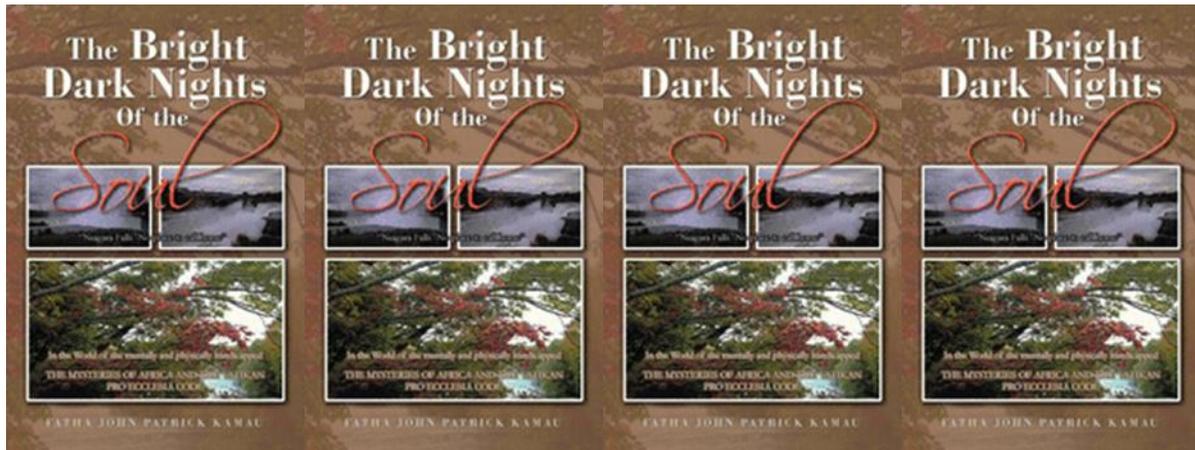


PRESS RELEASE AND PRESENTING THE KIKUYU LANGUAGE TRANSLATION on THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY *By Dr Peter Ndlang'ui - Translated By Emmanuel Kariuki courtesy of the "*

DISABILITIES OUTREACHES AND COMMEMORATING 111 YEARS ANNIVERSARY OF COMMUNITY AND MISSIONS OUTREACH 1902-2013



Bibliographic information 

Title The Bright Dark Nights Of the Soul
Author [Fatha John Patrick Kamau](#)
Publisher Xlibris Corporation
ISBN 1479743224, 9781479743223
http://books.google.com/books/about/The_Bright_Dark_Nights_Of_the_Soul.html?id=mC5_nAVVIDIC

113862 FOR IMMEDIATE RELEASE

New Book Advocates Social Advocacy for the Mentally and Physically Handicapped

Author Fatha John Patrick Kamau addresses controversial aspects relating to disabilities and “violence of the spirit kind” in the world of persons with disabilities

ORLANDO CITY, Fla. – (Release Date TBD) – In an attempt to beat the gongs louder towards the eradication of prejudice and misconceptions, author Fatha John Patrick Kamau offers **The Bright Dark Nights Of the Soul**, a mind-expanding book that probes into the real ordeals faced by people with disabilities. Starting with the healing mysteries of Africa to the myths and respective mysticism in various cultures, it immerses readers into the world of persons with disabilities relating to cultural diversities, fraternities and sororities, churches, governments, the Vatican, United Nations and international agencies.

There is no denying as to the occurrence of negative cultural aspects that lead to the stigmatization and ostracism of persons with disabilities. Hence, to date, the world remains indifferent and—despite a number of eager groups—actions to address this problem is insufficient. With this in mind, Kamau brings

this isolated crisis to the eyes of the international community eagerly anticipating that global citizens may understand the core and severity that this problem engenders.

By taking an unconventional quasi-fictitious approach to address normally taboo issues, including fraternities and sororities, omens, spells, sorcery, magic, witchcraft, cults, occults, and demonic forces among others, this book will not only encourage open discussions but positive, concrete actions to build more bridges over troubled waters in the 21st Century and beyond. It sheds light on what being born and growing up in Africa and transitioning to the West, the land of intellectual and spiritual discourses, the land of missionaries, and living in exile, means. It is more of a cry from the spirit within a spirit that cries out innate questions to fathom the deeper mystery of life, its meaning, in addition to its essence and purpose.

This revealing volume further addresses subjects that touch on the life of every human being from youth through adulthood, to aging and death, and to what lies beyond without passing outright judgment or condemnation derived from specific belief systems and matters-of-conscience-and-lifestyles of at this point in time.

Radiating hope and spawning seeds of understanding, **The Bright Dark Nights Of the Soul** is a thoroughly absorbing read that tackles more than just multiculturalism and cultural relativism but exposes the unconstructive consequences of bigotry and insensitivity to persons with mental and physical disabilities.

For more information on this book, interested parties may log on to
www.Xlibris.com

A TRIBUTE TO- "AFRICAN LIONS" A POTRAIT

KENYA and AFRICA:- SHAKA ZULU, JOMO KENYATTA, AND NELSON MANDELA By GREG CRUMBLY



An Artists Impression of African and World history:- "AFRICAN LIONS" is A Portrait of Warrior Chief Shaka Zulu of Southern Africa, President Jomo Kenyatta of Kenya East Africa and President Nelson Mandela of South Africa:- Courtesy of artist Greg Crumbly of the United States of America.

Continuation and phrase:

SUCH ARE THE MYSTERIES OF AFRICA, the very well known, but yet still least known d-ARK CONTINENT.

PRESENTING THE KIKUYU LANGUAGE TRANSLATION on THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Emmanuel Kariuki courtesy of the Friends Of Allamano

Few people, if not many a people, and missionaries if not adventure seekers , have been to, or wish to visit what in their minds is -”A COUNTRY CALLED AFRIKA” or Africa. AFRICA, a mysterious continent cum country which everybody knows about but apparently is least known about, rivaled perhaps, by yet another country called Australia. But young Christine knew of yet another country, in the 21st Century, called “AMERIKA” known to some as AMERICA” a country from whence came a mysterious voice on phone and on Skype that was said to be that of some strange people , whom she knew little about, but knew about all the same. **CHRISTINE’S “AMERIKA” OR AMERICA WAS THE LAND OF THE PILGRIMS.**

BUT, Mention KENYA, and “LION KING”-the land of SIMBA, and every child smiles and has been there, and seen not “the Promised land”, but seen “TIMON and PUMBA” and the infamous SIMBA CLAN, and the many animals in the land of “HAKUNA MATATA” which every child appears to love: Kenya and SIMBA, the land of “NO WORRY NO PROBLEM...HAKUNA MATATA”:-suddenly becomes known and world famous when the Olympics and Boston and Peachtree marathon long distant runners and world record holders are mentioned. Ooh YES, I have heard of KENYA and know that country but , by the way, is Kenya the capital of Africa or is Africa the capital of Kenya?...is Kenya in Nairobi or... *....????

One Artist Greg Crumbly and his son David wanted to know more, he asked for a storyline and summed up the scenic scope of a CONTINENT, in a portrait he named “AFRICAN LIONS”.Africa, the land of Nelson Mandela: SHAKA ZULU and one JOMO KENYATTA who wrote the script of “MY PEOPLE OF KIKUYU and THE LIFE OF CHIEF WANGOMBE” in 1942, whilst the history of his people disappeared in the cracks of history as did the mysterious - “Gumba “-people, assuming they ever existed, outside the realms of traditional legends and mythology.

KENYA and AFRICA-:- SHAKA ZULU, JOMO KENYATTA, AND NELSON MANDELA By GREG CRUMBLY



An Artists Impression of African and World history :- “AFRICAN LIONS” is A Portrait of Warrior Chief Shaka Zulu of Southern Africa, President Jomo Kenyatta of Kenya East Africa and President Nelson Mandela of South Africa:- Courtesy of artist Greg Crumbly of the United States of America .

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<http://www.standardmedia.co.ke/ktn/video/watch/2000066828/-william-ruto-s-funny-moments-at-national-prayer-day-about-nyayo-office> PRAYING FOR KENYA

Greg Crumbly's portrait "AFRICAN LIONS"



On Thu, Jun 20, 2013 at 7:04 PM, gcrumbly <gcrumbly@t***.rr.**> wrote:
Of course my friend Fatha John. You of course may use the image of my painting I call, "African Lions" in your postings. God be with you my friend John Patrick.

Greg

----- Original Message -----

From: John Patrick

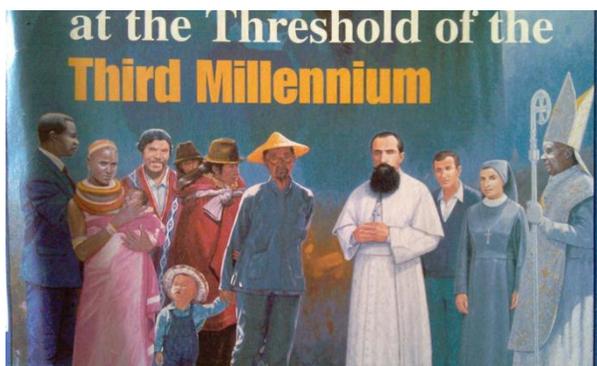
To: gcrumbly

Sent: Thursday, June 20, 2013 6:17 PM

Subject: Re: permission

Ref: PERMISSION TO USE THE SHAKA ZULU, JOMO KENYATTA and NELSON MANDELA POTRAIT IMAGE

LESSONS IN-THE POWER OF FORGIVENESS AND THE COURAGE TO LOVE

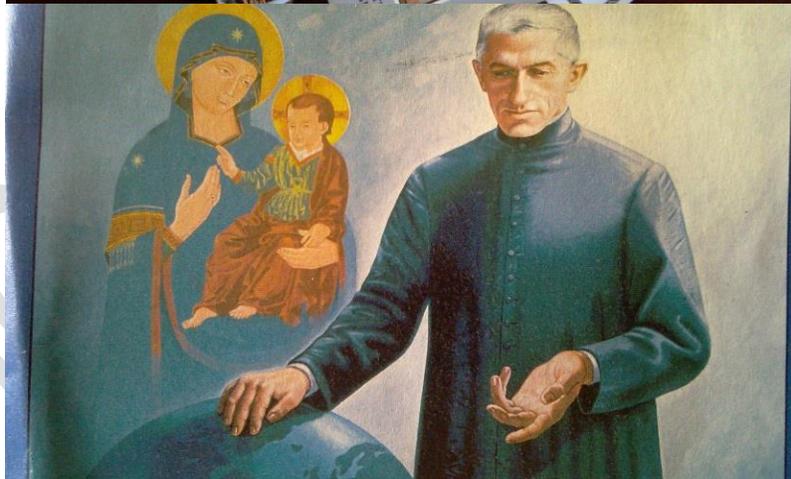


EVOLVING A HIGHER DISABILITIES CONSCIENCE: THE END OF AN AGE

Evolving “ A HOLISTIC CULTURE AND SPIRITUALITY OF DISABILITY”

The CONSOLATA -Celebrating 111 –one hundred and eleven years 1902-2013

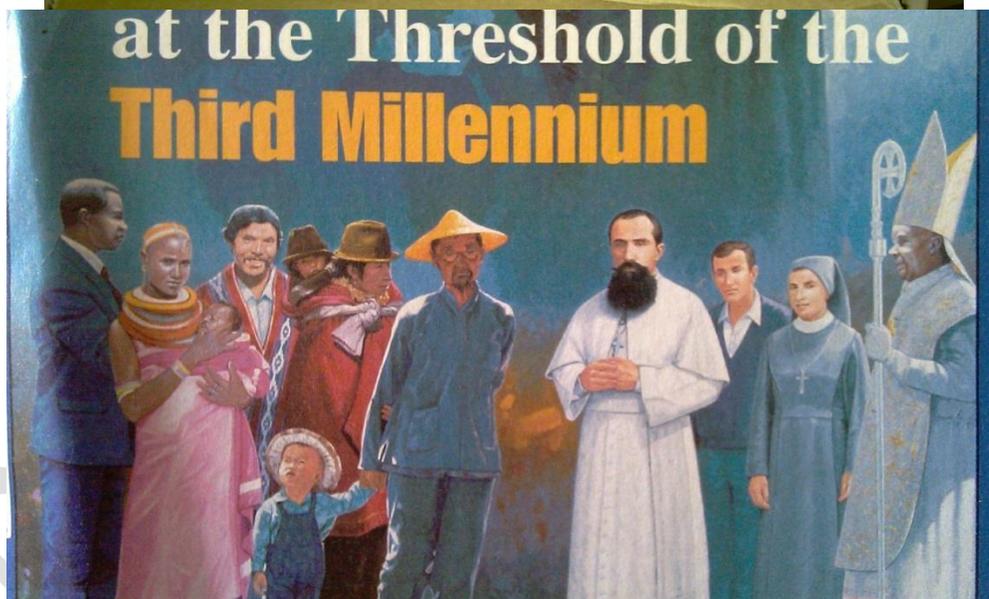
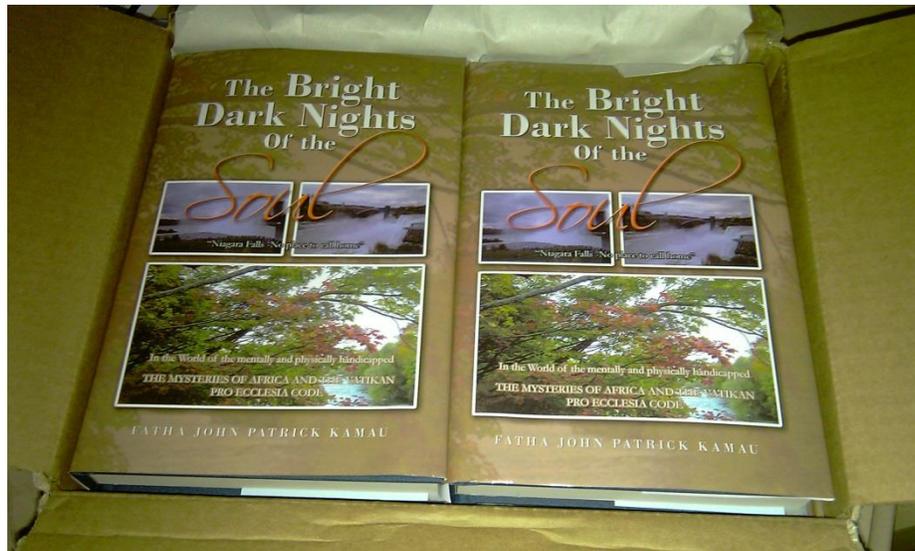
PRESENTING THE KIKUYU LANGUAGE TRANSLATION on THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Dr Peter Ndiang'ui -Translated By Emmanuel Kariuki courtesy of the Friends Of Allamano



THE CONSOLATA ICON AND AN ARTISTS POTRAIT OF BLESSED JOSEPH ALLAMANO

Adopting the name of “ALLAMANO” for the Special school for mentally handicapped children was one of the early challenges ...read on...*

PRESENTING THE KIKUYU LANGUAGE TRANSLATION ON THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Emmanuel Kariuki courtesy of the Friends Of Allamano



As the World entered into the 3rd Millenium, the process of inculturation had opened up into many diverse cultures but for persons with disabilities it was still a “TRECHEROUS”- “NO GO ZONE” perhaps even “DANGEROUS” territory.

PRESENTING THE KIKUYU LANGUAGE TRANSLATION ON THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Emmanuel Kariuki courtesy of the Friends Of Allamano

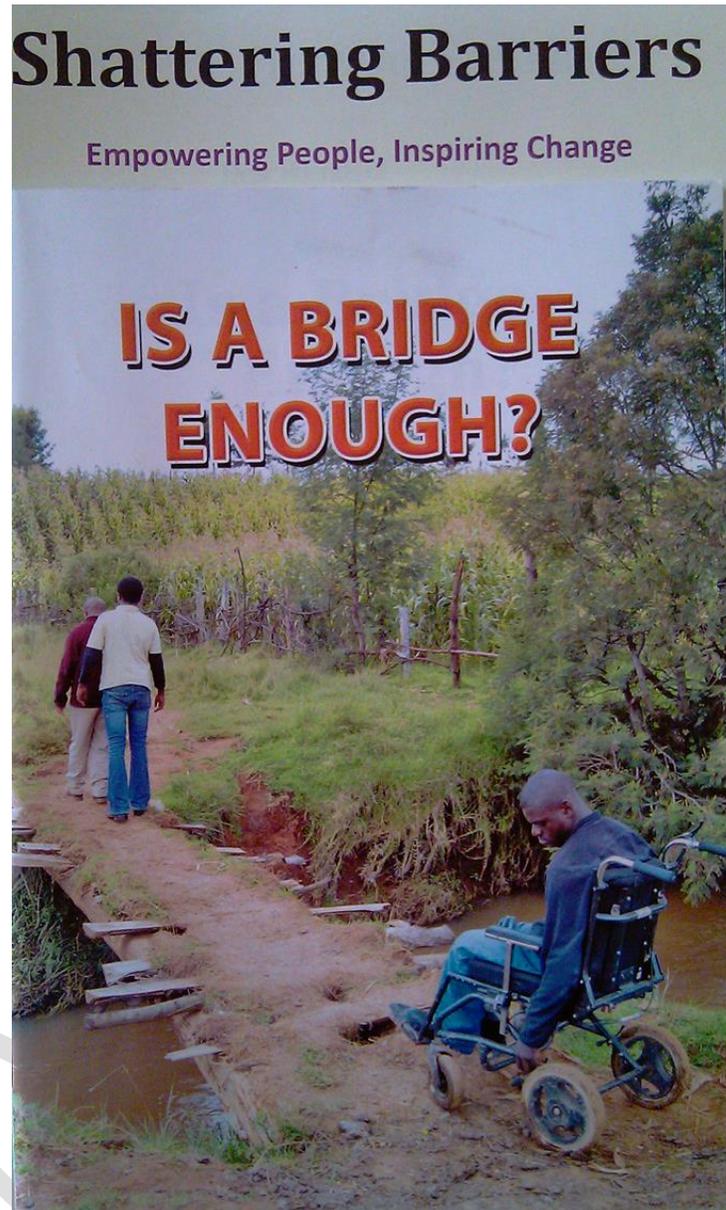


Image partially adapted from St Martins school for the Mentally and physically handicapped booklet. Refer to page *** of the case study. St Martin's in Nyahururu(Thomson's Falls Kenya has been at the forefront of Disabilities, HIV/AIDs and Ecumenical outreach programs.they reached out to the Allamano special school. Ref: /DJSJE/20th June 2013 4:18AM FL USA.

PRESENTING THE KIKUYU LANGUAGE TRANSLATION on THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Emmanuel Kariuki courtesy of the Friends Of Allamano

WELLCOME TO Emmanuel Kariuki's TRANSLATOR'S NOTES:

Many of the English terms used in this paper are not in common usage in the Kikuyu language. I desired to use words that are known by the majority of Kikuyu speakers as much as possible. Using a Kikuyu Dictionary to translate the technical terms would have required the readers to also be armed with a Kikuyu/English Dictionary. I have therefore avoided the use of a dictionary.

In the translation you will notice that I have left the English intact to make it easy for comparison by an editor, after which the English may be deleted. I may have missed the point in some arguments and probably given a wrong translation.

In particular, I probably did not grasp the meaning of this statement for a proper translation:

“It points to culturally determined behavior in which one develops and excels in an identity, community worldview that embraces disabilities rather than rejecting it (Devlieger, 2005).”

In such cases, I beg to be forgiven and corrected. In the same vein, some Ī's and Ũ's may have been inadvertently missed out. With more time they can be spotted and corrected but I wished to meet the deadline of mid-June as was requested. _____

I am grateful to have been given a chance to be part of the great work done by the Allamano Special School and I hope that my translation has played a part in the school's development.

WELLCOME :- <http://emmanuelkariuki.hubpages.com/>

PRESENTING THE KIKUYU LANGUAGE TRANSLATION ON THE IMPACT OF ALLAMANO SPECIAL SCHOOL FOR MENTALLY HANDICAPPED CHILDREN CASE STUDY By Emmanuel Kariuki courtesy of the Friends Of Allamano

RECAPING THE 19TH AND 20TH CENTURY IN THE 21ST CENTURY

Once upon a time, so say historians, there lived a sage who is quoted as having said ... "One day we will have to stand before the God of history. It seems to me that I can hear that God of history saying.. "That was not enough! For "I was hungry and ye fed me not...naked and ye clothed me not...in prison and ye visited me not.in exile and ye... * " * Trouble is in the land. Confusion all around. *But I know, somehow, that only when it is dark enough, can you see the stars.* And I see God working in this period of the twentieth century in a way that men, in some strange way, are responding – something is happening in our world. wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee – the cry is always the same – "We want to be free." MLK Jr.

For children with intellectual disabilities at Allamano special school in Africa and elsewhere this simply meant the freedom to sing and dance and tell stories in their very unique "LANGUAGE OF THE HEART" even as one Fr Antonio Gianelli IMC and one Fr. Rossi Ricardo IMC, who had followed the call of the Consolata Missionaries order founder, one Blessed Joseph Allamano aka Giuseppe Allamano, shed "THE TEARS OF GOD" as they sought out for the children with disabilities, that they may be granted freedom from constant fear of temination or harrassment by agents of a culture that is still devolving if not evolving worldwide for persons with disabilities.

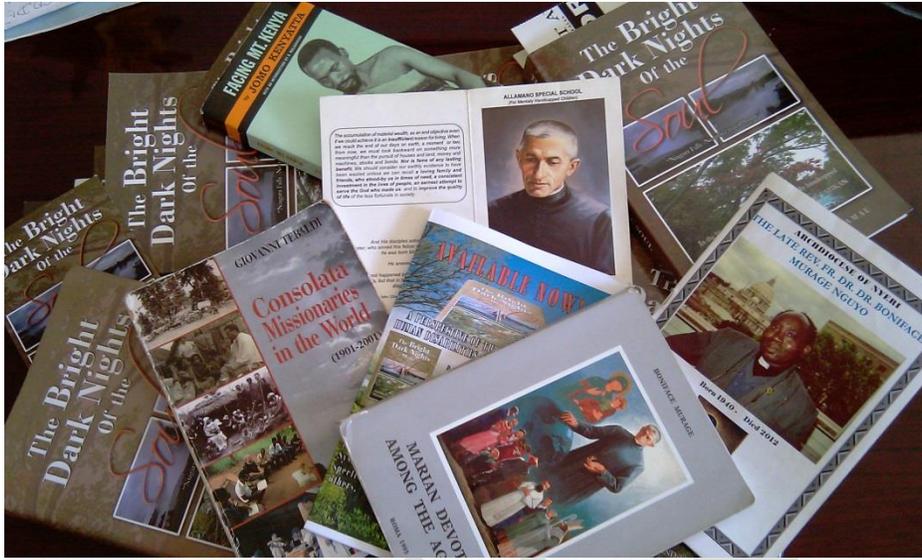
A son of Atlanta Georgia, one Martin Luther King Jr. once said... "We all have the drum major instinct. We all want to be important, to surpass others, to achieve distinction, to lead the parade. ... And the great issue of life is to harness the drum major instinct. It is a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be the first in love. I want you to be the first in moral excellence. I want you to be the first in generosity". Martin Luther King Jr., "The Drum

Major Instinct" Sermon <http://www.youtube.com/watch?v=XmqGvR8rk&feature=related> *Yet other sages in the great Roman Empire issued another dictum :*"TEMPIVS FVGIT MOMENTO MORI".. "TIME FLIES, REMEMBER DEATH" It reminds one of the "Niagara falls and Disneyland*



The "Spirit that thunders" at the Niagara falls and the world of the "Pirates of the Carebean " at Disneyland's Animal kingdom in Orlando Florida, land of "SIMBA and Hakuna Matata" and at the times treacherous Adventureland where mythical legends from cultures afar are brought to life thou...*

DEATH as it were comes "like a Thief in the Night"



Photos Courtesy of fatha John Patrick Kamau author The Bright Dark nights Of The Soul taken at the main entrance of ADVENTURELAND in Animal Kingdom Disneyland Florida etc.,

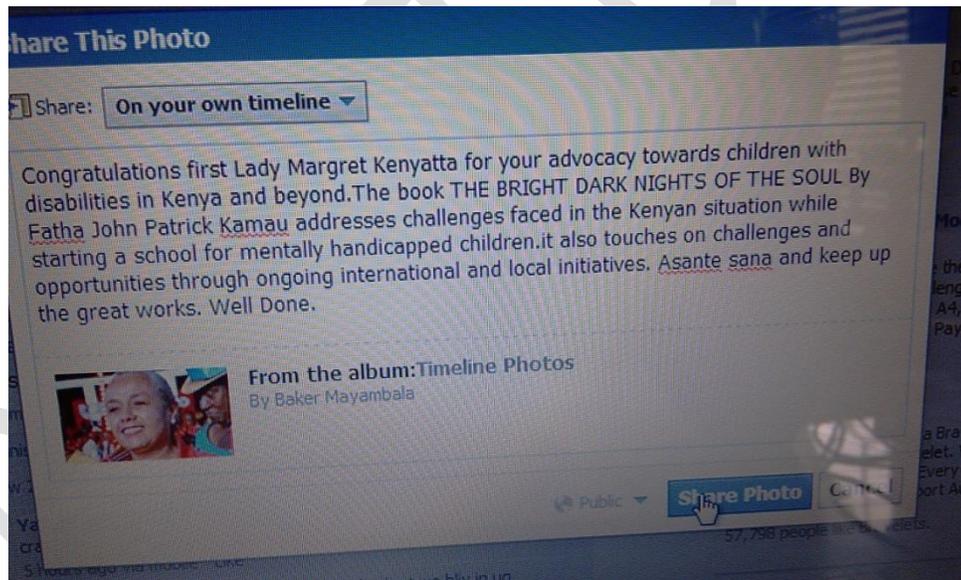
On September 28th of 1988 our grandmother Teresia Wangeci Gathigia daughter of Murage, otherwise known as "Nyina wa Faatha Boniface Murage", "Mother of the Priest Boniface Murage"-passed away after a debilitating and disabling illness. Being the eldest of her grandchildren I had witnessed and lived through the life seasons of a grandmothers love long before the compound became crowded with more grandchildren. Weaning was the rite of passage that facilitated the parent's decision to dispatch kids on their own to grandmother's matriarch-dom during the school holidays, April, August and December they were. With no excuses acceptable for absence during the ritualistic Christmas holiday where all and sundry new that "HOME" at grandmothers and grandfather's was the place to be for all "FAMILY"

Then came the time to learn or start learning grandfather's mischievous lessons,' mostly verbal mischieve but occasionally involving some drama, as in the case of the very cold teacup that was scorching hot. Next time check for yourselves, quipped the cheeky grandfather to the near tearing young boy, . . . **"BOYS DON'T CRY" OR "DO THEY"?**... and boys and good little girls are not afraid of monsters, or are they? And what was that story in **"The Bright Dark Nights Of The Soul"** by one **fatha John Patrick Kamau** all about? Could efforts in the 20th century impact on attitudes and perceptions towards persons with disabilities at Allamano Special school and the world beyond? A scholar one "Mwalimu" aka Teacher, of the United States of America Dr. Peter Ndiang'ui Phd, said so and one other linguistics scholar Emmanuel Kariuki of Kenya East Africa , did what no other person had done by translating the scholarly works into the more phonetically technical KIKUYU language, one said to contain only 19 alphabets with some strange vowels which the original Italian missionary who put the language into written script a century earlier could not capture outside the scope of the... "i u and o"... his "MONDO MOGO" or even the "MUNDU MUGO" for "SHAMAN" or "MEDICINEMAN" or "HEALER" or "PRIEST" ...as sages of old would confirm, completely distorted the intended meaning of words. But even translator, script writer and Author Emmanuel Kariuki a contemporary 20th and 21st century linguistic expert, shuns from declaring expertise and felt it worth while to offer an apology for trying to script down what his ancestors had not dared do before the coming of Author Elspeth Huxley's "THE RED STRANGERS" in the 19th Century- :-that breed of strangers that drank boiling water(*Epsons salt) and carried sticks that spit fire(*guns) that could kill from afar,a strange ghostly people that came in the belly of a sea monster that belched smoke and worse still, a land monster that walked on millipede legs(*train) and belched out not just smoke but real red fire that could burn and hot water that could scold ,and and even more scary drank from cups made from half portion of human skulls.Their presence smarked of upcoming tragedy which prophets of old had divined in trance.

(* ...pity poor misunderstood ceramic cups and the red strangers* who...)



ate human flesh in their places of worship and sprinkled some magic water said to have healing power if not exorcising healing properties: but it was further **rumoured**, as highly reliable sources stated, that they the missionaries and red strangers also partook of human blood alongside the flesh and miracle water. Teacher mwalimu Peter Ndiang'ui and Author Emmanuel Kariuki offer us a different perspective on the eve of the 111 one hundred and eleven years Anniversary of the Consolata missionaries arrival in kikuyuland in 1902, at TUTHU gwa Karuri on June 29th 1902. He had joined others before him who had translated the same into the African LUD Language, courtesy of one Dr. Barack Otieno and his disability outreach team, and further a Prime Minister Raila Odinga who During his visit in the United states in Tellahaassee Florida had responded to a question on Government disability outreach initiatives beyond lake Victoria in Kenya East Africa. A lake that was was created out of bodily systems gone haywire, as told to a grandson from the lakeside region. One more lingua, the European FRENCH language was translated courtesy of one Gabriel Ipasu from the Democratic Republic of Congo from the original ENGLISH Script. Emmanuel Kariuki's script comes in tow of what has now become the historical "YEAR OF THE JUBILEE": (1963-2013)...the year in which yet another first Lady one Margret Kenyatta reached out in June 2013



FACEBOOK: DISABILITIES and the Digital generation in the year of the Jubilee-50th ANNIVERSARY

and challenged the community to stretch out more hands and reach out to children and persons with disabilities.* (In FACING MOUNT KENYA By jomo Kenyatta and in "MY PEOPLE OF KIKUYU and THE LIFE OF CHIEF WANGOMBE by Jomo Kenyatta, the cultural challenges in transitioning times are explored further...*)-In scriptural terms the "YEAR OF THE JUBILEE" parallels with year 2000 JUBILEE YEAR

which the late now Blessed Pope John Paul II had longed to co-celebrate as he ushered in the 3rd millennium almost depleted with disabilities which the entire world watched in disbelief... "ooh no not again... where does the Pope, one time polished Karol Jozef Wojtyła get all his strength... ooooh no... not again as the world watched yet another pope once Joseph Ratzinger who became pope Benedict start to wear out... ooh no... not again soo soon... echoed and intoned yet others: then the tides of history and destiny changed when Pope Benedict broke with tradition on February 28th 2013... bringing in a former Jesuit Priest and Cardinal on March 13th 2013, one from a far away land, a third world country, one Pope Francis who almost breached security protocol by walking out of his security cordoned papal limo to kiss a heavily disabled person... what was he upto... was it true that he had washed the feet of a daughter from a different Abrahamic faith during an easter season ritual? was it true that he retained his old pair of black shoes? What about... *...and on and on: no it wasn't true ooh no it is, it happened right on television, ooh... were there no more secret mysteries...? ...and, which direction was the Vatican and the Church leading to in the 2nd decade of the third millennium? Was he too engaging in Building on what "The Shamans great grandson from Africa one Don Bonifacio Murage aka the late Rev Dr. Dr. Boniface Murage Nguyo had attempted to demystify in the 20th Century in his book titled *"MARIAN DEVOTION AMONG THE AGIKUYU"* by Boniface Murage. ? And in otherwise esoteric works in *"THE DOCTRINE OF BEING IN ARISTOTELEAN and THOMISTIC METAPHYSICS according to Joseph Owens By Boniface Murage"* on the works of the Consolata missionaries from Turin among others.



The Shamans great great grandson one Fatha jon, couldn't help than attempt to satirise it with a pinch of salt in the 2013 script of "THE BRIGHT DARK NIGHTS OF THE SOUL" from a far away country simply known as "Amerika" to or by one Christine Tina, a.k.a "America land of the Pilgrim" by others. His ancestors the "KAMAU" were from old "KEMIT" aka Misri aka EGYPT, land of the pharaohs, builders of the pyramids.

SUCH ARE THE MYSTERIES OF AFRICA, the very well known, but yet still least known d-ARK CONTINENT.

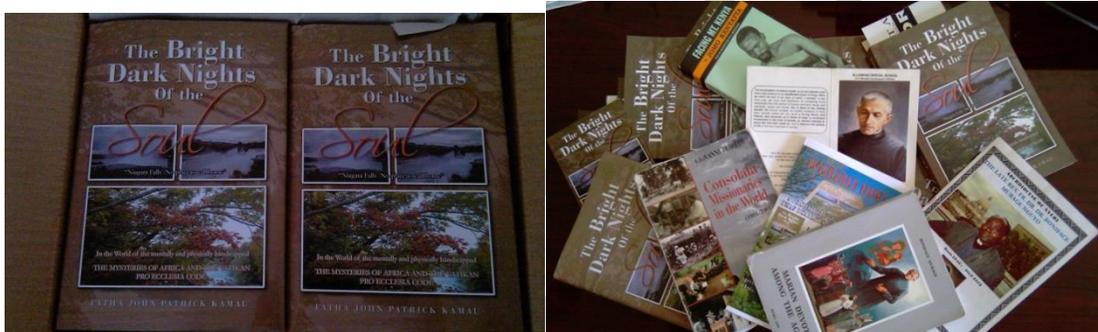
THE MYSTERIES OF AFRICA :-The d-ARK Continent

It is here that the great grandson of an African Shaman was born and raised, somewhere in the EAST of AFRICA before transitioning to the WEST, the land of Missionaries and both intellectual and spiritual discourses as expounded in

THE BRIGHT DARK NIGHTS OF THE SOUL

By Fatha John Patrick Kamau

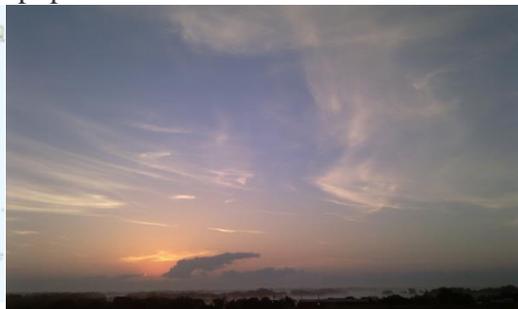
THE MYSTERIES OF AFRICA and THE VATIKAN PRO ECCLESIA CODE



Scripting the challenges of a disabilities outreach ministry from "a far-away country" @

"At the Niagara Falls" -with- "NO PLACE TO CALL HOME"

This video is most popular in:



Children of Allamano Special School For Mentally Handicapped in Kenya

<http://www.youtube.com/watch?v=awbHTc-U6bo&feature=related>

On May 8th 1902 a group of Missionaries left the town of TURIN in Italy gunning for the land of the Queen of Sheba, that infamous lady who won the heart of King Solomon in the scriptures or was it "Bear-she-ba" yet another lady who won the heart of the biblical King David. *They were the Consolata Missionaries, founded by one Canon Giuseppe Allamano now best known as Blessed Joseph Allamano. Then came 29th June 1902 at Tuthu " gwa Karuri Gakure."*

The rest is HIS-story: they never went to, or made it to the "King Solomon Mines" or to Ethiopia in time, but as fate and destiny determined, KENIA or KENYA it was, that they stopped at, among a people known as "the AGIKUYU": A people without any written Language. A people among whom, it was taboo to allow children with disabilities to live after a life birth. A people among whom one Author and adventurer "John Boyes"-lived among and wrote his infamous memoires:- "KING OF THE WAKIKUYU" By John Boyes-in (August 1911). And his encounters with one warrior Chief Wangombe Wa Ihura,... Karuri Gakure ...*...among others so called or referenced as "**SAVAGES**", but from amongst whom he took a maiden,one "Wambui mwana wa Iriaini"(wambui daughter of iriani)- as narrated by one Wanjiku Kagume the youngest of warrior chief wangombe wa Ihura's wife in "*The Bright dark Nights Of The soul*" book per interview with the script writer pne fatha John.

On June 16th 2013 a great grandson of them pioneers who encountered the first of Author *Elspeth Huxleys* -"*RED STRANGERS*" offers us a translation of a case study script into the KIKUYU Language, but, not without apologies, after putting into script what awed his ancestors,-books and mysterious works, that spoke words when put in the hands of the "**ATHOMI**", those mysterious scholars...*...that defied cultural taboos, customs and eternal traditions, just how could they...*...?... put words on strange papers that spoke back exactly what was said to others not present when the words were spoken or written.

Read more on Author Emmanuel Kariuki's outreach initiatives on his internet blogs [Emmanuel Kariuki on HubPages](#)

At **Hubpages** I have a forum to learn about practically everything from a vibrant international community. Besides, I can express my views and teach...
<http://emmanuelkariuki.hubpages.com/>

<https://twitter.com/KariukiEmmanuel>

<http://emmanuelkariuki.hubpages.com/>

**INTRODUCING A PERSPECTIVE OF
THE HISTORY OF THE CONSOLATA MISSIONARIES**

AND

THE OUTREACH TO

THE MENTALLY AND PHYSICALLY HANDICAPPED CHILDREN

@ THE ALLAMANO SPECIAL SCHOOL IN KENYA EAST AFRICA

IT DIDN'T RAIN AT PARKVIEW :-;:-NO!!!:-;:-IT POURED AT PARKVIEW 101

THE DAY THE HEAVENS SPOKE @ THE OAKS



<http://www.friendsofallamano.org/>

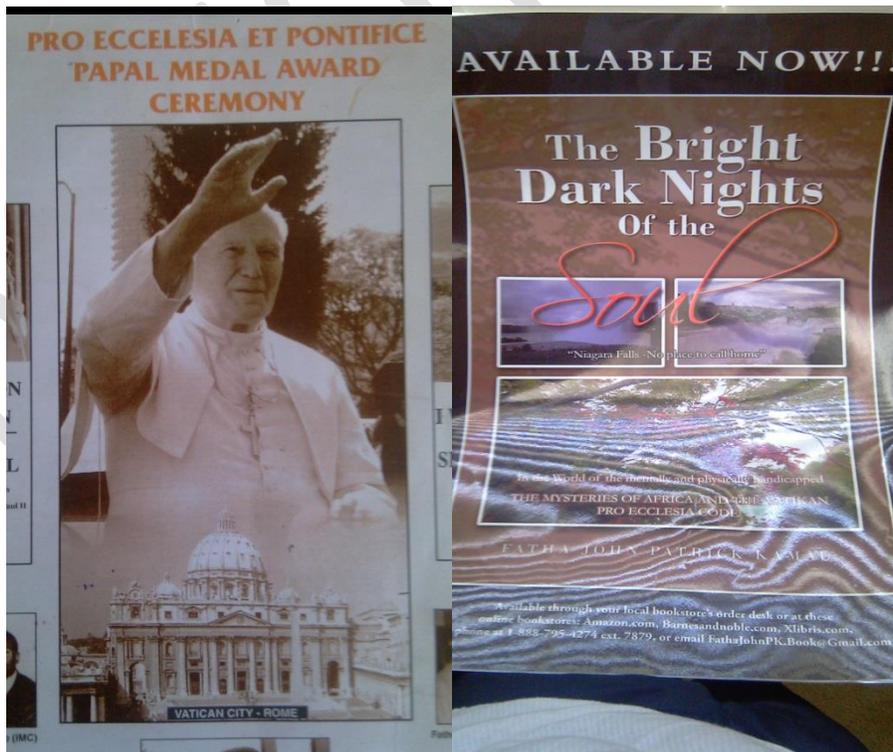
It was here in KENYA that a grandson of African Shamans and Medicine men became the 4th President of the Republic of Kenya in “THE YEAR OF THE JUBILEE” (1963-2013) and

an international newspaper caught up not just with the storyline but with "THE BRIGHT DARK NIGHTS OF THE SOUL" script: a script that traced the history of Missionaries and pioneers in Kenya towards the end of the 19th century if not earlier linking it to Europe and the rest of the World, in the World of intellectual and developmental disabilities alongside other: "PERSONS WITH DISABILITIES". Courtesy of :- a school for mentally and physically handicapped children, started by the "FRIENDS OF ALLAMANO" internationally, in the 20th Century. Read more on WWW.friendsOfallamano.Org and "The Bright dark nights Of the Soul" about or/of the near tragic scenarios that ensued after one, now Blessed Pope John Paul 11 and the Vatican stretched out his hand reached out with the "PRO ECCLESIA ET PONTIFICE" gold medal award.



THE MYSTERIES OF AFRICA AND THE VATIKAN PRO ECCLESIA CODE

DISABILITY OUTREACHES AND THE YEAR OF THE JUBILEE



LESSONS IN-THE POWER OF FORGIVENESS AND THE COURAGE TO LOVE

"ON EARTH AS IN THE HEAVENS" ...give us this Day, . . . and forgive us, . . . As we forgive those who trespass against us, . . .". " ...just what did the "MASTER TEACHER" mean?



DOES SUCH INCLUDE SOCIETIES' PERSONS WITH DISABILITIES AND THEIR TREATMENT OVER THE CENTURIES?

THE KIKUYU LANGUAGE TRANSLATION By Emmanuel Kariuki courtesy of the Friends Of Allamano

<https://twitter.com/KariukiEmmanuel>

Translator's notes:

Many of the English terms used in this paper are not in common usage in the Kikuyu language. I desired to used words that are known by the majority of Kikuyu speakers as much as possible. Using a Kikuyu Dictionary to translate the technical terms would have required the readers to also be armed with a Kikuyu/English Dictionary. I have therefore avoided the use of a dictionary.

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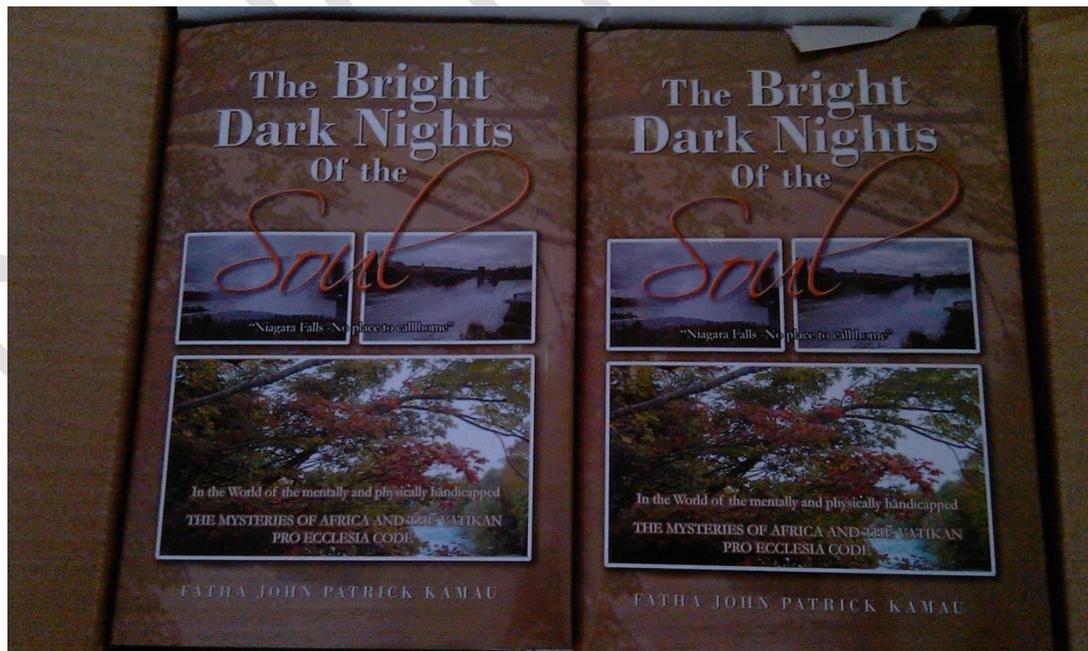
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DISABILITY BEYOND MYTH AND MYSTICISM





Chronicaling the challenges of a disabilities outreach ministry in a far away country was a near impossible if not extremely challenging task , perhaps nothing short of a miracle , or “MIRACULUM”



...read more in the INTERVIEW in the book titled



“THE BRIGHT DARK NIGHTS OF THE SOUL By

Fatha John Patrick Kamau



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‘Castle of Cinderella’ at Disneyland Orlando where mythology and legends are demystified.

AND SOMEWHERE ELSE IN AFRIKA AKA AFRICA



THE D-ARK CONTINENT DISABILITY IS DEMYSTIFIED

IMPACT OF ALLAMANO SPECIAL SCHOOL ON CHANGING ATTITUDES TOWARDS PEOPLE WITH DISABILITIES

Ituĩka rĩa mworoto wa Thukuru ya Allamano wa kũgarũra mwĩcirĩrie wa mũingĩ ũkoniĩ andũ

marĩ na mawathe mbarĩinĩ ya Wamagana

among the Wamagana Community of Central Kenya.

Mwandiki nĩ Peter Ndiang'ui

By

Peter Ndiang'ui

Mandĩko maya ma ũthuthuria nĩ mamwe ma maũndũ marĩa mabataranĩtie kamũira ga kũhĩtũka
gĩthomo kĩa “EDG 7635 Curricular Perspectives on Exceptionalities class of the Ed.D course in
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Ciana itarĩ na meciria makinyanĩru cia Thukuru ya Allamano igĩcokeria ahothi ngatho nĩ kũmahotithia gũkinya harĩa marĩ makĩria ma woni wa hau kabere. (rũtha rwa kũhũthĩra mbica rũheanĩtwo nĩ mũnene wa Thukuru ya Allamano) Mentally handicapped children at Allamano Special School thank donors for having made it possible for them to live beyond the dream.

(Reproduced with permission of Allamano School Principal)



A view of Allamano Special School in Wamagana of Central Kenya

*Mwena ũmwe wa Thukuru ya Allamano ya ciana cia mwanya (rũtha rwa kũhũthira mbica rũheanĩtwo nĩ
mũnene wa Thukuru ya Allamano)*

{reproduced with permission of Allamano School Principal}

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ĩtongoragio o hamwe na kũũhe rũtha rwa kũhũthĩra mbica iria ciĩ ũthuthuriainĩ ũyũ. I also held several telephone and email interviews with Sister Jane Gacha; Principal of Allamano Special School was very helpful in providing me with information on how the school operates. She also gave permission to reproduce the illustrations used in this paper.

Harĩ andũ angĩ mandeithirie mũno kũmenya ũrĩa rũrĩrĩ rwa Gikũyũ rũkuaga andũ arĩa marĩ na wathe kana wonje, nio *'people with disabilities (PWDs)'* na ũrĩa maũndũ magarũrũkĩte kahindainĩ gaka tũrĩ. Several people were very helpful in providing information about the Kikuyu people's cultural attitudes of people with disabilities (PWDs) and the changes that have occurred recently. Ũmwe wao nĩ Silas Ndũng'ũ (mũthuri wa mĩaka 72), They included my uncle Silas Ndung'u (72 years old), mwarimũ waritaire ti Tiras Kagwĩmi (mũthuri wa mĩaka 83), retired school teacher Mzee Tiras Kagwimi (83 years), Margaret Kagwĩmi, (mũtumia wa mĩaka 80) Margaret Kagwimi, (80 years old) na Njogu Gathu (warĩ mwarimũ mũnene wa thukuru atanaritaya) and Njogu Gathu (retired school principal).

Nĩngũcokeria ngatho Isaac Brundage na Charles Small, arĩa twarĩ arutwo a ũthuthuria hamwe nao na makĩndeithia gũcacia maandĩko na mabuku makũhũnga, na mamwe nĩhũthĩrite ũthuthuriani ũyũ. I am thankful to my classmates Isaac Brundage and Charles Small who worked with me on the group project and also helped in getting some of the literature review included in this paper. Ngĩrĩkia, nĩngũcokeria mwarimũ wakwa ngatho nyingĩ, nĩwe professor Dr. Doug Carothers, nĩkũdongoria na kũndaara ngĩruta wĩra wa ũthuthuria ũyũ. Lastly, I sincerely thank my professor Dr. Doug Carothers for his support and guidance in this project.

Kihumo Background

Ūthuthuria ūyū wahūthīre mūtarata wa kūhūnga andū aigana ona mahūri arīa makonainie na ūrūgamīrīri wa thukuru o hamwe na andū angī mamīhothagīra mbeca. This case study was carried out through interviewing several people currently involved in the school and others who were involved in its founding. Mworoto wa mbere warī kūgeria kūmenya nī ihīnga īrīkū cionekaga harī ūtūngatīri wa ciana iria ikūbatara gīthomo kīa mwanya (*Special Education*) nīūdū wa mūūmbīre kana mūciarīre wacio, thīnī wa būrūri ūtari mūtongu. The primary goal was to seek an understanding of the challenges of providing special education in an exclusive setting in a developing country. Ūthuthuriainī ūyū, nīgūtuīrītio ihīnga iria cionekaga rīrīa thukuru ta īno ya ciana ciī na wathe īkwambīrīrio andūini marī na ūndūire ūtuaga atī ciana ta icio itungatagīrwo nī aciari hatarī na utethio wa itūra. In this integrative research, the study included an understanding of the challenges in founding of a school for people with disabilities (PWDs) within a culture that considers PWDs as responsibilities of the family and not the community at large. Mūthuthuria nī aahotire gūtunga ciūria ikūmi cia kūmūhotithia kūhūnga mahūri na kūgetha macokio makinyanīru. The researcher developed ten research questions to guide in the process of collection of data.

Ciūria cia ūthuthuria Research Questions

1. Ciana ciī wathe ikuagwo atīa kūringana na ūndūire wa andū a gūkū? What are the local community's cultural attitudes towards PWDs?
2. Thukuru ya Allamano yambīrīrio atīa? How was Allamano Special School founded?
3. Ūndūire wa andū a gūkū wakuruhanire atīa na kwambīrīrio gwa thukuru īno? How did the cultural attitudes affect the founding of the school?

4. Ni mawathe ma mĩthemba ĩrĩkũ marũmbũyanagio namo thukuruĩ ĩno ya Allamano ya gĩthomo kĩa mwanya? What types of disabilities are catered for by Allamano Special School?
5. Ni ithomo ĩrĩkũ, cia kirathiĩ na cia nja ya kĩrathi ithomithagio kũringana na mabataro mwanya mwanya ma ciana thukuruĩ? What are the academic and extra-curricular activities provided for the special needs children in the school?
6. Thukuru ĩno ona ĩrĩ ya mwanya, itukanagia ciana cĩ wathe na itarĩ wathe gwa gĩcigo kĩigana atĩa? What is the level of inclusiveness within the exclusive setting of the school?
7. Thukuru ĩno ĩteithagio na njĩra ĩrĩkũ nĩ andũ a itũra, a bũrũri na a mabũrũri ma na nja? What kind of institutional support is provided to the school by the local, national and international communities?
8. Kuuma thukuru ĩno yakwo rĩ, ĩteithĩtie atĩa kũgarũra meciria na mĩtugo ya andũ a itũra gũkonania na ciana cĩ wathe? How has the existence of Allamano helped to change the cultural attitudes of PWDs within the local community?
9. Thukuru ĩno ĩhootanĩte gwa gĩthimo kĩrĩkũ harĩ kũgarũra meciria na mĩtugo? How successful has the institution been in changing attitudes?
10. Nĩ ĩhĩnga ĩrĩkũ cĩ mbere ya thukuru ĩno? What challenges does the institution face?

Mandiko maahũnge Literature review

ũhoro ũkonainie na meciria na mĩtugo ya andũ a matũũra mwanya mwanya harĩ ciana ciĩ wathe nĩ mwandĩke mũno. A lot has been written about attitudes towards people with disabilities among different communities. O na gũtuĩka itũmi cia meciria na mĩtugo ĩyo nĩ ĩtiganĩte kuuma itũũra rĩmwe kinya harĩ rĩngĩ, gũkwoneka atĩ, wagi wa gĩthomo nĩ gĩtũmi kĩmwe kĩnene. Although the factors influencing the attitudes differ from one community to another, it is evident that lack of knowledge triggers negative images. Mũndũ akĩruta wĩra kana gũkuruhana na andũ marĩ na wathe, mĩtugo ya ũndũire na dini, ũmenyo na wĩĩkio, nĩ maũndũ marĩ ũritũ harĩ mũbangĩre na mũtungatĩre wa andũ marĩ wathe (O'Hara, 2003). When working or interacting with people with disabilities, cultural and religious attitudes, understanding and beliefs all play a part in how care is ultimately sought, planned, and delivered (O'Hara, 2003). Athuthuria aingĩ nĩ monete atĩ gĩthomo kĩngaingĩ nigĩtũmaga andũ marĩ wathe makuuo na njĩra ĩrĩ ũtheri makĩria. Several studies have showed that increased literacy leads to more positive attitudes towards PWDs. ũthuthuria ũmwe ũrĩa wekirwo Australia, nĩ andũ metagwo Campbell, Gilmore, & Cuskelly (2003) nĩ mataũkĩrwo atĩ andũ a itũũra nĩ maagĩire meciria megega harĩ ũhoro ũkonie gĩthomo kĩa andũ marĩ na ũgũ - *Down Syndrome* In a research conducted in Australia, Campbell, Gilmore, & Cuskelly. (2003) observed that community members' attitudes and opinions on inclusive education was more positive when they acquired more accurate knowledge of Down Syndrome. Mũno nĩ monekire marĩ na meciria magariũrũku harĩ andũ othe marĩ wathe, na makiuga at nĩ makuruhanaga na andũ marĩ wathe wega kurĩ hau kabere. Their attitudes towards disability in general had changed, and they reported greater ease when interacting with people with disabilities. Matũũra ma andũ a gĩthomo kĩninanini nĩ mohagwo mũno nĩ meciria na

mitugo ya tene, na magakuua andũ marĩ wathe ũru makĩria. Less literate communities are more bound by traditional attitudes and tend to have more negative attitudes about PWDs. Amin, Willets & Eames (1987) nĩ mataũkirwo atĩ rũrĩ rwa Maathai rũria rũkoragwo mabũrũri ma Kenya na Tanzania nĩ rũkuaga ciana iria ciĩ na wathe na njĩra njũru makĩria kũri ndũrĩ iria itathamamaga. Amin, Willets & Eames (1987) observed that the nomadic Maasai group in Kenya and Tanzania tended to treat children with disabilities more negatively than those who were settled.

Tũkimũrika mawathe kũndũ o gwothe, nĩ wega kũmenya ũgĩtwo ikundiĩnĩ cia mĩthemba ĩrĩkũ. When examining disabilities in any setting, it is important to consider the different models of disabilities. Gĩkundi kĩa mbere, na nĩ kĩo kĩrũmu mũno makĩria, nĩ kĩa gĩthibitarĩ. First, the most dominant model of disability is the medical model. Gĩkĩ gĩa gĩthibitarĩ kĩ ngumo makĩria tondĩ wa gũkorwo atĩ, nĩ kĩrĩ mũtaratara wa gĩthomo kĩa igũrũ na ciũria ihotithagia mũthuthuria kũgĩa na ũmenyo mũhimyu wa kĩhumo kĩa wathe na mũno atĩ kĩhonia no kĩoneke thibitarĩini. The medical model is most dominant because of its technical superiority and its relation to asking questions that point to understanding the mechanics of the phenomenon of disabilities and that a medical solution can be found. Mũhiriga wa kerĩ wa mawathe nĩ wa meciria na mĩtugo. The second model of disability is the moral model. Mũhĩrĩga ũyũ wa meciria na mĩtugo, ũkonie ngucanio cia wĩki wega na wĩki naĩ (ta kuuga wa andũ, arogi, caitani, na maũndũ mangĩ moru). The moral model is based on the never ending competition between good and evil and locates unfortunate events as the working of evil (i.e. in people, witches, the devil, etc.). Mũhiriga wa gatatũ ũkonĩ gĩkaro kĩa andũ. A third model is the social model of disability. Ũyũ wa gĩkaro kĩa andũ ũtuaga atĩ mawathe moimanaga na ũrĩa andũ megũikarania, ũtonga kana ũthĩni wao na

indo kana maũndũ marĩa mamathiũrũkĩrĩire. The social model conceptualizes disabilities as the result of social relations between people and their material conditions and environments. Mũhĩrĩga ũyũ nĩtagwo wagĩrĩire mũno rũrĩrĩ rwa Gikũyũ kĩrĩa gĩthiũrũrũkĩrĩire thukuru ya Allamano. This is probably the most applicable model in the case of the Kikuyu ethnic group within which Allamano Special School is located. Mũhĩrĩga wa gũkarokia kĩa andũ nĩ ũtiganĩte na mĩhĩrĩga ĩrĩa ĩngĩ na njĩra ithatũ: The social model differs from the other models in three ways:

1. Ndwĩkagĩra kĩgathi harĩ wathe guo mwene no wonanagia ũrĩa ũthiũrũrũkĩrĩirwo nĩ maũndũ maingĩ ta mĩciririe ĩkũringana na matuĩka na ciĩko mwanya mwanya. It does not emphasize on the existing juxtaposition, but on the intertwining of modes of thought depending on particular situations and circumstances.
2. Nĩ harĩ gitũmi kia wathe gũkorwo handũ hana mwĩrĩnĩ, na ũndũ ĩcio ni ũrĩ ũhoro ũngĩtaũrĩka The location of the disability is situated in meaning itself, information, and communication.
3. Kwonekaga atĩ nĩ mĩtugo ya ũndũire mũhinyu ũrĩa ũtũmaga mũndũ acanũke na emenye, akahota kwona maũndũ ta andũ angĩ a itũũra na akamũkĩra mawathe ma andũ handũ ha kũregana namo (Devlieger, 2005). It points to culturally determined behavior in which one develops and excels in an identity, community worldview that embraces disabilities rather than rejecting it (Devlieger, 2005).

Uria andũ marĩ wathe makuagwo kĩmecĩria nĩ rũrĩrĩ rwa agĩkũyũ. Attitudes towards persons with disabilities (PWDs) among the Kikuyu ethnic group

The Kikuyu are a sedentary (_____ group that has lived in Central Kenya for many centuries. Agĩkũyũ nĩ andũ maikaraga mĩgũndainĩ yao mategũthamathama. Ũingĩ wao nĩ ta mirioni 10 (gũtarwo kwa andũ, 2009), na nĩruo rũrĩrĩ rũnene makĩrĩa thiinĩ wa bũrũri wa Kenya. With a population of slightly over 10 million people (Kenya census, 2009), they are Kenya's most populous ethnic group. Kũringana na mandĩko ma Mũriũki (1974), harĩ ndũrĩrĩ cia rũhonge rwa a-Bantu a irathĩro, Agĩkũyũ nĩ amwe ambere kuuma mwena wa ithũiro rĩa Africa mĩaka ta ngiri mũgwanja mĩthiru, na gũka gĩtinainĩ gĩa Kĩrĩnyaga kũrĩa maakire mĩcĩ. According to Muriuki (1974), the Kikuyu are among the early Bantu Eastern migrations that moved from West and Central Africa in the 13th century and settled in the area surrounding Mt. Kenya. Muthũngũ wa mbere kwona na gũtaarĩria andũ ũhoro wĩgĩ kĩrima gĩkĩ kĩrĩ ira, arĩ Mũjeremani wetagwo Krapf, mwaka wa 1849. Ng'ano ciake ikoniĩ kĩrĩma gĩkĩ cionagwo tarĩ cia mũndũ mũthũku mũtwe. The snowcapped mountain was first described by the German explorer Krapf in 1849, though his stories of snow on the equator were mostly dismissed as ridiculous. Nao Ngeretha monire mĩena irĩa mĩambararu ya bũrũri wa Kenya ĩ mĩega mũno ya kũrĩmwo na gũikarwo nĩ. The British found the highlands of Kenya to be ideal for settlement and farming. Magĩkĩiya mĩgũnda ya Gĩkũyũ na hau andũ aingĩ arĩa marĩ ene mĩgũnda magĩtuĩka ahoi bũrũriinĩ wao. They stole the land belonging to the Kikuyu and turned the original owners to be squatters in their own land. Hĩndĩ ya thirikari ya Mũngeretha, Agĩkũyũ nĩ maagithirio ũikaro magĩtuĩka ta ahoi. Mwandĩki wa ibuku rĩtagwo *Out of Africa* nĩ onanĩtie mũikaranio wa hau kabere wa Agĩkũyũ na Athũngũ a ũkoroni mũgũndainĩ wake wa kahũa nja ya taũni ya Nairobi. During the colonial

period, the Kikuyu were widely displaced. Karen Blixen's *Out of Africa* is an interesting European perspective of the initial relationship between settler and Kikuyu on her coffee plantation just outside Nairobi. Niũndũ wa andũ kũherithio na kũimwo thayũ o hamwe na gũikara magĩthamagio marĩ na atumia mohete nda, ciana nyingĩ nĩciacirirwo na mawathe ma mĩhĩrĩga mĩingi. Due to the suffering of the people and forced movements of people including pregnant women, there were a lot of children born with all kinds of disabilities. Niũndũ ũcio, gũka gwa comba kwaringithanagio na ũingĩ wa andũ marĩ na wathe, na gũkoneka ta arĩ ihera kuuma kũrĩ Ngai. Consequently, they associated the coming of Europeans and consequent increase of disabled people as a punishment by the gods. Kwonekaga atĩ njĩra ya kũingata athũngũ na kweheria mawathe, no kũhoya Ngai na kũrũwa na atunyani acio. The only way of getting rid of both the Europeans and the disabilities that haunted the community was by praying to Ngai and fighting the invaders. Comba wa Ngeretha nĩ macokire kũmenya atĩ atongoria a Agĩkũyũ nĩ mahaicaga kĩrĩma gĩa Kĩrĩyaga igũrũ mũno kinya o harĩa ira rĩrĩ mathiĩte kũhoya Ngai wao. The British were shocked to find that Kikuyu elders were sometimes found high on the snowline of the mountain, making pilgrimages to their god (*In an interesting parallel, the Hawaiians made pilgrimages to their god Pele at the top of Mauna Kea a.k.a., white mountain, which is snowcapped much of the year so that they could bury the umbilical cords of their children, thus tying them to the land.*) Mũriũki nĩ oigĩte mandĩkoinĩ make (1974) atĩ mũtugo ũcio wa kũhaica kĩrĩma nĩta warĩ mũrũmu. Muriuki (1974) noted that such climbs seem to have been a regular custom. No atongoria atare metĩkĩrĩtio kũhaicaga kĩrĩma rĩrĩa rũrĩrĩ rwa Gikũyũ rwona ta kwĩ na thĩna. Only selected elders were allowed to make them whenever the tribe was threatened. Gũtiũkaine kana nĩ mahotaga kũhaica kinya gacĩmbĩrĩ. Whether or not they ever actually achieved the summit is still unknown. Thutha

ũcio mbũtũ cia MauMau nĩ ceyumĩririe na ikĩhota kũingata Ngeretha bũrũriĩni. This was followed by a movement called the Mau Mau that was finally able to get rid of the British out of their land. Maũndũ mau nĩmo monekaga rĩrĩa thukuru ya andũ marĩ na wathe yambĩrĩrio na gũtongorio nĩ athungũ Aitari. It is against such background that the founding of a school for disabled people run by Europeans (Italian priests in this case) was viewed.

Thukuru ya Allamano ãtungatagĩra arutwo a kuuma ndũrĩrĩ iria imĩrigĩcĩirie na to Agikũyũ aiki. Ũndũire wa andũ acio mamĩrigicĩirie, nĩ ũhanaine kĩmeciria na mũno urĩa makuaga andũ marĩ na wathe. Allamano School caters for students not only from the Kikuyu people but also from other surrounding ethnic groups with similar attitudes towards people with disabilities. Nĩwega kũmenya atĩ, ũndũire na ihumo cia Agikũyũ, Aikamba, Embu, Tharaka, Mbere na Mĩrũ nĩ ihutanĩtie, na mũno ũrĩa makuaga andũ marĩ na wathe. It is important to note that the Kikũyũ share common historical and cultural roots including attitudes towards disabilities with the Kamba, Embu, Mbere, Tharaka, and Meru. Kũringana na ũrĩa mwarimũ mũnene ekuga, Thukuru ya Allamano ãkoragwo na arutwo a kuuma ndũrĩrĩ icio ciothe.

According to the school principal, Allamano's population includes children from all these ethnic groups. Andũ acio othe nĩ a mũhĩriga wa Bantu na metaga kĩrĩma kũu Kĩrĩnyaga, ta kuuga kĩrĩma kĩhenagia. Metĩkĩtie atĩ Ngai aikaraga gacumbĩrĩ ga kĩrĩma kũu, haria hatari mũndũ ũngĩkinya.

These bantu groups called the mountain Kirinyaga meaning the shining mountain. They believed that their god *Ngai* lived at the peak of Mount Kenya, which no human being would be able to reach. Agikũyũ metĩkĩtie atĩ maũndũ maingĩ mekĩkaga, na rĩera rĩgacenjia kũringana na ũrĩa ngoro ya Ngai ãkwenda. The Kikuyu associated most of the climatic and environmental occurrences to the prevailing mood of Ngai. Kwa mũhiano, marurumĩ na ngwa ciatuĩkaga atĩ nĩ

haro gatagatiĩĩ ka Ngai na arĩa mendaga kũmũtunya ũthamaki wake. Mbura nyingi nĩ kwonania atĩ Ngai nĩ akenetio nĩ andũ ake, na rio riũa inene rionanagia atĩ Ngai nĩ mũrakaru. For instance, thunder and lightning were associated with Ngai fighting with others who wanted to take his empire. Heavy rainfall meant that Ngai was happy with the people and drought meant that he was upset. Niũndũ ũcio, meciria ma andũ harĩ ũhoro ũkonĩĩ mawathe warĩ atĩ, Ngai arĩ ũrĩa endaga kwĩra aciari a andũ acio a ciana ciĩ wathe. Consequently, the attitudes towards disabilities was in many ways associated with what the community felt was Ngai's feeling towards that family. **Jomo Kenyatta (1938)**, mũtongoria wa mbere wa bũrũri wa Kenya, nĩ andĩkire ibuku rĩa bata na akĩonania ũrĩa mũthingi wa ũndũire wa Agikũyũ ũkuruhanaga na maũndũ mageni.

Reflections on RITUALS, SPI-rituals,synchronicity, SYMBOLS and SYMBOLISM” in society :-



Uhuru Kenyatta's inauguration - http://www.youtube.com/watch?feature=player_embedded&v=7NjstMgZ7g#at=17 4min
Published on Apr 10, 2013 - The execution of the swearing-in of Uhuru Kenyatta as the country's fourth president was conducted with military precision. In line with what was planned by the Committee on the Assumption of office, the ceremony went on smoothly with the President taking the oath of office at exactly 12.59 pm followed by his deputy William Ruto eleven minutes later in effect beating the 2pm constitutional deadline. By Marion Kanari (*see introduction note above on kenya's 4th president*)

The handing over of power to Uhuru Kenyatta as 4th President of Kenya
<http://www.youtube.com/watch?NR=1&v=RzJjRozRFHo&feature=endscreen> 11:35Minutes

Published on Apr 9, 2013 <http://www.capitalfm.co.ke/>

*Read more on the esoteric significance of "RITUALS, SPI-ritual,synchronicity, SYMBOLS and SYMBOLISM" in society in the book:- **"The Bright dark Nights Of The Soul" by fatha John Patrick Kamau***

Jomo Kenyatta (1938) the first president of Kenya wrote an invaluable work depicting the principles underlying culture-contact and change of the Kikuyu people. *O hamwe na ũguo, nĩ atarĩirie maũndũ marĩa matũmaga andũ marĩ na wathe makuo ũrĩa makuagwo in rũrĩrĩ rũrũ.* This included the factors influencing their attitudes towards persons with disabilities.



Maũndũ marĩa matũmaga andũ marĩ na wathe makuo ũrĩa makuagwo nĩ rũrĩrĩ rwa Gĩkũyũ gĩa Kenya

Factors influencing the attitudes towards PWDs among the Kikuyu people of Kenya

Kenyatta (1938) nĩ onantie atĩ mwĩcirĩrie wa ũndũire wa Agĩkũyũ nĩ wahothaga harĩ gũtaũra kĩhumo kĩa wathe na ũrĩa ciana cĩĩ na wathe ikũrigitwo. Kenyatta (1938) noted that the Kikuyu's cultural beliefs greatly influenced their interpretation of disabilities and treatment of disabled children. *Kũira, kwaga kwamũkira ciana cĩĩ wathe, gũciagĩra kiene hamwe na aciari aacio, nimo maũndũ marĩa monanagia mũtaratara wa kũcirigita.* Continued stigma, stereotyping and discrimination of disabled children and their families greatly affected how the disabled children were treated. *Kaingĩ, guoya wa gũciara ciana cĩĩ mawathe nĩ wahũthagĩrwo kũhinyia mũtugo mũega mbarĩĩnĩ.* In many ways, the fear of giving birth to a disabled child was used to instill moral values among the community. *Thahu na irumi imwe ciagwatanagio na mawathe andũini.* There were taboos and curses associated with disabilities. *nĩ ta kuuga atĩ, wathe nĩ wonagwo ta arĩ iherithio kuuma kũrĩ Ngai hihi nĩ ũndũ mũũru wekirwo nĩ mũndũ ũmwe mũciĩnĩ, kana kwaga gwĩka ũndũ wabataire gwĩkwo.* For instance, a disability was seen as a punishment

by the gods for something bad that somebody in the family had done or had failed to do. *Kwa mũhiano, angĩkorwo mũthuuri wa atumia erĩ agĩrĩrwo nĩ kũrara na mũtumia wa kerĩ, no akĩrara na mũtumia wa mbere, no maciare mwana wĩna wathe.* For example, within a polygamous relationship, if the husband was supposed to sleep in the hut of the second wife, but sleeps in the hut of the first wife, they may have a child with a disability.

Kũrigwo nĩ maũndũ marĩa mangitũma nyũmba ya mũndũ ĩgĩe ciana ciĩ na wathe, nĩ gwatũmaga andũ merekere kũrĩ aragũri gũcaria ũteithio, nĩguo kwao gũtikanaciarwo mwana wĩna wathe. Due to the lack of an explanation of why a family would get disabled children, witchdoctors were often consulted to figure out what could be done to ensure that there would be no disabilities in the family. *Rĩrĩa kwoneka mwana wĩna wathe, andũ nĩ morotanaga mũno.* In case there was a disabled person, there was a lot of finger pointing. Supernatural forces were often blamed when a family got a disabled child. *Mawathe mũciĩnĩ metĩkĩtio atĩ marehagwo nĩ hinya wa ngoma. Mbarĩ nyingĩ cietĩkĩtie atĩ maũndũ marĩ a andũini, kana mangĩ manene kũrĩ hinya wa andũ ta kĩgwũ na kwara riũwa mũno no irehe mĩtino o hamwe na mawathe.* Several communities believed that human or supernatural elements like floods or drought may lead to misfortune and disability. *Harĩ andũ arĩa moragio ciũria, ũmwe nĩ oigire atĩ, “Mawathe no marehwo nĩ ciĩko cia andũ kana cia ngoma, kwa mũhiano rĩrĩa andũ mekũrũra ithaka.”* One interviewee noted that, "disabilities may be human driven or spiritual when one is put in a state of misfortune, for example when fighting for land."

Riria nyũmba yagĩa na mwana wĩna wathe, kwarĩ ũcukani wa gũcokanĩria kwa ũingĩ mũno. When a family had a disabled child, there were a lot of accusations and counter-accusations. *Kwa mũhiano, nyũmba ĩtarĩ na andũ marĩ na wathe hau kabere ĩngĩagĩire mwana*

wĩna wathe, nyina wa mwana ũcio nĩwe watuagĩrwo mahĩtia. Anake a itũũra nĩ makanigio kũgũrana kũria mĩtumia ũcio waciara mwana wĩna wathe oimĩte. For instance, in families where there had been no history of disabilities, the mother of the disabled child was blamed and young men in the family were warned not to marry girls from the family in which the mother of the disabled child had come. Mbarĩ imwe ciĩtikĩtie atĩ, nyũmba ina irigithithathi ritarĩ na wathe, ĩngocokwo nĩ mwana wa kerĩ ũrĩ na wathe, no mũhaka gũkorwo atĩ irigithathi rĩtiahingũrire nyũngũ ya mwana ũria kwagĩrĩre. Irigithathi rĩu rĩatuĩkaga atĩ nĩ rĩo gĩtũmi kĩa mawathe harĩ ciana iria ingĩ. In some communities, if there is a normal first born child and a disabled second born child, it was assumed that the first born child did not “open the womb” properly and was therefore responsible for the disabilities of the other children. Kũrĩ mbarĩ cingioragire mwana ũcio wa mbere nĩ guo ikenie ngoma. Some communities may get rid of the first child in order to appease the gods.

Gũkorwo na mwana wĩna wathe kwonanagia atĩ nyũmba ĩyo ti ndathime na atĩ, ngoma nĩ ciari gatagatiine kao. Having a disabled child meant that the family was not blessed and there were satanic forces within them. Andũ a nyũmba nyingĩ nĩ mehagĩrĩra nyũmba cia andũ marĩ na wathe atĩ tondũ kunyitanĩra maũndũ nao nĩta kũgia na ngwatanĩro na ngoma we mwene. Most other families would avoid such families because interacting with them would be interacting with the devil himself. Mũndũ atanahikania, athuri a nyũmba yao nĩ mabataire gĩtuĩria kana kũrĩa mũhiki oimĩte nĩ kũrĩ andũ marĩ wathe, kibaba kana ngoma. Before any marriage, elders of the future groom were required to investigate whether the family of the supposed bride had a history of disabilities, epilepsy or madness. Kũngĩonekire atĩ andũ a mathĩna ta mau mekuo mũciĩinĩ ũcio, mwanake nĩ akanagio kũhikia mũirĩtu wa kuuma kuo ona amwendete. If there had

been such a history, the boy would not be allowed to marry the girl of his choice. *nĩ ũndũ ũcio, mawathe nĩ matũmaga airĩtu a mucĩĩ ũcio mage wa kũmahikia*. Thus, disabilities led to the fact that the girls from such a family would not be married. *Maũndũ maya nĩ marehaga wagagu mũingĩ mbarĩinĩ*. This caused a lot of emotional stress in the community.

Andũ marora ũthii wa na mbere wa rũrĩrĩ, nĩ monaga ta andũ marĩ na wathe megũciara ciana ciĩ na mawathe. In fear of the survival of the ethnic group, it was assumed that disabled people would give birth to disabled children. *Niũndũ ũcio, mawathe monagwo tarĩ njĩra ĩmwe ya kũnina rũrĩrĩ rwothe hinya, nĩũndũ ũcio nĩ gwacaragio njĩra cia kwona atĩ ciana ciĩ na mawathe itigũtũra mwoyo, ĩrĩ njĩra ĩmwe ya kuona atĩ mbarĩ nĩ ya therema*. This was seen to be a way of weakening the society as a whole and ensuring that the disabled children did not survive was seen to be important for the survival of the community as a whole. *Thina na wagi wa indo cia kuhũthia ũtũro nĩ ũtũmaga andũ marĩ na mawathe makuuo ũrũ na mũno kwaga kwamũkirwo*. Perceptions on stereotypes and discrimination against persons with disabilities are greatly influenced by poverty and other economic forces. *Agikũyũ marĩ arĩmi a mĩgunda, nĩ ũndũ ũcio andũ othe mĩciĩinĩ (ciana, arume na atumia) nĩ marĩ na mawĩra matiganĩte nĩgetha mbarĩ yao na rũrĩrĩ rwothe rũthereme*. Since the Kikuyu comprised of subsistence farming, each and every member of society (children, men and women) had a specific role to play in ensuring the overall productivity of family and community as a whole. *Mawathe nĩ macokagia andũ na thutha*. Disability worked against productivity. *Niũndũ ũcio, andũ marĩ na wathe monagwo ta arĩ kindũ hatarĩ na makanyararwo mũno*. Disabled people were seen to be unproductive elements to society and were therefore despised. *nĩ ũndũ wa kũherithio, andũ marĩ na wathe nĩ maimagwo mweke wa gũteithia mbarĩ ciao ũthiinĩ wa na mbere*. Interestingly, the mistreatment of the

disabled people denied them the opportunity to participate actively in society. *Kũringana na ũrĩa wathe ũhana, andũ aingĩ marĩ wathe no mateithie mbarĩ ciao harĩ ũthii wa na mbere.* Depending on the nature of the disability, most disabled people could play a positively significant role in the society. *Rĩrĩa andũ marĩ na wathe matigwo mucĩ, nĩkwabataranagia mũndũ ũmwe wa kũmatungata atigwo nao.* If the disabled people were left at home, somebody had to be assigned to take care of them. *Nĩũndũ ũcio, nĩ macokagia mbarĩ ciao na thutha o rĩrĩ itanyite ũthii wa na mbere.* They were therefore liabilities that adversely affected the overall productivity of the family

Kenyatta (1938) *onanĩtie atĩ, mwĩcirĩrie wa Agĩkũyũ hari andũ marĩ na mawathe, mũno wacũrũbagio nĩ maũndũ makonie mĩthũkũmĩre na ũthii wa na mbere.* Kenyatta (1938) also noted that attitudes about disabilities among the Kikuyu were due to economic reasons. *Mũtũgo wa kũracia nĩ watũmaga airĩtu monwo tarĩ indo cia kũrehe ũtonga.* Due to the custom of bride price, girls were seen as a source of wealth. *Airĩtu marĩ na wathe matingĩahikire, ũguo mationagwo mahana ta indo cingĩrehe ũtonga.* Disabled girls were not expected to be married and they therefore could not be a source of wealth. *Anake nao nĩ marutagwo ũrĩa mekugitĩra rũrĩrĩ rũngĩatharĩkĩrwo.* On the other hand, boys were trained to be warriors to fight for the society and defend it when attacked. *O ũrĩa mwanake aarĩ na hinya, no gwo aarĩ na ngumo mbarĩinĩ yao.* The stronger the warrior, the greater the family was viewed in society. *Andũ a kũbũyabũya na iguoya monagwo marĩ andũ a gĩconoko mbarĩinĩ.* Weaklings or cowards were seen to bring shame to the society. *Anake marĩ na wathe matingiahotire kũrũa mbara, kw'ogwo matiaheagwo gĩtĩo.* Disabled boys could not be involved in the war and were therefore despised. *Nĩũndũ wa ũnini wa indo cia mũtũrĩre, kũima ciana cĩ na wathe ũtũro mwagĩrũru kwonagwo tarĩ njĩra ĩmwe ya kũhe arĩa angĩ*

ũtũro mwega na mũhinyũ makĩria. Due to the inadequate economic resources, sacrificing the disabled children was seen to be a way of giving the others a greater chance to survive.

Ĩno nĩyo mũtugo ya ũndũire ĩrĩa Thukuru ya Allamano yakorire hĩndĩ ya kwambĩrĩrio kwayo. These are the traditions under which Allamano, an institution to cater for the disabled children was founded.

Kwambĩrĩrio gwa thukuru ya mwanya ya Allamano Founding of Allamano Special School

Thukuru ya Allamano yambĩrĩrio mweri wa ĩtatu, mwaka wa 1988 ĩrĩ ta kĩhonge kĩa mwanya kĩa thirikari ya Kenya. Kĩrĩgĩrĩro kĩa kũrehe gĩthomo kĩa mwanya thukuruinĩ ya mũthingi ya Wamagana (Wamagana Primary school). Allamano was founded in March 1988 as a special unit of the Kenya government with an effort to incorporate special education within Wamagana Primary School in Kenya. Yatũire ĩrĩ kĩndũ kĩmwe na thukuru ya mũthingi ya Wamagana kinya mweri wa Januari mwaka wa 1996, rĩrĩa yatũĩkire thukuru ya mwanya na ĩgĩtwo *Wamagana Special School*. It remained as part of Wamagana Primary school until January 1996 when it became a separate and independent entity under the name of Wamagana Special School. Mbere andũ a itũũra nĩ marĩ na nganja nayo. The community treated it with suspicion. Mwakainĩ o ocio, nijaheanirwo kũrĩ kanitha wa Gatoreki na ĩgĩtongorio nĩ mũbia wa itũũra wetagwo Gianelli. Later that year, it was handed over to the Catholic Church under the local priest named Fr. Gianelli. Hau nĩ ho rĩtwa rĩagarũriwo rĩgĩtuĩka *Allamano Special School* The name was changed to Allamano Special School. Thukuru ĩno yatuirwo Joseph Allamano ũrĩa warĩ - wa taũni ya Turin, bũrũriinĩ wa Italy, na nĩwe wambĩrĩirie rũhonge rwa Gatoreki rwa *Konsorata (Consolata Catholic Mission)* It was named after Joseph Allamano, ...of Turin, Italy who was the founder of Consolata Catholic Mission.



Joseph Allamano after whom the school in Wamagana is named

Joseph Allamano, ũria thukuru ũria ri Wamagana itũtwa

Kũgarũra rĩtwa rĩa thukuru na kũmĩhe rĩtwa rĩa Gĩitariani nĩ kwongereire ngaja iria ciarĩho itũũraĩni. The move to change the name of the school to one of an Italian heightened the suspicion of the local community. Andũ a itũũra meciririe atĩ harĩ na njama gatagatĩnĩ ga thirikari na athũngũ ya kũmatunya gĩthaka, mehithanĩtie na ũteithio wa thukuru ya andũ marĩ na wathe. The community viewed the move as a way of the government conniving with the White man to steal land from the community in the name of helping the disabled Andũ a itũũra nĩ marĩrĩkanaga atĩ, hindi ya ũkoroni, thirikari nĩ yahũthĩrire ahunjia a ũkiristo kũmatunya mĩgũnda na kũgaira athũngũ. This suspicion was largely based on the people's experiences during the colonial era when the government had used the Christian missionaries to take away land from the local people and give it to the European settlers. Nĩwega kũnyita atĩ Gĩkũyũ nĩgĩatoririo na njĩra nyingĩ mũno nĩgũka kwa athũngũ. It is important to note that the Kikuyu were widely affected by the coming of European settlement.

Dithemba ya 1996, gĩkundi kĩa “Arata a Allamano” (Friends of Allamano) nĩkĩambĩrĩrio, gĩtongoretio nĩ ahunjia a Konsorata a tauni ya Turin, arĩa marĩ arata a mũbia Gianelli o hamwe na atongoria a itũũra ta John Warũi. In December 1996 the “Friends of Allamano” were formed under the leadership of Consolata missionaries from Turin who were friends of the late Father Gianelli and some local leaders like John Warui. Warũi nĩ anyitanire na andũ angĩ hamwe na makabuni na makĩhothithia mbeca nyingĩ cia gũteithia thukuru ĩno. Warui, in support of other individuals and corporations went on to raise a lot of money for the initial funding of the school. O na ũmũthĩ ũyũ, no arathiĩ na mbere kwĩrutĩra nĩũndũ wa thukuru ĩno. He is deeply involved in the school up to now. Kwĩrutĩra kwa andũ a itũũra nĩ gwateithirie mũno harĩ kũgarũra mwĩcirĩrie ũkonĩ andũ marĩ na mawathe tondu, andũ a itũũra nĩ mehoketwo gũkira ageni. This was an important help in changing the attitudes about disabilities because the group supporting the projects largely comprised of local people who could be more trusted than the foreigners.

Nĩ wega gwĩkĩra kĩgathi atĩ, thukuru ĩno ikĩnyĩte harĩa ĩrĩ nĩ ũndũ wa wĩra mũnene ũrĩa ũrutitwo nĩ abĩa a Konsorata ona gũtuĩka andũ a itũũra nĩ maarĩ na nganja nayo hau kabere. It is important to note that the existence of the school as it is today is largely due to the work done by the Consolata Fathers in spite of the local opposition at the time. Thukuru ĩno ĩho nĩ ũndũ wa wendi mũnene wa mũbia Gianelli wa kuuma Italy na ahunjia a Konsorata. The institutions owe their existence to Father Antonio Giannelli from Italy and the Consolata missionaries. Rĩrĩa ahoirwo ũteithio nĩ arimũ a hau kabere, nĩ eruteĩre o koigana. After being approached by pioneer teachers, he joined the institution with a lot of vigor. In order to start the much-needed boarding facilities, he provided the school with the initial 12 beds. Nĩ we waheanire morĩrĩ ikũmi na meri

ma mbere nĩguo thukuru ĩtuĩke ya gũkomwo. Arĩ njorua harĩ gũcaria andũ a kũhothera thukuru ĩno. No we wagĩire rĩciria rĩa kũgia na mahenya ma gũtacũka kana *walk* nĩgetha mahotherwo na makĩũngania mbeca nyingĩ ma.

He became an outstanding personality in looking for donors to assist the institution. He was a brain behind a fundraising and walk that netted a substantial amount of money. *Mũhothi ũcio wa mbere nĩguo wahotithirie mĩako ya irathi, mawabici na maũndũ mangĩ.* This initial sum provided the necessary funding for the construction of the classrooms, offices and other facilities.

Kuma hĩndĩ ĩyo, thukuru ĩno nĩ ĩmenyithĩtie andũ a itũra, andũ a bũrũri ona a mabũrũri ma nja ũhoru wa mabataro ma andũ arĩa marĩ mawathe gĩchigoĩnĩ gĩkĩ gĩa thĩ. Since then, the institution has been instrumental in bringing awareness to the local, national and international community about the needs of the disabled persons in the region. *Thukuru ĩno ĩtungataga ciana cia kuuma mĩaka 3 kinya 25.* It caters for children from three year-olds to the age of 25. *Ona gũtuĩka ĩkĩambĩrĩrio yarĩ ĩtethie arĩa marĩ na wathe wa toambo,* Although it was primarily set up to help the mentally disabled children *nĩ ĩhotete gũteithia ciana irĩ na mawathe ma mĩhĩrĩga ĩngĩ mĩngĩ.* it has worked and assisted children with many other disabilities. *Umuthĩ ũyũ ĩna arutwo 82.* Currently, it has a student population of 82 students. *nĩ thukuru ĩgacĩire mũno harĩ gũteithia andũ arĩa marĩ na mawathe.* It has been very successful in its mission of helping the persons with disabilities (PWDs). *Niũndũ wa wĩra mwega, Thukuru ya Allamano nĩ yaheirwo ndebe ya thahabu ya Pro Ecclesia Et Pontifice Pontifical nĩ Mũtigairĩ Baba Mũtheru Pope John Paul II mwaka wa 1999. In recognition of its work, Allamano School was awarded the Pro Ecclesia Et Pontifice Pontifical gold Medallion by the late Pope John Paul II in the year 1999.*

(*below a partial photographic impresion of the Pro Ecclesia Et Pontifice dated XX Maii MCMXCIX 20th May 1999 with the Vatican State Seal of "SEGRETERIA DI STATO" under the Papacy of Pope John Paul II: presentation was done on a ceremony held on September 19th 1999- Part of the research in the field of SYMBOLS and SYMBOLISM is featured in "The Bright Dark Nights Of The Soul By Fatha John Patrick Kanau for posterity.*)



Ona gũtuĩka nĩ ya mũthingi wa kanitha wa Gatoreki, thukuru ãno itungatagĩra ciana cia kuuma ndini, mawĩtkio na ũndũire ũtiganĩte na wa Agĩkũyũ. Although it is primarily a Catholic institution, it accommodates students from various religious groups and diverse cultures and faiths.

Mwerekero wa thukuru ya mwanya ya Allamano Mission of Allamano Special School

Mũgambo ũmwe harĩ Mũtaratara wa Mwerekero wa Thukuru ya Allamano ũkũga atĩ, “kũgeria kũiga ũhoro wa mawathe ũtheriinĩ kwa njĩra ya kũigwithia andũ kĩhooto na wĩtkio na mũno kũmenya kĩhumo kĩa mawathe ma tombo o hamwe na mawathe ma mũthemba ãngĩ.” One of the statements in the mission of Allamano Special School reads “To seek to demystify disability by inculcating reason and faith in understanding the causes of mental and other disabilities.” -(* WWW.FriendsOfallamano.Org *)- Nĩũndũ ũcio, thukuru ãno yambĩrĩrio ãteithie kũgarũra mwĩcirĩrie wa andũ hari ciana iria irĩ wathe wa tombo rũrĩinĩ rwa Gĩkũyũ, ona ndũrĩrĩ iria ãngĩ bũrĩrinĩ wa Kenya. This school was therefore primarily set up to help in changing the attitudes towards mentally disabled children in the Kikuyus and other ethnic groups in Kenya. Thukuru ãno ãna mwĩrĩgĩrĩro wa gũteithia kwambĩrĩria na gũkũria kũria andũ marĩ na mawathe ma mũthemba mwanya mwanya mangĩona ũteithio mũhinyu; kwambĩrĩria na gũkũria thukuru ya mwanya ya andũ marĩ na mawathe ma mũthemba mwanya mawanya ãtekũrora kĩrĩra kĩrĩa mathomaga na ãtanyĩte gũtũmĩkĩra andũ a mawathe ma ciĩga cia mwĩrĩ, tombo and mangĩ maingĩ. The school aims at facilitating the formation or sustenance of centers of excellence for persons with various disabilities/handicaps by creating and facilitating an exclusive institution for persons of various religious diversity, to address issues on human disabilities with a special emphasis on physical and mental disabilities and other affiliated disorders/limitations.

Kũringana na macokio ma ciũria o hamwe na gũthoma mandĩko ma tene marĩa maigĩtwo thukuruinĩ, mĩrĩgĩrĩro ĩrĩa yatũmire thukuru yambĩrĩrio ni: According to the interviews and the school records, the main objectives that led to the establishment of the school are:-

- i) **Guteithia athomi arĩa marĩ na mawathe kũgĩa na ũmenyo na kwĩruta gwĩteithia thĩnĩ wa gũikaro kĩa.** To assist the learners with intellectual disabilities to acquire adaptability skills to enable them cope in their environment
- ii) **Kũhotithia athomi kwĩyamukĩra na kũgĩa kĩene o hamwe na gũtherema mũtũrĩreĩnĩ** To enable learners to develop a sense of purpose and improve their social and economic lives
- iii) **Kwĩruta kwĩkĩra maũndũ ma o mũthenya na kũmahotithia kũng'eng'ana na mũtũrĩre ũrĩa ũmarigicĩrie.** To train on daily living skills to enable them cope with the environment and carry out basic daily tasks
- iv) **Kũmomĩrĩria na kũmateithia kũiguana na kũnyitana na andũ arĩa angĩ kũrehe ũthii wa na mbere na kũeheria ũirano harĩ mawathe.** To encourage and improve on social interaction for a positive social development and reduce social stigmatization
- v) **Kwongerera arutwo hinya wa ciĩga na ũkinyanĩru wa meciria o hamwe na kũmateithia kũnoora iheo ciao mũciarĩre.** To enhance the motor and mental abilities of the students by promoting and developing their residual abilities

Mĩthemba ya mawathe marĩa marũmbũyanagio namo nĩ Thukuru ya Allamano Types of disabilities catered for in Allamano

Kũringana na ciũria na macokio ma mũnene wa thukuru, Sr. Jane Gacha, o hamwe na ũhoru ũrĩa wĩ mũtamboinĩ wa intaneti wa Allamano (www.friendsofallamano.com), Njorua cia ũrigiti wa mawathe cigĩte arutwo ikundiinĩ ithatũ: From the interview with Sr. Jane Gacha, the principal and information obtained from the website of Friends of Allamano, (www.friendsofallamano.com) medical experts have categorized the students into five groups:

Gikundi kĩa mbere – *Aya nĩ arutwo a wathe wa tombo, na harĩ mithemba itatũ*: **First category** -

This comprises of mentally handicapped students divided into three categories as follows:

- a) *Kũrita* Mild mentally handicapped
- b) *Ūbũgũgi* Moderate mentally handicapped
- c) *Ūgũ* Severe mentally handicapped

Gikundi gia kerĩ – aya nĩ arutwo arĩa marĩ makĩrĩa ma wathe ũmwe na kwĩ mithemba itatũ:

Second category - This category consists of multi-handicapped students. They have been categorized as follows:

- a) *Ciana iria ciĩ wathe wa tombo na wa ciĩga* Children who are Mentally and Physically handicapped
- b) *Ciana iria ciĩ wathe wa tombo na wa matũ* Children who are Mentally handicapped and their ears are impaired
- c) *Ciana iria ciĩ wathe wa tombo na wa kwonja ciĩga* Children who are Mentally handicapped and have Cerebral palsy The labels in the first two categories strongly tie to what we used here until 1990, and even after that in local school districts.

Gikundi kĩa gatatu – *ici nĩ ciana iria ciĩ wathe wa tombo* **Third category** - This is wholly devoted to children with autism

Gikundi kĩa kana – *ici nĩ ciana iria ciĩ wathe wa kũganda ciĩga* **Fourth category** - Includes children who have cerebral palsy.

Gikundi kĩa gatano – ici nĩ ciana iria ciĩ wathe wa mĩario na tombo **Fifth category** - Includes children who have speech and mental disorders.

Mũbangĩre wa arutwo Placement of students

Kũringana na mũnene wa thukuru, Sr. Jane Gacha, ciana ibangagwo ikundiĩ thutha wa ũcunguria mũhinyu. According to the Principal Sr. Jane Gacha, placement of each student is a result of a thorough process. **Wa mbere, kũrĩ andũ mathimaga ciana na makona atĩ thukuru ĩno nĩ iciagĩrĩre.** Initially, there is a testing team that does some tests and recommends children to the school. **Ciana icio ciarĩkia gũka, nĩ cithimagwo rĩngĩ nĩ arutani a thukuru ya Allamano.** Those who are recommended are then tested by the faculty of Allamano School. **Ciana iria cioneka nĩ ciagĩrĩrwo nĩ thukuru ĩno cioyagwo gwa kahinda ga gũcungurio makĩria.** The ones who qualify through this test are admitted on a probationary basis. **Arutanai nĩ mathiaga na mbere kũmatuĩria kĩhinyio.** They are closely monitored by the faculty. **Mĩeri ĩtatũ yathira, nĩ mathimagwo o rĩngĩ.** After one term (3 months), they are tested again. **Arĩa mahĩtũka kahinda gaka moyagwo na makaigwo gĩkundiĩnĩ kĩrĩa kĩmagĩrĩre kinya makarĩkia.** Those who qualify after this process are admitted fully to the category in which they qualify.

Ithomo iria ithomithagio ciana cia mabataro ma mwanya Thukuruĩnĩ ya Allamano

Academic programs offered to special needs children in Allamano School

Onagũtuĩka nĩ mawathe ma mĩhĩraga yothe metĩkĩrĩtwo thukuruĩnĩ ya mwanya ya Allamano, arĩa marĩ mawathe ma tombo nĩo maatũmire thukuru ĩno yambĩrĩrio. Although several other forms of disabilities are accommodated in Allamano Special School, the institution

is primarily set up to cater for the needs of the mentally handicapped children. Ũhoti wa arutwo wa kũhũthĩra tombo nĩ ũtiganĩte, wambĩĩirie na kũrita o kinya ũgũ mũkĩru. The intellectual levels of learners are diverse and range from mild impairment to severe. Nĩ kũri arutwo marĩ wathe makĩria ma ũmwe hamwe na angĩ a kũganda ciĩga. There are also learners with multiple disabilities which also includes learners with cerebral palsy (C.P.). nĩ kũrĩ ciana ciĩ wathe wa mĩario na angĩ magakorwo na tombo ũtari mũkinyanĩru. A number of learners have speech disorders while others are autistic.

Mathomo marũmagĩrĩra mũtaratara ũrĩ na mwĩrĩgĩrĩro wa bũrũri, ũheanĩtwo nĩ kanju ya Nairobi. The school curriculum is essentially based on national goals of education set up in Nairobi. O na kũrĩ o ũguo, mĩthemba ya mawathe nĩ mĩngi atĩ gĩthomo gĩtingĩgananio harĩ arutwo othe ona gũtuĩka rũhonge rurĩa rũbangagĩra bũrũri wa Kenya mathomo (*Kenya Institute of Education - KIE*) nĩ rũrutĩte mũtaratara wa gũthomithia arutwo arĩa marĩ na wathe wa tombo. However, as a result of the diversity in disabilities there is no standardized curriculum but Kenya Institute of Education (KIE) teachers have developed syllabi which are applicable to learners who are mentally handicapped. Mũtaratara ũyũ ũthondeketwo ũteithie gũthomithia kũringana na mohoti matiganĩte ma arutwo o hamwe na ũnini kana ũnene wa wathe ũrĩa o mũrutwo enaguo. This is done after consideration of the level of learners and the severity of the disability. Thukuru ihũthagĩra mũtaratara ũcio mũige nĩ thirikari na ĩgatukania na ĩngi ya kwĩbangĩra. The school adapts both formal and informal kinds of curriculum.

Mũtaratara ũrĩa mũige nĩ thirikari, ũrĩ honge ithatũ ihũthĩkaga: In the formal curriculum this includes, three types are adapted. These are:

- a) **Mũtaratara mũthiore:** Haha mũtaratara wa thirikari ũthioragwo kũringana na mabataro ma mwanya ma gĩkundi kĩina kĩa arutwo. Indo cia kũhũthirwo ũrutaniĩnĩ ona cio nĩ icunguragio cionwo kana nĩ ciagĩĩre gĩkundi kĩina. **Adapted curriculum:** This is where the regular curriculum is modified to suit a specific group of learners with a certain special need. The materials in the regular curriculum are examined to ascertain their importance to a certain group.
- b) **Mũtaratara mũthiore makĩrĩa - Specialized curriculum:** Mũtaratara wa thirikari ũthioragwo mũno makĩrĩa nĩguo ũiteithie mabataro ma mũrutwo wa mwanya. The involved the exhaustive modification of curriculum to suit the target learner. **Mabataro mau ma mwanya nĩmo monanagia harĩa mũthiorere ũcio wa mũtaratara ũgũkinya.** The severity of the handicap is the main determinant factor in the modification.
- c) **Mũtaratara wa mwanya Specialist curriculum:** Mũtaratara ũyũ ndũrĩ handũ ũhutanĩtie na ũrĩa wa thirikari. This curriculum is entirely different from the regular curriculum. **Ūyũ nĩ wa gĩteithia andũ arĩa marĩ na mawathe makĩru, nĩguo mahote kwĩkĩra maũndũ ma kũhũthia mũtũrĩre wa kĩmũthenya o hamwe na kũmahe ũhoti wa kũmenya iheo iria marĩ nacio na ũria mangĩcihũthĩra.** This curriculum is geared towards assisting learners with severe disabilities to acquire basic daily living skill (ADL (DLS ?) and also giving them perceptual training to improve on the residual abilities of the learner.

Hamwe na gĩthomo kĩina mũtaratara, arutwo nĩ mathomaga ithomo cia ũbundi ta gũtuma, gwaka na mbaũ, kũruga na ũrimi wa mĩgũnda. Within its formal curriculum the school offers pre-vocational and vocational training where learners are trained in weaving, carpentry, cookery and agricultural skills.

Mĩthako thukuruinĩ ya mwanya ya Allamano **Extra-curricular activities offered at**
Allamano Special School

Tiga mũtaratara ya ithomo, arutwo nĩ marĩ mũthako ĩgana ona, ĩrĩa macindanaga na thukuru ingĩ cia arutwo a mwanya bũrũriinĩ o hamwe na mabũrũri ma na nja. Besides the academic programs, Allamano students also participate in games and sports where they compete with other special schools locally and at national level. Thukuru ĩno nĩ ĩtũmaga athaki mũthakoinĩ ya thĩ ciothe ĩrĩa ĩharagĩrio andũ a mawathe (*Para-Olympic*). Mũthako ya andũ marĩ mawathe nĩ: The school also participates in the Para-Olympic events. The main sports for the mentally handicapped include: -

- a) a. Mũthako ya mũndũ ũmwe-ũmwe – Thukuru nĩ ĩrĩ mũtaratara mũhinyu wa mũthako. Kũrĩ mũthako ĩtano ya mũndũ ũmwe-ũmwe: **Individual events** – There is a rigorous athletics program offered in the school. There are five major individual events. They include:
- i) **Gũikia: Kahiga, itimũ na mũbira mũhũthũ** Throws: Shot put, Javelin & Soft Ball
 - ii) **Kũrũga; kũrũga na mbere na kũrũga ngerwa** Jumps: Long Jump & High Jump
 - iii) **Mahenya makuhĩ na maraihu** Short and long distance races
 - iv) **Mahenya ma kwamũkĩrithania kamũtĩ** Relays
 - v) **Mahenya ma Gũtacũka** Walks
- b) Mũthako ya tiimu – thukuru ĩno ĩrĩ mũthako itatu ya tiimu: **Team events** – The school also offers three team events. They include:

- i) Mũbira wa moko (Handball) Handball
- ii) Mũbira wa kũhũrwo na moko igũrũ rya neti (Volleyball) Volleyball
- iii) Mũbira wa magũrũ (Football) Football (soccer)



Hĩndĩ ya mũthako thukuruinĩ ya Allamano (rũtha rwa kũhũthĩra mbica rũheanĩtwo nĩ mũnene wa

Thukuru ya Allamano)

Sports activities in Allamano School (reproduced with permission of Allamano

School Principal)

Ta ũrĩa mbica ikwonia hau igũrũ, arutwo a Thukuru ya Allamano nĩmerikagia mũthakoinĩ ya mũthemba mũingĩ. As shown in the photograph above, students of Allamano School are greatly involved in competitions in virtually all these sports. Macindano ma itũũra mambagĩrĩa thukuruinĩ yo nyene. Competition starts at the local level within the school. Macindano Macokaga makambarara matũrainĩ, kamũira mathiĩte nja nĩgetha matuĩke ma bũrũri mũgima.

They then compete at district, then provincial and up to the national levels. *Macindano ma bũrũri maarĩka, ciana iria ciahotana wega icokaga ikarũira Kenya macindanoĩ ma thĩ yothe ma andũ marĩ na wathe (Special Olympics)* After the national competitions, children who excel in particular events represent Kenya in the world Special Olympics. *Ciana imwe cia Allamano nĩ ihootanĩte wega mũno macindanoĩ ma mĩthako ya mũndũ ũmwe-ũmwe na ya tiimu na amwe ao makagĩa igweta.* A number of Allamano students have been very successful in sports and it has been able to produce a number of very successful participants in each of these individual and team sports. *Arutwo aigana ona nĩmarũgamĩrĩre bũrũri wa Kenya macindanoĩ ma thĩ yothe ma mĩthako ya mwanya (World Special Olympics) o maita maigana ona.* Several students have students represented Kenya in the World Special Olympics at different times. *Mwaka wa 1991, arutwo erĩ nĩmarũgamĩrĩre bũrũri wa Kenya macindanoĩ ma thĩ yothe ma mithako ya mwanya (World Special Olympics),* Minnesota, USA. For instance, in 1991, two of the students represented Kenya in the Special Olympics held in Minnesota, USA.

Thukuru ya arutwo a mwanya kwamũkĩrana na arĩa matarĩ wathe

Institution inclusiveness within an exclusive setup

Ona gũtũika mwĩrĩgĩrĩro wa Thukuru ya Allamano nĩ wa gũtũngatĩra ciana iria cĩĩ na wathe, ciana nyingĩ cia thukuru ĩrĩ hakuhĩ ya mũthingi ya Wamagana nĩ ciũkaga kaingĩ gũthoma na gũthaaka na ciana cia Allamano. Although Allamano is primarily geared towards disabled children, many children from the neighboring Wamagana Primary school regularly come to study and play games with the Allamano students. *Mwarimũ mũnene akiuga, kwamũkĩrana gũkũ nĩ gũteithagia ciana cĩĩ na wathe kwĩona cĩĩ na “ũgima” wa mwĩrĩ ta arĩa angĩ* According to the school principal, this brings an element of “normalcy” to the disabled students. *Kũrĩ o ũguo,*

ũirano ũrĩa wonagio ciana ciĩ na wathe nĩ ũnyihanyihaga. Similarly, it helps in reducing the stigmatization of disabilities by the other children. Ciana imwe cia Allamano iria ciĩ na wathe mũninanini nĩ ithiaga gũthomera thukuru ya Wamagana na ikamũkĩrwo ta ciana iria ingĩ. Some of the Allamano students with more mild disabilities also have some classes in Wamagana Primary school in an inclusive setting. Arutwo a thukuru ya cekondarĩ ya Wamagana, nĩmokaga thukuru ya Allamano, na magathaka na arutwo, ĩrĩ njĩra ya kwĩrutĩra gũteithia andũ a itũra. Ũndũ ũcio nĩ ũmagunaga marĩ othe. Nao arutwo a Allamano nĩ makoragwo na mũthako ya mũthemba mũingĩ na arutwo a thukuru ingĩ, cia gĩthomo kĩa mwanya na gitarĩ kĩa mwanya. Ũndũ ũcio nĩ ũteithagia arutwo kũigua marĩ amũkĩre. Children from Wamagana Secondary School carry out their community service activities in Allamano School. They play with Allamano students and this is of mutual benefit to both groups. Similarly, through the various sporting activities, Allamano children interact with others from different schools (both regular and special). This again adds to the element of inclusiveness.

Thukuru ĩno mũno ĩtungatagĩra ciana cia matũũra marĩ “Central province.” The institution mainly caters for children who come from different parts of Central Kenya. nĩ arutwo marĩ ũgi, mwĩcĩrĩrie na mathĩna ma mũkũrĩre matiganĩte. The learners have a very diverse intellectual mental and developmental disabilities. Ona gũtuĩka thukuru ĩno nĩ ya ũrutani wa mwanya, gĩthomo kĩrĩa kĩheagwo ciana nĩ gĩa kũmacokorokia mũingĩini. Although the school is an exclusive institution the activities given to learners are geared towards inclusiveness. Ũguo nĩ ta kũmomĩrĩria manyitanagĩre maũndũ na andũ a matũũra mao harĩ mũthukumire ya indo cia mũtũrĩre mategũcoka na thutha. This is to encourage them to interact socially and economically easily with the community as they leave the school. Thukuru nĩ ĩtanyĩte kwambĩrĩria mũtaratara

wa ‘ũtungatĩri wa kĩmũciĩ’ (*Community Based Rehabilitation - C.B.R*). The school is on the process of starting a Community Based Rehabilitation (C.B.R) activities. nĩ kũrĩ gĩkundi gĩokire Allamano kuuma thukuru ya St. Martin’s, Nyahururu kwonia aciari, arutwo na arutani ũrĩa mũtaratara wa ‘ũtungatĩri wa kĩmuciĩ’ - C.B.R, ũtwarithagio. A team from St. Martin’s in Nyahururu had visited Allamano School to educate both parents of the children and teachers on the running of C.B.R program.

Kũrĩa ũteithio umaga Institutional Support

Ona gũtuĩka mũthingi wa thukuru ĩno nĩ wa kanitha wa Gatoreki, mũtwarithĩrie na ũtongoria wayo ũrũmagĩrĩa mawatho maigĩtwo nĩ thirikari ma thukuru cia mũingĩ. Although the school has a strong Catholic background, it is currently organized and managed as a government (public) institution. Kũrĩ ũteithio ũngi umaga kũrĩ makabuni na andũ a kwĩrutĩra o hamwe na ikundi itarĩ cia gĩ-thirikari (NGOs). It also gets help from organizational and individual donors including several non-governmental organizations (NGOs). Thirikari nĩ ĩrutaga mbeca o mwaka cia gũteithia arutwo na kũgũra indo iria ikũbatarwo nĩ athomi na arimũ. The government gives grants annually which are used to support the learners and also helps in purchase of learning and teaching materials. Arimũ nao marĩhagwo mĩcara nĩ thirikari kũhĩtũkĩra rũhonge rwa wandĩkani wa arimũ (*Teachers Service Commission - TSC*). The teaching staff is the responsibility of the government through the Teachers Service Commission (TSC).

Andũ a itũura manyitanĩire na aciari nĩ mongagĩrĩa ũteithio wa thirikari na ũrĩhi mũnini wa mabataro ma ciana ciao. The community through the parents also supplements the government assistance by paying a small levy for the upkeep of their children. Thirikari nĩ ĩrĩ

mbeca mwanya cia andũ marĩ mawathe na nĩ ñhũthĩrĩte mbeca ici gwaka na gũciheana ta mĩhothi.

The government through the funds for persons with disabilities has assisted to put up some constructions and also gave cash in form of donations. *Kũrĩ itanda ciaheanirwo nĩ thirikari.* A

number of beds (*This may be a stupid question, but did the government actually donate beds or did they give money for the purchase of beds?*)

have also been donated by the government. *Nyũmba ya ũbundi yakirwo na mbeca ciaheanirwo nĩ thirikari ñnyitanĩire na arata a Allamano arĩa marĩ Italy.* The construction for the workshop has been done by the government in conjunction with friends of Allamano from Italy.

Thirikari nĩ yo yandikaga arimũ, ateithia a arimu, na andũ arĩa marutaga mawĩra mangĩ thukuruinĩ. The government also employs and pays salaries of the class teachers, teacher-aides and other support staff. *Thirikari nĩ icokaga ñgateithia arimũ na andĩkwo acio angĩ harĩ ũthii wa na mbere wa kĩwĩra.* It also provides professional development for the teachers and support staff.

Aya nĩ amwe a andũ arĩa mangĩganwo nĩ gũteithia thukuru ñno: Other donors who have some inputs in the institution includes:-

- a) *Arata a Allamano kuuma Italy, nĩ marĩ mĩako mĩingĩ ta dobi, rumu ya gũcocora ciĩga o hamwe na indo cia wĩra ũcio, rumu cia kũrugĩra na nĩ mongereire ũnene wa horu ya kũrĩra. Ona nyũmba ya ageni hamwe na matangi ma maĩ, ciakĩtwo nĩ Arata a Allamano manyitanĩire na ahunjia a Konsorata.* Friends of Allamano from Italy, who have done a lot of construction, like the school laundry, physiotherapy room and equipment, the kitchens and an extension of the dining hall, guest house and water reservoirs have been built by the same organization in conjunction with Consolata Missionaries. *Na ma nĩ mateithĩtie ciana na ngoro theru.* They have really supported the children wholeheartedly.
- b) *Embaci ya Amerika nĩ ñhothete indo cia gũthomithia ta macini cia gũtuma nguo, cia gũtuma burana, cia kwogotha uthi, na igera cia kũhũthĩrwo nĩ macini icio.* The American embassy has donated training equipment which includes sewing machines, knitting machines, spinning machine and materials for use by the said machines.

- c) *Manos Unidas* a kuuma Spain, nĩ menjire gĩthima na makĩhotithia ũigi wa ngombe cia iria. *Manos Unidas from Spain* - Sunk a borehole for the school and put up a dairy and poultry project.
- d) *Mũtharaba mutune wa Norway*, nĩ wateithirie gũaka irathi imwe. Norwegian RED CROSS assisted in construction of some classrooms.
- e) *Ūteithio nĩ umĩte Makabuniinĩ ta bengi ya Barclays*, gũũthi kĩa *Charity Sweepstake* na kīgĩna kĩa *bũrũri kĩa andũ marĩ wathe (National Fund for Persons with Disabilities - NFPD)* Other organizational donors include Barclays Bank, the Kenya Charity Sweepstake and National Fund for Persons with Disabilities (NFPD) office.
- f) *Andũ a kwĩrutĩra ta mũbiacara mũhĩndĩ wĩtagwo Kapul nĩ arutire mbeca ciateithirie gũaka horu ya thukuru.* Individual donors like an Asian businessman named Kapul who donated money for the construction of the school hall.

Kĩambĩrĩrianĩ kĩa mwaka wa 2011, kabuni ya International Business Machines (IBM) nĩ yahothire kompiuta ya mũthemba wa laptop hamwe na indo ciayo na kamera. Early this year (2011) the international business machines (IBM) donated a lap-top and all the accessories that go with it, and a camera.

Thukuru ya Allamano gũkorwo mũhari wa mbere wa Kũgarũra mwĩcirĩrie wa mũingĩ ũkonĩ andũ marĩ na wathe (PWDs) Allamano School's role in changing attitudes towards PWDs

Munyitanĩre wa aciari na andũ a itũũra magĩteithia Thukuru ya Allamano nĩkwonania aĩ thukuru ĩno na ma nĩ ĩgarũrite mwĩcirĩrie wa mũingĩ ũkonĩ andũ marĩ na wathe. The parental and local community support of Allamano School is evidence of the role that the school has played in changing the community's attitude towards PWDs. *Kũringana na munene wa thukuru Sr. Jane Gacha, aciari matihithaga ciana ciao iria ciĩ na mawathe ta hau kabere.* According to Sr. Jane Gacha the school principal, people no longer hide their disabled children. *Andũ marĩ na mawathe nĩ metĩkĩrĩtwo na kwamũkĩrwo wega nĩ andũ a itũũra thutha wa arutwo a Allamano kwonania ũrĩa mangĩhota gwĩka.* There is a positive attitude and acceptance of PWDs within the

community after people have seen what the children can do. *Arutwo amwe nĩ mandĩkĩtwo makabuniinĩ na makoneka marĩ andũ marĩ na umithio matũrainĩ mao.* Some of the graduates of the school have been employed in various institutions and they are actually seen as productive members of the society. *Rĩu mationagwo tarĩ andũ hatarĩ mucĩinĩ.* They are no longer seen as liabilities of the family.

Aciari na andũ angĩ akwĩrutĩra itũrainĩ nĩ manyitanĩte na magatuma ikundi cĩĩ na mwĩrĩgĩrĩro wa kwambĩrĩria mĩbango ĩngĩteithia andũ marĩ na mawathe gũthũkuma. Parents and other members of the community have teamed up and formed groups aimed at starting and organized community-based economic projects for the PWDs. *Mwĩrĩgĩrĩro wa ikundi ici nĩ kwambĩrĩria mĩbango ya kũrehe mbeca cia gũteithia ciana iria itoretio nĩ mawathe nĩguo cionio kũmĩtwarithia na kũgia kĩene matũrainĩ mao.* The aim of these projects is to set income generating projects where the children with disability challenges will be trained and participate in being actively involved in the projects within their communities. *Aciari a ciana icio cĩĩ na mawathe nĩo marutaga mbeca na magacaria andũ angĩ akũmateithia na mĩhothi kana magakomba mbeca harĩ hongwe cia thirikari ta Kenya Trust Funds for disabled. Macokaga magateithia kwambĩrĩria na kũbacĩrĩra mĩbango ĩyo.* Parents of the children with disability provide financial assistance, look for donors to sponsor the projects, borrow funds from organization like Kenya Trust Funds for disabled and at the same time assist in starting and monitoring the running of these projects. *Thutha wa ũhoro, aciari o acio nĩ macaragia thoko ya indo iria ciumanĩte na mĩbango ĩyo.* They also look for the market for products from their projects. *Mbeca imwe iria ciumanaga na mibango ĩyo igayagĩrwo itũũra no nyingĩ ithiiaga gũteithia aciari a ciana icio cĩĩ*

mawathe. The money earned from these economic projects is shared by the community and most of it goes towards helping families with PWDs.

Niũndũ wa kũnyitanĩra na aciari ao mĩbangoĩnĩ ño ya gũthũkũma, ciana ciĩ na mawathe nĩ ituĩkaga andũ marĩ bata thiinĩ wa matũũra mao. By their involvement in these projects, the children with the disabilities have become more productive members of the society. Ũndũ ũyũ naguo ũcokaga ũgateithia kweheria ũirano ũrĩa mbarĩ yaigĩrĩire ciana na gũkagĩa na ũiguano gatagatĩ ka mbarĩ na ciana ciĩ mawathe. These in turn have helped in reducing the social and cultural stigmatization and promote interaction with PWDS.

Andũ aingĩ a itũũra nĩ maceragĩra Thukuru ya Allamano kaingĩ, ũndũ ũtonekaga hau kabere. Many members of the community regularly visit Allamano School, something that was not done in the past. Mĩthenya ya Juma na Kiumia nĩ ya ageni na andũ a itũũra gũũka gũcerera ciana na gũtinda nacio hatarĩ ihĩngĩca. Weekends are preserved days for visitors and the community to visit these children and interact freely with them. nĩ kũrĩ mũthenya wa mwanya uigĩrwo aciari moke macerere ciana ciao. There is also a day set for parents to visit their children. Ũndũ ũyũ nĩ ũtũmĩte thukuru ĩgĩe na ũrũmwe na itũra. These have promoted a community touch of the institution. Niũndũ wa gũcera gũkũ, andũ a matũũra nĩ mamenyete atĩ, gũkorwo na wathe ti kwaga ũhoti (*disability is not inability*) rĩrĩa meyonera ciana ĩkĩkĩra mainĩ mwanya mwanya. It's in the same visit that the locals have learned that “disability is not inability” as they witness the children perform various activities.

Kwa njĩra nyingĩ, Thukuru ya Allamano nĩ ĩteithĩtie kũiga ũhoru wa mawathe ũtheriinĩ na njĩra ya kũigwithania atĩ “gũcurania na wĩtĩkio” (*Reason & Faith policy*) ĩria yambĩrĩrio nĩ abĩa

a Konsorata. In many ways, Allamano has helped in demystifying disability by inculcating the "Reason & Faith" policy which was initiated by the Consolata Fathers. nĩ kwĩrutaniĩrio kũongerera kĩĩra, githomo kĩa cayansi na maũndũ ma ũndũire nĩ ũndũ wa gũtwarithia na mbere mũgarũrũko ũcio wa mwĩcirĩrie. There are efforts to include religious, secular, scientific, and cultural to facilitate the changing attitudes.

Umithio wa Thukuru ya Allamano Institutional achievements

Thirikari, andũ a kwĩrutĩra na makabuni maria mahothaga nĩ marutĩte wĩra mũingĩ mũno wa kwagĩria maica ma ciana ici cia kuigwĩrwo tha. A lot have been done by the government, sponsor, donors and other stake holders to improve the life's of these unfortunate children who needs to better their lives. Thukuru ĩno nĩ ĩthomithitie andũ amwe kũgĩa na ũmenyi wa kũmahotithia kũgia kiene mũingĩini. Amwe ao nĩ mahetwo wĩra ũtari wa gũthomithia o thukuruĩnĩ ĩno. The School has trained some individuals who have left the school with skills which have empowered them to be useful members of the society. Some of its graduates have been employed in the institution as non-teaching staff.

Thukuru ĩno ikoretwo mũhariĩnĩ wa mbere harĩ gũteithia ciana gũkũra wega hamwe na gũkũra meciria. The school has been in forefront in enhancing the developmental and cogitative abilities of the learners. Arĩa abũgũgu hanini nĩ mahotaga kwĩkĩra tumaũndũ tũnini. Few simple tasks can be performed by those who are modality impaired. Gĩthomo kĩa ũbundi nĩ kĩhotithĩtie arutwo kũruta mawĩra marĩ na ũmĩthio ũrimiĩnĩ, gũtuma nguo na gũtuma burana. Through pre-vocational and vocational training, learners have been able to carry out productive activities in agriculture, weaving and knitting. Ũbundĩ ũyũ nĩ ũkũmahotithia gũkũra kĩmbece moimĩra

matũrainĩ. This will assist them grow economically as they get out in the communities. Ũtungati ũyũ wa kĩmũciĩ harĩ arutwo marĩ na mawathe ma tobo niũkũmateithia kwona marĩ amũkĩre nĩ mũingĩ. Through the community-based rehabilitation the mentally impaired learners will feel accepted within their society. Ũndũ ũngi nĩ atĩ nĩmekũhota kweheria ihĩnga cia ũndũire na iria ĩrĩ gatagatĩ kao na mũingĩ hamwe na kũnyihia kũirwo. This will also assist them to overcome cultural and social bearers and at the same time reduce stigmatization. Onagũtuĩka gĩthima kĩa maĩ kĩenjeirwo Thukuru ya Allamano, nĩgĩteithagia andũ angĩ ta thukuru cia Wamagana, ya mũthingi na ya cekondarĩ. Although the borehole was primarily constructed for Allamano school, it has been a great benefit to the neighboring institutions like Wamagana Secondary and Primary schools. Ũndũ ũyũ nĩ ũteĩthĩtie mũno harĩ kũgarũra mwĩcĩrĩrie ũkonĩ andũ marĩ na mawathe matũrainĩ. This has significantly helped in changing the attitudes towards PWDs in the region. Gĩthima gĩki gĩtumĩte andũ a itũũra mone atĩ ciana ciĩ mawathe nĩ kĩrathimo harĩ o Through this borehole, the local community has come to view the PWDs as a blessing to them. Ũndũ wa mũthia nĩ atĩ, andũ a itũũra nĩ magunĩkĩte kwa njĩra ĩmwe kana ĩngi nĩ kwona mawĩra Thukuruinĩ ya Allamano kana kũmĩenderia indo na irio iria ĩbataraga. Lastly, the local community has benefited directly or indirectly from the institution in terms of employment and supply of materials and foods required by the institution. Nĩ ũndũ ũcio, thukuru ĩyo yonagwo ĩ kĩrathimo kĩnene. Thus, the school has been seen by the local community as a beneficial project. What does a borehole do? Is it for water? If so, we would probably refer to it as a “well”

Magerio marĩa Thukuru ĩno ĩrahĩtukĩra Institutional challenges

Ona gũtuĩka thukuru ñno nĩ nene o kũigana, kũrĩ magerio marĩa ñhĩtũkagĩra. Although the school is excessively set, it has its own challenges. Magerio mamwe nĩ ta maya: Some of the challenges experience by this learning institutions are-:

a. Ngari Transport

Thukuru ñno nĩ ñrĩ kabathi kanini ga tũthabarĩ twa gũkuua tũindo tũrĩa tũkũbatarania. The school has a small van which is only capable of carrying out minor transport services. nĩ ũndũ ũcio, mbeca nĩ ñhũthĩragwo gũkuuithia indo ta ngũ na indo ingĩ nene. As a result extra expenses are met for the transport of firewood, and other heavy items. Thukuru nĩ ñkũbatara mbathi nenanene mũthemba wa 'minibus' nĩũndũ wa gũkua ciana ñgĩthĩĩ icera mathukuru mangĩ kana, macera ma gĩthomo na magĩthĩĩ mũthako. The school also needs a mini-bus to transport pupils to exchange visits and excursions and to take part in the sporting competitions.

b. Gũtĩga gĩthomo Drop –Outs

Ciana imwe nĩ itiganaga na gĩthomo itarĩ irarĩkia. Rĩmwe atongoria a thukuru matimenyithagio ciana icio igĩtigana na gĩthomo. The school usually experiences some learners' dropout before they are well trained. This has happened even without the knowledge of the school administration.

c. Kũaga kũhũthĩra macini ũrĩa kwagĩrĩre Non-effectively used equipment

O torĩa gũtarĩrio ũhoru wa mũhothi, thukuru nĩ ñhetwo indo ta macini. As stated in the donor funding. It's of importance to note that the school received donations in form of machines. Macini ici itihũthĩrĩtwo ũrĩa kwagĩrĩre tondũ thukuru ndĩhetwo andũ marĩ na gĩthomo kĩa ũbundi

wa gũcirutithia wĩra. These have not been put into effective use, because the school has not been provided with technically qualified staff to man and work with these machines. Thirikari nĩ yagĩrĩrwo kũheana andũ marĩ na gĩthomo kĩa ubundi nĩguo macini ici irutithio wĩra ũrĩa ũciagĩrĩre. The government should ensure provision of this technician to maximize the use of this equipment.

d. **Wagi wa nyũmba na indo cia kuigana** **Inadequate facilities**

Thukuru yakirwo ĩna indo cia kũigana arutwo aninanini kũrĩ arĩa mekuo ũmũthĩ ũyũ. The school facilities were for a much smaller student population than what the school caters for today. Kũrĩ ciana ingĩ ciagĩrĩrwo kwoyo no ikaigwo ciereire tondũ thirikari nĩ ĩrĩ mawatho magiragia ũrũrũngano wa arutwo. There is also a waiting list of eligible students but there are government regulations against overcrowding. Nyũmba na indo iria cĩ ho itingĩhota gũteithia ciana nyingi mũno. The facilities are not able to accommodate a large number of pupils. The space is not enough. Indo cia kũhũthĩrwo ithomoinĩ na nyũmba cia gũkomwo itiganĩte harĩ ũtungatĩri wa ciana iria cĩ kuo ũmũthĩ tondũ mbeca cia kũigũra itiganaga. Learning and teaching materials and the boarding facilities are not enough to support the current population as funds to purchase them is not sufficient.

e. arĩhi ma gĩthomo School levy

Nĩgetha ũiguano wa thukuru na andũ a itũũra na ũrũmwe ũrĩa ũrĩho ũtũũre, aciari nĩmekwendwo magateithĩrĩa ũtungatĩri wa ciana ciao na njĩra ya kũrĩha tũbeca tũigana ona. In order to maintain collaboration and community spirit, parents and guardians are supposed to supplement the up keep of their children by payment of a small levy. Tondũ ti othe marĩhaga, ũtungatĩri wa ciana thukuruinĩ nĩ ũkoretwo na thĩna mũnene. This has not been forth coming and this has been a big challenge to the sustainability of the children in school.

f. Ugĩma wa mwĩrĩ Health

Ciana imwe nĩ irĩ mawathe ma mĩhĩraga ya mwanya ta mawathe ma tombo na ibaba, marĩa matũmaga matige gĩthomo kahinda karaihu nĩguo mathĩĩ gũcaria ũrigiti mathibitarĩnĩ. A number of children have diverse disabilities e.g. mental handicap and seizures this have made some break for a time as they go looking for medical attention and clinics.

Ūkĩa naguo nĩ wagithagia ciana ũgĩma wa mwĩrĩ. Poverty has also contributed to poor health. Aciari na arori a ciana matihotaga gũcihe irio njiganu na cia mĩthemba itiganĩte rĩrĩa ihingĩte thukuru. Parents and guardians never provide balanced diet when children provide balanced diet when children breaks for holiday. Kũmenyekaga nĩ ũrĩa ciana icokaga thukuru kuuma rũtha ihĩnjĩte. The indicators are emaciated children when they come back from holidays.

Ituĩro Conclusion

Kwĩ itũmi cigana ona cia kũgarũrũka kwa mwĩcirĩrie wa mũingĩ hari maũndũ makoniĩ andũ marĩ na wathe ndũrĩriĩni mwanya mwanya. Ũthii wa na mbere na kũongerereka gwa gĩthomo mũingĩni nĩgũteithĩtie haraya ũndũni ũyũ. The changing attitudes towards PWDs among the different communities can be attributed to many factors. Modernization and increase in literacy rates have played a profound role in this aspect. Hari o ũguo, nĩ wega kũmenya atĩ ikundi cia gũteithia andũ marĩ na wathe ichagiĩni itionekaga oro ũguo. It is however important to note that individual institutions serving the PWDs within a rural setting are rather rare and unique. Rĩrĩa cioneka, cirutaga ũteithio mweka atĩ andũ a itũũra nĩmahotaga kũiguana nago. Where they exist, they provide a practical forum to which the local community can relate. Thukuru ya Allamano ikoretwo ĩ kĩndu kĩmwe na andũ a matũũra ma hakuhi kw'oguo no wega kũmihe mũti nĩũndũ wa gũteithia kũgarũra mwĩcirĩrie wa mũingĩ hari maũndũ makoniĩ andũ marĩ na wathe. Hau kabere, maarĩ na mwĩcirĩrie naĩ mũno no thukuru ĩno nĩ ĩmahotithĩtie kũrora andũ ao arĩa marĩ na mawathe na njĩra njega. Allamano School has been an integral part of a local rural community and it is important to appreciate its role in changing the community's attitude towards PWDs. It has consequently played a significant role in changing the attitude of the local community's negative attitude towards its disadvantaged members.

Akĩrĩkia, mwandĩki ena ngatho nyingĩ nĩ ũndũ wa kũheo mweke wa gũthuthuria ũrĩa thukuru ya itũũra ria andũ ao rĩtongoragio. In conclusion, the author is grateful towards the opportunity of learning the operations of an institution within his own community. Kwandĩka ũthuthuria ũyũ nĩ kũmũhotithĩtie kũmenya makĩria maũndũ ma ũndũire wa rũrĩrĩ rwake na mũno mwĩcirĩrie ũkonĩ

[andũ marĩ na mawathe](#). Writing this research paper provided an opportunity to learn more about the ethnic group of the author and its attitudes towards disabilities.

“A ROAD LEAST TRAVELLED”



Peter,

I greatly enjoyed reading this paper. It plays right into my interests in international issues. I found the mechanisms for funding the school particularly interesting. On my trip to Curacao I learned that many of their schools were funded by both the government and the church, and am coming to believe that this may be a common practice in many parts of the world. I also got to visit an international school in Bolivia, which was supported by parental fees. While I didn't visit other schools there, it didn't appear that there was any requirement that children attend school. I came to this conclusion because I saw young children (10 –12 years of age) working in stores during the day.

It's also interesting to notice how they are integrating the schools for children with and without disabilities. It is said that familiarity breeds contempt, but it is my experience that when we already view somebody with contempt, it is lessened by familiarity. Research in New Zealand has indicated that the younger children without disabilities are exposed to children with disabilities, the more accepting they become. As might be expected, those studies also found that girls tend to be more accepting than boys. Though I didn't notice the age at which the students you describe were integrated, I was pleased to read that it is already resulting in more integration and community acceptance as adults.

I don't know anything about the economics of the area, but the work these people are doing is important. That is especially true if money is scarce. Typically, when survival is difficult we abandon those in greatest need of help.

Thank you again for the opportunity to read this and for your contributions in class. This paper earns an A.

Doug

THANK YOU VERY MUCH DR. PETER NDIANG'UI AND EMMANUEL KARIUKI,

WE APPRECIATE YOUR HELP ON THIS ROAD.

“ A ROAD LEAST TRAVELLED ”





Emmanuel Kariuki

Joined 3 years ago from Nairobi, Kenya. Last activity 5 hours ago.

report

At Hubpages I have a forum to learn about practically everything from a vibrant international community. Besides, I can express my views and teach others what I know in an interactive manner like no other. Naturally, being a wordsmith, my pen has to remain on an active literary journey and so the acres of space provided here are fairly adequate.

I have been in mainstream writing and publishing for many years. Having discovered the opportunities... + MORE

<http://emmanuelkariuki.hubpages.com/>

TRANSLATIONS COURTESY OF VOLUNTEERS “Friends Of Allamano”: THANK YOU:

We would appreciate help in translating into other languages and sharing the information to promote disability outreaches in various cultures by sharing knowledge on the challenges and opportunities.



On December 4th 2012 shortly after the midnight hour a text message was received by the script righter of - **“The Bright dark nights...”** advising of the death of one Rev. Fr. Dr. Dr. Boniface Murage Nguyo @ 72 years:- the Scholar of Metaphysics and Systematic Theology and Author of the book **“MARIAN DEVOTION AMONG THE AGIKUYU** By Boniface Murage - contributed a great amount of photographs ,interview notes on phone and input on esoteric aspects impacting

on persons with disabilities and was lined up to translate this case study into LATIN and GREEK Languages for posterity, ...*...Pages 390-399 are dedicated to this scholar among others who became part of this ongoing “JOURNEY IN LIFE on “A ROAD LEAST TRAVELLED”...such are some the challenges this script writer had to address in letting go for publication the- “WORK IN PROGRESS”- of the book script

“THE BRIGHT DARK NIGHTS OF THE SOUL”

Mandiko marĩa mahũngĩtwo **References**

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www.friendsofallamano.com

Translator's notes Many of the English terms used in this paper are not in common usage in the Kikuyu language. I desired to use words that are known by the majority of Kikuyu speakers as much as possible. Using a Kikuyu Dictionary to translate the technical terms would have required the readers to also be armed with a Kikuyu/English Dictionary. I have therefore avoided the use of a dictionary.

In the translation you will notice that I have left the English intact to make it easy for comparison by an editor, after which the English may be deleted. I may have missed the point in some arguments and probably given a wrong translation.

In particular, I probably did not grasp the meaning of this statement for a proper translation:

"It points to culturally determined behavior in which one develops and excels in an identity, community worldview that embraces disabilities rather than rejecting it (Devlieger, 2005)."

In such cases, I beg to be forgiven and corrected. In the same vein, some Ī's and Ū's may have been inadvertently missed out. With more time they can be spotted and corrected but I wished to meet the deadline of mid-June as was requested.

Lastly I wish to have permission to use excerpts of this translation in my "Kikuyu Translation" texts on the Internet for non-profit purposes only.

I am grateful to have been given a chance to be part of the great work done by the Allamano Special School and I hope that my translation has played a part in the school's development.

Kindly credit "Emmanuel Kariuki" for the translation and give this URL for readers to find further reading on the Kikuyu people.

PERMISSION GRANTED... to use as requested Courtesy of Dr Peter Ndiangui Phd,
to John warui -DJ.SJ.E -and all translators for the Friends Of Allamano Disability Outreach.

Telecon of 19th June 2013 refers

Regards, Emmanuel Kariuki

kenatene@yahoo.com, kenatene@gmail.com

16th June 2013

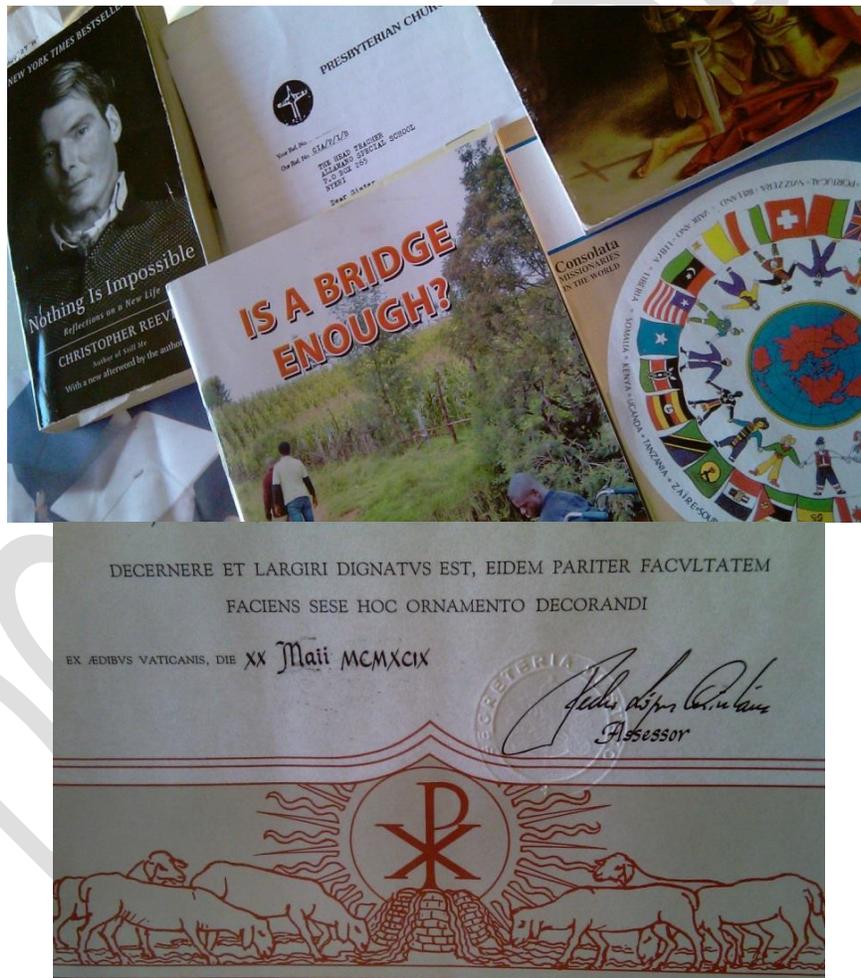
POSTED ON WEBSITE : - WWW.FriendsOfallamano.org to commemorate

June 20th 2013 was the Anniversary of the "Our Lady Of Consolata Day" in Turin Italy and to Commemorate the 111-

years Anniversary of the Consolata missionaries Presence in
Kenya East Africa at the TUTHU CELEBRATION of the first

Mass on 29th June 1902 TO June 29th 2013

and as a special dedication to Julian and Stephanie Sasse



THE AGONY AND JOY OF PRO ECCLESIA ET PONTIFICE --REFLECTIONS OVER THE YEARS 2002-2013

INFORMATION AND HELP REQUIRED see Photos below and visit the appropriate websites

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<http://www.flickr.com/photos/nationalarchives/5404629635/in/photostream/> Chief Ndungu Son of Kagori hailed from Gatanga Location muranga District Kenya East Africa. He was the father to one time cabinet Minister Mr Mwachigi and a catholic Priest Fr James Mburu who once taught in Saint Pauls Seminary Nyeri in the early 1970s. He was a friend of Jomo Kenyatta per photo available in the Ndugu wa Kagori family residence in Gatanga.kenya.trust this offers a linkage for more information. JKamau USA

Konnichiwa Fatha John!
JPKW2004@yahoo.com



<http://www.flickr.com/photos/nationalarchives/5404388461/in/photostream/> KINYANJUI GATHIRIMU

CO 1069-135-36

Description: Domesticated Zebra.

Location: Nairobi, Kenya

Description: Kinanjui, Paramount Chief of the Wakikuyu. Kareri, M'Kamba Chief.

Location: Nairobi, Kenya

Our Catalogue Reference: Part of CO 1069/135

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[PigaPicha1](#) (11 months ago | [reply](#))

The above photo looks very much like the American Adventurer Osa Johnson author of many books including "I married Adventure" in which this photograph probably appears



<http://www.flickr.com/photos/nationalarchives/5405234502/in/photostream/>

CO 1069-142-4

Description: On the left is Hezekiah Gachuhi, President of the local Kikuyu Independent Schools, with Chief Ndungu, Chief of the District. The silver trophy between them was presented by the Farm Manager in recognition of the help given by these men in providing pickers at a time of acute labour shortage. The trophy is presented for athletic competition at the Independeny Schools.

Location: Thika, Kenya

Date: 1945

Our Catalogue Reference: Part of CO 1069/142

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(This is part of a long term initiative of free sharing of knowledge to support Disability outreach Ministries .All copyrighted materials are the property of the copyright owner and all attributions likewise. The information on this website is for historical and educational purposes.)

Author contact email:- FathaJohnPK.book@Gmail.com

About the Author

The Author, a recipient of the Pro ecclesia Et Pontifice Gold medal award from Pope John Paul 11, a ceremonially installed African Elder, a Knight in a western order, a Member and affiliate of various International Service and Charitable Organizations was born in 1957 at the height of the Mau Mau war in Kenya East Africa. As a young boy he listened to fireside stories from grandparents born into a family that constituted traditional Shamans and Warriors and supra polygamous cultures in Africa before the coming of the missionaries in the 19th and 20th century. He is professionally trained in logistics, Marketing and Governance, and Medical disciplines and was instrumental alongside the “Last Of the Consolata Missionaries”, Secular and faith based organizations, people of diverse cultures, fraternities and sororities in establishing a school for rehabilitation of mentally handicapped Children in Africa in a culture where such children used to be terminated at birth. Such children were associated with family misfortunes, omens, spells, sorcery, witchcraft, the occult and demonic forces. He founded the Friends Of Allamano Special School for disseminating and sharing knowledge and information

on Physical and Intellectual Disabilities and undertook studies in esoteric metaphysical subjects to gain deeper insights that would help in promoting disability outreaches beyond the belief in traditional practices based only on superstition and devoid of an amalgam of medical or scientific and cultural study perspectives. “THE Bright Dark Nights Of The Soul” highlights some of the challenges faced in such traditional family cultures and in starting and managing such disability outreach projects, aspects of CSR, Faith and Governance and some of the coping mechanisms for those involved, during the “DARK NIGHTS” and “BRIGHT” moments along the way: Which for the author included stints in ‘New Age’ movements and esoteric disciplines as he sought to understand their role in advancing various human disability perspectives. WWW.FriendsOfAllamano.Org

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