

**Living with disabled children in contemporary Nigeria: Educational
and Socio-religious perspective**

By

**Matthew Omoruyi Otasowie
Department of Religions,
Faculty of Arts, University of Benin
Benin City, Nigeria**

&

**Lateef Kayode Adeyemo PhD
Department of Religions
Faculty of Arts, University of Benin,
Benin City, Nigeria.**

Background

There is a gradual awareness of the need to train the children with disability in the contemporary Nigeria. Many centres are set up in various states by Government, private individuals and the missionary bodies. There are rehabilitation personnel in this centres committed to the up keep of the children. In the ancient time religion – cultural beliefs were inhibition to discriminatory tendencies against persons with disability.

Objectives:

The aim of this paper is to gain insight on how families experience parenting of disabled children and how the families experience the support provided by the rehabilitation centres in Nigeria. The author visited some rehabilitation centres in Benin metropolis, Edo State, Nigeria where useful data were collected.

Method:

This research relied on available literatures, oral interviews and observation techniques. Four students with disabilities were interviewed.

Results:

Before 1970s, the Edo parents experienced negative consequences of stigma, keep their children with disabilities indoors. Disability was viewed as a curse and the children with disability were seen as unproductive. In this contemporary time, with the emergence of rehabilitation centres, parents now freely send their children to these centers. In the Northern Nigeria the culture before 1970s was turning disabled children to begging, many claim Islamic teachings to support this practice.

Disabled children do not have easy access to library services, banks and examinations, halls of residence and sports facilities.

Conclusion:

As was reported by Vanguard February 4, 2016, almost nothing is done by the Government towards educating the physical and mentally challenged, especially in the area of providing conducive environment and incentives for people to go into special education. Transporting the children to and from school is a tremendous challenge for many families, especially for children who cannot sit on their own. In Nigeria, many children who live with physical or learning disabilities are often shunned, isolated, and are discouraged from attending regular school. They end up feeling confused, alone and frustrated. Special education department should be established in Universities to offer skills and training to those who are not academically inclined. Many children are suffering because they do not learn the way their peers learn most of the time.

Introduction

Disability is a global issue; it has been in human nature from ancient time. Sandra Kitt highlighted disability in her novel 'suddenly', pointing at children suffering from AIDS (HIV positive) born by parents suffering from the disease. Most of these kids do not have their families any more, they go to foster care. There was more reality than feeling when Christine Morrow visited life line pediatric Centre in USA. She observed that there were kids born with AIDs, they were sent to foster care centre. Most of the kids mothers are dead, died of AIDs. If they have family they are either too sick to take care of them, or do not want them because they are afraid of getting it, too. The kids face the odds of surviving AIDS, hence one can say this is a place where children die. Dr. D. Maxwell Chandler, the paediatrician grew up in foster care, having natural parents who were in dysfunctional position and unable to handle the responsibility of raising kids. He was passed through a dozen different families by the time he was sixteen. He went to the University through football scholarship (Kitt, 1996: 115-164)¹.

The Bible gave several instances of disability, the weak persons who were in need of salvation and healing. Some persons were born with disability, such as the blind man (John 9: 1 – 2), and the man who had been paralysed for thirty eight years (John 5: 2 – 9). In the Hebrew society the king's authority was meant to protect the needy, the poor, the weak and the helpless (Psalms 72). They were referred to as 'anawin' in the Old Testament. The term 'anawin' was applied to the poor (Psalm 22: 26 – 27). Many other disabilities occur later on in the life arising from sickness, accidents and old age.

People with disabilities are subjected to numerous types of discrimination (Baba Ochankpa, 2010).² This discriminatory tendency may simply be normal, because the person of Wheel Chair cannot perform certain function meant for normal people. However, some discrimination

¹ Sandra Kitt. *Suddenly*. New York: Kensington Publishing Corp. 1996, pp. 115 – 164.

² Baba-Ochankpa, R. 2010, Life is no picnic for the disabled Nigerians. *Next – Com. Nigeria* August.

can arise out of human right abuse, religion and cultural beliefs (Omiegbe, 2016).³ Some literatures on disability in Nigeria focused on the physical aspect⁴ and emphasizes stigmatization, separation and isolation of the disabled person.⁵

Michael Jackson's theory is of the view that even though the disabled persons are discriminated against, they want to belong and engage effectively in the world of others with a need to have some saying and a sense of making a difference. He believes the relationships between persons are of utmost importance (Jackson, 1998).⁶

The Need to Belong and Participate in the General Society

When this author interviewed Allen Agod, a third year student in the Faculty of Management Science, Department of Insurance on the 8th December 2016, in this author's office, he said, he doesn't feel bad using clutches. He doesn't mingle so much with his peers, his situation makes him sober, but he doesn't feel less a person because of his constrain. He doesn't take part in some physical activities his mates engage in. He said, he doesn't want to depend on people, he want do thing, himself, because some people tend to disappoint one, if one is at their mercy. He want to marry and take up an employment or be self employed after his studies. He became disabled through wrong injection administered on him as a boy of three years. He is now twenty three years old.⁷

³ Odirin Omiegbe. Religion Culture and discrimination against persons with disabilities in Nigeria. *African Journal of Disability*, 13 Oct. 2016 .

⁴ Abang, T.B. 1991. *Educating Mentally retard and gifted children in Nigeria*, Organisation for Children with special Needs. Jos, Nigeria, 1991.

⁵ Green, S.E. "What do yo mean, what's wrong with her?" *Stigma and the lives of families of children with disabilities, social science and medicine*, 57, 1361 – 1374 <http://dx.doi.org>

⁶ Jackson, M. *Minima ethnographica: Intersubjectivity and the anthropological project*, The University of Chicago Press, Chicago 1998. In *Living with disabled children in Malawi: Challenges and Rewards*. Grete Barlindlaug and Eric Umar. 24 August, 2016.

⁷ Allen Agod, Student, University, Orally interviewed. 8 Dec. 2016.

Cyprian Ekwensi in his book, "Akin the Drummer Boy" displayed how a blind boy went about entertaining people with his wonderful drumming skill and melodious voice which brought joy to the people of his community. He became the focus of attention among his people and he displayed at a eating- House. He had companions, three musicians, he was later sent to a disabled home. 'The Boys' Forest Home' in the colonial era. Mr. Marshall was the welfare officer of the Home, while the Founder was Mr. Fletcher. The story of Akin show that a disabled person has limited opportunities for self-fulfillment in many societies.⁸ Some disabled persons are minstrels dramatizing, dancing as they move along the streets and beg along the road (Ogbalu, 2016).⁹

Many disabled persons engage in craft work when there was no opportunity for them to attend education centers. In Edo and some part of southern Nigerian societies where begging is not part of the culture, disabled persons learn crafts like shoe cobbling, sewing clothes and selling in stores. This was the case of Okagbosu who live in Ugo, his mother's village, he had one full leg and the other leg was with sore. He often applied Izah to the sore with herbs. He lived with his kith and kin until he died at Seventy (70) years. He became sick at the age of sixteen (Ebose John).¹⁰ He contacted the disease during masquerade dance, probably because he did not wear protective charms (Achebe, 1986).¹¹ He has knowledge of herbal medication, so he also help people who came to him. Abosi and Ozoji says that beliefs about disability are attributable to different factors such as Witchcraft, sex, the supernatural and juju. These beliefs are generally taken to various causes of disabilities. They also view disability as a curse and the people suffering from it are hopeless.¹² Superstitious beliefs in different cultures also plays certain roles in the way victims of disability are viewed.

⁸ Ekwensi, C. Akin, The Drummer Boy. Wikipedai, the Free encyclopedia

⁹ Ogbalu, U.J. Minstrels and Reconstruction of Society. A Review of Minstrel Ibealoke's Atrocities. 2009.

¹⁰ Ebose, J. Orally interview

¹¹ Achebe, C. Arrow of God. Edinburgh. Heinmann 1986: 90.

¹² Abosi and Ozoji. Educating the blind. A descriptive approach. Spectrum Books, Ibadan. 1985.

Superstition can be taken to mean a belief or way of behaving that is based on fear of the unknown or the belief that certain events or things will bring good or bad luck (Merriam – Webster's Collegiate Dictionary 2003: 1255). Superstitious belief is wide spread and a global issue, the Jews for example, questioned the blind man from birth when they said, "who sinned, this man or his parents, that he was born blind," (John 9: 2 – 4).

Education of the Disable

According to Omiegbe Odirin, (2995), the Handicapped and begging parental authority is respected and highly esteemed. A child that resents parental authority is not only criticised but severely punished, because of the authority that parents have over children and the cultural value placed on respect for such authority. It is easy for parents of children with disabilities to send them out onto the streets to beg for alms. Part of the appeal in using children with disabilities in this way is the thought that the sign of such children is quite likely to evoke a sense of sympathy from members of the society.¹³ Many parents who send their children with disabilities to beg for alms do so for economic reasons. He also said, there are cultural and religious aspects to the practice of using children with disabilities for alms – begging.

Paul Emong and Lawrence Eron view parents sending their children out to beg instead of sending them to school as intentional or direct discrimination. This is against the UN human rights law, article 24, the convention on the Rights of People with Disabilities (CRPD). This UN human rights law recognises education as a universal right and as enabling right to the attainment of other rights. Denying an individual a right to

¹³ Omiegbe O. 'The Handicapped and begging,' A paper presented at the fifth National conference at the Department of Special Education, University of Ibadan, Ibadan 28 – 31st August.

education is arguably condemning such an individual to a denial or limitation in the enjoyment of fundamental rights.¹⁴

In the contemporary time many disabled children and youths have the opportunity of receiving education, especially special education in schools. There are equally sponsors in some cases from voluntary organizations. There are many organizations today interested in sponsoring persons. Inspired Magazine volume 6, number 3, December 2010, gave an example of Unisa's advocacy and resource center helping students with disability in South Africa. Tony Matjila was initially a mechanical engineering student, had an accident with a spinal injury, spent 17 months in the hospital, became one of those who received Unisa's sponsorship. After being discharged, he decided to pursue a psychology degree through bursary from Unisa, (Unisa, 2010).¹⁵

Vocational rehabilitation started in the 1930's in Nigeria and one of the earliest was the Oji River Rehabilitation Center, founded by Dr. T.D.F. Money. The earliest purpose was to treat the Leprous, the blind, the deaf and other physically challenged patients. Then in 1938, the Church Missionary Society established the Savory's Memorial School for the physically challenged at the special education center, Oji River, with an intake of 123 pupils. Special school for the blind was also founded by the CMS in 1960. They were managed as conventional schools instead of special centers for the disabled. By 1988, rehabilitation centers had sprung up in Nigeria with a total enrolment of 13,811 comprising 465 blind persons, 890 physically handicapped persons, 344 learning disabled persons, and 437 hearing impaired individuals, 575 leprous patients, 500 mentally retarded persons, 600 beggars and 10,000 veterans (Adewuyi 2007: 52).¹⁶

In Benin City rehabilitation centers are many in the present time, the well-to-do parents take their ward to special education centers.

¹⁴ Emong P. And L. Eron. Disability inclusion in higher education in Uganda: Status and strategies. African Journal of disability. 2 December, 2016.

¹⁵ Unisa Inspired Magazine, University of South Africa. Vol. 6, No. 3, December, 2010, pp. 11 – 12.

¹⁶ Adewuyi, T. Street – Begging in Nigeria. Ibadan. Spectrum Books Ltd. 2007: 52.

It was reported in Vanguard February 4, 2016, that almost nothing was done by the Government towards educating the physically and mentally challenged, especially in the area of providing conducive environment and incentives for people to go into special education.

Transporting the children to and from school is a tremendous challenge for many families, especially for children who cannot sit on their own. This is the reason some parents now send their disabled children to centres. In Nigeria, many children who live with physical or learning disabilities are left isolated, and are discouraged from attending regular school particularly in the 1970s.. They end up feeling confused, alone and frustrated. Special education department should be established in Universities to offer skills and training to those who are not academically inclined. Many children are suffering because, they do not learn the way their peers learn most of the time (Orakpo and Abayomi, 2016:24).¹⁷

An interview was granted by Ikeri Deberechi in the Faculty of Education premises in the University of Benin. He was in a wheel chair and he came for the purpose of appealing for alms. He was a victim of adulterated kerosene explosion in Imo State. The incident happened after his primary school, there was no body to help him after recovery at Orthopedic Hospital, Enugu. His legs were badly affected by the fire, therefore the two were amputated. After the treatment he was assisted by some kind citizens to complete his secondary school education at Holy Ghost College, Owerri. Some kind citizens also assisted him to undergo a programme in the Imo State Polytechnic. He had challenges during the time he was a student in the polytechnic, to struggle with his wheel chair to classroom, sometimes he could not climb the step so he stay outside. Paying his school fees at the bank was problem because his wheel chair cannot pass the door (Daberechi).¹⁸

¹⁷ Orakpo E. And A. Abayomi. Special Education, Challenges way forward. Vanguard 4, Feb. 2016: 24.

¹⁸ Daberechi. I. Orally Interviewed. The Young disabled Nigerian with strong determination. Soar International motivational Magazine.

Data indicated that students with disabilities were increasingly being admitted into institutions of higher education through different admission avenues. Students with disabilities and other special needs can access higher education on merit through the Joint Admission and Matriculation examination (Emong and Evon, 2016).¹⁹

Discrimination in Employing Persons with disabilities

The disabled persons want to contribute to the economy and belong to the society if only they can be put in the pool of resources or healed (John 5: 6 – 7). In John 5, a man had been ill for 38 years and was lying besides the pool where he hoped to get healed if someone put him in. People need to belong to and engage effectively in a world of others with a need to have some saying and a sense of making a difference (Bar Lindhaug and Umar, 2016).²⁰ Empirical description of Samuel Enoragbon Ogbonmwan, who became blind at about 15 years of age while in the standard School at Ahmaddiya (now Idah Primary School, Benin City) in the 1930s may be necessary. When he lost his sight, the parents took him to different traditional healers with hope of recovering. They went to different villages seeking for healing from the traditional medicine men. There was no hospital by then and even the one that was available doesn't have an eye specialist. He remained without sight all through his life but he joined the Apostolic Church. He was in the Choir, the members discovered he was good in singing and composing songs. He was telling people about dreams and vision. He was baptized and anointed Apostle when the members discovered he has some special gifts. When there was leadership crisis in the church, he left with friends of like minds to form Christ Apostolic Church of God Mission. He became the leader of this church; the Ministry began January 3, 1974 at an open air crusade held at Owina Street, Benin

¹⁹ Emong, P. And L. Evon. Disability inclusion in higher education in Uganda: Status and strategies. *African Journal of Disability*. 2 Dec. 2016.

²⁰ Barlindhaug, G. And E. Umar. Living with disabled children in Malawi: Challenges and rewards. *African Journal of Disability*. 24 Aug. 2016.

City. The Movement grew as they built the first church in Benin City and other branches (Obakpolor, 1995).²¹ This is one of the disabled persons who use their talent to achieve what the able persons could not. One could therefore see that disability is not inability.

Street begging culture is like a trade in Nigeria, the stigma of begging is associated with the disabled persons. Street begging in Nigeria has its origin in the northern part of the country and the beggars are both adults and children. They are seen wearing tattered dresses, physical challenged, and unkempt looks which elicit pity. Begging has become a profession of some handicapped persons.

A few of them sing lyrics that come in different tunes depending on the background and area the beggar is operating. The young beggars are grouped among the *almagjiri*, they are made to beg for money on the streets and to perform menial jobs for the sake of money from dawn to dusk (Balogun, 2014).²²

According to Balogun some of these children and adult beggars brought from the northern part of the country to Lagos, Benin City and other major cities to beg while their masters get a daily cut of the money they make on a daily basis. A few of them have been able to build houses and start little trading through this means. Many do not want to quit the begging life style, even though there are alternatives.

However, the homeless beggars deserve attention, otherwise they are a wasted potential in terms of their general non-inclusion, they are poor socially, economically and politically.

They are incompatible with the contemporary global efforts at reconciling and mobilising all marginalized and isolated people, for the purpose of nation – building, as well as political and economic participation. They are rejected Nigerians always found along main roads,

²¹ Obakpolor, T.U.B. *Divinely chosen vessel. The man, Apostle Ogbonmwan. Benin City. Assurance Christian publication. 1995: 11- 32.*

²² Balogun, I. Nkwopapa, C. And Ajayi, O. *Are Professional Beggars 'needy' or 'greedy'? Vanguard, August 2, 2014: 10-11.*

streets, in ports, parks, church and Mosque gates, an unpleasant embarrassment to both visitors and residents of urban areas. Crowds of bowl-bearing, homeless disables are commonly seen in this country and some people are harassed by their presence. They wander aimlessly, begging passers – by to give alms for the sake of Allah. Those with the good Samaritan spirit will often give little token, as a show of humanitarian concern. This will be followed by shouts of thanks, asking for Allah's blessing on the donor, (Adewuyi, 2007).²³

There are cultural and religious reasons that allows the practice of using children with disabilities for – alms-begging. Alms-begging in general has religious and cultural dimensions (Dunapo, 2002).²⁴

Relevant literature

As part of literature, the Lenten message of Pope Francis in 2017 show his concern for disability cases with his emphasis on Lazarus (Luke 16:19-31). The Pope urges the human race to show concern for the poor, because they are God's gift. The parable according to his invites the able people to open the doors of their hearts to the disabled persons, the weak and vulnerable, whether they are in one's neighbourhood or anonymous pauper.²⁵

Odunayo, O.I. emphasized the message of the Pope with the story of Aturu who became an orphan at the age of two years. His father, Aruwa died after a brief illness and the mother, Egeyan was very disturbed at the death of her husband. She wept for months and later developed a chronic sickness and died four months after the husband's death. The villagers of Ajantolo took the child into their home. They did not know the exact village

²³ Adewuyi, T. *Street – Begging in Nigeria*. Ibadan. Spectrum Books Ltd, 2007: 3 – 52.

²⁴ Dunapo, O.S. 'Causative and Sustaining factors to street hawking in Nigeira: Implications for all development.' In *Religion, Culture, and discrimination against persons with disabilities in Nigeria*. African Journal of Disability. 31 Oct. 2016.

²⁵ A. Akubueze. *Message of his Holiness, Pope Francis for Lent 2017: Archbishop's Lenten Message and Regulations*. Benin City: Florent Systems Press, p. 6.

the parents migrated from so the boy started eating from one house to another.²⁶

He faced a lot of challenges that was beyond his age, but that was the real thing that turned him to a strong man at his early age. When he was eight years old, he started working for people as a labourer in their farms, that was his major source of income.

When primary school was established in the village of Ajantolo, he was the first person to register and among the first twenty pupils that was given scholarship throughout the primary education. He was a brilliant child in class, taking first position. The teacher who were interested in his academic performances gave him accommodation in his house. He helped him in domestic work and still carried out paid labour activities after school hours in order to make some money for living.

He also got admission to secondary school in the same village. While in the school he had a childhood female friend, Shile and they were very close. A new teacher was transferred to the school; Mr. Ajanta was interested in Shile. He sometimes punished Aturu without a genuine accusation. The teacher became a problem to this orphan. The teacher invited Aturu and Shile to his house, he gave them apples, he injected poisonous substance into the food he gave the boy while giving the girl five good apples. Aturu ate the apple when he got home and died without any body to take him to the hospital when he cried.²⁷

Erhe, E. And Iyoyojies buttressed the disability case with the story of the boy crying for nothing. The boy called 'nothing' whose real name was Obolo, the father's name was Olori-Igbe and the mother's name was Oniri-Igbe lived in Akaba Village in Delta State of Nigeria. One morning after a thunderous night storm, the Villagers had woken up to find that the first rain of the year had caused a lot of damage. The worst damage had been at the home of Nothing's family. The thatch house had collapsed, and both his

²⁶ O.I. Odunayo. *The End of Evil Teacher*. (Lagos: Roots and Wings Publishing house, 2011), pp. 18 – 29.

²⁷ *Ibid*

parents had been killed in their sleep. Nothing had survived by the grace of God.

After the burial of Nothing's parents, caring for their orphaned child was left to the paternal uncle, Mudiaga and his wife, Tiro. His uncle was not firm in the matters of his home, his wife assumed actual leadership. Mudiaga had two sons of his own, both younger than Nothing. One day, Eta the eldest son said to Nothing "Harvest time is approaching; my father will cut the neck of the big brown goat. Then there will be much merriment." There was argument on how the goat will be killed, as follows:

"Yes," Nothing replied to the question. "I like goat meat. But I don't like watching while the goat's throat is being cut." "But my father will not cut the throat," Eta argued. "He will just cut the neck to allow the blood flow out." "We are both saying the same thing," Nothing pointed out. "I am saying 'throat' and you are saying 'neck'. But whichever one you cut—whether it is the throat or the neck, the goat that has it will die." "It is not true", the younger boy protested. "It is only the neck my father will cut." Feeling taunted, the younger boy began to cry. This attracted the mother who started beating Nothing even with broom and refused to give him food. Calling the boy wicked and the killer of his parents. The boy ran away from the uncle's house when the children in the street began saying he killed the parents and refused to place with him.²⁸ This is the case with disability, they are rejected by the people they live in their midst.

In Nigeria the Federal Ministry of Women Affairs and Social Development is the umbrella body controlling rehabilitation centres nation-wide (See <http://fmwasdy-hos.net/units/rhabilitationcentres> htm).

Rehabilitation centres is available in almost all the states capital and some local government areas nation-wide. This author visited the Salvation Army Rehabilitation Centre for Physically handicapped children at 21, Frist East Circular Road in Benin City on the 13th May, 2017. It is owned by an individual who dwells at the back of the centre. The Centre was not fenced

²⁸ E. Erha and S. Iyoyojie. *Crying for Nothing*. (Warri: Emakome Enterprises, 2010), pp. 1 – 8.

round and the building was a simple type. there was no television at the parlour none recreation material.

The Director was not present as at the time this author visited and so there no permission to go round or ask many questions. There many disabled persons, children and youngs, all with their wheelchairs both boys and girls. They were of different tribes in Nigeria. This author visited on Saturday, at about 2.00pm, women of them were outside on the corridor and some at the parlour, so one can easily see them. Angela and awrenta spoke to this author, although they said permission must be granted by the director before they can speak freely and disclose their full names. This two girls were about 15 – 16 years, this author asked them why their parents allowed them to come to the centre. The reply they gave was that at the centre they see their mates unlike at home. At home they fill that they are the only ones in this situation. They also said, they attend different schools during the week but are housed in the centre. Few of their members are in the hostels in the University but they often return to the centre. During the holidays, they can still go home if they wish to go.

Conclusion

This paper is an attempt to contribute to the body of existing knowledge on disability in this contemporary time. Actually there are many things to say about this aspect of the society but the problem has been how to get this material in print. Disability makes the normal persons feel or have some emotion, when one think of the nature of life. The human nature that desire to acquire many beautiful things, but many disable cannot acquire anything. They only think of daily food and clothing.

We conclude this paper by saying there is need for the Government to provide a sustainable strategy to tackle the challenges of disability through establishing disability support centre in the tertiary institutions. A Disability support centre is a critical and an important infrastructure of the Institutions. The centres are usually quiet and the children are slow unlike the able children that are noisy. This is one of the symptoms of their

condition, weakness and anemia. The children arrive the centre with their guardians and parents in the morning.

References

- Abang, T.B. 1991. Educating mentally retard and gifted children in Nigeria. Organisation for children with Special Needs. Jos. Nigeria,
- Abosi, C.D. and Osoji V.D. 1985. Educating the Blind: A descriptive approach. Specturm Books, Ibadan.
- Achebe, C. 1986. Arrow of God. Edinburgh. Heinmann
- Adewuyi, T. 2007. Street – Begging in Nigeria. Ibadan. Spetrum Books Ltd.
- Agod, Allen. Student. University of Benin, Orally Interviewed. 8 Dec. 2016.
- Akubueze A. Message of his Holiness, Pope Francis for Lent 2017: Archbishop's Lenten Message and Regulations. Benin City: Florent Systems Press, p. 6.
- Baba – Ochankpa, R. (2010): Life is no picnic for the disabled Nigerians: Next-com. Nigeria. August.
- Balogun, I. Nkwopapa, C. And Ajayi, O. 2014: Are Professional Beggars 'needy' or 'greedy'? Vangaurd, August 2.
- Barlindhang, G. And E. Umar, 2016. Living with disabled Children in Malawi. Challenges and rewards. African Journal of Disability. 24 August.
- Dabevechi, I. Student. Orally Interviewed 12 December, 2016.
- Dunapo, O.S. 2016: 'Causative and sustaining factors to street hawking in Nigeira: Implications for all development'. In Religion, culture, and discrimination against persons with disabilities in Nigeria. African Journal of Disability, 31st October.
- Ebose, J. Orally interviewed.
- Ekwensi, C. Akin, the Drummer Boy. Wikipedia the Free Encyclopedia.
- Emong, P.and L. Eron, 2016: Disability inclusion in higher education in Uganda: Status and strategies. African Journal of Disability. 2 December.

- Erha E. and S. Iyoyojie. *Crying for Nothing*. (Warri: Emakome Enterprises, 2010), pp. 1 – 8.
- Green, S.E. 2003: "What do you mean, what's wrong with her?" Stigma and the lives of families of children with disabilities, social science and medicine, 57, 1361 – 1374 <http://dx.doi.org/10.1016/50277-9536>
- Ibid
- Jackson, M. 1998. *Minima ethnographica: intersubjectivity and the anthropological project*, the University of Chicago press, Chicago. In *Living with disabled children in Malawi: Challenges and Rewards*. Grete Barlundhaug and E. Umar. 24 Aug. 2016.
- Kitt, S. 1996. *Suddenly*. New York: Kensington Publishing Corp P. 115 – 164.
- Obakpolor, T.U.B. 1995: *Divinely Chosen Vessel. The Man, Apostle Ogbonmwan*. Benin City. Assurance Christian Publication, pp. 11 – 32.
- Odunayo O.I.. *The End of Evil Teacher*. (Lagos: Roots and Wings Publishing house, 2011), pp. 18 – 29.
- Ogbulu. U.J. 2009: "Realism in Fiction." Ph.D Dissertation of Nnamdi Azikiwe University, Awka in *Minstrels and Reconstruction of Society: A Review of Minstrel Ibea-Okes "Ife na-eme n'opa Iweka" (Atrocities are being committed at Upper Iweka)*, African Ideologies and Philosophy in a Globalized world. Lambert Academic Publishing 978-3-659-94494-9.
- Omiegbe, O. 2016: Religion, Culture, and discrimination against persons with disabilities in Nigeria. *African Journal of disability*. 13 October.
- Orakpo, E. And A. Abayomi. 2016: *Special Education, Challenges way forward*. Vanguard, 4. Feb. P. 24.
- Unisa Inspired Magazine, University of South Africa. Vol. 6, no. 3, Dec. 2010.