International Journal of
Communication and Public Relations
(IJCPR)

Cultural Dynamics on Intellectual Disability and Inclusive Education Engagement in Kenya

Jackline Lidubwi, PhD and James Marwa Mwita, PhD



International Journal of Communication and Public Relation
ISSN 2520-7989 (Online)
Vol.11, Issue 2, No.5, pp 81 - 96, 2026

www.iprjb.org

Cultural Dynamics on Intellectual Disability and Inclusive Education Engagement in Kenya

Jackline Lidubwi, PhD
Africa Nazarene University

James Marwa Mwita, PhD
Africa Nazarene University

Article History

Received 25th August 2026

Received in Revised Form 30th September 2026

Accepted 28thOctober 2026

How to cite in APA format:

Lidubwi, J., & Mwita, J. (2026). Cultural Dynamics on Intellectual Disability and Inclusive Education Engagement in Kenya. *International Journal of Communication and Public Relation*, *11*(2), 81–96. https://doi.org/10.47604/ijcpr.4027

Abstract

Purpose: The study examined how cultural dynamics on intellectual disability influence the involvement of learners in inclusive education in Kenya.

Methodology: The study, which was guided by social judgement theory, utilised the descriptive cross-sectional research design. A sample of 10 teachers in inclusive education schools, 10 Sub-County Education Officers, three television stations, three television producers and five key informants from the Kenya Association of the Intellectually Handicapped was drawn. Data were gathered through questionnaires, interview guides and code sheets. Quantitative data were analysed using descriptive and inferential statistics, while thematic analysis was used to analyse qualitative data.

Findings: The study found that there was a positive correlation between highlighting cultural norms, values and beliefs about children with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant, concluding that there was no influence of intellectual disability cultural dynamics in television programmes on the involvement of learners in inclusive education.

Unique Contribution to Theory, Practice and Policy: The study recommends that present and future media coverage of disability should address fundamental matters that concern Persons with Disabilities, such as the portrayal of disability in the media. There should be a push for amendments of the legislation and a call for the Kenyan government to implement the ratified CPRD protocol, so that grievances by Persons with Disabilities can be better addressed. Further, existing regulations should be enforced so that media representation of Persons with Disabilities reflects societal realities.

Keywords: *Cultural Dynamics, Inclusive Education, Intellectual Disability*

JEL Classification: *I21, I24, I28, Z13, L82*

*©2026 by the Authors. This Article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (*http://creativecommons.org/licenses/by/4.0

INTRODUCTION

Culture can be said to be an encompassing aspect of a group. According to Goman (2011), culture is a set of shared values that groups of people embrace. They do influence how one thinks and acts and, more importantly, the kind of criteria by which you judge others. Culture has an important role when addressing issues to do with disabilities, as various cultures tend to perceive disability differently.

Our understanding of disability is mainly rooted in cultures, as we perceive issues based on what our cultures prescribe. The conceptualization of disability is formed by conceptions of a person in a culture (Eskay *et al*., 2012; Whyte & Ingstad, 1995). Depending on how a culture views disability, it highly influences how an individual with disability is viewed within that culture. Cultures which view disability as a curse may tend to be more geared towards ostracizing such individuals from the communities or viewing them as outcasts. Alternatively, cultures that deem disability as a deformity that can be corrected tend to lean more on medical interventions.

Norms can be described as rules or standards of behaviour shared by members of a social group. Norms can be Prescriptive (encouraging positive behaviour) or proscriptive (discouraging negative behaviour). Disability is socially constructed; it resides in the set of social relationships and outcomes of social practices that tend to disadvantage and marginalize people with impairments, perceived impairments and physical differences (Smith & Sapon-Shevin, 2008).

Media images and stories influence thinking and establish social norms. People with disabilities have endured misrepresentation and lack of representation in the media, news and entertainment (Inimah, Mukulu & Mathooko, 2012). By being marginalised, they are not able to air how they want to be treated or fight for their rights; for instance, in a traditional household setting, a girl child with a slight disfigurement may be fully functional but considered impure and unfit for marriage, making education unnecessary in the eyes of the parents.

Boukhari (1997) asserts that in the Lebanese cultural context, the birth of a child with disabilities is seen by many as not only a misfortune, but as shameful and embarrassing. The husband is most likely to blame the mother for the situation. Most cultures fault women when something out of the ordinary happens, and when a child is born with disability, they are easily blamed.

Several factors can contribute to the formation of negative beliefs about disability; they include lack of understanding and awareness of disability, misconceptions or social constructions of the causes of disability, ill-informed media coverage, and laws that may affirm harmful beliefs about disability (United Nations, 2010). These beliefs are harmful to People with Disabilities, and they deny them rights to lead a normal life because they cause stigma, discrimination, marginalization among other discriminatory and harmful effects.

African traditional beliefs about the cause of disability remain prevalent across sub-Saharan Africa. Most communities hold beliefs that disabilities are punishments for bad deeds or the result of witchcraft. With those who are somehow enlightened connecting traditional beliefs with medical explanation.

Baker and Imafidon (2020) research states that beliefs are sometimes based on the types of impairment and how or when the disability was acquired. But again, a community may hold a different belief from that of a wider society, making them vary within a society.

Cultures are determined and maintained through the transmission of values and behaviour from parents to children (Cintas, 1995). Accordingly, Knutson et al. (1995), individuals from a common ethnic group typically share cultural practices and pass them on from one generation to another. Membership of the ethnic group provides the cultural identity and lens through which the developing child comes to understand and act upon prescribed values, norms and social behaviour within his or her world (Brookins, 1993). This belonging also gives meaning to the child's subjective experiences, and provides a scaffold for interpersonal relationships, behaviours and activities (Gibbs, 1989), as well as a sense of personal survival in the historical continuity of the group (Moore, 1985).

In a survey on the societal perception of individuals with behavioural and emotional disabilities administered to regular and special education teachers, administrators, social workers, and teacher-education students at Kenyatta University, 80% of participants indicated that in Kenyan society, these individuals are perceived as being mad or possessed by demons (Rono, 2004). The identification of students with behavioural and emotional problems is left to medical professionals, who place them in medical wards for individuals with mental illness or in rehabilitation centres with juvenile delinquents and HIV-positive individuals. The definition of behavioural and emotional disorders is specific to cultures (Browder & Spooner, 2011), and a cross-cultural consensus on the definition has not been reached. Different ethnic groups in Kenya understand emotional and behavioural problems differently. For instance, in traditional communities raising boys to be warriors, engaging in aggressive physical activities apropos of war would be the norm. This same activity would be rejected in a different community (Devlieger, 1995; Maja-Pearce, 1998).

Cultural misunderstandings about how disabilities affect intellectual and physical functioning influence attitudes towards individuals with disabilities. For instance, students with disabilities are widely viewed as possessing undesirable attributes that frequently place them in a stigmatized category (Murugami, 2009). Fear of stigmatization and discrimination often leads parents to hide their children with disabilities indoors. In Kenya, children with deafness, blindness, and other complex disabilities are prone to be written off as uneducable and difficult to accommodate within the education system, a form of overt discrimination (Mukuria & Korir, 2006; Munyere, 2004). In some segments of Kenyan society, a child with a disability is seen as a symbol of a curse befalling the whole family. Children with disabilities are rejected or hidden from public view (Kisanji, 1993). These ostracized children receive less parental attention, intellectual stimulation, education, medical care, quality upbringing, and nourishment compared to children without disabilities (Munyere, 2004).

Kenyan society essentially regards impairment as a handicap, a form of discrimination with definite social origins (Kisanji, 1999; Murugami, 2009). This situation creates disadvantages that persons with disabilities experience not necessarily as emanating from some biological determination but from socially, culturally, economically, and politically constructed obstacles. In the extreme, disability becomes equivalent to social oppression within which government policies,

state and local authorities, and public institutions such as schools are all key factors in the formation of structures with the potential to oppress persons with disabilities (Furman & Shields, 2005).

Culture shapes how disability is understood, interpreted, and responded to within communities by influencing shared values, norms, and attitudes towards individuals with impairments. Cultural beliefs that associate disability with curses, witchcraft, punishment, impurity, or shame contribute to stigma, discrimination, social exclusion, and, in some contexts, harmful practices, while other perspectives emphasize medical explanations and interventions. Media representations, limited disability awareness, and intergenerational transmission of cultural beliefs further reinforce misconceptions and influence societal perceptions of persons with disabilities. In Kenya, such beliefs have contributed to the marginalization of children with disabilities, including their concealment, reduced access to educational opportunities, and perceptions of being uneducable or difficult to accommodate within mainstream schools. Consequently, disability should be understood not only in terms of individual impairments but also through the social, cultural, economic, and institutional structures that shape inclusion, access to education, and the participation of learners with disabilities in society.

Problem Statement

Kenya is a signatory to the UN Convention on the Rights of Persons with Disabilities and the UNESCO Convention on the Rights of the Child, both of which support the inclusion of children with disabilities in regular education settings. National frameworks and policies in Kenya, such as the Education Act of 2013, the Persons with Disabilities Act of 2003, the Special Needs Education Policy, and the Education Plan 2013–2018, all support inclusion. Inclusive education for children with disabilities has been a major focus for disability activists and parents of children with disabilities since laws on universal access to education were passed in Kenya. The Kenyan government has succeeded in increasing the primary net enrolment from 75% in 2006 to 83% in 2012 (World Bank Group, 2023); however, with the new emphasis on leaving no one behind in the Agenda 2030 for sustainable development, there is an additional focus on those who remain the most marginalised.

In Kenya, it is estimated that only one in six children with disabilities attend school (National Coordinating Agency for Population and Development & Kenya National Bureau of Statistics, 2008). The few who can attend school face the familiar problems of exclusion, stigmatisation, inappropriate curricula, poorly equipped schools and insufficiently trained teachers (All-Party Parliamentary Group on Global Education for All, 2016). There are currently 1.3 million people in Kenya living with a disability. Of these people, only 39% have attended a mainstream primary school, and only 9% have attended high school (National Coordinating Agency for Population and Development [NCAPD] & Kenya National Bureau of Statistics [KNBS], 2008). The enrolment of learners in special institutions and units currently stands at 102, 749 students, of which 21,050 are in special schools, and 81, 649 are enrolled in integrated special units at both primary and secondary schools (Odongo, 2018). According to estimates, these enrolment figures represent about one-third of the expected number of learners with special needs. Such exclusion from education further perpetuates the cycle of disability and poverty (Bii & Taylor, 2013).

International Journal of Communication and Public Relation
ISSN 2520-7989 (Online)
Vol.11, Issue 2, No.5, pp 81 - 96, 2026
www.iprjb.org

Inclusive education is an approach that ensures the presence, participation and achievement of all learners in education. Special Needs Children such as autistic children, those with Down syndrome, cerebral palsy, locomotor impairment, maladjusted children, children with multiple disabilities, and gifted and talented learners are to be included in public schools (Ministry of Education, 2009). To achieve inclusion, society has to work to change the structures, systems, policies, practices and cultures in schools and other institutions responsible for education.

While many children with disabilities do not attend school at all, those who are enrolled in school are far more likely than their peers without disabilities to drop out. This difference can largely be attributed to the fact that children with disabilities do not receive the amount and type of attention that they need to be able to complete their education. With no assessment at enrolment, or any other stage, the teacher is left unsure as to how to teach the child and what to expect. For example, in the Sub County of Nyando, the dropout rate amongst those children with disabilities who attend school is estimated at 75%, compared to 40% amongst their nondisabled peers (All-Party Parliamentary Group on Global Education for All, 2016).

This study aims to investigate how cultural dynamics on intellectual disability influence the involvement of learners in inclusive education in Kenya in order to identify potential strategies for promoting inclusive education and enhancing the learning experiences of students with intellectual disabilities. The paper will analyze thematic frames under the categories of norms, beliefs, and values.

Theoretical Framework

This study was based on the social judgment theory. The theory states that attitude change is mediated by judgmental processes and effects (Griffin, 2023). Persuasion occurs at the end of the process, when a person understands a message and compares the position it advocates with their position on the issue. A person's position on an issue is dependent on: (i) the person's most preferred position (their anchor point), (ii) the person's judgment of the various alternatives (spread across their latitudes of acceptance, rejection, and noncommitment), and (iii) the person's level of ego-involvement with the issue (see Figure1).

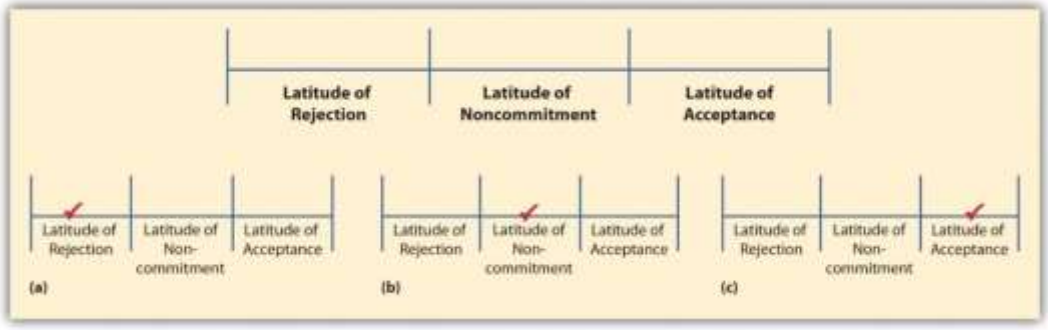


Figure 1: Latitudes of Rejection, Acceptance, and Non-Commitment (Griffin, 2023)

To change an attitude, first we must understand the audience's attitudes. When trying to persuade an individual target or an entire audience, it is vital first to learn the average latitudes of acceptance, non-commitment, and rejection of your audience. It is ideal to use persuasive information that

lands near the boundary of the latitude of acceptance if the goal is to change the audience's anchor point. Repeatedly suggesting ideas on the fringe of the acceptance latitude makes people gradually adjust their anchor points; while suggesting ideas in the rejection latitude or even the non-commitment latitude does not change the audience's anchor point.

In this study, the anchor point represents deeply entrenched cultural beliefs that view intellectual disability as a curse, punishment from the gods, or an unalterable condition, shaping how communities evaluate educational inclusion of people with disabilities. These anchor points lead to attitudes that oppose the full inclusion of learners with severe intellectual disabilities in regular mainstream classrooms, often because of perceived limitations in their learning capacity or concerns about their ability to adapt. More often than not, alternatives that comprise more moderate positions, including support for segregated special education units or vocational training, may be considered acceptable alternatives to mainstream inclusion. According to this theory, society can be persuaded to accept integration, particularly through community advocacy and teacher training, which can challenge misconceptions, provide credible information about intellectual disability, and encourage more inclusive attitudes, potentially shifting individuals' anchor points towards greater acceptance of inclusive education. The theory therefore helps explain how the interaction between existing cultural beliefs, perceived educational options, and persuasive communication may influence community and teacher engagement with inclusive education in Kenya.

The social judgement theory is important for the study because it provides a framework for examining the inclusion of people with intellectual disability in the education sector, which previously held negative attitudes towards them. It relates to a variable of this study such as cultural dynamics that shape the representation of People with Disabilities in television.

METHODOLOGY

The study adopted the descriptive cross-sectional research design. The study sample comprised of stakeholders in inclusive education in Nairobi County who included 10 teachers in inclusive education schools and 10 Sub-County Education Officers three television producers and five key informants from the Kenya Association of the Intellectually Handicapped (KAIH). In addition, television programmes aired by Kenya Broadcasting Corporation Television (KBC-TV), Kenya Television Network News (KTN News), and Signs TV were sampled for a period of six months. The study used primary data that was obtained through structured questionnaires, interview guides and a code sheet. Quantitative data was analysed using descriptive and inferential statistics while thematic analysis was used to analyse qualitative data.

FINDINGS

To assess how cultural dynamics on intellectual disability influence the involvement of learners in inclusive education in Kenya. Television programmes aired by the sampled TV stations were analysed for disability cultural dynamics by the use of a coding sheet. Teachers in inclusive education were then asked about the application of language labels in TV programmes in the implementation of inclusive education in their respective schools. Thereafter, the respective media producers were then required to explain how they produced features on Intellectual Disability, the issues that make up the intellectual disability content in the programmes, the angle of the

programmes on Inclusive Education that are aired on television and the time allocation of the stories featured. The sub-county education officers and KAHI provided qualitative information on learners with special needs and on inclusive education from the society's point of view.

Using a coding sheet, the researcher examined the cultural values, norms and beliefs and the role of television in promoting Inclusive Education on all the programmes aired by sampled TV stations. The findings were as summarised in Figure 2.

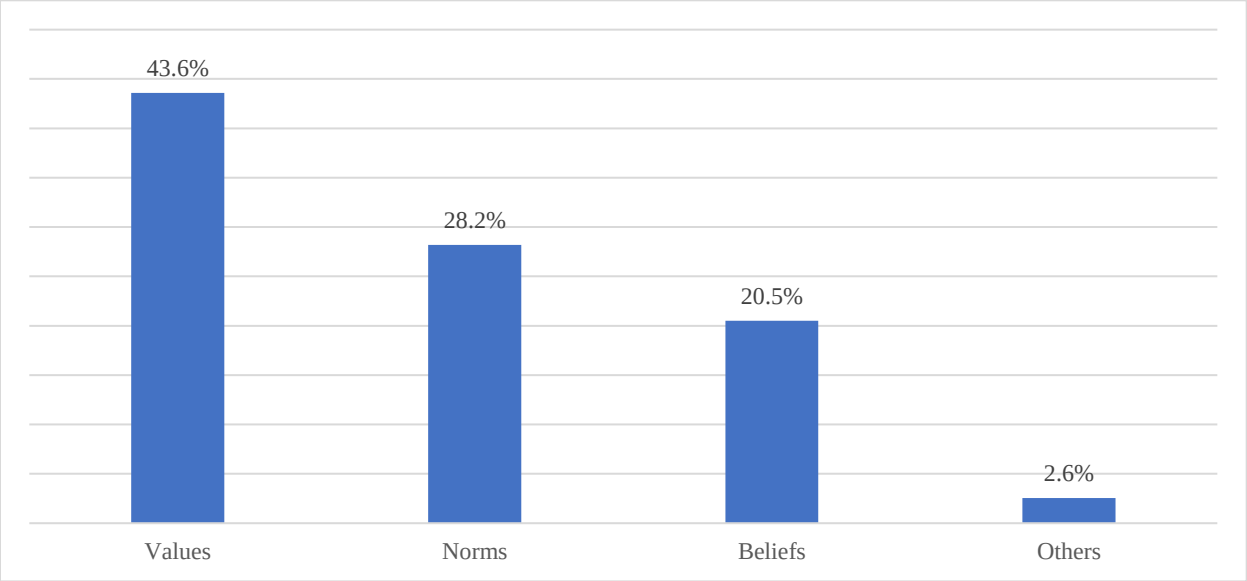


Figure 2: Cultural Dynamics and Media Stories

Figure 2 presents the results of the cultural dynamics as observed from the stories done by various media houses over the period of observation, where 43.6% of the stories focused on values, with 28.2% focusing on the norms. A further 20.5% of the stories focused on beliefs. The findings implied that cultural dynamics were present in the stories aired on TV regarding children with intellectual disabilities and therefore it was important to ascertain their influence on inclusive education.

Further, teachers were asked to state their perceptions on various intellectual language labels in television programmes, and the results were as summarised in Table 1.

International Journal of Communication and Public Relation
ISSN 2520-7989 (Online)
Vol.11, Issue 2, No.5, pp 81 - 96, 2026
www.iprjb.org

Table 1: Disability Cultural Dynamics in Television Programmes

Disability language labels	Response	Frequency	Percent
Television programmes highlighting cultural norms about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., children with disabilities cannot learn in the same class with those without	Strongly Disagree	21	52.5%
	Disagree	12	30.0%
	Neutral	0	0.0%
	Agree	4	10.0%
	Strongly Agree	3	7.5%
	Total	**40**	**100.0%**
Television programmes highlighting cultural beliefs about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., a child with a disability is a curse.	Strongly Disagree	27	67.5%
	Disagree	6	15.0%
	Neutral	1	2.5%
	Agree	3	7.5%
	Strongly Agree	3	7.5%
	Total	**40**	**100.0%**
Television programmes highlighting cultural values about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., a child with a disability is a burden to the family	Strongly Disagree	24	60.0%
	Disagree	11	27.5%
	Neutral	1	2.5%
	Agree	3	7.5%
	Strongly Agree	1	2.5%
	Total	**40**	**100.0%**

Table 1 shows that 30% of the teachers disagreed and 52.5% strongly disagreed that television programmes highlighting cultural norms about children with disabilities encourage the participation of learners with intellectual disability in inclusive education. However, to the contrary, 10% of the teachers agreed and 7.5% strongly agreed. The finding implied that highlighting cultural norms about children with disabilities did not encourage the participation of learners with intellectual disability in inclusive education did not encourage the participation of Persons with Disabilities inclusive education.

Table 1 also shows that 15% of the teachers disagreed and 67.5% strongly disagreed that television programmes' cultural beliefs about children with disabilities encourage the participation of learners with intellectual disability in inclusive education. However, to the contrary, 7.5% of the teachers agreed and another 7.5% strongly agreed while 2.5% were neutral. The finding implied that highlighting cultural beliefs about children with disabilities did not encourage the participation of Persons with Disabilities inclusive education.

Statistics in Table 1 also show that 27.5% of the teachers disagreed and 60% strongly disagreed that television programmes' cultural values about children with disabilities encourage the participation of learners with intellectual disability in inclusive education. However, to the contrary, 7.5% of the teachers agreed, and 2.5% strongly agreed, while another 2.5% were neutral. The finding implied that highlighting cultural values about children with disabilities did not

encourage the participation of learners with intellectual disability in inclusive education did not encourage the participation of Persons with Disabilities inclusive education.

The stakeholders were asked to state how the cultural beliefs influence the involvement of learners in inclusive education in Kenya. From their responses, the cultural beliefs have a negative influence on the involvement of learners. As one of the stakeholders noted, people who have intellectual disabilities are seen as being possessed by evil spirits hence no need to invest further resources in them:

> *Most of our cultural beliefs are anchored on negative and damaging perceptions that persons with intellectual disabilities are possessed by demons, evil spirits and therefore it is a waste of resources and investments to educate them.* – Stakeholder 1.

Others noted that these beliefs make the people with intellectual disability be excluded from the rest of the population. The beliefs create stigma and some parents or guardians would rather lock up such children than allow them to live a normal life:

> *Some parents think children with disability should not share classes with others. Some believe that disability is contagious. They think it will spread to their kids. There is stigma and discrimination. Kids with disability have been locked indoors, not given opportunities they deserve.* – Stakeholder 2.

The stakeholders were also asked to state how stereotypes influence involvement of learners in inclusive education in Kenya. The major finding is that such stereotypes exacerbate exclusion. One of the stereotypes pointed out is that Persons with disabilities are not smart enough and should be enrolled only for vocational training:

> *The major stereotype is that the majority are uneducable and the ones who are educable are better off in a special class or school and should be taught activities of daily living or vocational skills like beadwork, knitting, and not academics (literacy and numeracy)* – Stakeholder 1.

Such stereotypes also make it hard for them to learn in normal schools, as parents and guardians do not give them the chance to learn in school:

> *People think People with Disabilities are less human, less smart and that means that they are not given chances like other children. With parents concentrating on kids without disabilities. Some think that they are difficult to manage in class, denying them opportunities to learn. They are not given chances to learn like other students. People think they don't have a complete brain thus discriminating against them.* – Stakeholder 2

The stakeholders were further asked how stigma influences involvement of learners in inclusive education in Kenya. The key finding was that stigma has a negative influence on their involvement. As one stakeholder pointed out, because they are perceived as being a problem, violent, anti-social and harmful, this creates stigma among the rest of the population and makes People with Disabilities face a lot of challenges. Another stakeholder, pointing out the negative effect of stigma, noted thus:

> *Stigma affects them negatively because it discourages learners with disabilities from participation and inclusion. They encourage the learners with disabilities to stay segregated as they are more comfortable there.* – Stakeholder 3

Another stakeholder noted that stigma affects their performance on school as some drop out due to the discrimination or record poor performance:

> *Having them discriminated, forces to drop out of school. Some who are in school, their attendance is affected since they don't feel accepted and might drop out of school. Stigma leads to poor performance, that only means they might drop out of school. Those who are in school and abandoned feel marginalized*. – Stakeholder 2.

The study sought to determine the influence of intellectual disability cultural dynamics in television programme on involvement of learners in inclusive education. To achieve this, correlation techniques were employed as summarised in Table 2.

Table 2: Correlation between Intellectual Disability Cultural Dynamics and Involvement of Learners in Inclusive Education

	Television programmes in Kenya encourage the involvement of children with intellectual disabilities in inclusive education		
	N	**Spearman's rho Coefficient**	**Sig. (1-tailed)**
Television programmes highlighting cultural norms about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., children with disabilities cannot learn in the same class with those without	40	.031	.875
Television programmes highlighting cultural beliefs about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., a child with a disability is a curse.	40	.009	.964
Television programmes highlighting cultural values about children with disabilities encourage the participation of learners with intellectual disability in inclusive education i.e., a child with a disability is a burden to the family	40	.124	.531

Correlation Statistics in Table 2 show that there was a weak positive correlation (r= 0.031, Sig>0.05) between highlighting cultural norms about children with disabilities in television programmes that involve persons living with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant, leading to the conclusion that an increase in highlighting of cultural norms about children with disabilities in

television programmes featuring persons living with disabilities did not lead to an increase in the use of Television in inclusive education.

Statistics in Table 2 also show that there was a weak positive correlation (r= 0.009, Sig>0.05) between highlighting cultural beliefs about children with disabilities in television programmes that involve persons living with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant, leading to the conclusion that an increase in highlighting of cultural beliefs about children with disabilities in television programmes featuring persons living with disabilities did not lead to an increase in the use of Television in inclusive education.

Table 2 also shows that there was a weak positive correlation (r= 0.124, Sig>0.05) between highlighting cultural values about children with disabilities in television programmes that involve persons living with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant, leading to the conclusion that an increase in highlighting of cultural values about children with disabilities in television programmes featuring persons living with disabilities did not lead to an increase in the use of Television in inclusive education.

Overall, the findings in this section were that there was no influence of intellectual disability cultural dynamics in television programmes on involvement of learners in inclusive education.

The findings are supported by a study by Baker and Imafidon (2020), which found that beliefs associated with disabilities result in prejudice and have also led to bodily and psychological harm and ritual attacks. Further, a study by Eskay *et al*. (2012) found that most African traditional beliefs about the cause of disability hold that disabilities are punishments for bad deeds or the result of witchcraft.

Depending on how a culture views disability, it highly influences how an individual with disability is viewed within that culture. Cultures which view disability as a curse may tend to be more geared towards ostracising such individuals from the communities or viewing them as outcasts and hence denying them access to education.

The majority of content on disability issues in the media is disempowering, derogative and discriminatory. Use of negative terms that reinforces stereotyping of Persons with Disabilities as people who are unhappy with their lives and viewed as objects of pity. Furthermore, People with disabilities constitute one of the most disenfranchised minorities. That means that their participation in culture-producing institutions like media is rare; therefore, their say in the construction of their images is negligible at best (Mitchell & Snyder, 1997).

The findings were that there was no influence of intellectual disability cultural dynamics in television programmes on the involvement of learners in inclusive education.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This study was to assess how cultural dynamics on intellectual disability influence the involvement of learners in inclusive education in Kenya. Cultural dynamics were present in the stories aired on TV regarding children with intellectual disabilities and therefore it was important to ascertain its

influence on inclusive education. Half of the stories focused on disability values while a quarter focused on disability norms. The remainder of the stories focused on beliefs. Highlighting cultural norms, values, and beliefs about children with disabilities did not encourage the participation of Persons with Disabilities inclusive education. there was a positive correlation between highlighting cultural norms, values and beliefs about children with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant concluding that there was no influence of intellectual disability cultural dynamics in television programme on involvement of learners in inclusive education.

Conclusion

The study sought to assess the moderating influence of televised cultural dynamics information on intellectual disability and involvement of learners in inclusive education in Kenya. The study concludes that highlighting cultural norms, values, and beliefs about children with disabilities did not encourage the participation of Persons with Disabilities in inclusive education. There was a positive correlation between cultural norms, values and beliefs about children with disabilities and the use of Television programmes in inclusive education. However, the correlation was not statistically significant, concluding that there was no influence of intellectual disability cultural dynamics in television programmes on the involvement of learners in inclusive education.

Recommendations

There exist gaps in the legislation that exist to protect Persons with Disabilities. The study suggests that present and future media coverage of disability should address fundamental matters that concern Persons with Disabilities such portrayal of disability in the media. There should be a push for amendments of the legislations and a call for the Kenyan government to implement the ratified CPRD protocol, so that grievances by Persons with Disabilities can better be addressed. Further still, existing regulations should be enforced so that the representation Persons with Disabilities in the media reflects societal realities.

The way the media frames disability matters is of great importance. Frames are usually explained as tools used by political actors, policymakers, activists and members of the press to impact policy outcomes by directly influencing the decision maker's information agenda (Jones, 1994; Baumgartner, De Boeuf & Boydstun, 2008). The framing theory postulates that by framing media messages in certain ways can help impact the public's opinion and push for certain policies to be enacted. The results of this study show that frames such as cultural pluralism, minority/civil rights and the educative frame, which call for policy change, were not highly used. The media by framing issues under these progressive frames can have positive outcomes that may lead to better policies for Persons with Disabilities.

In general, there is a need for the media and key stakeholders, when talking about disability to use frames that are more progressive, to help change policies and opinions on matters to do with disability. For instance, instead of the media focusing on certain angles that may have negative outcomes, such as the social pathology frame that portrays Persons with Disabilities as being pitiable, objects of curiosity, evil, laughable and a burden. They can instead reframe such as a story showing that persons with disabilities can be involved in inclusive education. Such a frame would

show Persons with Disabilities as independent, and they can easily engage in political, social or economic activities like any other individual.

The Legislative Reform Broadcasting Services Act should be reinforced by the Communications Authority of Kenya. Media houses which do not comply with the disability inclusiveness standards should be given heavy penalties. The media regulatory bodies like the Communications Authority of Kenya and the Media Council of Kenya can make quarterly evaluations and enforce the policies related to disability mainstreaming in the media.

REFERENCES

All-Party Parliamentary Group on Global Education for All. (2016). *Accessing inclusive education for children with disabilities in Kenya.* Global Campaign for Education UK, RESULTS UK, and Leonard Cheshire Disability. https://www.globaleducationappg.co.uk/wp-content/uploads/2017/02/Accesing-inclusive-education-for-children-with-disabilities-in-Kenya.pdf

Baker, C., & Imafidon, E. (2020, June 15). *Traditional beliefs inform attitudes to disability in Africa. Why it matters.* The Conversation. https://theconversation.com/traditional-beliefs-inform-attitudes-to-disability-in-africa-why-it-matters-138558.

Baker, C., & Imafidon, E. (2020, June 15). *Traditional beliefs inform attitudes to disability in Africa. Why it matters.* The Conversation. https://theconversation.com/traditional-beliefs-inform-attitudes-to-disability-in-africa-why-it-matters-138558.

Baumgartner, F. R., De Boef, S. L., & Boydstun, A. E. (2008). *The decline of the death penalty and the discovery of innocence*. Cambridge University Press.

Bii, C., & Taylor, L. (2013). *Inclusive education in Kenya: Assessment report.* Handicap International.

Boukhari, H. (1997). Invisible victims: Working with mothers of children with learning disabilities. In L. Abu-Habib (Ed.), *Gender and disability: Women's experiences in the Middle East* (pp. 36–45). Oxfam.

Brookins, G. K. (1993). Culture, ethnicity, and bicultural competence: Implications for children with chronic illness and disability. *Pediatrics*, 91(5, Pt. 2), 1056–1062. https://doi.org/10.1542/peds.91.5.1056

Browder, D. M., & Spooner, F. (2011*). Teaching students with moderate and severe disabilities*. Guilford Press.

Cintas, H. L. (1995). Cross-cultural similarities and differences in development and the impact of parental expectations on motor behavior. *Pediatric Physical Therapy*, *7*(3), 103–111.

Devlieger, P. (1995). 5. Why Disabled? The Cultural Understanding of Physical Disability in an African Society. In B. Ingstad & S. Reynolds Whyte (Eds.), *Disability and Culture* (pp. 94–106). California: University of California Press. https://doi.org/10.1525/9780520342194-007

Eskay, M., Onu, V. C., Igbo, J. N., Obiyo, N., & Ugwuanyi, L. (2012). Disability within the African culture. *Contemporary Voices from the Margin: African Educators on African and American Education*, 197–211.

Furman, G. C., & Shields, C. M. (2005). How can educational leaders promote and support social justice and democratic community in schools. *A New Agenda for Research in Educational Leadership*, 119–137.

Gibbs, J. T., & Huang, L. N. (1989). *Children of color: Psychological interventions with minority youth.* Jossey-Bass/Wiley. Retrieved from https://psycnet.apa. org/record/1989-97725-000

Goman, C. K. (2022, October 12). How culture controls communication. *Retrieved frm* https://www.forbes.com/sites/carolkinseygoman/how-culture-controls-communication/?sh=7ae32100263b

Griffin, E. A., Ledbetter, A., & Sparks, G. G. (2023). *A first look at communication theory* (Eleventh edition). New York: McGraw Hill LLC.

Inimah, G. M., Mukulu, E., & Mathooko, P. (2012). Literature review on media portrayal of people with disabilities in Kenya. *International Journal of Humanities and Social Science*, *2*(8), 223-228.

Jones, S. C., & Harwood, V. (2009). Representations of autism in Australian print media. *Disability & Society*, *24*(1), 5–18. https://doi.org/10.1080/ 096875 90802535345

Kisanji, J. (1993). Special education in Africa. In P. Mittler, R. Brouillette, & D. Harris (Eds.), *World yearbook of education 1993: Special needs education* (pp. 158–172). Kogan Page.

Kisanji, J. (1999). Folklore based analysis for a culture-specific concept of inclusive education. In B. Holzer, A. Vreede, & G. Weigt (Eds.), *Disability in different cultures: Reflections on local concepts* (pp. 78–87). transcript Verlag. https://doi.org/10.14361/9783839400401-004

Knutson, L. M., Leavitt, R. L., & Sarton, K. R. (1995). Race, ethnicity and other factors influencing children's health and disability: Implications for pediatric physical therapists. *Pediatric Physical Therapy*, *7*(4), 175–183.

Maja-Pearce, A. (1998). Disabled Africa: Rights not welfare. *Index on Censorship*, *27*(1), 177–194. https://doi.org/10.1080/03064229808536308

Ministry of Education. (2009). The national special needs education policy framework. Republic of Kenya. https://www.unesco.org/education/edurights/media/docs/446808882707702aafc616d3a2cec918bfc186fc.pdf

Mitchell, D. T., & Snyder, S. L. (1997). Introduction: Disability studies and the double bind of representation. In D. T. Mitchell & S. L. Snyder (Eds.), *The body and physical difference: Discourses of disability* (pp. 1–30). University of Michigan Press. https://doi.org/10.3998/mpub.11114

Moore, E. (1985). Ethnicity as a variable development. In Spencer M.B, Brookins G. K & Allen W.R (Eds.), *Beginnings: The social and affective development of black children* (pp. 101–116). Lawrance Erlbaum Associates.

Mukuria, G., & Korir, J. (2006). Education for Children With Emotional and Behavioral Disorders in Kenya: Problems and Prospects. *Preventing School Failure: Alternative Education for Children and Youth*, *50*(2), 49–54. https://doi.org/10.3200/PSFL.50.2.49-54

Munyere, A. (2004). Living with a disability that others do not understand. *British Journal of Special Education*, *31*(1), 31–32. https://doi.org/10.1111/j.0952-3383.2004.00323.x

Murugami, M. W. (2009). Disability and identity. Disability Studies Quarterly, 29(4). https://doi.org/10.18061/dsq.v29i4.979

National Coordinating Agency for Population and Development & Kenya National Bureau of Statistics, 2008).

NCAPD & KNBS. (2008). *Kenya national survey for persons with disabilities: Main report*. National Coordinating Agency for Population and Development.

Odongo, G. (2018). Barriers to parental/family participation in the education of a child with disabilities in Kenya. *International Journal of Special Education*, 33(1), 21–33.

Rono, M. N. (2004). *A survey on the societal perceptions of individuals with behavioural and emotional disabilities.* Nairobi: Kenyatta University.

Smith, R. M., & Sapon-Shevin, M. (2008). *Disability humor.* Social Advocacy and Systems Change. https://sites.cortland.edu/sasc/wp-content/uploads/sites/12/2012/12/Disability-Humor-Final.pdf.

Smith, R. M., & Sapon-Shevin, M. (2008). *Disability humor*. Social Advocacy and Systems Change. https://sites.cortland.edu/sasc/wp-content/uploads/sites/12/2012/12/Disability-Humor-Final.pdf.

United Nations. (n.d.). *Toolkit on disability for Africa: Module 13—Culture, beliefs, and disability.* https://www.un.org/esa/socdev/documents/disability/Toolkit/Cultures-Beliefs-Disability.pdf

Whyte, S. R., & Ingstad, B. (1995). Disability and culture: An overview. In B. Ingstad & S. R. Whyte (Eds.), Disability and culture (pp. 3–32). University of California Press.

World Bank. (2023). *Primary education, pupils—Kenya*. World Bank Open Data. Retrieved from https://data.worldbank.org