

Inclusive Education Policies versus Practices: Exclusion of the Included

Cynthy K. Haihambo⁹, Sara G. Moshana¹⁰ and Drusila P. Kandjii¹¹
University of Namibia

ABSTRACT

In Namibia, education is an undisputable right (Ministry of Information and Broadcasting, 1992). The University of Namibia prides itself in being an inclusive education institution and it adheres to national and international legal frameworks advocating inclusivity in higher education. The research that forms the basis of this article emanated from a project of students offering Inclusive Education 1 as

⁹ Cynthy Kaliinasho Haihambo has experience stretching over two decades in the higher education sector. She is a senior lecturer, researcher and the Head of the Department of Educational Psychology and Inclusive Education in the Faculty of Education, University of Namibia. Her research and publications areas cut across inclusive education, special needs education, indigenous knowledge systems, disability studies, comprehensive sexuality education as well as early childhood and gender studies. Email: chaihambo@unam.na

¹⁰ Ms. Sara Georgina Moshana is an Assistant Coordinator at the Disability Unit, University of Namibia. Her key responsibilities entail, amongst others, the sensitization of disability-related issues, both internal and external, through advocacy and awareness campaigns; the coordination of students' disability-related academic issues across Unam campuses as well as the transformation of learning material to suit the needs of students with disabilities. Ms. Moshana is well-grounded in understanding disability and social inclusion issues, inclusive education as well as public relations and sociology. Email: smoshana@unam.na

¹¹ Ms. Penandino D. Kandjii is the Coordinator of the University of Namibia Disability Unit. She is a qualified teacher who spent most of her professional career facilitating teaching, learning and sport activities of children and youths with disabilities. Her current duties entail the arrangements of concessions for students with disabilities and special needs, as well as advocacy for their rights and needs. Email: dkandjii@unam.na Correspondence concerning this article should be addressed to Cynthy Kaliinasho Haihambo, Department of Educational Psychology and Inclusive Education, Faculty of Education, University of Namibia. Email: chaihambo@unam.na

a module in teacher education. The research capitalized on a qualitative design in which students took to all spaces (physical, infrastructural, cultural, socio-emotional etc.) of the main campus of the University of Namibia to identify barriers to inclusive education. They were allowed to provide either descriptions (using words) and/or pictures of the barriers they observed. The findings of the study revealed a myriad of exclusive infrastructure and peace-threatening spaces. Some of the images that emerged from these activities show a clear disconnect between policies and reality through the students' "discoveries" of barriers to inclusive education. Hence the recommendation that universities have a responsibility to ensure that equality and equity are achieved and are experienced not only by policy developers and service providers, but also by the beneficiaries of the policies.

Keywords: *inclusive education, diversity, social justice, photo voice, gallery walk.*

While education, including higher education is a right to all within the Namibian borders, many students still fall through the cracks and never attain their goal to obtain a higher education qualification (Haihambo, 2010). Haihambo, (2010) notes that because many students experience barriers in their pursuit of higher education which if not addressed can lead to disillusionment, feelings of helplessness and low self-esteem; all of which negatively affect emotional wellbeing and ultimately higher education outputs.

Inclusive education is a theory that is intended to allow for equality and equity and improve the education trajectory of all

students (Ainscow & Sandill, 2010). According to Ainscow and Sandill (2010), the notion of inclusive education is underlined by deliberate efforts to ensure that all students, regardless of any diversity they may bring, are placed in age-appropriate general education learning environments which they would attend if they did not present any form of diversity to receive high quality instruction, interventions and support based on the acknowledgement of their diversity. These interventions should close the gap between students with special needs/requirements and their peers without special needs or who face certain barriers of a physical, emotional, psycho-social, and religious or any other situation which could pose as impediments for them in their quest for quality higher education. (Alquraini & Gut, 2012 cited by MacMannis, 2017; Bui, Quirk, Almazan, & Valenti, 2010).

Inclusive education is intended to develop communities of care and acceptance of diversity (Booth & Ainscow, 2011 cited by Landsberg, Kruger and Swart, 2016). The authors note that inclusive education discourse mainly emanated from two earlier schools of thought: Mainstreaming and integration. These processes focused on students and youths with impairments and those from minority communities (multi-cultural education). Inclusive education, on the other hand, targets all students. It is an effort to mitigate exclusion from education. For inclusive education to succeed, all students should be full participants in their classrooms and in the local communities (Ainscow & Sandill, 2010). This implies that diversity should be regarded as an important part of any learning environment and not as a threat or a challenge. Instead of segregating people with

atypical characteristics to “special education” institutions, they should rather be accommodated in least restrictive environments (LRE). Such environments should uphold these four pillars: Access (presence), acceptance, participation and achievement (Humphreys, 2007 cited by Haihambo 2010).

These sentiments about inclusive education are supported by various international and national legislations including the United Nations Convention on the Rights of Persons with Disabilities (2006) and Sustainable Development Goals (2015). At the national level, Namibia has adopted a Sector Policy on Inclusive Education (Ministry of Education, 2013) which is situated within the human rights perspective. The Sector Policy on Inclusive Education supports all students to be educated in the least restrictive environment (LRE) from early childhood right through higher and lifelong education with their peers without high level needs (Alquraini & Gut, 2012 cited by MacMannis).

The objectives of this research were to allow students to apply what they have learned to the university campus environment and engage in a discourse analysis of inclusive higher education. The students (researchers) explored inclusivity at the University of Namibia and what barriers they could identify as potential or actual obstructions to the ideals of inclusive education. The discourse was engaged in at two levels: Self-reflections, while researchers were engaging with the environment and group reflections after the gallery walk. This article only reports on the barriers to inclusive education that the researchers identified.

LITERATURE REVIEW

Institutional Culture and Infrastructure

The University of Namibia has committed to providing inclusive education by accepting and supporting all students, regardless of their differences. The University is guided by an extensive policy framework which is aligned to its mission and vision. The vision of UNAM is: “To be a beacon of excellence and innovation in teaching, research and extension services” (Vision and Mission, n.d. par. 1); while its mission is:

to provide quality higher education through teaching, research and advisory services to our customers with the view to produce productive and competitive human resources capable of driving public and private institutions towards a knowledge-based economy, economic growth and improved quality of life, contribute to social and economic development of Namibia, and to foster relationships with any person or institution both nationally and internationally” (Vision and Mission, n.d. par. 2).

Innovation in teaching, research and extension services and the provision of quality higher education should include innovations on how best to accommodate students with disabilities who might need more support or differentiation in order for them to succeed. Similarly, the core values of equity, integrity, mutual respect and professionalism calls for an inclusive orientation of higher education to diverse student communities.

In spite of these noble intentions, Sheyapo, (2018) found that a lot of faculty were not averse to rendering such needed support, however, they had no clue what to do. They never made the shift towards diversity in higher education. It appeared that they were happier with normalization, without realizing that it translated into discrimination. She further found that, when they became aware of the Disability Unit on Campus, some faculty members feel that it is the responsibility of the UNAM Disability Unit to meet the needs of students with disabilities. These indicate ignorance and lack of information on how to deal with diversity (Al-Azawei, Serenelli & Lundqvist, 2016; Haihambo 2010; Sheyapo 2018).

In a study by Mutanga and Walker (2017), students from two universities in South Africa created a list of opportunities they needed to successfully navigate higher education and among them were accommodation (safety), emotional safety (protection from bullying) and access to learning opportunities. These included physical spaces like classrooms and libraries and access to bursaries that caters for the additional needs of students with disabilities. They recommended that the eleven key valued freedoms and opportunities identified by students should be used in the formulation of socially-just disability-inclusive policies.

Legal Framework

As a signatory to the Convention on the Rights of Persons with Disabilities, Namibia remains committed to ensuring access to quality and integrated services for all her people. Namibia has

developed national legislation and policies which promote the rights of persons with disabilities. In particular, the Sector Policy on Inclusive Education, the Child Care and Protection Act, 2015 (Act No. 3 of 2015), the Education Act, 2001 (Act No. 16 of 2001) and the National Disability Act, 2004 (Act No. 26 of 2004) are aimed at strengthening the capacity of the education system to provide a rights-based approach to education.

Namibia is committed to “building inclusive, equitable education to promote lifelong opportunities for all” through their ratification of the United Nations Sustainable Development Goals. SDG 4 indicates that:

Education should be valued as a key social investment and a means to reduce inequality. ... Inclusive strategies are needed to respond to marginal communities and students with special needs. Education legislation is committed to making education a right and making explicit the link between education and improving human capital and economic development (United Nations, 2015).

In addition, SDG 16 calls for peace, justice and strong institutions (United Nations, 2015).

Education legislation is committed to making education a right and making explicit the link between education and improving human capital and economic development according to Namibia’s National Agenda for Children, 2012-2016 (Government of the Republic of Namibia 2011, p. 24). An assessment on inclusive education in Namibia conducted in 2018 revealed gaps in the

application of inclusive education in the education system. While Namibia has an enabling legislative environment for inclusive education, the report highlights challenges related to abuse, ignorance, cultural practices, stigma and discrimination that contribute to persons with disabilities and other special needs not accessing school or dropping out of school at a very early age (MoEAC, 2018). The same can be said for students in higher education.

The University of Namibia takes pride in sustaining a diverse student population, including local and international students who bring along diverse cultures and characteristics (Matengu, 2019). According to Sheyapo (2018), in responding to the diverse needs of students, the university has put in place various services ranging from social welfare, medical and para-medical, specialized services for students with special needs, advisory services, mentoring and other support services rendered by various centers under the Office of the Dean of Students. All these are aimed at augmenting academic knowledge.

METHODOLOGY

At the University of Namibia, inclusive education is offered as a core module for one semester in the second or third year of teacher education studies and students have the option to offer it as a career specialization in their fourth year of studies. The research that provided data for this paper was conducted by second year

students after their fourth lecture on the notion of inclusive education. The transformation participatory action research design was deemed suitable for this research (Bagele, 2012). Participatory research involves a range of powerless groups of people who could be those that are poor, marginalized or excluded. The techniques to collect data were mainly a gallery walk, complemented by photo-voice (Bagele, 2012). The students were first given a lecture on research ethics with an emphasis on the taking and use of pictures for research purposes as well as confidentiality and anonymity. The students were then given specific instructions and ethics involved in using these particular methodologies. Afterwards, the students were sent off to undertake this task over a period of three days at the Main Campus and identify barriers to learning and socialization which could impact inclusive education. The researchers could ask questions, take pictures of the infrastructure and of people (with permission) and write a brief report of their findings. Only the first 64 submissions that were uploaded by the first deadline were considered for this paper.

FINDINGS

UNAM Efforts

The University of Namibia established a Disability Unit in 2004 (with two full-time staff members). Currently, there are plans by the Office of the Pro-Vice Chancellor for Academic Affairs to transform the unit into a service centre for students and staffs with advanced needs that could interfere with teaching and learning. These are all in

line with UNAM's core values (University of Namibia Strategic Plan 2016 – 2020).

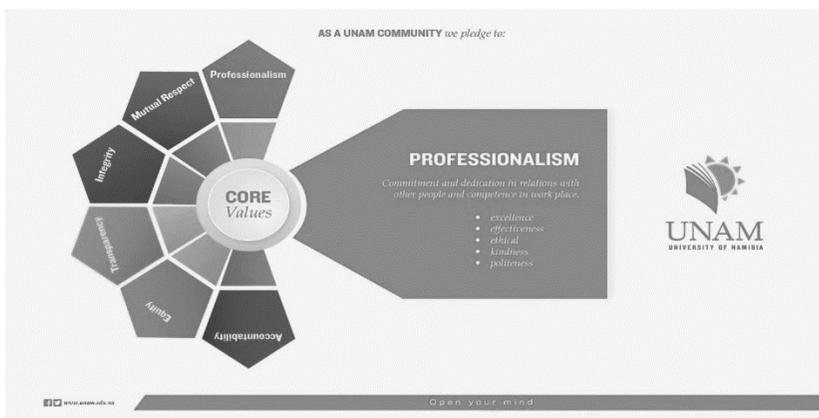


Figure 1: UNAM's core values

From the legal framework presented above, it is expected that students at grassroots level do have access to equitable, quality higher education. This is because of Drake's (2014) assertion that people often assume that the availability of policy promotes an understanding of concepts. However, in most cases, policies represent political symbolism which does not automatically translate into application. The findings of this study seems to support this situation and send a message to the University of Namibia to look beyond legislation and provide opportunities for all students.

The findings revealed that there are a few key populations of students that are at risk of exclusion from quality higher education. These are students with disabilities, especially those with mobility and visual impairments; students from educationally marginalized

backgrounds; students from diverse religious backgrounds and students from other countries (international students). The most prominent identified barriers by the current research were mainly:

- Systemic barriers related to models of inclusive education (infrastructural barriers; perceptions of who may or may not be allowed in higher education; age-discrimination; disability perspectives, etc.). Lack of access to learning spaces (the library, the Information Technology Hub, the Study Room) on campus was the most enumerated barrier.
- Intrinsic barriers (medical barriers including disabilities: neurological, physical, sensory, cognitive barriers) represented by the occurrence of stairs that could not be accessed by students with neurological, physical and sensory disabilities which the students viewed as a form of discrimination on the basis of their disabilities.
- Pedagogic/Andragogic Barriers (Curriculum; inappropriate teaching methodologies; insufficient support; lack of recognition of diversity) (Dreyer 2017 in Maghuve and Magano, 2017).

From the findings described above, it becomes obvious that despite various efforts of the University of Namibia to create an inclusive education environment, not much attention has been paid to responding to human needs of individuals with impairment. A true inclusive education approach moves the focus from the intrinsic barriers (medical model) to responding to the needs arising from such barriers (Dreyer 2017 in Maghuve and Magano, 2017).

Because the majority of the researchers used photo-voice, most of the findings are presented graphically with a descriptive paragraph or phrase.

Systemic barriers

The findings were as follows:

Potholes might also be a problem to some students with disabilities, especially the blind students or students that are long sighted, thus causing them to trip over and get serious injuries, which in turn can result in them missing classes (Respondent 5).



Figure 2: Picture of potholes was taken on one of the streets on campus

Access to classrooms: wheel chair users are limited to certain areas



Figure 3: *Limitations to wheel chair users. Picture was taken in one of the lecture halls and it represents challenges of access for wheelchair users. Although most of the lecture halls have been adjusted to accommodate wheelchair access, once the person using a wheelchair is inside they are limited in their movements.*

The Famous picture



Figure 4: *Front view of the Information Learning Resource Centre*



Figure 5: *The side-view of the Information Learning Resource Centre (42 out of the 64) researchers took a picture of the Information Learning Resource Center - Main Library) from different angles. The Main entrance of the library has stairs. People who cannot use stairs due to mobility difficulties have to follow the wheelchair signage. But once they are there, they have to call someone in the library to notify them and enable the elevator.*

“The elevator to the Library is hidden and access has to be negotiated. **Who wants to inform someone every time when you want to use the library!**” (Respondent 14) This remark was made by a student who uses a wheelchair who took the picture and sent it to the researchers straight away.

The same student also found this sign stigmatizing and we agree. In environments where universal design is practised, a sign like this will be equated to labelling. Universal access should

facilitate mobility of anyone who needs it and should not only be reserved for wheelchair users.



Figure 6: *Wheel chair signage on the side-view of the Information Learning Resource Centre*

The respondent also noted that “the ICT Hub [is] situated at an area surrounded by stones but without proper pathways.” Students and visitors with mobility difficulties, especially those using wheelchairs, are unable to get to the hub.



Figure 7: *ICT Hub*

These **disabled students** are unable to access the student hub in order to get their 3Gs which help students with free internet access for researching their school-based activities due to the place where the hub is. As a matter of fact, these students are excluded from accessing school-based sources or ask for help” (Respondent 18).

Parking areas. “There are no designated parking areas for people with disabilities. The parking areas are also very narrow making it difficult for bigger cars to park within the lines.” (Respondent 3).



Figure 8: *X-Block Parking Bay*

The findings present the day-to-day environment that pose challenges to the inclusion of students with intrinsic barriers. Such challenges translate into students being late and missing classes, not having access to needed resources and not experiencing student life in an equitable manner. These barriers are man-made and can thus be easily addressed not only by brick and mortar but by employing social capital that embraces diversity and mainstreaming it in all aspects of planning. The authors of this paper do not underrate existing efforts but argue that the University of Namibia still has a lot to do in order to develop peaceful and inclusive institutions (UN, 2015 SDG 4, SDG 16).

Socio-economic Barriers

Although the majority of students focused on physical and infrastructural barriers, some students were able to pick up socio-economic barriers during the gallery walk. Because these type of findings would require them to take pictures of people and not of objects, many of the respondents did not consent to pictures. Thus, the students resorted to conversations rather than pictures. Although some of the socio-economic factors raised were not found on campus but they do have an impact on higher education. This topic deals with barriers emanating from societal perceptions about diversity as well as those caused by poverty, culture, tradition and access to support systems.

Cultural exclusion: International students.

According to Respondent 31:

Foreign students find it difficult to survive in Windhoek because rent is expensive and students have to take taxis every day to school; which leads to students skipping school due to financial problems which may lead to failure. And those students face many challenges in adjusting to their new environment and this may have an impact on students' academic success and psychological wellbeing. This issue is not just happening to foreign students but to other students as well that do not have relatives in Windhoek.

Another respondent (24) noted that “the lack of accommodation leads to students committing crimes and some end up in prostitution as the only way to survive.”

This finding points to student's living conditions and the sacrifices they have to make in order to evade high accommodation costs. A group of international students from one of the neighbouring countries had to rent a makeshift house on the outskirts of the city where they did not feel safe. In addition, taxis to and from the university were difficult to find especially early in the mornings and late afternoons. The respondents also indicated that if they did not stay late at campus and complete all their tasks that require the use of the internet they risk failing their modules as there is no internet access where they live unless one buys bundles of data.

Although this is not only a problem of international students, local students are more likely to get support from relatives. In unpacking dimensions of poverty, Nkonyane, (2015 cited in Okeke et al, 2015, p. 155) distinguishes between relative poverty (not being like others and being limited from participating in activities such as education) and physical or absolute poverty, which is about mere survival and threatens access to basic needs such as food or shelter. In this report from students, it can be safely concluded that they have to deal with both dimensions of poverty which limit their educational input and output.



Figure 9: *An example of students' accommodation (Picture was sent by the participants to the researchers). Students constructing their own accommodation with the help of community members.*

Access to information. The researchers and participants argue that international universities should attempt to accommodate those who do not know the main language of

communication. For instance, a respondent pointed out that the “...information board is only in English. If there are students from Germany and they cannot read or speak English they will not find their way around and are also likely to be excluded.”



Figure 10: *Y-Block Signage*

According to Respondent 51:

Wi-Fi, is the most important thing to students as they have to use internet to do their assignment. At University of Namibia the Wi-Fi was supposed to be everywhere in school but it only connects in some places which makes it a barrier as students cannot use it [all] around.

Religious diversity. The University Policy follows the country's stand of secularism. All groups are given equal opportunities to practice their religion. However, respondents indicated that the fact that each event is opened with a prayer makes some of them uncomfortable. They also indicated that there is special room set aside for Muslim prayers, but the room is availed for other groups for study purposes: "So, is it our space or not?" said a student. The same student revealed to the researcher that one day she asked a lecturer to clarify instructions to an assignment because she did not understand. The lecturer responded: "Perhaps you should remove that thing from your head (referring to the scarf Muslim women wear) in order to hear better!" The student perceived this as a lack of understanding and respect for her religious belief; the laughter of her classmates also left her feeling alone and isolated.

Both of these experiences are likely to cause students with non-typical beliefs to feel unappreciated and victimized because of their belief system which is a minority amidst an overwhelming local population maintaining a dominant faith. Yet, the Constitution of Namibia makes provision for freedom to practice any faith of one's choice. This situation leads to students with diverse needs feeling excluded even though they are included through registration. In other words, the University of Namibia has achieved success in the pillars of *access* and *presence*, but *participation* and *achievement* calls for actions that will move the institution towards the attainment of inclusive, equitable and safe institutions (United Nations, 2015). More so, as Respondent 24 indicates that "UNAM often hosts prayer events for those of Christian belief, but I have never witnessed such

events for other religions. Other religious groups might feel left out or go unrecognized.”

It is worth mentioning that there have not been continuous deliberate efforts to raise awareness about the issue of diversity management, especially from inclusive education and social justice perspectives. The University of Namibia has implemented a compulsory Diploma in Higher Education for all its teaching staff members. One of the Modules in this programme is on Inclusivity in Higher Education. It is hoped that this programme will bear fruits in the long-term. It is crucial to implement short-and middle-term plan to augment the long-term plans and university goals while ensuring that all stakeholders are informed and empowered.

Pedagogic/ Andragogic Barriers

Teaching and learning. The findings under this theme confirms that disability (intrinsic barrier) is a clear premise of exclusion. Students spoke at length about lecturers not doing anything to provide support even after students had disclosed their special needs. Most of the scenarios provided by students with special needs in this research do not seem to arise from deliberate practices of exclusion but rather from ignorance and lack of information on how to deal with diversity.

The university has an inclusive admission policy guided by certain minimum requirements on a point-scale. Furthermore, students who do not meet these minimum requirements but have experience in the field they would like to study in can gain admission through the Mature Age Examination System (University of Namibia Admission Regulations, 2016). The University of Namibia has a

Disability Unit that provides specialized services and concessions to students with disabilities and other special needs. The Disability Unit also advises the university community on infrastructural, attitudinal, academic and any other adaptations needed to enhance the inclusion of all students and staff in the university (Haihambo 2010). Yet there are still issue militating against access. According to (Respondent 17):

UNAM lecturers often use teaching equipment such as projectors and whiteboards to present their lectures. This may be very helpful to most students but not to students who are partially sighted or blind. Since these students can't see, it will be difficult for them to follow without access to the images meant to facilitate understanding and demonstrate concepts.

LIMITATIONS

The fact that the study was approached from a deficit-perspective of barriers could have led to it hiding many other provisions and adaptations that have been made to try and make the environment friendly and accommodative of diversity. These could include meals provided to students facing food insecurities; vulnerable students prioritized for hostel accommodation; the doing away with late lectures for undergraduate programmes and many others. These not being physical in nature and also difficult to capture using a camera could have under-represented provisions made by the

University of Namibia in addition to other barriers that are socio-emotional in nature such as stigma and discrimination.

With regard to the use of photo-voice, students applied it in various formats. In some cases, the cameras were in the hands of the researchers (which is the correct application of photo-voice) while in other cases the researchers went a little bit further and handed the cameras to the affected individuals (the ones experiencing exclusion, stigmatization or marginalization). It is important for the readers to know that it was not always the researchers or not always the affected person who took the pictures.

Another limitation was that, in some cases, despite the researchers having had four lectures and tutorials, some continued to use language that is not positive towards diversity such as “those disabled students” and “foreigners” or “foreign students”. This could be indicative of people who are stuck in the medical model and need continuous sensitization.

Lastly, the crash course on ethical principles of using cameras and anonymity could have been longer than one lecture. A number of pictures had to be eliminated because researchers did not apply these principles, thus making respondents and participants easily identifiable (Riesmann 2008; Sarantakos 2013). However, an overwhelming majority, during the post-research discussion, indicated that the participants asked to be photographed and did not want their identities hidden.

CONCLUSIONS

The main conclusions can be summarized as follows: Only pockets of the UNAM population is aware of policies related to inclusive education and what it entails: many staff members, both academic and administrative as well as students maintain a “none of my business attitude.” Although a lot has been done to create an accessible environment, a lot still has to be done. The study revealed dynamic interactions between the socio-economic and structural dynamics that shape the role players’ understandings of inclusive education.

The study moves the focus of inclusive education from policies and principles which are theoretically adapted to the real, day-to-day experiences of students (grassroots level). This calls for an alternative approach of bringing the two worlds together. In order to achieve better equity and redress, the university community should enumerate the needs and experiences of students with diverse needs, recognize the complexity of such needs and their impact on teaching and learning. Modalities should be worked out to provide resources and support services to all students especially to those in vulnerable situations that threaten their emotional wellbeing. In true inclusive education settings, the environment adjusts to the needs of students as opposed to students adapting to the environment.

It is thus recommended that government and non-governmental partners be involved to support the University of Namibia in achieving its targets of creating an inclusive environment

adhering to universal design as per the Convention on the Rights of Persons with Disabilities, Convention on the Rights of Indigenous Communities and other Protocols.

Finally, a requirement of participatory action research requires researchers to devise and implement solutions to identified problems (Lightfoot, 2016). This group made a commitment to participate in an awareness raising and lobby group in 2019. Hopefully, when students raise awareness it will augment policies and promote inclusive education practices. One of the key achievements of this research was that it enabled students to become part of the agency in creating inclusive environments not only at the University of Namibia but also in the schools and communities they may join or be part of after their teacher education.

REFERENCES

- Ainscow M., & Sandill, A. (2010). Developing inclusive education systems: The role of organizational cultures and leadership. *International Journal of Inclusive Education*, 14(4), 401-416. doi: 10.1080/13603110802504903
- Bagele C. (2012). *Indigenous research methodologies*. Los Angeles, CA: SAGE.
- Drake M. (2015). The historical development of inclusive education in South Africa. In C. Okeke, M. van Wyk, & N. Phasha (Eds.), *The historical development of inclusive schooling society and inclusive education: An Afrocentric perspective* (pp. 192-285). Cape Town, South Africa: Oxford University Press.
- Dreyer L. M. (2017). Responding to the diverse needs of learners with disabilities. In O. Maghuve & M.D. Magano (Eds.), *Disability in context: A socio-educational perspective in South Africa* (pp. 142-163). Pretoria, South Africa: CENGAGE Learning.
- Florian, L. (2014). What counts as evidence of inclusive education? *European Journal of Special Needs Education*, 29(3), 286-294. doi: 10.1080/08856257.2014.933551
- Haihambo C. K. (2010). *Inclusive education: Challenges of students with disabilities in higher education in Namibia*. Saärbrucken, Germany: Lambert Publishing.
- Landsberg L., Krüger D., & Swart E. (2016). *Addressing barriers to learning: A South African perspective* (3rd ed.). Pretoria, South Africa: Van Schaick.

- Lalu P. (2013). Constituting community at the intellectual home of the left. In P. Lalu & N. M. Bellville (Eds.), *Becoming UWC: Reflections, pathways and unmaking apartheid's legacy* (pp. 109 -120). Cape Town, South Africa. Center for Humanities Research.
- Matengu, K. (2019). *Vice-Chancellor's Official Opening Ceremony Address, 2018/ 2019 session*.
- Matoto, L., Mdlalose, T., Ngwenya, T., & Ngcamu, M. (2015). Food sovereignty, decent work and disability inclusion in the agricultural sector. In T. Lorenzo & V. J. Van rensburg (Eds.), *Disability Catalyst Africa. Series No. 5*. (pp. 39 -48). Cape Town, South Africa. Disability Innovations Africa.
- McManis L.D. (2017). *Inclusive education: What it means, proven strategies, and a case study*. Oregon, PA: Concordia University-Portland.
- Ministry of Information and Broadcasting. (1990). *Constitution of the Republic of Namibia*. Windhoek, Namibia: Author.
- Mutanga, O., & Walker, M. (2015). Towards a disability-inclusive higher education policy through the capabilities approach. *Journal of Human Development and Capabilities*, 16(4), 501-517. doi: 10.1080/19452829.2015.1101410.
- Republic of Namibia (2013). *Education Sector Policy on Inclusive Education*. Windhoek. Ministry of Education.
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Thousand Oaks, CA: Sage Publications.

Sarantakos, S. (2013). *Social research*. (4th ed.). Cape Town, South Africa: Palgrave Macmillan.

Sheyapo, M. (2018). *Pedagogical inclusion of students with visual impairment in higher education institutions in Namibia*. (Unpublished Master's thesis). University of Namibia, Windhoek.

Vision and Mission (n.d.). *UNAM Vision and mission*. Retrieved from <http://www.unam.edu.na/about-unam/vision-mission>