

**A PHENOMENOLOGICAL EVALUATION OF THE
STRATEGIES THAT CREATE SPACES FOR MALE AND
FEMALE HEARING-IMPAIRED PERSONS IN UASIN GISHU
COUNTY**

by

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DECLARATION

I confirm that this thesis is my original work and has not been presented for a degree in any other University or for any other award.

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DEDICATION

Liam Harun Mwochi

(et futurae, nostrae futurae)

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ABBREVIATIONS AND ACRONYMS

ADS	Anglican Development Services
ASL	American Sign Language
CBR	Community Based Rehabilitation
DPO	Deaf People Organisation
FGD	Focus Group Discussion
GOK	Government of Kenya
ILO	International Labour Organisation
KII	Key Informant Interview
KNAD	Kenya National Association for the Deaf
KNBS	Kenya National Bureau of Statistics
KSL	Kenya Sign Language
NGO	Non-Governmental Organisation
PWD	People/Persons With Disability
SGL	Standard Group Limited
UG	Uasin Gishu
UN	United Nations
USL	Uganda Sign Language
WFD	World Federation of the Deaf
WHO	World Health Organisation

ABSTRACT

The study focused on the spaces that lead to the inclusivity of the Deaf within Uasin Gishu County. In particular, the study specifically undertook to evaluate the strategies that can create spaces for inclusivity of this group of persons within Uasin Gishu County. The study was guided by four objectives. These were; to assess the opportunities the national government has availed in Uasin Gishu for the education of the Deaf, evaluate the effectiveness of the interpreters of the county government of Uasin Gishu that empowers the Deaf, evaluate the current measures that the county government of Uasin Gishu and the national government have taken to mainstream gender in Uasin Gishu and finally determine measures the county government and the national government in Uasin Gishu can put in place to create spaces for inclusivity of the male and female. Two theories were used to guide the study. The cognitive theory which examined the correlation between learning and the environment and the Ricoeur's Theory of Interpretation which states that the interpreter must be aware of the purpose of the interpretation and that both the original message and the target message have dissimilar cultures. Meaning the interpreter must be aware of the two cultures. The research design was phenomenological and used both qualitative and quantitative approach. It was found that the national government has one primary school for the Deaf, with no other institution within Uasin Gishu streamed or otherwise. Although the school was large enough to accommodate more students, it was found that parents prefer their children to learn in spaces near their homes rather than in boarding facilities. There was no single employee who is deaf in both county government and the national government. There were two supervisors employed to supervise the Deaf who also acted as interpreters, though not trained in KSL. The study found that there were more male Deaf accessing education than their female counterparts. Parents preferred to have their daughters at home for safety. The study recommends policy change to address the Deaf group specifically. The study also recommends that the national government introduce the Deaf stream in the local primary schools for easy access. The national government and the county government should create public awareness on the need to take the deaf girls and boys to school. They should also employ qualified interpreters in their offices. The study concludes that the Deaf are a marginalised group whose disability is communication and therefore any meaningful intervention must be related to communication.

OPERATIONAL DEFINITIONS OF TERMS

Accessibility	The benefit the Deaf get from the government that is not seen as discriminatory.
Affirmative Action	An action or policy favouring those who tend to suffer from discrimination, especially in relation to employment, politics or education. It can also be described as positive discrimination.
Deaf	Deaf (with a capital "D") refers to embracing the cultural norms, beliefs, and values of the Deaf Community. It is capitalized when it is used as a shortened reference to being a member of the Deaf Community. When it is used with a small 'd' it refers to a person whom the sense of hearing is non-functional for the ordinary purposes of life. The community of the Deaf is made up of those who are deaf and those who hear but can use sign language. They share the same values.
Deaf Culture	Promotion of an environment that supports Kenya Sign Language as the main source of communication, values children and all who are deaf, and does not discriminate against them in any way. Promotion of inclusivity and affirmative action for those who are deaf.
Disability	Physical, sensory, mental or other impairment, including any visual, hearing, learning or physical incapability, which impacts adversely on social, economic or environmental participation.

Empowerment	A management practice of sharing information, rewards and power with people so that they can take initiative and make decisions to solve problems and improve service performance.
Gender	Refers to the range of ‘socially constructed’ roles, behaviours, attributes, aptitudes and relative power associated with being female or male in a given society at a particular point in time. ‘Socially-constructed’ means that these are not ‘givens’ or ‘natural’ but are constructed or produced by society and as such are able to be modified or changed.
Gender Mainstreaming	The practice of taking into account gender issues in policies, programmes, administrative and financial activities, and in all organizational procedures. It leads to organizational transformation.
Hearing-Impaired	Is a more sensitive and acceptable word used to describe a person who is deaf.
Inclusivity	Involving people who are excluded or marginalized by introducing deliberate policies that bring them to the centre of development. It also means mainstreaming.
Mainstreaming	The process or act of including people who have special or particular difficulties or needs in spaces where in other circumstances they would be excluded due to their difficulties and/or needs.

Spaces

In this study refers to deliberate opportunities that are available within the society to enable the Deaf to utilise their potential to the full. And in this case, to compete on equal terms with the hearing. There should zero reject of the Deaf on account of their disability.

Strategies

Means and processes by which knowledge, skills, and attitudes are—communicated to the beneficiary. In addition strategy may also refer to means of ensuring the Deaf access opportunities with zero reject due to their disability.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter gives a background to the study. It argues that the Deaf Community should be empowered through deliberate policies within the education system that promote an understanding of their Deaf culture among the Deaf and the hearing. It also argues that Sign Language Interpreters play a key role in enabling the Deaf to understand and integrate with the society through the school system. It also posits that women who are deaf are more vulnerable than their male counterparts. Further, that the culture of the Deaf should be expanded to enable a comprehensive understanding of both the male and female Deaf. This would facilitate easy communication between the Deaf and the hearing, leading to the Deaf being recognized more and being integrated fully in the mainstream development. This is so because the Deaf should not be considered as a people with disability but a minority people with a distinct language, which also defines their culture. The statement of problem, research questions, significance, scope and limitations of the study are discussed.

1.1 Background to the Study

The population of the Deaf and hard of hearing in the world is estimated to be 477,000,000 (WHO, 2017). The World Health Organisation estimates that by 2050, over 900 million people will be hearing-impaired (Ibid.). Thomas Hopkins Gallaudet, though not deaf himself, pioneered education of the Deaf in the USA, making the USA one of the leading countries in advancing the rights of the Deaf in the world (Edwards, 2012). He was the first person to identify the problem of the hearing-impaired to be with communication rather than a disability. Some argued before him that being deaf was a disability and, therefore, needed medical solutions to correct the deafness. If this was not possible, then a hearing aid was used to 'force' the Deaf to hear or they were taught lip reading. Sign Language was, therefore, developed to enable the Deaf to communicate upon realisation that their problem was communication.

The concept of sign languages has now spread worldwide, leading to their being recognized as distinct languages. Eighty percent (80%) of the Deaf of the world are in developing countries, according to the World Federation of the Deaf website. While the developed countries have established advanced policies and laws in favour of the Deaf, the same cannot be said of the developing countries. As of 2017, the World Federation of the Deaf reports that only 41 countries in the world recognized any sign language as an official language.

In a study conducted to find out the perception of deaf students who study abroad, it was found out that global education, including study abroad programmes, was increasingly crucial in today's world (Naturale, 2014). The study sampled deaf students who had gone abroad from the USA to study in Italy, Germany, Australia, United Kingdom, Spain, France, China and Japan. Main challenges faced by the Deaf globally is access to education, financial concerns and poor marketing methods (Scheib & Mitchell, 2008).

In Africa, some of the countries did not give the hearing-impaired a priority in development planning and education. Strategies that created spaces for inclusivity of the hearing-impaired were lacking. Reasons for this varied but, in some African countries, deafness was associated with witchcraft and as Lwanga-Ntale (2003) stated:

There is stigma and discrimination which can be attributed to lack of knowledge on the causes of deafness: some people view deafness as a punishment from God and others perceive it as a curse on the family and believe it is because of witchcraft' (Lwanga-Ntale, 2003).

This stems from cultures which in their traditions and practices dictate the norms a society follows (Neculaesei, 2012). There are other cultural practices that demean the Deaf, including the community norms of rejecting deaf women as brides.

Deaf people have a first language (L1). While growing up, deaf people communicate using signs that are not organised and which are formed with immediate family members to communicate with their deaf relative. These signs are not recognised outside that home. A deaf person growing up with this language

will have challenges while communicating with others using sign language. This is so because others who sign using Kenya Sign Language will not grasp the signing. However, most national Sign Languages as with Kenya Sign Language are fixed and based on the English language. Jefwa (2015) avers that the language the deaf individual is surrounded with influences the sign language one uses. The sign language, therefore, is socially constituted (Jefwa, 2015). Many African countries, therefore, base their sign languages on English for Anglophone countries and French for Francophone countries. The Deaf interpreters are taught using English. In South Africa, there are several sign languages based on English, Afrikaans, and local languages (Erting et al., 1996). The Chairperson of Uganda National Association for the Deaf (UNAD) stated that even though the constitution of Uganda recognises Uganda Sign Language (USL), sign language interpreters are still to be recruited by the government. This is the dilemma that most African countries find themselves in due to budget constraints. This view is supported by Mathenge et al. (2017) who aver that in Kenya, the bulk of the budget goes to capital development and payment of debts. This has left little room for education and other social programmes. Estee-Wale (2004) stated that it had been observed that deaf children performed poorly in class work. The reason was that not much was being done to address issues pertaining to the Deaf (p.14). The situation of deaf women in Africa was also wanting. The women became the target of crude sexual jokes. Whereas the use of breasts to denote a woman was normal and acceptable in sign language, to the hearing who were not part of the Deaf culture it was a source of

amusement. This made the Deaf at times to retreat to their fellow men and women. It was therefore more common for them to marry their deaf counterparts than marry hearing persons.

There are about 600,000 deaf persons in Kenya (KNBS, 1995). It is estimated that of these, 340,000 people use KSL as their primary language of communication (Simons & Fennig 2018). In 2010, KSL experienced a major boost at both legal and national levels, when the Constitution of Kenya was promulgated. It incorporated KSL as in the Kenyan Constitution as an Official Language of Parliament, and Article 120(2) recognized KSL as a language used by the Deaf in Kenya (Kenyan Constitution, 2010). Today, there are many television stations that have a KSL interpreter on the side caption to relay either news or important government information for the Deaf as an implementation of the Constitution and as a right of the Deaf people in Kenya. This is a major achievement even though to date there is no TV channel dedicated to the Deaf. Crume (2012) stated that the Peace Corps in Kenya noticed that the major challenge facing the Deaf was education. The writer continues to state that The Peace Corps found that many teachers were still not able to communicate effectively with their pupils as they themselves were not versed in KSL. They added that there is still not much going on in terms of interpretation services offered to the Deaf in the courts, schools and hospitals in Kenya (Crume, 2012).

Kenya's sign language is based on signs unique to Kenya. An example is the name of Kenya. According to the Kenya Sign Language Dictionary, the signing for

Kenya is in a small “T” handshape with palm facing out. As it turns inward to body, the hand also moves up. It is made by a swipe of the hand as if one is using a flywhisk. It is based on the fact that the founding President, Mzee Jomo Kenyatta, used a flywhisk during his presidency (KSL on-line <https://glosbe.com/en/xki/>). Only Kenyans would therefore understand this sign. However, when a hearing-impaired person travels outside Kenya, they have to finger spell Kenya and not use the flywhisk sign. On the other hand, they can spend time again learning the local sign language. A good example would be the sign language for the United States of America. The USA is signed with fingers of both full open handshapes with palms facing the signer are interlocked. They move in an inward circular motion. The interlocked fingers are reminiscent of the log cabins built by the early settlers of America. This, again, would only be familiar to United States citizens who are versed in their own history.

It is estimated that out of 600,000 persons with hearing loss in Kenya, 49% are men and 51% women (KNBS, 2009). More Kenyans have a hearing loss compared to the global average of 5%. In a survey conducted in 30 districts by the Kenya National Bureau of Statistics, it was observed that in 1995 between 5% and 8% of the population had a hearing impairment (KNBS, 1995). During the 2009 census, it was found out that the population of those who could be described as having a hearing impairment were highest amongst the counties around the Lake Victoria region. Migori, Homa Bay, and Siaya had the highest proportion of persons with hearing impairment ranging from 0.83% to 1.17% against the national average of

0.51%. Bungoma, West Pokot, Kisumu, Busia, Kakamega, Mandera, Samburu and Tharaka counties followed these at a range of 0.63% to 0.82%. Counties with fewest proportions of hearing impairment included Uasin Gishu, Kisii, Nyamira, Bomet, Nakuru, Nyandarua, Nyeri, Muranga, Kiambu, Nairobi and Kirinyaga. Their proportions ranged from 0.19 % to 0.33% (Kenya National Bureau of Statistics, 2010). Even though many Deaf schools are now available, initially most of them were founded by missionaries. Gatu (2016) supports this view when he states that the “basic areas of focus for missionaries were evangelism, healthcare, education, agricultural production, and industrial training.” (Gatu, 2016:62)

According to the Uasin Gishu fact file, (<https://www.uasingishu.go.ke/county-overview/>) one finds the following about the study area: Uasin Gishu County (See Appendix Five, p. 163) is situated in the mid-west of the Rift Valley covering an area of 3,345.2 square kilometres and lies between longitude 34 degrees 50’ East and 35 degrees 37’ West and latitude 0 degrees 03’ South and 0 degrees 55’ North. The county is sub-divided into six sub-counties: namely, Soy, Turbo, Moiben, Ainabkoi, Kapseret, and Kesses. It borders six counties: Elgeyo Marakwet County to the East, Trans Nzoia to the North, Kericho to the South, Baringo to the South-East, Nandi to the South-West and Bungoma to the West.

The 2019 census gives the population of Uasin as 1,163,186 with an urban population contributing about 31% of the entire population (KNBS, 2010: and KNBS, 2019). According to the same census of 2019 (Kenya National Bureau of Statistics, 2019) Uasin Gishu had about 1350 deaf people, with the population

density of 267 persons per sq. km. (KNBS, 2019). The county has a potential labour force of 550,000 (56%) of the entire population. Hence 44% of the population, which include people of disability including the deaf, is dependant. Looking at the percentages of urban and rural distribution, it is likely that many rural deaf persons would miss in getting basic education, this would lead to them being left out in mainstream development.

Uasin Gishu County is a highland plateau with altitudes falling gently from 2,700 metres to about 1,500 metres above sea level. The county lies within the Lake Victoria catchment zone and all its rivers drain into the lake. The main rivers include Sosiani, Kipkaren, Kerita, Nderugut, Tarakwa and Sambu.

The Uasin Gishu fact file has information to the effect that there is only one school that caters for the Deaf at primary school level. There was no secondary school for the Deaf in Uasin Gishu County. This school now accommodates 80 deaf students. In another interview with the personal assistant to the Governor, there was no single hearing-impaired person, male or female, employed in the county government or in the County Commissioner's Office. This was in contrast to other categories of the disabled. The Deaf did not integrate as they did not sign using the Kenya Sign Language. Also, there are no qualified interpreters. It meant that those who did not get the opportunity had to find other schools outside the county or miss out altogether in other fields of employment and business. There was, therefore, a disconnect between the policies and statutes in place to support the empowerment

of people with disability. It seemed that people with disability were not being empowered to the level that was required and desired.

Studies in the past that explored the inclusivity of the Deaf and open spaces for the Deaf to exploit their potential are few (ILO, 2009). A study that evaluates the current strategies that create spaces for inclusivity of male and female hearing-impaired persons is required so that the issues can be explored fully using mixed methods. The study is also meant to open an avenue to evaluate critically challenges faced by the Deaf in accessing education.

In view of this, this study identified the Deaf as a group of people who had not been enabled to achieve their full potential to spaces for inclusivity. Though the government had availed education for all, conditions currently existing were yet to be conducive for them to access education. A fresh look at enabling the Deaf to find spaces should be looked at from the perspective of accessibility to education.

1.2 Statement of the Problem

The background information identified that although the Deaf were recognised in the 2020 Kenya Constitution and other statutory documents, the Deaf still encounter difficulties in accessing spaces which can ensure their inclusivity. The word “spaces” in this study was used to mean opportunities available for all in which the Deaf, as a disadvantaged group, can use in order to live a life of dignity, whether that space is in education, business, politics or otherwise. This implies that the current situation, as studies show, makes the Deaf not to have equal access to

resources and opportunities like their hearing counterparts which can make them as independent individuals who can take care of themselves, whether they are males or females. The challenges include education (Lang 2002) which due to the nature of their disability they can't access. These range from inadequate learning facilities to methods used in teaching the Deaf (Lang 2002).

Studies available in Kenya have delved more on language for the Deaf to enable them to lip-read. The University of Nairobi has an institute which addresses Kenya Sign Language (KSL). It trains students in KSL and some of its graduates have proceeded to be competent interpreters. The Deaf Language is one of the official languages in Kenya. Very little has been done to go beyond language into culture and evaluating methods, strategies and structures in place to enable deaf men and women find spaces where they can fully utilise their own potential. This study is therefore going to fill the gap that will bring to the fore the ability of the current structure to empower the male and female hearing-impaired as it relates to Deaf culture. More so the study will shine the spotlight of the deaf after education and what they go through. The problem of the Deaf goes beyond language to the present national institutions and structures. These institutions and structures should be able to address gender and cultural issues as they relate to the Deaf. By cultural issues is meant practices within the society though normal discriminate against the deaf. This study will evaluate the strategies that create spaces for inclusivity of both male and female Deaf specifically, in Uasin Gishu.

This study focused on the spaces available in schools, for the Deaf to communicate and interact with those around them. It also evaluated the spaces available to them for engagement with the largest employer, the Uasin County Government.

1.3 The Goal of the Study

The main goal of the study was to evaluate the strategies that create spaces for inclusivity of the male and female Deaf and hearing-impaired in Uasin Gishu County.

In order for the Deaf to compete favourably with their hearing counterparts, they have to have full access to education. Since the main disability of the Deaf is related to communication, the Deaf should be facilitated to communicate. It is through communication that they will be able to negotiate for their spaces.

1.4 Objectives of the Study

The specific objectives of the study were therefore to:

- a) Assess the accessibility level of the Deaf to educational opportunities in national government schools in Uasin Gishu County.
- b) Establish the level of effectiveness of the interpreters' ability to interpret language and culture.

- c) Evaluate measures that have been initiated by the county government to enable the deaf women to access spaces in the education and employment opportunities in Uasin Gishu County.
- d) Suggest strategies that would enable male and female hearing-impaired to access spaces that would lead to inclusivity in Uasin Gishu County.

1.4 Research questions

The following research questions guided the study:

- a) What opportunities are available for the Deaf to access education provided by the national government within Uasin Gishu County?
- b) What is the level of effectiveness of the interpreters' ability to interpret language and culture?
- c) What measures are being taken by the county government to enable the deaf women to access education and employment opportunities within Uasin Gishu County?
- d) What strategies can be put in place to enable the male and female hearing-impaired to access spaces that lead to inclusivity in Uasin Gishu County?

1.5 Justification of the Study

The study aims at bringing to the fore the efficacy of the strategies in place for the Deaf to achieve their full potential, especially in education. Education will enable the Deaf to find their space in society and live without depending on their relatives or on handouts. It will also remove them from the periphery to the centre of development (Chambers, 1997). The study will also highlight the importance of interpretation in the world of the Deaf. The ‘disability’ of the Deaf is related to communication which brings understanding and action (Smith, 2011). Interpretation of KSL to the deaf and gender issues are important for the Deaf to benefit from the process. The two most important issues that the Deaf want addressed are access to education to enable them to be useful in the society they live in and the second is to be able to communicate with those around them (Kimani, 2012).

Assessing the opportunities available for education will enable the policy-makers to prioritise strategies that would make deaf learners compete favourably with their hearing counterparts. It would also enable those in the management of education, which is a state government function, revise their policies in favour of the Deaf in terms of the mode of training teachers for the Deaf and also available facilities.

Determining the level of effectiveness and bringing issues to the fore evokes debate, which leads to solutions being found. Chambers (2010) and Mulwa (2012) aver that action that leads to sustainable situations is the action that is taken after an awareness has been created and the people involved in decision-making processes.

This is so because those who are in a position of being exploited will not know they are being exploited until they are aware of their status and develop a need to act to change their situation. They also add that those who are exploiters do so without realising the import of their actions. When the two agree to work together, united they will work towards a solution that will be for their mutual benefit. Effectiveness is measured qualitatively by looking at the outcome of the translations and by asking the respondents to rate the quality on a scale and giving reasons why they think so. The variables to measure the effectiveness of interpretation are: ability to make appropriate facial expressions, ability to interpret technical terms, ability to finger spell, ability to understand content and context, ability to have similar signing style and finally ability to be presentable in outlook (Napier, 2004). The outcome will help the county government change their employment policies and that in considering people with disabilities according to the constitution, they will ensure that the interpreters are able to not just translate the KSL but will also be able to translate in a culturally appropriate manner.

At the core underpinning the philosophy of development is justice. To illustrate this, Thirwal (1989) discusses the concept of dualism. The concept focusses on the unequal development of rural and urban areas. He states that, in most cases, development is always concentrated in places which are reachable and have infrastructures. This leads to skewed development and wrong targets being undertaken. This study will bring to light the dilemma of this concept with regard to the Deaf.

Non-Government Organisations (NGOs) and Faith-Based Organisations (FBOs) could also benefit from this study. It would enable them to discuss their outreach to the Deaf, basing it on realities. The findings could enable them to plan programs on Deaf education in a way that will benefit the Deaf.

1.6 Significance of the Study

According to Mugenda (2008), significance of the study provides an understanding as to why it was undertaken. Its significance, therefore, relates to the bearing the findings will be to the discipline within which the study falls. The Deaf, as a group that is disadvantaged in terms of hearing, has been a subject of study for a long time (Sampley, 1990). The initial studies concentrated on medical aspects. It was then believed that the solution for the Deaf was correcting the deafness through hearing aids (Sampley, 1990). The studies also attempted to make the Deaf 'speak' by teaching lip reading. The Deaf had also been taken as those who were helpless to the extent that some social institutions and societal practices such as constitutions, legislators, and the labour market had exploited them (Deneuln & Shahn, 2010). The Deaf had also been taken as people who were expensive to employ as they would always need an interpreter. This study is, therefore, significant in that it will add to the knowledge already existing in this field by placing the Deaf on the same platform as other people. It will focus on this category of people with relevant information on how to enable them to play their respective role in society. The Deaf could fit in any sector in society if they could be empowered to access education. In order for them to get this, they need to get interpreters who are versed

with KSL and who can go beyond literal translation. Each person has the same incontestable claim to fully adequate schemes of equal basic liberties, which schemes must be compatible with the same scheme of liberties for all. The study is also meant to generate debate among scholars on the way forward for communication with the Deaf and ensuring that they are fully integrated fully into all spheres of the society.

The findings of this study will therefore add to the pool of knowledge on the Deaf. In particular the findings will bring to the fore that the main factor of 'disability' of the Deaf is communication. That is; that the root cause of the disability of the Deaf is communication. That in addressing the issues of the Deaf, communication should always feature on the list. This will enable stakeholders to address the issues pertaining to the Deaf from an informed position. The study will, in particular, assist the county government to formulate policies and laws which affect the Deaf for their benefit. The national government will also benefit from this study by restructuring the way females who are deaf are made to access education. The study is significant because it will enable those involved in education to appreciate the importance of grounding the hearing-impaired in basic education. It will also help the county government to actualise the existing policies in a realistic way. In addition, translation and interpretation organizations and agencies will come up with the best way to align their training engagements efforts with the Deaf people to realise the desired impact.

The study will also be useful to law enforcement officers to understand the Deaf more so in issues of justice to the Deaf. If the Deaf are socialised in culture and language at an early age, it will encourage them to continue with their studies and complete. If they are grounded in the early childhood education and primary, it will build in the confidence to further their studies and become useful members of the society. It should be noted that early education helps the child to develop age-appropriate cognitive, communication, language, and social skills. Early education helps those concerned to detect early learning disabilities. Discovering learning disabilities in the Deaf at an early stage can lead to remedial measures to be taken including medical. The importance of having trained interpreters and the need to mainstream the hearing-impaired is crucial if the Deaf have to communicate to those around them and beyond. The study findings will also show that there is a difference between the interpreters of the Deaf from other interpreters. They interpret sign language which includes facial expressions and body movements. This is because KSL is a three-dimensional language that has manual hand signs, facial expression and placement as key components of the language (Camille, 2011). Sign language is not universal. Every country has its own sign language used by the Deaf people. So sign language is a key component of the culture of Deaf people.

Since laws are made in Parliament, this study will help lawmakers in making relevant laws to govern the education and empowerment of the Deaf. In addition,

the relevant ministries, including the ministry in-charge of gender issues, will also benefit from the study by putting the agenda for the Deaf in their planning.

The study will also fill the gap of going beyond discussing the Deaf language and delve into the culture of the Deaf and mainstreaming the Deaf. According to Bandura (2002), people do not live their lives autonomously. Many things they seek are achievable only through socially interdependent effort. This will be the basis under which mainstreaming will be done. This study will therefore provide a basis for mainstreaming the Deaf and enabling them to access spaces for education and services.

1.7 Limitations of the Study

This study aimed at evaluating the spaces available for the Deaf to live a life like any other able citizen. It neither delved into the clinical nature of deafness nor into reasons that lead to deafness or types of deafness. It only focused on spaces that were available for the Deaf and how they could be made suitable for them. It also addressed the ability of the Deaf to communicate through the use of interpreters. The study was conducted in Uasin Gishu County alone, therefore conclusions are about the County of Uasin Gishu, but the findings could be applied to other counties in the Republic of Kenya. Information on accessibility of education was conducted in the Uasin Gishu Commissioner's Office. They are the representatives of the state government who are the ones charged with the Kenya Constitution (2010) to provide education within the county. The main respondents in this study were the

Deaf in Uasin Gishu County. The collection of data was conducted using sign language interpreters during the focus group discussions. The researcher has some basic knowledge on sign language and so could understand to an extent what the respondents were saying. The researcher also spent six weeks sitting with the deaf as they attend church services conducted in sign language. This enabled the researcher learn first-hand some of the aspects of the Deaf culture.

1.8 Delimitations of the Study

This study focused on the deaf in Uasin Gishu district. In particular it focussed on the deaf that have since left school. The results and outcome of the what the Deaf have through to prepare them to take their position in life is seen after they have completed their schools. For this reason, the study did not concentrate on deaf who are in school but relied on the lived experiences of the deaf who have been through the school system and who reside in Uasin Gishu County. The impact of an any development intervention is usually measured after the invention (Mulwa, 2012). For this reason, it was felt that working with those who have since left school and are in involved in activities that sustain their living as the best population to study the impact of strategies that ensure inclusivity of the deaf in the spaces they find themselves in and which they share with their hearing counterparts.

1.9 Assumptions

The study made several assumptions. One, that the Deaf are people who are spread throughout the country and so Uasin Gishu. Two, that the main ‘disability’ of the

Deaf is communication using sign language. For this reason, the study got interpreters who would make communication between the Deaf and those hearing meaningful. Three, that due to the nature of information being sought, the Deaf would give honest responses to the questions being answered. The study dealt on spaces that enable the Deaf to move towards inclusivity. By spaces was meant means by which the Deaf can access services without being hindered by their deafness. The study did not go beyond evaluation of spaces that hinder the Deaf from inclusivity.

1.10 Conclusion

This chapter has discussed the background of the study and elucidated the objectives and research questions.

The major research problem dealt with the spaces which the Deaf need to be empowered. In particular, it highlighted education and translation challenges.

The chapter concluded by stating the significance, justification and assumptions of the study. Its main objective was to bring to light issues that hinder the Deaf from achieving their full potential and which could provoke relevant stakeholders into taking action.

The next chapter will focus on literature review and conceptual framework. This will include the objectives and theories used in the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL/ CONCEPTUAL FRAMEWORK

2.0 Introduction

This chapter presents the literature review. It starts by examining each objective under study and then discusses the theories. The final discussion is the conceptual framework. The objectives are organised under the topics of access to education, effectiveness of interpreters, and finally gender mainstreaming. Two theories are discussed to anchor the study. The first theory is the Social Cognition Theory as theory of mind which discloses how humans interact with each other and how they communicate either verbally or by use of gestures. The second theory is the Interpretation Theory that discusses the interpretation as being necessary to enable the Deaf to communicate. Without interpreters, the Deaf lose their rights to communicate and transact business. Gender Mainstreaming is also discussed. The theories will help in evaluating the efficiency of the strategies that are in place to empower the Deaf. The rest of the chapter will highlight the Deaf and the Deaf Community in order to understand the objectives of the study. This chapter also presents the conceptual and theoretical framework.

2.1 Accessibility of Educational opportunities available for the Deaf.

The study undertook to investigate the accessibility of educational opportunities by the Deaf in Uasin Gishu County. The spaces in education which the Deaf need are the environment in which the Deaf can learn and the interpreters who can enable communication between the deaf learners and the teachers. The provision of education, other than pre-primary, is the sole responsibility of the state government. The study, therefore, collected information from the Education Office at the County Commissioner's Office. The access to education was limited to whether the Deaf had been given opportunity to go to school. This was done with the knowledge that education could be provided in an integrated format where the Deaf are mixed with the hearing or in special schools for the Deaf if the situation calls for this method. It was also done with the knowledge that there could also be special schools set aside for the Deaf. For this reason, the study assessed educational opportunities in primary and secondary schools in Uasin Gishu County that are exclusively for the Deaf.

The right to education is enshrined in the 2010 Kenya Constitution. The right to education is also included in the Sustainable Goals. These goals and especially SDG 4 emphasise the need for inclusive and equitable quality education to promote lifelong learning opportunities for all. In this regard, the Kenya Government instituted its principal policy document- "The Kenya Vision 2030" to facilitate overall development, and education was one of those articulated in the social pillar. Further, the 2013-2018 National Education Sector Plan (NESP) (Republic of Kenya

2014) provides a strategy for education and training to promote economic and sustainable development with reference to the Global Action Programme. This means that the education sector should put in place strategies that would enable all, including the Deaf, to learn in an atmosphere where they will benefit most. Sessional Paper No. 2 of 2015 on “Reforming Education and Training in Kenya” envisages a curriculum that is competence-based to foster quality education in the country (Republic of Kenya, 2015). The main aim of Competence-Based Curriculum (CBC) is to develop the knowledge and skills in key subject areas. The Deaf could therefore benefit more if they could access fully foundational education. The study looked at the opportunities available against this background in order to evaluate against the extent to which the Deaf had been included in the process.

The methodology used in classroom instruction was important. In a study conducted in 2002, two methods were discussed as a means to enable the Deaf benefit from education. The first method was the oral method, where the pupils were taught through lip reading. This method assumes that to enable the Deaf to communicate, the best method is to teach them lip reading. The speaker in this case would exaggerate the pronunciation to enable the Deaf to read what is being pronounced. The problem with this method is that whereas the Deaf might learn to lip-read, to some hearing persons, understanding the Deaf speak is difficult as it translates to sounds that cannot be discerned. It was also found that those who were taught using lip reading did not perform as well as those who were taught using sign language (Horejes, 2012; Babcock, 2012).

The second method was the use of a sign language. Each country had its own sign language (WFD, 2017). Lang was of the opinion that those who depended on an oral method totally depended on those who hear. In the study, it was found that school experiences shaped to a large extent the social status of the Deaf (Lang, 2002). In developing countries, children with hearing loss and deafness rarely received any schooling (WHO, 2017). This was because parents tended to hide them because, according to them, they did not have any economic benefits when they became adults. Adults with hearing loss also had a much higher unemployment rate. In Malaysia, it was found that the use of the Malaysian sign language in schools increased the intake of deaf learners (Khairuddin et al. 2018). Among those who were employed, a higher percentage of people with hearing loss were in the lower grades of employment compared with the general workforce. Previous programmes and more so those related to education of the Deaf have emphasized that deaf children, like their hearing counterparts, should learn to read and write and do all other subjects including science. Using this method, some have reached a high level and have qualified for a wide range of posts and professions. But there are deaf social and physical scientists who argue that this can occur when the education that the Deaf get, is given in an atmosphere of Deaf culture (Groce, 1985). This is a culture that motivates both boys and girls to pursue their education without hindrance. Education for the Deaf is still focusing on lip reading and teaching the Deaf to speak. At the same time, the opportunities for deaf children remain limited in many parts of Africa, and elsewhere (Kimani, 2012). Sometimes,

even when the deaf person has the right training and skills, employers are reluctant to give them an opportunity for employment. This is because for a deaf person to be employed, a qualified interpreter should also be employed.

In a study conducted in Uasin Gishu by Pwokah (2017) it was found that students learn better if the sign language used is localised. The study concluded that the use of American Sign Language hindered learning.

The government has made some effort in providing room for the Deaf by socially integrating some learners with the disability in some special schools. It has also worked well with learners with hearing impairment that are mild as lip reading works for them (Kimani, 2012). The more a deaf person is educated the more he/she will be a good negotiator and open avenues for income generation and therefore increase of income is guaranteed (Foster & Walter, 1991). Our study looks at the opportunities available for the Deaf in education and whether it is geared towards anchoring them in life. Education for the Deaf has been addressed in Kenya but to the extent that those who are disadvantaged should be given an opportunity. The area of teachers for those with disability has been addressed adequately (Kimani, 2012) but more needs to be done to address the quality of the spaces available and how they are being utilised.

In a study that was conducted in Greece by Nikolarazi and Hadjidakou (2007) it was found that the Ministry of Education has set up special schools for the Deaf. This enabled all deaf children of all backgrounds to access education. In this way even those who would not have access to education had access to education.

2.2 Effectiveness of the interpreters' ability to interpret language and culture.

The second objective of the study was to evaluate the effectiveness of the interpreters to interpret language and culture. The spaces that were being examined are the two. First, the ability for the interpreters to interpret contextually and two, the ability for the interpreters to be conversant with Deaf culture. The question was: are the interpreters producing the desired effect? The kind of effect that would enable the Deaf to communicate in context with those around them. Lundstrom (1990) states that communication is part of culture. This implies that one communicates within the context of culture. In the United States, those who are allowed to interpret in higher institutions are expected to be Master's holders and above (Winston & Monikowski, 2013). This emphasises the importance of an interpreter to the Deaf. This is a demonstration of how quality interpretation is needed. An interpreter should be knowledgeable in the subject being taught, the environment within which it is being taught and finally be conversant with the culture of the Deaf in order to produce the desired effect. The study evaluated interpretation services offered in schools and within the county offices. This served two purposes. First, to determine whether the interpreters were qualified by training to be interpreters and secondly, to determine whether they were versed in Deaf culture. The interpreter must make the deaf student be comfortable and trust the interpretation to the extent that what is being translated is truthful and factual (Babcock, 2012). The Deaf education largely depends on interpreters to succeed. If the teacher has no knowledge of KSL, the interpreters will translate. The

interpreter, therefore, is the mediator between the learner and the teacher (Richardson, 2018). However, the shortage of qualified interpreters is not a new issue (McLaughlin, 2010). A qualified interpreter should have trained for at least nine months. Three months should be spent in learning basic Kenya Sign Languages, three months spent on learning advanced Kenya Sign Language, which includes translation and three months attachment and practice. This would make the interpreter to be well versed in culture of the Deaf and other issues related to translation. An interpreter for educational services must himself or herself be knowledgeable in the subject being interpreted (Oliva & Lytel, 2014). For interpreters in schools, this will imply the interpreter being an expert in the subject that is being taught. Currently, there are very few institutions in the country which trains sign language interpreters. This view is supported by Napier who in a study concluded that interpreters should have the following qualities. Ability to use facial expressions effectively to convey mood, ability to interpret technical terms, ability to finger spell, ability to understand content and context, ability to use the sign language that the deaf is familiar with and finally be presentable (Napier, 2004). Kenya Institute of Special Education is the main institution training both teachers and interpreters. Other institutions are Maseno University, University of Nairobi and Kenyatta University. Graduates from these institutions are usually absorbed to teach rather than be involved fully in interpretation. This has led to the shortage of effective interpreters in the country. Most institutions do not have the resources to employ qualified interpreters.

Kairuddin et al. (2018) aver that pupils or students who are deaf should be instructed in the most appropriate language that takes cognisance of the environment. In Malaysia, in a study by the Ministry of Education, it was concluded that the teachers are well versed with the culture and are also efficient in Malaysian Sign Language and the local language. This has enabled more retention of deaf students.

The lack of effective interpreters seriously impacts the Deaf and hard of hearing people in getting and maintaining jobs, in accessing education, healthcare and legal services, and even for their safety and interactions in daily life. In a study conducted in the USA, it was found that communication difficulties were a prominent barrier in accessing health care services. The study also found that beside interpersonal factors between health providers that sick who are deaf, including lack of independent thought, over-protectiveness, non-questioning attitude and lack of familial communication interact with communication difficulties in a way that further hampers access to health care services (Kritzinger, 2013). Some respondents in this study stated that they always answered “yes” even if they failed to understand the question.

Most learning institutions with budget constraints cannot afford to employ qualified interpreters so they rely either on self-trained interpreters or use lip-reading to teach. One common aspect of sign language is that whereas spoken language is listened to using ears, the sign language is “listened” to using eyes (Okombo, 2001).

The interpreters of the Deaf must grasp this aspect. Are they good at “listening” so that they interpret the meaning and the culture? In order for interpreters to be able to translate both the language and culture, they need to train using the syllabus prepared by an institution that is well versed with culture. The whole training takes nine months. This is a training for interpretation only and not for subject. In order for one to interpret chemistry one will need additional training. First is the subject knowledge and then in the interpretation of the subject. The University of Nairobi has a recognised Kenya Sign Language interpreters’ school. This institution has trained sign language interpreters who provide services whenever those services are needed. Those who do not sign in Kenya Sign Language or who are not aware of the KSL use the local language as a source of signing. This leads them to being limited in communication with those who sign in Kenya Sign Language.

Hearing-impaired persons need interpreters to communicate to the world. Professional interpretation from spoken language to KSL is relatively a new concept. Gallaudet University in Washington USA is the only institution offering courses on ASL interpretation at Master’s and Doctoral level. Those who are degree holders should be sign language interpreters as they would be in a better situation to interpret the subject within its context. Interpretation should not be left to those who want to take it just because they are looking for an opportunity for employment (Winston & Monikowski, 2013). In Kenya, those who are trained in Kenya Sign Language usually are given specialised courses in translation.

This study gives plausible suggestions on the way forward for the inclusivity of the Deaf. It proposes appropriate strategies to enable this to be possible. To explain the strategies in place for the Deaf to be empowered, Cognition Theory of mind was used. The theory developed by Holt and Brown in 1931, states that “learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behaviour”. (Bandura, 1986, p.89) The social context of the Deaf requires that men and women be given unhindered opportunities to pursue their dreams without hindrance.

The environment that deaf people grow up in has all the determinants of how they communicate with their colleagues. Therefore, deaf people are most likely to face communication problems especially in a case where there is no qualified gender sensitive interpreter (Groce & Whiting, 2009).

The Convention on the Rights of Persons with Disabilities and Optional Protocol signed in 2006 states: “In all actions concerning children with disabilities, the best interests of the child shall be a primary consideration” (UN, 2006). For children who are deaf, access to education is key to their empowerment. This is even more critical with deaf girls. Education for deaf boys and girls should be accessible up to university level. This will make them be employable and integrate well in the society. In addition, they can be engaged economically and start small-scale business through access to loans and grants. The study looked at the mode of interpretation in the Deaf school and whether the interpreters are versed in the subject and culture.

Sustainable Development Goal 5 (SDG5) emphasizes the need for gender equality and empowerment of all women and girls (UN, 2015). These should include even those who are deaf. This can be done by deliberately encouraging deaf girls to go to school through provision of bursaries. Interpreters should be fully trained to translate and explain to those who hear about the Deaf culture and the unique language they “speak”.

This objective was meant to determine the effectiveness of interpreters to interpret meaning, subject and culture of the Deaf.

2.3 Strategy of Gender Mainstreaming of the Deaf.

The third objective that was studied was the measures in place to mainstream gender in Uasin Gishu County. This study took the view that gender mainstreaming refers to the practice of taking into account gender issues as it pertains to the deaf women and men in policies, programmes, administrative and financial and in all organisational procedures (Musa, 2018). For this reason, the following section looked at the spaces the Deaf have in decision-making processes within the county government and national government. The study avers that the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels, is crucial as it helps in understanding whether women who are deaf are moving towards inclusivity. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and

programmes in all political, economic and societal spheres so that both males and females benefit equally and inequality is not perpetuated (UN, 1997). The aim is to look at mainstreaming of deaf women. Gender mainstreaming is not only a question including men and women in equitable measure in process planning and execution but all women, whether able-bodied or not .

Gender refers to the socially and culturally constructed differences between men and women. The social constructs vary across cultures and time. Whereas sex refers to the biological and physiological differences between male and female as determined by nature, gender refers to the social construction of men and women.

Oxfam states that the process of inclusivity in terms of gender involves following:

- a) Focusing on gender relations: ensuring that no gender has an advantage over the other.
- b) Rights-based: That each gender should have access to decision making processes.
- c) “Equality” within development processes: That each gender should be treated as equal to the other.
- d) “Empowerment” of women and men by critiquing structures, re-vamping them and putting new ones in place: The structures in place should be friendly to all genders.
- e) Changes the position or status of women: That women should be in positions in power (Oxfam, 1994).

Gender roles and perception are sometimes placed within the context of culture. Giuliano (2020) states that culture is defined by tradition and practice of a named community. Tradition refers to societal norms built over time based on the knowledge and experiences that the society or community had at the time. It is then passed through generations through practice. In some communities, deaf women are considered a curse and young men are encouraged not to marry them. For this reason, at times according to Neculaesei, (2012) growing in such a culture, the attitude and behaviour are shaped. This may lead to some parents not taking their deaf girls to school. They see this as a waste of time. In this case, construction of Deaf schools will not be enough, but that those women who can access education should act as mentors to those to those who are prevented due to culture. It should be demonstrated that schools for the deaf are safe and that there are benefits to be accrued if deaf girls go to school. However, each society values and allocates duties, roles and responsibilities to women, men, girls, and boys. This differential valuing creates the gender division of labour and determines differences in access to benefits and decision making which influence power relations and reinforces gender roles. This is done at various levels of gender socialization including family, religion, education, culture, peers, and the media. Each society develops its own culture as it relates to it. Culture refers to people's ways of life, systems of beliefs, values, rituals, interaction patterns, and socialization, which determine attributes, roles, responsibilities, and expectations in a society. It determines what the society wants and expects from women, men, girls and boys and defines the status and

power relations between them (Pouer, 2010). The study examined gender relations as they relate to deafness. It also examined practices behind gender mainstreaming. This was so because research on deafness in the past had largely focused on a medical model which looked at hearing loss as a medical issue to be addressed by use of hearing-aid, surgery or through medication. Very little research has focused on the human rights situation of deaf people, and of specific populations of deaf people, including deaf women and girls accessing education (Kamei, 2006). It is not easy to identify a deaf person by looking at one (Samplory, 1990). This is the one phenomenon that summarises the challenges the Deaf face in the world of gender stereotyping. In a lecture delivered to her students at Gallaudet University in Washington, USA, Arlene Kelly said: “The Deaf history, as a field, has often neglected the story of deaf women.” (<https://www.gallaudet.edu/>). It is said that for every single violent act committed against one woman, seven deaf women are violated. KNAD posits that this is due to the perception that deaf women will not detail the atrocities committed against them to the police. Normally the police require a detailed statement from the victim of violence. The sign language for sexual attack, though normal conversation to the Deaf, is not understood and therefore the victim is forced to use explicit sign language which is a source of amusement to the men with a warped mind and a source of embarrassment to the women.

At the moment the people who ascribe to the Deaf culture are few and therefore find it difficult to empower them. Education for the Deaf is also not widespread for

“Deaf people, like Black people, are hampered in their efforts to describe and overcome their oppression by the nature of the education they received”. (Lane et al., 1996, p.442). Part of the effort of addressing gender issues among the Deaf is to ensure that the education they get, makes them not only adapt to their culture, but also enables them to challenge stereotyping perceptions against them by others. It is only in this manner that they can become independent and live their lives the way they know best. Most of the information, to breastfeeding mothers in the rural areas is usually conveyed using the radio that the deaf woman cannot access (Chin, 2013, p.465). The women cannot, therefore, access information through the radio. The television, on the other hand, has sign language interpretation during news time but do not have a sign language interpreter for other programmes that might be of use for the Deaf. This is despite the fact that all public broadcasting stations are required by law to incorporate Kenya Sign Language in their television including news, talk shows, documentaries and educational programmes (PWD Act, 2003). This very act excludes the Deaf from accessing knowledge that is broadcast outside news.

Deaf women endure gender violence (CARE Canada, 2000). They add that due to violence, many end up heading households. It becomes more intense if the women are deaf. Those in abusive relationships do not want to leave the relationship because they believe that they cannot get support elsewhere. The women who are deaf face double exclusion. In a study conducted by Ruiz-Pérez *et al.* (2018), it was found that women with disabilities suffer specific forms of abuse. This is because

they depend on the people around them to take action. They are subordinate and this can prolong the abuse. Due to the nature of their disability, the abusers find them easy targets as they do not have the power to report or live on their own. Rape cases for deaf women go unreported. Those in authority at times are at a loss on what to do. Their lack of training about disabilities and gender-based violence makes them less sure of their ability to identify and deal with any possible cases of abuse. In Uasin Gishu, 64% per cent of the women report frequent abuse (Ndong & Ooko, 2016). One of the reasons given in the study was that women lack mechanisms of solving disputes. The women who are deaf start at a disadvantaged position and should therefore be protected through laws, policies, affirmative action and education that will liberate them.

It should be noted that the Deaf are a specialised minority group who in the strictest sense cannot be classified as disabled. Lane (1999, p.409) quotes a student at Gallaudet University saying:

Hearing people sometimes call us handicapped. But most, may be all, Deaf people feel that we are more of an ethnic group because we speak a different language. We also have our own culture...there is more of an ethnic difference than a handicap difference between us and hearing people.

Perhaps this is the reason it is difficult to comprehend how to integrate and mainstream deaf people into development.

Gender is a term that was popularised by NGOs and other Civil Society Organisations in the 70s (CARE Canada, 2000). It started with focus on women only and the concern then was gender relations and power. The push for empowering women came into the surface in 1995 during the Beijing Conference. Among the resolutions passed was one that would make women be included in decision processes, made to access education, will protected against all forms of violence (UN, 2015). In summary, therefore, gender is mainly concerned with access and control of the spaces that lead to the empowerment of either gender. The Beijing Conference was of the opinion that the female gender was the one that is being marginalised (CARE Canada, 2000). In this study, therefore, the researcher sought to answer the question whether women who are hard of hearing have access to quality education that is provided for by the national government. The identification of education as a means towards empowering the women did not start with the Beijing Conference. As early as 1792, Mary Wollstonecraft advocated for the rights of women to education. In her book, *A Vindication of the Rights of Men and a Vindication of the Rights of Woman and Hints*, Tomaselli states that Mary Wollstonecraft advocated and argued for the right of women to education. She averred then that if women were given an education it would lead to gender equality. She continued to argue that women are not inferior to men but that they appear so due to lack of education. She also argued that men who had not received education did not face challenges as women who had not received education. In this regard she advocated education for women which will lead them

to stamp their feet in the competitive world (Wollstonecraft, 1995). This view was also advanced by the Kenyan Nobel Laureate Wangari Maathai. Maathai, in her autobiography titled *Unbowed*, emphasizes the importance of education to women, that women who have education have a better chance of asserting their rights than those who do not (Maathai, 2006). Walby (2005) contributes to the discussion when he advances four aspects which anchors Wollstonecraft view and which was applied in this study. Access to education for women leads them to assert their rights which include gender justice and gender equality. Gender equality involves looking at things and aspects that are similar or common in both genders but minimise things that are not similar. Gender justice addresses issues pertaining to inclusivity. This study, therefore, examined whether both male and female have access to education as foundation for promoting gender equality and gender justice. In comparison with those who hear, the whole community of hearing-impaired are disadvantaged, for their learning needs are not the same as those who hear. (Walby, 2005) avers that in implementing gender equality there should be gender justice. Gender justice has to do with each gender getting what is appropriate and due to them. In other words, every being, whether abled or disabled, is entitled to live a life of dignity. For those who are hearing-impaired, more so women, should live a life of dignity. Gender equality cannot be taken in isolation from other forms of inequality without looking at its source which is education. The women are not homogeneous and therein are various categories. Therefore, they cannot be lumped together. The deaf women face a double challenge and hence their education should

be looked at separately. Gender Mainstreaming concept as advanced by Wollstonecraft explains the status of women and more so those who are hearing-impaired. The implication of this is that, although there are aspects of the hearing that need to be addressed by planners, educators and other service providers who have the Deaf as their constituents need to take seriously the education of women. This study argues that women who are deaf should be subject to affirmative action in order for them to compete fairly with their male deaf counterparts and other hearing men and women.

The gender mainstreaming concept was also used to explain the relationship in gender between those who are deaf and those who are not. In particular, it highlights the issues that deaf women go through. The concept is used to explain the gender justice concept. Gender justice is meant to improve the efficacy of policies that are already in place (Walby, 2005). Mainstreaming goes beyond looking at issues from the surface, and where the words, such as 'all' take on new meaning. Questions are asked as what is the meaning of all? Does 'all' include the marginalised? Words that hitherto meant one thing take new meaning. The terms used are 'visible' and 'invisible' members of society (Chambers, 2010). Those in the lower categories and who are invisible include old people, poor, pensioners, people with a disability and illiterates (Mulwa, 2010). Deaf women who are illiterate even fall below the level of invisible. Community development workers are urged to seek those who are invisible when community participation is needed (Opuka, 2006). Gender Mainstreaming helps implementers to focus on those who would not appear on the

radar like the hearing-impaired. The term ‘invisible’ was first used by Chambers (1997) to denote the marginalised who were usually not recognised as they were hardly present in community meetings and at times were not even consulted during data collection processes. They were termed ‘invisible’ because, in the eyes of the community, they were a burden to others. Many hearing-impaired women were hidden from the view since they brought shame.

In this study, the areas that were looked at during gender mainstreaming included – data collection. That is when planning data is used. What planners should be asking themselves is whether data collected for planning are also from the women. For this study therefore data was collected from the women who were deaf in addition to the men who were also deaf. This was done in order to have a balanced view and have the voice of the women heard. Data was also collected from key respondents. The study ensured that women who were deaf also contributed to the information that was required. Data collection ensured that information was collected from all the sectors. Gender mainstreaming also examined the triple role of women in society. These are: the reproductive role, which involves the care and maintenance of the household and its members, including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping and family health care. The productive role, which involves the production of goods and services, for example, in the agricultural and informal sectors. Finally, the community management role, which involves the collective organization of social events and services for the well-being of the community. Examples of this include

volunteering, participation in groups, ceremonies, celebrations and community improvement activities. The study looked at this aspect of gender mainstreaming in order to raise awareness of the challenges the deaf people face.

Just as those in the minority have their rights and privileges addressed, the Deaf should also in essence have their rights and privileges addressed by those in authority. The deaf women need special treatment and the Deaf and gender-sensitive people put in place to protect their rights. This study identified women who were deaf as a special group who needed attention in terms of opening avenues for them to access education.

2.4 Theoretical/Conceptual Framework.

This section addresses the theoretical framework that was used in the study. The study was guided by Social Cognitive Theory which discusses the environment the Deaf find themselves in. In doing so, the deaf learner needs an interpreter. The main ‘disability’ of the Deaf is communication. It is for reason that the researcher used the interpretation theory to supplement the social cognitive theory. Ricoeur’s Theory of Interpretation discusses the purpose of interpretation. This was important so that a deeper understanding of the ‘world’ the Deaf operate in is understood. The Deaf operate in a world that is hostile to their needs. Matthews (2017) reports that in a study conducted in Ireland, it was found that academically, deaf children in segregated special education settings were disadvantaged by not having access to a balanced education due to interpreter’s inability to communicate faithfully subject

matter under study. In this case the potential of the Deaf was thwarted by the environment being unfriendly and the communication between the Deaf and the facilitators distorted.

The section also discusses the Conceptual Framework. This was used to explain correlation of the independent and dependent variables.

2.4.1 Social Cognition Theory of Mind

The Social Cognition Theory was used to help in understanding the learning environment and its effects on the learner. The Deaf need education in a way in which they will benefit and draw actionable conclusions out of it. The theory contends that the content of our minds is not a visible thing. We can only figure out what others know or believe from their behaviour, such as their facial expression, what they do, and from what they say (Benvin & Colonomos, 1989). The Deaf cannot communicate verbally. They use facial and bodily expressions and gestures to communicate. Our communication contains a lot including abstract information about what we think and believe. They therefore need someone who can understand this and faithfully transmit this to the audience around the deaf person to bring understanding. For example, when one walks on the pathway with a puzzled expression, no one will know what is going inside his/her mind until one verbalises the thought. No one, therefore, will understand the Deaf if the Deaf gestures, smiles or throws his/her hands around unless some form of verbalisation comes out. Since the Deaf cannot verbalise, they can only 'speak' through sign language, an

interpreter would always accompany the Deaf who can afford to pay for the services or has a relative who can translate. The interpreter must therefore be well versed in expressions of the Deaf to interpret them faithfully. In addition, the interpreter must be familiar with the context, in other words the environment, in which the communication takes place.

Noam Chomsky argued that the study of language laid in the understanding that it could provide as to the character of mental processes and the structures they formed and manipulated (Chomsky, 1968). The understanding of a sign language as a First Language (L1) for the Deaf could lead to deeper understanding of the culture of the Deaf. This means that just as in spoken language, the First Language (L1) will at times affect the second language (L2). Language provides a great deal of raw material for the development of social cognition and theory of mind. For hearing children, parents who talk more about what they are thinking and feeling have children who are more advanced in these skills. This means that being in school will be good for the child to develop cognitive ability through language. KSL, the language popular with most deaf people, is used to teach the deaf children in schools, and enable these learners to have their unspoken needs addressed (Kimani, 2012).

For children who are deaf or hard of hearing, research has shown that a child's language skills are highly correlated with social understanding and theory of mind (Gelb, 1987). Children with more age-appropriate language skills are more likely

to have age-appropriate skills in social cognition. This is true for both children learning only spoken English, and those using various forms of sign language. Going to school early exposes the child to more cognitive development. Our study examined the type of environment the child faces in school and whether teachers develop sign language skills of the student. The environment where a child grows is important as it forms the basis for development cognitively. This is so because the society into which the individual is being socialised possesses values, patterns, culture, status, roles and standards of what is right and wrong and of appropriate behaviour (Roots, 1999). The positive socialisation of the Deaf could, therefore, enable the Deaf to manage their own environment and integrate. This is because the school could provide the right platform for the child to grow in a holistic manner, socially, psychologically and physiologically (Mulwa, 2010).

While this may seem a tautological requirement, it will enable children to learn coordinated sign language, which could enable them to connect with others of hearing if the interpreter is there. The school life could also enable the child to carry more course loads in future (Lang, 2019). By wider load implies that the deaf person is in an integrated programme at an early age and learns an official sign language (in our case the KSL) will grasp more in higher education. According to World Federation of the Deaf, there are over 400 sign languages in the world (WFD. nd. 1). It was also found out that hearing-impaired children who have been exposed to a sign language at an early age have normal intelligent quotient (IQ) and, in a majority of cases, their physical age corresponded with their mental age

(Suzuki & Kobayashi, 2004). This emphasises the point of taking children to school early and building their foundation by exposing them to primary education. Without a unifying national language, each local language will have their variation of the sign language. There is a need to harmonise the sign languages, which can only be done when the Deaf are taken to school as early as possible. The Kenya Sign Language is based on English and therefore requires interpreters to have adequate knowledge of both languages being used.

This theory helps us understand the families that incorporate sign language in parenting even if the parents are not deaf. The parents' skills in signing predict their child's skills related to the theory of mind and social cognition. Parents who know abstract sign vocabulary for words like to "think," "know," "pretend," and "believe" are more likely to have children with better skills in social cognition (D'Andrade, 1984). It is, therefore, imperative for parents to learn sign language to communicate effectively with their deaf children in order to develop their cognitive domain from an early age.

This theory leads in the advancement of deaf people as the environment they grow in has determinants of development to both men and women. Communication with others lead to creation of mutual understanding and this paves the way for endless pathways in realising one's potential. Hearing-impaired people are most likely to be faced with communication problems, especially in cases where there is no interpreter or in a new environment (Groce, 1985). Most likely in a new

environment, people may think a hearing-impaired person is pretending, but it takes another person who has lived with deaf people to understand them.

2.4.2 Interpretation Theory

The second theory used in this study was the Ricour's theory of interpretation. It was used to complement the Social Cognitive Theory. The theory was best explained Porter and Robson (2011) and was used in this study to explain the place of an interpreter in a deaf person's life (Ibid., 2011). The theory is best understood in the context of hermeneutics. Hermeneutics derives its name from Hermes who, according to the Greek mythology, was the son of Zeus the Greek god and a human. Zeus resided in Mount Olympus away from humans and yet he had to get an understanding of what was going on among humans for him to act as it befits his status of being a god (Fagles, 1991). As recorded in *The Iliad*, the role of Hermes was to deliver the message from the gods to mortals and vice versa. He was the go-between as an interpreter of gods communicating messages from Olympus to humans so that humans would get to understand the messages from the gods. Hermes had one quality which made him the best candidate for this position. He had a human mother and so understood the culture of both sides of the conversation (Ibid.).

Hermes was also responsible for fostering genuine understanding between gods and humans. His interpretation therefore went beyond literal translations. He had to create meaning that would be comprehensive in order to create appropriate and

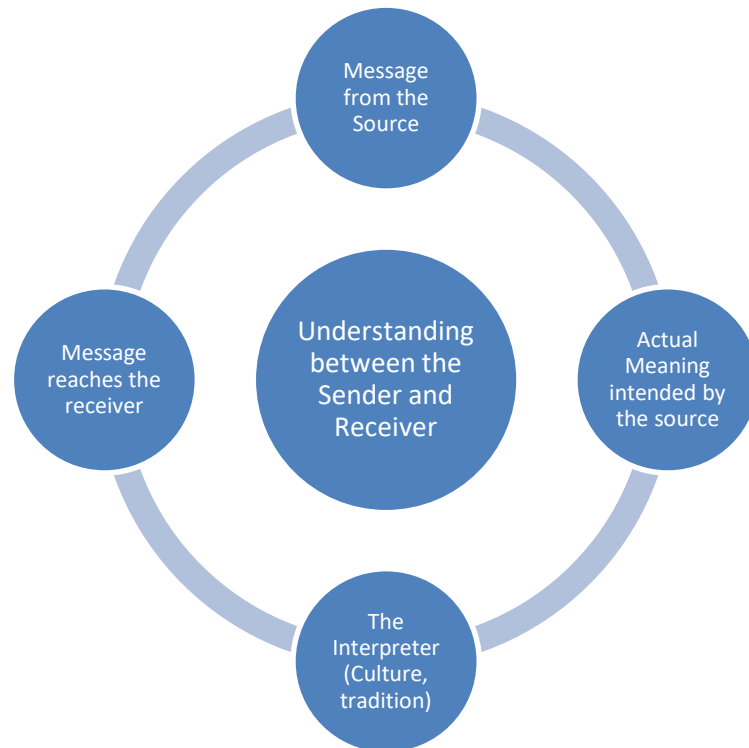
measured response from the concerned. This then would bring an understanding between gods and human beings and foster peace.

At the heart of Ricoeur's theory is the concept of "distanciation" as he calls it (Ghasemi et al., 2011). In this context, Ricoeur states for verbal interpretation both the sender and the receiver are present. For this the interpreter should be aware of the surrounding of all those present. According to Ricoeur, the interpreter should be aware of the nonverbal aspects of communication (Ibid.).

This theory therefore helps us understand the role of interpreters in communication. Interpreters should use a hermeneutical approach in interpreting for the Deaf. As Lane et al. (1996) state, the Deaf culture -meaning its values, history, values and other expressions-are stored in signed language. For this reason, those who interpret must have knowledge of Deaf culture.

The theory of interpretation has to address the understanding experienced by either side in which meaning does not come out as "yes" and "no" but builds bridges between the two sides within the cultures, languages, traditions and perspectives that are differentiated (Porter & Robinson 2014).

Figure 2.1: Ricoeur's Theory of Interpretation



Adapted by the Researcher from Porter and Robinson, 2014

Figure 2.1 graphically shows The Interpretation Theory as seen by Ricoeur. The theory presupposes that the sender in formulating the message does so in his/her culture and tradition and determines its purpose and the action it is supposed to generate. The interpreter has then to analyse the information and put it in a format and context that the client will understand and thus create and understanding between the sender and the hearer. In other words, the intended meaning of the sender is the same as the actual meaning that the receiver gets. It is only then that

it can generate intended action. Here is an example as given by Mweri (2014). A hearing person creating awareness on sex education might say the following:

“DURING PUBERTY, A GIRL IS PHYSICALLY ABLE TO BECOME PREGNANT.” To the Deaf a literary translation of this sentence will not make sense. The sign language will be:

“TIME PUBERTY GIRL PREGNANT PHYSICAL POSSIBLE CATCH.” To an ordinary person it is easy to conclude that deaf children cannot speak or write English correctly, or that they use broken English. This is the literal translation that an interpreter who is not versed with the culture of the Deaf language will make. Those in this category might include parents and close relatives of the deaf person.

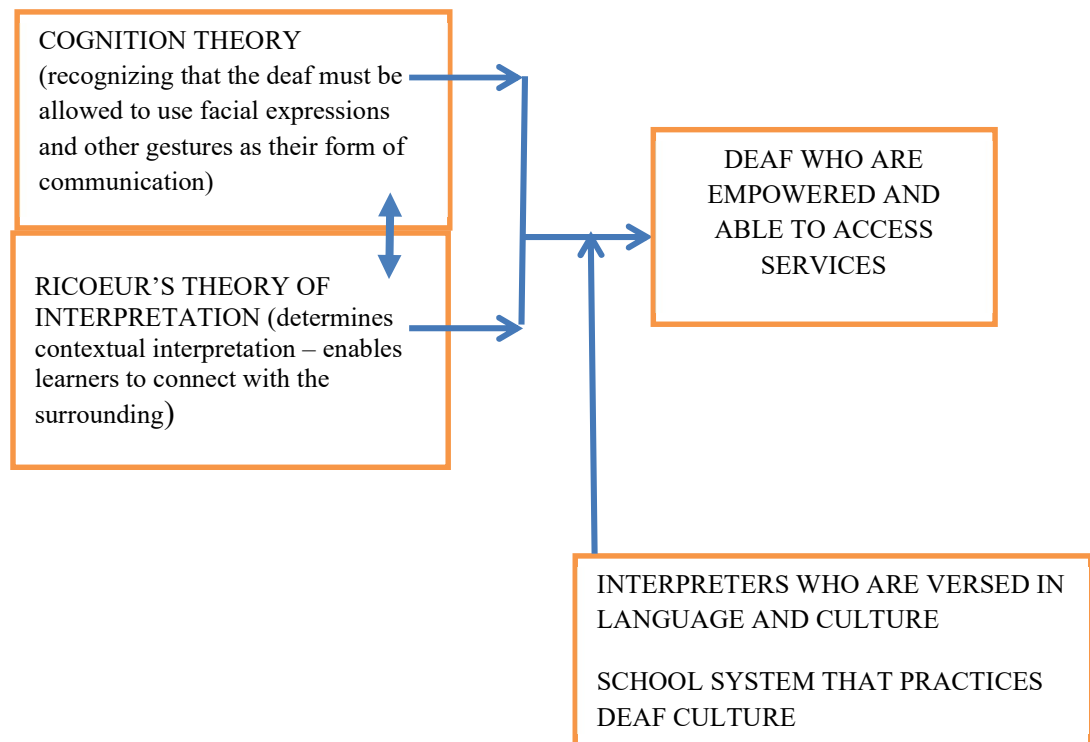
Without interpreters, deaf people are at a disadvantage and, therefore, cannot access the world of the hearing. They have jailed many deaf people not because they are guilty but because they could not get a competent interpreter at the time of arrest, and the police did not know this as the fact was hidden from them. The following story cited in the *Standard Newspaper* of 24 September 2014 is a classic example:

Florida, USA: Police shot dead a man after he failed to obey their orders only to find out later, he was deaf. Edward Miller, 52, was gunned down by Joel Hernandez, a deputy sheriff in Volusia County, Florida, as he reportedly sat in his car at a compound. His grieving son, also called Edward and who witnessed the incident on Saturday, said his father had suffered severe hearing problems since childhood. The shooting happened after police were called to reports of an argument. It was claimed officers saw a gun and shouted out a number of instructions. "I kept telling them that he can't hear them," said Edward Jr. "I was right there. I saw the whole thing." The Millers had visited the compound in Daytona Beach the previous day where they were involved in a dispute with staff about trying to recover their car (SGL, 2014).

This thesis uses this theory to demonstrate the importance of having interpreters who are qualified and who understand the various contexts that the Deaf are in whether it is a learning situation or in terms in employment. It also advocates creation of awareness on the need to empower the Deaf through education that benefits both the deaf and those who are not deaf.

In summary, the theoretical framework for this study is summarised in Figure 2.2

Figure 2. 2: Theoretical Framework



Source: Researcher, 2019

The theoretical framework is built on two theories. These are Cognitive Theory and Interpretation Theory. The Cognitive Theory explains the Deaf and the learning environment. The school environment should be such that the Deaf enjoy and fit in with the surrounding. Ricoeur's Theory of Interpretation complements the Cognitive Theory in demonstrating that the environment of the Deaf is key to the Deaf reaching their potential, and that interpreters bridge the gap in terms of

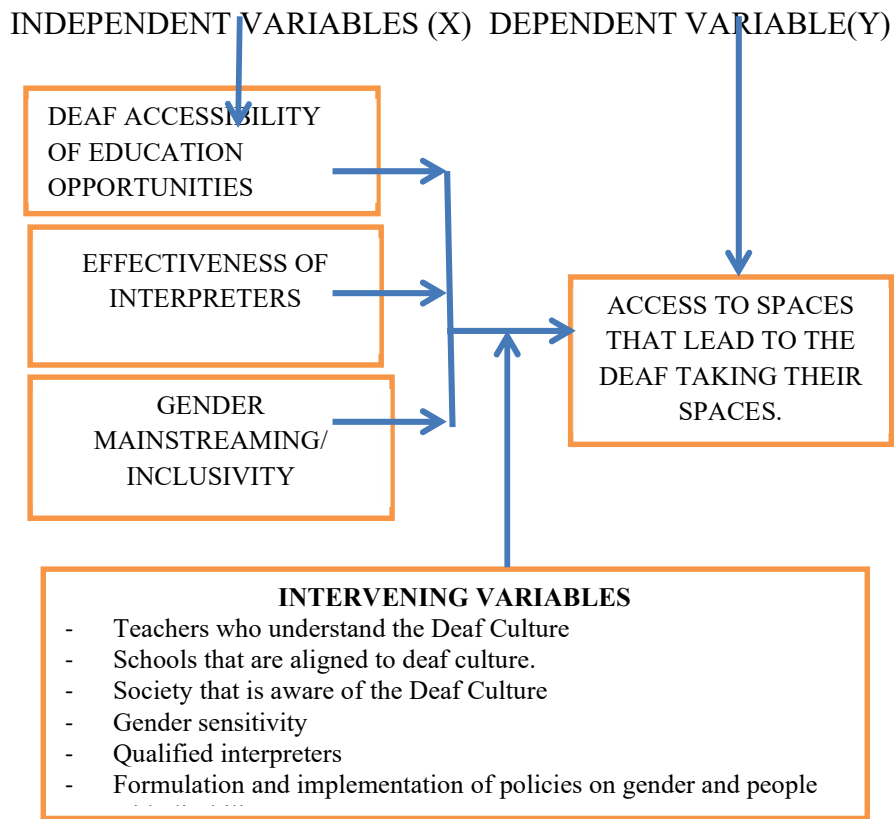
enabling them to communicate. They are the link between the Deaf and hold the key to their being understood.

2.5 Conceptual Framework

Based on this study, the conceptual framework was built around the objectives of the study. It also identified key concepts and relationships of the variables in the study. The independent variables were opportunities available for education of the Deaf in Uasin Gishu County, effectiveness of interpreters and gender mainstreaming. The dependent variable was access to inclusivity. In many places, the Deaf have been excluded because it was expensive to get an interpreter.

Figure 2.3 gives a visual representation of the Conceptual Framework.

Figure 2.3: Conceptual Framework



Source: Researcher 2019

The conceptual framework was anchored on the first three objectives of the study. The first objective which formed the conceptual framework was the accessibility of education opportunities available to the Deaf. Access to education in this study meant that the Deaf have schools whether mixed or special have embraced the Deaf culture and have effective interpreters, that the facility offers safety to the learner and is affordable and finally that if the teacher is also the interpreter then the teacher is also versed with the culture of the Deaf. The second objective which formed part of the conceptual framework was the effectiveness of the interpreters. The criteria used to determine effectiveness of the interpreters was adopted from Shanikat

(2014) and who gave the following criteria to determine the effectiveness of the interpreter Ability to use facial expressions effectively to convey mood, ability to interpret technical terms, ability to finger spell, ability to understand content and context, ability to use the sign language that the deaf is familiar with and finally be presentable (*Ibid.*). This was found to be adequate in terms determining the effectiveness of the interpreters for this study. The third objective, which also determined in the formation of the conceptual framework, was gender mainstreaming. In this study the variable was used to test whether the deaf women are included in the policies, programmes, administrative and financial activities. Taken together, the three objectives form the independent variables. In order for the independent variables to act positively on the dependent variable, then the teachers involved in the teaching of the Deaf should understand the Deaf culture. The environment in which the Deaf learn should be such that they get support. Gender mainstreaming should always be the guiding factor in planning. Interpreters should be versed in Deaf culture and trained in interpretation.

The dependent variable (y) are the spaces which enable the Deaf to be empowered. This study defined spaces as those opportunities available which if given to the Deaf will enable them to compete favourably with those who are hearing. This is described by ILO (2009) as inclusivity and which is defined as promoting a society that gives opportunities for people with disabilities to access basic education, vocational training, relevant labour market needs and jobs suited to their skills, interests and abilities and adaptation as needed. The independent variable is one

that has an effect or influence on another variable (Mugenda & Mugenda, 2003). The three independent variables (x) in this study are education, effectiveness of the interpreters and gender mainstreaming. A dependent variable, at times known as a criterion variable, attempts to indicate the total influence arising from the effects of the independent variables (Mugenda 2008). The dependent variable in this study was inclusivity of the Deaf.

This study posited that the Deaf can only access spaces that lead to their empowerment if they get proper unhindered education and if they are enabled to communicate without any hindrances.

2.6 Conclusion

The chapter discussed the two theories being used to anchor the study. The first theory to be discussed was the Social Cognitive Theory, which argued learning depends on the environment. The second theory to be discussed was the Interpretation Theory and which stated that those who are interpreters should be knowledgeable with the culture, context and purpose of both the sender and recipient so that true meaning is gleaned. The two theories were used to anchor the study emphasising on the environment the Deaf need to actualise their educational ambition. The theories were also used to emphasise the importance of interpreters in the education of the Deaf. The chapter also discussed the conceptual framework stating the relationship between the independent variables and the dependent variable. Additionally, the chapter focused on the objectives and cited relevant literature to back the presentation of the researcher.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter discusses the research methodology that was used for this study. Specifically, it deals with the following aspects of research methodology: research design, target population, sample and sampling procedure, research instruments, validity and reliability of the instrument, data collection procedures and data analysis techniques. The chapter also includes data management and ethical considerations.

3.1 Research Design

The design used was phenomenological survey. The approach relies solely on personal experience (Lester, 1999). In this study, the experiences were faithfully described and enumerated. The approach was chosen because the study was meant to offset biases and preconceived assumptions about the Deaf. Creswell (2009) argued that research is a means by which an understanding of living individuals and/or group could be made.

In order to prepare for this study, the researcher took part in several activities. This included sitting in a sign language class for three hours per week for twelve weeks, visiting Deaf meeting places within Nairobi, fitting a suit with a deaf tailor, visiting

the sign language project of the university of Nairobi, attending the Deaf church and finally attending Deaf functions. These activities grounded the researcher on Deaf culture. This approach was also adopted because it is the most frequently used method in data collection on people's attitudes, opinions, habits or any feelings (Orodho & Kombo, 2002; Rubin & Babbie, 2014). The method was also most suitable because it focussed on a commonality of a lived experience of the Deaf. It was also useful for this study because it enabled the researcher to delve deeper into understanding the Deaf, and to arrive at meaningful conclusions. This type of design could also be used in preliminary and exploratory studies to allow researchers to gather information, summarize, present, and interpret for clarification (Creswell & Plano Clark, 2011).

3.2 Variables/Categories of Analysis

The dependent variable always indicates the influence arising from the effects of the independent variable (Mugenda, 2008). Dependent variables are influenced by the values of the independent variables. The dependent variable that was investigated was access to spaces that could lead to inclusivity, meaning that the Deaf are in a position to compete favourably with those who are of hearing. The spaces in this study were determined by each variable. The education variable spaces were the environment that enabled proper learning. The effectiveness of the "interpreters" variable was determined by the ability of interpreters to interpret both content and culture hermeneutically. The actual items for study were that an

interpreter was to be committed, had the ability to focus during interpretation, had a deep understanding of the Kenya Sign Language, was trained in the interpretation, had knowledge of the subject and finally had a decent appearance. In gender mainstreaming the spaces were defined as the ability of the deaf men and women being included in the decision-making processes and implementation of issues affecting them. The spaces so defined would then lead to inclusivity. This study, therefore, adopted the definition of inclusivity as intention or policy of including people who might otherwise be excluded or marginalised, such as those who are handicapped or learning-disabled, or racial and sexual minorities (ILO, 2009). Inclusivity in this study therefore meant enabling the Deaf to be fully integrated into society so that they could maximise their potential. Inclusivity is aimed at correcting existing imbalances between both men and women and between those who are able and those who are not (Chambers, 1997). This includes enabling the Deaf (both men and women) to communicate through interpreters, have access to holistic education and live an independent life.

The independent variables were opportunities available for the Deaf in schools, both primary and secondary levels, availability of qualified and effective interpreters who can interpret holistically and gender mainstreaming. The study sought to find ways in which the Deaf (both men and women) could be mainstreamed into the county government.

3.3 Study Site

The study site was Uasin Gishu County. Appendix Five on page 163 shows the map of Kenya with the location of Uasin Gishu shown. Uasin Gishu County is one of the 47 counties in Kenya under the devolved system of government. According to the county's website (www.uasingishu.go.ke), its history dates back to 1900 when the first white settlers arrived in Eldoret, the current capital of the county. Soon they occupied the area and started farming activities. They employed people from various communities and also endeavoured to build the district (as it then was) into an economic hub. They also promoted social welfare activities. The region then grew into a multi-ethnic society, which opened up to development at the onset of colonialism.

It has elected Members of Parliament who are representatives from different ethnic communities including an Asian. It is, therefore, ideal as it represents a microcosm of Kenya.

The choice of Uasin Gishu as a study site stems from the fact it is one of the counties according to persons with disability in the middle tier. According to KNBS (2020) during a census that was conducted in 2019, the highest prevalence rates of disability were found in Central, Eastern and Western parts of Kenya. The lowest rates were found in North Eastern and Nairobi. Uasin Gishu is neither in those two areas. Uasin Gishu has a major city, Eldoret, and also a large area of it is rural. KNBS (2019) states that there are more people in the rural area who are

living with disability than in urban centres. In the past, studies on the Deaf have concentrated in the Deaf school in Eldoret city (Pwoka, 2017). This study covered both rural and urban Uasin Gishu. It was therefore thought that the findings of the study were going to be useful for both the high prevalent areas and low prevalent areas as the characteristics of those areas are represented in Uasin Gishu County.

3.4 Study Population

Uasin Gishu County has a population of 1,163,186 (KNBS, 2019) according to the last census held in 2019. The same census put the figure of those who had hearing-impaired in Uasin Gishu at 1350 (*Ibid.*). The target population for this study was, therefore, the 1350 deaf people who live in the county. To get a sample size for such a study, 10% of this population would suffice. The main purpose of the sample size calculation is to determine enough number of respondents (units) needed to detect the unknown outcomes and effects or the association after data gathering. The study population were all of the same characteristics and so a minimum of 10% was sampled. This was arrived at due to the saturation principle. Saturation principle means that if the sample has the same characteristics which appear repeatedly, the researcher can stop the sampling (Saunders, 2017). It is based on the similarities and contrasts of the sample. The researcher remained faithful to the principles of saturation. It was found out that going beyond 10% would not have produced new data and would not have shed any further light on the issue that was being investigated concerning strategies which create spaces for inclusivity of the

Deaf in Uasin Gishu County. All respondents were to have two characteristics: that of being deaf and that of living in Uasin Gishu County. They were to respond to only issues that were under study and which impacted on the respondent as a deaf member of the community. It was deemed that it would be adequate and that the information collected would be valid. This is so because when a population is repeatedly sampled, the average value of the attribute obtained by those samples is equal to the true population value (Israel, 1992). This was so because the respondents were all deaf and saturation point was possible to be reached at 5%. Besides the concept of “information power” was used. The “information power” concept was expounded by Malterud et al. who aver that if more information is being sought from respondents of the same characteristics then it is justified to use a lower sample percentage (Malterud, Siersana, & Guasorra, 2016).

3.5 Sampling Techniques and Sample Size

KNBS (2020) avers that in collecting data on people with disability for the 2019 census, they had first to establish the nature of the disability. For this reason, they asked the respondents how they experience the difficulty, the responses were: (a) No, no difficulty, (b) Yes, some difficulty, (c) Yes, a lot of difficulty, (d) Can't do it at all. (KNBS 2020). Based on this approach, the researcher used convenient sampling. A sample is a small and representative collection of units from a population used to determine truths about that population (Field, 2005). The model that the researcher used is the one described by Peter (2011). For this reason, to

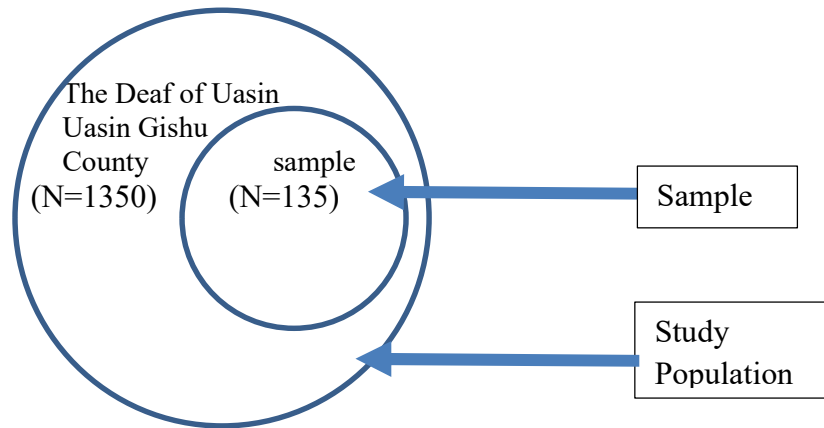
arrive at the sample, the researcher first defined the target population, which consisted of men and women who were deaf and who lived within Uasin Gishu County. According to Mugenda and Mugenda (2003), a sample size of between 10% and 30% was found to be a good representation of the target population and hence the 10% was adequate for analysis. Using 10% as the sample size, the researcher arrived at a sample size of 135 out of 1350.

The characteristics of the sample was determined by first determining the population of the deaf. This was given as 1350 (KNBS, 2019). The criteria was that they should be residents of Uasin Gishu. The questions asked of the respondents before beginning an interview were: “Are you deaf”? The expected answer was “yes” and the second question was “are you a resident of Uasin Gishu County?” The expected response was also “yes”. For this reason, the target population did not include those who were visiting from other counties. This phenomenon was realised since all participants, though coming from different places in the county, had similar stories to tell. The researcher used both convenient and snowballing assisted by enumerators who had been engaged by him. All the research assistants were the staff of ADS who were extension staff in the Uasin Gishu. Since they came from the area, they were well versed with the terrain and the culture of the area. The research assistants took into consideration the general characteristics of the deaf population of the area in which the study was being conducted. This meant that the respondents were to be deaf, male or female, and

residents of Uasin Gishu County as has been explained . Data was collected on site.

Figure 3:4 shows how sampling is achieved.

Figure 3.4: Sampling



Source: Researcher, 2018

Figure 3.4 shows graphically the sampling of the deaf persons. They were supposed to give information on their ability to access spaces that hinder their inclusivity in mainstream development. The exclusion criteria were two. One, that those who were partially deaf were excluded and two, that the Deaf who use lip reading were also excluded. The research assistants were to ascertain this before asking their consent to proceed with data collection. Using this criteria, 131 deaf persons who are residents of Uasin Gishu were interviewed. This was four less than 135 targeted, however the response of 97% was found to be adequate. This was also compensated by focus group discussions involving.

Data was also sought from those perceived to have information that would be of use in explaining the data collected from the target population. The information sought was in the form of qualitative data. An interview schedule was prepared for this purpose. The following were included in this category.

- 39 Deaf Persons participated in Focus Group Discussion
- Two parents of the Deaf
- Two deaf women
- Head Teacher of Eldoret School for the hearing-impaired
- County Education Director
- Deputy County Commissioner
- County Supervisor of the Deaf workers

It was felt that this sample would enable balanced data for the study to enable the study to have credibility.

The thirty nine (39) deaf who were part of the Focus Group Discussion were from the original group where the research assistants interviewed. After the interview, each of the interviewee was asked whether they would congregate in Eldoret for a focus group discussion. Those who accepted this request totalled 39.

3.5.1 Sampling Techniques

Sampling is the use of definite and defined procedures in the selection or part of a total population for the purpose of obtaining information from its descriptions, estimates, and analysis of certain properties and characteristics of the whole

(Mulwa, 2013). In order to meet these criteria, the study used non-probability sampling, which involves the sample being drawn from that part of the population close at hand. The techniques used were a combination of purposive sampling and snowballing. This was because only the deaf who were residents in Uasin Gishu County were sampled. According to the census of 2019, the population of the deaf and hard of hearing in Uasin Gishu was estimated at 1350 (KNBS, 2019). This group was the primary focus of the study. Those to be included in the sample had to have the following characteristics. One, they had to be deaf and two, they had to be physical residents of Uasin Gishu. The information of where to get the deaf came from two sources: The research assistants who were employees of ADS and community leaders. The ADS staff members were extension workers in the area. It was necessary to enlist their support as the Deaf were used to them and were likely to heed to their request to participate in the study voluntarily. Convenience sampling was used in this study because, first, the Deaf in Uasin Gishu County were not centrally located and secondly, the enumerators in the field were going from homestead to homestead to seek information where they could meet a deaf person. The study also used snowball sampling where those who had responded to the questionnaire were also asked to identify the deaf persons they knew and who would be willing to respond to the questionnaire.

The sampling techniques used were appropriate because the characteristics of all the respondents were the same as those the researcher shared with the staff of Anglican Development Services (ADS) who were the principal data collectors. The

researcher used this organisation because the ADS is the development wing of the Anglican Church of Kenya. They do not proselyte but work with all people without discrimination and they reach all regardless of gender, creed, or race. All field ADS staff are either diploma holders in community development or university graduates with degrees in Social Sciences and, therefore, are versed in the process of data collection, including all the ethical considerations. The researcher briefed all those who were to be research assistants. The exercise included a brief introduction to the world of the deaf and the Deaf culture. The research assistants/ enumerators located the Deaf in their local environment within Uasin Gishu County as they went about their duties. They used their local networks of community animators and extension workers to locate those who were deaf. In addition, they had access to local community leaders who identified some of the respondents. Five per cent of the population was sampled. This was because with the type of respondents in the study, saturation point was reached early (Mugenda, 2008). The saturation point principle has also been addressed by Mason (2010). He stated that heterogeneity was a major factor to be considered when using the saturation technique. The respondents were heterogeneous as they were all deaf and from the same location. The ADS staff were specifically told that only the deaf were to be included in the study. In addition, they were told that only those who were residents of Uasin Gishu County would qualify. Those who were visiting did not qualify to participate in the study. As a result they could not respond to the questionnaire. To prove that the respondents were residents, the enumerators explained who a resident was by

asking them to answer with a YES/NO whether they were residents. The method was justified for this study because, as Mugenda points out, the sample frame would have only those whose characteristics were under study (Mugenda, 2008).

3.6 Study Instruments

Study instrument is the measurement used to generate information needed to arrive at findings. The instruments used were subject completed ones. This, in effect means that information gathered by these instruments was all from the respondents. There were three main study instruments. The instruments met two main criteria. First, they met the criteria of validity and, secondly the criteria of reliability. Validity is the extent to which an instrument measures what it is supposed to measure and performs as it is designed to perform. Reliability can be thought of as consistency. The two criteria were met after the instruments were tested during a pilot study in Kitale, Trans Nzoia. The information gathered during the pilot study enabled the instruments to be aligned with the two criteria. There were four instruments. First, was the close-ended questionnaire for the Deaf. This was to be administered by enumerators who were recruited and trained by the researcher. It recorded the gender of respondents. This was because the study was also investigating the gender concerns as pertains to the Deaf. The opinion on gender issues was paramount as this led to determining inclusivity. Other variables that this instrument measured were age of the respondents, level of education, means of livelihood and problems that the Deaf encounter from childhood. In terms of

gender, the instrument also sought to find out whether the deaf who were women had been subjected to any form of gender-based violence or discrimination. The males who were deaf were also asked if they were aware of any female Deaf who had faced gender violence and in what form it took. Finally, the instrument sought to find out the way forward for the Deaf in terms of the objectives of the study.

Second, were Focus Group Discussions with the Deaf. This tool sought to investigate issues under study in more detailed manner in order to give meaning and additional value to the quantitative data. In particular, it was supposed to investigate opportunities and spaces available for the Deaf on matters pertaining to education. It also investigated the ability of the interpreters to interpret faithfully, besides having an understanding of the Deaf culture. The culture of the Deaf supports their solidarity. They see themselves as a family and, therefore, together they gave an in-depth understanding of their reality. Those who participated in the Focus Group Discussions had filled individual questionnaires and were willing to take part in group discussions. There were two focus group discussions. One had eighteen people with eleven men and seven women and the second had twenty-one people, with thirteen men and eight women. The researcher personally facilitated this tool. The methodology used was adopted from Mulwa (2010). Focus Group Discussion is an in-depth discussion or session with a group of 6-12 persons, sharing a set of common characteristics, experience and with a common agenda of focus in their discussion (Mulwa 2010). It is intended to provide information on topics and themes that are of particular importance and relevant to a forthcoming

or ongoing programme (Ibid.). In this study, the Focus Group Discussion provided information that was important and relevant to the study. In order to fulfil the validity for this tool, the group was further divided into two groups to reduce the number and make it to be in line with the number recommended by Mulwa (2010) of between 6 and 12. In facilitating this session, the researcher engaged the help of two other co-facilitators as recommended by Mulwa (2010). One was supposed to record important points raised by the group for each of the questions asked and the other to observe group dynamics. In order to ensure maximum participation from the respondents, the groups were split into men and women. This was to enable men and women to discuss issues. The women and men were then put in mixed groups. This was to enable harmonisation of the issues raised.

Third, was Key Informant Interview (KII). This tool was meant for those in key positions to give meaning and to provide vital information on the policies, stereotypes, and regulations which inform how the Deaf were being mainstreamed and given spaces to enable them to reach their potential (Mulwa, 2010). Those who were included in this section were two parents of the deaf who were themselves not deaf. It also included two deaf women. Others were the head teacher of the School of Hearing Impaired in Eldoret, the County Education Director, the Deputy County Commissioner of Uasin Gishu County and the supervisor for the deaf group working for the county government. The instrument used was an interview schedule in which the respondent was supposed to introduce himself or herself and then give a deeper understanding associated with the issues being investigated (Rubin &

Barbie, 2006). This tool enabled the researcher, within a short time, to engage key persons and management officials on policies and strategies for the Deaf. Key issues that were discussed were the availability of spaces for education for the Deaf, employment of the Deaf, gender violence, efficacy of policy and status. Lastly, the respondents were asked about the way forward for the Deaf to have access to spaces that could enable them to be mainstreamed. Fourth, there was the instrument to measure the effectiveness of the interpreter. The instrument used an interview guide that sought the views of the deaf on ability to make appropriate facial expressions, ability to interpret technical terms, ability to finger spell, ability to understand content and context, ability to have similar signing style and finally ability to be presentable in outlook.

The research assistants though familiar with the area due to their work, were first trained by the researcher on all matters that are required for them to collect data that is valid and that they observe strictly ethical considerations.

3.7 Pilot Study

One of the reasons why pilot studies are conducted is to check the feasibility of a given study (Lancaster, Dodd & Williamson, 2011). This study was to test the feasibility of the instruments in terms of reliability and validity. A pilot study is the first step of the entire research and is often a small sized study which is used in planning and modification of the main study. However, this exercise gave the

researcher an opportunity to test the instruments and also to prepare him for the exercise and what to expect.

A pilot study was conducted in Kitale, the administrative headquarters of Trans Nzoia County which is adjacent to Uasin Gishu County. It has similar characteristics to Uasin Gishu county. Its main objective was to give the researcher an opportunity to test the research instruments (Porta 2008). St Luke's Church in Kitale caters for the Deaf by having one of the services tailored for them. The pastor in charge was himself deaf and used KSL. An appointment was made to meet them after the church service on a Sunday. The specific services were usually attended by the Deaf who came from different places in Trans Nzoia County. In addition, those who attend come from different denominations. The exercise was attended by fifteen deaf people (ten men and five women). The group was divided into men and women and, later, there was the plenary to harmonise the responses. The outcome shaped the mode of the actual data collection. The major outcome was that the Deaf would not fill the questionnaire on their own. They would need someone to explain each question in the questionnaire for each of the respondents in the study. The KSL different structure format in English occasioned this.

3.8 Validity and Reliability

3.8.1 Validity

The validity of an instrument ensures that the data collected is accurate and credible (Creswell & Clark, 2012). Indeed, in qualitative research there is more of a focus on validity than reliability (Ibid.). For this reason, the researcher worked closely with the supervisors to fulfil qualitative validity. Validity has also been defined as the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration (Rubin & Babbie, 2014). In research, there is more of a focus on validity than reliability to determine whether the account provided by the researcher and the participants is accurate, can be trusted and is credible. Qualitative validity comes from the analysis procedures of the research based on information gleaned while visiting with participants, and from internal reviewers ((Creswell & Plano Clarke, 2012). The researcher worked closely with the respondents and the deaf pastor of St Luke's Church during the pilot study to fulfil qualitative validity. The researcher also pre-tested the quantitative instruments during the same period. Seventeen deaf people attended the testing. They were given the questionnaire to fill out. It was observed that after about ten minutes there were only a few who had started responding. It was also found out that the Deaf had a problem with understanding the written language. This was because the format of the KSL did not follow the written language format. It was found out that when the interpreter explained each question, the Deaf could

respond. During the actual data collection, this method was used to ensure that the Deaf understood every question. For Focus Group Discussions with the Deaf, there were two interpreters to ensure that they helped each other in case they found any difficulty in translating. The researcher ensured that the data is validated and verified through data cleaning, triangulating different data sources of information collected from interviews, and finally the researcher took into consideration the review and feedback by the supervisors.

3.8.2 Reliability

Reliability refers to whether a particular technique, applied repeatedly to the same object, would yield the same result each time (Rubin & Babbie, 2014). Reliability of a measuring instrument refers to the instrument's ability to yield consistent results each time it is applied (Monette, Sullivan, & De Jong, 2014).

To achieve this, the researcher ascertained that the questionnaire met this criterion by ensuring it is tested before being administered. This was done in Trans Nzoia County. The questions were not long and the language was simple to avoid ambiguity and misinterpretation. For Focus Group Discussions, the researcher administered it personally. This was to ensure uniformity in the discussion. Data collectors were also briefed accordingly on the protocol. The supervisors' input was also used to enhance reliability.

3.9 Ethical Considerations

Before data was collected, the necessary approvals and permits from Kenyatta University Graduate School, Kenyatta University Ethics and Review Board, the National Commission for Science, Technology and Innovation (NACOSTI), Uasin Gishu County Commissioner's and Uasin Gishu County Governor's offices, had to be acquired . During the actual data collection, and just before commencing interviews, informed formal consent from all the respondents was sought and received. The researcher also acknowledged respondents who were deaf by ensuring that everything he said was translated into sign language. The participants were also told about confidentiality of the information that was being collected. The information was only going to be used for the study in order to contribute to the pool of knowledge about the Deaf. During Focused Group Discussions, the respondents were informed of their rights and the purpose of the study. They were asked to opt out if they did not feel comfortable. The researcher ensured that no open bias was shown regarding matters under study. It did not also involve change of environmental space. The language employed was such that a qualified interpreter was used in communicating with the Deaf.

3.9.1 Data Collection Procedure

Data collection took place in Uasin Gishu County. This was done after the Kenyatta University Graduate School had cleared the proposal and a letter written to the researcher with the clearance information. An application to the University's Ethics and Review Board was made for clearance. With the letter from the Graduate School, permission was then sought from National Commission for Science Technology and Innovation (NACOSTI) after the necessary payment had been made. After permission was granted, the researcher then travelled to the Uasin Gishu County and paid a courtesy call to both the Governor's office and the County Commissioner's office. The Governor assigned the Deputy Governor to give the researcher an interview. Similarly, in the County Commissioner's office, the Deputy County Commissioner was the one assigned the duty of receiving researchers and granting the local permission. Local permission was, therefore, given and data collection started in earnest. The procedure was systematic and sequential. This means each instrument was to be administered serially. The questionnaires to the Deaf were administered first. The information gathered from the questions formed a basis for probing questions during the focus group discussions and were built for the schedule of the key informant interviews. Those assisting in data collection had been trained earlier. Also, data collection assistants were versed in English and Kiswahili. However, an interpreter versed in Deaf culture and gender was available for data collection from the Deaf and during the focus group discussions.

3.9.2 Data Analysis and Presentation

The Statistical Package for Social Sciences (SPSS) was used to analyse quantitative data. The data was presented using descriptive statistics. This was so because this allowed the researcher to organize the data, to give meaning, facilitate insight, and examine a phenomenon from a variety of angles to understand more clearly what was being seen (Burns & Grove, 2005). Qualitative data was analysed thematically and used to give meaning to the quantitative data. This was done because during the qualitative data collection the views were taken thematically. The themes investigated were spaces available for the Deaf in primary and secondary schools in Uasin Gishu County, the ability of the interpreters to translate faithfully the sign language, and gender issues as it affects the Deaf. The analysis also included what the Deaf considered as the way forward. In addition, individual short anecdotes were to add meaning to the outcome. This meant that the researcher asked for stories that demonstrated what they were saying.

3.10 Data Management

Data management looks at organisation, storage, preservation and sharing of data generated during the research process. It also addresses the issue of using human participants to be treated with dignity and that the relevant permissions from legal bodies are obtained and complied with. In addition the highest form of integrity be observed.

There were two sets of data: Quantitative and qualitative data. The completed guided questionnaire and interview schedules were sorted according to the various categories of the respondents. The guided questionnaires and interview schedules were then stored in a secure place before coding. The data was keyed into a pre-coded SPSS data sheet as variables representing the different data. The completed data files were backed up and stored electronically with passwords to restrict unauthorized access. The data was used for academic purposes only. It was envisaged then that the minimum number of years this data would be kept was five years. The respondents were also treated with respect and their permission was sought before data was collected. In order to maintain the integrity of the data, strict ethical research protocols were observed. Before data was collected, the researcher sought and secured individual informed consent from the respondents. In addition, the respondents were informed that they could pull out at any point during the interview. The respondents were ensured of confidentiality on information that needed such an action. The researcher also did not extend the interview beyond necessary and always checked the needs of the respondents.

3.11 Conclusion

The chapter discussed the research methodology. The phenomenological approach was found to be most suitable as it endeavoured to gather information from the target respondents. It also discussed sampling and sampling methods, data collection procedure, analysis and ethical considerations.

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATIONS AND DISCUSSIONS

4.0 Introduction

This chapter presents the findings based on the analysed data, interpretation, and discussions. It is organized in six sections as follows: Characteristics of the respondents, age of respondents, education opportunities available for the Deaf in Uasin Gishu County, level of effectiveness of interpreters, gender mainstreaming and finally strategies that will create spaces for the Deaf in Uasin Gishu County.

4.1 Characteristic of the Respondents

The target respondents in the study were deaf men and women in Uasin Gishu County. They were selected using the convenient sampling. This was found to be appropriate since deaf persons are not found in any one area. Convenience sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher (Etikan et al., 2016). The main characteristic that cut across all the primary respondents was that they were hard of hearing and that they resided in Uasin Gishu County. The main reason for targeting this group was that the study sought to investigate spaces available for them to realise their full potential.

There were two types of Focus Group Discussions (FGDs). The first one had eighteen participants and the second had eleven participants. The researcher

ensured that all of them were deaf and of majority age. One group was made up entirely of men and women who had been contracted by the county government to be cleaning the offices.

4.2 Age of the Respondents

Table 4.1 shows the age of respondents who responded to the questionnaires. The age of respondents showed that the problems related to the Deaf cut across age.

Table 4. 1: Age of Respondents

	Frequency	Per cent	Valid Per cent
20 years and below	13	9.9	9.9
21 to 30 years	61	46.6	46.6
31 to 40 years	37	28.2	28.2
41 - 50 years	17	13.0	13.0
51 and above	3	2.3	2.3
Total	131	100.0	100.0

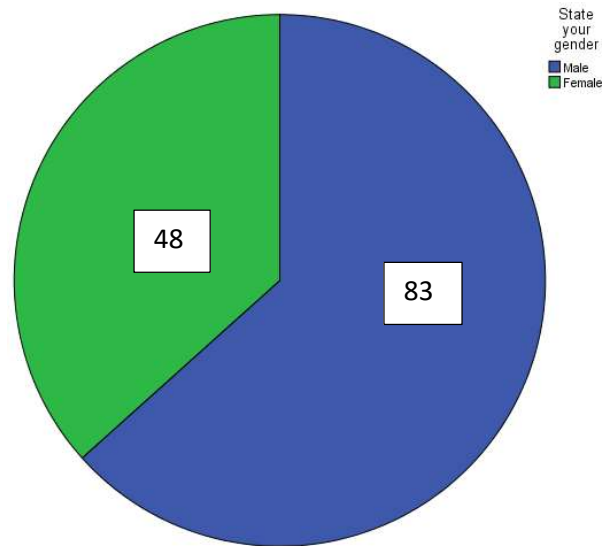
N=131

Source: Researcher

As shown in Table 4.1, most of the respondents to the questionnaire, standing at 46.6% were at the age bracket of 21-30 years. This was an active age which needed to be anchored in gainful engagements. The table also show that, very few of the respondents below the age of 20 and those above 50 years were represented at 9.9% and 2.3% respectively. This might be attributed to the reason that they were at home. But the age of the respondents emphasized one fact that the Deaf were in all age groups. This was also evident during focus group discussions. It can therefore be

concluded that all age groups were included in the study. The outcome will be reflective of status of the Deaf regardless of the age.

Figure 4.5: Respondents by Gender



N=131

Source: Researcher

Figure 4.5 shows that there were 83 (63.4%) men and 48 (36.4) women who took part as primary respondents whose questionnaires were fully responded to. This was despite the fact that the 2009 census report showed that there are 51% of deaf women and 49% deaf men (KNBS, 2010). The finding indicated that there were more men than women who responded to the questionnaire. Key community leaders gave reasons of women who were disabled in general being kept at home. Those who are deaf were considered to be disabled by members of the community. Reasons given were that these people needed protection and therefore were kept at

home to be looked after by their relatives. The other reason was that the parents of the disabled children felt that there was little help since those who had gone to school before were themselves unemployed. This idea was also expressed during focus group discussions. This concurred with a study conducted in South Sudan by the researcher and published in 2006. It was found out that women played more reproductive roles. Hence during community meetings, they were likely to be at home doing chores than being allowed to attend community meetings (Opuka, 2006). Key Respondent Interviews were also conducted with the County Commissioner, the Governor, and the staff supervising deaf cleaners at the county offices. Deaf Sign Language Bible Project, Kenya National Association for People with Disability (KNAD), Sign Language interpreters, and key persons conversant with the Deaf culture. The researcher also chose three deaf persons for an in-depth face-to-face interview in order to get personalized responses in line with the objectives under study. Both genders were included in the study and therefore met the criteria of ensuring that the evaluation of the strategies that create spaces for inclusivity of the male and female deaf in Uasin Gishu County is adhered to.

4.3 (Objective One) Accessibility level of the Deaf to educational opportunities in national government schools in Uasin Gishu County

Education, according to the constitution of Kenya (2010), is the responsibility of the national government. The study sought to find out the spaces available for education provided by the national government for the Deaf in Uasin Gishu County. Education builds the foundation for children for future empowerment (Chukwu, 2002). The writer adds that education is the foundation of the multifaceted nature of development; socio economic, political, scientific and technological (Ibid.). Education has, therefore, its foundation in primary. Secondary education prepares one for tertiary education. It was, therefore, important that this variable be investigated to determine whether the Deaf had access to the right of education from their childhood. The responsibility of providing education was in the docket of the national government. The information and data collected was from the County Education Office and which fell directly under the Ministry of Education.

According to the County Commissioner's Education Office, there was only one school for the hearing-impaired in the county located in Eldoret Town, the headquarters for Uasin Gishu County. The school is a primary school. There is no secondary school or any other institution found in the county. This primary school has an enrolment of eighty pupils. The researcher visited it and found out that it had a capacity of two hundred pupils. This in effect meant that the Deaf could only access one primary school which had been specifically built for them. It was also found out that many parents sent their children outside the county to access

education. Those who completed their primary school and would like to go further had to get such education outside the county. It was also reported at the County Education Office that there were no primary schools within the county which had streams for the Deaf. The Headmaster of the school for hearing-impaired, in an interview with the researcher, stated that though the school was capable of taking more deaf children, many parents opted to keep their children away as they believed that the facilities in the school were not adequate for the children in terms of protection. In particular, they felt that girls could be vulnerable if they attended a boarding school. This premise was not based on empirical evidence but the headmaster explained that this perception was embedded in people's psyche.

To anchor the importance of access to education, the study, through questionnaires, sought to find out from each of the one hundred and thirty-one sampled respondents, represented by letter "N" in the Table, the level of education had reached Table 4.2 shows the level of education of those in the study.

Table 4. 2: Level of Education of the Respondents

Level of Education	Frequency (f)	Per cent (%)	Valid Per cent	Cumulative Per cent
None	10	7.6	7.6	7.6
Primary	70	53.4	53.4	61.1
Secondary	40	30.5	30.5	91.6
Diploma	11	8.4	8.4	100.0
Total	131	100.0	100.0	

N=131

Source: The Researcher, 2019

The Deaf who responded were asked to state their level of education. It was found out that out of all the one hundred and thirty (131) individual deaf persons, 7.6% had no formal education, 53.4% had primary education, 30.5% had secondary education and 8.4% had a diploma. This meant that the majority of the Deaf had a basic education. The logical conclusion was that this education was from the local primary school for those who had allowed their children to take places in the boarding school. The study found out that parents were taking their children elsewhere to get foundational education. For those who had relatives, this education was got elsewhere where their families assisted them. Focus Group Discussion was an instrument used to give meaning to the issues raised in the individual questionnaire. It was also used to add quality to the quantitative data collected. The study sought to find out why, after primary, the number of those proceeding was lower. It was found out that the reason why deaf persons did not proceed further with their education was lack of adequate and effective interpreters. In order for the Deaf to enjoy and fully benefit from education in primary school, an interpreter has to be present in all sessions. An interpreter had to be qualified. Richardson (2018) was of the opinion that a good interpreter ought to use facial expressions apart from using gestures. The writer also suggested that those with acting skills make good interpreters. The cost of an interpreter had to be met by either the deaf student or the school if it was regular and had deaf students. This could be prohibitive to the Deaf. The other reason was that some of the parents felt it was a waste of time educating a deaf person, as there was no economic return for

deaf children. Chances of the Deaf being employed were minimal because most employers were not ready to commit their funds in employing an interpreter. The *Daily Nation* of 26th August 2018 profiled Professor Michael Ndurumo of The University of Nairobi who is a Professor of Psychology and who is deaf. The Professor attends his classes and communicates to the students through an interpreter. This has enabled him to do his professorial duties effectively. However, it has been found out that those in the specific hearing-impaired school are at times taught using lip reading, which is an impediment to many deaf learners. It is said that when the teachers are qualified sign language speakers and interpreters, their students perform better than those who are taught by hearing teachers but have someone else translate the lesson (Lang, 2019). Our study found out that the hearing-impaired school in Eldoret had qualified teachers who were well versed in KSL and interpretation.

The researcher met two deaf persons who had degrees but were not residents of Uasin Gishu County. One was not in a position to give an in-depth interview because of his heavy schedule. He stated that he was in the process of writing a book that would outline issues pertaining to education for the Deaf. The book would also have his experiences growing up as a deaf person. Another one, who works for an NGO, said he was bitter that tertiary education in Kenya for the Deaf was not supportive of them since there was shortage of interpreters paid for by the national government. The two deaf persons found to have degrees did this outside the country. Also, they had supportive parents, relatives and donors who saw the

need to give them an education and who had the ability to pay for their fees. The issues raised by these two deaf graduates emerged from a Focus Group Discussion during data collection. They were of the opinion that the issue of access to education for the Deaf was pegged on two main issues. The first was accessibility in terms of distance and suitability. The Deaf could access education if the distance was convenient. The second was the ability of the school to communicate with the pupils in a manner consistent with their culture. The teachers ought to be trained to teach deaf children. Those in regular schools should have interpreters who are well informed in all matters of culture for the Deaf.

The Focus Group Discussion also raised the issue of further education for the Deaf. It was stated that for those who had had education beyond primary, it was parents and those around them, who in most cases were not deaf, who gave the support and ensured they availed resources for them to pursue their dreams. Though they were not aware of the term 'Deaf culture', but they tried to minimize voiced communication when they were around and family members strived to learn the KSL. A parent who was one of key respondents said that she did not realise her child was deaf until he was three years old. The parent stated that she was not deaf and neither was the father. This is not surprising as studies have shown that 96% of deaf children are born of hearing parents (Leigh et. Al., 2020). The parents discovered the child was deaf after two years. The family soon embraced the child and later learnt to reduce verbalised conversation during meals and whenever he was around. They also endeavoured to learn KSL and now the family was

competent in communicating using KSL. The family had at this stage embraced the 'Deaf culture'. This view was also supported by Guardino et al. (2018) who states that parents who learn sign language at an early stage are in a position to support their children to attain education. Spellun and Kushalnagar (2018) state that between 1 and 3 children out of 1000 born in developing countries are born deaf. They add that such children should be exposed to sign language at an early age in order for them to develop cognitive ability to enable them to develop communication skills early. In this parents will need to embrace Deaf culture. Deaf Culture is a term described by Kenya National Association for the Deaf (KNAD) as consisting of those who use the Kenya Sign Language or are aware of the challenges that the Deaf face or are parents of the Deaf who understand their challenges. Those who embrace Deaf Culture promote an environment that supports Kenya Sign Language as the main means of communication. Also, they value children who are deaf and do not discriminate against them in any way. In addition, they encourage the learning of another language to enable the Deaf to be more accessible. They also promote inclusivity and affirmative action for those who are deaf. In order for the Deaf to benefit from any education, they need to be surrounded by those who embrace 'the Deaf culture'.

Apart from the only one primary school, this study found out that there was no institution of higher learning in particular admitting those who were deaf. This denied the Deaf in Uasin Gishu County the opportunity to further their education. Angli-Jaffe (2020) states that setting up a Deaf classroom is not the same as setting

up a normal classroom for hearing children. The classroom for the deaf should be such that the person interpreting is put in a place in which all students see. In addition, it would benefit the Deaf if the special classrooms in the mainstream schools are set up to accommodate the Deaf so that they can learn alongside their hearing colleagues (Ibid.).

The study also found that there were some parents who took their children out of Uasin Gishu to access education. This finding confirms an earlier finding showing that parents would want to take their children to school but opted to take them out of the county. In the United Kingdom, a study found that in 1982 there were 75 special schools for deaf children whereas in 2010 the number had reduced to 23 (Anglin-Jaffe, 2020). This was attributed to the creation of a special track within mainstream schools.

Table 4. 3 Primary School Attended outside the Uasin Gishu County

SCHOOL	Frequency (f)	Per cent (%)	COUNTY
Eldoret Deaf - Uasin Gishu	22	16.8	UASIN GISHU
Others	109	83.2	OUTSIDE UASIN GISHU
Total	131	100.0	

N=131

Source: Researcher

Table 4.3 compares the number of those who went to the Eldoret Hearing Impaired school and those who went to other schools. Table 4.3 shows that only 16.8% attended the Eldoret School for the Hearing Impaired while 83.2% went to school

outside Uasin Gishu County. The study, therefore, concluded that the school was not the first choice for most parents in Uasin Gishu County. Indeed, Alsaudi (2016) is of the opinion that the choice of school for children, according to parents, depends on the performance and safety of children. The reason that the researcher found was that the school was in Eldoret Town and some parents could not afford to keep their children in school. The parents, therefore, took their children to live with relatives who lived closer to schools for the Deaf. The regular schools did not have units for the Deaf. The parents preferred day schools where their children can go to school and return home after classes. This ensured that their children were safe and went through learning without interference leading to good results in the end. Moreover, the girls in particular were more vulnerable than the boys and their safety variable would give a reason for the choice of school.

Early education to the Deaf was important for their development holistically. This was so because Deaf schools allowed new entrants to become accustomed to Deaf norms, traditions, and values that would then be passed down to the following generations (Ladd, 2003). Placing a deaf child in an atmosphere where sign language was not the medium of instruction in school denied the child the right to social capital (Oliva & Lytle, 2014). Table 4.2 also shows that out of those who were interviewed, 30.5% were of secondary school level and 8.4% were of diploma level. None of these studied in Uasin Gishu County. In focus group discussion it was stated that had the school been at a walking distance, they would have been able to attend. Out of all those who responded to the questionnaire, none had gone

to university. The percentage of those who went to secondary was not commensurate with those who went to primary. There was a significant drop in the number. It was the reason in this county, among those who responded to the questionnaire, none had a university education. A majority of the respondents (53.4%) had primary education. This was more than half of the 131 respondents. During Focus Group Discussion and Key Respondent interviews, it was stated that one other reason for this was communication. The 'disability of the deaf' was hinged on communication. The language used was the Kenya Sign Language (KSL). The children at the Eldoret Hearing Impaired School were taught using this language. The teachers were familiar with the KSL and had knowledge of the 'Deaf Culture'. However, as Cohen (1995) observed in one of the communities she worked in, the sign language was considered a primitive language. Jefwa (2010) stated that sign language was a language, which, instead of using acoustically conveyed sound patterns like spoken language, used visually transmitted sign patterns to convey meaning. This, therefore, meant that a Deaf language interpreter must be knowledgeable not only in sign language but also about the culture of the deaf. An ideal interpreter must not only know sign language but he/she must also be fluent in it. Interpreters must be trained and certified and must be able to embrace the Deaf culture.

This aspect came out with one key respondent with the Kenya Sign Language Project of the University of Nairobi indicating that teachers who were not versed in Deaf culture always required the Deaf to lip-read and pronounce words. Ladd

(2003) was of the opinion that deaf people were more of an ethnic group because of the language they spoke.

This study concluded that with only one primary school for the hearing-impaired in Uasin Gishu County, serving 80 pupils could not be enough for the number that was needed. This was supported by the respondents' responses, which can be compressed into three reasons. One, parents were not keen to take their children to school because they saw it as a waste of time while others kept their children out of school because of protection. They saw other deaf children at home and not into any gainful economic activity. Those that had gone to school had difficulty in securing employment. Those who sought to establish their own small businesses had difficulty in getting start-up capital. Two, educating a child needed resource. Most parents, given the choice of educating a deaf child and educating a hearing child, would choose the latter, more so, if the child was a girl. The education officials in the county stated that, despite the use of Kenyan Sign Language, the Deaf were still among the most poorly educated group compared to people with other forms of disability, averaging 150 marks at KCPE against a pass mark of 250. They added that, there are fewer than 30 university graduates who have gone through the Kenyan education system, which is not friendly to the Deaf. Three, respondents were also of the opinion that deaf people disliked going to school because they found learning difficult. The Deaf developed this negative attitude when they were forced to lip-read and to verbalise words. It was reported that some teachers did not know Kenya Sign language. This could be explained in terms of

learning sign language without going into the Deaf culture. Instead, they finger-spelt most of the time and did not use symbols for whole words. Teachers who were versed in Deaf culture were preferred to those who were not. Table 4.4 shows the number of the respondents who said their interpreters used KSL. It should be noted that this was the respondents' opinion on whether those who interpreted for them were trained. To prepare for this study, the researcher underwent a basic Kenya Sign Language training. Other than being taught sign language, Deaf culture was also taught.

Table 4.4 Whether the Interpreter is Trained in KSL

		Frequency	Per cent	Valid Per cent	Cumulative Per cent
	Yes	111	84.7	84.7	84.7
	No	20	15.3	15.3	100.0
	Total	131	100.0	100.0	

N=131

Source: Researcher

Table 4.4 shows the respondents opinion on whether those who interpret for them are trained in Kenya Sign Language. Of the 131 who responded to the questionnaire, 84% of the respondents stated that their interpreters were trained in the KSL. The respondents based this on the fact that they could understand the signs that the interpreters made, including fingerspelling. But they did not base their responses on the knowledge of the interpreters on Deaf culture. This was covered during the focus group discussions.

During Focus Group Discussions, the concept of interpreters was also explored. The question that was posed was “Do we all understand fully the interpreters?” The respondents stated that, at times, they did not understand the interpretation fully. It emerged from the discussions that even TV station interpreters at times used signs which the Deaf did not understand. The reason for this was that different institutions have their own curricula for teachers. This meant that there were slight variations in signage. In addition, whereas others used KSL, others use ASL and others used a combination of the two or sign language based on another country other than Kenya. Interpreters for the KSL who could understand the culture were few and charged more than what some could afford. One of the interpreters told this researcher that he charges up to ten thousand shillings (10,000) a day. This amount was beyond many deaf persons. This was ascertained during FGD in which it was found out that most of the deaf persons were either engaged in low income ventures or had no meaningful economic engagement. For this reason, the researcher learnt, those with basic KSL training were called upon to perform interpretation services during important community meetings and functions. Although sign language had been accepted as one of the official languages in Kenya (GOK, 2010), the Department of Education in Uasin Gishu County, was now in the process of putting in place the latest policy on learners with a disability. The policy was clear that the first language of deaf children in Kenya was the Kenyan Sign Language, and which was to be used for instruction and communication within and outside the environment of a learning institution (GOK, 2018). A closer look at the

policy revealed that it was for those who had disabilities and that the Deaf were part of that group. Therefore, the implementation was meant for all learners with disability. This study has argued that the Deaf were a special group with a specific disability and culture. Deaf culture describes the social beliefs, behaviours, art, literary traditions, history, values, and shared institutions of communities that are affected with deafness and which use sign languages as the main means of communication. The community of the Deaf, therefore, was composed of the deaf and those connected with them (Samplory, 1990, p.27). Ladd (2003) was of the opinion that the Deaf Community comprised of the deaf and hard of hearing individuals who shared a common language, common experiences and values, and a common way of interacting with each other and with hearing people. Those who were connected to the Deaf included the interpreters, but not limited to, parents, teacher and those who have studied the Deaf. Some argued that expanding this group would make the Deaf be more included in mainstream development. As Bauman argues: “it is necessary to develop a body of knowledge about studies to articulate, explore, and promote the phenomenon of deaf culture, both to the hearing world and to the Deaf individuals themselves” (2008, p.3). At the moment the Deaf Community is seen as a “medicalised community who need help instead of an empowered community that is rooted in deaf culture” (Bauman, 2008, p.9). The policy on the Deaf should therefore be distinct to address the special characteristics of them. Okombo states,

The education of the deaf must be on a realistic view of the linguistic possibilities of the deaf world.... It must be an education that is aimed at giving the deaf knowledge and skills which will make them equal partners to their hearing brothers and sisters in a competitive business of life (1992, p. 21).

To produce good interpreters, policies on KSL should be put in place. This should not be difficult as the Kenya 2010 Constitution recognises the KSL. The Disability Act of 2014 operationalises this. Our study recommends that English should also be taught so that the Deaf can proceed with their education with two languages because so far, the Deaf who have gone to school learn Kenya Sign Language only. Their written English is a direct interpretation of the Kenya Sign Language.

In school, the Deaf should also be taught basic skills. The curriculum should be tailored to ensure the deaf graduate with a skill from Primary School. The Deaf are not normally into employment as other disabled persons. Skills that do not involve sound could include motor mechanic, tailoring and plant maintenance.

The Deaf could also be taught business skills in order for them to get maximum gains from the business that they start. This would empower them to negotiate their terms and move them from the dependency syndrome.

4.4 (Objective Two) The level of effectiveness of the interpreters' ability to interpret contextually language and culture

The study also sought to find out the effectiveness of the interpreters' ability to interpret language and culture. According to Jefwa (2010), a sign language interpreter should be viewed as any hearing person who has learnt a sign language and acts as a mediator or a go-between regarding the language barrier which exists between the Deaf and the hearing. The information between the hearing and the non-hearing should be transmitted both ways faithfully and in its fullness. Translating without bias and in context is crucial for the message to be understood. This study, therefore, sought to investigate two concerns under this objective. First, investigate whether the County of Uasin Gishu had engaged KSL interpreters and two if they had ability to interpret language and culture in Uasin Gishu County and whether the interpreters in school were enabling the students to have communication between them and their teachers. This information was got from the respondents who were interviewed, from the interpreters themselves and from key respondents in the county and national government in Uasin Gishu. The study found out that there was not a single deaf employee in the County Commissioner's office and, therefore, there were no interpreters. On probing whether the Deaf who wanted services came to the offices, the researcher was told that those who came were helped on the basis of their needs and that, if it was important and needed attention, they would look for an interpreter. They would ask any employee within the office who had knowledge of interpretation to help with the exercise. If this is not possible then they would seek the services of the employees on whether they

knew someone close by who could assist. It was also found out that they used the mode of communicating through writing and accented lip-reading. This mode was found not to be adequate to communicate fully and holistically.

The study also sought to find out the effectiveness of the interpreters' ability in the national government offices and county offices. As has been stated above, the County Commissioner's Office which accommodates national government offices and all other departments were found to have no single official interpreter. Also, whereas other persons of disability were had been employed, there was no deaf person in employment within the whole complex. The reason given for this was that, to date, they had found no one qualified for employment. During FGD when this issue was raised, the respondents were of the opinion that most employers did not want to employ the Deaf because they did not to incur the cost of employing an interpreter. This finding was in line with studies which concluded that the main problem that the Deaf faced was communication. Jefwa (2010) argued that in order for an interpretation to be effective it should be governed by social and linguistic knowledge of the entire communicative situation. This process involved both linguistic and cultural competencies on the part of the interpreter. This was not an easy task given that each language was a way of seeing and reflecting the delicate nuances of cultural perceptions. Hence, it is the interpreter who not only reconstructs the equivalences of the words across linguistic boundaries but also reflects and transplants the emotional vibration of another culture (Jefwa, 2010). The task of getting a competent interpreter has therefore continued to be elusive.

Hauser (2008) state that though the Deaf communicate through interpreters but studies have shown that interpreters have a lot of influence on the Deaf and even at times determine whether or not to interpret if they are volunteers. The interpreters also should be masters in the area they are translating whether medical, legal, rehabilitation, legal and even in education (Ibid.).

In the county government, the Deputy Governor was the contact person during the study. After the courtesy call and initial interview, the researcher was introduced to the overseer who was in charge of the Deaf services and employees who were deaf. It was found out that the county government had contracted the services of a deaf group to be cleaning the offices at a monthly fee. This group of deaf people were not on the payroll and, therefore, they were not entitled to employment benefits of pension, health insurance and other benefits that employees on payroll receive. The group comprised of men and women who were deaf. In order for the county to empower the marginalized, this group was, through affirmative action given the opportunity of cleaning the county offices. The amount of money they got from the county was then shared among the members. They contributed part of their share for banking in order to secure their future. They had neither insurance cover for health nor did they have a pension scheme. The contract, as stated before had no security of tenure and so they served at the goodwill of the county authorities. The county had put two officers in place to supervise their work. These supervisors stated that they did not have any knowledge of sign language. They had to learn rudimentary sign language as they went along, or to put it another way,

they had learnt to sign on the job. The researcher was able to observe how they communicated and found out that most of the times they used lip-reading. The supervisors who were also the official interpreters of the county had not been trained in any of the KSL. They, therefore, spoke with accented lips in order for the Deaf to understand. They then followed this by making exaggerated motions with their hands. In this way, they managed in a way to communicate with the Deaf. They also used Short Messaging Services (SMS) through their phones. The supervisors also told the researcher that the SMS they received from the Deaf showed that they were not educated. On further probing and after seeing the SMSs the researcher also found out that the supervisors were not versed in Deaf culture. The following are some SMS the supervisors showed the researcher.

Me finish not-yet

Yesterday rain rain

Work hard – no understand

The researcher was told that the deaf person at times had to be called to explain the meaning of the SMS they had sent. The Deaf who wrote such SMS were the ones who learnt the sign language (KSL) only without the benefit of learning English. Since KSL was their first language (L1), the subsequent language would be affected by this first language. It could be compared to someone whose first language was Kiswahili and instead of saying “I want to make a phone call” will say, “I want to beat the telephone”. The finding, therefore, shows that the interpreters had no knowledge of Deaf culture and the way that KSL was structured and relayed. Jefwa

(2015) gives the following KSL statements and compares them with the ordinary language to demonstrate that knowledge in Deaf culture is important in understanding and communicating with the deaf:

1. NOW ME HOME GO– meaning, “I am now going home”
2. SCHOOL BOSS HIMSELF - meaning, “The Headmaster”
3. PROPOSE NOW PARENTS ALL meaning, “proposed that all parents”
4. MUST SCHOOL VISIT meaning, “must visit school”
5. POSSIBLE ME EXPLAIN FROM meaning, “It is possible for me to explain”
6. TIME SCHOOL START HAPPEN meaning, “what happened since school”
7. WHAT TILL NOW meaning, “started up to now?”

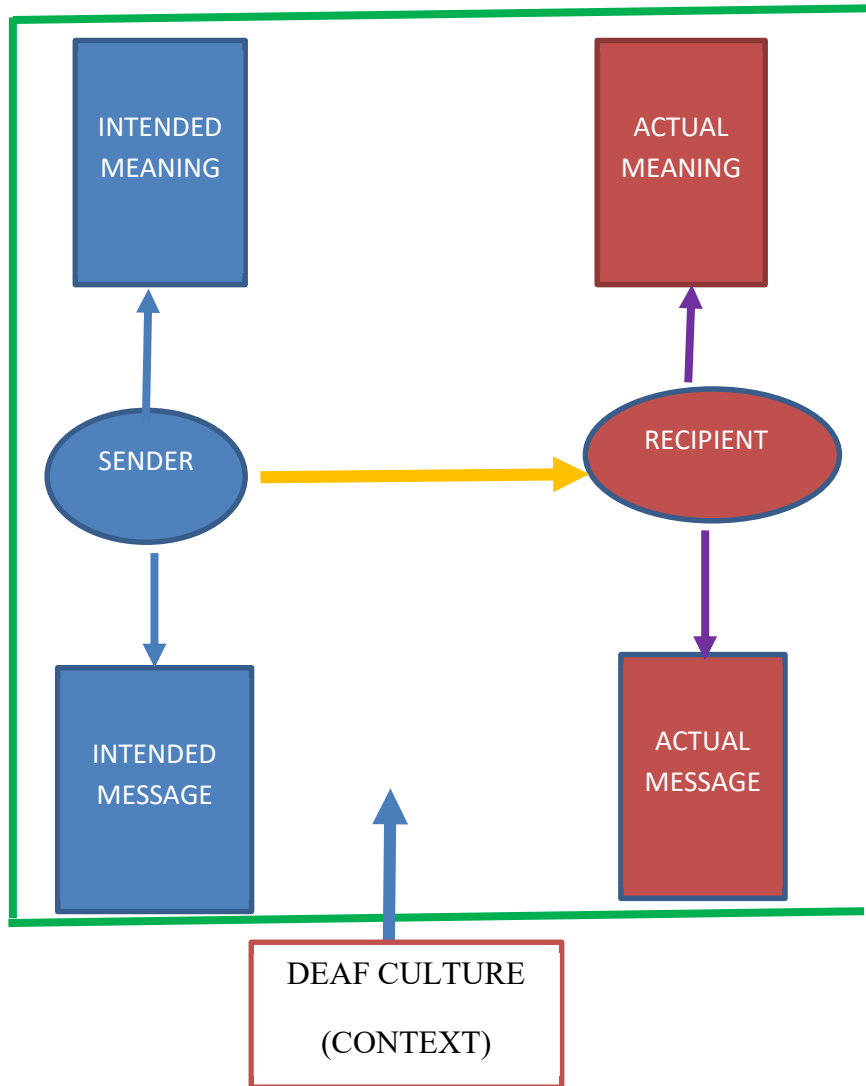
The finding agreed with the study conducted by Napier and Barker (2004) on “Accessing University Education: Perception and Expectation for Interpreting by Deaf Students” in which it was concluded, the ability of interpreters was important in the Deaf access to university education. In the study it was found that 53% of the respondents who were average class stated that the level of interpretation was key in them grasping the learning process (Ibid.)

KSL is best understood when the speaker and the interpreter also use facial expressions, which is part of the grammar (Jefwa, 2015). Though within the county offices in Eldoret the lips were exaggerated, the facial expressions were lacking. This is important as Mbua (2015) explains that in getting meaning from non-written

communication, attention has to be paid to body language which encompasses facial expression and mouthing. This aspect was missing from the sign language interpreters of the county government.

This aspect is usually absent when SMS is used. Therefore, the totality of the message is not conveyed and meaning is not transferred. The diagram in Figure 4:5 which was development by Premese Africa (2002) explains this further.

Figure 4. 6: Communication Model



Source: Adapted from Premese Work Paper by the Researcher, 2019

This diagram explains the importance of having interpreters who are versed in Deaf culture. The message reaching the recipient might not be the original intended message. Sender can only transmit messages but not meaning in the message. What counts is not what the sender says but what the receiver perceives has been said.

Hence, the sender should tailor the message within the context that of the recipient. Therefore, for the Deaf, the message being sent should be interpreted within the context of the Deaf culture.

The study found out that the interpreters at the county offices had not been made to understand that the KSL transcribed into English verbatim would not make sense to one who did not understand it and the Deaf culture. It was found out that county supervisors who also acted as the official interpreters did not have knowledge of these aspects of the Deaf communication. It was also found out that the county had no immediate plans to engage permanently those who were deaf, nor did they have any plans to engage interpreters who were versed in Deaf culture. However, long-term plans were underway to engage the Deaf permanently where they qualified. It was found out that one of them had been put on trial basis for possibility of permanent employment. This was a good development by the county government. The interpreters need to be trained in sign language. This study found out that neither training had been conducted for the interpreters nor had they gone for training on Deaf language. There was no programme within the county for teaching sign language or for interpreters soon, but there were plans to train individuals in the art of interpretation.

To have a feel of the training of those who were to be interpreters, the researcher visited Kenya Sign Language class in Nairobi and sat with the learners. The training

was held each Saturday from 8.00 a.m. to 1.00 p.m. over a period of three months.

After attending ten such sessions, it was found that the training is in two parts:

(a) The basic Kenya Sign Language, which takes three months. In this, the learners are taken through the basics of KSL and, at the end of the course, they can sign but will not be fast in communication.

(b) After the basic sign language, there is an advanced Kenya Sign Language which also lasts three months. The advanced training enables one to be an interpreter who can holistically interpret for the Deaf.

This was the training that was found to be lacking in the two interpreters at the county government offices in Uasin Gishu. This study found out that this training had not been budgeted in the county government's estimates. Therefore, funds could not be released to train the two supervisors. This training was substantially done in the capital city of Nairobi. It was, therefore, beyond reach of those who could not afford to get accommodation in Nairobi or were working away from Nairobi. Such people could benefit if such training were organised locally where they could learn Kenya Sign Language, including the ability to be interpreters. Without interpreters, deaf people are disadvantaged as they cannot communicate with those around them effectively. For example, if a deaf person has been charged in a court of law, the person must have access to an interpreter. If not, he/she must immediately object to the continuation of the case until one is found. Likewise, deaf people at the unemployment office might be introduced to better jobs if they

could communicate to the relevant people. In encountering other people who are of hearing, it is normal to offer one's opinions and objections right away in an ordinary conversation. It is only through an interpreter that deaf people can understand the contents of a conversation immediately which fully leads to meaningful outcomes. A key respondent during this study said: "If a deaf person is arrested by police and is handcuffed, it will be equivalent to arresting a person and then gagging him." Many deaf people have been jailed not because they were guilty but because they could not get a competent interpreter or at the time of arrest the police did not know that they were deaf and possibly this fact was hidden from them.

Deaf people need interpreters during lectures, speeches, lessons, meetings, workshops, and conversations-- any time there is spoken communication (Lane, 1999). Hence, interpreters should be good at sign language, writing and finger-spelling. They should also be able to grasp accurately what the speaker thinks and be able to express in sign language that which has been expressed in spoken language (Lane, 1999). In addition, interpreters should be available in hospitals, public institutions, and other parastatal offices. The law should compel private sector to provide an interpreter when the situation calls, especially during disaster situations.

Lane (1999) further argues that an interpreter may encounter many difficult situations. For example, he/she will need to adjust his or her sign-language technique to the interest, the way of thinking, and linguistic level of the individual

or group for whom he or she is interpreting. It is also up to the interpreter to encourage deaf people to offer their opinions and take part in a meeting or discussion. Interpreters must refrain from expressing their own opinions, and they should not take written notes. In an interview with an interpreter, it emerged that trained interpreters ought to know the following:

- KSL uses hands and other parts of the body.
- Space of signing is defined and keeps eye contact with the listeners.
- Signs are “read” by eyes therefore there is a need for eye contact by the Deaf.
- Facial expression is important.
- A category of non-manual features is facial expression.
- Mouthing is important as it helps in distinguishing signs that are similar.
- Sign language like any other language carries a culture in it.
- Avoid noise, interpreters are advised to avoid bangles or wearing watches that might distract the “listeners”.
- Inclusion demands communicating to the Deaf without any visual distractions intruding into your conversation.

The duty of interpreters to deaf people is neither to serve as a neutral communicator between hearing and deaf people, nor to support the status quo. The duty of the

interpreter is to enter the speaker's mind and to translate emotions into facial and hand movements. Interpreters should be versatile to perform movements and facial expressions. It is not unusual for interpreters to be seen exercising their hands and at times exercising at the gymnasium as revealed by one of the interpreters. The interpreters should be friends of the Deaf and not as their masters. The relationship should not be that of master and servant. It is, therefore, not accurate to look at hearing people as rulers and deaf people as the oppressed. During Focus Group discussion it was found out that at times hearing people impose their opinion on deaf people leading to them feeling that they were being oppressed. This was brought about if the hearing people did not understand the culture of the Deaf. The fundamental duty of interpreters is not just to translate but also to ensure that they interpret the aspirations of the Deaf faithfully and be able to stand by them as they assert their human rights.

Sometimes interpreters have to understand deaf people and facilitate them to know their human rights and fight for them. To be an effective interpreter, one must go beyond just learning to interpret but also know the environment so that the interpretation is in context. Robert et al. (2014), in discussing the training of the Deaf interpreters in Australia, state that nature of input of the language to be translated, speech signing, complexity of the language, are taken into account. This means that for individuals who are deaf, the interpreter should spend time with them so that it is personalised to suit the particular deaf person. For those translating for groups, it is important for the interpreter to get the background of the group. If it is

a church group, he/she should get acquainted with signs that are related to the church.

The researcher had an in-depth discussion with the two interpreters for the county government. The objective was to find out whether they were trained and whether their interpretation could be termed as effective. The interview was also meant to determine whether the interpreters were trained in Deaf culture. The two were found to have not trained in KSL and Deaf culture.

The researcher interviewed a trained interpreter. This interpreter, who in most cases, was called upon to interpret in church and meetings chanced upon the training because he had no job. He was told that if he trained as an interpreter there were chances that he would get a job. He learnt the sign language from a friend. Later, he went to Nairobi and enrolled for a Kenya Sign Language class with one of the institutions that offer KSL classes. Upon completion he found himself being engaged by the Church to do interpretations.

The researcher also interviewed a deaf pastor who had been helped to attend a Theological College for a Diploma in Theology. The purpose was to find out if the pastor had a qualified interpreter during his studies since he was together with those who could hear. A senior pastor who noticed his potential, and who wanted to reach out the Deaf with the Gospel, mobilised the church to support him by paying his college fees. He had to be in college with a personal interpreter. This meant that the church had to pay fees for two people. The interpreter enabled the trainee to get a

recognised qualification which led to his ordination as a pastor. After training, he was given the mandate to oversee the Deaf Church in Kitale, a position he was holding at the time of the interview. This position has enabled him to support his family. The pastor informed the researcher that he was now, apart from addressing church issues, the mouthpiece of championing the rights of the Deaf. He was also a link between the Deaf and various employers. Through his efforts, several deaf people had secured employment.

The above illustrates the importance of interpreters in connecting the Deaf to the reality of the world. The translator, through his own initiatives, got trained in Kenya Sign Language. He depended on well-wishers to pay for his training. It was found out that most of the institutions which offered Sign Language were private and fee paying.

It was also found out that those who had been facilitated to learn did so through the interpreters who patiently lived with them and became their alter ego. It can, therefore, be concluded that interpreters play an important role in the education and empowerment of the Deaf.

Education for the Deaf depends on qualified interpreters. Oliva and Lytle (2014) were of the opinion that widespread interpreting services opened many doors for deaf people, including access to post-secondary programmes, and “many of us are deeply grateful for those higher education opportunities” (p.73). It can be concluded that improving access to education, vocational rehabilitation services, and raising

awareness especially among people and prospective employers about the needs of people with hearing loss, will decrease unemployment rates for people with hearing loss. This will lead to the Deaf becoming self-supporting.

4.5 (Objective Three) Measures that have been initiated by the County Government to enable the deaf women to access spaces in education and employment opportunities in Uasin Gishu County

The study also sought to find out the gender mainstreaming of the Deaf and more so women. Gender Mainstreaming is the process of integrating a gender equality and equity perspective into the development process at all stages and levels. It is the modernisation and putting into practice feminist theories (Walby, 2005). Sessional Paper No. 2 of 2006 on Gender Equality and Development states that equality refers to both genders being facilitated to access equal opportunities, while equity refers to fairness to both genders (Republic of Kenya, 2008). The gender policy under the Ministry of Gender, Children and Social Development, asserts the right of women, men and girls and boys to participate in and benefit equally from the development process (GOK, 2011). This would lead to gender justice which uses the principle of “different but equal”. This means that though men and women are not the same biologically, each gender should be treated equally. For this study, the emphasis was that both men and women should have equal access to education and should not be discriminated. For this reason this study posited that gender referred to the socially and culturally constructed differences between men and women; as distinct from sex, which refers to their biological differences. The social constructs vary across cultures and time. Sex refers to the biological and physiological differences between males and females as determined by nature (Walby, 2005). Sex is God-given, universal, and non-changeable. However, each society values and allocates duties, roles and responsibilities to women, men, girls,

and boys. This differential valuing creates the gender division of labour and determines differences in access to benefits and decision making which influence power relations and reinforce gender roles. This is done at various levels of gender socialization including family, religion, education, culture, peers, and the media. Each society develops its own gender roles as it relates to culture. The deaf women could easily be ignored when mainstreaming is being done because the marginalised, and more so the Deaf, are usually termed as 'invisible' (Walby, 2005). In order to mainstream, deliberate efforts should be made to identify factors that militate against this. Hope and Timmel (1984) suggest the force field analysis tool. This tool enables the planners to identify forces that militate against gender mainstreaming and those that facilitate it. Appropriate strategies should be formed to enable mainstreaming to be done. This should have a plan of action in accordance with the gender policy and should have practical activities. A major determiner in gender roles is culture. Giuliano (2020) writing in *Nber working paper* in a paper titled "Gender and Culture" is of the opinion that culture determines the worth of a woman in cultures where dowry is paid. The deaf women in communities with retrogressive cultural practices have difficulty in accessing education and other services.

This study examined gender mainstreaming as it relates to deafness. The study found out that there were no deaf employees, whether male or female, with the national government stationed in the national government offices in Uasin Gishu County nor any of them employed within the offices of the county government of

Uasin Gishu. In terms of mainstreaming within the education system in Uasin Gishu County, the researcher was informed by a key respondent in this study that they would act on the policy paper for Learners and Trainees with Disabilities before the end of 2018. This key respondent, the researcher was informed, was in charge of implementing the policy on the people with disability. This policy had four main objectives. (a) Align education and training services for learners and trainees with disabilities with the relevant national policy frameworks; (b) Develop a clear policy framework for the provision of inclusive education and training; (c), Address the existing policy and implementation gaps in the provision of education and training for learners and trainees with disabilities; and (d), Develop guidelines for implementing the policy (GOK, 2018).

Gender mainstreaming would lead to inclusivity. A closer look at the policy objectives revealed that the government was now beginning to open spaces for people with disability to take up their place in the education sector. This involved ensuring that the education system accommodated this group of people – the Deaf. The key respondent also stated that inclusive education would be implemented as soon as the implementation officer was trained. By inclusivity it was meant that there would be deliberate attempts to introduce streams in schools that will cater for people with disability, including the Deaf. But this had to be done knowing that many disabled people in Kenya, as in most developing countries in the world, lived in poverty, have limited opportunities for accessing education, health, suitable housing, and employment opportunities (ILO, 2009). This was exacerbated by the

fact that language spoken by those in lower economic ladder was always relegated to an insignificant status since the said language was not used to transact economic business. The KSL continues not to get support because at the moment it did not produce economic returns. Shitemi (2011) was of the opinion that language was part and parcel of globalization. It made the world become a global village. The KSL could ensure that the Deaf went beyond their borders in terms of economic, educational and even political opportunities.

The respondents were of the opinion that KSL was not being taken seriously because as soon as the Deaf declared their status, employers lost interest in them. Also, spaces for education in Uasin Gishu are prohibitive because parents prefer their children to be close to them and yet the schools nearby did not have streams for deaf pupils. The teachers were of the opinion that creation of awareness was needed for people to know that the Deaf could go to school and get an education that could help them to position themselves in life. It was, therefore, the responsibility of Uasin Gishu County to put in places processes that would enable the Deaf to be mainstreamed. This should focus on policy and laws, which should be tailored to ensure that adequate resources are availed for the advancement of the welfare, empowerment, and education for the Deaf. The ILO (2009) position is that productive and decent work enables people with disabilities to realise their aspirations and improve their living conditions. This enables them to take part more actively in society.

Gender mainstreaming, according to a United Nations statement is;

“...The process of assessing the implications for women and men of any planned action including legislation policies or programmes in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design
Implementation monitoring and evaluation of policies and programmes in all political economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.” (UN, 1997)

For deaf women, this was even more important. Policy formulation should, therefore, include an analysis of all stakeholders including the deaf women. It would also mean collecting data from them so that policies that are formed are relevant and beneficial to them. The study found there were no official interpreters in both the national government offices and the county government offices. For this reason, those who were deaf were at a disadvantage when seeking services. The findings echo the findings of the National Association for the Deaf of the USA who, in 2000, found that the deaf and hard of hearing were not getting fair treatment in government offices (NADUSA, 2000).

At the moment there are gaps in education for the Deaf in Uasin Gishu County. There also exist gaps in economic their status in comparison with other able people. Therefore, relevant policies are required. Uasin Gishu County boasts of two public universities and a national polytechnic. There are plans to ensure that these institutions are also accessed by people with disability, more so those who are deaf. At the time of this study, the county was concentrating more on Early Childhood Education and ensuring that mainstreaming was done. However, this had not started

because teachers had not yet been trained. Yet there was the need to give children early access to education from the beginning. Also, out of fifteen major education activities/projects undertaken by the county for the past five years, none was in the field of enabling the Deaf to access education (www.uasingishu.go.ke)

The researcher was told that one staff member had been to a seminar where the Ministry of Education had taken the participants through the policy paper and acquainted them with how to implement it. Each county in Kenya, the researcher was told, had one staff member designated to ensure that the policy was implemented. This was a positive step but more staff needed to be included in this training.

The staff interviewed said that they had an awareness of the Deaf community and were of the opinion that they should be treated as a special group in order for them to find spaces to realise their potential. To do this, the staff said they needed to have staff trained in Kenya Sign Language. They also stated that there should be an interpreter on standby who could be called upon at any time a deaf person wants to access services. Those who had been contracted to clean the county government offices were found to be of low education. None had gone beyond secondary school education. The majority of the group members had only primary education. It was the opinion of the staff that the Deaf should get an education that would enable them to be useful to themselves and to society. Consequently, the county government ought to set up a vocational institution where they would get life skills.

The existing vocational institutes should have an affirmative action to employ instructors with knowledge of Kenya Sign Language.

4.6 (Objective Four) Strategies that Should be Adopted to Create Spaces for Inclusivity Deaf in Uasin Gishu County

The study was meant to bring to the fore the importance of enabling the marginalised to have access to spaces that would lead to inclusivity. For this reason, the fourth and the last objective of the study was to recommend and suggest strategies that would create spaces for inclusivity for both male and female Deaf in Uasin Gishu County. The section contains suggestions that were made by the respondents during data collection. The suggestions cover the objectives of the study in the areas of opportunities for education, effectiveness of interpreters and gender mainstreaming.

The study sought to find out the opportunities available for the Deaf in education. Even though the Eldoret Hearing Impaired school had room for the Deaf to be absorbed, it did not have full capacity. This was because parents preferred schools nearby where they are assured of security for their children. The option would be to have more streams opened in selected primary schools within the county which would cater for the day scholars. The national government could also intensify awareness creation regarding the present school in Eldoret Town which has boarding facilities and assure them of the safety of their children. The aim would be to create a strategy that would enable the Deaf to access school that was safe and which parents felt comfortable with.

The study also sought to find out the effectiveness of interpreters. It was found out that interpreters were not trained. The hearing-impaired school had teachers who

were well versed in KSL and interpretation. However, the other schools did not have teachers for the deaf. For this reason, there was need to put in place measures that would enable the Deaf access to education without hindrance.

The study sought to find out strategies that would lead to mainstreaming and inclusivity of both male and female Deaf in Uasin Gishu County. Sampley(1990) summarizes the dilemma of the Deaf in relation to mainstreaming by pointing out that they are unlike other people with a disability, it is difficult to pick out a deaf man or woman from a group of people. This is because no part of the body is easily observable as being deformed. Deaf people have been shot for not hearing the police give instructions. This is the one phenomenon that encapsulates the challenges the Deaf face in the world of gender stereotyping. Our study found out that people with hearing-impaired disability faced barriers while going about their daily lives. This can be summarised as follows:

- a) Lack of self-esteem by persons with disability: So, some of them feel neglected. Women who were abused felt they could not report, as no one would believe them.
- b) Negative social attitude was another challenge. Some of them found comfort among themselves.
- c) Lack of opportunities such as jobs and education: One respondent stated, “We are often the last to be hired and the first to be fired. Potential employers consider our disability over our qualifications and ability to deliver on jobs.”

- d) Lack of access to resources and spaces which could enable them to be empowered: Since the Deaf are not skilled in business, they cannot access loans.
- e) Cultural and societal barriers: Deaf women are seen as inferior and therefore cannot get suitors among the hearing.

Uasin Gishu is a county that has a mixture of different peoples from all over Kenya in terms of ethnicity. It was named the 'white highlands' during colonial days. This meant that the area was the preferred region for the white settlers. They employed people from all over Kenya who later on also made the area their settlement. It was not a surprise that the county had a policy of non-discrimination in all its forms. An assessment of the staff revealed that all tribes were represented. This was confirmed because the first three mayors of Eldoret Municipality then were not indigenous of Uasin Gishu. More specifically this study was meant to find strategies of mainstreaming deaf women so that they could compete fairly with other members of society.

The challenges that the Deaf face, according to the responses from the respondents can be classified into:

- a) Communication
- b) Resources to start a business
- c) Negative perception of the society/stigma
- d) Unemployment
- e) Access to education

It is in these five areas that strategies laid out could enable the Deaf to achieve their full potential.

Communication: This was the most repeated challenge by respondents in the focus group discussion and in the written questionnaire. The Deaf were having problems in communicating with the public, especially those who were hearing and were in offices or in hospitals. They indicated that most hearing persons always expected them to read the lips. Lip-reading was highly complicated feature of the human speech, which needed specialised training. Women who were deaf were usually most disadvantaged. Among them would be pregnant deaf women. The researcher was informed that when they reached the hospital and urgent information was needed from them, the nurses could not communicate with them. They would then be left to guess what the patient needed from the signs that the patients made. The extreme end of this even led to the death of some women. Communication also affected women who suffered domestic violence. For those who had been sexually assaulted, this was often a cause of laughter from the officer listening to the case. Most of them informed this researcher that they did not report such cases. Others usually asked their friends who were of hearing and could sign to accompany them to the police station. The deaf women indicated that would have liked at least every police station to have an interpreter well versed in KSL and culture. The county government ought to take communication as a factor in the mainstreaming of the Deaf. This would include putting in place policies and regulations which would facilitate communication as a priority. It would enable the county government to

employ interpreters who would be the link between the Deaf and their surrounding environment. The county could employ interpreters who could be put in strategic places to be called upon at short notice whenever they were needed. A suggestion was made to have personal assistants to be trained in KSL and interpretation.

Resources to start a business: For lack of collateral, it was difficult for them to get loans from a bank or money lending agencies. They indicated that they relied on church, charitable organisations and individuals of good will who came to their rescue. This included being given food, clothes, and rudimentary training on life skills. Uasin Gishu County Government had employed, on a short contract, a group of young deaf people for cleaning services. The deaf people indicated that most of them were in self-employment. Table 4.5 gives what respondents did for a living.

Table 4. 4 What the Deaf Do for a Living

Variable	Frequency	Per cent
Working for government	5	3.8
Working for private sector	31	23.7
Depend on relatives, well-wishers, and friends	42	32.1
Self-employed	53	40.5
Total	131	100.0

N=131

Source: Researcher, 2019

It was found out that those who worked for the government were 3.8% of the respondents. This was found to be too low. The study found out that this was due to the qualifications they have which does not attract employment within the

government. The other reason was that to employ a deaf person, one required an interpreter which the budget does not allow. This therefore is beyond the ability of employers. On further probing, it was found out that, their interpretation of working for the government meant short terms stints like cleaning. None of was found to be working in middle level income position. The study also found out that those who worked for the private sector were 31 out of 131 and which was 23% of the respondents. Those who depended on relatives, well-wishers and friends were 42 out of 131, which was 32.1% of those who responded. This was a significant percentage. During focus group discussions this issue was explored further and it was found out that many of them lived with their relatives. Those who indicated that they were self-employed were mainly tailors, shoe-shiners and itinerant traders. Those who worked for the government were mainly in the lower cadre of employment. For the Deaf to be empowered, then, then was need for affirmative action to enable them get grants to start a business. The women, in particular, needed to have sources of income that were reliable to enable them to live a life of dignity, devoid of exploitation. Some of the deaf women met were single mothers and had children, some of school age. One respondent reported that her husband who was hearing left one day to look for work but never came back.

Negative perception of the society/stigma: The Deaf feel that the community around see them as a bother simply because they cannot talk. The names they call the Deaf in the local language are demeaning such as “*omusiru*” meaning ‘fool’ or someone who does not know anything, is of Luhya origin referring to the deaf. It is

condescending because it portrays the Deaf as people who are not knowledgeable. The word is related to ‘*momo*’ used to describe the Deaf in Dholuo. It literally means, ‘idiot.’ In Kalenjin, the name is descriptive; ‘*nemogostoi*’ or ‘*nemingat itik*’ meaning the one who cannot hear, or the one whose ears are sealed. The description has a suggestion of the disability of the person. Young people growing up in rural areas are called these names by their parents if the parents deem them to be stupid or fools. The stereotyping sticks with them and when they grow up they in turn use these names on people they deem fools or stupid. The Deaf confirmed during FGDs that these names have also been used to refer to those who can hear if one perceives them as stupid. Calling a hearing person “deaf” is the worst abuse one can use on anyone. Using the term “deaf” to refer to a hearing pupil who has not understood the question during a lesson is common practice. The Deaf indicated that they felt demeaned when their status was equated to being stupid. The deaf women who spoke to the researcher stated how they were targets of lewd jokes and innuendos. Some of them indicated how they had been taken advantage of because they could not negotiate safe sex.

Unemployment: “No one wants to employ us,” said one respondent during a focus group discussion. Employment of the Deaf led to the employer also getting a translator. Most employers felt that this was double expenditure. They would not rather employ a deaf person.

Access to Education: Access to education for the Deaf is a challenge. The policy on education includes people with a disability. The Deaf are classified as disabled and so the planning for their education is grouped under people with disability. As has been stated earlier, Uasin Gishu County has only one primary school for the hearing-impaired, which is located in Eldoret Town. At the moment those who qualify go to schools outside the county. The county government ought to consider opening streams for the Deaf in primary schools in order to have classes spread throughout the region.

4.7 Conclusion

This chapter has discussed findings. It has described the respondents by gender and by number. The chapter has described the findings and analysis of each of the four objectives. They are:

- a) Assess education opportunities available for the Deaf in Uasin Gishu County.
- b) Establish the level of effectiveness of the interpreters' ability to interpret language and culture.
- c) Evaluate measures that have been initiated by the county government to enable mainstreaming of the Deaf in Uasin Gishu County.
- d) Suggest strategies to create spaces for the Deaf in Uasin Gishu County.

The study found out that there were limited opportunities for education for the Deaf. Only one primary school existed. The study also found out that there were no competent interpreters. The ones who were there were not versed in KSL and, therefore, could not be regarded as competent interpreters. But there is a government policy for mainstreaming persons with a disability. The national government has put this in place. This had been done by training one staff member who will oversee the implementation of the policy for education of people with disability. Also, the county government had started the process of putting in place measures that would enable deaf people to be employed in future. The chapter concludes by suggesting measures the county government could take in order to make the lives of the Deaf meaningful. This should include taking urgent steps to ensure that the Deaf are employed. The national and county government should include the Deaf in the programme of seed money in order for them to engage in private business. There is also a need to ensure that both governments create awareness on the importance of education for the Deaf in general and affirmative action in the case of deaf women.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of the study findings, conclusions and recommendations.

5.2 Summary of Findings

This section contains the key findings of the study based on the main objective to evaluate spaces for inclusivity of both male and female Deaf in Uasin Gishu County. There were four main objectives that this study sought to investigate.

5.2.1 Assess the accessibility level of the deaf to educational opportunities in national government schools in Uasin Gishu County.

The study assessed the accessibility of the Deaf to educational opportunities available in primary and secondary schools for the Deaf in Uasin Gishu County. Primary education and above is the function of the state government. For this reason, the study sought information from the Education Office of the County which is housed at the County Commissioner's headquarters.

The study found out that there was only one primary school for the hearing-impaired in Eldoret Town which could be accessed by the Deaf. Though this was the case, it had an enrolment of eighty pupils though it had capacity to take more. This in effect meant that the Deaf could only access one primary school. It was

found that the Deaf at times seek primary education outside the county. A major hindrance of the Deaf accessing quality education was the availability of interpreters. If the Deaf were to be integrated, they would always require an interpreter during normal lessons. This had not been easy and so it contributed to some of the deaf persons being locked out of the education system. It was also found out that some of the parents regarded being deaf as a curse and therefore did not see the need to take their deaf children to school.

It was also found out that the children at the Eldoret Hearing Impaired School were taught using sign language. The teachers were familiar with the KSL and had knowledge of the “Deaf Culture”. However, one primary school for the hearing-impaired, with a population of 80 pupils, would not be enough for the number that was expected. Overall, some of the participants are, hereby summarised into three reasons:

- (a) Parents were not keen to take their children to school because they saw it as a waste of time. They saw other deaf children at home and not into any gainful economic activity. Those that had gone to school got difficulty in securing employment. Those who sought to establish own small businesses had difficulty with getting capital.
- (b) Educating a child needed resources and most parents given the choice of educating a deaf child and educating a hearing child, would choose the hearing child over a deaf child, more so for a girl child.

(c) In school the Deaf should also be taught some skills. The curriculum should be tailored to ensure that the deaf graduate with a skill from Primary School. This should include those that do not involve sound like motor mechanics, tailoring and plant maintenance.

The Deaf can also be taught business skills in order for them to get maximum gains from the business that they would start. It would also empower them to negotiate their terms and move them from dependency syndrome.

5.2.2 The level of effectiveness of the interpreters' ability to interpret language and culture.

This study also evaluated the level of effectiveness of the interpreters. The county government had put two officers in place to work as interpreters. These were found not to have been trained. It was found out that they communicated with the Deaf using accented lip reading and short messaging service (SMS). In this way, they communicated with the Deaf to a certain extent even though it was found out that an understanding between them was not to the level required. Possibly, they were not familiar with Deaf culture. The national government had no single employee who had knowledge of KSL or any part time KSL signer. However, one staff member from the Education Department had attended a short course on the integration of people with disability into the education system. This training was going to enable the officer to be in charge of the integration process. However, the officer was found to have no knowledge of KSL and that the Deaf culture.

5.2.3 Evaluate measures that have been initiated by the County Government to enable the deaf women to access spaces in the education and employment opportunities in Uasin Gishu County

The study also evaluated the capacities of the support system in place for gender mainstreaming and inclusivity. For example, it described the measures that the county government was taking to facilitate the mainstreaming of the Deaf in Uasin Gishu County. The study found that less women who were in the group that were being assisted by the county government were being enabled to realise their full potential even though . The county government had plans to employ, on a full-time basis, people who are deaf. But this would take time since the infrastructure had not been put in place.

5.2.4 Strategies that would enable male and female hearing-impaired access spaces that would lead to inclusivity in Uasin Gishu County.

One shocking finding was that there was no single Deaf, whether male or female, employed by the county government. However, a self-help group composed of deaf women and men had been contracted as cleaners in county offices. The money they got was then shared among them.

Within the offices of the County Commissioner there was also no Deaf employed. The Department of Education in the county indicated that they would act on the policy paper on ‘Learners and Trainees with Disabilities 2018’. This policy had four main objectives:

- (a) Align education and training services for learners and trainees with disabilities with the relevant national policy frameworks;
- (b) Develop a clear policy framework for the provision of inclusive education and training.
- (c) Address the existing policy and implementation gaps in the provision of education and training for learners and trainees with disabilities.
- (d) Develop guidelines for the implementing of the policy.

5.3 Conclusions

The study concluded that the Deaf are in Uasin Gishu have a school for the Deaf but due to the spread of the population throughout the county the accessibility of the facility is limited. The county government had interpreters who were not qualified. It was also found that the interpreters for the County Commissioner's office were missing. This makes it difficult for the Deaf who require services the county to be served adequately.

5.4 Recommendations

The recommendations in this section have been offered in the hope that they will create room for action by the relevant authorities to enable the Deaf to access spaces for realising their full potential. They are organised in relation to the objectives and arise solely from the findings.

Objective One: Accessibility of Education Opportunities for the Deaf:

A major finding was that the Deaf prefer school that they can access easily. There was only one primary school in Eldoret. Yet, Uasin Gishu is a big county and the Deaf are spread all over the region. This study recommends that fees paid be totally waived for all deaf pupils in primary, whether boarders or non-boarders, to enable those who cannot afford to go to school. In addition, schools should be identified all over the county to have streams for the Deaf. This will enable those who would not have otherwise gone to school to do so. Teachers for the Deaf should be certified. The county government should adhere to Kenya Constitution 2010 and create awareness through their Social Services Department regarding the importance of education. This would remove the stigma from the deaf persons.

Objective Two: Effectiveness of interpreters:

The county government should ensure that staff who work in social services are trained in the KSL, both basic and advanced. They will be interpreters for those who come to the county for services, the said interpreters should meet the qualities of an effective interpreter. Indeed those working in the field should be facilitated to learn sign language and those being employed should be made to understand that sign language will be an added advantage for new employees. The county government should organise seminars for senior staff to create awareness of people with disability, and more so the Deaf. The County Commissioner's office at the moment does not have a single person who understands KSL. The presence of KSL

interpreters will enable the County Commissioner's office to be a place where the Deaf feel secure and appreciated. The government should avail interpreters at short notice to institutions such as police stations and hospitals.

Objective Three: Gender Mainstreaming:

It was found out that, at the moment, there are plans and policies for persons with disability. However, the problem of the Deaf is communication which is not adequately addressed in the policies. The County Government Office should formulate a policy that specifically, address the plight of the Deaf and include opening spaces for the Deaf to access schooling. In addition, policies should also include spaces that will fully support deaf women in terms of employment and access to business opportunities, including grants and easy loans.

Deaf people are rarely given the opportunity to partake in governance and decision-making, even when it affects them directly (World Federation of the Deaf, 2018). Therefore, the county government, in implementing the policy of affirmative action, should nominate a deaf person to the County Assembly. This will enable the voices of the Deaf to be heard.

The other major concern is the issue of ensuring that the Deaf have skills. This is so because they are yet to be empowered in terms of education and skills. To enable the creation of spaces for deaf women and men in Uasin Gishu County, there must be a holistic approach involving different stakeholders. It should be noted that development, be it social, economic and/or environmental, has to be understood as

an inherently political process of people claiming basic rights to manage resources that their lives depend on. In principle, everyone should be involved. Managing the inherent complexity requires a process of comprehensive engagement and negotiation with a broad range of stakeholders together with the conscious and strategic acknowledgement of their divergent values and interests, needs and expectations. The following are the specific reasons for engaging the stakeholders to address the Deaf agenda for the deaf:

- a) Varied perspectives from the citizenry and more so parents and guardians who are affected by living with the Deaf. They should give a clear picture of the context of the challenges and the way forward.
- b) Support for the effort from all stakeholders (Government and Non-Government) by making them an integral part of the development, planning, implementation, and evaluation of the programme for the Deaf.
- c) Having all stakeholders on board makes a huge difference in terms of political and moral strength. Parliament should be entrusted with making relevant laws.
- d) It creates a network of collaboration and connections among diverse groups who might not otherwise interact. It makes possible a citizenry without barriers of class or economics, where people from all walks of life can know and value one another. In this kind of atmosphere, the Deaf will feel like part of the citizenry.

- e) It establishes and increases the credibility of stakeholders involved when they seek funding. It also increases transparency because the stakeholders are accountable to each other.

Therefore, identifying stakeholders and responding to their concerns makes it far more likely that the effort will have both the community's support it needs and the focus to be effective. Voluntary participation of stakeholders leads to ownership of the process and outcome (Usadolo & Caldwell, 2016).

Objective Four: Strategies That Should Be Put in Place

County Government: The county is on its eighth year-and has prioritised Early Childhood Education (ECE). The county government office has also shown the way by engaging the cleaning services of a deaf group. However, in order to take this further, the county government should endeavour to apply affirmative action so as to employ the Deaf. The county senior officers should be trained on the Deaf culture and how to relate to the Deaf. The county government should also develop its own policies based on the Kenya Constitution (2010) and other relevant papers developed by the central/national government. The strategic approach consists of the following:

- a) Create awareness of education so that parents who are also deaf can take their children to school.

- b) Employ a qualified interpreter in a supervisory position. The staff will double up as an interpreter and a supervisor.
- c) The staff in Uasin Gishu County Government Office should learn basic sign language or phrases such as:
 - Can I help you?
 - I cannot sign.
 - Are you deaf?
 - Can I bring a translator?

In addition, the staff should have rudimentary skill to spell in Kenya Sign Language. As already recommended, more staff members should be trained fully in the KSL and interpretation.

- d) Support deaf pupils by paying for their school fees and, for the bright ones, facilitate their ascending the education ladder up to university.
- e) Endeavour to continue engaging the Deaf and ensuring that the groups are gender-sensitive, as with the current group.
- f) Budget appropriately for the activities involving the Deaf.
- g) Train all staff in Deaf culture.

5.5 Recommendations for further research

After analysing the data, this study recommends further research in the following areas.

- a) A study should be conducted assessing how the Deaf are accessing health services in the country.
- b) A study should be conducted on how the Deaf are being incorporated into the political arena.
- c) A study should be conducted on accessibility to tertiary education for the Deaf.
- d) The government should invest in research that would lead to the discovery of technology that can convert sign language into sound. This discovery could open opportunities for the Deaf to engage without the intermediaries.

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APPENDICES

APPENDIX ONE: CONSENT FORM

PARTICIPANT CONSENT FORM

I am Enoch Harun Opuka, a student at Kenyatta University, where I am pursuing a Doctor of Philosophy (PhD) degree in Gender and Development. As part of my degree requirements, I am completing a research study and I would like to include you in the study. My chief supervisor at Kenyatta University is Prof Catherine Ndungo and may be contacted by email at catendungo@yahoo.co.uk or phone 0722831866 if you have any questions at any time.

Alternatively, if you have any questions about this research, you may contact the Kenyatta University Ethical Review Committee Secretariat on chairman.kuerc@ku.ac.ke, secretary.kuerc@ku.ac.ke, ercku2008@gmail.com

Your written consent is required to participate so that I can confirm that you have been informed of the study and that you agree to participate. You are free to decline or discontinue your participation at any time during the study if you wish to do so. All information obtained in this study will be kept confidential; a number will be assigned to any research forms to ensure your privacy is protected. Your name or identify will not be given in any report or publication.

The purpose of the research is to gain further understanding on the spaces available for the male and female deaf persons in Uasin Gishu County. You will be asked by the research assistant to complete a questionnaire form answering questions about your experiences as a deaf person. This is not an exam or a test, there is no deception in these questions, and there are no right or wrong answers, simply answer the questions as honestly as you can. The three questionnaire forms should take between 30 minutes but no longer than about 45 minutes to complete in one sitting. A demographic form including your age and other basic information will also be requested.

The outcome of the information obtained during this research will be summarized and utilized in my study. Your name will not be utilized, as shown below a number will now be assigned to ensure your identity is kept confidential during and after this study is completed.

My Consent to Participate:

By signing below, I consent to participate in this study.

Signature of Participant

Today's Date

Principal Researcher

Today's Date

Participant Number to be used on all documents: _____

APPENDIX TWO: INSTRUMENT ONE: QUESTIONNAIRE FOR THE DEAF

Kenyatta University
Department of Gender and Development
Nairobi

I am PhD student conducting a study on spaces available for the deaf to realise their full potential in Uasin Gishu County. The following questionnaire has been prepared in order for you as a deaf person to give your opinion on the issues that have been raised.

Your honest and frank answers to the following questions will help me understand spaces available for the deaf in Uasin Gishu. Please know that you will not receive any financial assistance or other immediate rewards for responding to this questionnaire. However, the outcome of this study will definitely assist the government and the society to understand the Deaf more. Be assured that your answers will be treated with utmost confidentiality. Should you feel that you need not answer a question due to your conscience, you are not obliged to respond. CONFIDENTIALITY. Do not therefore write your name anywhere on the questionnaire. Please indicate also whether you will want to participate in a group discussion on more detailed level over the same.

I want to thank you for taking part in this important exercise and May God bless you

Yours faithfully,

A handwritten signature in blue ink, appearing to read 'Enoch Harun Opuka', written on a light blue background.

Enoch Harun Opuka

1. State your gender. Male/Female
2. Tick (✓) one statement below to indicate your age bracket.
 - 20 years and below
 - 21 - 30 years
 - 31 - 40 years
 - 41 - 50 years
 - 51 years and above
3. Tick (✓) one statement below to indicate the highest level of education that you have attained.
 - None
 - Primary
 - Secondary
 - Diploma
 - Degree
 - Other (Please specify)_____
4. If you went to school to whichever level, indicate all the schools/institutions you attended

SCHOOL	COUNTY

5. Tick (✓) one statement below to indicate what you are involved with to make a living.

- Working for the government
- Working for the private sector
- I depend on relatives, friends and well wishers
- Self employed
- Others explain

6. Have you heard of Kenya Sign Language? (Yes/No)

7. Do you communicate using KSL? Yes/No

8. If yes – is the person who translates for you trained in KSL? YES/NO

9. If yes, in which institution did he/she train? _____

10. If you communicate in KSL, how did you learn it?

11. If no – how did you learn the sign language you are using now?

12. If you are male, do you know of any of your deaf female colleagues who have been exploited for being deaf? Yes/No

13. If yes to 12 above – explain the nature of exploitation

14. Are you female? Have you been exploited for being a deaf female?
YES/NO

15. If yes to 14 above explain:

16. What challenges are you facing in life? (Use more paper at the back)

17. Below are statements that describe problems that can hinder Deaf people to achieve their full potential.

(Tick (✓) the ones that directly apply to you.

Inability to communicate with people in government offices

Inability to explain oneself before a doctor/health personnel when sick

Inability to get good environment in school.

- Inability to get financial start up kits.
- Inability to enjoy a church service
- Inability to get what is going on TV or Radio
- Difficult to socialise during a social function e.g. wedding
- Difficult to getting teachers who have mastered the KSL
- Difficult to socialise with those who are of hearing.
- Difficult to get those who can interpret for me.
- Afraid of being taken advantage of for being a woman who is deaf.

18. What in your opinion should be done to make deaf people realise their full potential? (Use space at the back for more information.)

**APPENDIX THREE: INSTRUMENT TWO: FOCUS GROUP
DISCUSSION WITH THE DEAF**

Kenyatta University
Department of Gender and Development Studies
Nairobi

Dear Member,

My name is Enoch Harun Opuka. I am a PhD Student at Kenyatta University and I am conducting a study on inclusivity of the Deaf into mainstream development.

Your honest and frank answers to the following questions will help me understand how the deaf can be made to be active participants in mainstream development. Please know that neither you nor your Organisation (if you belong to one) will receive any financial assistance or other immediate rewards for answering this questionnaire. However, the outcome of this study will definitely assist both you and the Deaf Community by providing useful information which will give direction on the inclusivity of the Deaf in mainstream development.

Be assured that your answers will be treated with utmost
CONFIDENTIALITY AND RESPECT.

I want to thank you for taking part in this important exercise and May God
bless you

Yours faithfully,



Enoch Harun Opuka

Tell me about yourselves

1. Can you share with me your individual stories of how you became deaf?
2. What challenges did you go through when growing up?
3. What could have been done better?
4. If you meet other deaf people from other areas, do you fully understand each other? Explain.
5. Do we all fully understand the interpreters?
6. Can you share with me some of the anecdotes/incidents that happened to you more so as some people mistook you for hearing?
7. Tell me about the exploitations t deaf women go through? Any stories?
8. What suggestions would you like to make so that the deaf more fulfilling life?
9. What challenges did you go through when you were in school?
10. How do you earn your income?
11. Is there anything you would like to add?
12. Do you have any questions for me?

Thank you for giving me your time

**APPENDIX FOUR INSTRUMENT THREE: KEY RESPONDENT
INTERVIEW WITH SENIOR MANAGEMENT STAFF**

Kenyatta University
Department of Gender and Development Studies
Nairobi

My name is Enoch Harun Opuka. I am a PhD Student at Kenyatta University and I am conducting a study on accessibility of life skills and competencies for the deaf people in Uasin Gishu County. I want to have a discussion with you on issues pertaining to the deaf for the purpose of understanding how best they can be made to access services through appropriate life skills and competencies. The interview will not exceed 40 minutes. May I have your permission to proceed?

I want to thank you for taking part in this important exercise and May God bless you

Yours faithfully,



Enoch Harun Opuka

1. Tell me your name and what you do in this organisation?
2. Are there educational institution that the deaf can go to in this county?
3. Do you have deaf staff in your organisation? If 'yes' how are they coping? If not, why not?
4. Are there competent interpreters in your opinion?
5. Do you know of any challenges that the deaf go through? If so, how can they overcome the challenges?
6. Are there policies which guide the treatment of the deaf? Share with me.
7. Do you have institutions here that cater for education for the deaf? Share with me
8. Do you have qualified interpreters employed in your organisations?

9. Do you think the current arrangements for the Deaf in your County are adequate?
10. What could have been done better?
11. What suggestions would you like make so that the life of a deaf person is fulfilling?
12. Is there anything you would like to add?

Thank you for giving me your time

APPENDIX FIVE: INSTRUMENT FOUR: INTERVIEW GUIDE TO DETERMINE THE EFFECTIVENESS OF INTERPRETERS.

of Gender and Development Studies
Nairobi

My name is Enoch Harun Opuka. I am a PhD Student at Kenyatta University and I am conducting a study on accessibility of life skills and competencies for the deaf people in Uasin Gishu County. I want to have a discussion with you on issues pertaining to the deaf for the purpose of understanding how best they can be made to access services through appropriate life skills and competencies. The interview will not exceed 40 minutes. May I have your permission to proceed?

I want to thank you for taking part in this important exercise and May God bless you

Yours faithfully,



Enoch Harun Opuka

1. Does the interpreter have the ability to make appropriate facial expressions?
2. Do you think in your opinion the interpreter has the ability to interpret technical terms?
3. Does the interpreter have ability to finger spell to your satisfaction?
4. Does the interpreter have the ability to understand content and context?
5. Do you understand the signing style of the interpreter or do you struggle to understand?
6. Is the interpreter presentable.
7. Is there anything you want to want to add or tell me?

THANK YOU

APPENDIX SEVEN: GRADUATE SCHOOL AUTHORISATION



**KENYATTA UNIVERSITY
GRADUATE SCHOOL**

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

OUR REF: C82/25771/11

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Date: 13th August, 2018

The Director General,
National Commission for Science, Technology & Innovation
P.O. Box 30623-00100,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR MR. ENOCH H. OPUKA REG. NO. C82/25771/11

I write to introduce Mr. **Opuka** who is a Postgraduate Student of this University. He is registered for Ph.D. Degree programme in the **Department of Gender & Development Studies in the School of Humanities & Social Sciences.**

Mr. **Opuka** intends to conduct research for Ph.D. Thesis entitled, **“A Phenomenological Evaluation of the Strategies that Create Spaces for Inclusivity of the Male and Female Hearing Impaired Persons in Uasin Gishu County”**

Any assistance given will be highly appreciated.

Yours faithfully,


REUBEN MURIUKI
FOR: DEAN, GRADUATE SCHOOL

RM/cao

APPENDIX EIGHT: NACOSTI AUTHORISATION



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/28225/25132**

Date: **9th May 2019**

Enoch Harun Opuka
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*A phenomenological evaluation of the strategies that create spaces for inclusivity of the male and female hearing impaired persons in Uasin Gishu County.*” I am pleased to inform you that you have been authorized to undertake research in **Uasin Gishu County** for the period ending **20th September, 2019.**

You are advised to report to **the County Commissioner and the County Director of Education, Uasin Gishu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

DR. STEPHEN K. KIBIRU. PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Uasin Gishu County.

The County Director of Education
Uasin Gishu County.

APPENDIX TEN: RESEARCHER BIO

BIO – ENOCH HARUN OPUKA, Dip. Ed., B.Ed. (hons), M.Phil. NSM

Enoch Harun Opuka was born to Christian parents in Butere in 1953 and grew up in the Rift Valley where his father was an evangelist preacher with the Anglican Church. He did his primary school in Moi's Bridge until 1966. In 1967, he joined Uasin Gishu High School in Eldoret, where he did his O level examinations. In 1971 he joined Kenyatta University College (as it then was) for a three-year S1 course. Upon graduation, he taught in several secondary schools before joining the University of Nairobi for a school-based B.Ed. Programme. In 1987, he started working with Humanitarian NGOs. First in Kenya then in Zimbabwe for four years, in greater Somalia for 5 years and in Mozambique for 9 years. In between, he did consultancies in the field of Development in several African countries and in Europe. In 2002, he got a Master of Philosophy degree in Development Studies from Moi University. Currently, he heads the Department of Development Studies at Africa International University. The researcher is married with two grown-up children. He is an ordained Anglican Priest and is an attached clergy at All Saints Anglican Cathedral, Nairobi. Within the church, his interest is in Liturgy with an aim of enhancing participation in worship. He has a passion for the empowerment of marginalised groups – hence this research on the deaf.