

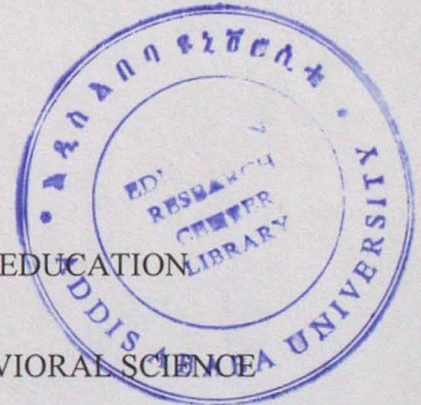
INCLUSIVE EDUCATION FOR THE DEAF FROM THE
PERSPECTIVES OF ETHIOPIAN NATIONAL ASSOCIATION OF THE
DEAF AND REHABILITATION SERVICE FOR THE DEAF ASSOCIATION

BY: - BONSA TOLA

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A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF ADDIS
ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS IN SPECIAL NEEDS EDUCATION

DEPARTMENT OF SPECIAL NEED EDUCATION
COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE



SCHOOL OF GRADUATE STUDIES

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DEDICATION
To
All Deaf People of Ethiopia

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Acronym and Abbreviations

EFPD -Ethiopian Federation of Persons with Disability

ENAD- Ethiopian National Association of the Deaf

ESL- Ethiopian Sign Language

FGD- Focused Group Discussion

MOE- Ministry of education

PWD- People with Disability

RSDA- Rehabilitation Service for the Deaf Association

UNESCO- United Nation Educational, Scientific, and Cultural Organization

UN-United Nation

WFD-World Federation of the Deaf

Abstract

The purpose of this qualitative phenomenological research is to understand and describe inclusive education for the deaf from the perspectives of deaf associations and to identify their contributions for deaf inclusion at the head-quarter of deaf association and at the school run or supported by the deaf associations (ENAD and RSDA). Interview, FGD and document review were employed to collect data and the participants of the study selected using purposive sampling. Interviews were made with 10 deaf officials of the deaf associations (ENAD and RSDA) and with 2 deaf teachers from the selected schools. In addition, FGD with twelve 8th grade deaf students have been made. Participants (deaf students and teachers) from the two schools (Alfa and Mekenissa Schools for the Deaf) were included to cross-check against the data from the participants of the deaf associations and to include the view and experience of the beneficiaries. Based on the leading questions and the data from the participants seven themes related to views on inclusive education for the deaf and one theme that related to the contributions of deaf associations for deaf inclusion were identified. Results are analyzed using content analysis across the participants and discussed in terms of the existing literature. The findings of the study show that there are similar views on inclusive education for the deaf and on the principles of inclusive education. However, there are differences between the two deaf associations on how to implement inclusive education for the deaf. The other findings also identified on how the deaf associations can contribute for the inclusion of the deaf. In general, there are similarities between the deaf associations and participants from schools on the importance of inclusive education for the deaf. However, most of their differences related to on how to implement inclusive education for the deaf.

Chapter One

1. Introduction

The purpose of this section is to orient the reader about a brief background of the research problem, the statement of the problem, leading questions, and significances of the study. The section concluded with conceptual definitions of key terminologies that are used in this research.

1.1. Background of the Study

Since the UN Universal Declaration on Human Rights was released in 1948, there have been legislations on providing education for all children. Accordingly, inclusive education practices have become more prevalent as a result of recent policy and legislative moves that aimed at the educational integration of children with disabilities. The principle of inclusive education was adopted at the world conference on Special Needs Education: Access and Quality in Spain (UNESCO, 1994). It calls upon member states to guarantee the implementation of inclusive education in order to bring back children who are excluded from the mainstream educational system. According to the Salamanca statement, inclusive education means that: schools should accommodate all children regardless of their physical, intellectual, emotional, social, linguistic or other conditions. The focus was on making education accessible for students with all kinds of disabilities, including visual sign communication for deaf students. The following statement was included in the Salamanca Statement and Framework for Action, which was accepted by the Conference:

Educational policies should take full account of individual differences and situations. The importance of sign language as the medium of communication among the deaf, for example, should be recognized and provision made to ensure that all deaf persons have access to education in their national sign language. Owing to the particular communication needs of deaf and deaf-blind persons, their education may be more suitably provided in special schools or special classes and units in mainstream schools (UNESCO, 1994, P.18).

The Salamanca statement of frame work and other International conventions concerning peoples with disabilities have provided both the inspiration and the foundation for the movement towards inclusion for children with disabilities. Inclusion requires the recognition of all children as full members of society and the respect of all of their rights, regardless of age, gender, ethnicity, language, poverty or impairment. Inclusion involves the removal of barriers that might prevent the enjoyment of these rights, and requires the creation of appropriate supportive and protective environments.

Accordingly, in movement towards inclusive education the government of Ethiopia has adopted and implemented various International conventions, laws, policies and standards pertaining to people with disabilities. Therefore, issues of children with disability gradually becoming more prominent within the various national policies and legislations. These clearly underline the rights of people with disabilities to have access to education. They also commit the Government and other stakeholders (e.g. Associations of peoples with disability) to provide the necessary protections and provisions required to promote the well-being of peoples with disabilities (Tirussew, 2005).

In similar way, the slogan of "Nothing about us without us" becomes common for people with disabilities around the world. This indicates that the effectiveness and relevance of disability-related programs should depend on consulting and actively engaging persons with disabilities. It is clearly stated that organizations of people with disabilities should be consulted concerning the design and implementation of programs intended to enhance the education of children with disabilities (UNESCO, 1994). In addition, UNESCO considers the importance of actively involving people with disabilities in research and training roles in order to ensure that their perspective as retaken fully into account (UNESCO, 1994). Persons with specific disability sharing similar interests and their organizations plays important role in order to determine, defend and satisfy specific needs of persons with disabilities and to represent their interests (WFD, 2005). It is said that organizations of persons with disabilities should be empowered to take responsibility for the programs of educating children with disabilities (UNESCO, 1994). These indicate that considering the increased involvement of organizations of persons with disabilities is

important in seeking to improve access to education for those with special needs. UNESCO (2001) stated that associations of people with disability have their own roles for the successful inclusion of students with disability in regular school. In addition, it is stated that realizing the goal of successful education of children with special educational needs is not the task of the Ministries of Education and schools alone and it requires the co-operation of families, and the mobilization of the community and voluntary organizations (UNESCO, 1994). Accordingly, in Ethiopia different organizations of persons with disabilities were established and joined to form a national umbrella organization, Ethiopian Federation of Persons with Disability/EFPD (Japan International Cooperation Agency, 2002). Ethiopian National Association of the Deaf (ENAD) and Rehabilitations Service for the Deaf Association (RSDA) are among non-governmental, non-profit, organizations of people with hearing disability that works on the education of children with hearing disability.

Currently, the move towards inclusive education is started in some schools for children with hearing disabilities in Ethiopia. However, the view of the deaf association (ENAD and RSDA) toward the deaf inclusion is not well understood and also the inclusion of students with hearing impairment in general education classrooms with hearing peers continues to be controversial issues. As inclusive education is the global trend for children with special needs, there are still a lot of contextual issues to be investigated in the course of its implementation (Tirussew, 2005). Individuals with hearing impairments who oppose deaf inclusion note the difficulty of developing a sign language and a positive identity for these students within a dominant hearing context (American National Association of the Deaf, 2002). Likewise, some schools and programs for deaf students try to justify the segregation of students with special needs as being more beneficial. In marked contrast, however, programs in which deaf students included in classes with other students have demonstrated benefits for deaf students and the most remarkable benefits include linguistic, social, and academic skill development (Thomas, 2002).

According to (WFD, 2005) much of the research on disability has ignored the views and experiences of people with disability themselves. Non-disabled people and

professionals have researched disability issues and given their perspectives and documenting such things as changing numbers and types of schools and official rationales for changing policies. Furthermore, research into disability has focused primarily on medical and psychological issues rather than on the disabling environment.

The available literature on inclusion of deaf people tends to focus heavily on academic and social outcomes. However, the success of inclusive education can be influenced by how representative, stakeholders and members of the deaf associations perceive inclusions of children with hearing impairment. For example, according to American National Associations of the Deaf (2002) full inclusion for the deaf and hard of hearing creates language and communication barriers that are potentially harmful, and consequently deny many of these children an education in least restrictive environment. This association does not support full inclusion and consider it as the elimination of alternative placements. Thus, there is a need to understand the views of deaf individuals towards the inclusion of deaf because successful inclusion requires a shift in attitudes and beliefs of all stakeholders (UNESCO, 2001). In addition, organizations of people with disabilities in which people with disability themselves have the decisive role should be invited to take an active part in identifying needs, expressing views on service provision for themselves (UNESCO, 1994).

Research conducted in Ethiopia has been limited due to relatively infancy of the inclusions as an educational principle. Research conducted was focused on the teaching the deaf learners from the educator's perspectives and aiming to design practices and strategies that will assist them in the class rooms. This research tries to investigate on the inclusive education from the perspectives of people with hearing disability themselves- stake holders, representatives and members of the deaf associations ENAD and RSDA. Therefore, it is a good initiative to conduct research in the area so that the move towards inclusive education for deaf students is facilitated and /or improved.

1.2. Statement of the Problem

Various policy documents that have emerged stress the principles of human rights, social justice, quality education for all, right to basic education; equality of opportunity, and redress of the past educational inequalities. Accordingly, policy and legislation pertaining to special needs education in Ethiopia has been focusing on the inclusion of people with disability. And the government is moving towards the inclusion of children with hearing disability in regular school. In relation to this, Tirussew (2005) states that the need to make a shift to inclusive education in Ethiopia is a logical choice to overcome practical problems faced in educating children with disabilities including those with hearing impairment. Nevertheless, the current trend which promotes the philosophy of inclusive education as opposed to segregated education has stimulated public debate and discourse among the stakeholders, policy makers, professionals, special school teachers, community-based rehabilitation workers and non-governmental organizations.

Several scholars believe that inclusion of students with disabilities in general education settings cannot work for students who are deaf or hard of hearing .They refer to problems associated with language and communication, socialization, and cultural identity (Hung and Paul, 2006). Likewise, there is the belief that deaf are reluctant to inclusive education by arguing that the need of deaf learners are entirely different from the learners with other types of disabilities and the opposition to inclusion has come from deaf community (Hung, 2005).

UNESCO (2001) indicates that specific disability organizations effort is required to address the education needs of people with disabilities and to promote inclusive education. To this end, the Ministry of Education has established a committee by including representatives from associations of people with hearing disability to follow up the implementation of special education and/or inclusive education. The committee has been assigned to the responsibility of following up the developments of inclusive education and its implementations from the point of view of the (beneficiaries') children with disabilities (MOE, 2006). Currently, both Ethiopian National Association of the Deaf (ENAD) and Rehabilitation Service for the Deaf Association (RSDA) are working on the education of

children with hearing impairment by establishing special school for deaf children and providing support in some regular schools respectively. Although, the government considers the role of the deaf association in implementing inclusive education, their views to inclusive education for the deaf, and their contribution to the inclusion of the deaf have not been investigated. According to the American National Association of the Deaf (2002) the success of inclusive education can be influenced by how people with hearing disability and their associations perceive inclusions of children with hearing impairment.

The purpose of this qualitative phenomenological research is to understand and describe inclusive education for the deaf from the views of deaf associations and to identify their contributions for deaf inclusion at the head-quarter of deaf association and at the schools run or supported by the deaf associations with the following basic guiding research questions;

1. How do the deaf associations (ENAD and RSDA) view inclusive education for the deaf?
2. How can these deaf associations contribute for the inclusion of the deaf in regular school?

1.3. Significance of the Study

Understanding the views of the deaf associations for the inclusion of the deaf is specifically important to:

1. Facilitate and improve educational services for the deaf.
2. Understand the roles deaf associations play in inclusion of deaf students.
3. Identify challenges for the inclusion of the deaf and provide recommendations to the concerned body.
4. Increase cooperation among deaf associations in providing educational service for the deaf.
5. Lie-down frame work for further investigations in the area.

1.4. Definitions of Key Words

The followings are operational definitions of important terms in the study. According to this study:

Perspectives- are views on inclusive education for the deaf.

Inclusive Education- refers to an education system that is open to all learners, regardless of poverty, gender, ethnic backgrounds, language, learning difficulties and impairments (UNESCO 2000, UNESCO 2001).

Inclusive Schools- are ordinary (regular) schools open to all students (MOE, 2006).

Deaf- refers to individuals who are unable to hear spoken language and use sign language.

1.5. Limitation of the Study

The research helps to understand the views of deaf associations on inclusive education for the deaf and their contributions for deaf inclusion and it has significant contribution for knowledge and practice; however, the present research is not without limitation; there are limitations to the study that should be taken into consideration. There were four main limitations of concern in this study. Although students were included in the FGD process the collected data is not seem to be satisfactory- they were not responded as I expected them to respond. For most of the guiding questions they responded by saying yes or no rather than giving justification to their responses. Methodologically since the research was phenomenological, the researcher should stay with the participants for a long time but I did not stay for a long period of time to collect data and to add more understanding. The other major limitation to this study was the collected information was fragmented and difficult to draw conclusions because sometimes participants responded and give information on topics that no other participants addressed. Finally, due to the small sample of the participants generalization to the member of the deaf associations, selected schools and to other programs is limited.

Chapter Two

2. Review of Related Literature

2.1. Inclusive Education

The term inclusive education has come to mean different things to different people and organizations. The idea of inclusion was stated for the first time in the Salamanca Statement and it stated that: "Inclusion and participation are essential to human dignity and the enjoyment and exercise of human rights" (UNESCO, 1994, P.11). According to UNESCO (2001) Inclusive Education refers to an education system that is open to all learners, regardless of poverty, gender, ethnic backgrounds, language, learning difficulties and impairments. In addition UNESCO (2003) affirms that inclusion is a dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning. Inclusive education is a conceptual approach aimed at achieving quality education by making changes to accommodate all learners regardless of their physical, social or psychological differences.

In particular, four key elements have tended to feature strongly in the practices of inclusion (UNESCO, 2003). These four elements are as follows:

Inclusion is a process: That is to say, inclusion has to be seen as a never-ending search to find better ways of responding to diversity. It is about learning how to appreciate difference, and learning how to learn from diversity. In this way differences come to be seen more positively as a stimulus for fostering learning among both children and adults.

Inclusion is concerned with the identification and removal of barriers: Consequently, it involves collecting, collating and evaluating information from a wide variety of sources in order to plan for improvements in policy and practice. It is about using evidence of various kinds to stimulate creativity and problem solving.

Inclusion is about the presence, participation and achievement of all students: Here 'presence' is concerned with where children are educated, and how reliably and punctually they attend; 'participation' relates to the quality of their experiences while they are

'present' and, therefore, must incorporate the views of the learners themselves; and 'achievement' is about the outcomes of learning across the curriculum, not merely test or examination results.

Inclusion involves a particular emphasis on those groups of learners who may be at risk of marginalization, exclusion or underachievement: This indicates that there is a moral responsibility to ensure that those groups that are statistically most 'at risk' are carefully monitored; and that, where necessary, steps are taken to ensure their presence, participation and achievement in the education system.

Inclusive Education involves bringing the support services to the child (rather than moving the child to the services) and requires only that the child will benefit from being in the class (rather than having to keep up with the other students). It is about helping mainstream schools to overcome the barriers so that they can meet the learning needs of all children (UNESCO, 2004). According to UNESCO (2005), inclusive education refers to the diversity of needs of all learners through increased curriculum content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children. It is a process of reforming schools and attitudes, which ensures that every child receives quality and appropriate education within the regular schools. In this way, inclusion is more complex than mere physical placement of children with special needs in the regular classroom. Inclusive Education calls for a respect of difference and celebration of diversity and in reality, it is a focus on creating environments responsive to the differing developmental capacities, needs and potentials of all children (Tirussew, 2005).

Inclusive education differs from the previously held notions of 'integration' and 'mainstreaming', which tended to be concerned principally with 'special educational needs' and implied learners changing or becoming 'ready for' accommodation by the mainstream. In contrast, inclusion is about the child's right to participate and the school's duty to accept and ensure this right. It is thus about rejecting exclusion of learners for any reason, maximizing the participation of all learners, making learning more meaningful for

all children, and rethinking and restructuring school policies, curricula and practices so that all learning needs can be met.

Generally, inclusion emphasizes that all children and students can learn. It requires identifying barriers that hinder learning, and reducing or removing these barriers in school, vocational training, and higher education management. The educational environment must be adjusted to meet the needs of all learners. The inclusive education approach is to create an education system that is responsive to learner diversity and to ensure that all learners have the best possible opportunities to learn. It is the practice of meeting the physical, intellectual, social and emotional needs of students with special needs in regular classes in neighborhood or local schools with non-disabled, same-aged peers and with appropriate support. It is the full acceptance of all students and leads to a sense of belonging within the classroom community. Inclusion means enabling all students to participate fully in the life and work of mainstream settings, whatever their needs. Inclusion emphasizes providing opportunities for equal participation of persons with disabilities (physical, social and/or emotional) whenever possible into general education, but leaves open the possibility of personal choice and options for special assistance and facilities for those who need it.

2.2. Controversies on Inclusive Educations for the Deaf

Placements of children with disabilities in inclusive school become an international phenomenon. Over time and throughout the research, not all scholars are in agreement on the various aspects of inclusion. Some parents, educators, and researchers support inclusive education for students with disabilities, whereas others are in favor of the traditional separate special education system. This section will present some of the current controversies on inclusive education for the deaf. Research findings are still somewhat controversial; one can find results for and against inclusive education.

Opponents of inclusive education have argued that general education cannot be the least restrictive environment for all students with disabilities. They provided numerous justifications for continuing to place students with disabilities into segregated special classes and schools. They have argued: regular education is not prepared; integration is a plan to reduce funds to students with disabilities; and they need to maintain a continuum of

services; students with disabilities need special treatments and interventions; and educational achievement is more important than placement (Hung, 2005). According to (Savolainen et al, 2001) there are remarkable practical difficulties in trying to teach everybody together. One of the difficulties is that some parents want their children with disability to learn in special classes. Another difficulty can be found in safety issues: socially and emotionally challenging pupils can be seen creating a physical threat for others. Yet another barrier is the wish of some children with disability to be able to study at least part of the time together with other children with a similar disability.

It is believed by some scholars general education is non-responsive and that separate special education is a more valuable educational practice for certain students with disabilities. They believe students with disabilities can be helped to achieve their full potential in special education classes and they call for maintaining a continuum of placements (Hung, 2005). Advocates of special education argue that placing children with disability among children without disability will lower their self-esteem and confidence. They may be stigmatized, teased and looked down by their non-disabled peers and teachers.

In similar way, Hung (2005) noted that the desire to preserve deaf culture in the residential schools is perhaps the reasoning behind the position of some educators against inclusion of students who are deaf. Many deaf adults in deaf communities across the world have campaigned for the rights of deaf children to be educated separately in special schools in which they can access information through their most natural first language, sign language, the language of the deaf community (Adoyo, 2007). Hung (2005) who takes a socio-cultural perspective has argued that the inclusion effort is an example of epistemic violence towards students who are deaf, since it denies those students the opportunity for identification with as well as involvement in deaf culture. In addition, Adoyo (2007) have reported deaf children in inclusive settings experiencing a number of problems some of which include; rapid rate at which tasks in the classroom are discussed, abrupt and quick turn taking in the discussions, rapid change of the conversational theme or topic, the high numbers of speakers involved in a group discussion. These may create difficulties in the

control of the communication cop and may result in the deaf not benefiting from the group discussion.

Opponents of inclusion believe that inclusion of students with disabilities in general education setting cannot work for students who are deaf and they refers to problems associated with language and communication, socializations, and cultural identity (Hung and Paul, 2006). In similar way, a few studies have reported that deaf students have encountered negative attitudes held by their hearing peers, have experienced isolation, or loneliness, or have failed to establish close relationships with their hearing peers (Hung and Paul, 2006). In the article, (Hung, 2005) strongly criticize the concept of full inclusion as immoral, intellectually bankrupt, fiscally irresponsible, and vulnerable. Furthermore, opponents feel inclusive education is unrealistic in present circumstances of Ethiopia. Because, of the lack of adequate support for teachers through quality pre-service and in-service education and training (ENAD, 2000).

On the other hand, the supporter of inclusive education argued that the linguistic environment in inclusive school helps deaf children to better develop their oral language, which in turns gradually helps them to acquire more knowledge. In addition, inclusive environment has higher goals, more requirements, and a richer curriculum than that in special schools, and that it provides deaf students and greater opportunities for learning (Angellides and Aravi, 2007). Those who advocate the inclusion of the deaf has reported that positive results for better academic performance and social development in general education classrooms (Hung and Paul, 2006). This indicates inclusion result satisfactory outcomes for academic progress and social development of deaf students. Similarly, inclusion proponents emphasize its purpose to improve the quality of life and to foster learning in students with disabilities. It is believed that inclusive settings provide opportunities for students with disabilities to learn and grow within the communities that represent the real world in which they will live when they finish school (Hung, 2005). In addition, advocates of inclusive education believe that children with disability have the right to be educated in mainstream /regular schools with their non-disabled peers. Inclusive education recognizes that all children are different and they all learn at different paces.

And it is not financially viable to build segregated special schools in locations that may serve just few children with disabilities. Segregated special schools are often far from the homes of children with disabilities, requiring them to leave their families and communities to pursue their education. At residential schools, children with disability are vulnerable to neglect, and physical and sexual abuse. When this takes place in such isolated institutions, children have no one to turn to for help (Tirussew, 2005).

Moreover, inclusion supporters contend that students with disabilities educated in separate special education classes did not produce desired student outcomes academically, behaviorally, and socially (Hung, 2005). Inclusive education is found to be ethically acceptable, psycho-socially sound, pedagogically commendable and cost effective compared to segregated education (MOE, 2006).

Generally, four groups of inclusion supporters have been identified: (a) those citing social justice as their rationale; (b) those emphasizing the promotion of social relationships; (c) those questioning the instructional efficacy of traditional pull-out programs; and (d) those indicating the need to restructure educational systems to provide better education for all children. In contrast, positions against inclusion can be classified as concerns about: (a) the loss of specialized instructional expertise for students with disabilities; (b) the inability or lack of readiness of the general education system to support special education students' unique needs; (c) the lack of major stakeholder input (e.g., from local school educators, parents, and students); (d) the need for further analysis and study; (e) the need to maintain a continuum of services; (f) negative effects of reducing funds to students with disabilities; and (g) the educational achievement of students with disabilities (Hung, 2005).

2.3. Challenges of Inclusive Education

Certain disadvantages can be found when looking at some inclusive programs. One of the determinant factors refers to attitudes of the community towards persons with disabilities and inclusion. A limited understanding of the concept of disability, negative attitude towards persons with disabilities and a hardened resistance to change are the major barriers impeding inclusive education (Tirussew, 2005).

Full inclusion is not the best placement for all students and the general education classroom is typically not individualized (McCarty, 2006). In support of this idea Tirussew (2005) the real challenge of inclusive education is to meet the needs of all children with and without disabilities in the general classroom. Many full exclusionists feel that all students with special needs should be fully integrated in the general education setting even if that student may be disruptive to the other students. One large disadvantage is that if a student is so disruptive the teacher cannot teach; it is not good for the students in the general setting because they are not learning at the pace they should be. Educators and parents of children in general education worry that full inclusion will lower the standard of learning for the class and make it less of a priority than socializing (McCarty, 2006).

Inclusion is not an easy process. It requires a lot of struggle and commitment to overcome attitudinal and social barriers. Inclusive education can only flourish in a system which generates inclusive ideology. Where distrust and uncertainty are fabrics of an institutional culture, inclusion becomes almost impossible (Tirussew, 2005). The general education teacher usually does not have the extensive training to help the student with disabilities like an education specialist may have. If a student is fully included all day they may lose the one-on-one time that they need to understand academic areas that they are lacking (McCarty, 2006). In addition, the challenge that confronting the inclusive school is that of developing a child-centered pedagogy capable of successfully educating all children, including those who have serious disadvantages and disabilities (UNESCO, 1994)

Furthermore, Stubbs identified the following points as challenges of inclusive education. They included:

1. Negative attitudes to and stereotyping of difference;
2. An inflexible curriculum;
3. Inappropriate languages or language of learning and teaching;
4. Inappropriate communication;
5. Inaccessible and unsafe built environments;
6. Inappropriate and inadequate support services;

7. Inadequate policies and legislation;
8. The non-recognition and non-involvement of parents;
9. Inadequately and inappropriately trained education managers and educators;
10. Teachers' skills, schools resources, high pupil- to-teacher ratios;
11. Costs of adapting curricula to allow individually tailored flexibility;
12. Cost of supplying teaching aids and material to improve participation of children with disabilities;
13. Cost of adapting school infrastructure;
14. Requires assistance by parents, volunteers or older children;
15. Investment in specially trained mobile resource teachers (Stubbs, 2008, P.73)

Generally, the challenge towards inclusive education could emanate from different directions such as attitudinal factors, rigid school systems, resistance to change, lack of clear educational guide lines, inadequate resources and fear of losing one's job on the part of special school teachers (Tirussew, 2005).

2.4. Contributions of Disability Related Organizations for the Inclusion of Students With Disability

Organizations of peoples with disabilities play important roles in the implementations of inclusive education. UNESCO (2001) acknowledges the contributions of disability organization for successful implementations of inclusive education in inclusive schools. Some of the contributions include:

1. The associations can give teachers advice and guidance on how to deal with specific disabilities in school;
2. They can supply information leaflets for parents;
3. They may be able to provide special equipment and devices to assist the pupil in school or at home;
4. Members of the association could be available for training teachers and parents. For example, deaf people can teach sign language;
5. The members can be valuable role models for young people with disabilities;

6. School-leavers can be encouraged to join the associations and to go on training courses they organize;
7. They may be willing and able to do fund-raising for schools either locally or internationally
8. Keep a list of Peoples with disability's organizations and parent associations both locally and nationally (UNESCO, 2001, p, 111).

This indicates without the supports of peoples with disability organizations', it is difficult to think about successful inclusions of children with disability in general school. It is important for persons with disabilities to organize and associate in order to participate in day-to-day activities and make equal decisions in life.

Similarly, the government of Ethiopia recognizes the roles of organizations of people with disability in the implementation of inclusive education. For instance, the Ministry of Education has established a committee to follow up implementation of special needs or inclusive education. The committee has representatives from the associations of peoples with disabilities and it was assigned the task of maintaining regular dialogue with the associations of people with disability and the responsibility of following up the developments in the education sector from the point of view of the (beneficiaries') children with disabilities (MOE, 2006).

At present, persons with disabilities in Ethiopia have organized in various disabilities specific organizations to overcome their problems and safeguard their rights and privileges. The associations are basically involve themselves in the formulation of policies and proclamation as well as various programs related to disability issues. Moreover, they are actively engaged in the celebration of International Day of Persons with Disabilities, the white cane day and International week of the deaf, and other related issues (Japan International Cooperation Agency Country Profile, 2002). These various associations (ENAD, the Ethiopian Association of the Physically Handicapped, the Ethiopian National Association of the Blind, the Support Organization of the Intellectual Disability, the Ethiopian National Association of Ex-leprosy Patient and etc) together establish "The Ethiopian Federation of Persons with Disabilities (EFPD)" in 1996, which is non-profit, non-governmental cross disability umbrella association with the aim of creating awareness

about their common concern and promoting collaboration among disability specific associations in Ethiopia (Japan International Cooperation Agency Country Profile,2002).

The Ethiopian National Association of the Deaf (ENAD) and Rehabilitation Services for the Deaf Association (RSDA) are among the disability specific organizations working on the deaf education in Ethiopia. In addition, they are providing assistance for deaf persons on rights, human dignity, equal opportunities and full participation in social and cultural activities in cooperation with NGOs and other interested groups.

2.5. Indicators of Inclusion for Deaf Students

These indicators of inclusion are based on a broad concept and definition of inclusion that transcends issues of physical placement and apply to all education contexts. According to Power (2002) a good practice of inclusion for deaf students is characterized by an educational program that provides the following:

1. A whole school approach to special needs where all staff in a school share responsibility for all students and where the school promotes an ethos of acceptance of disability and difference; specifically where the school promotes positive attitudes to deafness and deaf people, ensure that deaf students feel valued members of the community;
2. Regular opportunities for successful interaction between deaf students and hearing students whether in mainstream schools and classes or in other contexts;
3. Regular opportunities for deaf students to interact with other deaf students and to make deaf friends;
4. An effective communication environment, according to the competencies and needs of the deaf student;
5. Access for deaf students to the formal curriculum through a flexible response to individual needs, including in mainstream contexts effective strategies by teachers to meet the needs of all students, but also where appropriate opportunities for small group or individual tutorial work.

6. Teachers (mainstream and specialist) and learning assistant who have the necessary knowledge , skills, and attitudes to effectively teach and support deaf students;
7. The involvement of deaf students in extracurricular activities, providing them with opportunities to develop leisure interests and social skills and to make friend with hearing and to make friends with hearing deaf students;
8. Access for deaf students to deaf culture;
9. Access for deaf students to deaf adult role models;
10. The involvement of deaf students in decisions that affect them, for example, over educational placement and curriculum;
11. The involvement of parents in decisions that affect their deaf children, for example, over educational placement and curriculum;
12. The involvement of deaf adults, including members of the deaf community, in policy making for the deaf children; and
13. High academic and non-academic achievement for deaf students.

This implies inclusive education sets out the rights that require all schools to well come all students regardless of ability, disability, background, religion and ethnicity. Inclusive schools are capable of providing quality education to all children; their establishment is a crucial step in helping to change discriminatory attitudes, in creating welcoming communities and in developing an inclusive society (UNESCO, 1994). In addition to the above indicators of inclusion of the deaf, the American National Association of the Deaf (NAD) in 2002 stated that an appropriate educational placement in the Least Restrictive Environment for a deaf or hard of hearing child is one that:

Ensures full development of language for the child;

Enhances the child's cognitive, social, and emotional development;

Is based on the language abilities of the child;

Offers direct language and communication access to teachers and other professionals;

Has a sufficient number of age-appropriate and level-appropriate peers who share the child's language and communication preferences;

Takes into consideration the child's hearing level and abilities;

Is staffed by certified and qualified personnel trained to work with deaf and hard of hearing children;

Provides access to the general education curriculum with modifications in pedagogy to account for the child's unique language, learning, and communication needs;

Provides full access to all curricular and extra-curricular offerings customarily found in educational settings;

Has an adequate number of deaf and hard of hearing role models, including adults;

Provides full access to support services;

Has the support of informed parents; and

Is equipped with appropriate communication and learning technologies.

2.6. Deaf Education Trends in Ethiopia

The trends of educating deaf student in Ethiopia are not different from other countries of the world. The beginning of deaf education in Ethiopia was directly or indirectly related to missionaries from abroad especially western countries. In Ethiopia the first special school for persons with disability opened in 1917 in Danbidollo (Western Wallaga) by missionaries. This was followed by the establishment of special schools for children with disabilities by missionaries, particularly from the USA, Sweden and Finland (Alemayehu, 2007). The first school for the deaf was established in 1963 by the American missionaries and named as Ameha Desta (Current Mekanissa School for the Deaf). The second School that was founded by American Baptist church was Alfa Schools for the

Deaf in 1974. At that time since there was no education provision for the deaf, Mekenissa and Alfa Schools for the Deaf become the pioneer of its kind in Ethiopia. Before the establishment of special school and classes for the deaf, they used to live in isolated situations which had not only cut the deaf from the society but also from each other. Starting from 1980s E.C the Government of Ethiopia took some interest in the special schools, occasionally by observing missionaries' activities in the area and opened special units and classes for children with disabilities in regular schools (ENAD, 2000). Gradually schools for the deaf were founded in different parts of the country. Currently, there are units in regular school for the deaf in various parts of the country and the number units is estimated to be around 120 (ENAD, 2010).

The education of the deaf in Ethiopia has not as such shown any significant development in the last four decades. Deaf education in the country is characterized by high drop-out rate and low educational achievement (Tirussew, 2005). The schools available for the deaf in Ethiopia were limited to only grade eight till the present day. The former military government resisted the establishment of a secondary school for the deaf. As a result, the deaf students were compelled to join hearing high school without sign language interpreters. The teacher in high school in Addis Ababa neither knows sign language nor has an opportunity been provided to them to learn it even if they cared to do so. Therefore, the deaf stay in the high schools without gaining anything from their stay there. Most deaf students drop from schools and seek for menial and manual jobs that they rarely find. In a country, where there is an army of youth who completed the 12th grade all looking for any job, no one cared to employ the deaf (ENAD,2000).

There was no deaf person trained as a teacher of the deaf at government teacher training institutes. There are few deaf people employed at the deaf schools in Addis Ababa without any training in the teaching profession. Only hearing peoples were trained as teacher for children with disability including the deaf. This hearing teachers lack proficiency in sign language and tend to promote orals or their spoken languages. Therefore, the Ethiopian deaf students lacked strong role models at their schools. The deaf students were subjected to the wishes of the hearing teachers and professionals ever since

school for the deaf opened in Ethiopia more than 30 years ago. The available schools for the deaf were concentrated in Addis Ababa for many years and the deaf in the regions were virtually forgotten and no one cared and knew whether they could be educated at all (ENAD,2000). In the support of this idea Tirussew (2005) indicates that the participation rate of children with disabilities both in special schools and special classes is negligible when compared with the number of children with disabilities in the school-age bracket.

In recent years, there is a general trend towards inclusive education with the goal of mainstreaming children with disabilities in to the regular school settings. This movement has increase the number of special classes in regular school settings for children with visual, hearing problems and children with mental retardation (Tirussew, 2005). The shift towards inclusive education in the country will open a big opportunity for children with disabilities to have access to education in the regular schools in their neighborhoods or respective communities. That means, regular schools will unlock their doors for children with disabilities and give them the right to be educated with their peers. This will encourage and motivate the parents of children with disabilities to send their children to regular schools. It is argued that special needs provision and rehabilitation would be more effective in their immediate environment rather than in institutions or special schools which are inaccessible due to their locations, possibly hundreds of miles away from home (Tirussew, 2005). That is, the opportunity for children with disabilities to live at home has both psychological and economic advantages for the children and the parents.

Now days in Ethiopia there are increased number of schools including children with disabilities in to their regular programs. Even though, inclusive education in the country is in its infantile stage, a few successful inclusive education attempts with different groups of students with disabilities have been observed. As it was sighted in Tirussew (2005)

There are reports in pockets of successful inclusive education attempts with children with mental retardation in Kokebe Tsebah Primary School (Gilnesh & Tibebu, 1999) and children with visual impairment in German Primary Church School (Dagne, 2000). Furthermore, a study conducted on blind

students integrated in Mulugeta Gedle School at Sebeta showed positive experiences on the part of the teachers, sighted students as well as blind students (p.117).

The recent growth of special classes in regular schools in the country has indeed brought a rise in the education of children with disabilities. This is in fact part of the general trend in the inclusive education movement in the country at large.

Generally, as it has been said the educational trends of children with disabilities in Ethiopia seems to have the following five faces:

Special day schools (schools where children with the same type of disabilities attend during the day time);

Special boarding schools (residential schools where children with the same type of disabilities attend during the day time and stay the night together);

Special classes (classes in regular school settings where children with disabilities are placed);

Inclusive schools (regular schools where children with disabilities are placed fully or partially in regular classes with children without disabilities); and

Regular schools- children with undetected disabilities are attending regular classes with others (Tirussew, 2005, P.86)

2.7. International Policy Framework for Inclusive Education

Today, the struggle for ensuring the right to education for children with disabilities has become an undeniable reality. And the appropriateness of separate systems of education has been challenged from a human rights perspective. Several international agreements were made to support the movement towards inclusive education. The following sections discuss on some major international conventions on inclusive approaches for the education of deaf children from human rights perspective.

2.7.1. Salamanca Statement & Framework for Action on Special Need Education 1994

The principle of inclusive education was adopted at the World Conference on "Special Needs Education: Access and Quality" in Spain (Salamanca, 1994). It calls upon member states to guarantee the implementation of inclusive education in order to bring back children who are excluded from the mainstream educational system. According to the Salamanca Statement, inclusive education means that: Schools should accommodate all children regardless of their physical, intellectual, emotional, social, linguistic or other conditions. The focus was on making education accessible for students with all kinds of disabilities. It marked a big shift away from the dominant paradigm in special needs education, which was strongly supportive of segregated special schools. It reflected the 'new thinking' in special needs education and promoted the concept of the fully inclusive school. The Salamanca Statement and Framework for Action is still a key international document on the principles and practice of inclusive education, some of which had not been discussed in earlier documents.

Article 2: "Education systems should take into account the wide diversity of children's different characteristics and needs...regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system."(P. ix).

Article 3: "The guiding principle of this Framework is that schools should accommodate all children... this should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities and children from other disadvantaged or marginalized areas or groups....The challenge confronting the inclusive school is that of developing a child-centered pedagogy capable of educating all children..." (P.6).

Article 4: "...human differences are normal and learning must be adapted to the needs of the child rather than the child fitted to preordain assumptions... a child-centered pedagogy is beneficial to all students, and as a consequence, to society as a whole... it can substantially reduce ...drop-out and repetition ... while ensuring higher average levels of achievement... Child-centered schools are, moreover, the training ground for a people-orientated society that respects both the differences and dignity of all human beings." (P.7).

Article 6: "Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights..." (P.11).

Article 7: "The fundamental principle of the inclusive school is that all children should learn together, wherever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognize and respond to the diverse needs of their students, accommodating both different styles and rates of learning..." (P.11).

Article 10: "Experience suggests that inclusive schools, serving all of the children in a community, are most successful in eliciting community support and in finding imaginative and innovative ways of using the limited resources that are available." (P.13).

Article 18: "Educational polices at all levels, from the national to the local, should stipulate that a child with a disability should attend the neighborhood school that is, the school that would be attended if the child did not have a disability." (P.17).

2.7.2. Convention on the Rights of Persons with Disabilities, 2006

Article 24 reflects a clear commitment to the principle of inclusive education as a goal. In this respect, it advances further the direction established in earlier documents in the Salamanca Statement and Framework. It stated that:

1. "States Parties recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and lifelong learning directed to:

(a) The full development of human potential and sense of dignity and self-worth, and the strengthening of respect for human rights, fundamental freedoms and human diversity;

(b) The development by persons with disabilities of their personality, talents and creativity, as well as their mental and physical abilities, to their fullest potential;

(c) Enabling persons with disabilities to participate effectively in a free society.

2. In realizing this right, States Parties shall ensure that:

(a) Persons with disabilities are not excluded from the general education system on the basis of disability, and that children with disabilities are not excluded from free and compulsory primary education, or from secondary education, on the basis of disability;

(b) Persons with disabilities can access an inclusive, quality and free primary education and secondary education on an equal basis with others in the communities in which they live;

(c) Reasonable accommodation of the individual's requirements is provided;

(d) Persons with disabilities receive the support required, within the general education system, to facilitate their effective education;

(e) Effective individualized support measures are provided in environments that maximize academic and social development, consistent with the goal of full inclusion.

3. States Parties shall enable persons with disabilities to learn life and social development skills to facilitate their full and equal participation in education and as members of the community. To this end, States Parties shall take appropriate measures, including:

(a) Facilitating the learning of Braille, alternative script, augmentative and alternative modes, means and formats of communication and orientation and mobility skills, and facilitating peer support and mentoring;

(b) Facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community;

(c) Ensuring that the education of persons, and in particular children, who are blind, deaf or deaf-blind, is delivered in the most appropriate languages and modes and means of communication for the individual, and in environments which maximize academic and social development.

4. In order to help ensure the realization of this right, States Parties shall take appropriate measures to employ teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train professionals and staff who work at all levels of education. Such training shall incorporate disability awareness and the use of appropriate augmentative and alternative modes, means and formats of communication, educational techniques and materials to support persons with disabilities.

5. States Parties shall ensure that persons with disabilities are able to access general tertiary education, vocational training, adult education and lifelong learning without discrimination and on an equal basis with others. To this end, States Parties shall ensure that reasonable accommodation is provided to persons with disabilities." This framework demonstrates that the concept of Inclusive Education is rooted in various human rights instruments which together provide a framework to support the implementation of inclusive approaches.

Generally, the convention adopts a broad categorization of persons with disabilities and reaffirms that all persons with all types of disabilities must enjoy all human rights and fundamental freedoms. It clarifies and describes how all categories of rights apply to

persons with disabilities and identifies areas where adaptations have to be made for persons with disabilities to effectively exercise their rights and areas where the protection of their rights must be reinforced. Article 24 also addresses the specific needs of children with severe and complex sensory impairments for access to specific supports to learning such as sign language, Braille and low vision aids. Other children with disabilities may also need modifications to the curriculum, to styles of teaching and to the organization of the classroom. Support to all children with disabilities has to be individually tailored and resourced both in terms of time and staffing. Clearly, parents and the children themselves have to be partners in deciding the nature and intensity of such support and ways in which it can be reduced as both child and teacher become more confident and competent.

2.8. National Policy Framework for Inclusive Education

Accordingly, in movement towards inclusive education the government of Ethiopia adopted and implemented various International conventions, laws, policies and standards pertaining to people with disabilities. The Constitution of the Federal Democratic Republic of Ethiopia (FDRE,1994), article 9(4) states that all international agreements ratified by Ethiopia (Such as Universal Declaration of Human Rights 1948, The UN Convention on the Rights of the Child 1989, The World Declaration on Education for All Jomtien, Thailand 1990, UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities 1993, Salamanca Statement & Framework for Action on Special Need Education 1994, World Education Forum Framework for Action, Dakar 2000, and Convention on the Rights of Persons with Disabilities, 2006) are an integral part of the law of the land. Article 13 further elaborates that all legislative, executive, and judicial organs have the responsibility to respect and enforce what is embedded in the constitution, and such enforcement should be done in conformity with human rights consideration. This Constitution clearly states those rights of citizens to equal access to publically funded services and the support that shall be given to accommodate the needs of people with disabilities (FDRE 1994, article 41 sub article no.5).

Therefore, issues of children with disability gradually becoming more prominent within national policies and legislation. The following are some of the main policy frameworks that directly address the education of People with disabilities in Ethiopia.

Constitution of the Federal Democratic Republic of Ethiopia adopted in 1995. Article 41(5) of the Constitution sets out the State's responsibilities for the provisions of necessary rehabilitations and support services for peoples with disabilities. Accordingly, in 1994 the Ministry of Education (MOE) defined a new Education and Training policy. The Policy emphasized that special attention must be given to disadvantaged groups, such as girls, pastoralists, and children with disabilities (TGE, 1994). It focuses on the importance of early childhood education, stating that "kindergarten will focus on the all-round development of the child in preparation for formal schooling (education structure 3.2.1). Further, in appreciation of the need of special children the policy states, special education and training will be provided for people with special needs" (education structure 2.2.3).

In order to implement the Education and Training Policy, Education Sector Development Programs (ESDP III for the period 2005-2010 and ESDP-IV for the period of 2011-2015) in which the issues of educating children with disabilities included were prepared. In both ESDP III and IV the special needs education was defined as one of the crosscutting issues to be mainstreamed in general school education as well as Technical Vocational Education and Training. It indicates that mainstreaming should start from early childhood education and go through Primary, Secondary and Tertiary levels. ESDP III and IV gave due consideration to the expansion of educational opportunities for children with special educational needs in order to achieve the EFA goals and further stresses the need for MOE to strengthen cooperation between education offices and development partners in order to address the increasing demand for the expansion of inclusive education in the country. MOE in ESDP IV stated special needs education is mainstreamed across all teacher education and training institutions in the country. Currently five Teacher Education Institutes and four Higher Education Institutions opened Special Needs Education departments and are training Special Needs Education professionals at different levels (Diploma, BA, MA and PhD). In addition, sign language training has been given as a

subject in BA level in one Higher Education Institution. In addition, core curricula have been modified for children with disabilities and manuals are being prepared on disability specific curriculum at the federal level (ESDP-IV).

Furthermore; in 2006 the MoE has developed federal Special Needs Education Strategy which is to ensure access and quality education for marginalized children and students with special educational needs and it also focuses on the promotion of inclusive education to meet the Millennium Development and Education for All /EFA goals (MoE, 2006). According to this document the government's strategy for improving the provision of educational services for children with special educational need is based on the principle of inclusion. The special needs education strategy aims to make the education system inclusive by educating teachers and establishing support system in regional education bureaus, Woreda education bureaus, and in schools.

Chapter Three

3. Research Method

3.1. Research Design

Research design for this study was chiefly qualitative. Qualitative research can be done for multitude purposes to understand the qualities or essential nature of a phenomena within a particular context. It is answering questions about what is happening and why or how it is happening. It can provide descriptive information that leads to an understanding of individuals with disability, their families and those who work with them (Creswell, 2009).

According to Sally and Mohammad (2003) there are several reasons for the needs of using qualitative approach in disability research. One is the predominantly quantitative approach to disability research has resulted in a dominance of impairment-related studies and the social aspects of disability have been ignored and under investigated. Thus, peoples' perceptions, which are complex and dynamic, can be investigated more qualitatively. The other is there is a need to utilize qualitative methods to collect information which is culture specific and for researchers to act on the knowledge that the complexities of human behavior, and the dynamic and cultural nature of such behavior, may be beyond the scope of quantitative methods. Moreover, there are a number of practical problems in using quantitative methods for disability research. For example, the low prevalence rates of different impairment groups make it extremely difficult to draw statistical conclusions from a quantitative study and the heterogeneity of these groups further confounds quantitative research designs (Sally and Mohammad, 2003).

This research which sets out to understand the views and experiences of deaf associations towards inclusive education for the deaf has employed a qualitative phenomenological research that is used to understand the meaning people make of their lived experience. This approach is important to understand the problem or phenomenon that is under investigation.

3.2. Participants of the Study and Sampling Technique

The data has been obtained from persons who are considered to have sufficient information about the deaf associations. Thus, the respondents have been selected using purposive sampling technique. The main selection criteria were being deaf, member, officials or stakeholders of the deaf associations and who knows their working condition. In addition, educational background and experiences of the participants were considered. More specifically, five participants from each ENAD and RSDA were selected. Currently, ENAD and RSDA are running special schools for deaf and Inclusive schools for the deaf respectively. Therefore, to include the views and experiences of the beneficiaries and practitioners (deaf students and teachers) from the schools supported by these deaf associations; twelve deaf students from grade 8 (six from each Alfa and Mekenissa schools for deaf) were selected by expecting that they were senior and more experienced than other grade level to provide the desired information. One deaf teacher from each school was selected based on their willingness to participate in the study. Both deaf teachers and students were asked about their views, opinion, feeling and experiences as a teacher and student in special or inclusive school for deaf. All of the interviewees are post lingual deaf (not born deaf) who can express their ideas in spoken language except one deaf teacher. Almost all of them responded using Amharic (spoken) and in ESL just based on their interest or willingness without the interference of the researcher as well as the sign language interpreters though they were interviewed in ESL. On the other hand, FGD were made using ESL as all of the respondents can sign ESL. Among the participants of discussion, however, three deaf students were able to speak spoken language (Amharic). One important thing to note is that all of the participants of the study are working as full or freelance teachers except deaf students. For more information about the background of the deaf associations and profiles of the participants refer appendix E).

3.3. Research settings

The research has been carried out at offices of ENAD and RSDA in Addis Ababa, Ethiopia. The choice of venue is based on the fact that the headquarters of the associations were the usual meeting place for deaf people and their representatives. This was to reach the specified category of participants at the appropriate place and time. Two deaf schools

(Alfa and Mekenissa) were also the other setting for this research to include deaf teacher and students as participants.

3.4. Data Gathering Instrument

3.4.1. Instrument Developments

In consultation with the advisor and all the way through review of literature, the researcher has developed the instruments used in the study.

The following sequences of activities were maintained during stages of tools or instruments development.

1. The tools were prepared by the researcher and given to the academic advisor for approval.
2. The instruments were also commented by colleagues and professionals in the area, and improvement was made based on the comments.
3. The instruments were prepared in English and translated into Amharic. The Amharic version is necessary for collecting data with the help of sign language interpreter.

After administration, the Amharic version and ESL were translated back into English in collaboration with language experts.

Relevant data for the study was collected through semi-structured and open-ended interviews, focus group discussion, and document review.

3.4.2. Semi- structured and Open-ended Interview

Interview schedules were used to collect information from stakeholders and members in the two deaf associations. Ten participants (five from each association) were interviewed regarding their views about the inclusive education for the deaf, the basic difference between the two deaf associations and their contributions for the inclusion of the deaf, and pros and cons of inclusive education for deaf. Deaf teachers were interviewed about their views towards inclusive education and their experiences and feeling as being in special and/or inclusive school for deaf (Appendix-A and B).

3.4.3. Focus Group Discussion(FGD)

According to (Yalew, 2009) FGD enables to gather information from 5–12 persons. The researcher is a moderator and guides discussion. In the research, a guideline (sixteen questions) was prepared that helps to keep the discussion focused on the subject at hand (Appendix, C). The participants of FGD were homogeneous (8th grade deaf students), six students from each of the two schools were the participants of FGD. The participants were encouraged to be independent and free to express their views. The discussions held in sign language, using experienced sign language interpreter- for it needed to be analyzed in detail with the help of sign language interpreter. Video was used to record the discussion. Thus, the FGD was conducted with deaf students from the two deaf schools (Alfa and Mekenissa) about their views, opinion towards the inclusive education for deaf and their experiences and feelings as being in special or inclusive school for the deaf.

3.4.4. Document Review

Bulletins of the deaf associations that describe about their aim, visions, missions, position statements, organizational structure, challenges of deaf education, history of deaf education in Ethiopia, and types of educational programs provided or supported by deaf associations were reviewed. Twelve guide lines have been prepared to make the review of documentations (Appendix, D).

3.5. Procedure of Data Collection

The data were collected for a period of six weeks period of time, in which each of the informants was visited at least twice. The interview and FGD were recorded using videotape recorder with the permission of the participants and transcribed verbatim for analysis after the completion of both interview and FGD. The average durations of the sessions were 40 minute for each interview and half an hour for each FGD. A maximum of an interview was held in a day. All interviewed individuals responded by using both ESL and spoken (Amharic) language and the FGD was carried out among the participants was made through ESL. Generally, to acquire information from the research participants, the following data collection procedures were made:

Official letter of consent was given to potential participants to make them cooperate with me.

An explanation was given to all participants about the purpose and objectives of the study. A series of interview meetings held with the agreement of respondents. Interviewing was made on one-to-one basis using ESL and spoken languages in collaboration with certified sign language interpreter. Respondents were also encouraged to describe their views and experiences in detail, giving examples where possible. The order or wording of the questions, giving examples, deciding the amount of time and attention given to different topics varied adding questions depend on the flow of conversation as well as the characteristics of interviewees.

FGD were made with deaf students for half an hour using sign language interpreters in the two selected schools (Alfa special school and inclusive/Mekenissa School for deaf) separately.

Document review was made on the background of the associations, aim, missions, administrative structure, position statements, and educational service provided by the deaf associations, their contributions on educating deaf children with the permission from the associations' authorities.

3.6. Procedures of Data Presentation and Analysis

Qualitative data analysis is a very personal process with few rigid rules and procedures (Creswell, 2009). For this research, qualitative content analysis technique was employed. I go through a process called content analysis to analyze each unit of data with the objective of identifying repetitive content and patterns. Content analysis means analysis of the contents of transcripts in order to identify the main themes that emerge from the responses given by the respondents' (Dawson, 2002). I followed the following steps to analyze the data collected through interview, FGD and document review.

First, I transcribed data from interview and FGD by watching the videotaped data together with sign language interpreter to confirm meaning.

Second, I carefully went through the descriptive responses (interview and FGD) given by respondents to each question in order to understand the meaning they communicate (to

make sense out of it). Based on the data and leading questions I developed broad themes that reflect the meanings of responses by selecting words that accurately represents each theme. This is to mean that the responses are categorized in to different themes accordingly. These themes were considered as the basis for analyzing the text of interviews, FGD and data from reviewed document.

Third, I assign codes to the main themes using keywords to specific characteristics within the descriptive responses.

Fourth, after I went through the transcripts of all the interviews and documented notes from FGD I classified the responses under the identified main themes.

Fifth, I integrated the identified responses that falls within different themes. The data from reviewed document was also integrated into the text of the report if necessary. I often employed the verbatim method to keep the feeling of the respondents in communicating the findings of the research.

Then cross-check was made in order to triangulate the data collected through interview, FGD and document review. The report was organized and written using verbal descriptions.

3.7. Roles of the Researcher

Within qualitative research study, the researcher plays a pivotal role. As mentioned in the Creswell (2009) qualitative research is interpretive research in which the researcher typically involved in sustained and intensive experiences with the participants. This introduces a range of strategic, ethical, and personal issues in to qualitative research process (Creswell, 2009). Accordingly, I identify the bias, value and personal background that may shape the interpretation of this research. I am a hearing individual and I associated with the deaf peoples during my training in ESL and with some participants of ENAD while I was carrying out group project work for the requirements of the course in MA program of Special Needs Education Department at Addis Ababa University in the year 2010. Subsequently, I become inspired to conduct further investigation on the participants of ENAD and RSDA.

the heading "The Researcher's Role". I disclose the rationale and motivation as to show what has initiated me to conduct this study.

Discrepant information: the research findings were discussed by comparing the collected data with the existing literatures. Here the similarities and deviations between them have been indicated. In addition, controversies from the participants that are counter to the identified themes were presented and discussed under the heading "Chapter 4 and 5". Thus, the presentation and discussion of information that are contradicting to the views of identified themes could account for more validity.

The use of external auditor: finally, the accuracy of the transcriptions and translation of the data, the relationship between a research questions and the data, the level of data analysis from the raw data through interpretations, and the entire parts of the research were reviewed by two MA level colleagues to enhance the overall validity of this research.

3.9. Ethical Considerations

The participants should not be exposed to "risks that are greater than the gains they might derive" (Bogdan & Biklen, 1992:53). This indicates that the researcher has to look at whether the study is ethically sound before the beginning of the research. Thus, permission was asked from the administrators of the ENAD, RSDA and the selected schools to involve their members in the study.

The informed consent which includes adequate information about what type of information is expected from them, why the data is collected, what purpose it will serve, how they are expected to participate in the study, and how it will directly or indirectly affect the informants were provided in ESL based on the preferences of the participants. Thus, the interviews and FGD were videotaped with their permission.

In addition, the participants were assured of their privacy, confidentiality and anonymity during and after the research. They were briefed about the amount of time needed and the research methods utilized to collect data. They were also informed that they could withdraw from the research study at any time during the course of the research, and that they retained the right to refuse to answer questions they did not want to answer. Lastly, the researcher

promised not to misuse the results of the study, and allowed the participants to get access to the research.

Chapter Four

4. Result Presentations

The purpose of the current study is to look at inclusive education for the deaf from the perspective of deaf associations, and to identify their contributions to inclusion of the deaf. In this chapter, therefore, the data collected through the interview, document review and FGD from the participants of the two associations and the two selected schools that are supported by these associations will be presented. Participants from the two schools were included to cross-check against the data from the participants of the associations and to include the view and experience of the beneficiaries from the two schools (one special school and one inclusive school). The chapter is organized into the presentation of the collected data in textual form. Based on the data and leading questions the researcher has developed broad themes that reflect the meanings of responses by selecting words that accurately represents each theme. The data will be presented depending on the developed themes by merging the collected data from the participants through the three instruments under each theme. In the presentation of the data whenever possible, direct quotations are used in order to add richness and convey the true meanings of the participants and document review. Names of the participants were not used to protect the anonymity of the study participants.

There are eight themes that have emerged across the participants of the deaf associations and the participants from the selected schools that are pertinent to understand the views of the participants for inclusive education of the deaf and the contributions of deaf associations for deaf inclusion. These eight themes are:

Inclusive education for the deaf

Sign language interpreter and regular teacher for deaf inclusion

Time of deaf inclusion at school

Academic Performance of the Deaf

Inclusive education for the development of the deaf culture

Communication and Social Interaction of the Deaf in Inclusive Education Setting

Challenges for educational inclusion of the deaf and

Contributions of deaf associations for the inclusion of the deaf

These themes are presented one by one hereunder.

4.1. Inclusive Education for the Deaf

Most of the participants from ENAD conceptualize inclusive education as it is teaching children with disabilities and without disabilities together in the same school without any segregation. They reported that the idea of inclusive education was originated from western countries to oppose the practice of segregating people with disabilities in special institutions like asylums. They said inclusive education is important in promoting social integration and better social services of people with disabilities particularly for individual with physical disability. They also believe that inclusive education saves resources of the country than boarding or special schools.

One of the respondents said that inclusive education is good and helpful for the deaf; however, he said:

...We have to be careful on its application... the application of inclusive education should not be equal for all deaf children because there are variations among the deaf; for example, there are pre lingual and post lingual deaf...it could be more applicable for post lingual deaf... but the pre lingual deaf children should learn in their first language (sign language) alone in a special primary school before they are included with hearing students.

In relation to this other informants from ENAD narrated:

...inclusive education is seen in other ways for the deaf ...the problem of the deaf is not the problem of physical environment like footing up the building and inaccessibility of the classroom. Nevertheless, their problem is language difference...they have the problem of communication with other due to language barriers.

In addition, most of the informants from ENAD recommend that deaf students should learn both in inclusive schools and special schools/ classes of regular school. They reason out that the deaf can learn either at special school or in inclusive school if each school is least restrictive environment for the deaf. Some of the informants said that chances should be given to the deaf children themselves and their families to choose the school in which they want to learn. They also recommend that to realize the implementation of inclusive education for the deaf in Ethiopia special schools and classes should be expanded first.

Concerning the above identified theme most of the informants from RSDA said that the concept of inclusive education is not simply teaching children with and without disability together; rather it is secrete of creating unified world. As to them inclusion is the process of teaching children with disabilities, including children from low economic status, prostitute female, street children, and others together without the discrimination of race, color, sex, and language. They also noted inclusive education is tolerating and appreciating differences, living, participating and working together. They said that the RSDA support not only the inclusion of the deaf but also the inclusion of all children with other types of disabilities. They believe that the deaf children benefited more from their rights if they are served in inclusive schools. One of them tells as inclusive school contributes a lot for the future life of the deaf than special school by saying that:

Where is the end point of deaf individuals in this world? ... The final destination of the deaf is about living with others (the hearing). To this end the only means for the deaf is learning, growing up and living with the hearing society. This could increase the participation of the deaf in social activities like meeting, 'Ikub', 'Idir', funeral and etc.

Some informants from RSDA account that inclusive education make deaf students more advantageous than special schooling. For example, if deaf students included with the hearing students; deaf students understood more by the hearing students (the hearing students may not segregate the deaf children); deaf children may grow with good psychology, emotions and social interaction which may help for their future social life. They also believe hearing students learn sign language which facilitates the situation for

communication and social interaction among deaf and hearing children. They indicated that educational inclusion for the deaf helps to avoid segregation in the name of disability, language barriers, and race because the deaf children grown up and learn together with the hearing in inclusive school and they stated that inclusive education reduces negative attitudes that some individuals have towards the deaf- considering the deaf as a unique and different nature as who can't lead their life. In addition, respondents indicated that inclusive education for the deaf is something that has been tried and realized in other countries, so there is no reason for its successful application in our case if all the stakeholders play the role expected from them. One of the respondents also supports inclusive education for the deaf saying:

...Special school for the deaf was a thought before a century. At this time thinking it is not acceptable both nationally and internationally... Inclusion is a working principle on the world... In Ethiopian context deaf were segregated, their potential were overlooked, their language was not known and developed, and their psychology was not well understood,... due to all these and other reasons we have to mainstream the deaf with hearing peoples and make successful inclusion:

He believes that the idea of inclusive education for the deaf is the recent and modern philosophy on how to educate deaf children than other types of educational provision such as boarding school, special school and/or integration of the deaf. For him, inclusive education is something true and applicable for the deaf education at this time; so no one prefers the old thinking system than the modern one. In similar way the reviewed RSDA document reveals as it is established to realize the inclusion of the deaf in schools and society (RSDA, 2008).

Regarding the theme identified above the interviewed teacher from inclusive/Mekenissa School for the deaf said that:

I am born deaf. I personally support inclusion of the deaf. Even I always ask the question 'why is inclusive education for the deaf restricted only in Mekenissa School for the deaf?' Really the practice of deaf inclusion is a good opportunity for the deaf to learn and live with hearing people and the experience of Mekenissa

School for the deaf should be expanded to other schools...inclusion of the deaf is mandatory but there are requirement before its implementation... The main problem of the deaf is the problem of language and communicating with other. There should be sign language training not only for deaf children but also for their parents, their teachers and their friends in school...

In similar way the FGD with deaf students at Mekenissa School show as inclusive education is important for the deaf because deaf lack much information due to language barriers and the hearing students can help them by providing information. They explain that they are very interested in learning and staying together with hearing students, and they confirm that they do not want to be segregated from this type of school. Furthermore, FGD with student shows except two students from Alfa special school four students reported that as it would be good if they learn in the other school with hearing students. They also confirmed that inclusion can develop and promote sign language, culture and identity, academic achievement, social interaction, and communication of the deaf.

The interviewed teacher from Alfa Special School for the Deaf describes her view towards inclusive education for the deaf as follows:

...I do not support inclusive education for the deaf, may be those who say we support inclusive education for the deaf children... I think their concern is not about the problem of the deaf children rather they are trying to collect money in the name of educating the deaf children from abroad...

4.1.1. Being Membership to Different International Organization

Concerning their membership to international organization, respondents from ENAD indicated as ENAD is the member of the World Federation of the Deaf (WFD) which opposes the full inclusion of the deaf without the necessary facilities. They also indicated that WFD believes that deaf should access education in the least restrictive environment that is the most enabling environment for the deaf learner- where sign language and sign language interpretation service for the deaf is available. As to them, ENAD is guided by the policy of WFD so that they believe the least restrictive

environment is special school for the deaf in Ethiopia where sign language is available than regular schools.

On the other hand, respondents from RSDA indicated RSDA is a member of International Rehabilitation Center which supports the full inclusion of the deaf starting from the birth of the child. They said that as they are the member of International Rehabilitation Centers and they guided by its principles that support the applicability of inclusive education for the deaf in Ethiopia.

4.2. Sign Language Interpreter and Regular Teacher for Deaf Inclusion

Almost all of the participants from ENAD argued that successful inclusive education for deaf students in Ethiopia depend on the availability of sign language interpreters in regular schools. What they said to elaborate their idea is that the act of teaching hearing and deaf students in one class in which a teacher speaks two languages simultaneously is, in fact, denying the deaf children educational rights. Their justification is that the teacher either forgets using sign language or speaking while she/he is teaching in the classroom; hearing teachers may concentrate on using the spoken language that may leave deaf children physically present in the class with having very little educational opportunity. Concerning this an interviewee provide example as:

...Amharic and Ethiopian Sign Language are different languages, so it is not natural to speak with the two languages at the same time because either Amharic dominates Ethiopian Sign Languages or vice versa. In practice oral language tends to dominate and oppress the sign language, and to confuse its grammar... it is difficult for deaf children to understand simultaneous communication.

In addition, the documentation of ENAD reads:

...simultaneous communication had been basically originated in developed countries before the sign language was proved to be a natural language. After 1960's following William Stokoe's ground breaking research about sign language structure the idea of total communication began to decline. The research in America spread to other countries and it was proved that Sign Languages are

natural languages with their own grammatical structure and characteristics different from oral/ spoken languages. As grammatical structures of oral language are different so are the grammatical arrangements of Sign Languages. It is for this reason that we cannot simultaneously talk in spoken languages. If we try to talk with the two languages simultaneously the result is either one language dominates the other or a confusion of ideas is created. For this reason ENAD advocates that the language of the deaf should be used in its natural form (ENAD, 2003 yearly bulletin).

On the other hand, most of the respondents from RSDA argue that a regular teacher can use two languages (Sign Language and Spoken Language) at the same time in a regular school rather than using sign language interpreters. They said that no need of sign language interpreter in a regular school; a single teacher can speak both languages (ESL and spoken Language) at the same time. In addition, they believe it could be challenging when a regular teacher starts first, but through practice he/she can improve the usage of the two languages at the same time. Also they recommended that there should be additional payment or incentives as reinforcement for those who are serving as the teacher of both deaf and hearing children because this is a challenging job- it needs a great commitment and a well preparation.

In relation to the theme identified above, the interviewed deaf teacher from the inclusive (Mekenisa School for the Deaf) disclosed her experiences as follows:

I face the problem of using two instructional languages (ESL and Amharic) at the same time...using the two languages together is very challenging for me and even some times I prefer to use either of them in class room when I teach both deaf and hearing students in the class. Sometimes both deaf and hearing children are confused when I use the two languages at the same time and what I teach in the class may not be clear for them.

In similar way, the focus group discussion with deaf students at Mekenissa School for the Deaf reveals that as they are challenged in understanding either the spoken or ESL. They

said that they face difficult situation in understanding what they are learning in the classroom.

The interviewed teacher from Alfa Special School for the Deaf accounts that a single teacher cannot transfer full information by using two languages at the same time; even hearing students are disturbed and confused when they learn by a single teacher using two languages in the classroom because they hear sound at one time and observe sign language at other time. She also commented that teaching the deaf in the inclusive setting make them dependent on the sign language interpreters, but if they learn in special school for the deaf they can get their education directly from their teacher.

4.3. Time of the Deaf Inclusion at School

Concerning the grade level at which the deaf should be included, participants from ENAD believe that the inclusion for the deaf should start in high school and higher institutions with the help of sign language interpreters after the completion of special primary school. They argue that the inclusion of the deaf at early age is very difficult to implement because the deaf kids could not get the opportunity to learn sign language in their immediate environment, so they acquire no language from their parents. They claim that hearing children develop their oral language in the family and come to school with rich linguistic input that help them to develop their cognitive, social, emotion and language better than the deaf children. One of the informants also noted mainstreaming the deaf and hearing kids early burdens them with dual activities: learning language and learning and competing with the hearing children. In addition, some of them informed special schools for the deaf are considered as the families of deaf children for deaf students are collected from different localities and parents; deaf children can learn, play, do physical exercise, communicate, and participate in all activities together as there is no language barrier in special school.

Further, another informant said that in inclusive school using sign language interpreter create difficulty to the deaf kids in grasping and understanding what they learn because the situation may confuse them. Still another informant argues against the early inclusion of

the deaf with the support of their parents. She said, "Inclusion of the deaf kids should not start early. The parents cannot help their kids in their learning since the sign language, which deaf children are trained and know, is different from the sign language/total communication used by parents."

One of them in emphasis, summarizing the above argument, said:

...inclusion for the deaf kids in Ethiopia is unreasonable due to limited facilities though inclusive education is significant for the deaf... inclusion can increase the educational achievement of deaf students at high school level than primary school. Because deaf students have already developed their language ability in special primary school and can be mainstreamed and learn with hearing students in high school, at this level deaf students can understand the interpreted education and there is a probability of competing with the hearing students.

In relation to the identified theme above, reviewed documents read as:

... We what to remind the government and our friends that the current trend of placing deaf children in hearing classroom must be stopped immediately...

... In other developed countries inclusive education was practiced having highly trained teachers and rich recourses but teaching deaf kids and hearing children together in a single classroom is very difficult in the context of our country. (ENAD, 2003 yearly bulletin)

Especially born deaf need to learn sign language before learning any other language because they naturally acquire their visual gestural language. In order to implement the inclusion or mainstreaming policy putting deaf children in class room of hearing children is a gross violation of linguistic human rights. To force infant deaf children learn a language alien to them is violating their human rights and oppressing their natural languages. To teach children with different background in one class is to joke on their life and future destiny. Instead, deaf children need to meet their deaf person to develop their linguistic skills in special schools or special class for them. The development of sign language skill helps

them to learn a second language and included latter. Therefore, the existence of special school supported by sign language is highly important for deaf children (ENAD, 2001 yearly bulletin).

Similarly, interviewed teacher from Alfa School indicated that including deaf children to the inclusive school at early age is unfair and very difficult for the deaf; they should attend their education in special primary school where they can learn successfully.

On the contrary, participants from RSDA believe that inclusive education for the deaf should start at home from parents through schools (Kindergarten to higher institution) and latter at societal level. When an informant elaborate the belief of including the deaf should start early at home from family, he said,

... for example if one is deaf among the five children of a single family, he/she may not have an opportunity to participate on the family issues unless the family know a sign language and communicate with their deaf child. If the child is unable to communicate with his/her family, he/she starts isolating him/herself from family, neighbor and the surrounding society. Through time he/she develops the feeling of hostility and negative attitude towards his/her family in particular and the society in general.

Another informant from the same association said in Amharic, "ዘር ሲዘራ አረም መነቀል ያለበት መጀመሪያ አከባቢ ገና በእንጭጩ መሆን አለበት ነገር ግን አረሙ ዘሩን ሸፍኖ ካደገ በኋላ ዘሩን ማቃናት ያስቸግራል።" He said this to indicate that teaching deaf children alone in special school and then trying to include the segregated child in hearing school and society is very challenging; their inclusion should start early as much as possible at home. Most of the informants described that there is a great difference in the language development of the deaf and hearing children at their school age- the deaf know only few words whereas the hearing children know more than 700 words when they join primary school. Informants reported that this shows there is information gap between the deaf and the hearing children at school age. They suggested that to inclusion of the deaf should start

early at home by teaching the deaf and their family to overcome the stated problem. Their assumption is that deaf children can join, learn and compete with others in inclusive classroom without any problem as the deaf children have the experience of using the sign language with their parents early at home. They also said that early inclusion of the deaf contributes for the all rounded development of the deaf children: psychological, social, emotional and educational.

According to participants from RSDA the other reason for the early inclusion of the deaf is that the deaf may face difficulty to live, learn, employed, exchange information, and participate in different activities with the hearing unless the two are mainstreamed early.

In addition, the reviewed document indicates that the main objective of RSDA is realizing the inclusion of the deaf starting from family to societal level at large (RSDA, 2008 bulletin).

Similarly, the interviewed teacher from Mekenissa School for the Deaf believes that inclusive education for the deaf children is not difficult. She said, "deaf and hearing children in Mekenissa School, for example, learn together in the same classroom; they play together, establish friendship, and develop feeling of living and growing up together."

4.4. Academic Performance of the Deaf

Participants from ENAD indicate that educational achievement of the deaf cannot be improved in regular schools (inclusive school) in the current context of Ethiopia. Most of them gave reasons that they consider result in the poor participation of the deaf and their academic achievement if they learn in regular school. One reason is, in regular schools most of the teachers are hearing teachers, so they have negative attitude towards deaf (they consider deaf children as he/she cannot learn abstract and complex concepts). The other is hearing teachers may not understand the problem of the deaf children. The third reason is that deaf children, unlike hearing children, come to school without any language, and this influence their competition with the hearing students who come to school with good background of their language. One more reason they gave is that the instruction for the deaf in inclusive class is not a direct instruction given by their natural language, yet it is

the indirect instruction through sign language interpreters, which makes the situation very difficult for deaf children to understand what they learn equally with the hearing.

In this regard the reviewed ENAD document and data from participants reveal ENAD had started the first special pre-school for the deaf to help them get the chance to learn only in ESL and by deaf teachers so that their educational achievement is improved.

In line with the identified theme the interviewed teacher from Alfa Special School of the Deaf said:

...When the hearing teachers come to teach in the class, the motivation and interest of deaf students to learn may decrease and even they may hate learning the subject given by hearing teacher due to the negative attitude the teachers have on the deaf... I believe deaf education is more improved in special schools than in inclusive schools, particularly at primary school level.

During FGD with Alfa Special School for the Deaf student participants, two different ideas were raised. Four of the students said that it is better if they learn in this school but there is lack of instructional materials like text books and reference materials. Two other participants said it is better to learn with hearing students so that they can get reference books in regular schools and they may be helped by hearing students.

On the other hand, most of the informants from RSDA reported learning in inclusive schools improve the educational achievement of deaf children. They said inclusive school can improve the academic achievement of the deaf children if there are trained, qualified, experienced, who have work commitment and can cooperate with special teachers and the parents of the deaf.

One of the participants illustrated his experience in relation to better academic achievement of the deaf students in inclusive school as follows:

... I conducted a research on the educational achievement of the deaf students before. I collected the five consecutive years 8th Grade Nation Examination results from two special schools (Alfa and Victory special schools For the Deaf) and one inclusive school (Mekenissa School for the Deaf). I found that the academic

achievement of Mekenissa School students was better than the students of the two special schools for each of the five years.

However, one of the informants said that better educational achievement of the deaf can be determined by how structured and organized the school in which deaf students learn is than whether it is inclusive or special school.

Similarly, deaf students of FGD participants at Mekenisa School reported that as they are good in their educational achievement and are competent with the hearing students. They all said they want to continue their education in the school they are learning now. The interviewed deaf teacher from the same school said that deaf children should learn in inclusive school with the necessary facilities, supports and follow up services. She also recommended that repetition and different styles of classroom instruction improve the academic achievement of deaf children.

4.5. Inclusive Education for the Development of the Deaf Culture

Although the majority of the participants agree as inclusion of the deaf can promote the deaf culture and identity, there are disagreements among the member of the participants from both deaf associations; concerning the existence of deaf culture. The majority of the informants said that there is deaf culture and some of the informants said that there is no deaf culture.

Except one participant from ENAD, the rest all informants responded that deaf have their own culture and according to the response of the participants those who support the existence of deaf culture; the elements of deaf culture include- sign language, marriage ceremony, the way deaf interact socially, religious activities of the deaf, storytelling, drama, film production, way of dancing and music, way of communication, way of expressing their feelings and deaf transparency in communication and social interaction. In other way, one individual argued that deaf individuals are the owner the two cultures (hearing and deaf culture). He responded that the majority of the deaf are from hearing family, they grow in the culture of hearing people and the other is when deaf come together they form deaf community, deaf association, use sign language and in their

schools they may share culture with themselves which is different from hearing culture. Reviewed documents from ENAD also indicate that deaf have their own culture which is mainly manifested in deaf community, and deaf associations (ENAD, 2010, yearly bulletin).

Among the informants from RSDA the three respondents provided the idea of deaf have their own culture however the two informants argued that as there is no deaf culture rather than deaf characters. They responded that the culture of the deaf is not different from the hearing culture and to say there is a deaf culture, first of all it is better to know what elements the term culture constitutes. One of the two informants exemplifies:

...if the language is considered as one elements of culture, maybe we can say deaf individuals have culture because they do have sign language; unless, it is difficult to say deaf have their own culture... deaf individuals way of dressing, eating, dancing and expressing good/ bad thing is not different from the society they belong to.

Another informer of the two said that:

...I am deaf and my culture is Ethiopian culture, as any citizen of the country... for me culture is way of life, which may include way of dressing, eating, dancing, expressing good and/or bad things, wedding ceremony, and way of using materials and equipments to live...up to my knowledge when I did all the above which are aforementioned in the definition of culture is not in different manner from that of hearing people. For example, my dressing, eating, and way expressing bad and/or good things is not different from others...when peoples laugh I didn't cry and when people cry or feel pain I didn't feel pleasure... Some deaf individuals may say we have deaf culture such as sign language...but language is not a culture rather it is way of expressing the culture...I think those people who have confusion on defining the term culture and narrow its definition may say there is deaf culture but this not right.

Concerning the idea of whether the inclusion of the deaf helps to respect deaf culture, the majority of informants both from ENAD and RSDA who support the existence

of deaf culture reported that if the school communities recognize sign language and get awareness about deafness, the culture and identity of the deaf wouldn't be confronted in the inclusive school. They also reported if the regular teacher can sign, sign language interpretation service is available, and deaf students know and use sign language, the deaf culture can be respected and promoted in inclusive school. Further, they indicate the inclusion of the deaf may not hinder the development of deaf culture rather it helps deaf to express and promote their culture and identity to the hearing communities. For example, one of the informants from RSDA used the Amharic proverb to describe the situation of accepting and respecting deaf culture in inclusive school "ልጅን ከወደዱት ከነ ንፍጡና ለሃጩ ነዉ::" which means if you love a child it should be with all his/her deficiency; that is to mean if there is positive attitude towards deaf in the inclusive school deaf students can be treated accordingly. He indicated that sign language and deaf culture are inseparable; when individuals learn sign language they are learning the culture of the deaf.

In similar way, participants who did not accept the existence of deaf culture responded that since from the very beginning deaf haven't culture alone from the hearing people; in cultural aspect nothing would face the deaf in inclusive school apart from hearing.

Regarding the identified theme results from FGD made with deaf students from both school and teacher from Mekenissa school shows as deaf culture is respected and promoted in inclusive school. However, the interviewed deaf teacher from Alfa School said that, "I do not think deaf culture is respected in inclusive setting because it could be dominated by the hearing culture." She argues deaf students are less in number in the inclusive school when they are compared to the hearing students so that the culture of the deaf may be swallowed or overlooked.

4.6. Communication and Social Interaction of the Deaf in Inclusive Education Setting.

Respondents of RSDA and the deaf teacher from Mekenissa School reported that inclusion can increase the communication and social interaction of the deaf. They indicate as they did a research on social interaction of deaf students at Alfa and Victory Special Schools for the Deaf, Tikur Anbessa Integrated School, and inclusive /Mekenissa School

for the Deaf. As to them the study shows that deaf students who were attending their education in inclusive setting /Mekenissa School for the Deaf/ become more sociable and communicable with other students than the deaf students who were attending their education in special and integrated schools. However, one of the participants from RSDA noted that if the hearings are isolated by the deaf, the communication and social interaction among the deaf and hearing individuals may be challenged.

Similarly, most of the ENAD participants agreed with the ideas from informants of RSDA. They believe that if there is positive attitude of the hearing community in the school, sign language is recognized, and sign language interpreters are available, the social interaction and communication of the deaf students may not be challenged. Further, some of them noted that communication and social interaction of the deaf in inclusive school may depend on the attitudes and willingness of the hearing.

In relation to this the reviewed document of ENAD stated that:

The main obstacle facing the deaf people in the educational field is communication problem and to ease this problem every effort should be made to teach non deaf people so that they can communicate easily with deaf people using sign languages (ENAD, 2004 yearly bulletin)

In relation to the above identified theme FGD with students at Mekenissa School indicates that the deaf students and the hearing communities have good communication and social interaction in the Mekenissa School so that, they are nice and friendly to each other. Students from Alfa School also reported as they can communicate easily if the hearing individuals can sign. Interviewed teacher from Alfa Special School reported that in inclusive school the communication and social interaction problem would be twofold for born deaf children than post lingual deaf children.

4.7. Challenges for Educational Inclusion of the Deaf

Inclusive education for the deaf in Ethiopia is said to be ideal and there are a lots of challenges to put it in to practices. According to informants of ENAD and RSDA, the followings are some of the main factors which challenge the implementation of inclusion for the deaf:

in inclusive setting and the informants reported that RSDA also has a plan to prepare advanced dictionaries' in ESL with the cooperation of concerned body.

Lack of teachers who know sign language, and lack of sign language interpreters

The informants reported that regarding deaf education in Ethiopia the main challenge is teaching the deaf students in the regular schools without the sign language interpreters or the regular teacher being not trained in ESL.

Lack of resources, facilities, materials and teaching aids for the deaf inclusion

Specifically, according to one of the informants from ENAD "...inclusion of the deaf without any facility means wasting the time of deaf children without any education and knowledge." The interviewed teacher from Mekenissa has reported as:

Education for the deaf needs the fulfillment of various facilities... If the necessary facilities are fulfilled no question I support the inclusion of the deaf... But if the facilities are not fulfilled I support the idea that the deaf should learn in the special school for the deaf.

The concept of inclusive education and about the children with hearing disability is less understood by regular school community; schools are not ready to accommodate children with disabilities and regular school become resistant to change their system to inclusive schools.

Most of the regular teachers prefer to use spoken language from ESL; sometimes spoken or oral approach is promoted by hearing teacher. In line with this idea interviewed teacher from inclusive /Mekenissa School for the Deaf/ said that in inclusive school priority is given to spoken language and she recommended that:

...when a single teacher teaches in inclusive classroom by using two languages at the same time he/she should sign first and followed by spoken language. Even though, there is simultaneous usage of the two languages, making sign first and followed by sound may benefit all students. If sound come first and followed by sign deaf students may confused and/or miss information in the classroom instruction.

Lack of sign language interpreters and poor quality of their interpretation

This was the issue raised from ENAD informants. They complained that interpreters are not well trained and educated. Individuals who are providing sign language interpretation services are simply those who completed 12th grade and took ESL training. The educational level of sign language interpreter is not advanced. One of the participants exemplified as, in western countries sign language is studied up to doctoral level but in Ethiopia there are no such opportunities for sign language interpreters. To provide sign language interpretation services, the interpreters should be advanced in their education level. They should exceed the level or class they are serving by the knowledge of the subject matter, skills of sign language and experiences. However, the informants reported that the ESL interpreters lack these; they are unable to interpret appropriately. They said that there are abstract concepts and the difficulty level of curriculum is increased in high school and higher institution, so that interpreters may add or reduce information transferred by the regular teacher and even some times they cannot understand the content and concepts the regular teacher teaches in the classroom. As to the informants there are also differences in expression between regular teacher and sign languages interpreter (what the regular teacher teaches in the class and what is interpreted by sign language interpreters don't match to each other). Further, the informants also reported that sign language interpreter lacks ethics and principles of interpretation in the classroom.

Large number of students in one classroom so that it is difficult for the teacher to address the needs of each and every student. Teacher's face difficulties in classroom organization and management.

The learning rates of deaf and hearing students are different, so that the hearing students become faster than deaf students, that may challenge deaf student to understand what they learn and compete with the hearing students.

Deaf children with additional disabilities were overlooked in the regular school. For example, interviewed teacher from Mekenissa School reported that deaf student with visual problem were not addressed by school.

Education and Training Policy of Ethiopia is too general and informants reported that it is better if policies and guidelines are prepared based on the types of disabilities (lack of guidelines that help for teaching the deaf in regular school).

The curriculum of the country is not flexible for the implementations of deaf inclusion.

Negative attitude towards people with disabilities. Specifically, informants from RSDA reported that sometimes deaf students and their parents are not ready to be included in the regular school with hearing community and on the other hand hearing family and their children do not want to be included with the deaf children in inclusive school. There are also peoples who think the deaf people as a fool, who know nothing and who cannot learn. They perceive individuals with hearing disability as they are cursed from God. Also the hearing community perceived deafness as it is transferable. The informants reported that, for example, some hearing individuals fear to sit near to the deaf.

4.8. Contributions of Deaf Associations for the Inclusion of the Deaf

Although, ENAD is not directly working for the inclusion of the deaf, the participants and reviewed documents shows ENAD is contributing for the inclusion of the deaf by providing the following services:

Provide guidance and counseling services for the regular schools in which deaf are learning.

Select, train, and hire sign language interpreters for regular schools.

Is working cooperatively with Governmental and Non-governmental Organization on how to educate the deaf.

Working with regular and special schools that are teaching the deaf by integrating with hearing or separately, for instance, Tikur Anbessa school, Menelik the II high school, Teferi Mekonnin school, Mekenissa School for the Deaf, Hossana Deaf school, Alfa school for the Deaf by providing them books, dictionary and sign language interpreters and help the regular schools to provide quality education for the deaf.

Run special pre-school for the deaf children and provide basic education to deaf children without payments and facilitate the situations on how they attend their education further in regular and special schools.

Make effort to the development and the expansion of the indigenous sign language and to have sign language recognized by the society as one of the means of communications and which is a base for deaf inclusion.

Work for the human rights and conventions related to deaf to education.

Make the society know the rights and abilities of the deaf.

Teach, assist and encourage the deaf for the development of their social participation.

Facilitate ways and means of collecting information as to enable the deaf be aware of the surrounding, country and the outside world.

In similar way, RSDA provides different types of services for the deaf children to support the inclusion of the deaf in regular school. Some of the major services given by RSDA include:

Working to integrate the deaf in the society and to increase the decision making and participation in education, politics, social life and to make them owner of the property.

Works on enhancing communication between the deaf children and their parents.

Works for the deaf to benefit from their educational rights

Works for the development and expansion of ESL

Provides sign language training for deaf children and their parents so that they can communicate and follow up the development and education their children

Provides educational material (school uniform, exercise books, pen, pencils and etc.) for the deaf children in regular school

Provides pre-school education or preparatory training (by providing sign language training and basic education) for the deaf children at the offices of RSDA at least for 10 -15 deaf children per-year before they join inclusive school/regular schools

Follows up services given by RSDA about how the deaf children are educated and learn in regular school so that necessary support (sign language training for regular teachers and other school community and provides materials like table and desk which can serve in regular class and resource

unit for deaf students and their teachers) is given in the school to make the inclusion of the deaf successful.

Helps the school in building human capacity which helps for inclusion of the deaf by training teachers, students and all stakeholders in the school.

Provides financial support or additional payment for regular teacher who are serving the deaf children in regular school and provide financial support for transportation of the deaf because they come to school from various area.

Works on awareness rising about deafness and inclusive education for the deaf, their family, and community at large that facilitate the situations and help parents to bring their deaf children to school from where they hide due to negative attitude toward deafness. In addition, it is working on awareness rising for different stakeholders for school community in regular school, Governmental organization like Ministry of Education, Ethiopia Radio and Television Organization, Ministry of Labor and Social Affairs, Addis Ababa Education Bureau, Addis Ababa city Administration and etc.

The regular schools that are working with RSDA to facilitate the inclusion of the deaf include: Dill BeTigel Primary school, Hizbawi Serawit public school, and Tigel Lenetsanet primary school, Berehane Hellina primary school, Yekatit 23 primary school, Shimellis Habte primary school, Aakaki Yehizb primary school, Eyerusalem Inclusive Kindergarten and Primary school, Victory school for the Deaf, Menelik primary school, Menelik II high school, Kokebe Tsebeha primary and Secondary school, and Inclusive /Mekenisa School for the Deaf. In addition, the informants indicate RSDA has a plan to change Alfa special school for the deaf in to inclusive school in the near future.

Provides information related for deaf education and inclusion to any school community who are working with the deaf students.

Provides guidance and counseling services for the deaf students and their teachers in the regular school.

In general participants of RSDA reported they are working for the education of deaf with Governmental and Non-Governmental Organization to achieve the millennium development Goals in 2015. The government also follows up the activities undertaken by their association and evaluate at different levels to achieve the intended goals.

Chapter Five

5. Discussions, Conclusions, and Recommendations

The Purpose of the current study was to investigate the inclusive education for the deaf from the perspectives of deaf associations and to identify the contributions of deaf associations for the educational inclusion of the deaf. Accordingly, this chapter is organized into three major sections. The first section discusses about the results presented in chapter four based on the identified themes and in relation to the existing literatures. The second section deals with the conclusions of the discussions and finally based on the conclusions recommendations are made to the concerned body.

5.1. Discussions

5.1.1. Inclusive Education for the Deaf

The result of this study reveals that most of the participants from ENAD, RSDA and the selected schools believe in the importance of inclusive education for the deaf. Correspondingly, the existed literature indicates that inclusive education provides opportunities for students with disabilities to learn and grow within the communities that represent the real world in which they will live when they finish school (Hung, 2005). In addition, the MOE document states that inclusive education is ethically acceptable, psycho-socially sound, pedagogically commendable and cost effective education system (MOE, 2006).

However, the data indicates that there are differences between the participants from ENAD and RSDA on how to implement inclusive education for the deaf. According to the data from ENAD and RSDA the following situations are points for their difference on how to implement inclusive education for the deaf.

One of the reasons is as data from ENAD indicates the need of the deaf children and the needs of children with other types of disability is not the same in inclusive school and they argued that the need of the deaf is related to language and communication but not about physical or environmental inaccessibility. This means to include the deaf in inclusive

school there should be sign language services and means of communication for the deaf. It indicates if sign language is available and used for instruction it is possible to include deaf students in inclusive school.

The other reason is that inclusive education may not work for all types of deaf students; there are different types of deafness- pre-lingual deaf and post lingual deaf. This is to mean that it is difficult to include all types of deaf children in inclusive school. It seems that post lingual deaf can be included whereas it is difficult to include born deaf (pre-lingual) deaf children in inclusive school. This shows continuum educational placement should be available for the deaf rather than providing them with only one option that is inclusive placement. Supporting this idea, it was argued that the key criticism of the approaches to inclusion is to maintain the continuum of special education services, programs, and environment, ranging from inclusion in the regular classroom to full-time placement in special schools. This diversity of services is necessary because different instructional approach and setting are necessary for effective education of students with different disabilities (Stinson and Antina, 1999). In addition, there is a believe that inclusion of students with disabilities in general education setting cannot work for students who are deaf by referring to the problems that are associated with language and communication, socializations, and cultural identity (Hung and Paul, 2006).

The third reason according to the data from RSDA on how to implement inclusive education for the deaf indicates that no need of special school for the deaf and there is a believe that all deaf can be included and inclusive education can work for all deaf. The data seem to indicate that whatever the types of deafness all deaf student can learn in inclusive school and it seems to refuse teaching the deaf in segregated school class than in inclusive schools. In similar way, Stinson and Antina (1999) contend that inclusive approach have called for substantial reduction or elimination of the traditional pull-out special education service delivery model.

Likewise, supporters of inclusion contend that students with disabilities educated in separate special education classes did not produce desired student outcomes academically, behaviorally, and socially (Hung, 2005). Further, Tirussew (2005) reported that children

have the right to be educated in mainstream or regular schools with their non-disabled peers and it is not financially viable to build segregated special schools in locations that may serve just few children with disabilities. Tirussew noted that segregated special schools are often far from the homes of disabled children, requiring them to leave their families and communities to pursue their education and also at residential schools, children with disabilities are vulnerable to neglect, and physical and sexual abuse. Therefore, it indicates that inclusive education should work for all deaf students because it helps to participate equally in education, employments and social activities and it is the demand of the society at this time.

The final reason for a difference between ENAD and RSDA on how to implement inclusive education for the deaf is their attachment to different International Organizations. ENAD is the member of WFD which opposes the full inclusion of deaf kids whereas RSDA is a member of International Rehabilitation Center which supports full inclusion of the deaf at all level. Therefore, their membership to different International organizations may influence their position on how to practice inclusive education for the deaf. Perhaps, this could be one of the reasons for ENAD to oppose early inclusion of the deaf and for RSDA to support early inclusion of the deaf.

The data from the participants of selected school (teacher and students) indicate that they tend to favor the inclusive education for the deaf with the hearing community in inclusive school.

In general from the results of the identified theme above it can be said that the concepts of inclusive education for the deaf is well understood by the participants of the study and there is an agreement among the majority of the participants as inclusive education is useful for the deaf. However, differences have been observed between the participants from both deaf associations on how to implement it for the deaf.

5.1.2. Sign Language Interpreter and Regular Teacher for Deaf Inclusion

The result reveals that there is a difference between ENAD and RSDA in using sign language interpreter and regular teacher for the classroom inclusion of the deaf. Data from ENAD indicates strong opposition to the idea of a single teacher can use two languages at the same time. This result is similar to more recent investigations, which indicated the experienced teachers of the deaf signing for themselves do not facilitate learning to any greater extent than when they utilize sign language interpreters (John et al., 2010). The data from ENAD shows that using the sign language interpreter in the classroom instruction for the deaf is better than using a single teacher to speak two languages at the same time. Their argument is that it is not natural to speak two different languages that are with different structures and grammar at the same time in the classroom. For one thing, it challenges the students to understand the lesson given in the classroom. It may also confuse both hearing and deaf children, and segregate deaf children in inclusive class. Above all a single teacher can't transfer full information using two languages at the same time. Similarly, it was stated that using educational sign language interpreter with a high competence of interpreting performance skills, language skills, and child development across an age span is needed in inclusive schools (Schick, Williams, and Kupermintz, 2005).

On the other hand, data from RSDA indicate that sign language interpreter is not needed in inclusive classroom because a single teacher can use both sign language and spoken languages at the same time. Thus, training a regular teacher in ESL is more important than using educational sign language interpreters in implementing inclusive education for the deaf within Ethiopian context. The respondents confirmed no justification to use sign language interpreters in inclusive school and even it makes the deaf student dependent on the interpreters - students are receiving an interpreted education that is processed through the channel of the interpreter before arriving at the students. Similarly, it was noted that an interpreted education is a second-hand education, no matter how skilled the interpreter still it is the interpreter who processes the communication between the students and the teacher (Winston, 1994).

Concerning this, the data from teachers of the two schools and FGD with students at Mekenissa School support the idea of using sign language interpreters which is similar to the result from ENAD participants. This indicates the problem of the deaf inclusion using a single teacher who employs two languages at the same time in the class room from the eye of the practitioners and beneficiaries. In general, from the above discussions, it can be said that inclusion of the deaf using sign language interpreter seems to be more persuasive than using a single teacher without an interpreter.

5.1.3. Time of Deaf Inclusion at School

As indicated in the result section, there is variation in between ENAD and RSDA regarding the time/level at which deaf children should be included in inclusive school. The data from RSDA reveals the importance of deaf inclusion at early age starting from kindergarten-children with disabilities that begin school with children without disability peers are more easily integrated and accepted. In similar way, an earlier study in America noted that inclusion programs are important at early childhood to ensure later successful integration and children accept differences easily; "You can put a kid with a disability in with a group of other kids when they are all three or four years old and the other kids will just think he's another kid"(National Council on Disability, 1994, p. 5). Moreover, a substantial body of researches on children with hearing loss underscored that those who attend regular classes perform better than those who attend special classes in domains such as academic competencies and achievements, communication abilities and social and emotional skills (Aram, and Andorn, n.d., p. 5).

The data from ENAD, on the other hand, indicate the importance of the deaf inclusion at high school level than primary school for two reasons. One is that it is difficult to deaf children to learn and compete with hearing children because they come to primary school without any language when compared to hearing children. Regarding this, however, a study suggested that the gaps between children with and without hearing loss already begin during kindergarten and intervention programs to encourage early literacy skills at this stage may decrease these gaps (Aram, and Andorn, n.d. p. 25). This seem to indicate even though there is a gap of language skills in between the deaf and hearing children, it is

possible to begin deaf inclusion at elementary level by reducing the gaps through early school intervention programs.

The other reason is that, at elementary school level, the deaf children are challenged to understand interpreted education. In contrary to this idea, Schick, Williams, and Kupermintz (2005) study shows that in the presence of highly qualified interpreters elementary age students can learn in an interpreted setting.

In general from the above discussion one can say early inclusion of the deaf is possible if there is early school sign language improvement to decrease the gap between the deaf and hearing children, for early inclusion helps the deaf to be integrated in and accepted by the hearing community. In addition, the data from beneficiaries (deaf students from Mekenissa School) confirm that they are very interested in learning in the school.

5.1.4. Deaf Educational Performance

The result of the study indicates as a difference exists between the participants of ENAD and RSDA on the issue of where the deaf educational achievement is more facilitated. The data from ENAD confirm that in the current condition of Ethiopia the education of deaf is not improved in inclusive school rather there is the believe that educational achievement of the deaf is more increased in special school for the deaf. They justify for their position by the prevailing negative attitudes of hearing teachers in regular school, and the difficulties for the deaf children to understand the interpreted education. On the contrary, another study provides evidence that students in special schools achieve significantly poorer levels of attainment than deaf students in mainstream program (power, 2002). The data indicate that the participants from ENAD do not seem to oppose inclusive education for the deaf. However, their justifications seem to focuses on the current situation of regular schools in Ethiopia, which are not ready to accommodate and improve the educational achievement of the deaf students.

Conversely, result from RSDA and Mekenissa School participants' reveals as inclusive school create more opportunities for high educational achievement of the deaf. From the experience of the participants RSDA it can be said that the educational achievement of the deaf is more facilitated in inclusive schools than in special schools for the deaf. Previous

studies have also linked inclusion with higher academic achievement for deaf students (Allen, 1986; Kluwin & Moores 1985, 1989 cited in Rose, 2002, p. 224). Similarly, many researchers have found that deaf and hard of hearing students in mainstream schools tend to have higher levels of academic achievement than their age mates in special schools (Angelides and Aravi, 2007). Moreover, studies indicate that inclusive environment has higher goals, more requirements, and a richer curriculum than that of special schools and it provides deaf students with greater opportunities for learning (Angellides and Aravi, 2007). Therefore, the result of the participants from RSDA is similar with studies conducted previously and the analysis of the data seemed to indicate that inclusive schools have a higher academic level and provide more opportunities for learning of the deaf. From the experiences of RSDA participants it can be said that inclusion can improve the education of the deaf than special schools because in inclusive school deaf children mainstreamed with hearing students, they learn, studying together and support each other. This indicates that inclusion is seemed to be the best approach for educating the deaf children.

In the analysis of the results of the selected participants from both associations the reasons they provided for their position does not seem to indicate a basic philosophical difference in between ENAD and RSDA on educating the deaf.

The data from RSDA, teacher and students from Mekenissa School also seem to indicate that to improve educational achievement of the deaf in inclusive school the necessary facilities should be fulfilled, teachers should be trained, qualified and committed. Further, the data reveals the way school is structured and organized also determine the educational achievement of the deaf in inclusive school. Beneficiaries (all participated students from Mekenissa and some students from Alfa school) confirm that inclusive school is supportive for their learning and educational achievement. Furthermore, it can be said also that placing a deaf child in the general education classroom without sufficient and necessary facilities puts academic achievement of the deaf at risk.

5.1.5. Inclusive Education for the Development of the Deaf Culture

The results of the study show the concept of deaf culture is debatable issues among the deaf individuals themselves. This indicates it is difficult to reach on a single agreement about the existence of deaf culture and the element it constitutes. Under this result four issues can be raised for discussion. Firstly, whatever the case may be most of the participants confirm as deaf culture existed and they listed down the elements that are included or considered as the manifestations of deaf cultures. They agreed as deaf individuals have their own culture and also International Deaf Community that represented by WFD believes that deaf are linguistic minorities having their own unique culture and language (ENAD, 2002). Secondly, in another ways the two informants from RSDA argued that the culture of the deaf is not different from the hearing people culture. They said that if sign language is only taken as culture it possible to say there is deaf culture but by considering only sign language it is impossible to say there is a deaf culture. In addition, they reported language itself is not a culture but it is the manifestation of culture. Thirdly, there is an idea of deaf individuals are the owner of the two cultures (hearing and deaf cultures).

The fourth and the main issue of the identified theme is, as indicated in the result section, with the exception of some participants most of them noted that deaf culture and identity can be respected and promoted in inclusive settings. However, the result of this research is contradictory to the investigation made by Stinson and Lang (1994) stated that in the environment of neighborhood school the development of deaf culture is complicated for the deaf. Similarly, Hung (2005), who takes a socio-cultural perspective, has argued that the inclusion effort is an example of epistemic violence towards students who are deaf, since it denies those students the opportunity for the identification with as well as involvement in the deaf culture. The desire to preserve deaf culture in the residential schools is perhaps the reasoning behind the position of some educators against inclusion of students who are deaf (Adoyo, 2007). Furthermore, the study by Stinson and Lang (1994) indicates as special school for the deaf is the place where children are socialized in to deaf community and is an environment that is receptive to the growing interest and orientation

to deaf culture of many deaf children. They pointed out such school provides for interaction with a large number of deaf peers, have many adult role models offer links to social organization for deaf people, sponsor special cultural activities, and sign language.

Generally, it can be said that there is a variation in conceptualizing the deaf culture among the deaf participants. And also there is a difference between the current finding and the previous findings regarding whether the deaf culture is respected in inclusive school or not. I become uncertain about the result from respondents concerning the identified theme above because of the understanding and experiences of some participants about the concepts of deaf culture. Thus, the extent that the placement in regular class (inclusive school) support the deaf child's development of identity and integration with deaf culture should be investigated in detail in several educational setting. The lesson that can be learnt from the result is to respect deaf culture in inclusive school positive attitudes, knowledge about sign language and deaf culture, sign language interpreters, and trained professionals are required.

5.1.6. Communication and Social Interaction of the Deaf in Inclusive Education Setting

The findings confirmed that the inclusion of the deaf students may not hinder the communication and social interaction of the deaf students. This finding supports the inclusion proponents' view regarding the social benefits of the inclusion programs for the deaf. The experiences from the participants of RSDA and focused group discussion with students at Mekenissa School shows that inclusion of the deaf facilitate their communication and social interaction with others than special school for the deaf. In similar way study by Hung (2005) reported that deaf students educated in the inclusive/general school over a longer period are not as socially isolated from their hearing peers. These results confirm that students who are deaf can communicate and create relationships with the hearing community as a result of inclusive educational experience.

The important lesson that can be learnt from the result is the communication and social interaction of the deaf in inclusive school can be fail when the hearing students isolated by

the deaf students. And it might need further and in-depth investigation to understand why the deaf needs to exclude the hearing.

Some participants of ENAD and a teacher from Alfa School worried whether the communication and social interaction of the deaf can be facilitated in regular school of Ethiopia due to limited facilities like less development of ESL, lack of sign language interpreters, and lack of awareness from the hearing community in the school. In addition, from the result of an informant it can be said that the communication and social interaction in inclusive setting could be vary for born deaf and post-lingual deaf. This means born deaf can be challenged more in inclusive school because of the language barriers than the student who loss his/her hearing after learning the spoken language.

It can be said that difference were not observed between ENAD and RSDA on the theme identified above. The data from most of the participants of both deaf associations describe as inclusion of the deaf is valuable in promoting and facilitating the communication and social interaction of deaf students. Inclusive school exposing the deaf children to the hearing community and if the hearing community have positive attitude and capable to signs, the communication and social interaction of the deaf may not be challenged; however, expecting good communication and social interaction of the deaf in inclusive school with negative attitudes of the hearing and with the absence of sign language is unthinkable. This might indicate communication and social interaction of the deaf with others in inclusive school can contribute for the inclusive life of the deaf in the society.

5.1.7. Challenges for Educational Inclusion of the Deaf

As the data from informants show there are lots of challenges that could hinder the implementation of inclusive education for the deaf. Some of the major challenges are lack of qualified man powers (trained teachers and sign language interpreters), lack of resources and materials, less development of ESL, negative attitudes of school community and society, deaf students with additional disabilities were overlooked, inflexible curriculum, and lack of guidelines to teach deaf students (Stubbs , 2008). In similar way, it was

reported that a limited understanding of the concept of disability and a hardened resistance to change are the major barriers impeding inclusive education (Tirussew, 2005). In the inclusion of the deaf considering and planning to overcome the challenges are important than overlooking the challenges. With all these challenges trying to place deaf children in regular school make deaf students just to be present physically in the school without any function or gain. Thus, deaf may develop negative attitude and even demoralized.

The study suggested that with less development of ESL, it is difficult to practice deaf inclusion. However, the Salamanca Statement clearly states:

Education policies should take into account of individual differences and situations. The importance of sign language as the medium of communication among the Deaf, for example, should be recognized and provision made to ensure that all Deaf persons have access to education in their national signed language (UNESCO 1994, p.18).

In addition, Convention on the Rights of Persons with Disabilities (2006) article 24 states that:

Facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community; Ensuring that the education of persons, and in particular children, who are blind, deaf or deaf-blind, is delivered in the most appropriate languages and modes and means of communication for the individual, and in environments which maximize academic and social development.

Even though, the international conventions address the importance of sign language as medium of instruction, the result of the study indicates that due attention is not given for the development of ESL which in turn challenges, the move towards the inclusion of the deaf. ESL is less resourced and documented, and it needs more studies to develop and use it as a medium of instruction. The results of the participants from ENAD indicate that it can be difficult to realize inclusive education for the deaf and they recommended that it is better if the deaf children first develop their language abilities in special schools and latter included with the hearing students. In other way results from the informants of RSDA indicate that it is possible to develop sign languages with the hearing community in the

inclusive school. Thus, if sign language is used as medium of instruction and for communication, deaf learners will not experience barriers to learning. Sign language is a true language for the deaf community as every nation has its own language and the deaf community of Ethiopia needs to develop its own ESL. The publications of ESL dictionary is not enough for its development unless it has got a legal and constitutional recognitions as one of Ethiopian language to be used as languages of instruction and for other activities. The government should give attention for the legal recognition of ESL (ENAD, 2010). The discussion of the result indicates that deaf children are less benefitted from the right to use their natural sign language and the right to be educated in ESL.

5.1.8. Contributions of Deaf Associations for the Inclusion of the Deaf

Inclusion has been achieved through the efforts of many different organizations and individuals. The result of the study reveals that the deaf associations can contribute and support the inclusion of the deaf. Some of the contributions that can be made by the deaf associations for the inclusion of the deaf include:

Provides guidance and counseling services for the deaf students and their teachers in the regular school;

Selects, train, and hire sign language interpreters for regular schools;

Works to develop ESL;

Works to implement educational rights and conventions related to deaf to education,

Make the society know the rights and ability of the deaf;

Working to integrate the deaf in the society and to increase the decision making and Participation in education, politics, social life and to make them owner of the property;

Provides sign language training for deaf children and their parents so that they can communicate and follow up the development and education of their children;

Provide educational material (school uniform, exercise books, pen, pencils and etc.) for the deaf children in regular school,

Provides pre-school or preparatory education for the deaf children;

Follows up services to deaf children in regular school,

Helps the regular school in building human power for inclusion of the deaf;

Works on awareness rising about deafness and inclusive education for the deaf to their family and community at large that may facilitate the situations and help parents to bring their deaf children to school from where they hide due to negative attitude toward deafness,

Provides information related to deaf education and the inclusion of the deaf to any school and community that are working with the deaf students,

Work with Governmental and NGO on the educational inclusion of the deaf (UNESCO, 2001).

Likewise, it was reported that students with disabilities gain admission to their neighborhood schools by non-profitable organization in facilitating the inclusion of students with disabilities in school and out of school (National Council of Disability, 1994). This indicates without the supports of peoples with disability organizations', it is difficult to think about successful inclusions of children with disability in general school.

It can be learnt that the effectiveness and relevance of disability-related programs should depend on consulting and actively engaging persons with disabilities. It is clearly stated that organizations of people with disabilities should be consulted concerning the design and implementation of programs intended to enhance the education of their children with disabilities (UNESCO, 1994). In addition, UNESCO considers the importance of actively involving people with disabilities in research and training roles in order to ensure that their perspective as retaken fully into account (UNESCO, 1994). It indicates the importance of encouraging and facilitating the participation of peoples with disability and their organizations' in planning and decision making processes concerning provision of children with special educational needs.

Similarly, the Ministry of Education has established a committee to follow up the implementation of special needs education services and the committee has representatives from the associations of peoples with disabilities and the committee was assigned the task of maintaining regular dialogue with the associations of people with disability and the responsibility of following up the developments in the education sector from the point of view of the (beneficiaries') children with disabilities (MOE, 2006).

It can be understood that the role of deaf association is crucial in designing or planning and implementing inclusive education program for the deaf children.

5.2. Conclusion

The main focus of this study was to investigate inclusive education for the deaf from the perspectives of deaf associations and to identify their contributions for educational inclusion of the deaf. Accordingly, based on the results, discussions and the existing literature of the study among others, the following conclusions were drawn.

There are similar views between the ENAD and RSDA on the following points:

- There are similar views on the importance of Inclusive Education for the deaf.
- Inclusive education helps for the development of the deaf culture.
- Inclusive education facilitates the deaf communication and social interaction.
- There are lots of challenges for educational inclusion of the deaf.
- Deaf associations (ENAD and RSDA) can contribute for the educational inclusion of the deaf.

However, there is also difference between ENAD and RSDA on how to implement inclusive education for the deaf.

- ENAD support the inclusion of the deaf but it has a position that the inclusion does not work for all deaf. Therefore, ENAD want to maintain both special schools/class and inclusive schools for deaf placement. On the other hand, RSDA has a position of all deaf should be included in inclusive school without alternative placement.

- The membership of ENAD and RSDA to different international organizations influences their view on how to implement inclusive education for the deaf.
- There is a difference between ENAD and RSDA on how to include the deaf in the inclusive classroom using sign language interpreter or regular teacher. ENAD supports using sign language interpreters for the inclusion of the deaf. On the other hand, RSDA supports the inclusion of the deaf using the (hearing) regular teacher.
- There is variation in between RSDA and ENAD regarding the time (grade level) at which deaf children should be included in inclusive school. ENAD supports latter inclusion of the deaf whereas RSDA supports early inclusion of the deaf.
- The discussion of the study indicates as a difference exists between the participants of ENAD and RSDA on the issue of at which schools (special or inclusive school) the deaf education is more facilitated. The ENAD argue that deaf education is more facilitated in special schools than in inclusive schools. However, the experience from RSDA shows most of the beneficiaries from the schools and the existing literature indicates that inclusive environment facilitates more for the deaf education performance.

Generally, differences are not observed in between ENAD and RSDA on the importance of inclusive education for the deaf and on the principles of inclusive education. However, most of their differences related to on how to implement inclusive education for the deaf. Literature and the data from most of the participants seem to indicate that inclusive education is more powerful than the segregated schooling. In inclusive schools the deaf appears to be more fruitful because it provides more opportunities for their learning. The focus in inclusive schools is on how to build a system that includes all pupils and which is structured to meet everyone's needs. However, presently in Ethiopia, inclusion of deaf students seemed to be remains far from practice and it seems grappling with problems of policy implementation, less development in ESL, lack of trained man power, less cooperation of deaf associations, lack of materials and resources, negative attitudes of the people and implementing inclusion in such an environment is may be difficult for the deaf children.

5.3. Recommendation

On the basics of conclusions drawn from the findings, the researcher would like to offer the following recommendations.

It is better if the deaf associations (ENAD and RSDA) work cooperatively on their common issues to benefit the deaf in education and to find out the appropriate placement for deaf children according to the interest, and the existing situation of the deaf child and to minimize the differences between the associations.

It would better if the placement option of the deaf children not to be decided by others. Before the inclusion of the deaf students; schools, ministry of education and other stakeholders should consult the beneficiaries, their parents and deaf associations to increase deaf inclusion and to minimize the challenges of deaf education. Therefore, the implementation of inclusive education for the deaf should consider variations among the deaf.

It is also possible to say, the inclusion of the deaf is highly dependent on minimizing or avoiding the challenges of inclusion and it needs due attention from the concerned body to do so. To minimize the challenges of deaf inclusion:

ENAD and RSDA should work with regular schools and the schools should accommodate deaf children. To make successful inclusion of the deaf, regular schools are expected to accommodate deaf children by providing sign language training for deaf children, their families and peers, for teacher, sign language interpreters and school community.

The roles of special schools and classes as resource center should not be ignored for inclusion of the deaf. The respondents also recommended that even to implement inclusive education for the deaf special schools and classes should be expanded first and the roles of special schools as resource center should not be ignored.

Without development in ESL deaf inclusion is not effective. ESL should deserve national recognition and should be used as a medium of instruction in the school and this may open lots of opportunities for the deaf. Without adequate development in ESL deaf inclusion is not effective. If the government intended to develop sign language it should be included in the curriculum of the country. Thus, the government, higher educational institutions and other humanitarian organizations needs to promote the deaf and their organizations so as to develop indigenous ESL.

Teachers and sign language interpreter should be trained. To implement inclusive education for the deaf; sign language interpreter should be educated and trained accordingly. Sign language interpreters need to be trained both in English and in ESL so that they can interpret for the deaf accordingly.

Resources and materials should be fulfilled for deaf inclusion or education. Guidelines and curriculum should be prepared according to the needs of the deaf to make the inclusion effective for the deaf.

ENAD and RSDA can contribute for the inclusion of the deaf. Appropriate attention should be given by parents, schools, MOE and NGO for contribution of deaf associations on how to include the deaf. Deaf associations should be consulted for deciding, designing and implementing inclusive education for the deaf.

5.3.1 Future Directions for Research

The findings of the present study may added to the body of literature on inclusion of the deaf and also leads to other directions for future research to enhance what is already known on this topic. First, it needs further investigation to determine whether early inclusion or latter inclusion benefits the deaf children in Ethiopia. At this time, the international and national movements, recent findings of researches and the right issues of children with disabilities tend to support early intervention and inclusion in which children with disabilities receive the supports they need from a very young age in inclusive classrooms. Second, further research is needed to determine and select better approach in educating the deaf in inclusive school from using sign language interpreters and regular teacher. Third, it needs further research to determine whether pre-lingual deaf and /or post-lingual deaf benefits more from Inclusive Education. Finally, the extent that the placement in regular class (inclusive school) support the deaf child's development of identity and integration with deaf culture should be investigated in detail in several educational setting.

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ድርጅት።

Appendences

Appendix A

Addis Ababa University

College of Education and Behavioral Science

School of Graduate Studies

Department Of Special Needs Education

Interview Guide

An Interview Guide for Interview to be held with Participants from Ethiopian National Association of the Deaf and Rehabilitations Services for the Deaf Association.

I greatly appreciate for your willingness to take time to answer the following questions.

Please give your frank and unreserved opinion. The information I get will be used for research purpose and confidential.

I thank you in advance for your cooperation.

Part One: Background Information

1. Name Interviewee: _____ Date of Interview: _____
2. Place: _____ Time of Interview: _____
3. Duration of Interview: _____
4. Name of the Association _____
5. Position in the Association _____
6. Length of Service in Current Position _____
 - a. Sex _____
 - b. Age _____
7. Type of Deafness. A. Hard of hearing B. Deaf
8. Age onset of the impairment _____
9. Educational Qualification _____
10. What is the administrative structure of your Association?

11. Does your Association have committees for specific area of interest?
12. Does your Association of the Deaf have any paid staff members?
13. How many affiliated regional and/or local Deaf Associations are parts of your Association?

Part Two: Questions Related to perspectives towards inclusive education for the deaf, the basic philosophical differences between the ENAD and RSDA in educating the deaf and Contributions of deaf associations for inclusions of the deaf.

1. What is your understanding about the concept of inclusive education?
2. How do you see inclusive education for the deaf?
3. Is inclusion really appropriate for the deaf? Why? Is inclusion really practical for the deaf in Ethiopia?
4. What are the opportunities and challenges of inclusive education for the deaf?
5. What is the position of your association towards inclusive education for the deaf?
6. Do you have experience on the inclusion of the deaf?
7. What types of services (educational) are provided by your association for deaf students?
8. How does your Association contribute for successful inclusion of the deaf?
9. Do you think the view of your association affects the inclusion of the deaf?
10. What are the philosophical differences b/n your- ENAD and RSDA in providing educational services for the deaf students?
11. In which school (Special or Inclusive school) do you think should Deaf students receive education? Why?
12. Does your Association have/support school for the deaf? And if so how many schools and learners do you accommodate?
13. What is your general opinion about the education received by Deaf students in school run or supported by your association?
14. Do you think inclusive education increases academic achievement of the deaf?
15. Does the government formally recognize Ethiopian sign language?
16. How do you describe the status of the Ethiopian sign language?
17. How the Sign Language does contribute for the inclusion of the deaf?

18. Does your association offer documents in Ethiopian sign language?
19. What is the medium of instruction in the school run or supported by your Association?
What additional languages are used (if any)?
20. Do you have Sign Language school for your members?
21. How does sign language contribute for successful inclusion of the deaf?
22. Do you think inclusion develop sign language abilities of the deaf? How?
23. Are there Sign Language Interpretation services by your Associations?
24. Are there any sign language interpreting qualifications available in your Association?
25. Does the school run or supported by your association have sign language interpreting services? If yes, who provides these sign language interpreting services?
26. Is there as such a deaf culture? What are they?
27. Do you think the culture and identity of the deaf are valued and developed in inclusive schools? If yes how? If not why?
28. Do you think inclusive education facilitates communication of the deaf with others?
29. Do you think communication is challenging for the deaf in the inclusive setting?
30. How can we improve communication challenges of the deaf in inclusive settings?
31. Do you think inclusive education develops social interactions of the deaf? If so How?
If not why?
32. Do you think inclusion of the deaf contribute for their latter social life?
33. What is the current national policy context for inclusion of the deaf?
34. Does your association have any legislation or policies on education of Deaf? Which school (Special and Inclusive school) does it promote?
35. Do your associations have a Governmental and/or Non-Governmental body that facilitate the inclusion of the deaf?

Appendix A

በአዲስ አበባ ዩኒቨርሲቲ

የትምህርትና ስነ ባህሪ ኮሌጅ

የድህረ ምረቃ ትምህርት ቤት

የልዩ ፍላጎት ትምህርት ክፍል

የቃለ መጠይቅ መመሪያ

በኢትዮጵያ መስማት የተሳናቸው ብሔራዊ ማህበርና በተሃድሶ አገልግሎት መስማት ለተሳናቸው ማህበር የጥናት ተሳታፊዎች የሚመለስ የጥናት ቃለመጠይቅ፡፡

ክፍል አንድ

1. የማህበሩ ስም
2. የጥናቱ ተሳታፊ ስም
3. በማህበሩ ውስጥ ያለዎት ሥልጣን ወይም ሥራ
4. አሁን ባለብት ሥልጣንና ሥራ ያገለገሉበት ጊዜ
5. ያታ
6. ዕድሜ
7. የመስማት ችግር ዓይነት
 - > መስማት የተሳነው/ናት
 - > በከፊል የሚሰማ/ትሰማ
8. የመስማት ችግር የተከሰተበት ጊዜ
9. የትምህርት ደረጃ
10. በማህበራችሁ የአስተዳደር መዋቅር ምን ይመስላል?
11. ማህበሩ ቦርድ አለው? ከነዚህ ውስጥ ማስማት የተሳናቸው ስንት ናቸው?
ወንድ----- ሴት----- አጠቃላይ-----
12. ማህበራችሁ የተለያዩ ዘርፍ ኮሚቴዎች አሉት?
13. በማህበሩ ተቀጥረው የሚሰሩ ሰራተኞች አሉ?
14. ማህበራችሁ ቅርንጫፎች አሉት ካሉ ስንት?

ክፍል ሁለት: የአካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ያለውን አመለካከት ፤

የአመለካከታቸው ምክንያቶች፤ በሁለቱ ማህበራት (ENAD and RSDA) መካከል መስማት

የተሳናቸውን ተማሪዎች በተሃድሶ (ትምህርት) አሰጣጥ ላይ ያለው የፍልስፍና ልዩነት፤

በኢትዮጵያ አካቶ ትምህርት መስማት ለተሳናቸው ተማሪዎች በተመለከተ ያሉት ጥሩ

አጋጣሚዎችና እንቅፋቶችን የሚመለከቱ ጥያቄዎች ።

1. አካቶ ትምህርትን እንዴት ትረደዋለህ/ሽ? አካቶ ትምህርትን መስማት ለተሳናቸው እንዴት ትመለከተዋለህ/ሽ? አካቶ ትምህርት መስማት ለተሳናቸው ተገቢ ነው ወይ? ለምን?
2. በኢትዮጵያ ውስጥ አካቶ ትምህርት መስማት ለተሳናቸው መተግበር ይቻላል?
3. መስማት የተሳናቸውን ከሚሰሙት ጋር አካቶ ማስተማር ጥቅሙና ጉዳቱ ምንድን ነው?
4. ማህበራችሁ በአካቶ ትምህርት መስማት ለተሳናቸው ላይ ምን አቋም አለው?
5. የማህበራችሁ አመለካከት በአካቶ ትምህርት ላይ ተጽዕኖ ሊኖረው ይችላል?
6. መስማት የተሳናቸውን አካቶ በማስተማር ልምድ አላችሁ?
7. መስማት የተሳናቸውን በመደበኛ ት/ቤት አካቶ ለማስተማር ማህበራቹ ሊያግዝ ይችላል?
8. የአካቶ ትምህርትን መስማት ለተሳናቸው ለመተግበር ትክክለኛው መንገድ አለ ብለህ ታስባለህ/ሽ? እንዴት?
9. በኢትዮጵያ ብሔራዊ መስማት ለተሳናቸው ማህበርና በተሃድሶ መስማት ለተሳናቸው ማህበር መካከል መስማት የተሳናቸውን ተማሪዎች በማስተማር የፍልስፍና ልዩነት አለ?
10. ማህበራችሁ መስማት ለተሳናቸው ተማሪዎች ምን ዓይነት አገልግሎቶችን ይሰጣል?
11. በአሁኑ ጊዜ በሀገራችን መስማት የተሳናቸውን ተማሪዎች አካቶ ለማስተማር ጥሩ አጋጣሚዎችና ችግሮች ምንምንድናቸዉ? መፍትሄዎቻቸዉስ?
12. መስማት የተሳናቸው ተማሪዎች በየትኛው ት/ቤት መማር አለባቸው? በአካቶ ወይም በልዩ ት/ቤት? ለምን?
13. ማህበራችሁ መስማት ለተሳናቸው ተማሪዎች ትምህርት ቤት አለው? ወይም በማህበራቹ የሚታገዙ ት/ቤቶች አሉ? ስንት ት/ቤቶችና ተማሪዎች ያገለግላል?
14. በማህበራችሁ ሥር ባሉት ወይም በማህበራችሁ በሚታገዙ ት/ቤቶች ውስጥ መስማት ለተሳናቸው ተማሪዎች የሚሰጠውን የትምህርት አገልግሎት እንዴት ትገልጹታላችሁ?
15. አካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች የትምህርት ውጤት ሊያሻሽል ይችላል?
16. የኢትዮጵያ የምልክት ቋንቋ ዕውቅና ተሰጥቶታል? መቼ? በየትኛው አንቀጽ?
17. የኢትዮጵያን የምልክት ቋንቋ ደረጃ ወይም እድገት እንዴት ትገልፀዋለህ/ሽ?

18. ማህበራችሁ በኢትዮጵያ ምልክት ቋንቋ ሰነዶች አሉት?
19. በማህበርዎ በሚመራው ወይም በሚታገዘው ት/ቤት ውስጥ የማስተማሪያ ቋንቋ ምንድን ነው?
20. ለማህበራችሁ አባላት የምልክት ቋንቋ ት/ቤት አላችሁ?
21. የምልክት ቋንቋ ለአካቶ ማስተማር ስኬት አስተዋጽኦ አለው? እንዴት?
22. አካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች የምልክት ቋንቋ ችሎታን ያዳብራል?
23. ማህበራችሁ የምልክት ቋንቋ ትርጉም አገልግሎት ይሰጣል?
24. ማህበራችሁ የምልክት ቋንቋ አስተርጓሚዎችን ያስተምራል?
25. በማህበራችሁ የሚመሩ ወይም በሚታገዙ ት/ቤቶች የምልክት ቋንቋ ትርጉም አገልግሎት ይሰጣሉ?
26. መስማት የተሳናቸው የራሳቸውን ባህል አላቸው? ምን ምንድናቸው?
27. መስማት የተሳናቸው ተማሪዎች ባህልና ማንነታቸው በአካቶ ት/ቤት ይከበርላቸዋል? ባህላቸውን እንዲያዳብሩስ ያስችላቸዋል?
28. አካቶ መስተማር መስማት የተሳናቸውን ከሌሎች ጋር እንዲግባቡ ምቹ ሁኔታዎችን ይፈጥራል?
29. በአካቶ ማስተማር መስማት የተሳናቸው ከሚሰሙት ጋር ለመግባባት ይቸገራሉ?
30. በአካቶ ማስተማር የመግባባት ችግርን ማሻሻል ይቻላል? እንዴት?
31. አካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች ማህበራዊ ግንኙነት ያሳድጋል? አዎ ከሆነ እንዴት? አይደለም ከሆነ ለምን?
32. መስማት የተሳናቸውን ተማሪዎች አካቶ ማስተማር ለወደፍት አካቶ ሕይወታቸው አስተዋጽኦ አለው?
33. በሀገራችን ነባራዊ ሁኔታ አካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ብሔራዊ ፖሊሲ አለ?
34. ማህበራችሁ መስማት የተሳናቸውን በማስተማር ላይ የራሱ ፖሊሲ አለው?
 - a. ካለዉ ፖሊሲው የትኛውን የትምህርት አሰጣጥ ይደግፋል? ልዩ ወይም አካቶ ት/ቤት?
35. ማህበራችሁ ከመንግሥትና መንግስታዊ ካልሆኑት አካላት ጋር መስማት የተሳናቸውን ለማስተማር አብሮ ይሰራል?

Appendix B

Addis Ababa University

College of Education and Behavioral Science

School of Graduate Studies

Department of Special Needs Education

Interview Guide

I greatly appreciate for your willingness to take time to answer the following questions. Please give your frank and unreserved opinion. The information I get will be used for research purpose and confidential. **I thank you in advance for your cooperation.**

For Interviews to be held with Participants (Deaf Teachers) from Mekenisa and Alfa school for the deaf.

Part One: Background Information

1. Name of Interviewee: _____ Date of Interview: _____
2. Place: _____ Time of Interview: _____
3. Duration of Interview: _____
4. Name of the school _____
5. Position in the school _____
6. Length of Service in Current Position _____
 - a. Sex _____
 - b. Age _____
7. Type of Deafness. A. Hard of hearing B. Deaf
8. Age onset of the impairment _____
9. Educational Qualification _____

Part Two: Questions Related to perspectives and experiences towards the inclusive education for the deaf.

1. What is your understanding about the concept of inclusive education?
2. How do you see inclusive education for the deaf?
3. Is inclusion really appropriate for the deaf? Why? Is inclusion really practical for the deaf in Ethiopia?
4. What are the opportunities and challenges of inclusive education for the deaf?
5. How can we overcome the challenges of inclusive education for the deaf?
6. What is the position of your school towards inclusive education for the deaf?
7. Do you have experience on the inclusion of the deaf?
8. What types of services are provided by your school for deaf students?
9. What are your view, feeling and experiences about teaching the deaf students in the school you are working?
10. In which school do you think should Deaf students receive an education? Why?
11. What is your general opinion of the level of education received by Deaf children in your school? Why?
12. Do you think inclusive education increases academic achievement of the deaf?
13. What is the medium of instruction in your school? What additional languages are used (if any)?
14. Does your school offer documents in Ethiopian sign language?
15. How the Sign Language does contribute for the inclusion of the deaf?
16. Do you think inclusion develop sign language abilities of the deaf? How?
17. Is there Sign Language Interpretation services in your school for deaf students?
18. Is there as such a deaf culture? What are they?
19. Do you think the culture and identity of the deaf valued and develop in inclusive schools? If yes how? If not why?
20. Do you think inclusive education facilitate communication of deaf with others?
21. How can we improve communication challenges of the deaf in inclusive settings?
22. Do you think inclusive education develop social interactions of the deaf? If so How? If not why?

Appendix B

በአዲስ አበባ የሚገኙት

የድህረ ምረቃ ትምህርት ቤት

የትምህርትና ስነ ምግባር ኮሌጅ

የልዩ ፍላጎት ትምህርት ክፍል

የቃለመጠይቅ መመሪያ

ከመካኒካና አልፎ መስማት ለተሳናቸው ት/ቤቶቻቸውን ለማረጋገጥ ለትምህርት መስጠት የሚችሉትን የቃለመጠይቅ የተዘጋጀ ጥያቄዎች፡፡

ክፍል አንድ

1. የት/ቤቱ ስም

2. የመላሽ/ሻ ስም

3. በትምህርት ቤቱ ያሉት የሥራ ድርሻ

4. አሁን ያሉበት ስራ ላይ ለምን ያህል ጊዜ አገልግለዋል

✓ ፆታ

✓ ፆቆ

5. የመስማት ትምህርት ጥያቄ

✓ መስማት የተሳሳተ/የተሳሳተ

✓ በከፍተኛ የመስማት ችግር

6. የመስማት ትምህርት የተከሰተበት ጊዜ

7. የትምህርት ደረጃ

ክፍል ሁለት፡ የአካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ያለውን አመለካከት፡ የአመለካከታቸው ምክንያቶች፣ በምሰሩት ት/ቤት ያላቸውን ልምድ፣ አካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ያሉትን ምቹ አጋጣሚዎችና እንቅፋቶችን የምመለከት ለቃለመጠይቅ የተዘጋጁ ጥያቄዎች።

1. አካቶ ትምህርትን እንዴት ትመለከተዋለህ?
2. አካቶ ትምህርትን መስማት ለተሳናቸው እንዴት ትመለከተዋለህ?
3. አካቶ ትምህርት መስማት ለተሳናቸው ተገብ ነው ወይ? በኢትዮጵያ ውስጥ አካቶ ትምህርትን መስማት ለተሳናቸው መተግበር ይቻላል? እንዴት?
4. መስማት የተሳናቸውን ከምሰሙት ጋር አካቶ ማስተማር ጥቅሙና ጉዳቱ ምንድን ነው?
5. አካቶ ትምህርትን መስማት ለተሳናቸው ለመተግበር ያሉትን እንቅፋቶች እንዴት እናስወግዳለን?
6. እርሶ የምሰሩበት ት/ቤት በአካቶ ትምህርት መስማት ለተሳናቸው ላይ ምን አቋም አለው?
7. መስማት የተሳናቸውን ከምሰሙት ጋር አካቶ በማስተማር ልምድ አላቹ?
8. እርሶ የምሰሩበት ት/ቤት መስማት ለተሳናቸው ተማርዎች ምን አይነት አገልግሎት ይሰጣል?
9. በምያስተምሩት ት/ቤት መስማት የተሳናቸውን ተማርዎች ማስተማርን በተመለከተ የርሶ ልምድ፣ አመለካከትና ስሜት ምን ይመስላል?
10. መስማት የተሳናቸው ተማርዎች በየትኛው ት/ቤት መማር አለባቸው? ለምን?
11. በት/ቤቱ መስማት ለተሳናቸው ተማርዎች የምሰጠው የትምህርት አገልግሎት እንዴት ትገልፀዋለህ/ሽ?
12. አካቶ ማስተማር መስማት የተሳናቸውን ተማርዎች ውጤት ልያሻሽል ይችላል?
13. የርሶ ት/ቤት በምን ቋንቋ ነው የምያስተምረው?

14. ት/ቤቶዎ በምልክት ቋንቋ ዶክመንቶችን ያቀርባል?
15. የምልክት ቋንቋ ለአካቶ ማስተማር ስኬት አስተዋፅኦ አለው? እንዴት?
16. አካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች የምልክት ቋንቋ ችሎታቸውን ልያሻሽል ይችላል? እንዴት?
17. ት/ቤታቹ የምልክት ቋንቋን ትርጉም አገልግሎት ይሰጣል?
18. መስማት የተሳናቸው የራሳቸውን ባህል አላቸው?
19. በአካቶ ት/ቤት መስማት የተሳናቸው ተማሪዎች ባህልና ማንነት ይከበርላቸዋል? ባህላቸውን እንድያዳብሩ ያስችላቸዋል?
20. አካቶ ማስተማር መስማት የተሳናቸው ከሌሎች ጋር እንድንገባቡ ምቹ ሁኔታዎችን ይፈጥራል?
21. በአካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች የመግባባት ችግር ማሻሻል ይቻላል?
22. አካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች ማህበራዊ ግንኙነት ያሳድጋል?

Appendix C

Addis Ababa University

College of Education and Behavioral Science

School of Graduate Studies

Department of Special Needs Education

Guiding Questions for FGD

I greatly appreciate for your willingness to take time to answer the following questions. Please give your frank and unreserved opinion. The information I get will be used for research purpose and confidential. **I thank you in advance for your cooperation.**

Part One: Background Information

1. Place _____
2. Date FGD Conducted _____
3. FGD Started at _____ hour _____
4. FGD Ended at _____ hour _____
5. Duration _____ hour _____
6. Number of Participants: Male _____ Female _____ Total _____

No	List of FGD Participants.	Sex	Age	Grade	Age of onset
1					
2					
3					
4					
5					
6					

Part Two: Perspectives and experiences towards the inclusive education for the deaf, benefits and challenges of inclusive education in Ethiopia.

1. To which school do you think should deaf children be placed? Why?
2. Do you think inclusive education should include the deaf? If yes how? If not why? Explain your justifications.
3. Do you think deaf students are benefited from inclusive education? If yes how? If not why?
4. How do you feel about being included or excluded in inclusive school?
5. Do you think inclusive education:-
 - Increasing participation of the deaf in education?
 - Develop sign language for the deaf?
 - Develop Deaf culture?
 - Develop communication with others?
 - Develop Social interactions?
6. What is your view, experiences and feeling about the school you are learning in?
7. If you think that there may be a possibility of including deaf students into regular schools, what measures would you suggest to be taken in the future? .
8. Think about designing and implementing inclusive education for deaf in Ethiopia. In your view, what would be the major challenges?
9. How can we overcome the above challenges? Please elaborate your suggestions?
10. In which school (inclusive or special school) deaf students' right protected more?

Appendix C

ለቡድን ወይይት መመሪያ

መስማት ለተሳናቸው ተማሪዎች ለቡድን ወይይት የተዘጋጀ መጠይቅ

ክፍል አንድ

1. የቡድን ወይይቱ የሚካሄድበት ቦታ
2. የቡድን ወይይቱ የሚካሄድበት ቀን
3. የቡድን ወይይቱ የተጀመረበት ሰዓት
4. የቡድን ወይይቱ ያለቀበት ሰዓት
5. የቡድን ወይይቱ በአጠቃላይ የወሰደው ሰዓት
6. በቡድን ወይይቱ የተሳተፉት: ብዛት ወንድ _____ ሴት _____

ተ.ቁ	የተሳተፍዎች ሥም.	ፆታ	እድሜ	ክፍል	የመስማት ችግር የተከሰተበት ጊዜ
1					
2					
3					
4					
5					
6					

ክፍል ሁለት፡ የአካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ያለውን አመለካከት፡ የአመለካከታቸው ምክንያቶች፣ በሚማሩበት ት/ቤት ያላቸውን ልምድ፣ አካቶ ትምህርት መስማት ለተሳናቸው በተመለከተ ያሉትን ምቹ አጋጣሚዎችና እንቅፋቶችን የምመለከቱ ለቃለመጠይቅ የተዘጋጁ ጥያቄዎች።

1. መስማት የተሳናቸው ተማሪዎች በየትኛው ት/ቤት መማር አለባቸው? በልዩ ት/ቤት ወይም በአካቶ ት/ቤት ለምን?
2. አካቶ ትምህርትን መስማት ለተሳናቸው ተገቢ ነው ወይ? በኢትዮጵያ ውስጥ አካቶ ትምህርትን መስማት ለተሳናቸው መተግበር ይቻላል? እንዴት?
3. መስማት የተሳናቸውን ከምሰሙት ጋር አካቶ ማስተማር ጥቅሙና ጉዳቱ ምንድን ነው? ያሉት ጉዳቶች እንዴት መፍታት ይቻላል?
4. ስለምትማሩበት ት/ቤት በተመለከተ የናንተ ልምድ፣ አመለካከትና ስሜት ምን ይመስላል?
5. በአካቶ ት/ቤት በመካተታቺሁ ወይም አለመካተታቺሁ ምን ይሰማችዋል?
6. በት/ቤታችሁ መስማት ለተሳናቸው ተማሪዎች የምሰጠውን የትምህርት አገልግሎት እንዴት ትገልፁታላቸው?
7. በአካቶ ማስተማር መስማት የተሳናቸውን ተማሪዎች:
 - > የትምህርት ወጤታቸውን ልያሻሽል ይችላል?
 - > የምልክት ቋንቋ ችሎታቸውን ልያሻሽል ይችላል?
 - > ባህላቸውንና ማንነታቸውን ያከበርላቸዋል? ባህላቸውን እንድያዳብሩ ያስችላቸዋል?
 - > ከሌሎች (ከሚሰሙት) ጋር እንድንገባቡ ምቹ ሁኔታዎችን ይፈጥራል?
 - > ማህበራዊ ግንኙነታቸውን ያሳድጋል?

8. መስማት ለተሳናቸው ተማሪዎች አካቶ ማስተማር እንዴት ለማህበራዊ ህይወት ይጠቅማቸው ይችላል?

9. ማስማት የተሳናቸው የበለጠ የመብታቸው ተጠቃሚ የሚሆኑት በየትኛው ት/ቤት ይመስላችኋል? በአካቶ ት/ቤት ወይም በልዩ ት/ቤት ለምን?

10. መስማት የተሳናቸውን ከሚሰሙት ጋር አካተን ለማስተማር ምን መደረግ አለበት?

Appendix D

Addis Ababa University

College of Education And Behavioral Sciences

School of Graduate Studies

Department of Special Needs Education

Guiding Checklist for Document Review

Document review about the deaf associations (ENAD and RSDA).

1. Date _____ Time _____
2. Month _____ Place _____
3. Name of the Association _____ Year of foundations _____
4. Aim of the associations
5. Visions of the Associations
6. Missions of the Associations
7. Types of educational programs provided by the association for the deaf.
8. Position statement of the deaf association on education of the deaf.
9. Challenges face the association in providing education service for the def.
10. Cooperation of the association with other stakeholder (Governmental and Non-Governmental Organizations) in providing educational
11. Research papers, News papers, bulletin, minutes of meetings, panel discussions, photographs, diaries, brochures and annual reports of the Associations on educational service provision for the deaf.
12. Documents on the history and experience of educating the deaf in Ethiopia.

Appendix E

1. Background of the Deaf Associations

1.1. Ethiopian National Association of the Deaf (ENAD)

The reviewed documents reveal that ENAD was established in 1970 by the Deaf with the encouragement and help of some hearing people. ENAD was the first Deaf association in Ethiopia in its kind and it's the father and experienced association in working and standing for the people with hearing disability in Ethiopia. Currently it has around 17 regional branch associations.

1.1.1. The Goal of the ENAD

The aim of the ENAD is to protect the human right of the deaf in getting equal access to medical care, educational, employment, social and cultural life of the society in collaboration with the government, public and private welfare organization. By undertaking studies on the special needs of the deaf, and ENAD tries to encourage development activities. The main objectives of ENAD are to protect the violation of the right of the Deaf and to advocate for them.

1.1.2 Organizational Structure of ENAD

The organizational structures of ENAD include:

- A. The general Assembly
- B. The Executive Board
- C. The Management Committee
- D. The Secretariat

1.2. Rehabilitation Service for the Deaf Association (RSDA)

The RSDA was established in 2003 by a group of deaf and hearing peoples in considering several types deaf problem. People with hearing impairment are among the disadvantaged and suffering in poverty in Ethiopia mainly due to lack of equal access to economic and social opportunities. Organizing only and only hearing impaired people with special

environment of the deaf umbrella association was practiced and exercised for long years. However, this strategy paved the way for further exclusion and isolation of the deaf people and generally blocked the deaf people to adjust themselves with the hearing community and this in turn reflected to the wrong perception of the society about the deaf people. These resulted in sense of inferiority, lack of self confidence, poor performance in school and lack of employment, lack of up to date information on issues such as HIV/AIDS and other social and economic opportunities (RSDA, 2008).

1.2.1. Vision, Mission, Objectives, of the RSDA

1.2.1.1. RSDA has the following main vision:

1. To see that Deaf people are fully integrated with other hearing community and share equal benefit and right in social and economic opportunity.
2. To see Deaf people learn, work and live in harmony with hearing people and full integration ending exclusion of hearing impaired by themselves or the others.

1.2.1.2. Mission of the RSDA

Advocate, protecting the right and needs of the deaf people, provides hearing aid, counseling, promoting Sign Language and inclusive education develop income generating schemes and supplementary income source, creates enabling environment for economic and social participation of the hearing impaired and works to brings attitudinal change to ensure full integration and inclusion of the hearing impaired people within the society.

1.2.1.3. Objectives of the RSDA

The following are the major objectives of RSDA:

1. To establish an environment in which the people with hearing disabilities and hearing community makes full integration and gain social acceptance and self reliance.
2. Development and expansion of Sign Language as a communication means for all concerned for building a inclusive society.
3. The aim is to realize full right, participation and equal access of the deaf people and in general promote participation of disabled people to social and economic opportunities.

1.2.2. Organizational Structures of RSDA

The organizational structures of RSDA include:

- A. The general Assembly
- B. The Executive Board
- C. The Management Committee
- D. Workers.

1.3. Profiles of the Participants

The total number of participants in the research is 26 (12 individuals from two deaf associations, and 2 deaf teachers and 12 deaf students from two selected schools for the deaf in Addis Ababa). The characteristics of the participants have been summarized in detail in tables hereunder.

Table I Participants from ENAD

No	Sex	Age	Education Level	Position in the Association & Experiences	Types of deafness	Age of on set
1.	M	43	MA in Economics and Trained in ESL	Member and in the past served as a chairman for 8 years. At present President of EFPD.	Deaf & speaks spoken language.	After birth at age 15.
2.	F	29	4 th year student at AAU in ESL.	Member and Project coordinator of ENAD.	Deaf & speaks spoken language.	After birth at age 7.
3.	F	30	Grade 12 complete, Certificate in Teaching Pre-school children and Trained in ESL.	Member and Teacher in pre-school for the Deaf which is run by the ENAD.	Deaf & speaks spoken language.	After birth at age 17.
4.	M	40	4 th year student at AAU in ESL.	Coordinator of different committee and very experienced member.	Deaf & speaks spoken language.	After birth at age 10
5.	M	34	4 th year student at AAU in ESL.	Member, Vice President of ENAD and Teaches ESL.	Deaf & speaks spoken language.	After birth at age 7.

Table II Participants from RSDA

No	Sex	Age	Education Level	Position in the Association & Experiences	Types of Deafness	Age of onset
1.	M	54	B.Sc. in Chemistry. BA in Business Mgt. Trained in ESL	Member and President for the last 9 years for RSDA. Teaches ESL.	Deaf & speaks spoken language.	After birth at age 17.
2.	M	30	Diploma from TVET & Trained in ESL.	Member RSDA. Member of executive committee member. Teaching ESL	Deaf & speaks spoken language.	After birth at age 14.
3.	M	35	4 th year student at AAU in ESL. CBR worker for a long period of time	Member of RSDA, Vice president, Executive Committee member and Teaches ESL	Deaf & speaks spoken language.	After birth at age 23.
4.	M	44	Diploma in SNE	Member of RSDA, Executive Committee member, and Teaching ESL.	Deaf & speaks spoken language.	After birth at age 7.
5.	M	72	MA in Geography.	Member of RSDA, and General Manager.	Hard of Hearing	After birth at age 44.

Table III Deaf teacher participants from the two Schools

No	Sex	Age	Education Level	Position in the School.	Types of Deafness	Age of on set
1.	F	35	Grade 12 complete, Certificate from TVET and Trained in ESL.	ESL and Amharic teacher in Mekenisa School for the Deaf.	Deaf	Born Deaf
2	F	38	Diploma in SNE	ESL and English teacher in Alfa Special School for the Deaf.	Deaf	After birth at age 20

Table IV Deaf student participants from Alfa Special School for the Deaf

No	Sex	Age	Grade	Types of Deafness	Year of on set
1.	M	20	8	Deaf	After birth at age 1.
2.	M	19	8	Deaf	After birth at age 2.
3.	M	28	8	Deaf	After birth at age 7.
4.	M	20	8	Deaf	After birth at age 11 & speak spoken language.
5.	M	19	8	Deaf	After birth at age 5.
6.	M	21	8	Deaf	After birth at age 10 & speak spoken language.