



CHAPTER 7

CORRECTING MISCONCEPTIONS ABOUT PERSONS WITH DISABILITIES

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Introduction

Disability refers to the interaction between individuals with a health condition (e.g., cerebral palsy, Down syndrome and depression) and personal and environmental factors (e.g., negative attitudes, inaccessible transportation and public buildings, and limited social support). Disability is extremely diverse. While some health conditions associated with disability result in poor health and extensive health care needs, others do not. Over 1 billion people are estimated to experience disability. This corresponds to about 15% of the world's population, with up to 190 million (3.8%) people aged 15 years and older having significant difficulties in functioning, often requiring health care services (WHO, 2021). However, persons with disabilities are categories of people with defect or abnormality either structural or biochemical to the extent that it is easily noticed and hinders the individual from carrying out daily activities without the assistance from significant others. This group of persons includes the visually impaired, hearing impaired, speech impaired, physical and health impaired, intellectually impaired, learning disabled, emotional/ behavioural disordered, the talented and the gifted.

Misconceptions are ideas, views or opinions or beliefs held by some persons about a person, object or phenomenon which is usually misunderstood, erroneous, blatantly untrue, not based on correct information or evidence and misleading. Various misleading ideas, views, opinions, or beliefs exist in every society which are superstitious and rooted in religion and tradition – a part of culture passed on from person to person or generations to generations. Such fallacies are manifested in the attitude and behaviours exhibited by persons who hold on tenaciously to them toward persons with disabilities and they have negative effect on persons with disabilities in coping with their disabilities and functioning effectively in the societies, in which they reside with their immediate families inclusive. "It's an unfortunate fact of life that many people living with a disability have to deal with misconceptions and stigma on a daily basis. From ignorance and prejudice, to barriers to work and education, the effects of these misconceptions can have profound and wide-ranging effects on the lives of people with disabilities" (Granger, 2022).



However, the medical or individual model of disability has negatively affected the way persons with disabilities are treated in their communities, at job sites (for those who are fortunate to be employed), and in educational milieu. This model sees people with disabilities as patients or sick people and also sees disability as an individual problem that needs to be cured by the individual himself. Historically, people with disabilities have been stereotyped in many different ways. Some of the stereotypes used to label people with disabilities persist in the mind of the public today. Incomplete information, mistaken perceptions, isolation and segregation have perpetrated many of these stereotypes. The way people think about disability affects the care and education of people with disabilities. Myths and misconceptions about disability are common. Promoting negative images of disability is a form of discrimination because it creates barriers to full citizenship for people who have a disability. There are many stereotypes or images associated with people with disabilities (PWDs) and these stereotypes labeled on persons with disabilities (PWDS) have had very negative influences on the way they are educated (Momene, 2015).

It is imperative to examine the means of eradicating the negative effects of societal misconceptions about persons with disabilities which endanger their lives and hinder their access to education, work, employment, leisure and carrying out other daily activities necessary for their lives' sustenance with the intent of making them live purposeful lives and contribute meaningfully to the development of themselves and the society in which they reside. This chapter would therefore discuss some misconceptions some persons in the society hold on tenaciously as regards persons with disabilities, their effects, implications for correcting the misconceptions, and suggestions on how to sustain the harvest of corrections.

Misconceptions about persons with disabilities

The following are some misconceptions some persons in the society hold on tenaciously as regard persons with disabilities:

- Disability is seen by some people as a personal tragedy and so people with disabilities deserve to be pitied, they and their families are the most perfect objects of charity and their role is to inspire benevolence in others and to awaken feelings of kindness and generosity toward them.
- **People with disabilities cannot lead a productive and a fulfilling life.** According to this stereotype, it is assumed that people with disabilities cannot have a good "quality of life". It promotes the assumption that people with disabilities will not be able to have a family, get a good job or take on responsibilities in any worthwhile human endeavour.
- **People with disabilities are wheelchair bound.** Many people still assume that the wheelchair is a source of life for people with disabilities (PWDs) without which they cannot live a fulfilling life.



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- **People with disabilities are helpless and dependent.** This stereotype tends to mean that people with disabilities (PWDs) are to be pitied as they spend their whole life depending and needing other people's help or assistance.
 - **People with disabilities are to be feared.** They have always been associated with witchcraft. Some people feel that disability is a sign of ill omen to be feared. This sometimes explains why a lot of hatred, suspicion and violence are associated with disability (Momene, 2015).
 - People with disabilities do not want or cannot be in relationships. A lot of people assume that those with disabilities are asexual or do not have the same need for love and romance.
 - People with disabilities are dependent on others. It is often assumed that people with disabilities cannot be independent and require large amounts of assistance and care.
 - Life with a disability is not normal. Really, many of the other misconceptions about disability stem from this one—that life with a disability is abnormal, and that people with disabilities are “different” to everyone else. It is this notion that makes people assume those with disabilities live entirely different lives and do not enjoy the same things as able-bodied people—whether travel, romantic relationships or even getting a job. The end result is that those with disabilities are treated as abnormal, without the same emotions and experiences as able-bodied people (Granger, 2022).
 - People with disabilities are best suited to unskilled work. A common assumption is that people with disabilities can only do basic unskilled jobs.
 - People with disabilities are less productive. Some employers might believe that it is not financially viable for them to hire people with disabilities as they work too slowly (APSC, 2021).
 - Disability is a consequence of deeds of previous lives (karmas). This is probably the most wide-spread and most often used cliché about disability. People, especially in Asian countries like India, believe in rebirth. According to them, every person on the earth has a previous life. The way a person is living in this life is highly influenced by what she did in her previous life. One has to pay back for all the bad *karmas* of past lives.
 - God or nature compensates a person with disability by giving some other super ability. If a person with disability is successful in her life, many people in society tend to attribute this success to some mysterious “*divine ability*” given to that person by God or nature.
 - A person has a disability because of his/ her sins.
 - God will help us if we help persons with disabilities and as such help is rendered to persons with disabilities as a way to seek reward from a supreme power or being.
 - People with disabilities cannot be abled?
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- Persons with disability cannot have their biological child if they do the child would also be a child with disabilities.
 - Persons with disabilities always need assistance and normal-bodied persons are obliged to help them
 - People with disabilities do not like interacting with anyone other than their family so an accompany person should be approached (**WeCapable, nd**)
 - Based upon its field studies in Cameroon, Ethiopia, Senegal, Uganda and Zambia, the African Child Policy Forum (ACPF) reports that common beliefs about the causes of childhood disabilities include: sin or promiscuity of the mother, an ancestral curse, or demonic possession (African Child Policy Forum, 2011).
 - In Nigeria, studies on beliefs about the causes of disabilities include: a curse from God, ancestral violations of societal norms, offenses against the gods of the land, breaking laws, family sin, adultery, misfortune, witches and wizards, among others (Eskay, Onu, Igbo, Obiyo, & Ugwuanyi, 2012).
 - General myths on the causes of disability in Africa are: the mother slept with multiple partners during her pregnancy, the family tried to get rich by using traditional doctors but failed to carry out the traditional doctors' instructions to the letter, if twins of the same sex are born to the same mother one has to be killed; otherwise, misfortune such as disability or death will befall the family, a jealous rival who wanted the husband of the (expectant) mother bewitched the family, a specific family has a child with disabilities because they do not go to place of worship, the child was bewitched while in the womb, witchcraft, punishment from God, curse of ancestors, gift from God, women allocating children to men who are not their fathers, women having sex with a man who is not the father of the baby while pregnant, and women having sex with a white man or ghost [in case of albinism] (Braathen and Ingstaad 2006; Baker et al., 2010, p. 172; and Haihambo & Lightfoot, 2010).
 - Sleeping with albinos cures AIDS—such a myth has led to many women with the condition being raped (Setume, 2016). Body parts of persons with albinism and spina bifida (protruded or disjoined spinal cord) make potent charms that can make people rich and successful (Thuku, 2011). This has resulted in the killing and mutilation of this group of people in different parts of Africa (Setume, 2016).

Consequences of misconceptions about persons with disabilities

However, consequences of misconceptions about persons with disabilities have been identified. False and harmful beliefs about disability can have implications for all aspects of the lives of persons with disabilities and their families. The following section sets out some of the ways in which such beliefs can impede the ability of persons with disabilities to enjoy their fundamental rights and freedoms, to participate in society and development on an equal basis with others (United Nations, 2022):



- *Stigma*: Negative attitudes and erroneous beliefs about disability can result in stigma. For persons with disabilities and their families, stigma often results in a lowering of status within the community.
- *Discrimination*: Stigma in turn can lead to discrimination against a person with a disability, a family member, or someone associated with a person with a disability. As a result of stigma and discrimination, persons with disabilities may face exclusion and dehumanizing treatment in all areas of their lives—including work-places, health-care services and educational institutions. At the individual level, stigma and discrimination against persons with disabilities can also result in internalized oppression and feelings of shame. Negative perceptions in society can also create feelings of shame among families who may hide their child with a disability from public view. For example, surveys conducted in Cameroon, Ethiopia, Senegal, Uganda and Zambia disclosed that 38% of respondent caregivers of children with disabilities reported hiding them away, or forbidding them to take part in social activities owing to stigma or in order to protect them from perceptions and stigmas. In some instances, as a result of misguided beliefs children with disabilities are not permitted to attend school. For example, fear and ignorance about the causes of epilepsy can result in exclusion from school for children with seizure disorders (Baruchin, 2011). Advocates in Gabon report that persons with hearing impairment are considered incapable of pursuing an education (Ogoko, 2013). Children whose parents have disabilities may also experience stigma on this basis. At family and community levels; isolation, shunning, and avoidance of contact frequently occurs with persons with disabilities. In some instances persons with disabilities and their families are sent away from their communities. In others, for example, persons with disabilities are, at the time of their death, denied traditional funeral rites.
- *Physical and sexual violence and other abuses*: In some cases persons with disabilities are subjected to physical violence and assault as a result of stigma and harmful beliefs. There are many examples of people who claim to be able to provide treatments and remedies to “cure” certain types of disabilities. Some of these treatments are rooted in local custom while others are provided in conventional biomedical settings, with harmful consequences for the health, life and dignity of persons with disabilities. Country reports indicate, for example, practices of forcible ingestion of contaminated water or other substances for psychosocial disability [detailing customary practices in some communities such as the forced ingestion of harmful substances to heal persons with psychosocial disabilities, a practice observed in Ethiopia] (Lord, 2011) or epilepsy. In Somalia human rights reports indicate that some serious mental health conditions are subject to local village practices – the so-called ‘hyena cure’ – according to which a person with a mental health condition is thrown into a



pit with one or more hyenas that have been starved of food on the basis that the hyenas will scare away the jinx, or evil spirits, that inhabit the person (World Health Organization & Mental Health and Poverty Project, 2010). In some communities in Tanzania, Malawi and Burundi there is a belief that the body parts of persons with albinism bring good luck, wealth and medical cures, as well as success in elections. As a result, persons with albinism, often children, in these countries have been abducted and wounded or killed. In many countries there is a common folk belief that, if someone with HIV has sex with a virgin, the virus will be transferred from the infected person to the virgin. The practice, known as “virgin rape”, has reportedly even involved rape of infants and children. Persons with disabilities, both men and women—often incorrectly assumed to be sexually inactive (hence virgins)—are also now at risk. Accounts from many areas report that persons with disabilities have been raped repeatedly (WHO/UNFPA, 2009).

Correcting misconceptions about persons with disabilities

Disability is not uncommon- 1 in 5 people are affected by some form of disability during their lifetimes. There is no real baseline for “normal” – everyone on the planet has radically different experiences and stories, and their own challenges that they have to overcome. People with disabilities are no different and are perfectly capable of living a normal life. Often, the biggest barriers to a normal life by people with disabilities are these very misconceptions. They create unnecessary barriers and accessibility issues for people with disabilities and foster a societal wide prejudice and lack of understanding. Once disability is better understood, the conversation around it can be more productive. However, it is not all negative. We are already making big leaps, and disability awareness has come a long way in recent decades. As Glen from *Well Eye Never* puts it “things are gradually moving in the right direction, there is more awareness out there these days but there is still more work to be done too” (Granger, 2022) – yes indeed much work need to be put in place to remove these barriers affecting persons with disabilities. Therefore, to erase the misconceptions held about persons with disabilities by some persons in the society the following should be considered (United Nations, 2022):

- *Empowering persons with disabilities:* Support for the development of leadership skills for persons with disabilities is also critical, as leaders or self-advocates with disabilities can, through their work and participation, serve as role models of inclusion, helping other persons with disabilities to overcome internalized stigma and changing negative perceptions that may exist within communities.
- *Developing community-based sensitization and education campaigns:* To combat the harmful effects of stigma and stereotyping people with disabilities organizations and community leaders and stakeholders should be engaged. Human rights education can also be an important tool for combating stigma



and the resulting discrimination experienced by persons with disabilities through the following: implementation of national or community-level de-stigmatization campaigns, self-advocacy training for persons with disabilities directed at combating stigma and stereotyping, increasing the visibility of persons with disabilities in society, school-based awareness-raising about disability, using human rights education, introducing disability rights training for parent support groups, teacher training on disability and accommodation of students with disabilities, using yearly international days, such as the International Day of Persons with Disabilities (3rd December) to enhance the visibility of persons with disabilities and to raise awareness of disability rights, increasing networking between people with disabilities organizations and mainstream human rights organizations to encourage greater coverage of disability rights abuses; and building relationships between people with disabilities organizations and national human rights institutions to ensure that disability rights are incorporated into their programmes.

- *Strengthening documentation and reporting:* Efforts to tackle abuses against persons with disabilities must be understood within the context of disability stigma and discrimination and their manifestations in different cultural contexts. To this end reliable and credible human rights documentation, specifically addressing human rights violations against persons with disabilities is urgently needed across the world. In Africa, as elsewhere, abuses are too often under-reported and poorly documented in the context of disability. This type of human rights work is essential for bringing little known practices to light and for generating advocacy strategies to combat often deeply-rooted belief systems that allow such persecution to continue. Such monitoring and reporting efforts should be undertaken by governments pursuant to their obligations under the United Nations Convention on the Rights of Persons with Disabilities (CRPD), by National Human Rights Institutions (NHRIs) in connection with their monitoring responsibilities under the United Nations Convention on the Rights of Persons with Disabilities (CRPD), and by people with disabilities organizations and other non-governmental organizations (NGOs). Various organizations have started to make progress and develop useful examples for consideration in this area. There are many examples of documentation of stigma and harmful practices experienced by persons with disabilities, as well as the resultant human rights abuses. Such efforts should be scaled up so that more people can benefit from them. Local advocates in Sierra Leone have documented widespread stigma based on misperceptions about epilepsy, including a belief that it is contagious and that those who have it are possessed. The Albinism Foundation of East Africa, based in Tanzania, is working to expose the experience of persons with albinism who face serious threats to their life and health in many communities. The group has



exposed experiences of discrimination as well as cases of persons being killed for their body organs associated with superstition and witchcraft practices. In a report issued in October 2012 Human Rights Watch documented the situation of thousands of people with mental disabilities in Ghana who were forced to live in psychiatric institutions and spiritual healing centers, often against their will and with little possibility of challenging their confinement. In psychiatric hospitals people with mental disabilities face overcrowding and unsanitary conditions. In some of the spiritual healing centers, known as “prayer camps,” persons with mental disabilities were found to be chained to trees, frequently in the baking sun, and forced to fast for weeks as part of a “healing process,” while being denied access to medication (Baruchin, 2011; World Health Organization & Mental Health and Poverty Project, 2010; Albinism Foundation of East Africa, 2008; Human Rights Watch, 2012). Reporters can also play an important role in investigating and publicizing abuses experienced by persons with disabilities. To do so journalists may need training in disability awareness and the rights of persons with disabilities. In some cases persons with disabilities are taking this on. For example, in Swaziland young disability advocates, through the Leonard Cheshire Young Voices programme, met with local and national journalists to challenge them to cover disability issues. They also trained reporters from the Times of Swaziland in the best language to use when reporting disability issues. Following the meeting, the Sunday Times of Swaziland published several articles on the United Nations Convention on the Rights of Persons with Disabilities (CRPD) and related topics (Leonard Cheshire Disability Young Voices, 2010).

- *Undertaking law and policy reform efforts to combat stigma:* In United Nations Convention on the Rights of Persons with Disabilities (CRPD) state parties are required to adopt or modify relevant laws and policies to ensure and promote the full realization of all human rights and fundamental freedoms for persons with disabilities. While laws and policies on their own may not be sufficient to combat deeply-rooted harmful cultural beliefs or practices, they have an important role to play in helping avoid or remedy them. In some cases national laws or policies can have an indirect impact on harmful cultural beliefs or practices. For example the ability of children with disabilities, who would otherwise be hidden away, to attain an education, may be enhanced where the right to inclusive education is well-established in national laws and where implementation measures are in place. In other cases governments may seek to directly address harmful practices based on false beliefs about persons with disabilities through national policies or programmes. For example, in January 2015 the Government of Tanzania announced that it had formed a task force to investigate killings of persons with albinism and to review court cases brought against accused attackers,



some of whom have gone free. The government has also launched an education campaign to end the attacks. Similar efforts, in some cases with support from the United Nations, are taking place in Malawi where the government has initiated investigative research in districts where abuses against persons with albinism are taking place and is working with police to empower them to build community structures that will help put an end to such abuses and harmful practices. Examples of measures to address legislative stereotyping include: abolishing statutes that remove legal capacity based on disability and replacing with new legislation that incorporates supported decision-making models, amending statutes that restrict the right to serve as a juror on the basis of disability, reforming education legislation that assumes that children with disabilities must be educated in separate schools, abolishing regulations that quarantine or isolate individuals on the basis of disability (e.g., persons with HIV, leprosy), removing restrictions in voting laws based on mental disability or other types of disability; and amending statutes that use stigmatizing language to describe disability (e.g., statutes that use terms such as “lunatic,” “insane,” “deaf and dumb,” “unsound mind”).

- *Education and counselling intervention:* African beliefs systems, like any human endeavour, present both negative (in myths) and positive (proverbs) disposition towards people with disabilities. Myths explain the causes of the occurrence of a disability. As long as the myths make meaning and enable the explanation of a disability, such will prevail. Therefore, through education, new ways of explaining disabilities need to be availed to some African communities. The school and the theological curricula therefore would play a very significant role in inculcating acceptance of disabilities and changing attitudes of school children. The content should be relevant and appropriate. Proverbs guide the day-to-day relations with people with disabilities. They discourage any form of prejudice towards people with disabilities. The proverbs need to be part of the curricula and the morality derived from these proverbs needs to be understood. To address the case of people with disabilities in Africa, the education and counselling curricula in schools and in theological centers need to start where Africans come from: how they have socially constructed disabilities. It is important that African culture should not only be appropriated in the curricula to discredit and dismiss the myths, but to empathize, understand and explain the world view as is understood by some Africans. It is only when the ‘causes’ of disabilities are thus understood that, through new forms of explaining disabilities, we can counter some of the myths. If this is done with respect to African culture, then positive changes are possible. The beliefs will change to accommodate scientific ways of explaining disabilities. African proverbs are very positive in promoting the welfare of people with disabilities. They need to be incorporated in the curriculum aimed at improving the quality of



life for individuals with disabilities. The proverbs teach about respect for people with disabilities, warn against false promises and encourage them to live, as far as possible, independent lives. Therefore, education and counselling programmes for people with disabilities need to be aligned with African culture. This approach will aid the school and pastoral counselling to be more relevant and less abstract to an African environment. As such, African beliefs as found in myths and proverbs need to be taught in schools and counselling programmes so that they can be incorporated in policy making. This will ensure that the curricula are framed in terms that can be appreciated by Africans. Any meaningful intervention programme must understand the underlying belief of any type of disabilities. History of special needs education has been part of the evolution of education (Froebel, Rousseau, and Locke Montessori) that called for access to education for students with disabilities. Any effective policy on disabilities needs to take into cognizance beliefs underlying relations with people with disabilities; the medical model alone cannot address all aspects related to disabilities. Counselling programmes should address the following questions amongst others: How does a guidance counsellor effectively address issues of positive self-image and assertiveness to a child who believes they are a curse without first de-mystifying the myth? How does a midwife adequately counsel a mother who has just delivered a baby with disabilities (albinism) without first assuring her that it is not true that she slept with a ghost or a white man, etc.? There is a need for a continued cultural-sensitive education for persons with disabilities. Counselling has been shown to be very successful; therefore, understanding all these will yield more effective results. Such counselling services need appropriate proverbs as they are already instruments that teach respect for people with disabilities. The fact that schools have opened gates to students with different types of disabilities does not mean that the human resources have been equally equipped with the relevant skills. There is a need to equally address issues of human resources in terms of culture to ensure equity for all. There are good moral and responsible lessons that can be derived from African proverbs about disabilities. These lessons are consistent with human rights initiatives. It has also shown that there are some myths that can perpetuate discrimination against people living with disabilities. Therefore, any policy that is aimed at addressing disabilities in Africa should take into cognizance such myths and proverbs that form the basis of African belief on disabilities (Setume, 2016).

Implications of correcting misconceptions about persons with disabilities

When these erroneous misconceptions about persons with disabilities are put right there would be some implications to persons with disabilities as well as their immediate families and they are as follows:



- Persons with disabilities would be able to enjoy their fundamental rights and freedoms to participate in society and development on an equal basis with others.
 - Stigma which often results in a lowering of status of persons with disabilities in the society would be removed thereby improving their pride, dignity and worth and thus make them to achieve self-acceptance and sense of pride in their lives.
 - They would be free from discrimination which usually comes with “exclusion and dehumanizing treatment in all areas of their lives – including work-places, health-care services and educational institutions” (United Nations, 2022).
 - Negative perceptions in society can create feelings of shame among families who may hide their child with a disability from public view (United Nations, 2022) thereby depriving the child from benefiting from formal education. With the change of societal negative perceptions about persons with disabilities, families would be free from stigma and feelings of shame, would be happy and willing to send their children with disabilities to school, who would eventually pass out of the school system, and be gainfully employed.
 - They would be free from physical violence and assault as a result of stigma and harmful beliefs which they are sometimes subjected to. The beating, maiming and killing of persons with disabilities labeled as witches including those with mental illness, intellectual retardation, emotional/behavioural disorders, spina bifida (protruded and disjointed spinal cord) and albinism would be eradicated.
 - The barriers which affect their rights, dignity, and well-being and exclude them from meaningful participation in the development processes of themselves and that of their respective communities as well would be removed. They would thus have unhindered access to live dignified and decent lives in the society.
 - **There would be societal change in the erroneous belief that people with disabilities cannot lead productive and fulfilling lives** which would thus make them have families, get good jobs and take on other meaningful civic responsibilities in the society.
 - The way people think about disability affects the care and education of people with disabilities. Therefore, societal change in perception of persons with disabilities would improve the care and treatment of persons with disability thereby enhancing their well-being.
 - There would be societal change in the perception that people with disabilities are less productive and not financially viable thereby making it possible for them to be gainfully employed based on their training, skills acquired and educational qualifications.
 - There would be societal change in the belief that help is rendered to persons with disabilities as a way to seek reward from a supreme power or being
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- which would discourage alms giving, stop parents from sending their children with disabilities to public places to solicit for alms and thus enroll them in school.
- The societal perception that sleeping with albinos cures AIDS and having sexual relations with mentally ill, emotionally disturbed and intellectually retarded women and girls can make people rich and successful would be done away with thereby eliminating the occurrence of incest and rape of such persons with disabilities.
 - The societal idea that people with disabilities are unable to have romantic and sexual relationships is one of the most damaging misconceptions, as it creates a barrier that makes it more challenging for people with disabilities to experience these things (Granger, 2022). Therefore, with the change in this misconception, people with disabilities would be able to experience romantic and sexual relationships unhindered, marry, have children, and lead happy and satisfying lives in society.

Conclusion

1. In conclusion, it is pertinent to affirm that persons with disabilities are confronted with various misconceptions about their existence from society through stereotypes and attitudes which are deeply rooted in religion and tradition.
2. Such misconceptions which emanate from religion and tradition affect their rights, dignity, and well-being and exclude them from meaningful participation in the development processes of themselves and that of their communities as well. In fact they are barriers to their education, employment, procreation and recreation.
3. Society needs to realize that people with disabilities are individuals with innate abilities which can be harnessed worthily and should be seen and treated as such.
4. Much work need to be done by everyone in the society in ensuring that these erroneous misconceptions about persons with disabilities and their families are completely eradicated from the society to enable persons with disabilities be educated, gainfully employed, fuse into the society and participate meaningfully to the development of themselves and that of the society in which they reside.

Suggestions

1. It is suggested that society needs to change the erroneous misconceptions about persons with disabilities and their families deeply rooted in religion and tradition.
 2. To eradicate erroneous misconception about persons with disabilities awareness is necessary to make the society to be informed of the
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- consequences of such beliefs on victims of disabilities, their families and the society.
3. Careful thought should be given to some effective strategies undertaken by some communities as indicated in this chapter to eradicate the menace of societal misconception about persons with disabilities and their families.
 4. Suggestions made in this chapter should be implemented to remove consequences of societal misconceptions about persons with disabilities and their families.

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