

**THE REALITIES OF LIVING WITH DISABILITY IN IBADAN, NIGERIA:
AN ETHNOGRAPHIC STUDY**

BY

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Abstract

This is an ethnographic study of the realities of living with disability in Ibadan, Nigeria. Adopting an exploratory design, the study involved interviewing women with physical disabilities. The participants comprised five women, aged 18 and above. One participant was single and the other four were married. The women were educated and able to express themselves without any assistance. They talked about their experiences as people with disabilities and the challenges they faced. The women had similar experiences that they wished could be turned around for the better and result in opportunities for them.

Interviews covered different aspects of life such as: perception of disability, housing, transportation, marriage, public services, government policies and support, employment and education. The women spoke extensively on each subject and expressed their displeasure in areas where they lacked support as disabled women. They believed that there are opportunities for people with disabilities in Nigeria, if only the government was ready to acknowledge and support them as equal citizens.

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Dedication

This thesis is dedicated to my mother, Mrs. Mulikat Omolara Adeworan, and to my late father, Mr. Mudasiru Akanni Adeworan.

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Chapter One

Background and Context

My interest in this topic is based on my knowledge of the barriers and challenges people with disabilities face in their everyday lives in Nigeria, particularly in Ibadan, where I have lived. The majority of the knowledge of Disability Studies has emerged from a Western point of view. Most research of Disability Studies has come from developed countries, while very little has been written about disabled people in Nigeria and, specifically, disabled women. The purpose of my research is to provide more information about the barriers disabled women experience in their day-to-day lives.

Introduction

The ways in which disability is seen or perceived in different cultures will give meaning to how it should be addressed. This, in turn, will affect the search for the right approach to deal with issues surrounding it, such as the limitations and barriers that will initiate strategies for coping with the challenges to yield good results and services (Eskay, Onu, Obiyo, & Ugwuanyi, 2012). Sadly, there has not been much research on disability in Africa, and in Nigeria in particular. The few studies on disability in Nigeria have not seen the limelight, therefore making it difficult to measure up to studies in developed countries. Kurawa (2010) opined that whether acceptable or not, it is expected that at some point in a person's life, there are chances that injuries may occur or diseases may develop that could lead to a disability, however, not many people envisage or foresee this and it comes as a shock when this happens. Smith (2011) explained that Disability can lead to one's inability to integrate and participate in society. Furthermore, it can lead to the loss of opportunities such as work, education, and access to services, and it can lead to poverty. Disability, therefore, can lead to unforeseen circumstances that can put an individual in a position of not being able to perform expected tasks and thereby limit one's involvement in family and society (Ajuwon, Ogbonna, & Umolu, 2014).

Existing research shows that disabled people are the poorest and most marginalized persons in the world. Most causes of disability in Nigeria, as asserted by Smith (2011), can be traced to preventable diseases, injuries, and unhealthy environment. He stressed that inadequate nutrition could also cause disabilities among poor people. The reason for the outrageous number of disabilities in Nigeria is because preventable diseases that could cause disabilities are still

found in the country (Ebenso & Eleweke, 2016). The findings of Groce, London, and Stein (2014) reveal that there is a need for the inclusion of people with disabilities in all areas that address issues surrounding poverty reduction and ensuring their rights are not deprived from them. Research reveals that services managed by people with disabilities provide the best results, and so do studies about them proffer the best awareness and understanding (Shakespeare, 2010). To achieve an inclusion of disabled people that will bring about global development, the international community is required to devote and pay attention to plans to accomplish these goals (Morakinyo et al., 2018).

In many developing countries, the government and society are not supportive of the human capital of people with disabilities (Aiyaleso, 2016). The socio-economic difficulties and lack of government policies and support in developing countries are the reasons why families with persons with disabilities are unable to meet their needs (Ajuwon et al., 2014). The disabled individual is left with no other choice than to rebuild roles with the present identity and the determination to accept the conditions of disability (Kurawa, 2010). Several researches have been carried out on the welfare of people with disabilities in developed countries, however, not much has been achieved in developing countries (Mizuonya & Mitra, 2012).

Some authors (Etieyibo & Omeigbe, 2016; Eskay et al., 2012; Maurya & Parasar, 2017) have identified attitude and culture as contributing factors to the discrimination of people with disabilities. Attitudes about the barriers forced on visually impaired persons often make it difficult for them to gain employment (Aiyaleso, 2016). Attitudinal barriers limit the chances for disabled people to be productive in their household and society (Sambo, 2016). Despite the advocacy of changing attitudes towards people with disabilities, there is still a huge negativity about them expressed by the public (Maurya & Parasar, 2017).

Apart from the negative attitudes about disabled people, other social factors such as access to buildings, transportation, employment, education and medical costs are barriers for people with disabilities (WHO-Geneva, 2011; Wesson, Boikhutso, Bachani, Hofman, & Hyder, 2013; Bara, 2015; Golledge, Marston, & Costanzo, 2001; Hamzat & Dada, 2005). Chilemba (2013) described accessibility to be physical, economical and without discrimination. These factors, as opined by Bara (2015), limit disabled people from equal opportunities and prevent them from involvement in society, where integration and social inclusion would require different supports. Another important cause of disabilities, as mentioned by past researchers, is belief.

According to Maurya and Parasar (2017), disability is sometimes seen as the consequence or punishment for a wrongdoing by the disabled person or a crime committed by the parent or family of the person. Beliefs such as this still exist in Nigeria and in the Yoruba culture, and that is why labelling and derogatory names are used to describe persons with disabilities according to the perceived sin or offence committed. Sambo (2016) affirmed that names like Abirun (Handicap), Abami (Strange Person), Didinrin (Imbecile), and Alawoku (Mentally Retarded) are used as deliberate insults against people with disabilities. There are three important ways a disabled person can respond to how the society labels him because of his disability: he can either accept it, or deny the existence, or look for the positive things from the situation (Kurawa, 2010). Labelling people with disabilities causes grievous pains and barriers that limit their involvement in society (Eskay et al., 2012).

The United Nations approved the convention that protects the rights of people with disabilities in December 2006. This convention was adopted by 107 countries as of January 2012; 39 of these countries that adopted the convention were developing countries. (Mizuonya & Mitra, 2012). Groce et al. (2014) reported that worldwide, there is likely over a billion people with disabilities, and one disabled person in every four families. In Nigeria, there is no dedicated or appointed ministry that handles the affairs of people with disabilities. The startup of such department would hopefully not only provide information about disabled people, but also help to find ways to deal with issues disabled people face in Nigeria, such as discrimination, stigmatization, poverty, health, barriers and limitations. This study reminded me of a woman with disability at the special education department of one of the universities in the city where this research was conducted. Many years ago, someone who stood beside me said a negative comment about her: she wondered why the woman with a disability was wasting her time to become an undergraduate knowing fully well her disability would limit her opportunities out there after graduation. The comment touched me, and I responded back by saying that people with disabilities should be encouraged and not hindered or discriminated against because there are abilities in every disability. She was of the opinion that if non-disabled people are struggling to get educated, get jobs and attain many other achievements, how could a person with a disability achieve these when their opportunities were limited because of the state of the country? That conversation has never left my thoughts, and as I carry out this study, it is worthy to

mention this encounter as one of the reasons for my passion for people with disabilities. This study therefore will focus on the realities of living with disability in Ibadan, Oyo State, Nigeria.

Statement of the Problem

Finding useful information related to services and opportunities that create barriers for people with disabilities in Nigeria is a challenge. The delay by the government in implementing the already approved bill protecting the rights of people with disabilities in Nigeria has made it difficult for interested bodies and organizations which are willing to provide support in areas such as rehabilitation programs, which could meet the needs of disabled people and help them live a fulfilling life.

Research Questions

The study's primary research question is, what is the daily life experience of disabled women in Ibadan?

From the above primary question, the study seeks to answer the following secondary questions:

- What are the barriers facing women living with disability in Ibadan?
- What are the coping strategies adopted by women living with disability in Ibadan?
- What are the services available to cater for the needs of people living with disability in Ibadan?

Research Objectives

The specific objectives will be to

- Examine the general perception of women living with disability in Ibadan.
- Document the barriers facing women living with disability in Ibadan.
- Identify the coping strategies adopted by women living with disability in Ibadan.
- Elicit information on the services available to cater for the needs of women living with disability in Ibadan.

Justification of Study

A major reason why disability issues are not reported is that important information about them is not captured in most studies. Another reason is that disabled people are mostly not included in accurate statistics in most developing countries.

This study will identify and provide solutions to the challenges people with disabilities face. It will lead to more in-depth research on disability. In this way, the study should develop

the implementation and execution of policies favorable to disabled people. It is believed that the study will lead to the understanding of the barriers people with disabilities face in Ibadan. Learning directly from them will be an unforgettable and valuable experience.

Chapter Two

Literature Review and Theoretical Framework

Concept of Disability

Disability refers to the barriers experienced by a person's mental and physical inabilities (Kurawa, 2010). Disability is an occurrence that happens in all areas and manners in society and requires help (Ingstad & Grut, 2007). Uromi and Mazagwa (2014) and Ajuwon et al. (2014) affirmed that disability is an impairment that can happen at any time in an individual's life and could lead to hardship and limitations to performing expected roles. As opined by Okoye (2010), disability can be described as a condition that hinders one from physical activities. Disability hinders people from living a good life (Ingstad & Grut, 2007).

Disability has four areas: first, it explains and controls bodily differences; secondly, it is the connection between the body and its surroundings; thirdly, it brings out both the non-disabled and the disabled; and lastly, it explains the fundamental uncertainty of embodied self (Garland-Thomson, 2002). Understanding disability is key, however, it is important to pay attention not only to the disabled person but to the social and cultural factors in which the individual exists. These factors include the family and the society (Ingstad & Grut, 2007). The effects of the society on disability have led to policies and regulations around the globe on the necessities of making the environment suitable for people with disabilities (Ahmed, Awad, & Yaacob, 2014).

Disability in Nigeria

Nigeria currently has a population over 200 million (<https://www.worldometers.info/world-population/nigeria-population/>) and over 22 million disabled people (Ebenso & Eleweke, 2016).

In developing countries like Nigeria, the disabled are at a greater risk of poverty due to inadequate immunization, unemployment, injuries and infectious diseases (Elwan, 1999). Aigbokhan (2000) defined poverty as the inability to attain the least quality of life. To understand the relationship between poverty and disability, it is important to focus on the living conditions of an individual and to identify factors that limit active participation and functioning in the sense that access to basic things of life would ensure making important decisions that will impact their lives positively such as health services, food, employment, education, security, housing, transportation, civil rights, respect from others, and participation in disability matters.

In other words, disability leads to poverty when there is less focus placed on it (Ingstad & Grut, 2007).

To describe the level of poverty among people with disabilities in Nigeria, before formal education of the visually impaired started, the blind were sighted roaming the streets with no assistance, going from house to house and public places like churches, markets and mosques, entertaining people by singing and dancing for alms begging, and they get rewarded for their performance. Many others were left alone to find different means of survival; these individuals were classified as living dead (Aiyeleso, 2016; Kurawa, 2010). In fact, in some communities, some families see their disabled children as problems as they exert too much pressure on finances because these children do not contribute to the upkeep of the home like other non-disabled children, who sell items to help their parents cater for the family (Ajuwon et al., 2014). People who feel concerned by the situation of the disabled children assist by offering financial and material help (Etieyibo & Omiegbe, 2016). Such people believe that by giving alms, they are showing love, sympathy and care to them (Kurawa, 2010).

Challenges Facing Disabled People in Nigeria

On March 30, 2007, Nigeria amongst other countries signed the United Nations Convention on the Rights of Persons with Disabilities, which was ratified on September 24, 2010 (United Nations Treaty). From that time, there have been appeals and solidarity calls from people with disabilities and other concerned groups to the government for its passage. Between 2011 and 2015, the National Assembly submitted the Prohibition Bill 2009 to the former president, Goodluck Jonathan, who refused to sign the bill into law. The bill was re-submitted to the current president, Muhammadu Buhari, in 2018 for his signature after being passed by the House of Representative and the Senate Joint Committee in 2016. Not until January of this year (2019) did it get signed into law by the President, a few days after protests. The law was approved 9 years after several protests by disability rights groups and activists. The law stated that there will be access to social services and amenities to people with disabilities and assured legal supports amongst other services. Since the approval on January 23, nothing has been heard or said about it. <https://reliefweb.int/report/nigeria/nigeria-passes-disability-rights-law>.

For awareness of people with disabilities to be sensitized in Nigeria, the government must take an effective approach towards it by ensuring that legislation includes sanctions for

discrimination against them either through cultural or religious practices (Etieyibo & Omiegbe, 2016).

In this section, I will discuss the challenges people with disabilities face in Nigeria. There are several areas where disabled people encounter limitations, thereby making them unable to participate fully in the society like non-disabled people.

Disabled people are individuals with physical, developmental and intellectual dysfunctions who may not be privileged to access professional services and may be hindered from full involvement in the society and unable to perform certain roles (Ajuwon et al., 2014). This supports Ebenso and Eleweke (2016), who affirmed that due to a series of barriers, people with disabilities may not be able to access services in Nigeria. Disabled students face barriers in their pursuit of education (Sambo, 2016). Special materials are needed in inclusive schools for disabled people to enable making learning easy for them (Morakinyo et al., 2018). Disabled people on average get less education and probably quit school with less qualifications than non-disabled students (Elwan, 1999). Most disabled females do not complete their education, and they lack skills and qualifications that are needed for meaningful employment that will provide a good livelihood (Lang & Murangira, 2009). Attention needs to be given to access to education for disabled people because it is the fundamental tool for their involvement in society (Ingstad & Grut, 2007).

Morakinyo, Nzima, and Kapueja (2018) pointed out that without discrimination and regardless of the disability, disabled people should be guaranteed equal opportunities like education. As opined by Ahmed et al. (2014), in Nigeria, disabled people have been denied access to education, which is supposed to be their greatest asset, to enable them to benefit from the opportunities in the country and give them independence. Access to education by people with disabilities has not been achieved. This shows how little importance and interest the government has attached to the welfare of disabled people. Ajuwon (2008) is of the opinion that inclusive education gives disabled children the benefit of learning in a regular classroom and non-disabled students gain by associating with special needs students. He further explained that teachers who teach in inclusive classrooms must be able to teach students with different kinds of disabilities so that they can benefit fully from inclusive education. The writer believes that disabled students would perform effectively in schools where the environments are accessible to them.

Accessible standard, according to Chilemba (2013), means all necessary facilities and

services including educational programs must be available to disabled children. Now that inclusive education is the order of the day, the aim should be to have a barrier-free environment for disabled children so that they can learn well with other non-disabled children (Maurya & Parasar, 2017). Therefore, there is a need to focus on reinforcing inclusive education so that access to education for disabled children can be achieved (Ingstad & Grut, 2007). There has been an approach towards emphasizing inclusive education for people with disabilities in existing school programs instead of focusing on different institutions for them. Reports show that inclusive education has been advantageous to the special needs of disabled children in inclusive schools (Elwan, 1999).

It is obvious that the educational system in Nigeria is ready for a reshape by including disabled students into inclusive classrooms (Ajuwon, 2008). Morakinyo et al. (2018) stated that with the introduction of specific services and educational programs provided to children and youth with disabilities in inclusive schools, some children will still be unable to access these educational programs until they become adults. Despite the allocations given for inclusive education at all levels of education in Nigeria, the enrolment of people with disabilities at the university level is still a minimal percentage (Ahmed et al., 2014).

In addition to the inclusive schools, Aiyaleso (2016) opined that disabled people should have opportunities in vocational training and with the support of well-trained teachers. Vocational training, as defined by Chilemba (2013), is any training that allows a person with disability to assist himself and his family in whatever capacity. Vocational education gives disabled people the experience and skills to partake in the labor market (WHO-Geneva, 2011). Vocational training gives disabled children skills for independence and prepares them for adulthood (Ajuwon et al., 2014; Chilemba, 2013). With vocational training, disabled people may become self-employed (Ingstad & Grut, 2007). Ademokoya and Akhigbe (2006) and the WHO-Geneva (2011) reported that people with disabilities have a strong will and confidence to gain vocational experience, however, the level of their success was largely unknown.

People with disabilities not only face obstacles in education, they also experience challenges in other areas such as employment. Disabled people have the right to employment, just as they have the right to education. Being employed gives an individual the opportunity to meet and interact with people in society, share ideas, engage in activities, and most importantly gain income through economic support (Aiyaleso, 2016). Mizuonya and Mitra (2012), and

authors of the African Disability Rights Yearbook (2013) found out that disabled people have lower employment opportunities than non-disabled people. Ebenso and Eleweke (2016), as well as Uromi and Mazagwa (2014), described the unemployment rate of disabled people as very high because of their low level of education.

The WHO-Geneva (2011) explained that discrimination of people with disabilities in employment should be prohibited. Disabled people can compete well in the labor market if they are properly trained and given the right placement. Despite their lacking access to education and their inability to develop desired skills, some of them possess better skills and perform better than non-disabled people at work, but they are offered positions such as telephone operators, office messenger, etc. with very low wages. The negative attitude of employers toward people with disabilities is unreasonable as most of them do not want to accommodate the required needs of a disabled worker, for instance, in scheduling and travel time to and from work.

Another area where disabled people experience barriers is public services. Public services in this regard mean access to public buildings in the community such as hospitals, schools, banks, recreation centers, etc. By all standards, public buildings are supposed to be built in a way that should be accessible to everyone in the community (Hamzat & Dada, 2005). Therefore, builders, architects and engineers should use their experience and professionalism to design public buildings that are accessible for people with disabilities to fully participate in the community (Ajuwon, 2008). In Nigerian banks, the banking halls are not accessible to wheelchair users because of the security doors at the entrances. A wheelchair user and other mobility device users should not have difficulties in entering doors as this denies them opportunities and social activities (Sambo, 2016).

In Nigeria, people with disabilities experience discrimination in marriage. Individuals with intellectual impairments, non-verbal people and those who have difficulties with movement are mostly affected with little chance of getting married (Smith, 2011). The prospect for marriage with disabled women is usually lower than with disabled men (Elwan, 1999). Groce et al. (2014) affirmed that disabled women have more difficulties in getting married than their male counterparts, and they also end up in polygamous marriages as younger wives.

Barriers for people with disabilities in Nigeria also include poor transportation. Transportation is important for a good life; it enhances access to services and places of interest where the individual's needs are met. Lack of access to transportation not only hinders full

participation of disabled people in society, it also affects their daily activities because they incur extra cost by spending more on transportation for the special arrangement of moving around in the community, and they need to make plans in advance whenever they need to go out (Haruna, 2017; Odufuwa, 2007). The attitudes of bus drivers towards people with disabilities is a concern. They do not stop for them and do not give them time to get on and off the bus (Ipingbemi, 2015; Nigerian Institute of Advanced Legal Studies (2010); Odufuwa 2007; Haruna 2017).

Taxi drivers equally have negative attitudes towards disabled people. They overload their taxis with two passengers sitting in the front seat and with passengers in the back seat carrying themselves. Priority and suitable seats should be assigned to disabled people in public transportation (Ipingbemi, 2015; Odufuwa, 2007).

There has been little or no research on the transportation barriers encountered by people with disabilities. The focus has been on the needs for accessible transportation of non-disabled people. The government should improve the public transportation system as it is in developed countries to accommodate the needs of people with disabilities, and they should provide non-discriminatory transportation among other services. This will encourage people with disabilities to fully participate in society and enhance their quality of life (Eskay et al., 2012; Ipingbemi, 2015; Odufuwa, 2007). The transportation system is in a deplorable state, and travel information, bus and taxi terminals, shelters, lights and bus stops are badly maintained. Suitable public transportation would give disabled people the opportunities to go to work and school, as well as attend medical appointments and social activities (Odufuwa, 2007). Disabled people must compete and struggle with non-disabled people at bus stops during peak hours to get public transportation (Ipingbemi, 2015). Some authors (Lawthers, Pransky, Peterson, & Himmelstein, 2003; World Report on Disability [World Health Organization], 2011; Odufuwa, 2007) opined that people with disabilities are discouraged from seeking employment, they give up their jobs because of difficulties getting to work, and many lose their jobs because of inaccessible transportation.

People with disabilities rely greatly on public transportation, and road transportation, because many of them do not own a car. The most popular means of public road transportation in Nigeria are buses, taxis, motorcycles and tricycles. Motorcycles are the most widely used but also the most dangerous. Buses are old, overloaded and too high to climb, thereby making them uncomfortable for disabled people (Ipingbemi, 2015). The aim of transport security is to provide

accessible transportation that is safe, affordable, and comfortable, and will always enhance daily livelihood to all (Odufuwa, 2007). The bad condition of the roads and access to bus stops is a thing of worry to people with disabilities. Sidewalks have been crowded by traders, and road surfaces are unsuitable and no longer accessible to wheelchair users (Ipingbemi, 2015; Odufuwa, 2007).

Housing is essential and has a strong effect on the well-being of people, including people with disabilities. They should be given opportunities to make contributions to decisions and policies that would be beneficial to overcoming their housing barriers (Muhammad & Bichi, 2014). People with disabilities live in indecent houses because the majority of them are low income earners who cannot afford quality accommodation (Elwan, 1999; Ubani, Madumere, & Ugwu, 2013; Muhammad & Bichi, 2014). Ubani, Madumere, and Ugwu (2013) pointed out that unsuitable housing has adverse effects on the health of people with disabilities because they are exposed to sickness and diseases. Housing facilities should be accessible and suitable. They should include ramps, accessible toilets and other amenities (Haruna, 2017). Housing close to bus stops is helpful to people with disabilities (Golledge, Marston, & Costanzo, 2001). Muhammad and Bichi (2014) opined that there is an overall shortage of housing in Nigeria because of the growing population. Therefore, there should be adequate access for disabled people in housing (World Report on Disability [World Health Organization], 2011). Disabled people have the right to good housing; they should not be denied housing and land allocation while the elites and influential in Nigeria are the most favored in government-allocated housing schemes. If disabled people are not able to get government-allocated lands and housing, affordable plots of land should be provided by the government, and conditions for obtaining loans to build houses of their choice should be reasonable and with low interest rates (Muhammad & Bichi, 2014).

Models of Disability

Efforts to involve people with disabilities for their full participation and interaction with others in society have recently yielded positive results globally. This was achieved through the contribution of organizations that supported the rights of persons with disabilities such as the United Nations and disability rights movements, as well as through the implementation of the disability discrimination legislation in countries that have embraced it (Olaoye, Oduola, Alonge, & Emechete, 2017). In this section, the medical model and social model of disability will be

examined. The models of disability are designed to give comprehensive knowledge about disability and explain how each model applies to people with disabilities, as well as the attitudes towards them in society (Sullivan, 2011).

The Medical Model of Disability

The medical model started in the 19th century with the advanced responsibilities of medical practitioners (Kaplan, 2000). Haruna (2017) described disability as a disease that needs to be cured. This model views the individual as being ill and requiring the help of medical specialists for cure, support and rehabilitation. The medical model sees the human body as defective, and the only solution to normalcy is to be cured or treated by medical professionals, especially when severe pain threatens the individual's potential good and long life (Sullivan, 2011).

The model is built on three fundamental presumptions: it believes that diseases in a human body are the reason for its anomalies and must be cured to bring it back to normal. It also views the body as an instrument of pathology whereby the focus is on treating the disease in the body rather than curing the individual. It concludes that medical professionals are believed to be healers that can treat diseases (Haruna, 2017). The medical model describes people with disabilities as bizarre, strange, controlled and second-class members of society (Sullivan, 2011).

The medical model does not see the society as being responsible for the exclusion of people with disabilities in the community. It believes that the barriers they encounter are a result of their impairment and these barriers will limit their involvement in society unless they are treated by medical specialists (Sullivan, 2011). Researchers have criticized the model and described it as the root of all pessimism. They believe that the medical model negates the idea and effort of involving disabled people in society.

For instance, Sullivan (2011) opined that the medical model is the cause of why many have refused to identify with people with disabilities. It is also responsible for other problems such as negative attitudes, exclusion, stereotyping and differentiation between people with disabilities and non-disabled people in society.

The Social Model of Disability

The emergence of the social model can be traced to the theoretical and political struggle by the Union of Physically Impaired Against Segregation (UPIAS) in the 1970's (Finkelstein, 2001). The founder of the union, Paul Hunt, and Vic Finkelstein worked together to start an organization of disabled people who lived in institutions with the ideology of liberating persons with disabilities from the existing forms of oppression and exclusion from society. They aimed to replace them with opportunities for full involvement and participation in society, whereby disabled people could get employed and live meaningful and independent lives without being controlled (Shakespeare, 2010).

The social model asserts that people with disabilities are the best ones to explain the barriers they face in society (Ebenso & Eleweke, 2016). Bara (2015) describes disability as a social context and not a medical context. The social model gives a better understanding of the limitations people with disabilities face in the social-cultural environment. It examines the economic barriers and concludes that society is the main damaging factor discriminating against disabled people (Ahmed et al., 2014). Haruna (2017) states that the social model is aimed at rescuing and emancipating people with disabilities and empowering them positively to overcome all limitations and challenges to their involvement in the society. The government should help disabled persons attain full participation in the communities by actively performing the roles expected of them as law makers so that disabled people can live and work independently.

The social model describes the injustices people with disabilities face, and the only way to overcome those challenges is by changing the design of society because its structure causes barriers and exclusion due to the way it is organized (Yeo, 2005). Lang and Murangira (2009) opined that disability is a result of the attitudes and physical barriers caused by society, which excludes people with disabilities from full involvement in it. The social model of disability aims at removing the social and physical barriers for people with disabilities so they can participate fully in society (Kayess & French, 2008).

The social model views disability as emerging from the involvement of an individual's status with the society (Social Analysis and Disability, 2007). The model believes that disability is a problem caused by an unaccommodating society arising from an unpleasant approach and other factors in the environment (WHO Geneva, 2002).

There have been many success stories resulting from the social model for people with disabilities in society. It has disagreed with the marginalization and discrimination of disabled

people. It has helped to empower them to stand for their rights in society through political and civil rights activism (Owens, 2015). The social model gave people with disabilities the opportunity to describe the injustice and unfair treatment they experienced. It helped to focus on what they have been denied and how to get them back into society without limitations or barriers (Barnes & Mercer, 2004). The social model acknowledges people with disabilities as valuable individuals in society who are unique, have potential, and offer so much to society with their special talents (Sullivan, 2011).

Chapter Three

Methodology

Research Design

This research adopted an exploratory design. The study was based on an ethnographic study to help further investigate the research topic and seek useful knowledge about disability in Nigeria. It unraveled the untold stories and experiences of living with a disability in Nigeria, especially in Ibadan. A semi-structured interview method was utilized with open-ended questions. It allowed participants the opportunity to answer in the best way they felt comfortable and respond in the way they could express themselves; this helped gather more information about disability.

This study embraced the social model of disability, which agreed that society is the instrument for exclusion of people with disabilities. The research highlighted some themes as barriers disabled people encounter in society, as pointed out by many researchers mentioned in the thesis. The women who participated in this research were guaranteed their privacy and assured of the confidentiality of the information they provided to the researcher.

Study Area

This research was carried out in Ibadan, Oyo State, a Southwestern part of Nigeria. The State has a total area of about 28,454 km and a population of about 5,580,894, according to the 2006 Nigeria Census (Nigeria Census-Nigeria Data Portal) nigeria.opendataforafrica.org/xspplpb/nigeria-census, It has thirty-three Local Government Areas (Nigeria: Administrative Division (States and Local Government Areas) <https://www.citypopulation.de/php/nigeria-admin.php>). It consists mainly of people of the Yoruba ethnicity and its capital is Ibadan. Ibadan is the biggest native city region in Sub-Saharan Africa (Adedimeji, Omololu, & Odutola, 2007).

I decided to use this city for my research because I lived there for many years so I am familiar with the area.

Study Population

The study consisted of five women aged 18 years and above, who are disabled and live in Ibadan. I contacted a church in the city where the participants lived. The church is where I

worship whenever I am in the city. The church has a direct relationship with the disabled community. The church visits them monthly and distributes items to them. The pastor, who is also a counselor, listens to and encourages disabled people who suffer emotional stress. He speaks with them and prays for them, assuring them that they can always seek help from the church. The pastor of the church assured me that doing interviews with the women for my research was not a problem. The women are not members of the church. The church only visits the disabled community where the women belong. If the church did not have a relationship with the disabled community, the people would likely not get adequate support because of the level of poverty in Nigeria and because people do not want to associate with disabled people. Not many people are willing to assist them.

There are a few philanthropists, organizations and religious bodies that take it upon themselves to reach out to people with disabilities in Nigeria, however, there is still a large number of them who are on the streets begging for alms as well as many homeless ones with no hope of getting help. The women interviewed for this research are some of the privileged ones who had been fortunate to be identified by this church and received support. Their stories would have been different if the church had not reached out to them.

Sampling Techniques and Procedure

The study utilized a purposive sampling technique. Purposeful sampling was used in this research for identifying and choosing rich-based information related to the topic of the research. It was evident that the participants demonstrated the abilities that the researcher was interested in; they were knowledgeable and ready to speak about the subject matter. The researcher was interested in their age, social status, and occupation, and gave the participants the required assurance so they could provide quality and reliable information. Five women were purposively selected for in-depth interviews for this study.

Instruments of Data Collection

The interview guide was used as the instrument for data collection. The interviews were face-to-face communication between the researcher and the participants with predetermined unstructured questions. The instruments were designed to generate the information needed to address the objectives of the study. The in-depth interviews with open-ended questions gave room for flexibility and opportunities to discuss other relevant matters about disability. The

interview focused on questions that were applicable and important in addressing the objectives of the study.

At the start of the interview, the purpose of the study was clearly explained in detail to the participants, whose consent was obtained. They were assured of the confidentiality of data collected. The place of interview was free of interference and distractions: it was a quiet and calm environment. Data were collected through in-depth interviews and extracted in the original form. The interviews were conducted in English, recorded with a digital recorder and transcribed verbatim for analysis.

Data Management

For the purpose of qualitative data, the interviews were recorded using a digital audio recorder. I also had my pen and book, which I intended to use to take extensive notes during the interviews in case the participants did not want their voices recorded. The collected data were stored in a secured locked box and I kept the key was with me. Coming back to Canada, the data were locked in my hand luggage.

Data Analysis

A content analysis method was used to examine the qualitative data, and to transcribe and translate the information verbatim. A deductive method was used to seek and identify themes from the interviews. The themes were identified from the challenges the participants experienced.

Ethical Considerations

Ethical consideration was based on the integrity of the researcher and the protection of the participants. Approval was obtained from the ethics board of the University of Manitoba. Most importantly, the participants gave their consent.

The guide did not require the participants' addresses and telephone number - only their names for ease of identification. They were assigned identification numbers and informed that there were no direct nor immediate benefits for participation in this study. Participation in the study gave a better understanding of the realities of living with a disability. The researcher at the end of the interview expressed appreciation to the participants for the opportunity and their time.

The researcher did not force anyone to participate in the study. Their right to discontinue from the study was discussed and guaranteed with the assurance of no penalty for refusal or withdrawal. The decision to participate was left entirely to the participants without any pressure.

Timetable for Completion of Thesis

This research was duly completed nine months after the proposal defense and approval from the ethics board. A total of five women were interviewed and results were gathered and interpreted accordingly in the thesis.

On January 3, 2019, I informed the head of the welfare department of the church, who was my contact person, about my plans to come to Ibadan the following week to conduct the interviews. He was pleased and told me that both the proprietress and the participants were already excited to meet me. On January 6, 2019, I travelled to Ibadan.

The journey to Ibadan took longer than usual because of construction going on the highway at that time. I arrived at Ibadan safely and settled in immediately. At 11 am on January 7, 2019, which was a Monday, I met with the head of the welfare department, and he welcomed me pleasantly. He let me know that the message had been given to the proprietress, whom he believed had also given the message to the entire group about my visit. I met the participants, who consisted of about 25 women, and introduced myself to them. I presented the purpose of the research and sought the consent of those who were interested in participating in the research. All participants received the introduction and consent letter, which included my contact number. All interested participants were asked to telephone or text me directly before the end of the day on how to locate them. The head of the welfare department reminded me that he had no information about which ones would be my participants. He said it would be a voluntary decision made by each person. At the end of the day, I received messages from five participants on their desire to participate in the research.

They gave me a convenient date, time and location where they would like to have the interview done. All five participants picked days that were convenient for them, which was exactly what I used to draw up the schedule.

All my interviews were completed between the 8th and 10th of January 2019 between 10 am to 3pm. The interviews were short because of the distance between participants, and especially because of the poor conditions of the roads within the city. This reduced the duration of the interviews.

Finding the locations of some of the participants was challenging because of the poor roads, which had many potholes and made driving very slow. Very rough roads are in almost all cities in Nigeria. Commuters also must always consider the traffic when they go out.

Another difficulty was locating the streets where the participants were because they were not properly marked for easy identification. I had to stop at every street and ask for directions.

Locating addresses that are not properly identified is a concern in Nigeria, especially in remote areas. It is impossible for Google Maps to locate addresses that are not in the community plan, and without this in place, visitors spend much time asking for how to locate addresses. Each day, I stopped at an eatery before going to conduct the interviews to buy snacks that I would share with the participants.

I arrived on time for all the interviews. I introduced myself to the five participants. All the participants were glad to see me and welcomed me warmly. At the same time, I wanted to ensure that they were all comfortable and relaxed so I could get the best interview possible. Apart from Participant A, the wheelchair user whom I met at her home, I met the other four women in their various offices.

The women were anxious and glad to share their stories. It was the first time the participants would be granting interviews with a researcher from another country. The interviews ranged from half an hour to two hours. After each interview, I provided snacks and thank you gifts for their time. They also thanked me in return.

The first interview was with Participant A. She was reminded that all information collected was confidential, with all identifiers removed. I also asked if she was comfortable with audio recording for the interview so that I could capture every conversation in detail while I also took notes. She replied yes. The interview was conducted, and it went well.

I moved on to Participant B. She was a much older woman and a very vibrant and outspoken one. She was very excited about seeing me; I handed over the interview guide to her before commencing the interview. I also let her know that all information would be confidential, and her identity removed. I asked if she was comfortable with an audio recording and she agreed to it. She had so much to discuss. She made the interview session very interesting, as she answered the questions, which led to other questions.

On the first day, I was able to conduct two interviews. Both went well, although I experienced difficulties in getting to the locations where the participants were because of poor roads. Going from where Participant A was to meet with Participant B was challenging and because I had to arrive there at an exact time, I had to find an alternate route.

The weather was also very humid and became uncomfortable for me. I had to drink water constantly. With two interviews done on the first day, I felt fulfilled and looked forward to meeting the participants of the second day.

I was excited having accomplished two interviews the previous day. I started my day early enough to give me enough time to meet Participant C, considering the state of the roads in Ibadan. The roads to where Participant C was located were equally bad. It was quite a distance from where I stayed. I arrived there in good time. She asked if she could have some time to organize herself before the interview began. I replied to her by saying she could take her time. I gave her the interview guide and let her know the purpose of the interview as stated in the consent letter. I asked if she was comfortable with an audio recording and she answered yes. Participant C's responses were a revelation.

She made the interview session very interesting with her responses. I thanked her for her time, and she responded back saying she enjoyed the interview. Participant C was the oldest among all the participants interviewed.

After the interview with Participant C, I stopped at a restaurant to eat some food. I got much more excited about meeting the rest of the participants after meeting the first three and hearing their experiences as women with disabilities in Ibadan, Nigeria. I set out to meet Participant D, who was the second participant for the day. It took about half an hour between the restaurant and the location where Participant D was because of the state of the roads.

She was given a copy of the interview guide. She read through it carefully. I started the interview by asking her if she was fine with audio recording and she replied yes.

As a professional (healthcare worker), Participant D went into detail about how her disability had affected her job. She explained in detail the perceptions people had about her and her job. She mentioned that she challenged herself with so much determination to prove them wrong.

Participant D was very informative. Her experience as a woman with disability showed that disabled people could achieve all they want if given the opportunity, chance and support.

On the second day, I was able to conduct two more interviews. I felt good about how both days went despite the challenges with the distance between participants, the bad roads, the traffic, the difficulty in locating the addresses and the hot weather. I looked forward to meeting the last participant the following day.

Since the participant for the next day was the last, I took time to go over my notes and audio recordings from the first four interviews.

On the last day, I left home and it took about forty-five minutes to reach Participant E. I arrived there on time and gave her a copy of the interview guide; she read it and agreed so we began the interview. I asked if I could go ahead with the audio recording and explained why I would be doing it, and she agreed.

Participant E spoke extensively about the stigma on people with disabilities, and she appealed to the government to support them with scholarships for their children's education, housing, and transportation. She was hopeful that someday soon; the government would attend to the needs of people with disabilities in Ibadan, Oyo State, Nigeria.

All participants had similar experiences, with the details of each person's experience peculiar to them, however one can say that some of the women accepted the problems and issues they faced have been accepted as their fate and said they had lived with it.

Conclusion

My fieldwork in Nigeria was quite interesting. I had the opportunity to meet women with physical disabilities who had different experiences to share. The participants spoke about a range of subjects including perception of disability, employment, marriage, housing, transportation, government laws, education and public services. Each topic will be discussed in detail in the chapters that follow.

Fieldwork also comes with many challenges such as poor roads, hot weather and difficulties in locating addresses. Things had really changed in Nigeria since I left. There had been a change of government, which had caused a lot of setbacks. There had been controversies on which government caused the hardships Nigerians were experiencing. While some people accused the previous government of corruption and bad governance, others blamed the present one of not taking actions and not fulfilling all the promises made during the campaign, hence causing aggravation to the citizens.

Before I left, c were not as bad as I saw them now. The average Nigerian could afford two meals per day on average, however, that was no longer the situation. The citizens showed their grievances in all areas; the prices of commodities, food, transportation, bills, etc. had increased three or four times compared to before. The level of hardship and suffering was obvious, and people who were unable to cope had to choose between dying of poverty or

committing unimaginable crimes just to survive. The suffering did not exclude the people with disabilities whom this research focused on. They expressed their feelings about the level of poverty Nigerians experienced and appealed to the government to come to their aid. The situation made me feel a bit sick, having lived in a developed country for a few years and seen how things were done in an orderly manner in a growing economy. I also reflected on how people with disabilities were treated in Nigeria compared to the treatment they received in developed countries. It made me think of how I might make a huge difference in their lives in whatever way I could. Everything seemed different due to my experiences during the short visit for my research. It looked like I would not be able to achieve my purpose of travelling to Nigeria, but one thing that worked for me throughout the period was adequate and proper planning. This enabled me to get all my interviews done with my determination to follow my schedule. Without proper planning, fieldwork in Nigeria could be distorted by the factors mentioned above and could take longer than planned.

Chapter Four

Perception of Disability

The Fate of the Participants

This chapter is the introduction to the interviews done with five disabled women. All the women interviewed in this research had similar views and perceptions of disability, which over the years had helped them to live comfortably with it. They developed a positive outlook by ignoring negative comments from people around them. They would speak up when strangers tried to put them down. They ignored every form of stigma.

They all developed their disabilities at a very young age due to injections that had a negative reaction on them and resulted in their inability to walk. They have all come to terms with who they are, and therefore do not feel inferior. Despite the barriers they face as women who are disabled, they believe there is nothing they could not achieve or become.

For instance, Participant C mentioned in her interview that nothing stops her from doing the things she likes to do, and nothing stops her from doing the things non-disabled people do. “Personally, I don’t think there is anything wrong with me. There is nothing I can’t do” (Participant C, 53, Ibadan).

As a professional at her job, Participant D showed that being a disabled woman did not stop her from achieving her goals and dreams of being a healthcare worker. Her positive perception about disability has helped her in all areas of life.

She is grateful to God and happy about it. She accepts her fate, saying it is the will of God. Participant D said she does not pay attention to any form of stigma or discrimination. She said she had lived with her disability for forty-three years and nothing hurts her anymore because she also had accepted her fate just like the other women.

Because am used to it, like I said my disability is since 1974 and that is 43 years ago and even when people say anything that will hurt me, I don’t pay attention to it. Since am moving and am pressing forward things I may want to do, they may just discriminate because am a disabled. I used to face it, but I manage it. (Participant D, 49, Ibadan)

Participant B on the other hand, with a laugh, said she had accepted her fate, “I have accepted my fate” (Participant B, 49, Ibadan).

She said she feels happy with the way she is. She added by saying that she cannot do anything other than to accept her fate, and therefore, she feels happy. She also said God has been sustaining her and she is grateful and thankful for his care upon her. “God is just the only one that is sustaining me and I am thanking him for taking care of me” (Participant B, 49, Ibadan).

She said she was grateful for her own disability, and that it is worse for a blind man or woman. Therefore, all she could do is to be thankful because it is the will of God. She explained this in detail:

From six months to this stage, by not walking is not that new. I feel happy the way I am, nothing else. I feel happy because, I can't do anything than to accept my fate. We thank God for our disability, if it is a blind man or a blind woman, it is another thing, hell hmmm hell, but we thank God and we know that God is the one that is helping every one of us because we cannot say oh, for the blind it's too much, the stress will be too much for them, even those that see, they won't want to help them if they want to enter the gutter that is how they will be looking, they will leave them and run away. (Participant B, 49, Ibadan)

She is thankful to God for his guidance upon her life. She is hopeful that God's guidance will be for every disabled person, and she believes that he is the only source of hope and not any human. “I thank God on my own and I know God will be guiding every one of us; he is the one we are hoping for not human being. He is the one that can give us guideline” (Participant B, 49, Ibadan).

Participant C, who is the oldest among the women, shared the same view and reinforced all that Participant B had said. “It has been God all this time; if not I will not be alive” (Participant C, 53, Ibadan).

She does not see herself as a physically disabled woman that should be pitied. She struggled to become who she is today against all odds. She said she gives all glory to God who has kept her alive to overcome all the challenges with prayers. “I overcome all my challenges with the name of Jesus and prayer” (Participant C, 53, Ibadan).

Participant E had similar experiences to the others; she also said since there was nothing she could do about her condition, she already accepted it as fate. She added by saying, she was grateful to God, so long as she was still alive, and that her case was better than one who is dead and forgotten. She explained it thus:

I didn't get bothered by those things, since there was nothing I could do about my condition, but you know in all things we have to be grateful in as much as we have life, even somebody that is complete is dead, so I don't even mind or care if people mock me about it, some even make jest of me and even insult me with the leg. (Participant E, 48, Ibadan)

All the women had in common their perception of disability, their strong belief in God, and their acceptance of their fate considering that they are in a highly religious context. For example, Participant B also accepted her condition, stating that: "We thank God for our disability" (Participant B, 49, Ibadan).

Participant C also had this to say: "It has been God all this time, if not I will not be alive" (Participant C, 53, Ibadan).

Participant E reinforced what the other women said: "There is nothing to do about it, we just know that it is God that created us and there are people that are complete that still do not have the grace we have" (Participant E, 48, Ibadan).

Participants B, D and E's experiences reflect what Kurawa (2010) said about disability. The writer asserted that disability can happen at any time in one's life. It could occur as a result of injuries or other sources that could cause a permanent disability, and it leaves the individual with no other choice than to accept the condition. Although not many people foresee it, however when it happens, the only thing to do is to look at the brighter side of life, just as the women did. From the interviews, Participant D and B got disabled forty-three years ago and at six months old respectively. This means they have been disabled permanently since childhood, and have lived with it. They embraced their disabilities and hoped for positive outcomes.

Participant E was mocked because of her disability and mentioned that people made unpleasant comments. According to Maurya and Parasar (2017), who talked about the negative attitudes and comments from the public towards people with disabilities, there is a continuous

need for advocacy of respecting disabled people in society. Abusive and negative comments towards them should be prohibited, with punishment for offenders. Eskay et al. (2012) believe that labelling disabled people causes pain and bitterness, and limits their participation with others.

They are all religious and prayerful. Their level of interest in religion and God is high because it is important in their culture. They have known it throughout their lives. Accepting and practicing a religion is a personal decision. Nigerians are involved in religious activities as a way of life without compulsion. They spend time in places of worship and gatherings where they feel comfortable with the sermons and teachings. The participants appreciated God by expressing their interest in church activities and explained this during the interviews by being thankful to God for sustaining and keeping them alive. Their focus on religion was personal and they were not coerced. They chose to be happy despite all their challenges as women with physical disabilities.

Participant C said this:

Even church, if they want me to do vigil, I can do vigil for three months. My husband is aware of my participation in church activities. After leaving work, I will go to vigil, from vigil I will come home'. 'It has been God all this time, if not I will not be alive.'
(Participant C, 53, Ibadan)

They were all cheerful and joyful. They decided that despite their disability, discrimination and stigma, they would not be discouraged or limit their chances to be what they desired to be. They attend religious programs where prayers, sermons and songs give them confidence and increase their self-worth. Participant B had this to say: "I love singing, am in the choir in our office. We have a chapel there, am one of the choir members. In my church, I normally sing too" (Participant B, 49, Ibadan).

Participant C also derived pleasure from religious activities: "If I want to sing at the choir, I can sing" (Participant C, 53).

Participants B and C's level of interest in God is high. They were both involved in church activities. These two participants' experiences as disabled women drew them closer to God and removed the belief that disability was a curse, contrary to the opinion of Maurya and Parasar

(2017), who affirmed that disability is the consequence of a wrongdoing or a crime committed by either the disabled person, the parents or another family member. Some other researchers, like Sambo (2016), reported that such beliefs still exist, and disabled people are labelled with strange and derogatory names to describe their disabilities. The women found comfort in God and thanked him for everything. The women's experiences were different from what was outlined in the above-mentioned writers' article that disability was a curse or a punishment for a wrongdoing. They proved this by their strong belief in God and that their disability was predestined from God.

Coping Strategies

As a disabled woman in Nigeria, there is not much help to expect beyond assistance from close family members and associates. Therefore, living with a disability in Nigeria is very challenging when compared to developed countries, where disabled people receive help from all and sundry. People with disabilities in Nigeria create strategies to overcome these barriers rather than feeling pitied. They are not ignorant of what disability means. However, these strategies have helped them through the journey of life to achieve goals and get through their daily activities.

For example, Participant B mentioned that house cleaning is one of her challenges, but she had to pay to get someone to do the cleaning for her. "Cleaning of the house and everything like that. I have somebody that I used to give money. Those who are cleaning come and do my housework and the environment too" (Participant B, 49, Ibadan).

As a woman, Participant B devised means of getting house chores done, her disability notwithstanding. Uromi and Mazagwa (2014) and Ajuwon et al. (2014) outlined that disability limits a disabled person from performing expected roles. In the case of Participant B, because she could not clean her house and environment as expected, she had to pay someone to do the cleaning for her.

In an African home, and in the Yoruba culture, the woman is expected to do house chores and other duties. When a woman is not able to perform these duties, she will be termed as a lazy wife and mother. Despite being disabled, women with disabilities are aware of this, and therefore do not want to be talked down or seen as being lazy and failing in their duties.

They tried to find ways and strategies to make sure that they were not failing in their responsibilities as mothers and wives. Seeking help from members of their families and relatives would seem to be one of those coping strategies they had adopted.

For instance, Participant E was aware that as a Yoruba wife and mother, she must prepare certain local meals for her family. She had to give her children a bath before they went to school, and she would need help to get water to bathe her children, but outsiders, people not close to her, avoided her because they believed she was giving them too much trouble by asking for help. “If there is no one around and I need to get water, it gets pretty difficult and it is as if some people used to run away from helping me, because they feel I stress them, and my problem was too much” (Participant E, 48, Ibadan).

Participant E had to devise means of turning things around in a positive way to help her with the challenges of house duties. She mentioned that her stepmother’s child was brought to live with her so that she could assist her in house duties. The girl lived with them until one day the girl’s mother visited and took her child away, promising to bring her back after a week or two, but never did. “There was a child that lived with me, she was my stepmother’s child. Her mother came to visit us and said she wanted to take her child with her but will bring her back the following week or the week after. I waited for her to bring her back. She never did till this day” (Participant E, 48, Ibadan).

Her experience was in line with Sambo (2016), who said that attitudinal barriers make people with disabilities unproductive in their household and in society. Participant E had people around her whom she could ask for help, however, the unwelcoming responses and attitudinal barriers from them made carrying out her responsibility as a mother difficult.

Role of the Family

Family plays an important role in the lives of people with disabilities. Families who have disabled individuals are expected to know their needs and be able to support them. In Nigeria, an adage says that it is only your family members that will not abandon you in the time of need, even when every other person does. This adage goes a long way in the lives of people with disabilities. It is with this belief that families stay and bond with their disabled members. Family members often work around their schedule and other activities to accommodate the needs of their disabled relatives. Participant E explained the impact of family in her life as a woman with disability. She was appreciative of them being able to support her. She described how helpful her

grandmother was when she was giving birth to her children. She stayed with her longer than expected. Usually, mothers and grandmothers stay with their children to help babysit between three to six months, but in her case, her grandmother was exceptional. She stayed with her for about a year, helping her with house chores and nursing her children. She expressed her gratitude during the interview. She explained:

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When my children were still young, their father who is my husband used to be the one that assists me. He used to wash plates, but my younger sister used to come around and help me get water. She will stay with me, also wash clothes for me. Then my grandma who is still alive up till now also came to stay with us, so both of them helped me when I gave birth to the two children I have by the grace of God. My grandma helped me out when I gave birth to them and helped me to always carry them. You know that when one gives birth, one usually stays up at night, so it was grandma that came around, carried them, stayed awake, bathed them and fed them too. She was with me for a year and I was glad that she could help me with all the duties I could not do during nursing my children. I appreciated her so much for her kindness. Sometimes their father also wakes up to assist us, but grandma was always there and now the children are now big girls. (Participant E, 48, Ibadan)

It is important for family to pay attention to the needs of their disabled members. Social and cultural factors play important roles for them in carrying out their responsibilities. Participant E was supported by her family members to perform her duties as a wife and mother. It seemed that her experience was outlined according to Ingstad and Grut (2007), who affirmed that paying attention to a person with disabilities and the social cultural factors, which include family and society, is key.

Conclusion

Undoubtedly, the participants' perception of disability towards themselves helped them develop confidence and build self-esteem. This has been their way of gaining encouragement and appreciating life as disabled women. They described their disability as the will of God that cannot be questioned. Although they shared different coping strategies for dealing with emotional situations, the idea behind each strategy adopted appeared the same with all the women. Despite the negative comments and unpleasant attitude of others towards them, they ignored all negativity and looked up to brighter and productive matters that would positively affect them.

From the responses gathered, it was clear that the women had all accepted their fate and looked up to God for everything. They demonstrated this by getting involved in church activities, believing that God had kept them alive to date. They believed their cases were better than those who were dead and therefore decided to keep praising him. They are religious and prayerful; they thank God for guiding and protecting them as women with disabilities who experience many challenges. They chose to be happy and saw themselves as able to achieve all that non-disabled people could. They believed they were unstoppable and special. They also believed that they were better than some non-disabled people are because they do not have the kind of grace God has blessed them.

Coping strategies and the role of the family was discussed in the chapter. Family plays an important role in the lives of people with disabilities. When there is a lack of support from anyone, one can say that family members will always be there to support. If there is a disabled person in a family, members of the family know that they are expected to support the individual in all areas.

Chapter Five

Education

Access to Education

The importance of education for people with disabilities cannot be overlooked. Some disabled people acquire skills and knowledge at vocational schools and some others work hard to complete other degree programs at higher institutions. It is important to mention that regardless of the level of education attained by disabled people, what matters the most is making a positive outcome of it. Amazingly, all the women interviewed for this research were educated and able to speak, express and communicate fluently in English. They all had at least basic education in Ibadan, Nigeria. The women attended primary schools (elementary school) and secondary schools (high school) in different part of the city. The average level achieved by the women was a secondary (high school) certificate. However, it is important to know that as a secondary school certificate holder in Nigeria, you are considered to have little or no education. It is difficult to get a good job.

For instance, Participant D was employed as a messenger with her high school certificate because she had the least education, and in Nigeria, it is important to have more than the high school certificate. “When I got there, they asked me to present my school certificate, so I was employed as a messenger” (Participant D, 49, Ibadan).

The participants shared their levels of educational achievement in the interview, with Participant A being the only one who graduated with a degree program from one of the higher institutions in Ibadan. She had this to say, “I just graduated from Polytechnic Ibadan HND (Higher National Diploma), Office Technology and Management” (Participant A, 28, Ibadan).

Participant E graduated with a mid-level degree in 2011. “I did my OND (Ordinary National Diploma) in Public Administration at The Polytechnic, Ibadan and I finished in 2011” (Participant E, 48, Ibadan).

According to Instag and Grut (2007), disability leads to poverty. Therefore, education, which is one of the basic amenities, should be accessible to people with disabilities. When disabled people are educated, the writer believes it will impact their lives positively and eradicate poverty. All the five women’s basic educational achievement seemed to have helped them in one

way or the other before they added more degrees to it. With their basic education, four of the women were employed, although the jobs were of a low-income standard because of their qualifications. What mattered was the ability to eradicate poverty, as outlined by the above-mentioned researchers, who affirmed that if disability is not properly managed, it could lead to poverty.

Vocational Training

As people with disabilities, the participants of this study were aware of the limitations of being just a secondary school certificate graduate. In this regard, they went further to add vocational training to their education. First, they knew how difficult it is for people with disabilities to be recognized in Nigeria, and especially the semi-illiterates and those not educated. They knew the challenges and barriers they would encounter in the future. Three of the women added vocational training to their education. For instance, Participant B further attended an institute where she learned typing, which she performed well. She said:

I had someone that said that I should come for typing, shorthand and secretariat duties. I was sent there by my vice principal when I was in secondary school; he was the one that sent me there when he knew that I know shorthand. Later, I went for free education to learn typing very well, and after I went to computer school. (Participant B, 49, Ibadan)

Participant C also attended hairdressing school after leaving high school.

Immediately I finished my secondary school, I trained in hairdressing. When I left secondary school, I had a shop with four dryers that I used to make hair. I have a father and mother, but I took myself to hairdressing school. (Participant C, 53, Ibadan)

Participant D attended a rehabilitation center for the disabled and learnt how to make native attire, weaving and catering. “Going back to school was a challenge then, so my mother now suggested that I go to rehabilitation center for the disabled to learn a trade. There I learnt Kampala (native attire making), weaving and catering” (Participant D, 49, Ibadan).

It would seem that Participants B, C and D’s vocational training experiences reflect what was outlined in the articles by Aiyegoro (2016), Chilemba (2013), WHO-Geneva (2011), Ajuwon

et al. (2014), Instag and Grut (2007), and Ademokoya and Akhigbe (2006). These writers believed that vocational education gives people with disabilities the opportunity for employment and skills for independence that will prepare them for adulthood and able to assist their families. They also agreed that vocational education helps disabled people to become self-employed.

Barriers of Education

There are not many special schools for disabled students in Nigeria. Young students with disabilities have to attend inclusive schools with non-disabled students, and this results in disabled students struggling for seats in the classroom. Provisions are not in place to accommodate students with disabilities. Two of the participants shared their experiences of the barriers they faced as disabled students. Participant B mentioned that non-disabled students rush to the typing pool and would get there before her because of her disability. “Going to typing school, you know, I went to school with non-disabled people. They will rush to the typing pool before I get there” (Participant B, 49, Ibadan).

Regarding inclusive education, Participant B said her disability did not allow her to get to the typing pool on time to secure a seat. Ajuwon (2008), Chilemba (2013), and Maurya and Parasar (2017) described what a well-structured inclusive education should be. The writers explained that inclusive education is beneficial to disabled students because it gives them the opportunity to learn with other non-disabled students. The writers further said that the environment should be accessible, that is, all the facilities and services should be accessible to disabled students and barrier-free so that learning in inclusive schools can be of benefit to them.

Participant B’s experience was, however, different from what was outlined in the articles. In this case, seats clearly marked for disabled students should be available at the typing pool and all other places where students with disabilities must share with non-disabled students. Facilities within inclusive schools, such as classrooms, toilets, typing pools, computer rooms, laboratories, assembly halls, dining halls, etc., should be accessible to disabled students without barriers and clearly marked for disabled students. Participant E also mentioned that she arrived late for classes, although her teachers understood her mobility challenges. “My teachers didn’t mind me coming late to school; they understood. I used to get late to school but they didn’t mind because they all understood that it wasn’t easy for me to walk” (Participant E, 48, Ibadan).

Participant E said her teachers understood her challenges and were able to accommodate them. It seemed her experience was similar to what is outlined in Ajuwon's (2008) study, which says that teachers in inclusive schools should understand the barriers of disabled students and must be able to teach them accordingly so that they can benefit from inclusive education.

Depending on the size of the class, Participant E may not have been able to get a suitable seat in the classroom. Sometimes she would have to sit at the last row in the class or not get any desk and chair to use for the whole day if it was a large sized class with limited furniture. However, if there had been provisions made to accommodate disabled students in the classrooms, she would have been guaranteed a seat.

Attitudes towards Disabled Students

The attitudes of other students towards them were one of the issues mentioned. The participants received negative comments that made them unhappy and weep. They decided to ignore them and thanked God for keeping them alive. Participant D explained, "Before, gone are the days when they say it, I will just be weeping and just withdraw myself. I will tell them they are not my God" (Participant D, 49, Ibadan).

Participant E concurred that she had received negative comments from her non-disabled classmates. She said nobody wanted to associate with her. They mocked her because of her leg. However, she is grateful that she is alive and not dead. "Some would come to the class and not want to sit with me or play with me or talk to me. I am better than somebody that is dead" (Participant E, 48, Ibadan).

Regarding negative attitudes and comments towards people with disabilities, Participant D and E said they were mocked, and people avoided them. These two women experienced discrimination outlined accordingly by Bara (2015) in her article, which said people with disabilities are limited and prevented from social inclusion and involvement in society due to discrimination.

The participants did not mention if anyone was punished for making negative comments about them. It is the responsibility of administrators and teachers to sensitize students about the feelings of disabled students. Negative attitudes towards them could lead to poor performance and total lack of interest in formal education in inclusive schools.

Many disabled students are being bullied in schools verbally without the perpetrators suffering any penalty or consequence for their negative comments. Heads of schools and teachers

are expected to encourage disabled students to report cases of bullying immediately without fear. Any student found guilty should be made to face the consequences.

The Importance of Education to the Women

The women agreed that education was very important to them, especially as women with disabilities. They are aware that opportunities were limited for women in Nigeria and especially to physically disabled ones with little education. Therefore, they struggled to get educated and did not allow their disabilities to stop them from achieving this. The women did well by encouraging themselves. They saw this as one of the ways they could be identified and recognized in society. Participant D expressed her interest in studying a course of her choice after being employed as a messenger with her high school certificate.

She was aware that being a secondary school certificate holder would not be beneficial to her. “I enrolled at the Nursing school in Eleyele to study community health because that was my interest before, and since then I have been in the job” (Participant D, 49, Ibadan).

Elwan’s (1999) article seems to agree with Participant D’s experience; the writer said that disabled people on average get fewer educational qualifications than non-disabled people. Lang and Murangira (2009) said people with disabilities lack the qualifications and skills that are required for better employment that will give them a good life. This reflects what Participant D emphasized: by enrolling in a program in a nursing school to become a community health worker, she was paid better than at her messenger job with her basic education qualification.

Participant A said that her education was fine and that being in a wheelchair did not stop her from going to school. She was the only one who graduated with a degree among the women. “My education is fine; being in the wheelchair doesn’t stop me from going to school” (Participant A, 28, Ibadan).

Conclusion

Education was of interest to all the women. Being physically disabled encouraged them to do their best in getting educated for better opportunities in the future. They paid no attention to discrimination, stigma and challenges. They worked hard to achieve their desires of being educated and ensured its achievement. The barriers encountered by disabled students in inclusive schools and the attitude of other students towards them were discussed. Negative comments had effects on them; however, with their strong will and self-encouragement, they were able to overcome those challenges. Some of the women who had only high school certificates enrolled

in vocational schools to further their education in different areas of interest. They were aware of the limitations of being disabled women with secondary school certificates.

Chapter Six

Employment

Disability and Employment

Employment is important for steady income. Especially for adults, it enables them to afford the requirements for daily living, such as food, clothing, shelter, etc. Life can be hard without employment and sustenance of it. It could lead to difficult and uncontrollable situations that were not wished or planned. Every adult desire to be employed, and people with disabilities are not left out. In developing countries like Nigeria, special provisions such as employment assistance, benefits, or welfare have not been implemented. This means that people with disabilities are included in the search for jobs like non-disabled people. This could be difficult for them considering that there are limited jobs in the country and disabled people will have to struggle with non-disabled people for jobs.

It is difficult for people with disabilities to find jobs in Nigeria without discrimination and limitations. There are limited job opportunities for them, so they stay long at the jobs they find. They are aware of the competition between them and non-disabled people in the labor market. Nigeria, for instance, has few government job openings. Many who have been working with the government stay on the job until retirement, and this makes it impossible for openings in the public service sector. However, some job openings are available from time to time, but only at the lowest level with low income. These are the positions most disabled people are hired for, and especially the ones with only a high school certificate. This was demonstrated by the cases of the women interviewed for this study.

It is important to mention that special and adequate accommodation for disabled people at the workplace is mostly not available in the public sector. People with disabilities must cope with the resources available to them. It is also important to mention that most private organizations often do not hire disabled people except on rare occasions. They know the cost implications on them for workplace accommodation, and because there are no unions representing workers in the private sector, owners cannot afford to hire them or make provisions for accommodation.

Barriers in the Workplace

People with disabilities experience discrimination and negative comments and attitudes at work from their non-disabled colleagues. The negative attitudes may result in poor job performance and an unfriendly work environment that may impact on the feelings of disabled people. One of the participants interviewed for this study shared her experiences of negative comments. Participant D said that she experienced barriers, however, nobody could frustrate her out of the job.

“A lot of barriers even at work, but because am used to it, nobody can frustrate me out of the job again, because it is the interest I took” (Participant D, 49, Ibadan).

Participant D’s experience of employment barriers reflects what Aiyaleso (2016) said in her article: people with disabilities should be given opportunities for employment without barriers. Meaningful employment would enable them to interact with others, share ideas, and get involved in activities. Above all, employment will support them to meet their financial needs.

Limited Career Opportunities

There are limited career opportunities for people with disabilities in Nigeria because of their inability to meet the job requirements that would enable them to perform expected tasks. Disabled people who get lucky enough to find jobs are often employed in the lowest income jobs, and they spend many years at the same job with the fear of losing the one at hand because they are aware of their career limitations. Many people with disabilities get comfortable being on the same job with slow or no promotion, if they can earn a steady income.

The interviews with the women revealed the type of job they had been doing and how long they had been on the same job. It was clear that the participants did not make any effort to search for jobs offering a better income. They took each day as it went, hoping for things to turn around in their favor on their present job. Below are the discussions by the participants where they talked about how long they had been in service at the same job. Participant B is a secretary and had been at her job for seventeen years. “I started work with the local government in 2002 as a secretary. That’s like 17years ago” (Participant B, 49, Ibadan).

Among the women, Participant C had spent the longest time at the same job. She had worked for 28 years. “I have been working since 1990; I have spent 28 years in service” (Participant C, 53, Ibadan).

Although Participant D had been employed as a messenger with her high school certificate, she later enrolled in a course that she was interested in and got a job as a health care worker in the same office and remained there. She had spent altogether 26 there. “I have spent 26 years in service” (Participant D, 49, Ibadan).

Lastly was Participant E, who got hired as a clerical officer 20 years ago. She also explained that she later furthered her education to obtain the mid-level degree for better job opportunities, however, she did not mention if she got any job with the certificate yet. “I work as a clerical officer since 1999” (Participant E, 48, Ibadan).

All the four women who were employed in government entities had been working for years at the same jobs which can be classified as low employment jobs. This is consistent with Mizuonya and Mitra (2012) and the African Disability Rights Yearbook (2013), which emphasize that disabled people have lower employment opportunities. Ebenso and Eleweke (2016) and Uromi and Mazagwa (2014) affirmed that the unemployment rate for people with disabilities in Nigeria is high because of their lack of qualifications since many of them have only the basic level of education, and this is the reason many of them stay at the same job for many years. This explains why the women had been at the same jobs for many years because of their inability to qualify for better employment.

Conclusion

In Nigeria, people with disabilities rarely get their desired jobs. They face no other option than settling for available jobs with a low income because of their little education and their other limitations. They understand that income earned will go a long way, although they might not be able to afford more than just their basic needs, while other luxuries may not be achievable. Disabled people understand that it is a difficult situation competing for good jobs with non-disabled people in the labor market.

The public and private sectors in Nigeria have not been identified as ones that give first consideration and privileges to people with disabilities for jobs. There is a need for this to be introduced and implemented. Although, as seen in the interviews with the women, disabled people rarely meet the requirements for positions other than low income jobs, and this has resulted in them spending years at the same job with limited career opportunities. The reason why they stay at these jobs despite the low income and the years spent at the same level is they

need them to afford their basic needs. However, it is recommended that employment opportunities should be given to those who meet the requirements based on merit.

Chapter Seven

Marriage

The Importance of Marriage in Nigeria

The union between a man and a woman is what translates into marriage, and a family is created. In Africa, and particularly in Nigeria, marriage is an important aspect of life. It is expected that every man and woman get married and have a family. A Nigerian Yoruba woman who is not married at a certain age gets worried and so does her family. Nigerian women by culture are expected on average to get married from the age of 25, and so when she experiences late marriage, it becomes a thing of worry not just to her but also to her family. Nigerian women experience anxiety, especially when friends who are of the same age group get married.

Some women find true love, while some settle for what is available and later build the love. Some women who desire to get married must wait longer than usual, yet never get married. Recently in Nigeria, it has been noticed that there are many older, unmarried women who for reasons of desiring to have children settle for arranged marriages. The importance of marriage in Nigeria cannot be over-emphasized. Marriage is a thing of joy. It is every woman's desire to find true love, get married without unreasonable conditions attached and start a family. Couples, families and well-wishers pray that marriages work out without problems.

Disability and Marriage

Women with disabilities in Nigeria experience barriers and delayed marriages. For instance, one of the participants mentioned that she was 36 years old before she met a man to marry her. "I was 36 before I met a man to marry" (Participant B, 49, Ibadan).

Regarding delayed marriage, Participant B said she was 36 years old when she got married. By the Yoruba culture, marriage at age 36 is considered a late marriage. Her experience reflects what was outlined according to Groce et al. (2014) and Elwan (1999) in their articles, which said that disabled women have difficulties in getting married, and the prospect for marriage is lower for them than disabled men.

Disabled women are not left out of this problem; they seem to face the challenges more than non-disabled women. Because of their inability to perform certain duties effectively as women, which also include domestic duties, disabled women face limitations of marriage.

Physically disabled women in Nigeria are usually not out there in the public, and this could hinder them from meeting people. Some families hide their disabled daughters during family events and other occasions, and this prevents interested suitors from meeting them. This could result in delayed marriages and depression. Four out of the women interviewed for this research were married, and two of them shared their experiences of barriers in marriage.

According to Participant D, her in-laws were not supportive of their son getting married to a woman who was physically disabled. She explained, “When he presented me to his family, they insisted he was not going to marry me because of my disability and because he is the first son, they wondered how he could present a disabled woman” (Participant D, 49, Ibadan).

These are some of the many challenges disabled women in Nigeria experience on the issue of marriage. Participant E also shared a similar experience as Participant D. “He told me he didn’t want his family to know he wanted to marry me because they wouldn’t allow him to marry a woman with disability” (Participant E, 48, Ibadan).

Participant D and E talked about the reservations their in-laws had about them such as the inability to give birth, and not being capable of taking care of children and their homes. They had to go in unusual ways to be accepted into their husband’s family. For Participant D, they argued that she may not be able to have children of her own or do household chores including taking care of the children. “His parents insisted that because of my disability, I will not be able to bear children myself and I may not be able to walk around, wash clothes, etc.” (Participant D, 49, Ibadan).

It seems that Participant D’s experience relates to what Smith (2011) talked about: disabled people who have difficulties with movement have little chance of getting married. She mentioned that her in-laws feared that she would not be able to perform her duties as a mother and wife. This is one of the many reasons why disabled women experience difficulties in marriage in Nigeria.

Their wedding was cancelled, but her husband insisted he was going to marry her. After they gave birth to their first child, they had the engagement ceremony, and both are happily married with two children, one age eighteen at university and the other age fifteen in high school.

We faced a lot of challenges then. The marriage was cancelled but later after we had our first child, then we got married. Initially, they said the wedding will not hold, but he insisted that I was the person he wanted to marry. So, after we gave birth to our first child, we had the engagement ceremony. Now I have two daughters, one in the university 18 years and the other one is 15 years in SSS 3. (Participant D, 49, Ibadan)

Participant E said her husband did not inform his family until after they gave birth to their first child and there was nothing they could do than to accept her into the family since a child was already involved. “He didn’t tell them until I gave birth to my first child, and then there was nothing they could do. I went to greet them, and they had to accept me since a child was already involved” (Participant E, 48, Ibadan).

Participant E’s experience was the same as Participant’s D and it relates to the article outlined by Smith (2011). Both women narrated their challenges of being disabled women with the responsibilities of a mother and wife with expectations from society. Smith (2011) clearly stated that disabled individuals, especially those with difficulties of moving around freely, are most affected by marriage barriers.

Nonetheless, these women strongly believed that there was nothing a non-disabled woman could do as marital duties, such as giving birth to babies and taking care of their children and their homes. Their spouses support them with house chores and help in taking care of the children. They raise their children to become helpers and a source of joy to them. Participant E explained this in detail:

When I got married, some people were wondering and even doubting if I will ever get pregnant or be able to give birth. But I thank God today that I gave birth with so much ease and in fact I didn’t go through CS, it was a normal delivery. I even gave birth to my second child at home. When I wake up in the mornings, I cook for my children, their daddy helps to gets water and bathes them, but for other chores I try to do them, like I try to sweep, I wash plates, I can bathe myself and I can wash clothes too. There is nothing I cannot do. (Participant E, 48, Ibadan)

Participant D also narrated her experience of childbirth. She said people around her, including her doctor, did not believe she could give birth through normal delivery because of her disability. “When I wanted to give birth to my two children, people were expecting me to have caesarean sections, but as God will have it and before they prepared the theatre, my babies came out through normal delivery. The doctor and my sister-in-law were surprised at this” (Participant D, 49, Ibadan).

Conclusion

Having children is the desire of all women, and this is also very important and traditionally one of the benefits of marriage in the Yoruba culture. Some women, most especially disabled women, agree to go into unusual marital agreements just because they want to have children. Many patiently wait until they find a trusted partner whose intention is not to take advantage of them.

Disabled women experience challenges in marriage, for instance, neglect, especially if they are married to the wrong man. A disabled woman who gets married between the age of 25 and 30 and finds the right partner believes it is a miracle.

Chapter Eight

Transportation

Transportation Challenges for People with Disabilities

Transportation could be one of the biggest challenges for disabled people in Nigeria. Inadequate and uncomfortable transportation hinders their movement from one place to the other. Without enough and appropriate means of transportation, life could possibly be at a standstill for people with disabilities. In developing countries like Nigeria, where public transportation is mostly limited to taxis, buses and motorcycles, disabled people who do not have their personal cars or do not have access to private vehicles struggle to access the available means of public transportation.

In many cities in Nigeria, and in Ibadan, where the field work for this research was done, the most commonly used means of public transportation were taxis, buses and bikes that were owned by the government or private individuals. The government has no firm or strict control or checks on the means of transportation operated by private individuals. No one checks the comfortability of the vehicles for passengers, especially passengers with challenges. It was also found that buses operated by the government were not suitable for people with disabilities because of the way they were designed, thereby making it impossible for them to access the buses.

Participant D expressed her displeasure concerning the new public buses operated by the government of Oyo State. She said she had never taken the bus before because it was too high to climb, and the seats were not suitable for physically disabled people. “Like the Ajimobi (government buses) buses, I have never boarded them before because they are too high for me and since there is nobody to assist me climb on them, I only take taxis or motorcycles” (Participant D, 49, Ibadan).

The participant showed her displeasure about the public buses; she mentioned that they were too high for her to climb, so she could not take them. Her experience reflects what was outlined by Ipingbemi (2015), where the writer described the buses in Ibadan. He said the buses were too high to climb and uncomfortable for disabled people.

This means that people with disabilities in the city are not able to board the buses. This is another challenge Participant D experienced as a disabled woman with transportation in Ibadan. It shows that access to transportation for all residents of the city has not been achieved. Clearly non-disabled people are the ones who have benefited from the buses newly deployed by the State government. Eskay et al. (2012), Ipingbemi (2015), and Odufuwa (2007) all affirmed that research on transportation challenges for people with disabilities in Nigeria has not been given much attention; rather access to transportation has been in favor of non-disabled people.

One might expect the government to provide adequate and suitable transportation to meet the needs of people with disabilities in Ibadan, however, that was not the case. Participant A, who is a wheelchair user, identified transportation as her greatest challenge and she always had to make adequate plans whenever she wanted to go out. She explained in detail:

The first challenge is moving around, yes, that's the only problem I have. If I want to go out like right now, I cannot just wake up and say okay I want to go out. For instance, if today is Monday and I want to go out maybe on Wednesday, I must start making plans today or two days back to get a taxi to take me to wherever I want to go to. It is not possible for me to just wake up, for example, if I want to go see a movie like right now, that will not be possible. I also love singing and will like to join the choir in my church, but I cannot because I must go for rehearsals, and I can't go because of transportation challenges. (Participant A, 28, Ibadan)

Participant A's experiences are consistent with those outlined in Haruna (2017) and Odufuwa (2007). Both authors explained that disabled people, most especially the ones with mobility aids such as wheelchairs, are hindered in society. For them to participate fully in the community, they spend more on transportation by special arrangement so that they can move around. This means that they must make plans for chartered vehicles whenever they need to go out, and they incur extra cost on transportation by so doing because they cannot access the public transportation.

Apart from Participant A who had to move around the city mainly in taxis or private vehicles because of her wheelchair, the other four women mostly took motor cycles and because of the lack of suitable means of transportation for people with disabilities such as parallel-transit

we have in developed countries, the women built passenger-driver relationships with motorcycle riders, whereby they would give them a call for pick up whenever their services were needed.

Participant B confirmed this in the interview. “As for me, I don’t have a car. I normally take motorcycles always. I will call them to come and take me to work and take me back home” (Participant B, 49, Ibadan).

As described by Ipingbemi (2015), motorcycles are the most used means of transportation in Nigeria because they are fast to get to one location from the other. They are able to maneuver within traffic and other vehicles, however, it is the most dangerous means and not suitable for anyone to ride, especially for people with disabilities. Yet, because there are no accessible and available transportation designated to them, Participant B was left with no other option but the hazardous motorcycle as her means of transportation to and from work.

It is important to state that motorcycles are not the safest means of transportation in Nigeria; riders are usually at a high risk. Disabled people who take motorcycles do that with fear, but because they do not have convenient and available alternatives, they are left with no other option than to take motorcycles. For instance, Participant B narrated her fear of riding on a motorcycle. “If I fall, there will be no way for me to control myself. I have no choice than telling the driver to take it easy, that I am not in a hurry to get to my destination. It is a big problem for me” (Participant B, 49, Ibadan).

Participant D reiterated her experience: she always had to take her time before leaving home as well as getting home from work to avoid being injured while trying to struggle for public transportation during rush hours. Because of the demarcations on the roads, she only relied on taxis and motorcycles. She explained this below.

I cannot rush for transportation, so I must take my time. Most times, I do get to work late. Like I said that, you should meet me today at 10 am. Normally, I am supposed to be at work by 8 am but because that is rush hour and I will not like to injure myself, I normally take my time and leave home much later in the day and also close late to avoid rush hour when going back home in the evening. Also, because of the demarcation in the middle of the roads, I must take taxis or bikes that can take me to my destination to avoid the demarcation because they are too high to climb. Getting to work and going back is always tiresome. (Participant D, 49, Ibadan)

Regarding struggling for transportation at bus stops during peak hours, as outlined by Ipingbemi (2015), Participant D's transportation challenge seemed to be in line with the writer's comments. She said she had to change her hours of work to avoid a stampede while struggling to get to work and back home. The lack of special transportation for people with disabilities in Nigeria could discourage them from inclusion in the society and cause them to miss opportunities.

Attitude Toward People with Disabilities

People with disabilities experience different kinds of abuse in all areas including transportation. Because there are no consequences for ill-treatment towards disabled people, they sadly become victims of verbal abuse. Offenders are not prosecuted for making negative comments toward them. Despite the transportation challenges they experience, they also receive derogatory comments from drivers and other commuters. The women interviewed in this study described the verbal abuse they had experienced and expressed how it affected them emotionally. They also talked about other maltreatment from drivers of public transportation.

Participant E, for instance, narrated an unpleasant abuse she experienced, where another passenger got down from the taxi because she raised her leg towards the front seat where the passenger was seated. "There was a day I took a cab and I sat at the back. Usually when I sit at the back like that, I have to raise this leg up because I can't bend it, and I can only be comfortable by raising it up. There was a man in the same taxi that sat at the front seat, and he got down from the cab because I raised my leg towards him" (Participant E, 48, Ibadan).

Participant D reinforced what Participant E talked about regarding the negative attitudes towards them. She said some passengers avoided sitting beside her because they did not want their bodies touching hers. She mentioned that she told those passengers that disability was not infectious. She also said that taxi drivers talk down on her. "Passengers in the taxis I take do not like to sit beside me. I asked them why they were running away from me. I told them that I am not infecting them with my disability because it is not an infectious disease." "Drivers talk to me anyhow and I say to them that it is a pity that they are talking to me like that because I am not a beggar" (Participant D, 49, Ibadan).

Odufuwa (2007) and Ipingbemi (2015) asserted that the attitudes of taxi drivers towards people with disabilities are unpleasant. The writers said taxis are overloaded and not appropriate

for the comfort of disabled people. Participant D said taxi drivers and other passengers say derogatory comments to her. Participant E equally had an experience of negative attitudes against her. These two women's experiences relate with what the writers described as bad attitude, discrimination and barriers to transportation for people with disabilities.

Participant C said that drivers who see her as a problem because of her disability do not wait to pick her up, but the good ones always wait to pick her up and give her enough time to get on and off the bus, while the unpleasant ones were always impatient and did not give her enough time.

Drivers that see me and think that I will give them trouble won't bother to wait and pick me. The merciful ones will wait and pick me, but the unpleasant ones talk down on me and expect me to be fast with getting on and off the bus because they are always in a hurry. They do not give me enough time despite my challenges. Drivers that are not in a hurry will park and wait for me to get on and off the bus comfortably. (Participant C, 53, Ibadan)

Regarding the attitudes of bus drivers, Participant C's experience reflects what Ipingbemi (2015), the Nigerian Institute of Advanced Legal Studies (2010), Odufuwa (2007) and Haruna (2017) outlined in their articles. All the writers affirmed that bus drivers are impatient and do not give people with disabilities enough time to get on the bus and off.

Despite not being a wheelchair user, Participant B talked about the difficulties and negative attitudes specifically expressed towards wheelchair users. She said it was not easy for wheelchair users to go out whenever they wanted. They had to make proper arrangements for vehicles to take them out because public transport drivers do not like to pick them up. They believed that folding their wheelchairs was time wasting and therefore could not be accommodated. She also mentioned that wheelchair users pay double the fare when they eventually get a taxi or bus to pick them up. They must pay extra for having their wheelchairs loaded into the vehicle.

Wheelchair users are the most affected because they cannot go out anytime they like or to anywhere, not even to their workplaces. Drivers do not like to pick them because of their wheelchairs and if they do, they charge them extra. They charge for the wheelchair and charge the wheelchair user as well. (Participant B, 49, Ibadan)

Participant D reiterated the difficulties experienced by wheelchair users. She said wheelchair users found it more difficult to go out without assistance because public transport drivers did not like to wait to pick them and the excuse was that folding their wheelchairs into the trunk was going to waste their time. “Some drivers do not want to pick us, especially wheelchair users. They find it difficult doing things by themselves and if there is nobody assisting them, they may not be able to go out” (Participant D, 49, Ibadan).

It is important to mention that despite the challenges noted above, some of the women sometimes paid double the transportation fare. For instance, Participant B said, “For us with caliper, we pay more fare especially when we take motorcycles. They tell us that since motorcycles are supposed to carry two passengers per time and because of our caliper, they cannot carry two passengers and therefore we have to pay double the fare” (Participant B, 49, Ibadan).

Participant D reinforced being charged more than the usual fare when using the public transportation. She said, “As a disabled person, we spend twice the transportation fare or more. For instance, if a non-disabled person pays twenty naira as fare, a disabled person would pay fifty naira for the same trip” (Participant D, 49, Ibadan).

Lastly, Participant E shared her experience of also paying double fare for transportation. She explained that sitting at the front seat in taxis was more convenient for her, so that she could sit comfortably and be able to stretch her legs, however, if she did this, she had to pay extra so that she could occupy the front seat alone because the seat was for two passengers. “Taxi drivers want two passengers sitting at the front seat. Sometimes I do sit at the front seat, but it is not always convenient for me or the second person, but if I have extra money, then I can pay, I will pay for the two spaces in front, so that I can occupy the front seat all to myself” (Participant E, 48, Ibadan).

Negative comments from bus and taxi drivers to people with disabilities may never stop. This has virtually become a norm among public transportation drivers in Nigeria. They believed disabled people do not have value and are not worthy of spending much time on, and made negative comments to them and disrespected them. There are no consequences or punishment, thereby giving them reasons to get away with their actions; also, there are not many people who caution the uncouth behavior of others in society. Nigerians are used to not interfering in other people's affair. They go about with their own business except on a few occasions where they decide to be their brother's keeper by intervening in situations that seem unwarranted.

People with disabilities in Nigeria deserve to respect and given priority for transportation as in developed countries. Lack of awareness for the needs of disabled people, and poverty amongst Nigerians, have resulted in unjust treatment against them. Implications and penalties should be put in place for offenders who do not conform to the laws protecting people with disabilities.

Conclusion

All the women interviewed for this study described transportation barriers as their greatest challenge as disabled women. They were restricted from going out freely except if it was extremely important such as to their places of work. They refrained from going to public places where there could be a stampede. According to them, wheelchair users experience the worst stigma. In the absence of having their own cars, they had to devise other convenient means to move around in the city. It is important for the government to provide immediate solutions to these transportation problems. For instance, arrangements of special transit or car loans that could be repaid from their salaries over a period could help them to avoid discrimination, stigma, and abuse from drivers and other passengers.

The events discussed above showed that people with disabilities in the city of Ibadan experienced all kinds of transportation challenges. These barriers were enough to demonstrate not the government to make life comfortable for them had done much. Providing special transportation for disabled people would go a long way. This would make moving around the city convenient and comfortable for them. Life would be easy if they had special buses and cars for people with disabilities that operated within and outside the city.

The attitude of public transportation drivers and other commuters was a concern to them. They expressed their displeasure about the negative comments and attitudes they received daily.

It would be a great joy to them if society became more sensitized toward disabled people and the reasons why they should be acknowledged as equal citizens with priority transportation. People with disabilities should receive special passes with a subsidized fare, assigned seats and comfort on public transportation.

Chapter Nine

Housing

Disability and Housing

Housing, like food, is important. Being homeless or not having a roof over one's head could be disturbing and depressing. As humans, we all desire to have a place where we can return to at the end of each day to relax and bond with our families. Whether living in one's own house or a rented apartment, housing should be designed to fit the needs of the residents, especially for people with disabilities, houses are not built to accommodate their requirements. There are many government-owned housing schemes in Nigeria, but none was specifically designed and occupied by people with disabilities. Housing with facilities such as ramps, elevators, etc. are not available in government housing. Private owners who rent their houses to the public do not have such facilities either because of the cost implications.

Disabled people who can build their own houses cannot afford to include these facilities in the building since most of them are low-income earners that cannot afford such luxury and because there is no support from the government. The women interviewed urged the government to come to their aid for housing assistance so that they could live comfortably. They asked the government to provide housing for them or make loans available so that they can complete the houses, which they have started building.

For instance, Participant B said she would be interested in receiving assistance from the government to build her house since she already had land. She added that life would be easier if she had her own house. "I will be interested in getting help from the government, although we have a land now but no funds to start building. If you have your own accommodation, life will be easy" (Participant B, 49, Ibadan).

Participant E also wanted the government to assist in completing her house by providing loans that can be repaid from her salary. "I will be grateful if the government can help me complete our house. We have built two rooms already and need to finish the remaining part of the building. I don't mind if they deduct the payment from my salary" (Participant E, 48, Ibadan).

Participant C supported what Participant B and Participant E talked about. She appealed to the government to provide housing. "If the government can provide free or subsidized housing

for us with all the amenities and facilities included in the building, then we can pay the other bills such as light and water since we are the one using it” (Participant C, 53, Ibadan).

The three women’s desire relates to what was outlined by Muhammad and Bichi (2014). The researchers opined that the government should provide housing to people with disabilities or give them opportunities to access loans at reasonable interest rates so that they can get affordable housing of their choice.

Challenges Disabled People Face with Housing

People with disabilities experience discrimination and stigma from house owners. Some house owners have reservations towards disabled people and do not like to rent out their houses to them. They believe they cannot be trusted with proper management of the apartment and would rather rent out their houses to non-disabled people. Three of the women shared their experiences about how they were treated by house owners. They described the situation as embarrassing.

Participant D explained that some house owners do not like to accept disabled people as tenants because they believe the house will not be properly maintained. “Some of the landlord do not want to take a disabled person as a tenant. I had an experience with a landlord who said if he rents out his house to me, the house will be dirty. He said I will not be able to sweep the floors and the compound and wash the toilet. He asked who would do that for me?” (Participant D, 49, Ibadan).

Participant B shared a similar experience. She mentioned that she lives in a rented apartment. She said homeowners who are non-disabled do not like to rent out their houses to disabled people. They believe they will not be able to take care of the apartment they rent like non-disabled tenants. She added by saying her husband was the one who rented the apartment they lived in, and because of that, the landlord could not reject her from living in his house.

As a disabled person, especially a woman with disabilities that does not have her own house, it is difficult to find a landlord that will accept to rent out his or her apartment to you. They believe you cannot clean your apartment, sweep the compound, etc. If I had my own house, I will know what to do per time. My present landlord only allowed me in

his house because it was my husband that rented the apartment. (Participant B, 49, Ibadan)

Muhammad and Bichi (2014) outlined that the housing shortage in Nigeria is a problem for all citizens, and people with disabilities are no exception. Participant B's experience with house owners is a result of inadequate housing and discrimination against disabled people. With the growing population of Nigeria, priority should be given to disabled people because of the positive effect it will have on them as disabled individuals.

Participant E described a situation she had with her landlord. She was evicted without prior notice because of her inabilities as a disabled woman.

I could not go to the general kitchen to cook because going back and forth was going to be difficult for me, so I decided to cook at the corridor of my apartment. The landlord evicted us because of this. My husband was out of town at that time and the landlord did not consider this. I told him that my husband was the one who rented the apartment and we needed to wait till he gets back to town, but he was adamant. (Participant E, 48, Ibadan)

Participant E's experience reflects what Haruna (2017) outlined. The author explained that housing should include facilities that will give people with disabilities access to buildings such as ramps, elevators, etc. Participant E's landlord/house owner did not consider putting in place facilities suitable for disabled people in the building, which resulted in her eviction because of her mobility challenges.

Conclusion

People with disabilities who experience housing barriers would agree that it is stressful, especially for disabled women, as seen in the interviews. These women believe that if they have houses of their own, life will be better and there will be less worry. They could design the house to fit their needs as disabled individuals.

Discrimination from property owners puts them in embarrassing situations. There is a need for landlords to be sensitized about the housing needs of people with disabilities and for

penalties and fines to be in place. The women appealed to the government to provide affordable and suitable housing or loans to them. Doing so would not only relieve them of housing difficulties. However, because they are low-income earners who cannot afford buying a house outright, this would give them the opportunity to own their own houses.

Chapter Ten

Public Services

Access to Public Places

Public places and services should be accessible to all and especially to people with disabilities. By law, builders and property owners must follow standards to accommodate disabled people's access. Places such as hospitals, banks, malls, cinemas, school ramps, automatic doors and toilets should be available and user-friendly for people with disabilities and clearly marked and with no barriers to accessing them.

However, that was not the case according to the interviews for this research. The women interviewed talked about their barriers to public places and services. Participant A, a wheelchair user, for instance, experienced a challenge when she visited the bank. She described the situation as embarrassing. There was no provision for wheelchair users to get into the bank because of the way it was built. Her banking transactions took place outside, and sometimes she had to go home without getting her banking done.

There was a day I went to the bank to sort some issues, but I was unable to enter the bank because my wheelchair would not pass through the door. I had to stay outside, and the manager came to meet me outside to help me get the issue sorted. At that point I felt bad and embarrassed. Sometimes when this happens, I go back home without achieving what I went to the bank for. (Participant A, 28, Ibadan)

Regarding access into the banks, Participant A said because her wheelchair could not enter the door of the bank, she was unable to complete her banking transactions inside and had to wait for a worker from the bank to assist in doing it outside. She found that embarrassing. Her experience reflects what was stated Sambo (2016) concerning access to public places. Sambo explained that Nigerian banking halls are not accessible to disabled people, especially wheelchair users, because the security detective doors would not allow them in freely. The doors were too small and did not provide access to mobility devices such as wheelchairs.

Participant A was not the only one that experienced limitations in entering the bank. Participant B also shared her story regarding access to banks. She said physically disabled people

were not considered when banks were built. She always had to challenge them whenever she went to the bank and asked the workers if people with disabilities were not welcome because they are low-income earners. She asked if that was why the management of the bank did not put them into consideration when the bank was built. As a disabled woman, climbing was difficult. She also mentioned that the seats in her church were too high for her to climb on to.

The way banks are built in this country, one cannot get in easily. I always challenge the workers by asking them, is it that they don't want we disabled people to bank with them because we are low income earners, and that is why the management of the bank did not put us into consideration when building? I must always ask for help from others to lift me up before getting into the bank. This is quite embarrassing. Secondly, I would have loved to join the choir in my church, but the seats assigned to choir members are too high and I cannot climb. (Participant B, 49, Ibadan)

Participant B also shared a similar experience of trying to access bank doors. It seems that these two women's experiences were similar to what described by Sambo (2016). This would be a challenge to people with disabilities in Nigeria as all banks have security detective doors. This means that disabled people will not be able to do their transactions inside the banks except if special accommodations are in place for them.

Participant A also talked about her inability to get into the cinema when she once tried going to see a movie, because the theatre was not accessible to wheelchair users, and she ended up going back home. "I went to the cinema once and tried to watch a movie but could not get into the theatre because there was no access for wheelchair users. I had to go back home" (Participant A, 28, Ibadan).

Lastly, Participant B spoke about avoiding going to public places with uneven ground and slippery floors. Because she does not like to be told 'sorry' if she falls, she therefore avoids places where she could fall and sustain injuries. "There are places that are not levelled, even at my workplace. I avoid going to places that have too many stones or slippery floors. I don't like it when people tell me sorry, so it is better for me to avoid going to such places so that I don't injure myself" (Participant B, 49, Ibadan).

Participant A and B's experiences with barriers to public services reflect what Hamzat and Dada (2005) found. The authors described what public services and places are and why it is important to be accessible to everyone in the society. Ajuwon (2008) urged architects, engineers and builders to always consider people with disabilities to access buildings and public places like cinemas. In the case of Participant A, she had to go back home because there were no ramps into the theatre. This could have been avoided if the builders had been more professional, as advised by the writer. Participant B is limited in where she can walk at her workplace because of the uneven ground. Builders should be aware of occupational hazards at the workplace that can cause injuries when they design public buildings.

Conclusion

There is limited access to public places and public services for disabled people in the city of Ibadan. Some of the women experienced unpleasant and embarrassing situations due to their disability. There is a need for the government of the state and other stakeholders who run businesses and offer services to the public to consider people with disabilities so they can access these facilities. Disabled people should be able to enjoy these services without barriers. They should not be limited to the places they can visit in the community.

People with disabilities in Ibadan should be consulted before public buildings are constructed. They are the ones who can tell exactly what their needs are and what is expected to be included in the buildings. This would enable a disabled individual to be independent in the community instead of waiting to get help. For instance, people with disabilities have banking needs and should be able to carry out their transactions with hindrance or barriers, but without accommodation for them in buildings, this will not be achieved.

There are buildings in the city of Ibadan that are not suitable for disabled people. These include shopping malls, hospitals, markets, etc. The Ministry of Urban Planning must approve the use of buildings and certify them for disabled people before they are open to the public. Access to public services should be for all including people with disabilities.

Chapter Eleven

Government Policies and Support

Appeals to the Government

There has been little or no support from the government to protect the rights of people with disabilities in Nigeria. Non-governmental organizations and privately owned organizations have advocated for equality for disabled people, but all to no avail. In January 2019, a Bill was approved the constitution for the rights of people with disabilities. However, there has not been any significant change in their lives since its approval.

Government has so much to do to make life meaningful and easy for people with disabilities. They depend largely on the government for services things such as housing, schools, scholarships, funding, loans, transportation, employment, education, empowerment programs, social services and other forms of support, which are still not available to them.

The women talked about their needs from the government, ranging from housing, transportation, scholarships for their children, empowerment programs, loans, etc. They are aware that the government can provide all these, but it could take a large group of people to advocate for them because their voices are not heard.

Participant A, believes that the government can support them by organizing empowerment programs. This could accomplished by setting up vocational trades such as hairdressing, tailoring, small-scale businesses, and other trades, as well as making available quick or small loans to run their trades and businesses. “We need support from the government to organize empowerment programs for us in terms of vocational trades and small businesses and giving us loans to operate our businesses” (Participant A, 28, Ibadan).

Participant B shared the same opinion. She appealed to the government to assist them through catering to their basic needs by making available loans that could be repaid monthly from their salaries. “We want the government to really help us for our daily needs. They should provide loans for us that we can pay back from our salaries” (Participant B, 49, Ibadan).

As mentioned above, there is a need for equality for disabled people in the society. The needs of people with disabilities should be considered. Participant D said that the government

should know that the public services are for all. Their own needs should be attended to as well. She also wanted supports for disabled people from both the federal and state levels.

The government should know that the community is not only for non-disabled people. They should consider us when planning for public services like accessibility and priority to services. The federal government should support us by granting us and our children scholarship till university graduation. We also appeal that the state government should at least employ disabled people that have minimum of first school leaving certificate degree for jobs that they qualify for. (Participant D, 49, Ibadan)

Participant E reiterated Participant D's point. She also appealed to the government to provide scholarships for her children until they reached a graduate level. "I need assistance for my two children. They have finished secondary school (high school) and I want the government to support me by granting them scholarship to the university" (Participant E, 48, Ibadan).

In addition to the appeals made by both Participants D and E for scholarships, they also talked about disabled people who beg in the streets. They do this to provide for their families and to send their children to school from the money realized. The women appealed to the government to grant scholarships to the children of disabled people that are beggars up to university and provide jobs for them, so they can stop street begging.

Participant D said, "There are disabled women that do street begging because they want to provide for their families. They also use the money they get from begging to send their children to school. We are asking the federal government to look into it granting scholarships to children of people with disabilities from primary to university level so that they can stop street begging" (Participant D, 49, Ibadan).

Participant E supported the above idea. She said that the government should assist people with disabilities, especially the ones engaged in street begging, by providing jobs. This would help eradicate street begging and life would be better for them. "I want the government to help the people with disabilities like myself, especially the ones that beg for alms on the street. Government should support us with employment and other areas to reduce the case of street begging. This will make life better for all disabled people" (Participant E, 48, Ibadan).

All the women expressed their desires about what they wanted the government to do for them. As disabled women, they understood that the government should provide for their basic needs. Their conviction was similar to the perspective outlined by Instag and Grut (2007), who affirmed that to reduce poverty among disabled people, basic needs such as: employment, housing, transportation, education and health services, should be provided by the government.

Support from other Avenues

It has been an impossible situation for people with disabilities in Ibadan to meet with the appropriate government officials that could help them. When they have met with them, the meetings did not yield any positive result, and as a result, they lost hope in seeking support from the government. One of the women mentioned that all the gatherings were of no use, as they did not get any feedback. She had to find other avenues to support herself financially, aside from her regular income. She joined co-operative groups whereby each member saves money by making contributions either on a daily, weekly or monthly basis. At the end of the year, everyone gets what he or she had saved. They do this to augment their income.

There have been meetings with the government, but they still don't consider us. They will listen to us, but not put it into action. I remember one time when they took us to the government house of assembly. They gave us the opportunity to say our opinion, but they never implemented it. Because there seemed no support coming from the government, I had to join co-operative groups where I could save money to meet my needs, and at the end of the year, all my savings will be given to me. (Participant B, 49, Ibadan)

Repeating what Participant B stated above, Participant D talked about how the disabled persons' association in Ibadan (JONADI), seeking support from the government, yet did not receive any. Asked if representatives from the association had met with the government on behalf of disabled people in Ibadan. She replied yes, but the government was not responding to their appeals. She said the last major support from the government was in 2004, when the presiding governor, after several appeals, employed 350 disabled people with their first school-leaving certificate degree in menial jobs.

We have a group called joint association of the disabled persons, JONADI. It is the main umbrella body that all disabilities fall under. I was the financial secretary of the association in 2004 and that was the year that the governor, after meeting with him severally and appealing for support to people with disabilities, employed 350 disabled people with first school-leaving certificate. Since then, we have not received any main support from the government till date. (Participant D, 49, Ibadan)

JONADI is the disabled association in Ibadan. They are a group of individuals, both male and female, with different kinds of disabilities, who came together as one to discuss and focus on issues concerning their welfare. They seek government indulgence and assistance for the well-being of people with disabilities in Ibadan. It is important to mention that this is a voluntary association, as no disabled person was compelled to join. They hold meetings from time to time, discussing matters to improve the lived experiences of disabled people and the way forward. However, from the response received from one of the women, who is an active member of the association, not much had been achieved in the last 10 years or more because the government had not been favorable to them. This could be a reason why, out of the five participants interviewed in this study, only one was a member of the association.

The other women, and many other unknown disabled people, might have lost hope in the government, hence the loss of interest in becoming a member of the association. Because it is a voluntary organization, the other women were not encouraged to join because reports that reached them were not in favor of people with disabilities so they saw it as a waste of time and effort. They were aware of JONADI but not willing to be part of it because of the feedback from previous visits to the government house to discuss matters concerning disability. Disability has not been fully embraced in Nigeria, therefore making it impossible for their voices to be heard. At the time of the interviews with the women, the law protecting the rights of people with disabilities in Nigeria was yet to be approved. One can say that this had over the years made it difficult for associations like JONADI to have stable and willing members who could continue to reach out to the government for help. It is important to mention that JONADI is in Ibadan and can only reach out to the state government for help. Again, the state government will wait for the allocation of funds for people with disabilities from the federal government, and until this is done, the state government may likely not support disabled people in Ibadan as expected. In its

own capacity, the state government may assist people with disabilities, depending on the revenue generated, but with the just approved law, in particular if its protocols are followed, people with disabilities should expect a turnaround in Nigeria.

The law protecting the rights of people with disabilities was recently approved by the president after considerable advocacy by disability rights groups and activists. Nigeria signed this bill at the United Nations Convention in 2007, as it was outlined in the United Nations Treaty (2007), however, as it was set to take effect only in January 2019. Participant D, who was a member of JONADI, together with other members appealed to the government for awareness, protection and provision for disabled people, according to Etieyibo and Omiegbe (2016). They talked about ensuring policies are followed on matters of disabilities and appropriate penalties are given out to offenders and anyone else who discriminates against them.

Regarding meetings with government officials on issues concerning disability, Participant B said all the meetings did not yield any positive result. Her experience would have been different if there had been a dedicated ministry in charge of disabled people. As outlined by Groce et al. (2014), an appointed ministry that handles all disability issues should be introduced to support people with disabilities and deal with the challenges, barriers and discrimination they face. This would ensure their rights as equal citizens.

Conclusion

There has been little or no government involvement in supporting disabled people in Nigeria, particularly in Ibadan, where these interviews were conducted. The recently approved bill that protects the rights of people with disabilities has not been fully implemented, leaving them in the same spot. So much is expected from the government to make life better for people with disabilities, however, they have been left alone to struggle for themselves to make ends meet.

People with disabilities, like other citizens, should have equal benefits from the government. They should be given priority for support from the government considering their challenges. They are also part of society and therefore should benefit from all services and support given to non-disabled people as well.

However, that was not the case according to the women's testimonies. They endured hardship knowing that their voices could not be heard. Even when they came together as a group to seek help, they did not get any feedback.

There is an urgent need for the government to begin implementation of the already passed law protecting people with disabilities and ensure that they always receive support in all areas. The government has no reason for not providing these services as they are not asking for too much. These are basic support that should be accessible to disabled people without barriers. After all, they are taxpayers too.

Chapter Twelve

Conclusion

In this chapter, I will be highlighting the realities of living with disabilities in Ibadan, Nigeria. The perception of disability and how the women were able to cope with its realities by accepting their fate and looking up to God was discussed at length. The women struggled to get educated and seek employment, which they had been doing for years. They understood that they had limited career prospects and therefore learnt to be effective at work to keep their jobs. They were hardworking, efficient, regular and reliable at work. This ensured a regular income. They learnt handicrafts, trades and skills, such as hairdressing and tie and dye to augment their regular income from paid employment. They struggled to ensure that their children did not experience barriers of education and employment, and therefore encouraged themselves by finding means to educate them.

They also experienced social barriers that made it difficult for them to enjoy public services and facilities, thereby making life boring for them. They devised means of getting around difficult situations when they were in public places. They put on cheerful faces and became very friendly to attract good relationships with others.

The government on the other hand had not been supporting their attempts to achieve their goals. They appealed to the government for support and to be considered and recognized as meaningful citizens of the country. They asked the government to provide them with basic needs such as housing built with facilities accessible to disabled people, scholarships, loans, special transportation for people with disabilities, employment, empowerment programs, etc.

The interests and concerns of people with disabilities should be important to the government because these are individuals who are faced with limited opportunities and barriers. They should be treated with love and respect. They should not have to struggle before their voices are heard. They should be recognized as equal citizens with special needs.

They need to be cared for. They need services and facilities that will make life easy and better for them. They desire to have access to everything non-disabled people have, and the government should be able to provide these things for them. They want to hold positions at the top level of government and therefore should be given opportunities to do so.

Special transportation should be made readily available for pick up and drop off. They should not be seen struggling for public transportation with non-disabled people. There should be special buses or vehicles taking people with disabilities to their places of work and other places. These vehicles should be marked clearly and must also have suitable seats. People with disabilities should not be seen risking their lives by riding on motorcycles or seated uncomfortably in buses and taxis. They should not be in situations where other passengers would avoid sitting with them or make discriminating or negative comments to them.

They should not be subjected to paying double the fare because of their disabilities. They should be treated equally as other passengers or commuters but with special needs. The government should provide adequate, suitable and accessible transportation for disabled people. There is a need for the public to be educated that people with disabilities should not be stigmatized or refused transportation for any reasons.

Marriage, which seems to be a matter of interest to all the women, should not be difficult to get. Families should not stop relationships that have been built because one person is disabled. People get married for many reasons such as having a helpmate, a friend, a confidant, a supporter, and for having children, among many other reasons. Marriages should be encouraged regardless of who the person is; the most important thing is love. If there is love between both individuals, families should encourage them. Having a family is everyone's desire, therefore family members should look beyond one person being disabled.

The women appeared to be strong, despite their challenges as women with disabilities. They were all hopeful that better days were ahead and encouraged themselves to keep pushing hard to achieve their personal goals. They had all accepted fate and looked up to God for things they had no control over. At some point, the women experienced discrimination that made them unhappy, but they were grateful to God for keeping them alive. Their perception of disability made them stronger and able to conquer all the barriers disabled people experience. They learnt to live with it because they knew there was nothing they could do about it.

They spoke confidently and not less of themselves. They believed there was nothing non-disabled people could achieve that they were not able to do as well if given the opportunity. They strived to be identified and recognized in the society. They refused to be limited by barriers and challenges.

The women identified the implementation of the laws protecting the rights of people with disabilities and equal citizenship, which includes benefits, services and opportunities, as their biggest need. It is important that these be implemented to achieve the aim of equal rights and benefits of disabled people. This makes research on the lives of disabled people in Nigeria a continuous issue that cannot be ignored.

The women desired to be given opportunities to speak about matters that concerned and interested them. It is the duty of the government to create avenues between people with disabilities and lawmakers whereby they can air their opinions on bothering issues that need to be addressed concerning their welfare. There is an urgent need for people with disabilities in Nigeria to occupy positions at all levels in the government to get involved in all decisions concerning them. There should be a department or ministry in the government that would oversee the affairs of people with disabilities. They should be given opportunities for education and to get employed based on their qualifications rather than being refused because of the disabilities. There should be an allocated quota in the labor market for the employment of people with disabilities.

The role of the media is important for reaching out to the public on awareness of the penalties for discriminating against people with disabilities so that anyone who discriminates against them or assaults them either verbally, physically, emotionally and in any other way should be made to face the law. They should be treated with respect, and equally as others, with no barriers or limitations.

There are a lot of people with disabilities everywhere in Nigeria begging to survive and make ends meet. Some may have died in the process, while others are struggling to stay alive. Women with disabilities are not left out. They are out there begging and struggling to ensure that their children do not suffer or die. The findings of this research may be useful to initiate more knowledge about them. It could attract international organizations to help investigate the affairs of people with disabilities and possibly support them. The intriguing part of this research was that despite their challenges, the women did not get discouraged. They strived to achieve their goals and became who they wanted to be.

It is important to mention that this study reveals that the medical model of disability is what is still in practice in a country like Nigeria and in the city of Ibadan. The model focuses on the limitations of people with disabilities, their bodies and their inability to adapt to the society,

rather than paying attention to the factors causing barriers for them. Until the social model of disability is accepted, disabled people in Ibadan may not be likely to tap into the benefits and opportunities of equal citizenship.

There is a need for more research on the lives of people with disabilities in Nigeria, as little information is known about them. The results from this study may also extend the dialogue and development of international human rights standards and norms, such as those codified in the United Nations Convention on the Rights of Persons with Disabilities, to further protect the rights of people with disabilities. An issue that has not been intensively explored is whether the Convention adequately encompasses and addresses the lived experiences of people with disabilities. Thus, the results of this study may potentially contribute to starting a needed dialogue around this critical issue.

The overall impression I got from the women about disability is that in a country like Nigeria, and in Ibadan, life was not easy for disabled people. After each interview with the women, I felt sad and wished there was something I could do to make life easy for them. I wished I had the resources and power to attend to all their needs and help advocate for their rights at the government level. I thought about them for the whole week and could not get it out of my mind. I hoped for a better life for them and hoped that all they mentioned in the interviews as things they needed would be provided. I hoped they would get supports from the government and other individuals that could take up the responsibilities of supporting them. These interviews are a true reflection of the realities of living with a disability in Ibadan, Nigeria.

Lastly, I want to use this opportunity to thank all the women interviewed for this research for their time and participation. Such opportunity is very rare, and I do not take it for granted. This means a lot to me. Sharing their life experiences with me as women who are disabled did not only give me a better understanding of what they faced daily, but also made me appreciate who they are and what they have done to achieve and attain all the goals they set for themselves. These are strong women who in all facets of life have done incredibly well and see life on the brighter side.

Appendix

INTERVIEW GUIDE

Age.....
Location/Zone.....
Type of disability

When did you acquire your disability?.....

- Tell me about your typical day.
- What are barriers that you face in your life?
- Tell me about your education.
- Tell me about the jobs that you have or have had
- Have you been prevented from participating in activities that you wanted to do?
- Describe a situation you faced due to your disability
- How do you cope with the barriers you face?
- What are the activities you engage to cope with the barriers?
- Who assists with these activities?
- What services do you enjoy coping with the barriers you face as a disabled woman?
- In your opinion, what action[s] should be taken to improve the situation of disabled women?

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Disability Studies

An Interdisciplinary Program

Hello.

My name is Adejumo Adegworan and I am a master's student in the Interdisciplinary Disability Studies Program at the University of Manitoba, Canada. I am writing this letter to request your participation for my research which is exploring "The Realities of Living with Disability in Ibadan, Nigeria". You will have an opportunity to talk about the realities of having a physical disability, and your participation in this research will be an important contribution to the knowledge in this subject area.

CONSENT FORM

Research Title:

The Realities of Living with Disability in Ibadan, Nigeria

Researcher:

Adejumo Adegworan, a master's student in the Interdisciplinary Disability Studies program at The University of Manitoba.

Email:

Email

Telephone:

2xxx-xxx-xxxx

Research Supervisor:

Dr. Nancy Hansen. Professor and Director, Disability Studies, University of Manitoba.

Email:

nancy.hansen@umanitoba.ca

Telephone:

204-474-6458

This consent form is part of the process which should give you the basic idea of what this research is about and what your role will be in this research study.

Please take time to read this carefully and to make sure you understand what it all means. If you would like more information, feel free to ask. You will keep a copy of this form for your own records and reference.

What is the purpose of this study?

The purpose of this study is to find out the realities of living with physical disability in Ibadan, Nigeria. It also aims to explore the challenges and the limitations with having a physical disability.

Who will be interviewed by the researcher?

A minimum of 5 women aged 18 to 65 with physical disabilities, and who are able to communicate without assistance. There will be no direct information about a particular participant in the publication. No specific quotes or information will be attributed to any one individual. No participant will be identified by their age, type of disability or location. All information provided by participants will be treated with utmost confidentiality. Participants will be given pseudonyms for the purpose of this research, this is to remove all identifiers and markers. If direct quotes are used in this research, participant's identities will be protected by using numbered pseudonyms. No direct quote will be used with participant identifiers.

What would you find in your interview questions?

If you agree to participate in the study, you will be asked questions about your typical day, the challenges you face as a person with disability, the barriers you encounter and how you cope with them, the activities you do and what assistance you receive to do these activities. You would also be asked the services that are available to you. If you do not understand any question, please feel free to ask during the interview.

How will the information I provide be used in this study?

This study aims to find out more about women living with a physical disability in Ibadan, Nigeria. It also aims to create awareness about the experience and barriers women with physical disabilities face.

A final report on the results will be written and submitted in the form of a master's thesis at the end of the study. Prior to submission, the final thesis will be defended by the researcher in form of a presentation in the Department of Disability Studies at the University of Manitoba. A copy of the complete master's thesis will be electronically stored in MSpace.

I give my permission to include all the information obtained from me in the final thesis which will be electronically stored in MSpace.

YES

NO

Can you withdraw out of the study any time you want?

Yes. If you agree to participate in this study, and later decide to withdraw, you can inform Adejumoke Adeworan about your decision in person, by telephone at xxx-xxx-xxxx in Canada, and her local number in Nigeria on xxxxxxxxxxxx or by email at Email. During the interview, you will not be under any kind of pressure to answer any question that you do not wish to answer. You are free to end the interview at any stage. There will be no penalty if you decide not to continue with participation in the study. When the interview is over, and participants are willing to withdraw, participants can contact the researcher in person, by telephone or email immediately. Recordings and transcripts will be kept safe at Adejumoke Adeworan's home in a locked cabinet until March 19, 2019. However, records will be destroyed immediately if participants inform the researcher of their willingness to withdraw. Participants can withdraw anytime up to March 2019.

What are the benefits of your participation in this study?

Your participation in this study will help create more knowledge about the realities of living with disability and the challenges people with disabilities face.

If there are any risks and benefits to you on participating in this study that have potential to trigger distress?

There are no anticipated risks to participating in this study. If you experience any emotional distress or discomfort during the interview, you may choose to stop participating at any time and refuse to answer any more questions. If needed, I will give you the contact details for Mrs. Lawal a trained counsellor, at The Polytechnic, Ibadan for free counselling services. She will also be on-call to speak with you anytime if need be. Her contact numbers are +2347039637515 and 08189472722.

An audio recorder will be used to record your interview, as a result your voice will be recorded in form of audio files. My supervisor and I will be the only people with access to these audio files. If you do not feel comfortable with your interview being recorded, let me know so that extensive notes will be taken during the interview. Extensive notes will allow me to capture every conversation in detail for the purpose of my research. Transcripts and notes of the interview will be shared with you for review and approval before your responses are included in the final thesis.

I give my permission for an audio recorded to be used during the interview.

YES

NO

Which venues will result of the interview be published?

Results of the interview are only for the purpose of the master's thesis and will only be published in MSpace.

Your signature means that you understand what you have just read and that you want to participate in the research study. You can decide at any time to stop participating in this research study. You can also refrain from answering any questions you prefer to omit. Please feel free to ask questions about the research and your role at any time during the study.

This research has been approved by the Joint Faculty Research Ethics Board at the University of Manitoba. If you have any concerns or complaints about this study, you may contact Adejumoke Adeworan at Email

Telephone: xxx-xxx-xxxx and Nigeria Local number: xxxxxxxxxxxx or Dr. Nancy Hansen at nancy.hansen@umanitoba.ca

Telephone: 204-474-6458. You may also contact the Human Ethics Coordinator at humanethics@umanitoba.ca Telephone: 204-474-7122

The University of Manitoba has established policies and guidelines that protect participants and provide support to members of the research community on the conduct of research involving humans. University policies are transparent and members of the research community are accountable to such policies when leading and participating in research. The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

What would you like to receive?

Summary of the findings

Complete Master's thesis

Preferred mode of delivery?

Email:

Postal Address:

I (Print name) understand what the study is about, and my signature below indicates that I consent to participate in the study.

Participant's Signature..... Date:

Researcher's Signature..... Date:

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Oruko mi Igboye keji ni Eka lwww.umanitoba.ca/disability_studies program ni ile iwe giga Yunifasiti Manitoba, ni ilu Canada.

Mo n ko iwe yii lati bere fun Ikopa re ninu ise iwadiimi ti a n se lori wi wadii nipa Ifoju iriri aye wo bi akanda eda se n gbe ni liu Ibadan lorile ede Naijiria.

Akole iwe mi ni wi wadi ati igbesi akanda eda ni ilu Ibadan lorile ede Naijiria.

O ni anfani ati jomitoro oro nipa ibayemu gbigbe pelu ailerati pe kikopa ninu ise iwadii yii yoo tun fun o ni imo si lori akole yii.

Emi Akeko Adejumo Adeworan ni mo se oludari iwadii yii. Iwo ni anfani lati kowe si mi ni addressi Email . Ero ibani soro mi ni xxx-xxx-xxxx. Esi le pemi sori ago mi ni ilu Nigeria xxxxxxxxxxxx.

Oruko atoni si ona lori ise iwadii yii ni Olori Akowe Nancy Hansen ni ile iwe giga Yunifasiti Manitoba, ni ilu Canada. Iwo si le ko iwe si Olori Akowe Nancy Hansen ni addressi nancy.hansen@umanitoba.ca Ero ibani soro re ni 204-474-6458.

Iwe yii ni soki so nipa iwadii ati igbesi akanda eda ni ilu Ibadan, iwo ni anfani lati ka daradara fun alaye to pe. Bi iwo ba ni ibere lori iwe yii ati iwadii yii, o ni anfani lati bere ni igba gbogbo ati akoko fun alaye. Anfani tun wa fun re lati ni ikan ninu iwe yii si owo fun itoju ara re.

Eyin odomo obirin marun (5) ni a fi iwe pe lori iwadii yii. Gbogbo odomo obirin na ma je awon ti won le dahun ibere fun ara won laisi iranlowo lati owo eyan miran. Bi iwo ba gba lati dara po mo iwadii yii, ibere soki lori iwadii yii ni iwo ma dahun si. Anfani wa lati bere ibere ni akoko fun alaye.

Ni igbehin, gbogbo idahun si ibere lori iwadii yii wa fun master's thesis mi ni ipari. Ki mo to gbe gbogbo iwadii yii lo si MSpace ile iwe giga Yunifasiti Manitoba for itoju, emi akeko ni waju awon olori akowe department Disability Studies ma ni anfani lati soro ni ipa iwadii yii daradara.

Emi fun re ni aiye lati fi gbogbo iwadii lenu mi si libarri ile iwe giga Yunifasiti Manitoba fun itoju.

BEENI

RARA

O ni anfani lati yo ara ninu iwadi yii ni akoko ti o ba fe, o le pe akeko lori xxx-xxx-xxxx labi ko iwe si lori Email . Kosi ibawi Kankan ti iwo ba yo ara ninu iwadi yii.

Gbogbo iwadi yii yio si wa ninu ahamo lowo akeko iwadi yii, Adejumoke Adeworan titi di August 2018 ti iwo o ni ni anfani lati yo ara kuro mo ninu iwadi yii. Anfani wa lati yo ara ninu iwadi yii di August 05, 2018.

Ti iwo ba ni idamu Kankan ni igba iwadi yii, yala lehin iwadi yii ni, Mrs. Lawal ni ile iwe giga Polytechnic Ibadan wa lati ba e soro itunu ni o fe layi gba owo Kankan. Emi ati Oluran lowo ninu iwadi yii, Mr. Ojo nikan ni a ni wiwole si gbogbo ikan ilo lori iwadi yii.

Ti iwo o ba ni ife si ki a gba ohun re si ile fun iwadi yii, jo jekin mo ki mob a le koi we repete le ni igba ibanisoro lori ero. Gbogbo ilo lori iwadi yii o ni anfani si ki mo to le fi si ise iwadi yi.

Emi fun re ni aiye lati lo ero igbohun le ni igba ibere ati idahun lori idanwo ori ero ibanisoro.

BEENI

RARA

Gbogbo iwadi yi wa fun ise ti akeko yan, iyen master's thesis pelu anfani ati ioju ni MSpace ile iwe giga Yunifasiti Manitoba. Ibowolu re wi ye mi wipe iwo ti kaa iwe yii daradara, o si ye re ohun ti iwadi yii wa fun. Anfani wa fun re lati ma dahun ibere ti iwo o ba ni ife si, iwo si ni anfani lati bere ibere Kankan ni akoko ninu iwadi yi.

Pe mi si ori ero ibani soro mi xxx-xxx-xxxx ni ilu Canada, ati lori xxxxxxxxxxx ni ilu Nigeria ati ko iwo si mi ni Email ti iwo ba ni idamu Kankan. O si ni anfani lati koi we si Olori Akeko lori nancy.hansen@umanitoba.ca ati ero ibani soro lori 204-474-6458 Beeni o tun ni anfani lati pe ero ibani soro Human Ethics Coordinator lori 204-474-7122. Pelu addressi ti iwo le ko iwe si won ni humanethics@umanitoba.ca

Ile iwe giga Yunifasiti Manitoba ti fi ofin sile fun awon bi ti e pelu iranlowo ti o pe ye fun iru awon iwadi bayii.

Ikan wo ni pa to ni o fe gba ninu iwadi yi?

Iwadi gbogbo ise yii ni soki?

Gbogbo ise lori iwadi yii?

Ona wo ni o ti fe gba?

Addiressi lori ifururu internetti

Addiressi ile re

Emi, (Oruko re) oye mi ni gbogbo ohun ti iwadi yi wa nipa pelu ibowo mi ni isale wipe emi se tan lati fohunsi iwadi yii.

Ibowolu Alabase..... Ojo:

Ibowolu Akeko Iwadi.....Ojo:



**DIRECTORATE OF STUDENTS AFFAIRS,
COUNSELLING UNIT
THE POLYTECHNIC, IBADAN**

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Lawal Ozulu Augusta
Counsellor, Directorate of Students Affairs
The Polytechnic, Ibadan
Oyo State.
Nigeria.

2nd October, 2018

Prospective Participants

Voluntary Counselling to Participants Experiencing Trauma

The above subject refers, please.

I am Lawal O. Augusta (Mrs.), a professional Counseling Psychologist in the Directorate of Students Affairs, The Polytechnic, Ibadan Oyo State, Nigeria.

The emotional stability of the Physically challenged is of paramount importance in our contemporary society which calls for counseling support.

In view of the above, I have the pleasure of accepting to provide free Counseling services through phone calls or other available means to participant experiencing emotional trauma in the course of research.

Kindly contact me through the above mentioned phone numbers and e-mail address.

Thank you.

Lawal O. Augusta (Counsellor)

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