

**Human Rights and Persons with Disabilities  
in Developing Nations of Africa**

Presented at:

The Fourth Annual Lilly Fellows Program  
National Research Conference

*“Christianity and Human Rights”*

Samford University  
Birmingham, AL 35229

November 13, 2004

David W. Anderson, Ed.D.

Bethel University  
St. Paul, MN, USA

*Abstract*

This paper focuses on difficulties securing civil and educational rights of persons with disabilities in developing nations of Africa. Cultural beliefs and attitudes which interfere with disabled persons' becoming fully integrated into society are presented. An active role of the Christian Church is encouraged in promoting equal rights for persons with disabilities. Efforts within African church and para-church structures designed to promote an inclusive worldview that advocates equal rights for all citizens of the global community, regardless of ability, are discussed. These draw upon research and work with indigenous programs in Kenya, Ghana, and Cameroon. Also mentioned are efforts of U.S.-based programs to effect change in Africa.

*Introduction*

Recent decades have witnessed considerable improvement in the way persons with disabilities are viewed in the United States and other Western nations. Concerns for social justice, including recognition of equal rights and provision of equal opportunity, spirited by the success of the Civil Rights movement in the 1950s and 1960s, have increased awareness of the needs and abilities of individuals with physical, sensory, or cognitive disabilities. The result has been the passage of significant legislation related to education and employment, such as The Individuals with Disabilities Education Act and The Americans with Disabilities Act. In the absence of reasonable accommodations required by such laws, the ability of affected individuals to participate fully in society would remain limited.

While efforts to create an inclusive society are ongoing in the West, in many developing nations, persons with disabilities continue to be devalued, dehumanized, and rejected. This is so,

despite many of these nations having assented to the Universal Declaration of Human Rights and the Convention on the Rights of the Child adopted by the United Nations General Assembly. Specific to matters of education, these nations also gave assent to The Salamanca Statement and Framework for Action on Special Needs Education (UNESCO), and to the 'Education for All' goals of The Dakar Framework for Action. These restated the belief that all children and adults have the right to benefit from an education that will meet their basic learning needs. In addition, Member States of the Organization of African Unity adopted the Africa Charter on the Rights and Welfare of the Child which affirmed the right of children with a disability to protective services under conditions which would guarantee their dignity, encourage self-reliance, and enable active participation in the community. This Charter sought to ensure access to training, preparation for employment, and recreational opportunities designed to promote the fullest possible social integration of disabled persons.

It is estimated that there are over 80 million persons with disabilities in Africa (Masakhwe). Poverty and malnutrition, inadequate or inaccessible health care, diseases, accidents, crime, and violent conflicts are among the primary causes of disability. Many in strife-filled African nations become disabled through warfare or intentional maiming designed to intimidate and control.<sup>1</sup>

**Masakhwe suggested that the number of persons with disabilities is growing faster in Africa than any other country. These problems, coupled with inadequacies in infrastructure in many African nations, make obtaining equal human rights by persons with disabilities difficult. Charles Appiagyei President of the Ghana Federation of the Disabled, asserted**

---

<sup>1</sup>Masakhwe estimated that between 350 and 500 Africans per day become amputees due to land mines. See also Bergner.

that basic human rights are denied to many in his country, including nearly two million persons who have disabilities. He argued that segregation and marginalization keep disabled individuals at the bottom of the economic ladder by denying equal opportunities and equal access to many aspects of Ghanaian society. The continued disempowerment and marginalization of people with disabilities is, as Sesana pointed out, not just economic; it has a spiritual and social dimension as well.

### *Views of Disability and Disabled Persons*

It is obvious that disability exists throughout the world, without respect for national, ethnic, or cultural boundary. The history of the treatment of persons with disabilities has been one of ignorance and isolation. In developing nations, people with handicapping conditions are yet victimized by neglect, superstition, inaccurate stereotyping, and exploitation. Cultural beliefs about disabilities and attitudes toward persons with disabilities often include shame, prejudice, and exclusion from community (McConkey & O'Toole). Kwei, writing in Ghana's Daily Graphic, spoke to the point: "People with disabilities are often isolated, discriminated against and considered inferior. While sections of society consider them an accursed group, others subject them to various abuses that cumulatively make them bitter against society" (Kwei 11).

African folklore often promotes attitudes of tolerance and respect for individual differences (Kisanji). Nevertheless, disabilities are often feared by the people. Disability may be associated with supernatural forces, such as the gods' anger at a parent for wrongdoing or breaking a taboo ("Creating an Environment for the Disabled"; Marfo). Some believe that an offended individual paid a witch doctor to curse a family, causing

**someone to be born, or to become, disabled. Still others believe that living a wicked life may be punished by being reincarnated as a person with a disability. “River blindness,” a parasitic eye disease and a leading infectious cause of blindness, may be attributed to spirits who live in the rivers. Persons with a severe disability such as autism (a neurologically-based impairment of behavior and communication) are often thought to be possessed by an evil spirit.<sup>2</sup>**

**Such beliefs are deep-seated in African traditional culture and religion and may be held to some degree even by more highly educated individuals. Hospital physicians, for instance, have been known to ignore patients who are disabled, giving preference to able-bodied patients. Whether rejected as less worthy because of the disability or because they may be less able to pay for services, this clearly communicates disrespect and devaluation of the person who is disabled.**

**The stigma of the disability attaches both to the individual and to the family. Since a disabled child is seen as a curse, a bad omen, or an incomplete person unworthy of life, many families abandon the child to the care of a hospital, orphanage, or special school (Mwiti). The baby may simply be killed, or be kept hidden from public view.<sup>3</sup> These**

---

<sup>2</sup>A recent survey of Kenyan youth (Chandran, Mbutu, and Niemeyer) revealed continued concern regarding witchcraft. The authors concluded that witchcraft remains a harsh reality in Kenya, resulting in fear and concern among youth.

<sup>3</sup> A survey by Karugo found that 71% of Kenyan families still consider having a disabled child a curse, and that 83% of parents would hide such a child from public view.

attitudes often prevent the family from seeking assistance or from following through on recommended interventions (Marfo. Becoming disabled through illness or accident often results in the child's rejection by the family, forcing the child to live on the streets by begging or prostitution. Women who are disabled are especially vulnerable. Wachira explained that special arrangements for providing for the needs of disabled women are not considered necessary; they are presumed "comfortable" at home rather than at a workplace. But, said Wachira, the likelihood of experiencing sexual abuse in the home is high, and threats of violence keep such abuse from being reported.

### *The Problem*

These cultural beliefs are obviously counterproductive to promoting the well being of persons with a disability. Obtaining an appropriate education, entering the workforce, and being accepted in society are difficult to achieve when disabled citizens are viewed negatively or dismissed out of hand. Even when national leaders in developing nations of Africa do not hold limited views of persons with disabilities because of cultural beliefs, national indebtedness or corruption result in limited resources to tackle the issues. Thus, resolutions are passed which recognize the basic humanity of disabled persons, but the government lacks the ability (or the will) to implement action. Disability-related issues remain "the least prioritized and inadequately factored section of the national budget and planning" (Masakhwe).

The situation is compounded by the tendency to locate the "problem" of disability solely within the individual. The result is failure to acknowledge the effect of cultural beliefs or to address the negative, discriminatory attitudes which ensue. Solutions which

have been proposed through governmental policy tend to focus more on prevention or cure than on changing society (Khatleli, Mariga, Phachaka, and Stubbs). Emphasis is on “fixing” the individual so that he or she can fit into society, rather than on addressing elements within the culture or society which lead to exclusion and denial of human rights. In contrast, Ndurumo (Rights of Persons), in addressing the Constitution Review Commission in Kenya, argued the importance of recognizing disabled persons as an integral part of the society who seek equality of opportunities in such areas as education, employment, health services, community access, and legal representation.

In many nations of Africa, inadequate health care and social services is another reason behind a significant number of cases of disability (Eleweke). In Nigeria, for instance, many disabilities can be attributed to the absence of primary health care programs such as childhood immunizations against diseases typically resulting in disability (e.g., polio). Other common factors which interfere with both civil and educational rights of persons with disabilities are absence of enabling policies and legislation, lack of a systematic structure for funding special education services, inadequate personnel training programs, lack of facilities, and failure to promote inclusive attitudes (Eleweke). Eleweke cited a 1984 claim that “the status of special education in Nigeria is 200 years behind what is obtained in Europe and North America” (18). While possibly an overstatement, the point is made that individuals with disabilities continue to be denied what the world considers a basic human right to education.

The development and status of special education programs in Kenya has been described by Ndurumo (Exceptional Children) and Anderson (Special Education Needs).

**Government-related special education programs and schools exist, many having originated during the colonial era, but they are often poorly equipped and under-funded, staffed with under-qualified, under-paid, and over-burdened teachers. Private schools for children with disabilities are usually equipped to provide better services, but many families cannot afford the tuition (Mulama). Mulama concluded that the governments have failed to equip schools to meet the needs of the disabled, despite the stated goal of free primary education for all children. An informal survey confirmed that governmental policy statements in Kenya fail to reflect actual practices in schools, and that centers for vocational rehabilitation and training for the work force are scarce (Eva Nyoike, personal communication, September 8, 2004). Although Non-Governmental Organizations serving persons with disabilities exist, they also face insufficient financial and manpower resources. Many are staffed by good-hearted but inadequately trained persons.**

**Along with cultural beliefs and practices, there is an issue of value in terms of what disabled persons can contribute to society. Given the problems associated with national poverty, governmental instability and limited effectiveness, and fiscal irregularities, it is no surprise that accessibility to education and society by those with disabilities in African countries is not a high national priority. Social and educational programming tend to focus on able-bodied citizens who may contribute to the economic development of the country. Persons thought to be weak, such as those with a disability, tend to be less valued and viewed as incapable of engaging in meaningful employment or of contributing to national self-reliance (Muchiri). Waste of resources and talent because of societal prejudice and discrimination is exemplified in the story of Peter Kabuthia (Mwagiru). Kabuthia held a**

Master's degree in entomology and worked simultaneously for the National Museums of Kenya, the National Council of Churches of Kenya, and the Kenya Seed Company. After a car jacking incident left him paralyzed from a bullet wound, his employers judged him unable to continue in his high-profile position because of "irrational prejudice against the disabled" (Mwagiru 3). Similarly, Lucy Kimani, though holding a degree from the University of Nairobi, was refused a job as a journalist with a major Kenyan media group, presumably because polio had left her a wheelchair user (Wachira).

*The Desired Outcome: Reconciled and Reconciling Communities*

"Inclusion is about the development of societies that embrace diversity" (Naicker 1). For this to occur, there is continuing need to promote understanding of both the *humanity* and the *abilities* of persons with disabilities so that they are not "written off" and forgotten, but are empowered to function effectively as contributing members of African (and global) society. The societal attitudes described above, however, suggest that citizens with disabilities continue to be unnoticed and unserved, despite official proclamations to the contrary.

Attempting to address this problem using a top-down (legislative) approach is likely to have little impact. Efforts to promote services to persons with disabilities which build from the concept of community-based rehabilitation seem to hold greater promise. The intent is to work within the person's home area to promote participation in all aspects of community life. Community-based rehabilitation links persons with disabilities, non-governmental organizations, and key members of the community (professionals and

agencies). **The Christian Church needs to become an essential player in promoting and providing such services.**

**Other than governmental agencies in Sub-Saharan Africa, the largest community which can serve and advocate for persons with disabilities and their families is the Christian Church. Churches and church-related schools are appropriate places to initiate socio-cultural change within developing nations. Biblical Christianity clearly teaches that human worth and dignity – and consequently human rights – are not dependent on “wholeness” or being able-bodied.<sup>4</sup> The Christian community needs to be awakened and mobilized so that it can take a leadership role in meeting the needs of persons with disabilities, both in the churches and in society. Churches and para-church organizations operating in the United States and internationally<sup>5</sup> can impact the lives of significant numbers of people in developing nations by assisting indigenous churches and individuals to promote understanding of disabling conditions (both their prevention and treatment), integration of persons with disabilities into the Christian community and society as a whole, and recognition of basic rights for such persons. This must begin with theological**

---

<sup>4</sup>A discussion of theological issues related to individuals with disabilities is found in Anderson (Fields Ripe for Harvest).

<sup>5</sup>E.g., *Joni and Friends*, a para-church organization headquartered in California. *JAF* has an international outreach which seeks, among other things, to mobilize Christian churches for ministry *to* and *with* persons with disabilities.

**colleges and seminaries which prepare African church leaders who, in turn, will encourage within their congregations acceptance and valuing of all people.**

**McCollum suggested that the role of the Church should be to create communities in which people who are not alike can be found living and working together. If that were the case, the Church could take its rightful position in shaping culture. Nyerere warned: “Unless the church, its members and its organizations, express God’s love for man by involvement and leadership in constructive protest against the present conditions of men, then it will become identified with injustice and persecution” (111). Though Nyerere spoke in a different context, his words seem equally appropriate with regard to the Church’s lack of involvement with the disabled population. The Christian Church must be concerned about social justice for disabled persons, and not relinquish this role to the government or to secular social agencies.**

**The Church must be at the forefront in striving to establish reconciled and reconciling communities which seek not only the restoration of right relationships between God and humankind, but also right relationships between individuals – all genders, all races, all cultures, all social strata, and all ability levels. Ministering to and with the disabled necessitates a proactive approach by Kingdom people, with the same compelling spirit of which Paul spoke in 2 Corinthians 5:14, and the same urgency with which the servant was sent out to compel the poor, crippled, blind, and lame to come to the great banquet (Luke 14:21).**

**The gospel is about transformation – transformation of every aspect of the creation. The Bible clearly asserts the Lordship of Jesus over the forces and divisions which bring**

enmity between people (Ephesians 2:11-18). Hence, the Church should engage the culture, bringing to bear on culture and social issues God's transforming truth and the presence of Jesus. The Church must lead in the movement away from ignorance, insensitivity, and indifference toward acceptance and reconciliation, actively seeking to remove barriers which exclude disabled persons from all aspects of society. This must be done wisely and openly – acknowledging that the Church and the culture are equally guilty of neglecting the disabled, and confessing its sin of omission and exclusion. If the Church is truly to have an incarnational presence in the world, it must be more open in welcoming and championing equal rights on behalf of persons with disabilities. There can be no escaping Jesus' example and teaching in the parables about reaching out to "the least of these" (Matthew 25) and of including in the gospel invitation those whom society (religious and civil) has tended to reject.

In seeking to meet the needs of all humanity, the Church must go beyond humanitarian objectives alone (Fuller) to minister holistically, addressing spiritual and relational needs as well as physical and social needs. The Church is to be salt and light in society (Matthew 5:13-14). This entails speaking out against any form of discrimination and injustice, especially against those who cannot defend themselves. As Nyerere argued, "Everything which prevents a man from living in dignity and decency must therefore be under attack from the Church and its workers" (115). Including persons with disabilities in the social and political community is a matter of justice *essential to* the Gospel (Senior). The Church must advocate for and defend the welfare and human rights of even the most severely disabled, recognizing that all people are God's children by creation and have

**equal value as God’s image bearers. God does not exclude people on the basis of ability; neither can the Church. The Church must be a change agent in society through living a lifestyle of reconciliation and acceptance. Jesus’ focus on including the excluded must be that of all Christians.**

*Examples of Positive Christian Response*

**Positive Christian responses center on creating awareness, responding, and welcoming persons with disabilities in all social arenas. Bridging the gap of alienation between disabled and able-bodied persons requires attitudinal change among individuals and society as a whole. What is desired is worldview change that recognizes the full humanity and acceptance of all people without regard to their ability level – an inclusive worldview which recognizes that human dignity is not given to a person by the kindness of others, but is inherent in all people because of their being created in the image of God. Full human dignity, equality, and respect come not from what we are, but Whose we are.**

**Following are some examples of work being done in Ghana, Kenya, and Cameroon which seek to promote change through creating awareness of disabled persons, responding to their needs, and reaching out. These are activities in which I have been privileged to have some involvement, either directly or indirectly.**

*Ghana*

**During the 2002-2003 academic year, I taught at Good News Theological College and Seminary (GNTCS), located near Accra, Ghana. GNTCS trains church leaders primarily from African Instituted Churches. The Principal asked that I create a course related to “Disability and Ministry,” which I then taught to third year students at the Seminary. At**

the same time, an association was formed between the Seminary and nearby Echoing Hills Village (EHV), a Christian residential program for people with disabilities. All the students from the Seminary visited EHV, interacted with the residents, and heard the program director describe the work being done. Students from the Seminary remarked that they did not know people with these severe disabilities existed, nor had they ever considered such a ministry (even the student who had a slight disability resulting from polio as a child). As a result of the course and the time spent at EHV, several seminarians resolved to lead their churches in reaching out to persons with disabilities. The two Sudanese students, aware of the large number of people in Sudan with disabilities resulting from tribal or ethnic fighting were particularly determined to include disabled persons in their ministry focus upon returning to their homeland after graduation.

Echoing Hills Village is also the site of the Joni and Friends “*Wheels for the World*” program in Ghana. The *Wheels* program collects, refurbishes, and ships used wheelchairs to various countries for distribution to physically disabled persons. EHV is the central location for the twice-yearly wheelchair outreach and disability awareness programs carried out by *JAF* volunteers from the United States. The wheelchair outreach serves as an evangelism tool; the disability awareness training promotes understanding of disabilities among church leaders and seeks to equip them to effect change in attitudes and ministry in their home churches.

The director of EHV, Willie Doe Agbeti, envisions EHV becoming the “Pan-African Center for Excellence in Disability Ministry.” Toward that end, a medical clinic was dedicated in 2003 to provide early diagnosis and intervention. The clinic was built with

**funds raised by the Greater Accra Lions Club and donations from foreign benefactors, and was furnished with equipment donated from doctors and hospitals in the United States. It is hoped that this clinic will lead to an improved survival rate for babies born with disabling conditions and, in conjunction with the training and other services offered at EHV, help foster a better quality of life for disabled citizens in Ghana. Agbeti desires for EHV to become a training institution where Christians can become equipped to work with disabled individuals, and envisions similar community-based facilities for the disabled being established in other parts of Ghana.**

**Mephibosheth Ministries, a Colorado-based ministry to and for persons with disabilities, cooperates with Joni and Friends in many of the “*Wheels for the World*” outreach programs, and has been involved with the Ghana outreach since its inception in the early 1990s. Currently, Mephibosheth Ministries is funding construction of a Christian residential school for disabled children and youth in Apam, Ghana.**

### ***Kenya***

**In September 2004, the “Disability and Ministry” course was taught at Nairobi Great Commission School of Theology (NGCST). Dennis Okoth, principal of NGCST – holding degrees from Daystar University in Bible and Education, and Bethel University in Special Education – intends for this course to be a regular offering, both in the traditional day-program and through the school’s theological education by extension. Students again remarked how “revelational” the topic had been, and expressed a desire (and the need for more knowledge and training) to incorporate ministry to and with disabled persons in their various churches.**

**Daystar University – the largest Christian liberal arts university in Africa with campuses in Nairobi and Athi River, Kenya – now offers a course designed to increase understanding of disabilities and disability ministry through its Christian Ministries Training program for church leaders, teachers, social workers, and others. In addition, a proposal has been presented to the University Senate to offer a major in special education. The Vice-Chancellor of Daystar has expressed the need for the Christian Church and Daystar University to take the lead in promoting awareness of and appropriate programming for persons with disabilities. The desire is that students majoring in community development, biblical and religious studies, psychology, business, and communications would also take courses designed to help them understand the abilities of persons who experience handicapping conditions. Many Daystar graduates are employed in positions of leadership and influence at various levels within Kenyan society. Being exposed to accurate understanding of disabilities, the services needed, and the potential contribution which properly educated persons may provide to Kenya despite having a disability will enable Daystar alumni to be more informed and effective advocates for equal rights for disabled individuals.**

**Acorn Special Tutorials is a private school founded and directed by Eva Nyoike. Nyoike obtained a degree in special education in the United States and, upon returning to Kenya, established Acorn as a day school for children and youth with disabilities. While not officially a Christian ministry, Nyoike bases the school upon Christian principles, particularly unconditional love and respect for each individual. The school serves children without regard to religious, ethnic, or racial background, but freely incorporates gospel**

music, scripture, and prayer throughout the day. Keenly aware of the lack of trained teachers and staff to work with special needs students, Nyoike created a diploma program with a strong curriculum in special education. As a consultant to Acorn, I have led several seminars for the diploma program and presented workshops for teachers from other private schools in the Greater Nairobi area.

Nyoike, a gifted teacher and advocate for persons with disabilities, has assumed a significant leadership role in Kenya. She has created two Non-Governmental Organizations: Special Education Professionals (SEP) and the National Autism Centre (NAC). SEP networks those who work with the disabled, provides assessment and referral for families of children with disabilities, and maintains a small library of books and videos which families or teachers may borrow. NAC's goals are to create awareness of autism spectrum disorders and to assist families dealing with these disorders which, for unknown reasons, are quite prevalent in Kenya.

### *Cameroon*

Nungu Magdalene Manyi, herself a person with a disability, has created the Center for the Empowerment of Females with Disabilities (CEFED), in Bamenda, Cameroon. After teaching high school during the day, Manyi travels to nearby villages to minister to over 300 women who, because of disability, are often exploited and sometimes sexually victimized. She seeks to empower these women by bringing the message of God's love and by teaching them basic skills by which they can earn a living (such as making clothing). Land has been obtained for the eventual construction of a Disability Center which will provide housing and training to the women. A small library has been established

containing books on special education, Bibles and Bible study material, and books on Christian life and growth. The library is designed to assist the women's development and to help church and community leaders learn about and effect improvements with respect to attitudes and facilities for disabled individuals. Manyi has a weekly radio program to promote disability awareness, and CEFED has recently opened a school for disabled girls in one of the villages. Through Manyi's connections with a small Bible school in Bamenda, the support of faculty from Bethel University, and several churches and individuals in the United States, inroads on behalf of persons with disabilities are being made in Cameroon.

Like Agbeti, Okoth, and Nyoike, Manyi is a visionary with big ideas related to serving, advocating for, educating, and equipping for service persons with disabilities – and somehow manages to move those visions toward reality. I am grateful that God has enabled me to assist these individuals in bringing change to Africa in the lives of persons with disabilities. *Building Bridges*, a non-profit organization presently in its foundations stages, seeks to partner with, encourage, and empower persons dealing with disability and those who serve, in order to bring about changed lives and changed societies. Ministering alongside people like Agbeti, Okoth, Nyoike, and Manyi, and with schools and churches in Africa, *Building Bridges* desires to be a catalyst for social justice and church outreach by raising awareness of the needs and the potential of disabled persons, helping develop local leadership in disability ministry and special education, and encouraging the Christian Church in Africa to work toward social change in matters of human rights for the disabled.

### Works Cited

- African Charter on the Rights and Welfare of the Child [Oau Doc.Cab/Leg/24.9/49 (1990)]**  
**(Entered into Force 11 November 1999).** 1990. Organization of African Unity.  
Available: <http://www1.umn.edu/humanrts/africa/afchild.htm>. October 18, 2004.
- Anderson, David W. "Special Education Needs and Services in Kenya." **DISES Journal** 3 (2000): 27-33.
- Anderson, David W. "Fields Ripe for Harvest: Forgotten Ministry to the Disabled." **Trinity Journal of Church and Theology** 13.3 (2003): 20-35.
- Appiagyei, Charles. "A Voice of Our Own." **The Ghanaian Chronicle on the Web** 12.67 (2003, December 4): 4b (Available: <http://www.ghanaian-chronicle.com/231204/page4b.html>).
- Bergner, Daniel. **In the Land of the Magic Soldiers: A Story of White and Black in West Africa.** New York: Farrer, Straus and Giroux, 2003.
- Chandran, Emil, Paul Mbutu, and Larry Niemeyer. **Youth in an African City: A Report of the Nairobi Youth Survey and Consultation.** Nairobi, Kenya: Daystar University, 2004.
- Convention on the Rights of the Child, General Assembly Resolution 44/25 of 20 November 1989.** 1989. Available: <http://www.unhchr.ch/htm/menu3/b/k2crc.htm>. October 22, 2004.
- Creating an Environment for the Disabled: Leadership's Role.** 1999, September. 1999. ATLAS Alert, 2(8), 1-5. Available: <http://www.atlas.org/vol2no8>. August 11, 2004.
- Eleweke, C. Jonah. "Developmental Issues in Special Education in Nigeria: Implications for Future Developments." **Journal of the International Association of Special Education** 4.1 (2001): 17-36.
- Fuller, W. H. "The Church and Its Mission and Ministry." **New Frontiers in Missions.** Ed. P. Sookhedeo. Grand Rapids, MI: Baker Books, 1987. 101-14.
- Karugo, G. K. "The Future of Special Education Teachers in Eastern Africa." **The Future of Education in Eastern Africa: Proceedings of the Second Pwpa Eastern Africa Regional Conference: Kampala, Uganda, July 22-25, 1987.** Ed. S. A. H. Abidi. Kampala, Uganda: The Professors World Peace Academy, 1988. 111-19.

- Khatleli, Pholoho, et al. "Schools for All: National Planning in Lesotho." Innovations in Developing Countries for People with Disabilities. Eds. Brian O'Toole and Roy McConkey. Bologna, Italy: Lisieux Hall Publications in association with Associazione Italiana Amici di Raoul Follereau., 1995. 135-60.
- Kisanji, Joseph. "Attitudes and Beliefs About Disability in Tanzania." Innovations in Developing Countries for People with Disabilities. Eds. Brian O'Toole and Roy McConkey. Bologna, Italy: Lisieux Hall Publications in association with Associazione Italiana Amici di Raoul Follereau., 1995. 51-70.
- Kwei, R. "The Deaf and Hard of Hearing." Daily Graphic 2002, November 27: 11.
- Marfo, Kofi. "Families in Non-Western Cultures: Africa as a Case Example." Children with Special Needs: Family, Culture, and Society (2nd Ed.). Eds. James L. Paul and Rune J. Simeonsson. Fort Worth: Harcourt Brace Jovanovich, 1993. 147-64.
- Masakhwe, Phitalis Were. "African Conflicts and the Disability Toll." Disability World.24 (2004, June-August): (e-zine, available: [http://www.disabilityworld.org/06-08\\_04/gov/conflicts.shtml](http://www.disabilityworld.org/06-08_04/gov/conflicts.shtml)).
- McCullum, A. B. "Tradition, Folklore, and Disability: A Heritage of Inclusion." Human Disability and the Service of God: Reassessing Religious Practice. Eds. Nancy L. Eiesland and Don E. Saliers. Nashville: Abingdon, 1998. 167-86.
- McConkey, Roy, and Brian O'Toole. "Towards the New Millenium." Innovations in Developing Countries for People with Disabilities. Eds. Brian O'Toole and Roy McConkey. Bologna, Italy: Lisieux Hall Publications in association with Associazione Italiana Amici di Raoul Follereau, 1995. 3-13.
- Muchiri, Mary W. "Developing Special Education in Kenya." Dissertation for Advanced Diploma in Education. University of London, 1982.
- Mulama, Joyce. Education Kenya: 'Schooling for All' and Empty Slogan for Disabled Children. 2004. Inter Press Service News Agency. Available: <http://www.ipsnews.net/africa/print.asp?idnews=24246>. August 13, 2004.
- Mwagiru, C. "The Day Carjackers Destroyed My Life." The Sunday Nation August 2 1998: 3.
- Mwiti, Gladys. Young Lives at Risk. Nairobi: Evangel Publishing House, 1997.

- Naicker, Sigamoney. Editorial, Eenet Newsletter (7), P. 1. 2003, April. Available: [www.eenet.org.uk/newsletters/news7/news7.shtml](http://www.eenet.org.uk/newsletters/news7/news7.shtml). October 18, 2004.
- Ndurumo, Michael M. Exceptional Children: Developmental Consequences and Intervention. Nairobi: Longman Kenya, 1993.
- Ndurumo, Michael M. "Rights of Persons with Disabilities." A paper presented to the Constitution of Kenya Review Commission. Mombasa, Kenya, 2001.
- Nyerere, Julius. "The Church's Role in Society." A Reader in African Christian Theology (Rev. Ed.). Ed. J. Parratt. London: SPCK, 1997. 109-19.
- Senior, D. "Beware the Canaanite Woman: Disabilities and the Bible." Religion and Disability: Essays in Scripture, Theology and Ethics. Ed. M. W Bishop. Kansas City, MO: Sheed and Ward, 1995. 1-25.
- Sesana, Kizito. "The Marginalised: Today's Lepers." Wajibu: A Journal of Social and Religious Concern 13.1 (1998): 1 (Available: [http://www.peacelink.it/wajibu/2\\_issue/p1.html](http://www.peacelink.it/wajibu/2_issue/p1.html)).
- The Dakar Framework for Action. 2000, April. World Education Forum, Dakar, Senegal. Available: <http://www2.unesco.org/wef/en-conf/dakframeng.shtm>. January 4, 2001.
- UNESCO. The Salamanca Statement and Framework for Action on Special Needs Education. World Conference on Special Needs Education: Access and Quality, Salamanca, Spain. 7-10 June 1994. 1994. Available: [http://www.unesco.org/education/pdf/SALAMAN\\_E.pdf](http://www.unesco.org/education/pdf/SALAMAN_E.pdf). October 18, 2004.
- Universal Declaration of Human Rights, G.A. Res. 217a (Iii), U.N. Doc a/810 at 71 (1948). 1948. Available: <http://www1.umn.edu/humanrts/instree/bl1udhr.htm>. October 22, 2004.
- Wachira, Charles. "Breakdown of Tribal Culture Further Marginalises Women with Disabilities." Women in Action.2. Available: <http://www.isiswomen.org/pub/wia/wia201/charles.htm> (2001).