,000KSH) are only initial start-up costs. Once the IGA becomes profitable, the project will fund itself.

**Recommendation:** It is recommended that as much community support as possible go into the development of this project. The more the community supports this project, the more direct benefit goes back into the community. Supporting learners with disabilities will help create inclusive schools that are capable of instructing a diverse student population. The more students are educated in diverse settings the more diverse, inclusive and supportive our larger community becomes. The more learners with disabilities are educated in our schools, the more productive our community becomes. Supporting this project is one way you can directly and immediately help make our community more educated, diverse, and inclusive.

**Conclusion:** Inclusion has worked in many other countries where it is practiced. In these countries, the policies are in place and followed to the letter. Differences and disability-related discrimination are minimized as inclusive strategies are in place to support for people with disabilities. If the project is supported as outlined by the proposal, everybody will be included. The current disparities experienced by people with disabilities will be diminished. An enhanced sense of belonging will increase in society and will be evidenced in our education, and socio-economic development.

## Appendix Q

*Kenyatta University Inclusive Education Pre-Questionnaire***\*\*PLEASE DO NOT PUT YOUR NAME ON THIS QUESTIONNAIRE\*\*****Date:** \_\_\_\_\_**Demographic Information:**

1. Gender: \_\_\_\_\_

2. Age: \_\_\_\_\_

3. Are you a trained teacher (circle one):      **Yes**              **No**If yes, which type of training (circle one)?    **Regular**              **Special Needs**

4. In what type of school do you teach (circle one):

**Special school**              **Regular primary**              **Integrated primary**

5. Highest level of training (circle one):

**Certificate**              **Diploma**              **Degree**

6. Class(es) Taught: \_\_\_\_\_

7. Years of teaching experience: \_\_\_\_\_

8. Do you have previous training in inclusive education?      **Yes**              **No**

If yes, now much training: \_\_\_\_\_

**Teaching Experiences:**

1. List the types of disabilities you are aware of:

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2. Do you currently have students with disabilities in your classroom (circle one)?

**Yes**

**No**

**I do not know**

3. On a scale of 1 to 5: Rate how prepared you feel to meet the learning needs of all students, including students with disabilities, in your classroom.

1: Not at all prepared

2: Somewhat prepared

3: Neutral

4: Prepared

5: Very well prepared

4. What specific teaching methods do you use to meet the needs of **all students** in your classroom (list methods below)?

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5. Are students with disabilities currently included in your classroom? If so, which disabilities are represented?

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6. On a scale of 1 to 5: How comfortable do you/would you feel **including** students with disabilities in your classroom?

- 1: Not at all comfortable
- 2: Somewhat comfortable
- 3: Neutral
- 4: Comfortable
- 5: Very comfortable

Please explain your answer:

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7. If you are somewhat/not comfortable, what would you need to feel more comfortable including students with disabilities in your classroom?

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8. On a scale of 1 to 5: Rate how prepared you feel **to teach** students with disabilities in the primary school setting?

- 1: Not at all prepared
- 2: Somewhat prepared
- 3: Neutral
- 4: Prepared
- 5: Very well prepared

9. What are some challenges/barriers to including students with disabilities in your classroom?

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10. Best practices on inclusive education requires collaboration with many stakeholders (e.g., parents, community members, students, teachers). On a scale of 1 to 5: How comfortable do you/would you feel collaborating with other stakeholders in inclusive education in your classroom?

- 1: Not at all comfortable
- 2: Somewhat comfortable
- 3: Neutral
- 4: Comfortable
- 5: Very comfortable



## Appendix R

*Inclusion Committee By-Laws*\_\_\_\_\_ **Inclusion Committee By-Laws****ARTICLE 1: VISION**

To support all students with disabilities in inclusive classrooms.

**ARTICLE 2: MISSION**

The mission of the \_\_\_\_\_ Inclusion Committee is to increase the number of learners with disabilities accessing primary education at both \_\_\_\_\_ Special School and \_\_\_\_\_ Primary School. We also seek to increase local awareness of disability rights issues and create more access to schools and community locations by modifying environments so they are accessible for people with disabilities. Inaccessible environments can include physical spaces such as buildings without ramps and latrines without adapted toilet seats, and more abstract barriers such as negative attitudes toward disability that perpetuate stigma and marginalization of people with disabilities.

**ARTICLE 3: NAME**

\_\_\_\_\_ **Inclusion Committee** shall be the name of the organization.

**ARTICLE 4: OBJECTIVES**

1. To support learners with disabilities to feel part and parcel of the learning institution and the community at large
2. Improved learning outcomes for learners with disabilities
3. Inculcate/develop positive attitudes toward learners with disabilities
4. Avail learning materials and support devices for learners with disabilities
5. Improve/modify the learning environment in schools to accommodate learners with disabilities
6. Sensitize the community on their roles toward improving the learning programme for learners with disabilities

**ARTICLE 5: MEMBERSHIP**

- Original members who signed the registration
- New members subsequently admitted in accordance with these bylaws

**Eligibility for membership**

-He/she resides within the area of operation.

-Is not less than 15 years of age.

-He/she is able to contribute and participate towards the identified projects.

### **Membership Cessation**

Membership in the group shall cease with immediate effect from the date of a member

- a) Death
- b) Being expelled from the group membership
- c) Failing to contribute and participate towards group projects
- d) Failed to renew his/her membership towards group projects
- e) Any member who fails in his/her monthly contributions for a period of six months

### **Expulsion of Members**

The Board of Management committee may expel a member who:

- Willfully fails to comply or refuses to comply with the group constitution rules, policies, procedures, or contracts
- Acts in any detrimental or prejudicial manner to the group's interest or other just course
- A member who withdraws from the group and rejoins later will be treated as a new member
- Any member who resigns the group or removes themselves from membership shall not be entitled to a refund of his/her subscription or any part thereof or any monies contributed by him/her at anytime.

### **ARTICLE 6: GOVERNANCE**

The organization shall have seven members in the management committee on board of directors and three sub-committees.

#### **Board of Management**

Shall consist of:

- All office bearers plus two members elected at the annual general meeting in elections
- Such committee members shall hold office until the next elections
- Any casual vacancies for members of the committee caused by death or resignation shall be filled by the committee until the next annual general meeting.

#### **Election Officials**

1. Must be done by a fully registered member
2. Mode- secret ballot- or show of hands
3. The elected officials to serve for 2 terms of 3 years each

#### **Vacating Office**

- Failure to attend group meetings for three consecutive occasions without permission
- Actions, utterance that bring dispute and disharmony to the group
- Death/Resignation

## **Duties of the Board**

The Board shall be responsible for the overall management of the group for that purpose may give direction of office bearers/sub-committees as to the manner in which within the bylaws they shall perform their duties.

- Setting strategic direction to guide the activities of the group
- Scrutinize carefully proposals for projects and how the group finances have to be utilized
- Monitoring the activities of sub-committee to ensure they are keeping with the principles and objectives of the group

### **I. Executive Board/Committee Role**

- Committee role-overseer, implementation of decision of the full management of the committee composition

## **CHAIR- ROLES**

- Chair all board meetings
- Provide policy guidelines during meetings
- Signatory to group account

## **VICE- CHAIR**

- Chair all meetings in absence of chairman
- In charge of \_\_\_\_\_ sub-committee

## **SECRETARY**

- Responsible for secretariat correspondences
- Keep all complete up-to-date records of the organization
- Call meetings in consultation with the chairperson
- Signatory to all group accounts

## **TREASURER**

- Ensure proper accounting procedures are followed and records kept
- Presents reports to the board on the financial potential
- Signatory to all group accounts
- In charge of \_\_\_\_\_ committee.

### **II. Poultry Steering Sub-Committee**

- **WE NEED TO ADD OBJECTIVES FOR THE POULTRY COMMITTEE**

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### **III. Proposal Sub-Committee**

- **WE NEED TO ADD OBJECTIVES FOR THE PROPOSAL COMMITTEE**

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### **IV. DO WE NEED ANOTHER SUB-COMMITTEE???**

## **ARTICLE 7: FUNDS**

Funds for the group shall be

- Entrance fee of Kshs 100/=paid once and non-refundable
- Monthly contribution of Ksh. 100/=
- Fundraising activities
- Interests on loans
- Dividend on group shares
- Surplus derived from group economic undertakings
- Solicited funds from well-wishers, NGOs, etc.

#### **Application of Funds**

Shall be used for:

- Development of the group
- Welfare to its members
- Loans to members
- Projects initiated by the members

#### **Accounting Procedures**

No payment shall be made out of the group accounts without resolution of the committee

- All expenditure shall have all accounting documents to validate such expenditures (e.g., vouchers, receipts, slips)
- Proper books of accounts in which consecutive statements of accounts consisting of income/expenditure shall be kept by the group
- Financial year shall be 1<sup>st</sup> January – 31<sup>st</sup> December

#### **ARTICLE 8: MEETINGS**

There shall be two classes of meetings:

- Annual general meeting- January each year
- Bi-Monthly Meetings

Agenda for the annual general meeting must include:

- Chairperson report (group activities)
- Financial report
- Filing positions through elections if any
- Actions of the board

Agenda for bi-monthly meetings:

- Shall be held on the first and third Tuesday of each month
- The quorum of the annual general meeting shall be 2/3 of registered members
- Special general meeting may be called for any specific purpose by the committee

Procedures for Meetings

- Resolutions passed shall be binding
- In absence of chair/vice-chair any member shall be appointed to preside over such particular meetings
- Members to stick to agenda of the meeting
- In case of a tie in a vote the chair will have a casting vote

#### **ARTICLE 9: AMENDMENT OF THE CONSTITUTION**

Amendments to the bylaws governing the group must be approved by at least a 2/3 majority of active members present at a general meeting of the group.

### **Dispute Resolution**

All disputes arising between members, a member and the group touching on any provision in these bylaws shall be resolved by in good faith negotiation between the parties by the available internal mechanism for the resolution of such disputes in an amicable manner. If the parties cannot reach an amicable settlement the same shall be referred to arbitration under the laws of Kenya as the final resort. In so agreeing, the parties agree that the award of the arbitrator shall be final as binding upon them as though rendered by a court of law.

### **ARTICLE 10: DISSOLUTION**

The group shall not be dissolved except by a resolution passed at a general meeting of members constituted by 2/3 of members present.

#### **Reasons for dissolution**

- Dormancy amongst members
- Total disharmony in meeting
- Such dissolution meetings shall be presided over by a universally accepted arbitrator or Ministry of \_\_\_\_\_.

## Appendix S

*Deficiency-Based Disability Phrases Worksheet*

<b>Phrase</b>	<b>Alternate</b>
“He is mad.”	
“She is deaf and dumb.”	
“Kenneth is handicapped.”	
“Benson is a slow learner.”	
“That’s the deaf kid with the low IQ.”	
“Brent is the lame one I told you about.”	
“Theo is not mentally upright.”	
“This pupil is abnormal.”	
“All the normal pupils, come this way.”	

## Appendix T

*Inclusive Community Building Lesson Plan***Teacher Reflection on Community Building Strategies***Modified from Syracuse University EED 314***Name:****School:****Grade(s) Taught:****Date:****SUBJECT****A. Subject (e.g., language arts, math, science, social studies, Kiswahili, etc.):**


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**B. Where and how community builder will be incorporated (e.g. morning meeting, class rules, during instruction)****Ex: I will use the inner/outer circle strategy during my opening routine for the day. The students will be asked to share their favorite memory from childhood.**


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**C. Think about your classroom community. What diverse needs are present? How will you accommodate the needs of students with disabilities so that all students are equal participants in the activity?**

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**THE LESSON**

**A. What strategies did you use?**

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**B. What did you see the students doing?**

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**C. If you used student groupings, how did you group students?**

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**D. Do you feel this strategy helped build community in your class? Please explain.**

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<b>REFLECTION</b>
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**a. What went well in the lesson?**

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**b. What aspects of the lesson needed more support?**

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**c. What did you learn about using these strategies with students with disabilities?**

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**d. If you did the lesson again, what might you add or change?**

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**e. What might be your next steps with this student or group?**

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## Appendix U

*Multiple Intelligences Think-Tac-Toe*

**Multiple Intelligence Think-Tac-Toe**

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TOPIC: \_\_\_\_\_

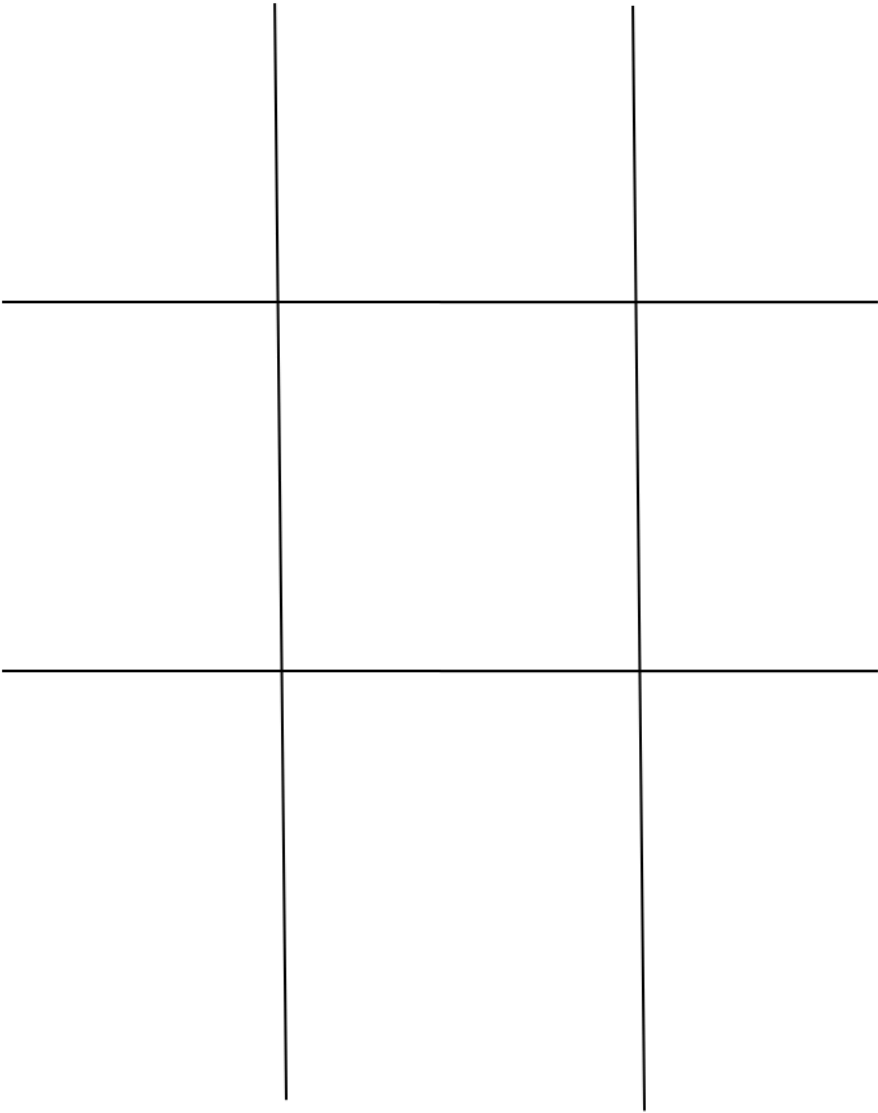
<p>How can I bring in numbers, calculations, logic, classifications, or critical thinking skills?</p> <p style="text-align: center;"><b>Logical-Mathematical</b></p> 	<p>How can I use visualization, visual aids, color, art, or metaphor?</p> <p style="text-align: center;"><b>Visual-Spatial</b></p> 	<p>How can I bring in music, environmental sounds, or set key points in rhythmic or melodic frameworks?</p> <p style="text-align: center;"><b>Musical</b></p> 
<p>How can I incorporate living things, natural phenomena, or ecological awareness?</p> <p style="text-align: center;"><b>Naturalist</b></p> 		<p>How can I involve the whole body, incorporate movement, or use hands-on experiences?</p> <p style="text-align: center;"><b>Bodily-Kinesthetic</b></p> 
<p>How can I evoke personal feelings or memories or give students choices?</p> <p style="text-align: center;"><b>Intrapersonal</b></p> 	<p>How can I use the written or spoken word?</p> <p style="text-align: center;"><b>Verbal-Linguistic</b></p> 	<p>How can I engage students in peer sharing, cooperative learning, or large group simulation?</p> <p style="text-align: center;"><b>Interpersonal</b></p> 

Adapted from the work of Dotger &amp; Causton-Theoharis (2010)

Name

<b>Multiple Intelligence Think-Tac-Toe</b>
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Topic:



## Appendix V

*Inclusive Instructional Strategy Lesson Plan***Teacher Reflection on Inclusive Instructional Strategies***Modified from Syracuse University EED 314***Name:****School:****Grade(s) Taught:****Date:****SUBJECT**

**C. Subject (e.g., language arts, math, science, social studies, Kiswahili, etc.). What skill will you be teaching?**

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**D. Where and how the instructional strategy will be incorporated into your lesson (e.g. discussion strategy, movement strategy, collaborative grouping strategy). Be specific about how the instructional strategy will help you teach your required curriculum. Be thinking ahead: How will you answer the lesson and assessment questions below?**

**Ex:** I will use the think-pair-share strategy during my math lesson. The students will be given an opportunity to think about their own solution to a math problem and then to discuss problem solutions with their partner. Partners will share their ideas with the class and the teacher will support as needed. I expect that this will allow opportunities for all students to be engaged in problem solving because all students will participate simultaneously.

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<b>THE LESSON</b>
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**E. Which instructional strategies did you use?**

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**F. What did you see the students doing?**

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**G. If you used student groupings, how did you group students?**

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**H. How did you address your students diverse learning styles so that all students were included in this lesson?**

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**ASSESSMENT**

**A. How do you know the students learned what you taught? What evidence supports student learning?**

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**REFLECTION**

**f. What went well in the lesson?**

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**g. What aspects of the lesson needed more support?**

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**h. What did you learn about using these strategies with a diverse group of student learners, including students with disabilities?**

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***i.* If you did the lesson again, what might you add or change?**

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***j.* What might be your next steps to better support students with disabilities in your classroom?**

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Zembylas, M. (2013). The “crisis of pity” and the radicalization of solidarity: Toward critical pedagogies of compassion. *Educational Studies*, 49(6), 504-521.

Zizek, S. (2006). Against an ideology of human rights. In K. E. Tunstall (Ed.), *Displacement, asylum, migration* (pp. 56-85). New York, NY: Oxford University Press.

Zola, I. (1982). *Missing pieces: a chronicle of living with a disability*. Philadelphia, PA: Temple University Press.

**BRENT C. ELDER**  
 215 Candee Ave. • Syracuse, NY 13224  
 (805) 570-4170 • [bcelder@syr.edu](mailto:bcelder@syr.edu)  
<http://www.linkedin.com/in/brentelder/>  
<http://brentelder.weebly.com>

## **EDUCATION**

**PhD in Special Education** **Anticipated April 2016**

Syracuse University, School of Education

Advisor: Dr. Beth Ferri

Dissertation Topic: *“The Tensions of Northern Imports: Disability and Inclusion in Kenyan Primary Education”*

Committee: Dr. Joanna Masingila (Chair), Dr. Beth Ferri, Dr. Alan Foley

Certificate of University Teaching, Future Professoriate Program Spring 2015

Certificate of Advanced Study, Disability Studies Fall 2014

Certificate of Advanced Study, Leadership in International and Non-Governmental Organizations Fall 2014

**Fulbright U.S. Student Award to Kenya** **August 2015- March 2016**

**Master’s in Education: Moderate/Severe Disabilities** **July 2004**

University of California, Santa Barbara

**B.A., Psychology and Art History** **March 2002**

University of California, Santa Barbara

## **TEACHING CREDENTIALS**

### **UNIVERSITY**

Certificate of University Teaching (CUT)

### **CALIFORNIA STATE TEACHING CERTIFICATIONS**

Education Specialist Instruction Clear Credential Level II- Moderate/Severe Disabilities K-12

Crosscultural, Language and Academic Development Certificate K-12

Education Specialist Instruction Credential Level I- Moderate/Severe Disabilities K-12



## PUBLICATIONS

### REFEREED

- Elder, B. C. & Foley, A.** (2015). Working within the tensions of disability and education in post-colonial Kenya: Toward a praxis of critical disability studies. *Disability and the Global South*. 2(3), 733-751.
- Elder, B. C., Damiani, M., Oswago, B.** (2015). From attitudes to practice: Using inclusive teaching strategies in Kenyan primary schools. *International Journal of Inclusive Education*, 20(4), 413-434. <http://dx.doi.org/10.1080/13603116.2015.1082648>
- Elder, B. C.** (2015). Stories from the margins: Refugees with disabilities rebuilding lives. *Societies Without Borders*. 10(1).
- Elder, B. C.** (2015). The right to inclusive education for students with disabilities in Kenya. *Journal of International Special Needs Education*. 18(1), 18-28.
- Elder, B. C.** (2014). Mzungu. *Disability Studies Quarterly*. 34(4).

### INVITED CHAPTERS

- Vroman, K. & **Elder, B. C.** (in press). "The first day of school was the worst day of my life": Best practices in inclusive education for refugee youth with disabilities. In C. Ashby & M. Cosier (Eds.) *Enacting Change from Within: Disability Studies Meets Teaching and Teacher Preparation*. Peter Lang Publishing.

### NON-REFEREED

- Elder, B. C. & Damiani, M. L.** (2013). Teaching and learning in Kenya. *Education Exchange*.

### UNDER REVIEW

- Damiani, M. L., **Elder, B. C.** & Okongo, T. O. (under review). Tangible first steps: Developing inclusion committees as a strategy to create inclusive schools in western Kenya. *Disability and the Global South*.

### MANUSCRIPTS IN PREPARATION

- Schwartz, M. & **Elder, B. C.** (in preparation). A comparative analysis of the implementation of Article 24 of the Convention on the Rights of Persons with Disabilities in Northern Ireland and Kenya. In G. de Beco, J. Lord & S. Quinlivan (Eds.) *The Right to Inclusive Education in International Human Rights Law*. Cambridge University Press.
- Elder, B. C. & Damiani, M. L.** (in preparation). Teacher training manual. Sustainable inclusive practices: Community building and instructional strategies for supporting inclusion in under-resourced classrooms.
- Elder, B. C., Damiani, M. L., Otube, N., Karugu, G., Murugami, M. & Wamocho, F.** (in preparation). Teacher training manual. Sustainable inclusive practices: Community building and instructional strategies for supporting inclusion in Kenyan classrooms.
-

## CONFERENCE PRESENTATIONS

### INVITED

- Elder, B. C. & Damiani, M. L.** (2016, January). *Moving from attitudes to practice: Meeting the needs of primary learners in western Kenya*. (Paper Presentation) United Nations Zero Project Conference 2016. Vienna, Austria.
- Elder, B. C.** (2016, January). *Speaking from experience: Comparing special education law in the United States and Kenya*. (Workshop Presentation) United Disabled Persons of Kenya (UDPK) and Global Disability RightsNow! Conference 2016. Nairobi, Kenya.
- Elder, B. C.** (2014, July). *Neurodiversity speaks*. (Paper Presentation) Institute on Communication and Inclusion (ICI) Summer Institute. Syracuse, New York.
- Elder, B. C. & Ryan-Anthony, L.** (2014, February). *Refugees with disabilities: Making new lives*. (Paper Presentation) The Eastern Sociological Society (ESS), Baltimore, Maryland.

### INTERNATIONAL

- Elder, B. C.** (2015, June). *Working within the tensions of disability and education in post-colonial Kenya: Toward a praxis of critical disability studies*. (Paper Presentation) Society for Disability Studies (SDS). Conference, Atlanta, Georgia.
- Damiani, M. L. & **Elder, B. C.** (2014, June). *Moving from attitudes to practice: Meeting the needs of primary learners in western Kenya*. (Paper Presentation) Society for Disability Studies (SDS), Minneapolis, Minnesota.
- Castillo, J. & **Elder, B. C.** (2014, April). *Utilizing inclusive and person-centered planning in education and counseling*. (Workshop Presentation) International Conference on Intellectual and Developmental Disabilities. New York City, New York.
- Elder, B. C.** (2013, July). *The right to inclusive education for students with disabilities in Kenya*. (Paper Presentation) International Conference on Education (ICE), Nairobi, Kenya.
- Damiani, M. L. & **Elder, B. C.** (2013, July). *Supporting the needs of all learners through Multiple Intelligences and Universal Design for Learning*. (Panel Presentation) International Conference on Education (ICE), Nairobi, Kenya.
- Elder, B. C.** (2010, August). *Sustainable inclusive practices: A collaborative effort, then and now*. (Panel Presentation) Inclusive and Supportive Education Congress (ISEC), Belfast, Northern Ireland.
- Elder, B. C. & Bradshaw, L.** (2007, December). *Sustainable inclusive practices: A collaborative effort*. (Paper Presentation) UNESCO-APEID Conference, Bangkok, Thailand.

### NATIONAL

- Foley, A. & **Elder, B. C.** (2015, November). *Working within the tensions of disability and education in post-colonial Kenya: Toward a praxis of critical disability studies*. (Panel Presentation) African Studies Association. Conference, San Diego, California.

- Elder, B. C. & Foley, A.** (2015, April). *Working within the tensions of disability and education in post-colonial Kenya: Toward a praxis of critical disability studies*. (Paper Presentation) American Educational Research Association (AERA). Conference, Chicago, Illinois.
- Damiani, M. L. & Elder, B. C.** (2015, April). *From attitudes to practice: Utilizing inclusive teaching strategies in Kenyan primary schools*. (Paper Presentation) American Educational Research Association Conference (AERA). Chicago, Illinois.
- Fialka-Feldman, M. & Elder, B. C.** (2014, October). *Dating 101: Micah's guide to dating*. (Panel Presentation) Disabled & Proud Conference, Syracuse, New York.
- Elder, B. C.** (2014, February). *Deafness IV: Deafness and hearingness in education and research - Mini-conference: Deafness and Society*. (Discussant) The Eastern Sociological Society (ESS), Baltimore, Maryland.
- Elder, B. C.** (2013, November). *Intersections: Queerness, nation and poverty within a disability studies and feminist disability studies framework*. (Paper Presentation) The American Educational Studies Association (AESA), Baltimore, Maryland.
- Elder, B. C.** (2012, November). *Collaboration and inclusion in western Kenya*. (Poster Presentation) TASH Annual Conference, Long Beach, California.

## REGIONAL

- Elder, B. C. & Damiani, M. L.** (2015, May). *Developing professional partnerships: Collaborations toward research, writing and publication*. (1-hour Workshop). Future Professoriate Program (FPP) Conference, Hamilton, New York.
- Elder, B. C. & Damiani, M. L.** (2014, March). *Moving from attitudes to practice: Meeting the needs of all learners in western Kenya*. (Paper Presentation) Equity and Social Justice (ESJ) Conference, Syracuse, New York.
- Elder, B. C.** (2012, March). *Collaboration and inclusion in western Kenya*. (Paper Presentation) CalTASH Annual Conference, Oakland, California.
- Elder, B. C.** (2011, March). *Coteaching in the UCSB Teacher Education Program*. (1.5-hour Workshop) CalTASH Annual Conference, Irvine, California.
- Elder, B. C.** (2010, March). *A school-wide ability awareness program*. (1.5-hour Workshop) CalTASH Annual Conference, Burlingame, California.
- Elder, B. C.** (2008, February). *Sustainable inclusive practices: A collaborative effort*. (Paper Presentation) CalTASH Annual Conference, Burlingame, California.

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## INVITED TALKS

### REGIONAL

- Elder, B. C.** (2015, April). *The tensions of western exports: Disability and inclusion in Kenyan primary education*. Syracuse University, Syracuse, New York.

Heumann, J., **Elder, B. C.**, Kanter, A. (2014, October). *Inclusion of people with disabilities around the globe through law and education*. Syracuse University, Syracuse, New York.

## **INTERNATIONAL**

**Elder, B. C.** (2015, November). *The tensions of Western imports: Disability and inclusion in Kenyan primary education*. Kenyatta University, Nairobi, Kenya.

Heumann, J., **Elder, B. C.** (2015, October). *Action for Children with Disabilities (ACD) and inclusive education in Kenya*. DeafAid, Nairobi, Kenya.

**Elder, B. C.** (2015, March). *Critical disability studies, Kenya and the global South*. Stellenbosch University, Stellenbosch, South Africa.

## **RESEARCH-RELATED EXPERIENCE**

**MBITA DISTRICT, THE REPUBLIC OF KENYA**

**July 2013-August 2015**

### **Research Apprenticeship Project**

- Worked with 20 teachers in seven schools to provide “no-cost” inclusive strategies to include students with disabilities in primary schools, facilitated inclusion committees, and observed teacher implementation of inclusive strategies in primary school classrooms

## **RESEARCH INTERESTS**

Inclusive Teacher Education

Critical Disability Studies

Inclusive Teaching Methods

Disability Studies in Education

Inclusive Elementary Education

Curriculum Modification/Differentiation

International Inclusive Education

Disability in the Global South

International Disability Rights

## **UNIVERSITY TEACHING EXPERIENCE**

**SYRACUSE UNIVERSITY**

### **Instructor of Record**

**Master’s Student Teaching Seminar**

**Spring 2014**

- Syracuse Urban Inclusive Teacher Residents (SUITR): Special Education Generalist grades 7-12 grant project

**Teaching Strategies for Inclusive Education**

**Spring 2013**

### **Co-Instructor**

**Graduate Seminar- Critical Disability Studies: Underrepresentation and the Global South** Spring 2016

• Co-teaching the course with Dr. Alan Foley  
**Critical Issues in Dis/Ability and Inclusion** Summer 2015

• Co-taught the course with Justin Freedman  
**Inclusive Professional Practices in Special Education** Spring 2015

• Co-taught the course with Dr. Beth Ferri  
**Perspectives on Disabilities** Fall 2014

• Co-taught the course with Dr. Beth Myers  
**Differentiation for Inclusion Education** Fall 2013

• Co-taught the course with Dr. Julie Causton  
Teaching Assistant  
**Teaching Strategies for Inclusive Education** Fall 2012

• TA for Dr. Mara Sapon-Shevin  
**UNIVERSITY OF CALIFORNIA, SANTA BARBARA**

#### Instructor of Record

**Working with Stakeholders in Special Education** March 2012-June 2012

**Learners with Severe Disabilities, Functional Academics, and Inclusion** August 2010-June 2012

#### Co-Instructor

**ELD/SDAIE Methods** August 2010-June 2012

#### **PUBLIC SCHOOL TEACHING EXPERIENCE**

**KELLOGG ELEMENTARY SCHOOL- GOLETA, CA**

Special Education Teacher Grades K-6 August 2004-June 2012

#### **MENTORING EXPERIENCE**

Instructor- Syracuse University August 2012-present  
**Undergraduate and Master's Student Supervisor**

Instructor- University of California, Santa Barbara August 2010-June 2012  
**Master's Student Supervisor**

Cooperating Teacher- Kellogg Elementary School August 2004-July 2012  
**Student Teacher Supervisor**

**M.Ed. Facilitator- University of California, Santa Barbara****December 2006-July 2012**

- Supervised five to six graduate students to write and develop their M.Ed. projects

**TEACHING AWARDS****Fulbright U.S. Student Award to Kenya****August 2015-March 2016**

Awarded by the Fulbright Scholar Program

**International Center of Syracuse Citizenship Award for****November 2014****International Student Leadership**

Awarded by Syracuse University- Slutzker Center for International Services

**Graduate Research Assistantship****August 2012-present**

Awarded by Syracuse University- School of Education

**Bialis Family Foundation Mentor Teacher Award****June 2012**

Awarded by University of California, Santa Barbara Gevirtz School of Education

**Thomas Haring Fellowship “Distinguished Teaching Award”****June 2008**Awarded by the University of California Center for Special Education,  
Disabilities, & Developmental Risk**Goleta’s Finest- Educator of the Year****May 2007**

Awarded by the Goleta Valley Chamber of Commerce

**GRANTS****Burstyn Endowed Fund for Collaborative Research Competition (\$1,875) February 2016  
Syracuse University, School of Education, Syracuse, NY**

- Used funds to develop a project on increased Deaf access to justice in Belfast, Northern Ireland

**Graduate Student Travel Grant Program (\$400)****December 2015****Syracuse University, School of Education, Syracuse, NY**

- Used funds to present as an expert on disability in Africa at the United Nations in Vienna

**Small Scale Funds Award (\$7,500)****November 2015****Syracuse University, College of Law, Syracuse, NY**

- Provided project research support through Schwartz, Michael A. (PI), & Lord, Janet E. (Co-PI) (November 2015 – December 2016). *Improvement of Access to the System of Justice for Deaf People in Northern Ireland*

- Research and Creative Writing Grant Competition (\$500)** **May 2015**  
**Syracuse University, School of Education, Syracuse, NY**
- Used funds to hire a transcription service for the Fulbright project
- Fulbright U.S. Student Award (\$22,400)** **April 2015**  
 • Used funds to conduct dissertation research from August 2015-March 2016
- Society for Disability Studies Conference General Scholarship (\$150)** **March 2015**  
 • Presented one paper at the SDS conference in Atlanta, GA
- Disability Studies in Education Special Interest Group Travel Grant (\$300)** **April 2015**  
**Disability Studies in Education SIG at AERA**  
 • Presented two papers at the AERA conference in Chicago, IL
- Graduate Student Organization Travel Grant (\$150)** **April 2015**  
**Syracuse University, School of Education, Syracuse, NY**  
 • Presented two papers at the AERA conference in Chicago, IL
- Graduate Student Organization Research Grant (\$450)** **February 2014**  
**Syracuse University, School of Education Syracuse, NY**  
 • Conducted a qualitative research project in collaboration with refugees with disabilities
- Research and Creative Writing Grant Competition (\$947)** **July 2013**  
**Syracuse University, School of Education, Syracuse, NY**  
 • Was awarded first place in the competition
- Kenyatta University Grant (\$2,500)** **July 2013**  
**Syracuse University, School of Education, Syracuse, NY**
- Presented a paper on disability laws of Kenya, a panel presentation on supporting the needs of all learners, and provided a two-day professional development workshop for faculty at Kenyatta University
  - Received travel support through Masingila, Joanna O. (PI), & Gathumbi, Agnes W. (Co-PI) (April 2011 – August 2013). *Building Capacity Through Quality Teacher Preparation*, Africa – U.S. Higher Education Initiative, Higher Education for Development (HED), United States Agency for International Development (USAID), \$860,701
- Graduate Student Organization Travel Grant (\$300)** **November 2013**  
**Syracuse University, School of Education, Syracuse, NY**  
 • Presented a poster at the TASH conference in Long Beach, CA
- US Embassy State Department Grant (\$4,000)** **March 2008**  
**Kingdom of Bahrain**

- Monitored the sustainability of the initial inclusion project from June 2007

**US Embassy State Department Grant (\$3,000)  
Kingdom of Bahrain**

**June 2007**

- Facilitated the development of inclusive supports for families, primary schools, and community and workplace settings

**UNITED STATES-BASED CONSULTING EXPERIENCE**

**SYRACUSE, NEW YORK**

**March 2015**

**Noyce Scholarship Science Educators Professional Development**

**Syracuse University**

**Special Education/Inclusion Consultant**

- Consulted with K-12 science and math teachers about making content accessible for students with disabilities in general education classrooms

**CENTRAL SQUARE, NEW YORK**

**November 2014-present**

**Central Square School District**

**Special Education/Inclusion Consultant**

- Consult with K-12 teachers on best inclusive practices for students with autism

**SYRACUSE, NEW YORK**

**May 2014-present**

**North Syracuse School District**

**Special Education/Inclusion Consultant**

- Consult with school board members and parent advocacy group to develop a plan to make the K-12 district more inclusive

**SANTA BARBARA, CALIFORNIA**

**February 2014-August 2015**

**Hope School District**

**Special Education/Inclusion Consultant**

- Contracted for 50 hours, and provided a six-hour district-wide training to the special education staff and pre-service teachers on critical elements related to inclusive education

**SADDLE RIVER, NEW JERSEY**

**April 2013-April 2014**

**Private Consultant for a Family of a Child with a Label of Autism**

- Collaborated with a team of in-home direct care staff on person-centered planning, data collection, action plan meetings, and team communication strategies



**PHOENIX, ARIZONA****March 2012****Southwest Autism Research and Resource Center****Special Education/Inclusion Consultant**

- Provided an eight-hour training on peer supports, curriculum modification, student behavior, and collaborative teaming in inclusive environments

**INTERNATIONAL CONSULTING EXPERIENCE****NAIROBI, THE REPUBLIC OF KENYA, KENYATTA UNIVERSITY****July 2013****United States Special Education Consultant**

- Presented two half-day professional development workshops for faculty at Kenyatta University on the development of inclusive strategies to professors who teach large classes (classes of 500-1,000 students), and provided working time for faculty members to review, discuss, and create materials for their courses

**MBITA DISTRICT, THE REPUBLIC OF KENYA****July 2011-present****United States Special Education Consultant**

- Works with seven schools to assess inclusive practices for students with disabilities, hold community forums to discuss views on disability in the region, and assess teacher attitudes on inclusion at school sites

**MANAMA, THE KINGDOM OF BAHRAIN****June 2007-August 2009****United States Special Education Consultant**

- Consulted with families to support the inclusion of family members with disabilities to better access family routines, schools, communities, and workplaces, liaised with US Embassy attachés on the status and maintenance of the project, and held community forums to discuss views on disability in the region

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**SERVICE**

<b>Conversation Leader</b>	<b>October 2015</b>
New Tactics in Human Rights	
<b>Journal Referee</b>	<b>October 2015</b>
South African Journal of Education	
<b>Reviewer for Zero Project 2016 Conference Nominations</b>	<b>August 2015</b>
<b>Global South Caucus Coordinator</b>	<b>June 2015-present</b>
Society for Disability Studies	
<b>Journal Referee</b>	<b>March 2015</b>
International Journal of Disability, Development, and Education	
<b>Journal Referee</b>	<b>February 2015</b>
Journal of International Special Needs Education	
<b>Member of CNY EASE Parent Advocacy Group</b>	<b>May 2014-May 2015</b>
<b>Vice President, Beyond Compliance Coordinating Committee</b>	<b>Spring 2014-Spring 2015</b>
Syracuse University, Syracuse, NY	
<b>Journal Referee</b>	<b>October 2013</b>
International Journal of Whole Schooling	
<b>edTPA Reviewer</b>	<b>Fall 2013-present</b>
Syracuse University, Syracuse, NY	
<b>Treasurer, Beyond Compliance Coordinating Committee</b>	<b>Spring 2013-Spring 2014</b>
Syracuse University, Syracuse, NY	
<b>Member, Beyond Compliance Coordinating Committee</b>	<b>Fall 2012-present</b>
Syracuse University, Syracuse, NY	

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**RELATED WORK EXPERIENCE**

**Lawrence B. Taishoff Center for Inclusive Higher Education**   **February 2014-August 2015**  
**Syracuse University**

- Collaborated with faculty and staff to develop comprehensive and innovative inclusive higher education practices

- Collaborated with Dr. Wendy Harbour on projects related to disability and historically black colleges and universities (HBCUs)

## **Marketing, Communications, and Events**

**May 2013-August 2015**

### **Syracuse University**

- Contributing author to the *Education Exchange Magazine*
- Web mapper for School of Education webpages

## **Devereux Foundation, Santa Barbara, California**

**March 2002-July 2003**

### **Direct Care Professional- Education**

- Provided instruction as an instructional assistant to students with multiple disabilities

## **Devereux Foundation, Santa Barbara, California**

**January 2002-March 2002**

### **Residential Care Professional**

- Provided residential and community-based opportunities for individuals with multiple disabilities to learn life skills

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## **PROFESSIONAL AFFILIATIONS**

<b>Fulbright Association</b>	<b>2015-present</b>
<b>American Educational Research Association (AERA) Member</b>	<b>2014-present</b>
<b>Society for Disability Studies (SDS) Member</b>	<b>2014-present</b>
<b>American Educational Studies Association (AESA) Member</b>	<b>2013-2015</b>
<b>TASH- International Development Committee Member</b>	<b>2013-present</b>
<b>CalTASH Board Member</b>	<b>2007-2012</b>
<b>CalTASH Member</b>	<b>2002-2012</b>
<b>TASH Member</b>	<b>2002-present</b>

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## **LANGUAGE SKILLS**

Proficient in Spanish and American Sign Language

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## **REFERENCES**

Christine Ashby, PhD  
Assistant Professor, School of Education  
Syracuse University

Tel: 315-443-9379  
Email: [ceashby@syr.edu](mailto:ceashby@syr.edu)

Beth Ferri, PhD  
Professor, School of Education  
Syracuse University  
Tel: 315-443-1465  
Email: [bafferri@syr.edu](mailto:bafferri@syr.edu)

Alan Foley, PhD  
Associate Professor, School of Education  
Syracuse University  
Tel: 315-443-5087  
Email: [afoley@syr.edu](mailto:afoley@syr.edu)

Joanna Masingila, PhD  
Dean, School of Education  
Syracuse University  
Tel: 315-443-4751  
Email: [jomasing@syr.edu](mailto:jomasing@syr.edu)