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# ***USAID Hesabu na Elimu Jumuishi*** **(Arithmetic and Inclusive Education)**

Formative Evaluation of the Soma Nami Radio Program on Inclusive Education

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## EXECUTIVE SUMMARY

In May 2020, the USAID *Hesabu na Elimu Jumuishi* (Arithmetic and Inclusive Education [AIE]) project in Tanzania began broadcasting the Soma Nami Radio Program on Inclusive Education series on local radio stations in Iringa, Mtwara, Morogoro, Ruvuma, and Zanzibar. The Inclusive Education Soma Nami radio program is designed as a twelve-episode series developed with the purpose of encouraging teachers, caregivers, families, and communities at large to ensure all learners, especially those with disabilities, attend and participate in school. This radio series is a key initiative in the Arithmetic and Inclusive Education activity implemented by the Research Triangle Institute (RTI) in collaboration with the government of the United Republic of Tanzania and the Revolutionary Government of Zanzibar.

The purpose of this formative evaluation is to provide the Soma Nami program development team feedback on their current episodes and to inform the development of future programs. The findings can also be used by the technical team to inform the design and implementation of more inclusive teaching and learning materials and educator trainings. Conducted from June to July 2020, this formative evaluation is comprised of two parts: a content analysis of six radio episodes from three radio stations in the districts of Iringa, Mtwara, and Zanzibar (18 episodes total) and a qualitative analysis of 48 listeners' responses to the first 30-minute episode of the Soma Nami series via key informant interview. This first episode introduced the concept of inclusive education and why it is important for promoting educational access and equity for children with disabilities.

For the content analysis, a draft USAID Checklist for Promoting Equity and Inclusion in Educational Materials (referred to within as “the Checklist”, see the textbox on page 7 for more information) was used to analyze equity in different aspects of the series production, including design team composition, content (representation, language use, coherence, and messaging), and encouragement of reflection and learning. The listener-response study evaluated recall of radio content and messaging, engagement in and reaction to programs, change in knowledge and perceptions, and recommendations for making programs more coherent and engaging. The 48 listeners yielded from six schools in urban and rural districts in Iringa, Mtwara, and Zanzibar. Listeners from each of the schools included a head teacher, a Standard 1-4 teacher, and six caregivers. After listening to Episode 1, they participated in a 22-question interview.

Overall, listeners responded positively to the program. The educators and caregivers alike found the programs “very engaging”. All 48 listeners recognized these programs filled a critical need in informing schools, families, and communities on the importance of inclusive education and the different strategies to help ensure children with disabilities have equal and equitable access to learning. Likewise, the content analysis showed numerous positive equity practices emerging.

The report first presents the evaluation design, including the process through which content was analyzed and the methodology used to gather and analyze the listener responses. Second, findings are presented in two parts to reflect the findings from each type of analysis, namely the content review and listener feedback. Finally, the recommendations for future development of the program synthesize actions suggested by both the content analysis and listener responses.

Five key findings emerged from this formative evaluation:

- 1) **Content for each episode needs to be inclusively developed by experts, including those with disabilities.** People with disabilities are underrepresented on the production teams and as guests on the program. Content should also be clear and coherent and lead

to practical ways listeners can enact inclusive practices in their schools, communities, and homes. For example, while it is important to broadcast that children with disabilities have the right to education, listeners need practical steps they can take to ensure children with disabilities have equal opportunities in school and the community.

- 2) **Piloting or reviewing each episode before broadcasting is critical.** Systematic formative evaluation of each radio program is a common step in radio education initiatives and ensures programs are relevant, effective, and high quality.<sup>1</sup>
- 3) **It is essential to use consistent and inclusive terms, language, and nomenclature** (e.g. names of characters, ways to refer to different disabilities and program segments). Language should be vetted by experts and listeners during formative evaluation, and illustrative examples should be used to illustrate terms like “inclusive education”.
- 4) **Feedback needs to be systematically collected and operationalized when programs are on air so that audiences have a way for sharing their perspectives and knowledge learned.** Feedback (e.g. SMS text survey at end of each program) also helps monitor listenership and assess research and engagement.
- 5) **There needs to be greater outreach with communities so that they are aware of the program.** Episodes should be aired on popular stations at times that will yield the highest number of listeners. While this initial formative evaluation provides preliminary information on listeners, only four of the 48 (8.3%) listeners had heard a program on air outside of this evaluation. To ensure all children with disabilities have the opportunity to go to school and receive the supports they need, the series needs to reach a wider audience and provide more concrete examples of how educators, caregivers, and community members can work together to promote inclusive education.

The report establishes twelve recommendations for enhancing equity and inclusion in future programming based on the findings. The recommendations are organized by 1) language, representation, and music; 2) content: consistency, coherence, and engagement; and 3) increasing access and reach. Additional information on these recommendations is available in the final section of the report.

## **Language, Representation, and Music**

**Recommendation 1:** Ensure language is empowering and does not reinforce stigma and discrimination. Provide any needed training to production teams to address language and reinforce messaging.

**Recommendation 2:** Give children with disabilities and their caregivers active voice and representation in the programs.

**Recommendation 3:** Choose names that are culturally and socially neutral and positive.

**Recommendation 4:** Feature different genders and types of caregivers. Model that conscientious caregivers can be grandparents, aunts, fathers, etc., as well as mothers.

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<sup>1</sup> The World Bank. (2015). *Expanding access to early childhood development: Using interactive audio instruction*. Washington DC, author.

**Recommendation 5:** Use music that is religiously and culturally appropriate or neutral. In Zanzibar’s episodes, replace songs that are produced according to mainland genres (e.g. with electric keyboards) with Islamic-appropriate forms (e.g. *qasida*).

**Recommendation 6:** Avoid overly formal or technical language and provide examples and explanation when technical terms are used.

## **Content: Consistency, Coherence, and Engagement**

**Recommendation 7:** Have a clear program introduction consistent across episodes (and perhaps repeated at multiple places in the episodes) where inclusive education is clearly defined and disabilities are described. Make sure terms are consistent throughout all episodes.

**Recommendation 8:** Ensure all segments of an episode relate to the week’s theme, and each segment contributes to either the breadth or depth of the theme rather than repeating the same information.

**Recommendation 9:** Avoid oversimplification of what is needed to address existing barriers to inclusive education.

**Recommendation 10:** Operationalize and systematize feedback. Develop an SMS feedback mechanism where every program listener shares their feedback (through a poll or other system), and ensure this feedback is consistently shared and addressed.

## **Increasing Access and Reach**

**Recommendation 11:** Spread the word about the programs through greater outreach. Target school leadership and community meetings, notifying community leaders, religious groups, as well as families. Use SMS campaigns, television, word-of-mouth, and short radio adverts to publicize the programs.

**Recommendation 12:** Ensure listeners have greater access to broadcasts. Broadcast on more radio stations, more frequently, and during times when people are most likely to access the radio (during non-farming or work times). A further study of reach, engagement, knowledge gains, and perceptions changed should be conducted when the Soma Nami series is more widely accessed.

## INTRODUCTION

The USAID Arithmetic and Inclusive Education (AIE) program builds upon and complements the existing USAID Tusome Pamoja primary education project, by providing arithmetic and inclusive education programming and support through intensive, targeted assistance to the regional and local governments of Zanzibar and four mainland regions (i.e., Iringa, Morogoro, Mtwara, and Ruvuma). The activity targets 875,000 students in Standard 1-2 as well as 10,776 teachers.

As a part of the AIE activity, the Soma Nami Radio Program on Inclusive Education has been developed with the purpose of encouraging teachers, caregivers, families, and communities at large to ensure all learners, especially those with disabilities, attend and participate in school. Soma Nami is a radio program developed and aired by USAID Tusome Pamoja and the AIE activity's regional radio partners in Iringa, Mtwara, Morogoro, Ruvuma, and Zanzibar. The Soma Nami Radio Program on Inclusive Education began airing in May 2020. Each episode uses the format of a radio magazine, comprising three-to-four segments that all focus on a similar theme. One segment, a radio drama, is centrally produced. The other segments are up to the radio station's discretion and usually involve interviews, school or home-visit vignettes, or panel discussions. Kwarara Media Education Center (a Zanzibar Ministry of Education and Vocational Training unit) produces the entire program for Zanzibar, while each episode (aside from the centrally-produced drama segment) is produced separately by each radio station for mainland.

## Overview and Purpose of the Formative Evaluation

The purpose of this formative assessment of the Soma Nami radio program is to provide feedback to the radio development team in their revision of current radio programs and development of future programs. This data can also be used by the technical team to inform the development of more inclusive teaching and learning materials and educator trainings.

Two key methodological approaches were followed. One approach was a content analysis of the radio programs that assessed the programs' design team and process, representation of children with disabilities, language used, coherence of content, and encouragement of reflection and learning from an equity perspective per evidence-based criteria. Six episodes from each of the three radio stations were analyzed. The other approach comprised a qualitative analysis of the first episode of this 12-episode radio series where listener recall, reactions and engagement, and knowledge acquired were analyzed. Forty-eight listeners from six districts participated in the listener response part of this formative evaluation.

Following the introduction and evaluation design, the findings are organized into two parts: the content analysis and the listeners' responses.

## EVALUATION DESIGN AND PROCESS

### Content Analysis

At the time this study was conducted, seven of the 12 radio episodes had aired. This analysis evaluated six of the episodes (Episodes 1-5 and 7) from Radio Furaha (Iringa), Newala FM (Mtwara), and Kwarara Media Education Center (Zanzibar). A total of 18 episodes were analyzed. While the content provided by the AIE team for analysis included most segments of each episode, it did not include the SMS comments from listeners.



A draft (for pilot) version of the USAID Checklist for Promoting Equity and Inclusion in Educational Materials guided the content analysis. Several components of the Checklist were relevant for the Soma Nami radio program content analysis, namely the design team, content (language use, representation, and coherence), and reflection and growth components. Criteria under each component were applied to each episode (see Annex 1). Key findings are explained thematically under each of these component areas.

## Checklist and Guidance for Promoting Equity and Inclusion in Distance Learning Materials and Programming

The USAID Checklist and Guidance (currently in pilot phase) seek to equip development workers to identify and create educational materials that promote equity and inclusion within the society they seek to serve. They are to be used to guide the development or revision of teaching and learning materials and may also be used in the formative evaluation process when materials are being piloted for content. The Checklist and Guidance are divided into four sections for consideration:

- **Design team** (who is on the team, what is their expertise and training, etc.)
- **Content** (representation, language, images, complexity)
- **Technology and connectivity** (physical access to technology, design access)
- **Reflection and growth** (consider opportunities to transform beliefs and attitudes)

## Listener Response

### Site selection

Two districts from the three project regions were identified to participate in the second part of the formative evaluation that measured listener responses. One district in each region was urban while the other was rural.

**Table 1. Participating regions/districts**

Region	Iringa	Mtwara	Zanzibar
<b>Districts</b>	Mafinga TC Kilolo	Mtwara MC Masasi DC	Unguja - West A Pemba - Micheweni
<b>Radio Station/ Production Centre</b>	Radio Furaha	Newala FM	Kwarara Media Education Center

A total of 48 educators and caregivers were selected to participate in the second part of the formative evaluation. Inclusive education specialists from the AIE program in each region identified head teachers who then identified teachers and caregivers to participate. In each district, one head teacher, one teacher (from a Standard 1-4 classroom), and six caregivers of children (in Standard 1-4) in Tusome Pamoja partner schools were recruited. In each of the schools, a minimum of two caregivers had a child with a disability.

The following processes and criteria were used for identifying participants.

1. **Schools and teachers.** Government primary schools that Tusome Pamoja AIE had official permission to work with were selected. One school was urban and the other rural. The head teachers selected teachers from Standard 1-4 and who ideally had a student(s) with a disability(s) in their classrooms.
2. **Caregivers.** The head teachers recommended caregivers who had the technology and willingness to participate in listening to the 30-minute program and subsequently could participate in a one-on-one interview. For each of the six caregivers, ideally three caregivers had children with disabilities in their families. Ideally, half the caregivers were to be women.

## Methods

As described above, the content analysis used the USAID Checklist to systematically review each episode. Listener responses were gathered through one-on-one phone interviews. Interviews were conducted in Swahili by four AIE inclusive education specialists, who received a three-hour virtual interview training from Inclusive Development Partner (IDP) team members. The participants listened to the episode once immediately before the interview (within one to 48 hours). Participants who had phones and were able to receive a large audio file were sent the episode directly and listened individually. Participants who could not receive audio files on their phones listened to the episode on a head teacher's tablet with other caregivers. Head teachers followed safety (COVID-19) protocols in these small listener groups. During or after listening to the program, participants were asked to not communicate with each other about the episode and agreed to consent per guidelines approved by the international Institutional Review Board and Tanzanian Commission for Science and Technology (COSTECH). Participants received phone credit, so they could receive the audio files and connect during the phone interview.

## Data collection and analysis

For the listener-response analysis, all interviews were recorded and an IDP team member (Kiswahili-speaker analyst) entered the data into a rapid-analysis protocol (an Excel-formatted document created by IDP). The analyst listened to the interviews and recorded the relevant information per the analysis protocol. The data (which included quantitative and qualitative questions) was then analyzed for the purpose of this report.

## Limitations

One limitation of this evaluation was varied listening environments for the listener group. Given COVID-19, some participants listened to the program on their own (via phones) and others through small listening groups. It is not known how the listening environment (distractions, sound quality, etc.) affected the participants' experience. Ideally, all participants would have listened in a common and controlled environment, and interviews would have directly followed listening to the program. This would have helped ensure all participants listened to the program under common conditions.

Time between listening and interviewing was also a limitation. While all parents were scheduled to speak with an interviewer within 48 hours of hearing the programs, those who had interviews immediately after listening to the program were at an advantage in terms of program recall compared to those who were interviewed a day after listening to the program.

A third limitation was selection bias. This sample was a purposive, convenience sample and does not represent all caregivers or educators. Given schools were asked to identify caregivers, they likely chose caregivers with whom they already have contact. This also limited the types of disabilities that the parents' children had in the sample with an overrepresentation of physical disabilities. Therefore, the most marginalized parents and those who have little contact with schools and educators were likely not included in this sample.

## PART ONE: CONTENT ANALYSIS FINDINGS

The findings of the radio program content analysis are organized by thematic area according to the criteria from the draft Checklist.

### Design Team and Integration of Feedback

Educational radio programming tends to follow four main steps: preparation, development, production, and delivery.<sup>2</sup> This analysis looked at aspects of development and production of the radio series. In the development stage, there are critical activities of “scriptwriter [and production team] training; scriptwriting [theme development]; production of draft audio episodes, and formative evaluation that prepares for the final production of use-ready episodes and supporting materials” (p. 1).<sup>3</sup> While the training of the production team was not analyzed, the Checklist’s design team criteria was used to examine whether the design team was committed to and equipped with the knowledge and skills to create materials that reflect the needs of marginalized populations. To a large extent, the design team for Soma Nami appeared to meet these criteria, except there were no persons with disabilities on the team. The overall design team included inclusive education experts from AIE, local universities, and the governments of Tanzania and Zanzibar (president’s office, regional administration, local government of mainland, and the Ministry of Education and Vocational Training, Zanzibar). The team also included communications experts and regional and local officers from Tusome Pamoja/AIE and Zanzibar. Thirty-two percent (32%) of the design team were female.

Each radio station also had their own design team to produce the episodes<sup>4</sup> themselves. Community radio stations with their own production teams were purposely selected by AIE to ensure the programs could be tailored to local issues and the local cultural context within each region. Only the pre-recorded drama segment for each episode was standardized across regions (with slight variation for Zanzibar<sup>5</sup>).

The overall design team provided guidance by selecting the episode themes. Themes were identified through an iterative process, involving brainstorming and feedback between the overall (national) team and production teams at each radio station. A smaller group of communications and inclusive education specialists and one consultant then provided support to the production team at each radio station as they produced weekly episodes. This support included a program structure as well as guidance about the themes and topic for each episode. The program used a

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<sup>2</sup> The World Bank. (2015). *Expanding access to early childhood development: Using interactive audio instruction*. Washington DC, author.

<sup>3</sup> The World Bank. (2015). *Expanding access to early childhood development: Using interactive audio instruction*. Washington DC, author.

<sup>4</sup> In Zanzibar, the Kwarara Media Education Center (KEMC) produced the episodes for Zanzibar which then aired on two community radio stations in the Isles.

<sup>5</sup> It is unknown why the variation in Zanzibar dramas took place.

radio magazine format, with a variety of segments within each episode. See Table 2 for an outline of the flow of segments typical for each radio station.

The drama was a fictional story produced centrally (as opposed to by each radio station) and aired on all mainland stations. Zanzibar's Kwarara Media Education Center produced its own drama. In the mainland drama, one female caregiver (Mama Mcharuko) was featured in almost every episode. The drama in four of the six episodes in Zanzibar was the same script as mainland, just culturally adapted to the Zanzibar context (e.g., changes to music and names, no recurring Mama Mcharuko character). The remaining two episodes had completely different scripts and scenarios.

Local production teams were encouraged to include persons with disabilities in segments of episodes; however, as will be shown below in the content review, only one radio station in the sample included persons with disabilities as at least 20% of the guests on the program.

**Table 2. Typical flow of segments in an episode**

<b>Iringa</b>	<b>Mtwara</b>	<b>Zanzibar</b>
Signature tune and introduction (Presenter introduces the program theme and topic of the day; teaser quotes)	Signature tune and introduction (Presenter introduces the program theme and topic of the day; teaser quotes)	Signature tune and Introduction (Presenter introduces the program theme and topic of the day; teaser quotes)
Background/news (Presenter sets scene for the theme with news, research report, or statistics)	Background/news (Presenter sets scene for the theme with news, research report or statistics)	Background/news (Presenter sets scene for the theme with news, research report or statistics) <i>Took place in two of six episodes</i>
School or home vignette (Presenter visits classroom, school, or home of child with a disability; sometimes an additional interview is included)	Interview (Presenter interviews one guest or a panel of guests)	Interview (Presenter interviews one guest or a panel of guests)
Letter to parents (A guest reads letter they have written to parents)	School or home vignette or Interview (Presenter visits classroom or home of parent and child or does another interview)	Letter to parents (A guest reads letter they have written to parents) <i>Took place in two episodes; one had a news segment instead; three episodes skipped this segment</i>
Interview (Presenter interviews an expert, government officer, or parent)	Live participant comments (Presenter goes to different parts of town/district and asks people their view on the day's topic)	Interview (Presenter interviews one guest or a panel of guests)
Drama	Drama	Drama

Overall, the quality of editing, use of jingles and verbal segues between segments, and inclusion of a variety of guests was high. In a few of Zanzibar's episodes, there were editing problems in which the presenter introduced a segment (an interview or a poem/letter to parents) and the segment was not there; the episode continued on to the next segment without playing the introduced item. It is unclear if this problem occurred on air or if it was only in the recording used for analysis.

While this formative evaluation looks at the content of six episodes that already aired, ideally a formative evaluation is conducted after each program is drafted and before airing in order to capture critical issues and initial reactions. For example, during a draft formative evaluation, names of characters and music would be examined in addition to the reaction of listeners to the content and main messages conveyed. As will be discussed in depth below, many of the respondents in Iringa and Mtwara found the name “Mama Mcharuko” problematic as “mcharuko” often means someone “unreliable, loose, crazy, not serious, or someone that cannot be trusted.” In Zanzibar, listeners noted the music was not culturally in line with Zanzibar’s preferred genres and suggested the songs be replaced with *qasida* rhythms<sup>6</sup> instead. If episodes had been evaluated before airing, modifications would have been made after issues were identified and before programs aired.

Often, global radio education series development steps include a listener-feedback component, such as three questions at the end of each episode where listeners are asked a knowledge point, opinion, and suggestion. Reverse-charge SMS message is used to gather this structured feedback. Overall, there was no clear evidence of a structured approach to integrate listener feedback in the episodes themselves. Although listeners were frequently encouraged by presenters to send their comments via SMS or Facebook (a listener platform setup), their comments were not included in the recordings and, therefore, could not be analyzed.

## Content

According to the Checklist, content can be considered *exemplary*, in terms of equity and inclusion, if it meets criteria in the following categories: a) subjects/characters, b) dialogue (discussion) and/or narration (presentation), and c) universal design of learning (content). Considerations included:

- How accessible and inclusive is the language used on the program
- Whether guests/characters feature various groups (children with disabilities, gender, roles) in an inclusive manner and with equitable frequency of representation
- How the presentation, discussion, and narration portray children with disabilities/persons with disabilities
- Whether there are learning opportunities that transform beliefs and attitudes that stigmatize children with disabilities/persons with disabilities
- Whether the content reflects principles of universal design for learning (UDL)

## Accessibility and inclusiveness of language

In all 18 episodes reviewed, most of the radio program presenters, interviewers, guests, and dramas used accessible and understandable everyday language and terminology. However, there were a few exceptions, such as when guests or presenters used technical terms that may have been difficult for listeners to grasp. For instance, in one of the radio dramas produced in Zanzibar, a character (meant to be an inclusive education teacher) uses technical terms in Swahili that may be unfamiliar to non-teachers, such as “flexibility in the implementation of curriculum and pedagogy” (“*unyumbulifu katika utekelezaji wa mitaala na ufundishaji*”) in this short monologue:

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<sup>6</sup> A rhythmic veneration used to praise the Prophet Mohammed and recount his life (through the *Hadith*). In Zanzibar, *qasida* is composed of frame drums (e.g. *dufu*), which religiously are seen as more permissible than other instruments (e.g. guitar, piano, etc.). *Qasida* is often referred to as a “music genre” and educational messaging can be set to the same rhythmic and instrumental elements of the religious *qasida*.

*Inclusive education is a system that focuses on the student and calls for flexibility in the implementation of curriculum and pedagogy by emphasizing the needs of diverse students. The goal is to ensure that every student lives up to their potential for learning and becomes a positive, active participant in their community. Ok?*<sup>7</sup>

This monologue was delivered rapidly, and no further explanation or examples were given to help listeners understand the term “inclusive education”.

There were also instances when presenters appeared to read written statements, which is not conducive in an audio-radio format. For example, in the introduction to an episode about gender equality, a presenter in Mtwara stated:

*The female and male sexes are equal in terms of stemming from a common humanity and human dignity. Even so, the differences between these two sexes have to be respected in family relationships, work environment, and in the community, so that each can realize their potential in life. Improving equality in education entails improving relationships between parents and children and among students themselves.*

In another episode, a presenter from Zanzibar told the audience, “*the goal [of today’s program] is to inspire parents to send children with disabilities to school,*” and the word used in Swahili for “inspire parents” is a difficult and uncommon term: “*kushahajizisha wazazi*”. As the main target of the program is caregivers, students, and community members with varying levels of education and backgrounds, a more conversational approach to presenting and explaining key ideas may be more effective.

In terms of inclusivity of language, the most common terms used to refer to persons with disabilities was “children/persons with disabilities” or “children/students with special needs”,<sup>8</sup> both of which are respectful and reflect “person-first” phrasing. However, there were times when the language was inadequate or inappropriate for describing disabilities, such as when guests used language that inadvertently portrayed persons with disabilities as “abnormal.” Presenters often appeared at a loss as to how to describe physical disabilities; for example, a child in Iringa was described as having “disability of the arm and leg” (“*ulemavu wa mkono na mguu*”), and conjoined twins were described as “twins who have difficulty walking.” The term “dumb” (“*bubu*”) was used to refer to a child who was unable to speak well. There were guests on the program who referred to children’s disabilities as their “problems” and who referred to children with disabilities as children who were “lacking”/“deficient”/“wrong” (“*watoto*”/“*wenye*”/“*kasoro*”). While one radio drama explicitly addressed the need for respectful and inclusive language to talk about and with persons with disabilities, the production teams, the guests, and the audience needed to know and model appropriate and inclusive terminologies. As one government official interviewed in Zanzibar noted, “*to be born with a disability is not to be cursed*” (“*ulemavu si laana*”) – yet the ways in which disabilities were described took a deficit approach where “normal” was the absence of a disability.<sup>9</sup>

<sup>7</sup> All quotations from radio programs were translated by the author.

<sup>8</sup> In Swahili, the word “*ulemavu*”, which literally translates as “disability”, is often used to refer to physical disabilities and sometimes deaf/hard of hearing or blind/low vision, whereas “*mahitaji maalum*”, or “special needs”, includes all types of disabilities (physical, intellectual, etc.), as well as other marginalized groups, e.g. orphans, children with HIV/AIDS, or children from low-income households. The word “*ulemavu*” stems from “*ulema*” which literally translates as “crippled”. “*Ulemavu*” is currently a socially-acceptable term and is the official term in the national strategy for persons with disabilities (*watu wenye ulemavu*). However, in the education sector, particularly in mainland Tanzania, education officers, units, and policies more commonly use the term “special needs” (“*mahitaji maalum*”), and the term “special needs education” is more associated with learners who have any form of disability.

<sup>9</sup> See a list of IDP terms in Annex 5.



## Representation

The Checklist measures representation of persons with disabilities, gender, and age groups in educational materials. Given the stated aim of the Soma Nami radio series is to “creat[e] awareness to ensure every child has access to quality education especially the children with learning disabilities...” and that the target audience includes “parents/caretakers, pupil/children, education administrators, teachers, and community at large,”<sup>10</sup> an additional criterion was added to the analysis to consider the role of guests/characters – particularly whether they represent the views of parents, teachers, government officials, students, or others – and the proportionality of views presented by role.

**Disability Representation of Guests/Characters.**<sup>11</sup> The Checklist recommends “at least 15% of guests/characters have a disability, ideally with a range of types and degrees of disabilities portrayed.” (See Table 3 for the number of guests and characters who either had a disability or were parents/caregivers of a child with disabilities by gender for each region).

The only radio station to fully meet the equity criteria for persons with disabilities<sup>12</sup> was Radio Furaha (Iringa), which consistently had over 20% of guests and characters who were either a person or child with disabilities themselves or a caretaker of a child with disabilities. Radio Furaha also included the greatest variety in the types of disability portrayed, including different types of physical disabilities, multiple disabilities, low vision/blind, and albinism.

On Newala FM (Mtwara), less than 15% of characters/guests had disabilities. In all six episodes, persons with disabilities/children with disabilities only appeared as fictional characters in the pre-recorded drama, aside from one student guest in Episode 1 who had low vision and one adult guest on Episode 7 introduced as a “representative of persons with disabilities” whose type of disability was not explained. In Episode 5 and Episode 7, 26% of characters/guests were caregivers of children with disabilities. These caregivers reported their children’s experiences as well as their own experience as caregivers. From an equity perspective, it is recommended that caregivers can talk about their own experience *as a caregiver* for a child with disabilities, but it is better for the child’s experience to be represented by the child him/herself.

The Zanzibar episodes tended to have fewer guests overall. With the pre-recorded drama, four out of six episodes had at least 15% of characters who were children with disabilities/persons with disabilities. However, there was only one episode in which a live guest was a person with a disability – one student in Episode 2. Aside from this student, persons with disabilities were only portrayed as fictional characters. Only one parent of a child with disabilities was interviewed on the program in Zanzibar.

The drama segment helped ensure children with disabilities were represented in the series, though there was one drama (Episode 1) that did not portray anyone with a disability. In addition, a character’s type of disability was not made known in two of the dramas. A wider range of

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<sup>10</sup> RTI/Tusome Pamoja Arithmetic and Inclusive Education Radio Programme Final Completion Report, (Prepared for RTI/USAID Tusome Pamoja AIE Activity, 12 May 2020). p. 5

<sup>11</sup> The term “guests” was used to refer to the actual people interviewed or visited on the program, whereas “characters” referred to the fictional characters in the radio drama.

<sup>12</sup> This was based upon the times when a listener was informed that the guest or character had a disability or was the parent/caregiver of a child with a disability; as radio is not a visual medium, for the purposes of this analysis, if a disability was not specifically mentioned, it was assumed the character/guest did not have a disability.

disabilities could be portrayed across episodes of the program if different, specific disabilities were portrayed in each drama.

**Table 3. Guests and characters with disabilities in Episodes 1-5 and 7, by region and gender**

Type of Disability by Group	Iringa		Mtwara		Zanzibar	
	Female	Male	Female	Male	Female	Male
<b>Children or Adult Guests</b>						
Albinism						
Low vision		2	1		1	
Hard of hearing						
Physical	2					
Intellectual						
Epilepsy						
Multiple disabilities	1	1				
Unspecified				1		
<b>TOTAL</b>	<b>3</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>0</b>
<b>Caregiver Guests with Children with Disabilities*</b>						
Albinism		1				
Low vision		1			1	0
Hard of hearing						
Physical	2			1		
Intellectual						
Epilepsy			1			
Multiple disabilities	2	1	1	1		
Unspecified	1					
<b>Total</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>0</b>
<b>Drama (Fictional) Characters</b>						
Albinism		1		1		1
Low vision					1	
Hard of hearing						
Physical	2	1	2	1		2
Intellectual						
Epilepsy						
Multiple disabilities						
Unspecified		2		2		1
<b>TOTAL</b>	<b>2</b>	<b>4</b>	<b>2</b>	<b>4</b>	<b>1</b>	<b>4</b>
<b>GRAND TOTAL</b>	<b>10</b>	<b>10</b>	<b>5</b>	<b>7</b>	<b>3</b>	<b>4</b>

\*Gender refers to caregiver's gender; disability refers to the type of disability their child has.

Not only was the number of children with disabilities on a program important, but also how persons with disabilities were portrayed. The episodes from Zanzibar and Mtwara tended to feature caregivers or government officials talking *about* children with disabilities, and most often the discussion centered on the denial of their rights and the difficulties and challenges they faced (portrayed as victims). Radio Furaha in Iringa showed a contrasting and exemplary portrayal of children with disabilities. Every episode included adults and/or children with disabilities and/or



their caregivers sharing their views and experiences in their own voices. Persons with disabilities/children with disabilities were portrayed as dynamic, capable people with varied interests and talents and occupying leadership roles.

In terms of the series' aim to transform attitudes and reduce stigmatization of children with disabilities, it should be noted that the first-hand experiences and perspectives offered by live guests who have disabilities, or their caregivers, were the most moving and memorable segments of the series from the researcher's perspective. They did not just tell about systemic barriers facing children with disabilities, but they revealed these barriers through real-life accounts or stories.

**Gender Representation.** Per the Checklist, at least 50% of guests/characters should identify as women. On average, just over 50% of guests/characters on the radio episodes across all three radio stations were female. This varied by episode. In Mtwara, in five out of six episodes, 50-73% of characters and guests were female; whereas in Iringa, 50-60% of guests were female in four out of six episodes. In Zanzibar, only three episodes had at least 50% female guests/characters, and in one episode, 75% of guests/characters were male. In one drama episode in Zanzibar, during which a group of caregivers listen to candidates for the School Management Committee chairmanship, there is a gendered situation in which a male character, upon hearing his wife cheering for the female candidate, orders his wife to be quiet and to go home. She does not listen to him; yet it is not entirely clear from the drama and the lack of commentary about the drama afterward whether the male character's behavior is meant to represent behavior that is condoned or discouraged. While gender was not the primary focus on targeted "inclusion" in these episodes, the representation of males and females and gendered expectations and norms were still important to analyze.

**Age Groups Representation.** The Checklist examined whether different age groups were reflected in the program but does not suggest a threshold for the number of participants from different age groups. Given that the Soma Nami series aimed to promote the rights of children with disabilities, hearing the views of children, and particularly children with disabilities, was an important consideration.

The Soma Nami episodes in this analysis predominantly featured adult voices. There were instances where children (sometimes children with and sometimes without disabilities) were heard reading or counting upon direction from an adult, but there were only a few circumstances (mainly from Radio Furaha) in which children expressed their own views or ideas. It is commendable that four of the six pre-recorded dramas included children speaking their views or taking initiative to support a child with disabilities. In one drama, two children with physical disabilities take various steps to mitigate an unfavorable school latrine; while in three dramas, children who do not have disabilities take actions to include, encourage, or help children with disabilities learn and participate in group activities.

**Role Diversity.** The guests in the Soma Nami series presented views from government officials, persons with disabilities, students, or teachers to name a few. Radio Furaha (Iringa) and Newala FM (Mtwara) both included a variety of perspectives on each episode, including local government and education officials (neighborhood [*mtaa*], ward, and district levels), educators (head teachers and teachers), caregivers, and social welfare officers. On Radio Furaha, a psychologist was also interviewed and, as noted above, persons with disabilities' views were included. Newala FM tended to emphasize the caregivers' perspectives, with 70% of guests and live participants being caregivers (those with and without children with disabilities). In contrast, the Zanzibar episodes

tended to focus nearly exclusively on government perspectives, with heavy emphasis on policy information. Nearly 70% of the guests on the Zanzibar episodes were ministry or district-level officials and education officers (see Table 4 below for details).

It should be noted that all three radio stations provided a balance between guests from rural and urban areas, and pre-recorded dramas were presented in such a way that they could take place in either urban or more rural settings.

**Table 4. Radio program guests/live participants in Episodes 1-5 and 7**

Radio Program Guests	Iringa	Mtwara	Zanzibar
Children or adults with disabilities	6 (19%)	2 (4%)	1 (5%)
Caregivers of children with disabilities	8 (26%)	4 (9%)	1 (5%)
Other caregivers	3 (10%)	27 (59%)	1 (5%)
Education officers	5 (16%)	2 (4%)	3 (14%)
Social welfare officers	1 (3%)	2 (4%)	
Local government officials	3 (10%)	4 (9%)	5 (24%)
Ministry officials			6 (29%)
Teachers	3 (10%)	1 (2%)	3 (14%)
Students (without disabilities)	1 (3%)	4 (9%)	
Other experts	1 (3%)		1 (5%)
<b>Total</b>	<b>31 (100%)</b>	<b>46 (100%)</b>	<b>21 (100%)</b>

## Coherence and handling of themes and messages

Coherence refers to the extent to which the segments within an episode address the same theme or topic. As the format of a radio magazine comprises several segments within each episode, when each segment adds new information or perspectives on the theme, messaging is strengthened and listeners may gain deeper understanding of the theme. However, when this is not the case (e.g. segments do not all address the same theme, or do not add new information or perspectives), messaging may be less effective and handling of the themes superficial.

The overall theme of the Soma Nami radio series across all three regions was that children with disabilities have the same right to education as all children. This message was shared at the start of every episode and sometimes repeated during episodes. Each episode also had its own theme or topic. Individual episode themes varied across regions. As can be seen in Table 5 below, some episodes addressed the same theme across radio stations, even if there were slight differences in phrasing (see Episodes 1 and 6 as examples). In other episodes, the themes were quite different.

**Table 5. Episode themes<sup>13</sup>**

#	Radio Furaha/Iringa	Newala FM/Mtwara	KEMC/Zanzibar
1	Recognizing children with disabilities and their rights to education	Importance of inclusive education	Importance of inclusive education

<sup>13</sup> The “themes” shown here are a direct translation of the themes as stated in each episode.

#	Radio Furaha/Iringa	Newala FM/Mtwara	KEMC/Zanzibar
2	Parent-teacher collaboration to support learning	How caregivers can support inclusive education	Importance of sending child to a neighborhood (nearby) school
3	Whether school facilities give children with disabilities equal access	How quality parenting helps a child	The role of good parenting in inclusive education
4	Children with disabilities are capable and have the right to education	Gender equality	The contribution of parent-teacher collaboration in math and inclusive education
5	How government, caregivers, community, and teachers can work together to ensure children with disabilities have their rights	The impact of delaying provision of inclusive education	How children manage to live with their peers who have disabilities
6	What is needed for a disability-friendly school environment	How inadequate infrastructure affects learning of children with disabilities	How conducive or unfriendly infrastructure affects learning of children with disabilities
7	The governments' contribution for children with disabilities	Whether the community recognizes children with disabilities have the same right to education	Whether the community recognizes children with disabilities have the same right to education

In episodes with strong coherence, all segments, including the pre-recorded dramas, addressed the week's theme. In these cases, the messaging came across clearly, and the theme or topic was handled with some breadth. A good example of this was Episode 3 from Newala FM (Mtwara). Many strategies for "quality parenting" (*malezi bora*) were demonstrated, such as setting a schedule for play and studies at home, providing extra practice questions, or giving encouragement. These strategies were introduced through a home-visit vignette where a father supported his son's learning and subsequent interviews with a community engagement motivator (from Parent Teacher Partnership), three caregivers, and a social welfare officer. In addition, the drama in Episode 3 demonstrates how caregivers can advocate with school leaders to ensure a good environment for children with disabilities at school, thereby adding another dimension to the theme. The episode could have been further strengthened if the presenters and live guests had emphasized the strategies they suggested were equally important for children with disabilities and children without disabilities.

Another example which demonstrated the depth in which a theme can be addressed was Episode 4 from Radio Furaha (Iringa). The comments and issues raised by caregivers and persons with disabilities in this episode not only focused on the capabilities and assets of children with disabilities, but also prompted listeners to consider systemic causes and consequences of stigmatism. A parent noted that stigmatism starts at home as soon as a parent treats their child with disabilities differently from other children or hides them. A psychologist explained the economic pressures felt by families and the dimensions of care for children with disabilities. In the letter to caregivers, a person with disabilities described the stigmatism she faced and how she overcame it to become a teacher. A social welfare officer then explained the different ways caregivers can show they value a child with disabilities. Finally, the drama portrays a child with disabilities showcasing his musical talents at a family birthday party despite protests from his

father who is at first embarrassed for his son to be seen. The scaffolding of segments highlighted several different examples of both stigmatism and supportive practices in everyday situations. The open-ended nature of interview prompts, careful selection of guests, and editing contributed to the coherence of the episode and communicated the theme clearly and powerfully to listeners.

In cases where the various segments of an episode did not all address the same theme, the message for the theme was weakened. For example, in Episode 3 from Zanzibar, the stated theme was “the role of good parenting in inclusive education.” In this episode, there was one interview about caregivers hiring tutors for their children, another about the government providing infrastructure, a poem about good parenting, and a drama about inadequate school latrines. The only aspect of “good parenting” demonstrated was hiring tutors and pressuring a head teacher to improve the school latrines.

In over one third of the 18 episodes analyzed, the drama did not relate to the theme of the week and, instead, raised an unrelated issue regarding inclusive education. In other cases, the theme was handled so superficially that although there was coherence between segments within an episode, little learning or transformation was facilitated. Examples of this can be found in Episode 4 from Newala FM (Mtwara) in which the platitude that “boys and girls should be treated equally” was simply repeated by guests and presenters without any exploration of how boys and girls were or were not treated equally in practice, or in Episode 2 from Zanzibar, in which the theme was the importance of attending the school closest to home. Policy and timely arrival were the only reasons mentioned. Even when a parent explained why they send their child with low vision to a school farther from home, the underlying causes were not probed. The mother said she does it because “urban schools are better”, yet the performance of urban or rural school was not addressed in any way in the program. The presenters also did not acknowledge that the distant school the child attended is one of the few schools that has a good reputation for being equipped with large print and braille machines, nor was it explained whether the local/neighborhood school has such equipment. The accumulation of the shallow interview, the characters’ comments in the drama, and the presenter comments throughout the episode created an atmosphere of shaming parents who choose to send their children to a school outside of their own neighborhood, rather than investigating the reasons and possible solutions.

In addition, the radio episodes overall, while trying to portray a positive and transformative attitude, ran the danger of oversimplifying issues. While some of the drama scripts, such as the birthday party episode, show complex situations from multiple perspectives, others oversimplified solutions. For instance, in the drama for Episode 7 (on all radio stations), the parent of a child with albinism fears her child is being attacked, but then happily agrees to enroll the child in school. A final note on coherence was that interviews guided by close-ended questions combined with a lack of responses, comments, or probing questions to follow up on guests’ comments tended to convey a possibly unrealistic optimism or simplicity. Successful interviews should turn problematic comments by guests into “teachable moments”.

## **Encouraging Reflection and Learning**

Since a goal of the Soma Nami radio program is to increase listener awareness of and support for inclusive education, it is important to ensure key messages are conveyed. Principles of universal design of learning (UDL) and reflective learning can be applied to this educational radio series to increase the likelihood that audience members reflect on key ideas. These principles include making learning interesting, engaging, and effective through, for example,

reiterating and sharing key ideas in multiple ways, providing summaries of content, and providing opportunities for reflection, interaction, and further learning.

All episodes included a variety of segments, guests, and characters to attract and maintain listener interest. However, production teams were inconsistent in their practice of summarizing and reiterating key messages. In some episodes, the announcers (from all three radio stations) recapped the important points from each segment and reminded listeners of the theme in segues between each segment. However, in other episodes, this rarely happened, even with the same presenters.

Encouragement of reflection, through specific prompts during the program, and recommendations for further learning or action were rarely observed. In only one episode did a presenter specifically ask listeners a reflective question: on Newala FM (Mtwara) the presenter asked questions like, “Parents, do you take time to talk to your kids after work? To spend time with them, discuss with them?” However, these were asked quickly and rhetorically, without giving listeners a chance to reflect and think before the episode moved on to a home-visit vignette. In addition, at times, presenters directly lectured listeners, e.g. stating, “Parents should raise their own children, raising them well. A parent is supposed to be a role model” (Newala FM, Episode 3) or “Community education is needed so parents can correct themselves and support inclusive education” (Zanzibar, Episode 4). The approach of sharing experiences and examples may be more transformative than lecturing, and incorporating principles of reflective teaching into the Soma Nami series could enhance the likelihood of learning and transformation on the part of listeners.

## **Summary of Content Analysis Findings**

The content of Soma Nami episodes was varied and engaging. While a variety of perspectives, from parents, government officers, and teachers were included, there was a lack of representation of persons with disabilities/children with disabilities on the episodes from Mtwara and Zanzibar and on the design and production teams. There was a need for consistent and inclusive language and terminology to avoid or address the use of inappropriate labels by guests and inadequate terminology on the part of presenters. There was some variation of themes across the different radio stations, and the treatment of themes was not always consistent. In some episodes, themes were well-developed and scaffolded through the different segments, while in other episodes, themes were only superficially addressed. Piloting each episode before airing is crucial to check for coherence, language use, and representation. There was no evidence of structured listener feedback, which could strengthen the monitoring and ongoing improvement of the program.

## **PART TWO: LISTENER RESPONSE FINDINGS**

There were 48 total listeners across six districts or three regions (two districts per region). In each district there were eight total listeners: a head teacher, a teacher, and six caregivers. The results were reported by each of the three regions, with 16 total listeners by region. Responses were grouped into 1) recall of radio program content and messaging; 2) engagement in and reaction to programming; 3) change in knowledge and perceptions; and 4) recommendations for making episodes more coherent and engaging.

## Demographics

Of the 36 caregivers whose children attended one of the six schools in the sample, only four (11.1%) identified themselves as being on a committee (e.g. Parent Teacher Partnership, School Management Committee, or UWAWA Parent and Teacher Union).

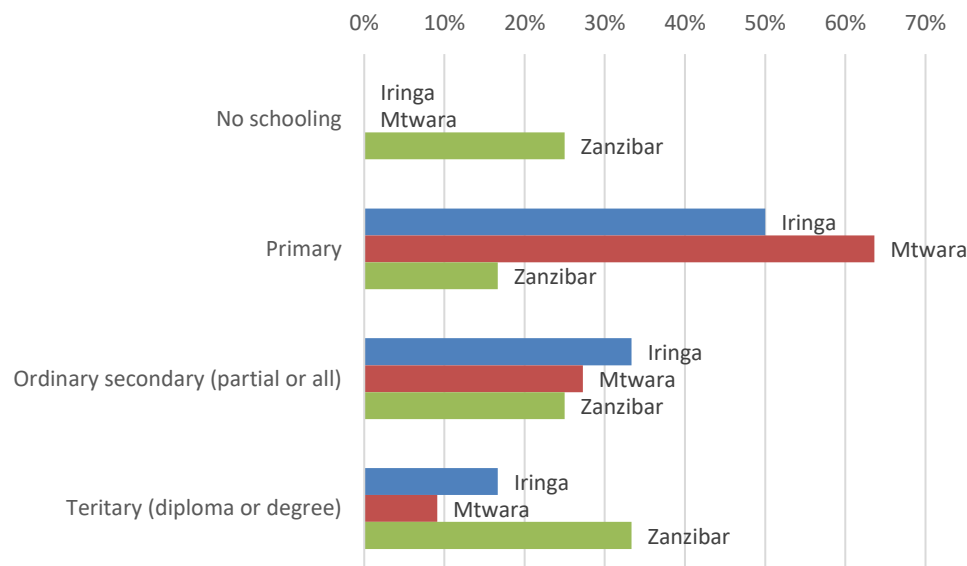
While the gender balance in Iringa and Zanzibar was nearly equal, more male caregivers and educators participated in Mtwara.

**Table 6. Sex of listeners (N=48)**

All Listeners	Iringa		Mtwara		Zanzibar	
	Females	Males	Females	Males	Females	Males
Educators	1 (25%)	3 (75%)	0 (0%)	4 (100%)	3 (75%)	1 (25%)
Caregivers	6 (50%)	6 (50%)	4 (33.3%)	8	9 (75%)	3 (25%)
<b>Total</b>	<b>7 (43.8%)</b>	<b>9 (56.2%)</b>	<b>4 (25.0%)</b>	<b>12 (75.0%)</b>	<b>12 (75.0%)</b>	<b>4 (25.0%)</b>

Education levels varied by region, but most caregivers had only received primary schooling. In the case of Zanzibar, nearly a quarter of caregivers had no education (all of whom were in Pemba).

**Figure 1. Caregivers' highest level of education (n=36)**



One of the educators reported they themselves had a disability. Two caregivers (one in Mtwara and one in Zanzibar) also reported they had a disability.

Of the 12 teacher listeners, only those in Iringa and Zanzibar had a child with a disability currently in their classroom. Among the 36 caregivers, anywhere between 50-75% had a child with a disability.

**Table 7. Listeners with a child with a disability in their school, classroom, or home**

<b>All Listeners (n=48)</b>	<b>Iringa</b>	<b>Mtwara</b>	<b>Zanzibar</b>
Head teachers with a child with disability in school	2 (100%)	1 (50.0%)	2 (100%)
Teachers with a child with disability in their classroom	2 (100%)	0 (0%)	1 (50%)
Caregivers with a child with a disability in their home	6 (50.0%)	9 (75.0%)	8 (66.7%)
<b>Total by region with disability in home, class, school</b>	<b>10 (62.5%)</b>	<b>10 (62.5%)</b>	<b>11 (68.8%)</b>

The most common disability teachers and head teachers were exposed to was hearing loss. One of the schools in Mtwara (Mtwara Municipal Council area) was administering hearing screenings and serving hard-of-hearing students – thus why this was the main disability identified in the region. In Iringa, some of the teachers identified students with what would be considered multiple disabilities in the Tanzanian context, such as albinism and low vision. No learning disabilities were identified by educators or caregivers, but this is likely because schools lack requisite expertise in identifying learning disabilities.

**Table 8. Types of disabilities children have, by educators**

<b>Educators (n=12)</b>	<b>Iringa</b>	<b>Mtwara</b>	<b>Zanzibar</b>
Albinism	x		
Hard of hearing	x	x	x
Complex communication needs			

Low vision	x	x
Intellectual	x	x
Physical	x	x
Learning		
Students with multiple disabilities	x	

Of the 23 caregivers who had children with disabilities, the majority (11 or 47.8%) had a child with a physical disability. Caregivers also had children with intellectual disability, low vision, or who were hard of hearing.

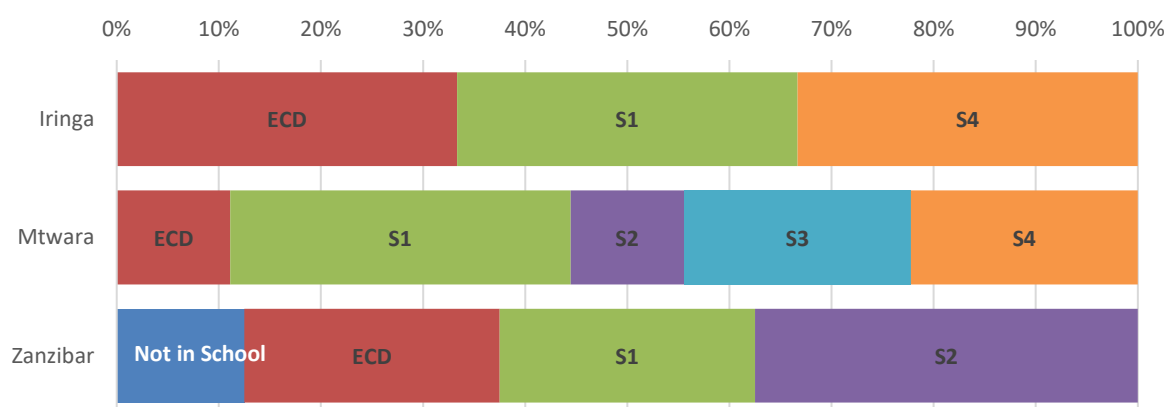
**Table 9. Types of disabilities children have, by caregivers**

Caregivers (n=36)	Iringa	Mtwara	Zanzibar
Albinism			
Hard of hearing	x		x
Complex communication needs	x		
Low vision	x	x	
Intellectual	x		x
Physical	x	x	x
Learning			
Students with multiple disabilities	x		x

Of the 23 caregivers who had a child with a disability, all but one of the Zanzibari caregivers had their child in school. This child was two years old and too young for school. The children ranged from early childhood development (ECD or preschool) to Standard 4. Half of the children with disabilities were girls in Iringa, and roughly a quarter were girls in Mtwara and Zanzibar.



**Figure 2. Grade of children with disabilities (N=23)**



*Note: S refers to “standard” or grade level.*

## Recall of Radio Content and Messaging

Among the 48 adult listeners, only four (8.3%) had listened to one other Soma Nami episode on air between May and June. Therefore, for the vast majority, this was their first exposure to the series. Listeners were asked to recall three things in Episode 1: what happened in a segment of the episode, whether the situation or scenario was a good example of inclusive education, and the key message(s) of the episode. These questions varied by the three regions and were tailored to the content of the three unique episodes. The statistics are broken down by region with each region constituting a sample size of 16 participants (n=16).

### Scenario one recall

**Iringa.** What listeners were able to recall varied across the regions. In a drama vignette from the episode in Iringa, the radio team visits a family in a small rural area and hears from Zakaria and Victoria, the father and mother of Milka who cannot hear and does not have oral communication skills. Milka has been enrolled in school on the advice of the doctor. At the end of the scene, the child’s caregivers support her at home when she returns frustrated after she does not understand content presented by her teacher.

Of the 16 listeners in Iringa, 12 (75.0%) were able to remember the guests on the program and recall something about the storyline. Over half (56.3%) of the listeners recalled notable details. Of what they remembered, half (50.0%) remembered the emotions of the child when she got an answer wrong at school and how the caregivers consoled Milka at home. The four other listeners respectively recalled how it was discovered that the child could not hear and did not have oral communication skills, learning strategies the child used at school, how Milka communicated with the hearing community members, and how the caregivers were able to enroll the child in school. Milka’s emotions and her caregivers’ devoted love and support resonated most with listeners.

Fifteen listeners (93.8%) were able to recall the message of Milka’s story in detail; nine of these 15 (60.0%) described the main message as demonstrating the importance of enrolling children with disabilities in school and providing continuous family support to the child. Four of the 15 (26.7%) thought the message was the importance of good collaboration between caregivers and teachers and providing love to the child.

Three quarters of the listeners in Iringa (12 or 75.0%) saw Milka's story as a good example of inclusive education. However, half of the 15 (46.9%) respondents felt the program did not go far enough in exemplifying the importance of inclusive education because in the classroom there were not sufficient instructional and pedagogical supports in place. Two of the teachers also noted that there was not a trained specialist to support Milka, and it was not clear if the teacher had received any training on how to support children with disabilities in her class.

**Mtwara.** Listeners were asked to recall a drama vignette in Mtwara's program, which took place in a second-grade classroom in the Mtila community. A teacher asks her Standard 2 class to read sentences from the blackboard. One student is not able to read the sentence. When the teacher asks why and realizes the girl has low vision, she moves the student to the front of the class and the student is then able to read the sentence.

Of the 16 listeners, nine (56.3%) were able to remember this segment and how the teacher handles a situation in the classroom when a child in the back of the room cannot see the board. A few listeners described being upset when the other children laugh at the child with low vision. However, a quarter of the participants thought this was a good example of inclusion (12 or 75.0%) and remembered that the teacher takes positive action and overall felt that this was a positive example of inclusion in a classroom. However, six (37.5%) of the listeners commented that the drama did not go far enough in demonstrating how to handle such an issue if it arises. They thought the teacher should have followed up at home with caregivers to ensure the child had glasses or receive a vision screening or test for low vision, or that the teacher should have redressed the other children who laughed at the child with low vision. They felt this program segment missed an opportunity to show how to redress stigma of children with disabilities.

A teacher in Mtwara also described feeling unsettled that the school visit suggested that the teacher modeled good inclusive teaching practice when, in fact, they believed the teacher failed to understand and identify the needs of the child and to provide appropriate supports:

*As a teacher, we are supposed to know the strengths and weakness of each child when they start school. We are also supposed to inquire from parents their children's needs. For example, in one of the episodes, the child was not able to read well because she could not see properly. But it was also mentioned that this child was missing school a lot. Because she could not read well, she was probably writing things that are completely opposite to what the teacher wrote on the board. In this case, it took so long [for the teacher] to identify or assess the learning challenges of the child until he/she is already in Standard 2. That explains that we as teachers are not fulfilling our duties in evaluating the learning needs of children. We are supposed to deal with each child or at least in small groups so we know their challenges. We also need to follow up with this child to know why they have such difficulties.*

**Zanzibar.** In Zanzibar, the first episode did not contain a vignette, and therefore, listeners were asked to recall barriers children with disabilities face in accessing an inclusive education as discussed in an interview with an official from the Ministry of Education and Vocational Training. Five barriers were mentioned in the interview. Of the 16 respondents, 13 (81.3%) remembered between one and three of the barriers mentioned. The head teachers and teachers remembered three barriers, whereas the caregivers remembered one-to-two barriers. The most common barriers recounted in order of occurrence were lack of parental awareness on enrolling children in school, lack of infrastructure for children with physical disabilities (e.g. bathrooms, classrooms, etc.), lack of teaching materials and accessible pedagogy, and stigma. While participants were not asked whether they agreed with inclusive education, nearly all listeners expressed children

with disabilities should be integrated into primary schools. However, one respondent who was an educator questioned whether this should extend to children with violent behaviors and severe intellectual disability.

Zanzibari listeners were also asked to identify barriers to achieving inclusive education that they thought should be emphasized in future episodes. Ten (62.5%) of the 16 listeners thought the emphasis should be on building family and community awareness on enrolling children in school and integrating children with disabilities in classrooms. Six (37.5%) of the listeners thought lack of teaching materials, infrastructure, and class sizes should be stressed. Half (50.0%) of them thought class size was a determinant of whether inclusive education could be successfully achieved and felt this topic did not get sufficient attention in the series. While the Zanzibari caregivers tended to focus more on community awareness and access in their responses, educators (head teachers and teachers) pushed for emphasis on pedagogical, infrastructural, and material supports for children with disabilities. One head teacher mentioned that *“all teachers regardless of their majors [should] take a course in inclusive education. You may find in a school that there is only one teacher who is specialized in [inclusive education], which is not adequate.”*

### Scenario two recall

In a community mobilization drama enacted in the Iringa and Mtwara episode alike, a caregiver named Mama Mcharuko speaks to a group of female caregivers. The majority (14 or 87.5%) of respondents in Iringa felt the message of Mama Mcharuko’s drama was to ensure all children with disabilities have the right to attend school; two respondents did not recall the scene. Of the sixteen Mtwara listeners, 13 (81.3%) recalled the messaging in Mama Mcharuko’s conversation with female caregivers. These listeners thought the message was the importance of enrolling *all* children in school. Three caregivers were uncomfortable with the name “Mcharuko” (see discussion below in the section on “Content that was confusing or needed revision”) and two caregivers questioned why male caregivers were not included in the scene.

One female caregiver from Mtwara recalled her own experience when describing the message of the Mama Mcharuko drama:

*I remember when my son could not talk well I took him to the hospital to check his hearing and everything, but he could still not talk or [mix] with other children. When I took him to Muhimbili [main government hospital in Dar es Salaam] for specialized care, he was diagnosed with autism. When I met people with children that had the same challenges [autism], they educated me how to take care of the child. Although he still cannot talk fluently, he is able to say a greeting and use a bathroom by himself.*

Hearing Mama Mchuruko speak to other caregivers made this parent feel validated that she had done the right thing for her child and brought home the importance of creating solidarity among caregivers.

In Zanzibar, listeners were asked to recount the main message conveyed from a conversation between a neighborhood leader (*sheha*) and a district education officer (*hali mshauri*) on the importance of enrolling all children in school. Among the sixteen listeners in Zanzibar, 12 (75.0%) recalled the message being that it is critical to enroll children with disabilities in school and that inclusive education is ensuring all children have access to learning. As one female caregiver recalled, *“The message emphasized that parents should take their children with disabilities to school. One of the parents asked if her child who has low vision can get an education and was told yes. Another parent was told not to keep her child who is hard of hearing at home.”*

In Mtwara and Iringa, the messaging and conversations on content was much more detailed and varied because the programs included radio dramas with different characters and aspects of the story. Because Zanzibar’s program was largely experts speaking on the topic of education (as described in the analysis of roles in the content section above), there was much less variation and depth to the recall.

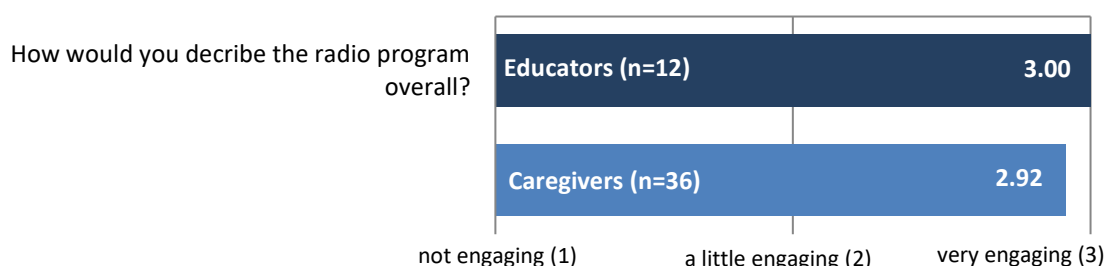
## Engagement in and Reaction to Programs

Respondents were asked to rate their overall engagement with the radio program and to provide details on what was most engaging, what was least engaging, and what was confusing (needed further clarification).

### Most engaging parts of the program

Respondents rated on a three-point Likert scale whether they thought the episode was 1) not engaging at all, 2) a little engaging, or 3) very engaging. All 12 educators reported the programs were “very engaging.” Nearly all caregivers found the programs “very engaging,” with the exception of two caregivers in Zanzibar and one in Mtwara who found the program “a little engaging”.

**Figure 3. The extent to which the episode was engaging**



Listeners were then asked to describe what parts of the program they found most engaging. The table below captures their responses.

**Table 10. Most engaging parts of the program**

All Listener s (n=48)	Iringa	Mtwara	Zanzibar
Message on the importance of inclusive education and assuring all children have the	8 (50%)	12 (75%)	11 (68.75)

right to learn			
Experts defining and explaining inclusive education	1 (6.25)	2 (12.5)	4 (25%)
Caregivers modeling positive interactions with their children with disabilities	3 (18.75)	2 (12.5)	0 (0%)
Caregivers articulating the assets of their children with disabilities	4 (25%)	0 (0%)	0 (0%)
Pedagogical modeling of how to ensure inclusion in the school and classroom	0 (0%)	0 (0%)	1 (6.25)
<b>Total (single response)</b>	<b>16 (100%)</b>	<b>16 (100%)</b>	<b>16 (100%)</b>

The mainland listeners mentioned that the two radio dramas – Mama Mchuruko and the scene in the classroom or Milka’s home – were the most engaging parts of the program. As one teacher described:

*The Mama Mcharuko episode was most appealing to me. She was very good at convincing the women to take the responsibility of addressing the needs of children with disabilities and in communicating the message that the challenges of children with disabilities is the responsibility of the whole community. For example, most of the children with disabilities in my school are raised by guardians, such as a grandmother or an aunty to the child. Their parents abandoned them to grandparents when they found out that their child had a disability out of feeling ashamed.*

One respondent also commented on the importance of the song in reiterating the message of unity and inclusion for children with disabilities; three respondents appreciated the expert's (education officer's) clear and expert definitions of inclusive education. Finally, several caregivers with children with disabilities, male and female alike, described how the message of unity felt reassuring and supportive of their struggles as caregivers in assuring their children receive an education.

In Zanzibar, most listeners found the radio drama with the neighborhood leader (*sheha*) and caregivers of children with disabilities most engaging, with a few citing the letter to caregivers as the most engaging.

### Least engaging parts of the program

Only eight (16.7%) of the 48 listeners named a scene in the programs that they did not find engaging, or they saw as problematic. Of the eight listeners who had a critique of the programs, three (two of whom were in Zanzibar) found the music distracting.<sup>14</sup> Another listener (Mtwara) thought the call-in segments could have been shorter to allow more time for the radio dramas, which provided more engaging and useful content.

Four respondents gave critiques of the terminology used or the pedagogical practices demonstrated. Caregivers recalled that guests used terms such as "retarded" (*tahira*) and a derogatory term for blind (*kipofu*) as opposed to the more acceptable "*mtu asiyeona*") to describe types of disabilities. Two caregivers (one being a parent of a child with a disability) in Mtwara found it problematic that a live participant who maintained that children with disabilities should have separate schools was featured. One of these caregivers stated:

*The part that was somewhat challenging was when the [contributor] on the radio suggested that children with severe disabilities have their own schools. I think he focused more on the extreme and severe disabilities. I believe those with mild disabilities should be able to learn together with those without disabilities.*

The radio program presenters did not comment on or respond to the views of guests in this segment. Language and examples used will be discussed further in the next section.

### Content that was confusing or needed further clarification or revision

The majority (62.5%) of listeners across all three regions (N=48) found the programs used language that was clear and easy to understand and did not identify areas that needed revision. Nearly a quarter (22.9%) of listeners felt they needed to listen to the program again or did not

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<sup>14</sup> Note that the USAID Radio Instruction to Strengthen Education project (2006-2011) implemented in mainland and Zanzibar found through extensive formative evaluations that Zanzibari and Muslim mainland parents often were troubled by music with keyboards and other instrumentation because it was viewed as at odds with Islamic teachings that discourage electronic music (and is associated with church music or Bongo Flava). This will be discussed further under recommendations.

recall enough of the language to respond to this question. Eight (16.7%) listeners suggested improvements and clarification to the language, including removing stigmatizing terms, such as less acceptable terms for blind (“kipofu”) and blatantly negative terms like “retarded” (“tahira”) and “dumb” (“bubu”); they also wanted to rename Mama Mcharuko. Four of the eight respondents said that “inclusive education” (“elimu jumuishi”) was confusing and not well explained, and one parent went on to say that this term groups all children with disabilities without distinguishing between their different needs, such as a student who is deaf and uses sign language versus a child who is hard of hearing and uses spoken language to communicate. Two listeners found the mainland character’s name Mama Mchuruko problematic as this term often means someone “unreliable, loose, crazy, not serious, or someone that cannot be trusted.” While it is a name used in popular culture (Bongo dramas), the participants questioned the appropriateness of this name for an inclusive education program.

Finally, one parent of a child with a disability commented that at times the messages of inclusion were too simplistic and optimistic without showing the continued barriers, as discussed in the content analysis above. They wrote:

*When I took my son to Muhimbili for specialized diagnosis [autism] in Dar es Salaam, they told me that I will have to take the child twice per week for therapy which was impossible for me to do since I am living in Mtwara. I had to take him to the...school [school for those who are hard of hearing] because they also have a special session for helping those who cannot speak which has been helpful for my son.*

While overall the respondents felt the language was clear in Episode 1, there were a number of important language and content revisions that will be elaborated upon in the Recommendations section at the end of this report.

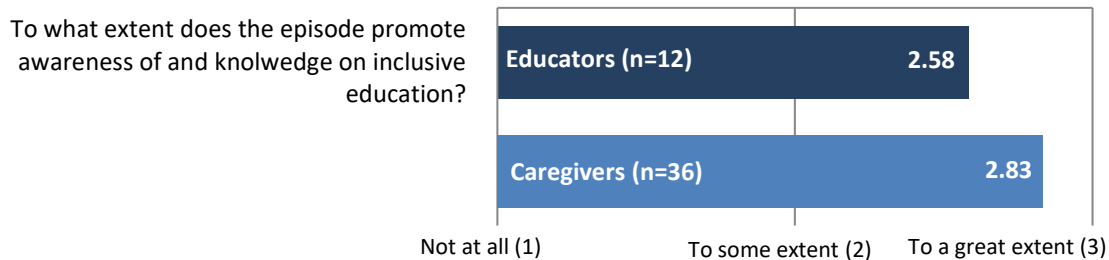
## Change in Knowledge and Perceptions

Listeners were asked to describe how they would now (post-episode) define inclusive education, what they knew prior to hearing the program (prior knowledge), what was new (learned knowledge). They were also asked to assess changes in attitudes and perceptions, namely the extent to which the Soma Nami radio program promotes awareness and information on inclusive education and any ways in which their own perspectives on inclusive education changed.

On average, the majority of caregivers thought Episode 1 promoted awareness of and knowledge on inclusive education to “a great extent.” All the caregivers in Mtwara reported “a great extent,” while only nine of 12 (75.0%) in Iringa and Zanzibar respectively gave this rating. Educators in Iringa, Mtwara, and Zanzibar were split on whether the programs improved awareness and knowledge “to some extent” or “to a great extent.” When asked why they gave their rating, most of the listeners said they were not sure the extent to which people were listening to the programs.

### Figure 4. Awareness of/knowledge on inclusive education





## Defining inclusive education

Participants were asked how they would define “inclusive education” after listening to the first episode. Both educators and caregivers drew on a rights discourse (“all children have a right to education”) in their definitions, emphasizing equal access to education for children with disabilities and from all races, genders, etc.

Among the 12 educators across regions, seven (58.3%) of them (all from Iringa and Mtwara) described inclusive education as integrating children with disabilities in mainstream classrooms. While many of the educators and caregivers described the “combination of” students with disabilities and students without disabilities in one classroom as inclusion, two educators in Iringa described that inclusive education was also about recognizing students with disabilities bring assets to the classroom and creating environments and materials to ensure that students with disabilities could participate and thrive. As one caregiver described, “[*Inclusive education*] is creating a supportive learning environment that includes both children with disabilities and those without disabilities. The children with special needs have talents that should be shared with those without disabilities.” One head teacher in Mtwara gave an example of how their school was administering hearing tests to all students, and those who were moderately hard of hearing were combined with other students with disabilities while those who were severely hard of hearing were assigned to teachers trained in sign language.

The remaining five educators (41.7%) gave a more general definition of ensuring all children have equal access to education, including students with disabilities. As one educator described, “[*Inclusive education includes people of various status, such as gender, color, and disabilities and abilities for getting education.*” Another described, “[*Inclusive education is the education that includes all children regardless of their differences in abilities, conditions, and capabilities.*” Four of the five educators who gave more general definitions were from Zanzibar, which may be because the program focused more on a government discussion on inclusive education rather than featuring vignettes in the classroom and home as in the Iringa and Mtwara episodes.

The caregivers gave very similar definitions: 22 (61.1%) described inclusive education as “combining” students with and without disabilities into a single class while 11 (30.6%) gave a more general “rights to education” definition.



**Table 11. Definitions of inclusive education**

Caregivers (n=36)	Iringa	Mtwara	Zanzibar
Integrating children with disabilities in mainstream classrooms	9 (69.2%)	6 (50%)	7 (58.3%)
Eliminating discrimination; ensuring equal rights to education for children with disabilities	2 (15.4%)	5 (41.7%)	4 (33.3%)
Ensuring active participation in one's community	1 (7.7%)	0	0
<i>Not able to articulate/does not know</i>	1 (7.7%)	1 (8.3%)	1 (8.3%)
<b>Total (multiple responses)</b>	<b>13 (100%)</b>	<b>12 (100%)</b>	<b>12 (100%)</b>

One Iringa caregiver articulated:

*Inclusive education is not only in the classroom but also about ensuring the participation of children with disabilities in their community, especially by promoting what they are capable of doing. For example, in Sumbawanga, I heard of the person who could not see but was good at making furniture and was gaining income that way. So, having a disability is not an end of life but a challenge that can be navigated and live a normal life.*

One educator in Mtwara emphasized that schools needed more support implementing inclusive education, not just in learning what the term means. The educator stated, “*The government should increase training to teachers so that they are capable of fulfilling multiple learning needs of students with disabilities while learning in the same classroom, instead of separating them.*” An educator in Iringa qualified that, at times, children with disabilities need to have their own inclusion strategies. They stated:

*Sometimes, the children with severe conditions may also need some alone time. For example, in my school, one of the children has cerebral palsy that is in the third stage. At this stage, they tend to be very hyperactive and sometimes violent to their fellow children. So, while we do combine this child with the other children with disabilities, we also separate him in his room with toys to play with when he starts to be violent. Sometimes, the other children go to his room to play with him, but when he starts to be violent, they leave the room. He always has someone with him when in the separate room. Therefore, when we implement inclusive education, we also need to evaluate the disability stage or condition of the child and how it affects other students as well.*

## Prior knowledge

Prior knowledge varied by educator and caregiver responses. The educators across regions reported knowing the meaning of inclusive education, the challenges in implementing inclusive education (e.g. families enrolling children, resources for children), and the various ways to support children with disabilities (e.g. material and infrastructural) before listening to the programs.

As demonstrated in the table below, only six (12.5%) caregivers in Mtwara and Zanzibar said the information was completely new to them, and they had not heard inclusive education defined before. The majority (73.7%) of caregivers reported knowing that children with disabilities had the right to an education, that reducing stigma was critical to promoting inclusive education, and that there were a number of critical barriers to achieving integration of children in schools.

**Table 12. Prior knowledge**

Caregivers (n=36)	Iringa	Mtwara	Zanzibar
Children with disabilities have a right to education	11 (73.3%)	7 (41.2%)	7 (58.3%)
The barriers to implementing inclusive education	2 (13.3%)	4 (23.5%)	1 (8.3%)
How to support children with disabilities	1 (6.7)	1 (5.9%)	0 (0%)
Types of disabilities	1 (6.7%)	0 (0%)	0 (0%)
All new information	0 (0%)	4 (23.5%)	2 (16.7%)
<i>Did not provide clear answer</i>	<i>0 (0%)</i>	<i>1 (5.9%)</i>	<i>2 (16.7%)</i>
<b>Total (multiple responses)</b>	<b>15 (100%)</b>	<b>17 (100%)</b>	<b>12 (100%)</b>

A number of caregivers of children with disabilities described that much of the information was not new because they had to engage with all the scenarios of the programs as caregivers. As one caregiver from Mtwara recalled, having a child with disability made her conscious of the importance of loving and treating children with disabilities equally. She taught her other children to be accepting of their brother because love starts at home. The respondent enrolled her son in school instead of keeping him home. She also bought the child all the same things she bought for her other children as well as special, adaptive shoes for her child's physical disability.

### Learned knowledge

Educators and caregivers gave similar responses when asked to share their newly acquired knowledge from listening to the program. Overall, they reported a more informed understanding of what inclusive education is and the importance of integrating children with disabilities into mainstream classrooms. Educators tended to emphasize learning about government efforts in inclusive education more than caregivers. For example, three educators in Zanzibar described learning about the history of their governments' commitment to inclusive education and the release of recent inclusive education policies.

The caregivers described the main knowledge acquired as follows (by rank):

1. The meaning of inclusive education
2. That children with disabilities learn better in integrated classrooms vs. separated classrooms
3. The importance of making children with disabilities feel valued and treated as assets (positive messaging, and reducing stigma)
4. The existence of an inclusive education policy and government supports (and historical accounts of inclusive education)
5. The existence of a radio program and broadcasting

Three caregivers also described that they had learned about different radio education approaches (dramas, letter writing, etc.) that could be used to promote awareness on inclusion and that women can actively advocate for children with disabilities.

In several cases, caregivers clarified and detailed what they had learned and provided recommendations on areas where programs could have provided more detailed information. In Mtwara, one of the mothers of a child with a disability described that in listening to the program she learned that the government should help children with disabilities. However, she wanted to

know how the government was going to do this. For example, she needed help getting access to adaptive shoes to accommodate her child's physical disability. She described how her husband had denied the child after he was born with a disability, and she is the sole caregiver. Government support would help her get the basic needs for her child, but she needed more information on how to access this support.

In Zanzibar, one of the caregivers described learning about the importance of mainstreaming children with disabilities into government school classrooms but wanted to know how these children would receive the support they needed with the existing conditions and large class sizes. She recounted:

*Something that surprised me is when they said that all children with disabilities should be included in one class with those without disabilities. Some of these classes have up to 100 students. How would a child with a disability, such as those with low vision, benefit from studying in such overcrowded classrooms? It is not until the school infrastructure is improved that children with disabilities will be able to benefit from inclusive education [classrooms].*

In summary, while educators and caregivers largely felt they had a better understanding of inclusive education after listening to the programs, they had recommendations on how the series can go deeper in ensuring that inclusive education is implemented. This is detailed in the Recommendations section below.

### Change in perceptions and attitudes

Educators and caregivers described several ways their perception changed. For three of the four educators in Iringa, they described recognizing the importance of radio programming and campaigns as a tool for educating and mobilizing communities or acknowledging the need for more teacher training and professional development on inclusive education. In Mtwara, two educators described feeling reassured that progress was being made towards greater inclusive education in their communities while another described gaining a better understanding of the key concepts of inclusive education. One educator said the program helped them see how important caregivers were in supporting the learning of students with disabilities:

*Before, I thought that to improve inclusive education we need to focus on training teachers. But now, I understand that the role of parents in supporting inclusive education is equally important. We train these children in school, but they also need the support and responsive care from their parents at home. If I call a meeting for parents, the focus will be on educating them to be responsible for the education and wellbeing of their children. The child may have challenges that we are unable to identify as teachers, but the parents know their children better and can cooperate with us to improve the learning of their child.*

In Zanzibar, two of the educators described coming to appreciate the work the government has done in promoting inclusive education, while the other two described becoming more cognizant of the importance of inclusive education and the role of teachers and teacher training (as described earlier, this is likely because the Zanzibar programs were structured government discussions and not dramas in the classroom or homes). Caregivers expressed a greater variation in changes to perceptions.

**Table 13. Changes to perceptions**

Caregivers (n=36)	Iringa	Mtwara	Zanzibar
Responsibility and agency of caregivers and community members to educate others on inclusive education.	6 (50%)	3 (25%)	3 (25%)
Agency as caregivers to advocate for their children.			
Importance of advocating for rights to education and recognizing assets of children with disabilities. Better understanding of inclusive education and mainstreaming.	2 (16.7%)	5 (41.7%)	4 (33.3%)
Possibilities of community awareness and mobilization needed through radio programming and campaigns.	1 (8.3%)	1 (8.3%)	
Progress has been made in promoting inclusive education.		2 (16.7%)	
Need for teacher training to support students with disabilities.	1 (8.3%)		
Changed perspective but did not articulate how.	1 (8.3%)		1 (8.3%)
<i>Nothing changed in perspectives</i>	1 (8.3%)	1 (8.3%)	2 (16.7%)
<i>Missing</i>			2 (16.7%)
<b>Total (single response)</b>	<b>12 (100%)</b>	<b>12 (100%)</b>	<b>12 (100%)</b>

The largest proportion (33.3%) of caregivers described that the episode had given them a greater sense of responsibility and agency as caregivers and community members to ensure children with disabilities received an education. For caregivers of children with disabilities, they described validation in their own advocacy of children with disabilities. As one caregiver in Mtwara described, *“The talk about parents not keeping their children at home out of fear that they will be bullied at school changed my perspective. I felt that my decision to take my child to school was not a mistake. While his peers may bully him along the way, at least I know that when he gets to school, the teachers are not going to tolerate such things but protect him.”*

With this increased agency and responsibility and the efforts schools are making, another caregiver in Mtwara described how they wanted more support:

*They [schools] have teachers who also specialized in sign language. The challenge is that when these children are taught in sign language at school, it is difficult for parents to support them at home because we do not have skills in sign language. Sometimes my child wants to tell me something, but I am not able to understand him which can be frustrating. It will be good if parents of these children will also be trained so that they are able to communicate and support their children learning at home.*

Nearly a third (30.6%) of caregivers described that learning about inclusive education helped them adapt a positive understanding and viewpoint of inclusive education and in recognizing the rights of children with disabilities. Four other caregivers (11.1%) described greater awareness on the progress made towards greater inclusion in education and the use of radio programming to mobilize community members.

## Core messages missing from this episode

Listeners were asked what was missing from the episode messages that would have helped contribute to their knowledge of and perceptions on inclusive education. Educators had slightly different perceptions on what was missing from the programs when compared to caregivers. Four educators (Iringa, Mtwara) focused on the school environment including the infrastructure, learning supports, and efforts at school to be inclusive and the process of identification of disabilities. Two educators from Pemba (Zanzibar) wanted to know more about the government policy and plans regarding the implementation of inclusive education. Six educators wanted to know more about how to prevent stigma at home and in the community and how to support caregivers in matriculating and maintaining attendance for their children with disabilities.

The caregivers' main recommendation (55.6%) for program developers was to continue to emphasize and re-emphasize how to transform stigmas and barriers while at the same time advocating that children with disabilities deserve the right to go to school. They argued that this messaging should be directed towards families of children with disabilities as well as community members without children with disabilities.

**Table 14. Core messages missing from this episode**

Caregivers (n=36)	Iringa	Mtwara	Zanzibar
Transformation of stigmas and barriers (rights and assets of children with disabilities)	9 (69.2%)	4 (33.3%)	7 (53.8%)
Strategies for caregivers to advocate for their children with disabilities	3 (23.1)	2 (16.7%)	
Government supports for children with disabilities		2 (16.7%)	
Inclusion of children with disabilities and caregivers of children with disabilities in programs		1 (8.3%)	
School infrastructure, learning supports, and efforts to be inclusive of students with disabilities			3 (23.1)
<i>No message to contribute</i>	1 (7.7%)	3 (25%)	3 (23.1)
<b>Total (multiple responses)</b>	<b>13 (100%)</b>	<b>12 (100%)</b>	<b>13 (100%)</b>

The second most popular recommendation was to demonstrate concrete strategies for caregivers to advocate for their children. This could include within their own communities, schools, or at a larger systemic level. One parent in Mtwara pondered, *“As a parent with a child with a disability, I wonder how the government is helping us in terms of sensitization and support for our children with disabilities. For example, a child with a disability may need a wheelchair to get to school but the parent may not be able to afford [a wheelchair].”*

Outlined in the table below, the educators and caregivers made a number of implicit and explicit suggestions on themes that could be integrated into future programs.

**Table 15. Suggested messages/themes for future episodes**

Missing messages	Themes to integrate into future episodes
Transformation of stigmas and barriers (rights and assets of children with disabilities)	<ul style="list-style-type: none"> <li>a. How community members can address bullying and ridicule of children with disabilities</li> <li>b. How educators and classmates can address bullying and ridicule of children with disabilities in the classroom</li> <li>c. How to build and support community awareness campaigns that address stigmas</li> </ul>
Strategies for caregivers to advocate for their children with disabilities	<ul style="list-style-type: none"> <li>a. Showing caregivers how they can recognize the assets and talents of their children with disabilities and how to ensure their teachers and schools are aware of these assets</li> <li>b. Modeling ways a caregiver can handle situations where educators or community member degrade or mistreat their child with a disability</li> <li>c. Providing contact information where caregivers can get legal support if their child with a disability is denied an education</li> </ul>
Government supports for children with disabilities	<ul style="list-style-type: none"> <li>a. Naming actual government material supports and services caregivers can access if they have a child with a disability</li> <li>b. Detailing how families access material supports and services in their districts (who they contact, where they visit)</li> </ul>
Inclusion of children with disabilities and caregivers of children with disabilities in programs	<ul style="list-style-type: none"> <li>a. Describing how caregivers can learn sign language so they can communicate with their child</li> <li>b. Where caregivers can learn about support strategies for children with other disabilities</li> </ul>
School infrastructure, learning supports, and efforts to be inclusive of students with disabilities	<ul style="list-style-type: none"> <li>a. What a school with a universal design of learning infrastructure looks like</li> <li>b. Where and how educators can get training on how to identify and screen for disabilities</li> </ul>

## Summary of Listener Response Findings

Overall, the listeners found the Soma Nami series to be engaging and a critical step in ensuring children with disabilities have equal access to education. They saw the content as valuable, and they appreciated the format of the programs. They were especially enthusiastic about the radio dramas and vignettes as they found the storytelling format helpful for humanizing struggles children with disabilities and their families face, but also in modeling and reflecting on how to handle different situations. Listeners also valued hearing from diverse perspectives (e.g. ministry officials, parents and caregivers, community members, children with disabilities, etc.), but they also reiterated that they would like to see children with disabilities and their caregivers take more central roles in all segments of the episodes. They also urged for the development team to ensure that themes did not stop at general messaging (i.e. all children have a right to education), but rather gave detailed and concrete steps educators, caregivers, families, and community members can take to promote inclusion and reduce stigma and barriers. It also became clear through the analysis that while these programs are important for increasing knowledge on different aspects of inclusive education and promoting greater support and advocacy for people with disabilities,



these programs are also extremely valuable for parents of children with disabilities who often feel isolated and discouraged. Listening to a caregiver advocating for his child, an educator ensuring their student has the supports they need, or a community member redressing bullying helps families that have children with disabilities feel optimistic and validate their experiences. In summary, listeners wanted more – they wanted programs to reach more people, cover more themes, go into more depth, challenge more gendered and social norms, and be more inclusive of people with disabilities. This indicates that the programs have great potential for achieving the purpose of *encouraging teachers, caregivers, families, and communities at large to ensure all learners, especially those with disabilities, attend and participate in school.*

## RECOMMENDATIONS

A number of recommendations arose from the content analysis as well as recommendations made throughout listener interviews. Recommendations are grouped into guidance on 1) language, representation, and music; 2) content: consistency, coherence, and engagement; and 3) increasing access and reach.

### Language, Representation, and Music

#### **Recommendation 1: Ensure language is empowering and does not reinforce stigma and discrimination.**

Provide any needed training to production teams to address language and reinforce messaging. Redress and correct stigmatizing language, e.g. “retarded” (*tahira*), “dumb” (*bubu*), and terms that are now less socially accepted for blind (*kipofu*),<sup>15</sup> when used by guests/radio participants. Provide program development teams with a language guidance document developed by IDP to help expand knowledge of correct terms and language in order to respectfully describe different types of disabilities.

A male educator from Iringa asserted, “*There are some terminologies that are not supposed to be used to describe people of various disabilities. For example, somewhere they said ‘bubu’ (mute) in describing a deaf person who can’t speak.*” The term should have been corrected before moving to the next segment.

In addition, the content analysis revealed several guests across different regions referring to disabilities as “problems”, and children with disabilities as “lacking”, when compared to people without disabilities (who were considered “normal”). Model assets-based language instead of deficit-based language, and redress situations where disabilities are described as “not normal”. The program may want to consider a theme addressing language and terminology as well as ongoing strategies for the production teams to redress such language.

Some background or training on inclusive education for the radio station-level production teams to deepen their understanding of equity and disabilities – particularly considering representation, appropriate language, and relevant principles of universal design for learning – could strengthen the inclusiveness and messaging. Inclusion of persons with disabilities on the design team at all

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<sup>15</sup> Respectful terminology in Swahili is moving away from “*kipofu*” for blind toward “*mtu asiyeona*” (one who cannot see). See the Swahili version of the Inclusive Education Strategy for preferred terms.

levels is also an important equity consideration. It would also be helpful to assess if the production team were provided with the IDP suggested language guide and how that could be updated or modified as needed.

**Recommendation 2: Give children with disabilities and their caregivers active voice and representation in the programs.**

Five listeners urged program developers to include more voices of children with disabilities and their caregivers in episodes. In the episodes analyzed, only Radio Furaha (Iringa) consistently included more than 20% of guests with disabilities. As one male educator in Iringa described, *“We need inclusive education professionals to explain the topic but also present real situations. This includes having children with disabilities participate in the drama.”* Another female caregiver in Iringa added, *“I would add a part that includes the parents of children with disabilities giving their opinions about the challenges they face raising these children.”*

Rather than talking about persons with disabilities, give children and adults with disabilities airspace to represent themselves. It is important not to portray persons with disabilities as victims but highlight areas in which they have been successful and can serve as role models. As the Radio Furaha content demonstrates, featuring officials and other community members with disabilities can also provide powerful, real-life experiences and perspectives that have transformative potential for listeners. In addition, it is important to show diversity amongst persons with disabilities, and programs should include the active voice of persons with a variety of disabilities.

**Recommendation 3: Choose names that are culturally and socially neutral and positive.**

It is crucial to use names that are positive, empowering, and socially and culturally appropriate. This would require changing certain names such as “Mama Mcharuko”, as this name elicits negative connotations (reckless, disorganized, careless, etc.). According to a female caregiver in Mtwara, *“I would change how they named the characters consistent to the message they are trying to convey. For example, the name Mama Mcharuko. The word ‘mcharuko’ sounds unethical and that can make people ignore listening thinking that what is discussed in the drama is also meaningless.”*

**Recommendation 4: Feature different genders and types of caregivers. Model that conscientious caregivers can be grandparents, aunts, fathers, etc., as well as mothers.**

One male educator in Mtwara emphasized that caregivers in the episodes should not all be biological caregivers because children with disabilities are often living with a grandparent or other family member:

*...Most of the children with disabilities in my school live with their grandmothers after being abandoned by their parents due to their disabilities. Parents tend to send their children with disabilities to live with their grandparents. This is not right but also makes it difficult for us to convince a grandparent to bring the child to school compared to if we were approaching the biological parents directly.*

A female caregiver from Mtwara urged the developers to hold male caregivers and not just women accountable for reducing stigma and increasing inclusion:



*Mama Mcharuko addressed the women that they should support their children with disabilities. They could address all parents and guardians instead of focusing on mothers only since some of these children are raised by their fathers only. I have seen for myself, when the school calls for a parents meeting, most parents or guardians do not attend. It's like they have left the responsibility to [the] teachers themselves. The core message should be on caregivers and guardians to play an active role in ensuring effective learning of their children by cooperating with teachers.*

This includes having male caregivers actively engaging in their children's education and advocating for the rights of children with disabilities.

**Recommendation 5: Use music that is religiously and culturally appropriate or neutral. Replace songs that are produced according to mainland genres (e.g. with electric keyboards) with Islamic-appropriate styles in Zanzibar's episodes (e.g. *qasida*).**

As one male educator from Zanzibar described, *"I would cut down the music and add qasida, which is more appealing to Zanzibaris. The children's drama at the end was also attractive but was placed at the end of the episode."*

Using a segment soundbite cue (like the soundbite for letter to parents or *"barua kwa wazazi"*) could also help cue listeners for the kind of segment or information to follow and attract listeners' attention.

**Recommendation 6: Avoid overly formal or technical language and provide examples and explanation when technical terms are used.**

At times when guests use difficult or technical terms, presenters could ask follow-up questions or request examples to help ensure all listeners understand. The drama scripts for both mainland and Zanzibar should also use everyday language.

## **Content: Consistency, Coherence, and Engagement**

**Recommendation 7: Have a clear program introduction consistent across episodes (and perhaps repeated at multiple places in the episodes) where inclusive education is clearly defined and disabilities are described. Make sure terms are consistent throughout all episodes.**

While the program theme is consistently introduced and repeated in every episode, it is more often phrased as "ensuring every child with disabilities has the same rights and opportunities to education as other children." The term "inclusive education" is still not universally understood and a dearth of appropriate terminology for referring to different disabilities was noted in the content. *"There is a need to explain more who children with special needs are so that the community can have a clear understanding, such as by mentioning their needs and disabilities,"* suggested a male educator from Mtwara.

**Recommendation 8: Ensure all segments of an episode relate to the week's theme, and each segment contributes to either the breadth or depth of the theme rather than repeating the same information.**

The coherence of segments within an episode (e.g. the various interviews, letter to parents, drama, etc.) increases the likelihood of desired messages to reach the audience and allows for different aspects of a theme to be addressed. Each segment could add a different strategy, example, or experience related to the same theme to strengthen listener's understanding of underlying causes and consequences of barriers or stigmatism or to demonstrate different supportive actions.

**Recommendation 9: Avoid oversimplification of what is needed to address existing barriers to inclusive education.**

While arriving at a happy ending, the radio drama scripts should avoid oversimplifying the resolution of challenges that are raised. For example, enrolling a child with disabilities in the school nearest their home may increase the chances they will be on time for lessons, but does not address all the learning needs or barriers children with disabilities face.

In addition, the series could move beyond the rights discourse to examine in more depth the experiences, barriers, and solutions related to inclusive education within schools, homes, and the community. Following up guests' interview comments with probing questions or comments could also lead to deeper understanding of the issues.

**Recommendation 10: Operationalize and systematize feedback. Develop an SMS feedback mechanism where every program listener shares their feedback (through a poll or other system), and ensure this feedback is consistently shared and addressed.**

While the response of listeners via SMS was not a part of this formative evaluation, the presence of SMS interaction provides an opportunity for the program to solicit feedback from listeners to continue to improve the content.

A handful of listeners suggested soliciting regular feedback after the programs aired. A male caregiver in Mtwara urged, *"I would have given people the opportunity to give their opinions when the radio session is up."* Another male caregiver in Iringa recommended, *"...involve the community in giving their opinions, and have more radio time allocated for people to listen to the program."*

## **Increasing Access and Reach**

**Recommendation 11: Spread the word about the programs through greater outreach. Target school leadership and community meetings, notifying community leaders, religious groups, as well as families. Use SMS campaigns, television, word-of-mouth, and short radio adverts to publicize the programs.**

In order to expand the audience, a male caregiver in Iringa suggested, *"There are places in the remote areas where people may not be listening to the radio but where parents have been keeping their children with disabilities at home because they do not know what to do with their children. I would encourage this education [program and content] to be provided to local and government leaders, teachers, and religious institutions, so that they can reach more parents."*

**Recommendation 12: Ensure listeners have greater access to broadcasts. Broadcast on more radio stations, more frequently, and during times when people are most likely to access the radio (during non-farming or work times).**

It is important to accommodate people of all ages, genders, and occupations that have different schedules in order to reach a wider audience. Consider consulting radio rating polls (e.g. GEO POLL or Nielsen) for Tanzania to identify radio stations and peak time slots.

One educator from Mtwara described, *“I would have changed the time the session is aired. The good time is from 8 p.m. on the weekend when people are back from work and relaxed at home.”* A female caregiver from Iringa added, *“I would also assess the stations that are listened more by people and use them to broadcast ads and topics on inclusive education. Other outreach methods include the use of TV and community meetings.”*

In Mtwara, another male caregiver proposed, *“I would have more radio sessions weekly, instead of only two per week that are now available. Also, I would love it if they would send the message directly to the class [e.g. those dramas happen in real classrooms].”*

## CONCLUSION

Overall, this formative evaluation of the Soma Nami radio series found that the Episode 1 was engaging and well-received by listeners. The content analysis revealed that a number of critical themes important to promoting greater inclusive education practices for children with disabilities were covered. The evaluation identified key areas for improvement to inform the next iteration of the program.

Content analysis of six episodes from three stations and a qualitative analysis of listener responses to the first episode revealed five key findings. First, that episodes need to be inclusively developed, with the active involvement of persons with disabilities, and need to be developed with attention to the program’s coherence and development of themes. Second, adding a systematic step of piloting or reviewing episodes before they are aired is recommended as a vital part of radio production. Third, special attention should be paid to language and representation. This includes not only the enhancement of the terminology presenters have for describing disabilities, but also redressing any inappropriate language used by guests on the program. The representation and proportionality of various groups (based on age, gender, ability, and roles) needs to be carefully taken into consideration during program development, as well as the cultural relevance of music. Fourth, mechanisms for systematically collecting and acting upon feedback are needed to assess reach and engagement. Fifth, greater outreach in the community is needed so that potential listeners are aware of the program and a larger audience can be reached.

# ANNEXES

## Annex 1: Criteria Used for Content Analysis

*These criteria were adapted from the draft USAID Checklist for Promoting Equity and Inclusion for educational programs and materials.*

### Section 1: Design Team

Guiding question: Is the design team committed to and equipped with the knowledge and skills to create materials that reflect the needs of marginalized populations?

Criteria <i>The design team is...</i>	Target
To the greatest extent possible, proportionally representative of marginalized populations.	At least 15% of design team members have a disability, at least 50% are women, at least 5% identify as LGBTI. At least proportionate numbers of design team members represent minority language groups, ethnic groups, religious groups, etc. (adapt as needed for the context).
Knowledgeable about marginalization within the society they seek to serve and the cause of that marginalization.	A skilled expert has facilitated training and dialogue about social stigmas and harmful social norms that perpetuate marginalization.
Well-directed and in constant contact throughout the creative process.	The team has established a clear and cohesive goal for equity and inclusion. The team is engaged in constant communication during the creative process and especially at key points such as drafting, editing, and illustrating, so that messages about equity and inclusion are cohesively reflected in the final product.
Skilled at representing information through a variety of modalities.	The design team should possess skills for creating content to meet the needs of diverse learners. The Universal Design for Learning Toolkit can be a helpful resource for developing learning materials.

### Section 2: Content

#### Subsection: Characters/Subjects (Guests)

Guiding question: Do the subjects/characters (guests) feature marginalized populations in an inclusive manner and with equitable frequency of representation?

Criteria	Target
Disability	At least one out of seven (15%) subjects/characters has a disability.
Gender	At least 50% of subjects/characters are feminine.

Active and protagonist roles	Subjects/characters representing marginalized groups are represented in majority (at least 50%) active and/or protagonist (main character) roles. For example, a main character is leading a company and also has a disability; a feminine character is a heroine.
Dynamic personalities	Subjects/characters from marginalized groups are represented as having a range of interests, personality traits, intellectual abilities, and potential and as achieving various academic, intellectual, social, professional, and personal goals. For example, a character living in extreme poverty may have a love-interest and a great sense of humor – their identity is not solely focused on their obstacles.
Relationships	Relationships between subjects/characters of different groups promote respect and social equality. Particularly in contexts in which ethnic, language, or other cultural tensions exist, materials portray members from each social group interacting in harmonious and mutually beneficial ways.
OTHER	Rural/urban diversity content is appropriate to rural and/or urban contexts.
OTHER	Age diversity – different age groups are reflected in the program. Children's voices and opinions are included.
OTHER	Role diversity (teacher, caregivers, government officials, community members, students).
<b>Subsection: Dialogue/Narration</b>	
Guiding question: Does the dialogue and/or narration feature marginalized populations in an inclusive manner and with equitable frequency of representation?	
<b>Criteria</b>	<b>Target</b>
Disability	When subjects/characters with disabilities are mentioned, “person-first” phrasing is used (i.e., “a child who is blind” instead of “a blind child”).
Slang terms	Terms used to describe a subject/character from marginalized group promotes a positive image of the person and does not reference negative slang terms.
<b>Subsection: Universal Design</b>	
Guiding question: If the material is instructional or highly technical, does the content reflect principles of universal design for learning? <sup>1</sup>	

<sup>1</sup>The criteria and targets in this section draw from the USAID UDL Toolkit, CAST's UDL Guidelines, and UNICEF's Accessibility Checklists.

Criteria	Targets
Interesting, engaging, and interactive	<p>There are short and simple summaries at the top of complex technical documents to assist in comprehension.</p> <p>Hints, tips, or simple explanations of the concepts do not require a lot of assumed knowledge.</p> <p>Large amounts of written content are broken up with summaries, images, quizzes, etc.</p> <p>Spoken content is broken up by moments for reflection, responding, self-problem solving (i.e. in interactive radio instruction, it is suggested that for every three minutes of dialogue there is an interactive opportunity to think, speak, or act).</p> <p>There are opportunities for individuals to make choices and have autonomy in tasks and lessons.</p> <p>Learning outcomes and content is relevant, valuable, authentic, and motivating for learners.</p>
Sustains effort, persistence, and participation in learning	<p>Learning goals are reiterated and shared in different ways.</p> <p>There are varying degrees of complexity and difficulty with alternatives.</p> <p>Content fosters collaboration and community among learners and educators.</p> <p>Learners have opportunities to solve problems and receive feedback (e.g. time to solve a math problem on their own with feedback and answers provided).</p> <p>Content includes built-in self-assessment and reflection.</p> <p>There are suggested ways to manage frustration, seek support (i.e. strategies for learners to seek help).</p>
<b>Section 3: Technology and Connectivity</b>	<i>Not applicable to episode content review</i>
<b>Section 4: Reflection and Growth</b>	
Guiding question: Are there learning opportunities that transform beliefs and attitudes that stigmatize marginalized groups?	
Criteria	Target
Contrasting perspectives	The perspective of a dominant group is balanced by one or more contrasting perspectives.
Conversation modeling/guidance	Material models or facilitates conversation and reflection about the causes and consequences of marginalization.

Additional learning	Material references additional resources or knowledge to encourage further self-directed exploration of equity and inclusion.
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## Annex 2: Episode Content Summary

*Note on content summary: All programs/episodes started with jingle and statement of the overall theme (that children with disabilities have a right to education/inclusive education is important) and then gave the topic for the day. Most episodes started with teaser quotes from later segments to introduce key points. Segues between segments (like when a presenter recapped an interview or asked for listeners to text in comments) are not included here.*

*Shorthand used: CEM = community engagement motivator, CWD = children with disabilities, DJ = presenters from the radio station, GPE = Global Partnership for Education, IE = inclusive education, PTP = Parent Teacher Partnership, PWD = persons with disabilities, REO = regional education officer, SN = special needs, SNE = special needs education, TPP = Tusome Pamoja Program, Znz = Zanzibar, EGRA/EGMA = Early Grades Reading Assessment/Early Grades Math Assessment*

Epi-sode	Iringa	Mtwara	Zanzibar
1	<p><b>Topic: Recognizing CWD rights to Education</b></p> <p><u>Segment 1:</u> DJs introduce theme, ask municipal ed. officer to explain the AIE project. DJs read IE Strategy's definition of "disability"; say all need to be aware of CWD rights.</p> <p><u>Segment 2:</u> Visit family of CWD (deaf/mute child); hear from caregivers how the local clinic told them their child should go to school; mom is at peace with having a CWD; child is participating well at school.</p> <p><u>Segment 3:</u> Letter to parents – A male parent of an albino child explains about treating all children (CWD or not) the same, and about all the talents and abilities of his CWD; any CWD can "go far".</p> <p><u>Segment 4:</u> Interview with municipal ed. officer continues who explains how they identify CWD and how teachers have gotten training on IE.</p>	<p><b>Topic: Importance of IE</b></p> <p><u>Segment 1:</u> DJ shares HakiElimu report (2018) that showed challenges facing CWD to get an education.</p> <p><u>Segment 2:</u> Interview acting REO who says gov't role to ensure IE; constitution gives right of ed. to all children; The local council has SNE officer; IE Strategy is raising awareness.</p> <p><u>Segment 3:</u> DJ mentions different types of special needs, then visits Std. 2 reading class. One child can't read; teacher moves her to front of class, then she can read the board; teacher tells how she makes sure CWD with vision or hearing impairment can learn.</p> <p><u>Segment 4:</u> Quotes from Mtwara residents – IE important as PWD can be smart; important for CWD to gain confidence;</p>	<p><b>Topic: Importance of IE</b></p> <p><u>Segment 1:</u> DJs give statistics on enrollment of CWD, give history of IE strategies in Znz.</p> <p><u>Segment 2:</u> Panel discussion in studio. Islam Univ. director and two ministry officials say IE means mainstreaming CWD/including all; The government has strategies; teachers don't understand IE well; teachers need training.</p> <p><u>Segment 3:</u> Letter to parents from Ed. Dep. Perm. Secretary – Tells five goals of IE; calls on all parents to send CWD to school.</p> <p><u>Segment 4:</u> Interview with ministry official who reviews policy and international agreements about all children getting education; teaching degrees in IE; challenges like infrastructure, stigmatism.</p>



Epi-sode	Iringa	Mtwara	Zanzibar
	<p><u>Segment 5:</u> Pre-recorded drama (same as Mtwara) – Village meeting/parents discuss how all children have right to ed.</p>	<p>CWD have to develop their God-given talents.</p> <p><u>Segment 5:</u> Prerecorded drama – Village meeting/parents discuss how all children have right to ed.</p>	<p><u>Segment 5:</u> Drama – Village meeting, Sheha calls together mamas to hear SN teacher tell them there is IE and CWD should go to school.</p>
2	<p><b>Topic: Parent-teacher collaboration to support learning</b></p> <p><u>Segment 1:</u> DJs introduce topic, explain that IE Strategy says for child to learn well, parents have to be involved.</p> <p><u>Segment 2:</u> DJ visits a school to meet parent, teacher, and PTP (CEM) of a CWD; CEM explains how they help identify CWD and connect the parent with teachers; school has strategy for teaching children (including CWD) in ability groups; teacher tells how they identify CWD if it's not yet known; parent has child wear red ribbon so others know he has a special need and this has improved relationships with other kids.</p> <p><u>Segment 3:</u> Letter to parents from District Commissioner – Since schools closed (COVID), important for parents to make good learning environment at home; they can still contact teachers for help; parents and teachers should have strong relationship; ask your child's teacher questions.</p> <p><u>Segment 4:</u> Interview with SN officer who says parents responsible to 1) ensure child/CWD reaches school every day; 2) to contribute for facilities/infrastructure which now have codes/guidance to be disability-friendly; 3) give child school equipment (pens, notebooks); 4)</p>	<p><b>Topic: How parents can support IE</b></p> <p><u>Segment 1:</u> DJs tell the topic and tell the EGRA/EGMA targets for pupils (very technical e.g. fluency Words Per Minute); parent role in child/CWD learning is important; tip – play literacy/number games.</p> <p><u>Segment 2:</u> Panel discussion with two local leaders and two parents; parent should tell teacher about child's disability and needs; CWD may have special talents; enroll them; parents learn about this through meetings.</p> <p><u>Segment 3:</u> Quotes from parents on the street – Good for all kids to study together, CWD/non-CWD build friendships; parent responsible to raise child, even if CWD; important for CWD to see parent is involved/following up their education.</p> <p><u>Segment 4:</u> Drama – Kiondo (CWD). Shows parent-teacher communication and peers supporting Kiondo; Kiondo happy in school.</p>	<p><b>Topic: Importance of sending child to a neighborhood [nearby] school</b></p> <p><u>Segment 1:</u> "News bulletin" – CWD face challenges in getting their education. Interview with student who is blind who goes to school far from home; people don't help her and bus conductors are rude/rough; she gets home late; child's mother says, "I send her there because urban schools are better, but I worry because she gets home late." Teacher says, "She's performing well but often arrives late and misses lessons."</p> <p><u>Segment 2:</u> Letter to parents – Teacher "begs" parents to send children to a school near their home to avoid problems (one sentence only).</p> <p><u>Segment 3:</u> Drama – A student who is blind meets friend while coming home from school; they talk about how she's late because her school is far away and the bus conductors were mean. Her friend says she should convince her parents to send her to their neighborhood school.</p>

Epi- sode	Iringa	Mtwara	Zanzibar
	<p>give child health care as needed. Gov't does household visits/census to identify CWD; this has improved enrollment.</p> <p><u>Segment 5:</u> Drama – Kiondo (CWD). Shows parent-teacher communication and peers supporting Kiondo; Kiondo happy in school.</p>		
3	<p><b>Topic: Do school facilities give CWD equal opportunities as other children?</b></p> <p><u>Segment 1:</u> DJs give observations of facilities in schools visited – old/decrepit, not friendly to CWD.</p> <p><u>Segment 2:</u> Interview panel – A secondary school teacher who is blind and leader of local chapter of Blind Society says gov't is trying, but even at the secondary school designated for students who are blind, the layout and facilities are not conducive, are difficult to navigate; construction doesn't follow guidelines. CWD can get degrees; educate them/support them.</p> <p><u>Segment 3:</u> Letter to parents from a student who is blind – As CWD, student had some challenges; they caused others to not complete school; some CWD don't get help from their peers, e.g. help to be read to, help him/her walk; some teachers don't help enough; not having enough teachers for the blind; the buildings were not CWD-friendly. Calls on parents/community to improve the school environment and on gov't to train more special teachers and calls on teachers to be closer to CWD; CWD themselves shouldn't isolate themselves from others.</p> <p><u>Segment 4:</u> Interview with DEO who says they gather data on number of CWD; those with</p>	<p><b>Topic: How does quality parenting help a child?</b></p> <p><u>Segment 1:</u> DJ minilecture – Children don't get love because parents too busy working. "Working is not an excuse; it's your job as parent; give up things and spend time with your child. Children imitate their parents."</p> <p><u>Segment 2:</u> Visit to a home where a father helps his son study; gives math/reading assignments; then meets CEM (PTP member) who says parents should give their children time, talk to them nicely not harshly. Teachers tell PTP members which kids they have concerns about; PTP talks to the parents at their homes.</p> <p><u>Segment 3:</u> Quotes from different parents on the street – 1) I tell my kid importance of ed; make sure he eats; when he's home from school, I advise him where to play and to play with a CWD who lives near us. 2) I have my kids read to me. 3) I have my grandson read to himself; I give extra assignments and encourage him.</p> <p><u>Segment 4:</u> Interview with social welfare officer who says parents should meet kids' basic needs, health, show kids how to get along with others; responsible parents raise</p>	<p><b>Topic: What is the role of good parenting in IE?</b></p> <p><u>Segment 1:</u> Interview with a CEM (PTP member) who says they try to organize parents to send kids to extra lessons; challenge is finding good tutors.</p> <p><u>Segment 2:</u> Interview with gov't official about infrastructure challenges; gov't has prepared building guidelines; new buildings have to be inclusive.</p> <p><u>Segment 3:</u> Returns to interview with CEM and asks, What about parents who are illiterate? PTP has parents form groups to find tutors; at first, little response but this year is better. Ed. is not only gov't responsibility, but also parents' responsibility.</p> <p><u>Segment 4:</u> Poem about the days theme. (DJs introduce the poem, but it's not on the recording).</p> <p><u>Segment 5:</u> Drama – Same as mainland drama except the CWDs in mainland drama are girls; in Znz, they are boys.</p>

Epi- sode	Iringa	Mtwara	Zanzibar
	<p>acute needs are sent to designated special schools, others go to dedicated mainstreaming schools (called inclusive schools); awareness is increasing but infrastructure still a challenge.</p> <p><u>Segment 5:</u> Drama – Two adults observe CWD can't use school toilets; they complain to the head teacher.</p>	<p>kids with good ethics; we use the law against parents who don't.</p> <p><u>Segment 5:</u> Drama – Two adults observe CWD can't use school toilets; they complain to the head teacher.</p>	
4	<p><b>TOPIC: Stated topic – Do CWD get equal access to education?</b>  <b>Actual content – CWD are capable and have right to education</b></p> <p><u>Segment 1:</u> DJs share story of famous twins with disabilities who got ed. degrees from Iringa University.</p> <p><u>Segment 2:</u> Visit to home of CWD – Hear the child solving math problems; talk to mom and child about how mom helps the child to learn. Mom points out that if parent hides or doesn't treat child well, that's the start of stigmatism; visit to the CWD's teacher, she explains how teachers identify special needs and how this CWD copes in school and does well.</p> <p><u>Segment 3:</u> Interview with psychologist who says parents have responsibilities for their children, including to ensure all get basic needs met and education, regardless of disability.</p> <p><u>Segment 4:</u> Letter to parents from a teacher with disabilities – Stories from her own experience as a child and how she persevered and got a degree.</p> <p><u>Segment 5:</u> Interview with social welfare officer who says they educate parents about CWD's rights and they need to be loved; parents</p>	<p><b>TOPIC: Gender equality</b>  <u>Segment 1:</u> DJ reads statement/lecture about importance of gender equality in education.</p> <p><u>Segment 2:</u> DJ visits home of a father who treats his kids equally – treats them same, same schedule, same support; tells them not to discriminate and play with everyone including CWD; kids repeat same thing dad said.</p> <p><u>Segment 3:</u> DJ gives another statement/mini lecture repeating that boys and girls are equal; calls it leveling playing field for girls.</p> <p><u>Segment 4:</u> Interview of social welfare officer who says all children have equal rights; we work to educate parents about Gender Equality and about laws (Children's Act); things are getting better.</p> <p><u>Segment 5:</u> Quotes from different parents (two male, two female) around town – Three say boys and girls are equal, all humans, have same rights, be fair to boys and girls and CWD; one of them tells how girls were oppressed when she was young (housework, put down, gotten pregnant) but</p>	<p><b>TOPIC: What's the contribution of parent-teacher collaboration in math and IE?</b>  <u>Segment 1:</u> The intro includes a program plug from Regional Commissioner, who says he's a listener and the programs help parents understand their responsibilities and strategies to help children learn. DJ talks about purpose of program.</p> <p><u>Segment 2:</u> Interview with ed. officer about parent/teacher cooperation and challenges of IE who says gov't started from basic level, now there are CWD in Form 6 and Uni. Some have degrees. Challenges – teachers of IE classes have hard time meeting the needs of CWD; there's no specific person to help, e.g. a blind or deaf student; the kids are all mixed in one class so this is difficult; but there are those who get voluntary help from their peers; the exams are not differentiated for CWD.</p> <p><u>Segment 3:</u> DJ statements about importance of ed. without discrimination.</p> <p><u>Segment 4:</u> Interview with IE teacher who says when CWD included in school, their talents are discovered, could be art, sports, so IE is important; parents also need to</p>

Epi-sode	Iringa	Mtwara	Zanzibar
	<p>should play with children/CWD, involve them, make them feel valued.</p> <p><u>Segment 6:</u> Drama – At girl’s birthday party, dad is angry, but the mom and birthday girl let her brother with disabilities be seen and perform a song; guests all like the song and encourage the CWD. Dad is outnumbered but still complains.</p>	<p>now things are better and both boys/girls need education.</p> <p><u>Segment 6:</u> Drama (same as Iringa) – The birthday party and dad wants to hide boy with disabilities.</p>	<p>take responsibility, e.g. learn sign language if child is deaf.</p> <p><u>Segment 5:</u> Drama – School mgmt. committee chairperson selection. One candidate says he’ll build well-equipped separate school for CWD; other says she’ll include CWD in IE and make sure all schools have facilities and equipment for teaching. Crowd (mostly women) cheer for female candidate; one man in audience tells his wife to go home. Women keep cheering, “inclusive education for our children.”</p>
5	<p><b>Topic: How gov’t, parents, community, teachers can work together to ensure CWD get their rights</b></p> <p><u>Segment 1:</u> DJs explain UN Secretary General reported PWD often miss opportunities; new policy to ensure all PWD get their rights, even during COVID 19 pandemic (one minute/new report style).</p> <p><u>Segment 2:</u> Home visit – A CWD and his mother explain how at first mom didn’t enroll him but he pestered her; schools near them wouldn’t register him but then they found the special needs unit at SabaSaba school; now he’s doing well in school there. Then DJ visits local gov’t leader (M/kiti mtaa) about local gov’t responsibility; they do an annual household census to identify CWD; if CWD are not in school, parents are shown the law and warned. “Not educating a child is the same as killing them.”</p>	<p><b>Topic: What is the impact of delay in providing IE program?</b></p> <p><u>Segment 1:</u> DJ explains IE Strategy 2017-2021 and says schools should meet CWD learning needs. Haki Elimu report says the environment is not good enough for CWD to pass primary school.</p> <p><u>Segment 2:</u> Interview with primary ed. officer who says delay of providing IE has big effect; some CWD missed education entirely; still not enough proper facilities, teachers, or Teaching and Learning Materials; parents were late to learn they should send CWD to school; IE isn’t only about setting up special schools for special needs; all teachers should be inclusive.</p> <p><u>Segment 3:</u> Visit to home of CWD – Parents tell how CWD communicates with them through signals for food/water/bathroom; when other kids come over, they put him outside, and kids talk to him;</p>	<p><b>Topic: How do children manage to live with their peers who have disabilities?</b></p> <p><u>Segment 1:</u> DJ shares some research about IE that shows CWD face challenges.</p> <p><u>Segment 2:</u> Interview of Deputy Ministry of Ed who thanks Zanzibaris for accepting IE and CWD; mentions different types of disabilities; challenge is funds, but teachers are being trained in IE programs; more schools needed because population growth is high.</p> <p><u>Segment 3:</u> DJ introduces interview with a special needs teacher, but the interview is not played.</p> <p><u>Segment 4:</u> Interview with district commissioner who says cooperation needed between gov’t and communities; people need to come to school committee meetings; in his district, they don’t come because of too much drinking; advises</p>

Epi- sode	Iringa	Mtwara	Zanzibar
	<p><u>Segment 3:</u> Letter to parents from a community member (female) – There was a child who was hidden at home; the mom wasn't aware of children's rights. A group visited and asked this child's mom to let them send her child to school to give child right to education. The mom hesitated. They educated her and then she lets them take her child to school. Advises parents of CWD to not fear being laughed at, but to take their children to school to get education like other children.</p> <p><u>Segment 4:</u> Interview with ed. officer in charge of special needs who tells about the annual house-to-house census to identify CWD and the different options; if needs are too severe for neighborhood school, head teachers are required to refer child to special needs units or special schools. Since the identification activity, more CWD enrolled, e.g. Sabasaba SNU for mentally impaired had 42 students before and now 65 students.</p> <p><u>Segment 5:</u> Drama – Young people tell off a beggar with disabilities on the street; Mama Mcharuko teaches them about using respectful language for persons with disabilities.</p>	<p>parents try to teach him words, but he can't communicate well; it hurts them; they wish for a wheelchair so he could go to school and learn more.</p> <p><u>Segment 4:</u> DJ gets quotes from parents around town – Parent 1 (male) says CWD go to school now but it's like daycare because there aren't facilities, equipment, or teachers to help them learn; IE needs to be implemented to CWD; they should/can learn like other kids. Parent 2 (male) says only recently do parents know CWD should go to school. Parent 3 (female) says poor infrastructure is big barrier; parents feel they can't send their CWD where there's no proper toilets, equipment, etc.</p> <p><u>Segment 5:</u> Drama – Young people tell off a beggar with disabilities on the street; Mama Mcharuko teaches them about using respectful language for persons with disabilities.</p>	<p>parents to stop drinking and ensure children attend school.</p> <p><u>Segment 5:</u> Drama – The birthday party script (same as IR/MT in Episode 4 but adapted slightly to Znz context).</p>
6 <sup>16</sup>	<b>Topic: What is needed for a CWD- friendly school environment?</b>	<b>Topic: How does inappropriate infrastructure affect CWDs' learning?</b>	<b>Topic: How conducive or unfriendly infrastructure affects CWD learning</b>
7	<p><b>Topic: What is gov't's contribution in IE for children with special needs?</b></p> <p><u>Segment 1:</u> DJ shares how parliament has discussed/acted on IE.</p>	<p><b>Topic: Does community recognize CWD have the same right to education?</b></p> <p><u>Segment 1:</u> DJ shares UNICEF report on discrimination against PWD and population of CWD.</p>	<p><b>Topic: Does community recognize CWD have the same right to education? And "to inspire parents to send their CWD to school"</b></p>

<sup>16</sup> There was a problem with the copy of the audio recording of Episode 6, so Episode 7 was analyzed. The themes from Episode 6 were mentioned in Episode 7, so only the themes are included here for Episode 6.

Epi-sode	Iringa	Mtwara	Zanzibar
	<p><u>Segment 2:</u> Visit to school – Panel discussion with a parent of CWD, teacher of CWD and local chairperson. Parent tells about her child attending school; teacher explains how they identify SN in school; chairperson explains how local gov't. finds/monitors CWD enrollment.</p> <p><u>Segment 3:</u> Letter to parents from a parent of Std. 2 girl – Local gov't officers told her to follow up and help her daughter learn; now she sets a schedule for study, play, and extra reading/math exercises and sees great progress. Then her daughter counts to 20 and reads aloud sentences she has written herself.</p> <p><u>Segment 4:</u> Interview with Acting Primary Education Officer for Iringa who says there are now enough books (thanks to TPP and GPE). Teachers/parents are trained by TPP, so parents and gov't should work together and make sure all children learn.</p> <p><u>Segment 5:</u> Drama – Mama Mcharuko and village leader convince a parent to enroll her CWD (albino) in school.</p>	<p><u>Segment 2:</u> Panel discussion with community members (a respected elder, a parent of CWD, a grandparent of another CWD, a representative of PWD). The parent and grandparent share experiences of their CWD, both of whom did not complete primary school; one (with physical disability) because of teasing/bullying and not being able to care for self (use toilet etc.) and the other (with epilepsy) who did fine when grandma got medications for him but then his mom didn't follow meds; he dropped/was pushed out. The elder says schools need to ask community to help build proper infrastructure. The PWD rep explains benefits of educating CWD.</p> <p><u>Segment 3:</u> Interview of ward officer (mtendaji kata) who says especially in urban areas awareness is much better and many more CWD are going to school; IE is standing agenda on neighborhood meetings.</p> <p><u>Segment 4:</u> Views from community members – Four women and one man respond; all agree some community members understand/others don't.</p> <p><u>Segment 5:</u> Drama – Mama Mcharuko and village leader convince a parent to enroll her CWD (albino) in school.</p>	<p><u>Segment 1:</u> Interview with Manager of Baraza la Jiji (gov't official) who says all schools are now inclusive and community recognizes this because of IE policy; almost all schools have CWD enrolled now and have ramps and CWD-friendly toilets. Challenges – not enough teachers with special ed skills, e.g. sign language; not all classrooms have ramps. Message to community: "To be born with disability is not a curse; it's just natural... PWD have same right to education."</p> <p><u>Segment 2:</u> Interview with head of Monitoring &amp; Evaluation of IE Unit who say international community and Znz community agree all CWD/all children have right to ed. because of Ed Policy and Sustainable Development Goal 4. People are responding by taking diploma courses in IE; over 500 graduates so far. Inservice training for IE also given through programs like GPE.</p> <p><u>Segment 3:</u> Drama – Two village leaders convince a parent to enroll her CWD (albino) in school.</p>



## Annex 3: Analytical Memo Based Off the Draft USAID Checklist for Promoting Equity and Inclusion

Area	Iringa	Mtwara	Zanzibar	Overall
Characters/ Guests/ “Voice” (1). Who is included /excluded? What perspectives are emphasized?	<ul style="list-style-type: none"> <li>Parent, teachers, gov’t officials, and youth perspectives were shared; one CWD (a student) was given the chance to write and read aloud the “letter to parents”</li> <li>While all the programs ultimately supported the messages desired, they showed different perspectives regarding what is happening on the ground and what needs to be done</li> <li>Rural/urban diversity was covered in 2/3 episodes through the variety of guests</li> <li>TPP-trained parents (CEMs) were interviewed</li> <li>PWD/CWD voices were emphasis in Ep. 4 and Ep. 5 – the first-hand experiences shared were most memorable parts of program</li> <li>CWD shared their own views, not just repeating adults’ messages</li> <li>Parents’ views/experiences were also featured in every episode.</li> <li>Various “experts” were also included – psychologist,</li> </ul>	<ul style="list-style-type: none"> <li>Parents, community members, teachers, and gov’t officials’ perspectives were all shared, with more emphasis (and more airtime) for parents’ views</li> <li>Mainly parents and ed officers</li> <li>Sometimes children were also interviewed, but they just repeated what adults said, or else children’s voices were not heard, except in the pre-recorded drama</li> <li>Rural/urban diversity was covered through the variety of guests</li> <li>TPP-trained parents (CEMs) were interviewed</li> <li>Parents’/community members’ views were shared in depth in interviews, but also in quick quotes from people around the area (like when reporters went on the street and asked random passersby to share their views)</li> <li>Ep. 4: No CWD, they were just mentioned by a few guests as people to be included/played with; but two</li> </ul>	<ul style="list-style-type: none"> <li>Strong emphasis on gov’t perspective and policy statements</li> <li>Although parents, teachers and one student were interviewed in early episodes, the questions were so narrow that we didn’t really hear their views, and the one time a parent expressed an alternative view, this was ignored</li> <li>TPP-trained parents (CEMs) were interviewed</li> <li>In Eps. 4, 5, and 7, guests were all gov’t officials or teachers; no parent or student views except in drama of Ep. 7 (parent views and children were seen taking an initiative)</li> <li>Only child characters were in drama of Ep. 7 – two girls teach their albino friend through the window (he’s locked inside), and one guest plus one character with same experience and name in Episode 2</li> <li>Predominantly male voices; in Ep. 4, females were only in the drama (see drama section below); in Ep. 7, DJ,</li> </ul>	<p><b>Each radio station made an effort to involve different stakeholders in the program; however, the types of questions/interactions and the amount of airtime given made a big difference in terms of the overall perspectives that came across.</b></p> <p><b>Hearing different experiences and perspectives (as on the IR and MT programs) may be more convincing to listeners than hearing lists and harangues about gov’t policy (as in Ep. 1 and Ep. 3 from Znz).</b></p> <p><b>Some radio stations included a better variety of perspectives than others – e.g. PWD/CWD, parents, gov’t. officials,</b></p>

Area	Iringa	Mtwara	Zanzibar	Overall
	<p>social welfare officer, municipal and district ed. officers – who talked generally about parents' responsibilities in providing CWD with rights and love</p> <ul style="list-style-type: none"> <li>Local gov't – e.g. two different Mtaa chairpersons (Ep. 7 and Ep. 5) talked about responsibilities at their level to identify CWD and ensure families send them to school</li> <li>A teacher (Ep. 7) talked about how teachers identify students' special needs</li> </ul>	<p>children (non-CWD) were interviewed along with their parent (they repeated what parent said)</p> <ul style="list-style-type: none"> <li>Ep. 5 had interview with parents of CWD who can't talk; the drama also had PWD who is rescued by Mama Mcharuko but expresses his feelings</li> <li>Ep. 7 had lots of community members, including one PWD and parent, grandparent of two CWDs, one gov't official (ward exec.); no children or teachers</li> </ul>	<p>interviewer and 2/3 guests were male (one female guest), though drama had more females</p> <ul style="list-style-type: none"> <li>No PWD as guests either, except one in Ep. 2; though in Ep. 4 there was a teacher of CWD and the idea that CWD have different talents that can be discovered at school came across</li> </ul>	<p><b>teachers, and community members.</b></p> <p><b>Only IR included voices and direct experiences of CWD or PWD in nearly every episode – recommend others do more.</b></p> <p><b>Mtwara tended to focus on parent perspectives, perhaps because of target audience.</b></p> <p><b>Znz almost entirely gov't perspective/ policy and officials.</b></p>
Characters/ Guests / "Voice" (2) Representation of CWD/PWD	<ul style="list-style-type: none"> <li>Eps. 1-3 – The views and experiences of either PWD or parents of CWD were sought and given ample airtime; multiple interests and abilities of CWD were emphasized</li> <li>Ep. 4 – Powerful letter to parents from a PWD (teacher), showing resilience, confidence, academic ability</li> <li>Ep. 5 – CWD shared his feelings when he couldn't go to school, and he and his mom admitted how he had to pester/convince her to enroll in school</li> <li>Ep. 7 – Did not include PWD views directly, though a</li> </ul>	<p>PWD voice not always included; when it was, it was very powerful:</p> <ul style="list-style-type: none"> <li>Ep. 1 – A CWD was observed in class</li> <li>Eps. 2-3 and 4 – No CWD or parents of CWD aside from drama characters</li> <li>Ep. 5 – Parents of a CWD who can't talk; they expressed hurt that they don't get support, but described many strategies they use to care for their son</li> <li>Ep. 7 – Parent and grandparent of CWD talked about their CWD's experiences; shame,</li> </ul>	<p>Only Ep. 2 had a CWD as a guest</p>	<p><b>CWD/PWD guests/characters were lacking, considering focus of the program.</b></p> <p><b>Radio Furaha (IR) was more exemplary in this area, but in Mtwara and Zanzibar, PWD were talked about rather than speaking for themselves.</b></p> <p><b>Also, only in IR were variety of interests and talents of PWD emphasized as well</b></p>



Area	Iringa	Mtwara	Zanzibar	Overall
	parent of CWD was part of panel discussion	<p>frustration/anger of CWD at discrimination in school was shared; how teachers advise parents to take kids out of school when the teachers couldn't cope with the child was shared</p> <ul style="list-style-type: none"> <li>○ The difference a parent/caregiver can make was driven home by grandparent of epileptic child</li> <li>○ Ep. 7 – One CWD in the drama who shows interest in learning to read in</li> </ul>		<p>as and in one pre-recorded drama (Ep. 5) for mainland.</p> <p>Otherwise, CWD mainly treated as victims – not getting ed. at all, or trouble getting to school, can't use toilets, etc.</p>
What types of disabilities are represented/ included?	<p>Guests:</p> <ul style="list-style-type: none"> <li>○ Deaf/mute – 1</li> <li>○ Albino – 1</li> <li>○ Vision impaired – 3</li> <li>○ Physical “arm and leg” – 1</li> <li>○ Physical “can't walk” – 2</li> <li>○ Mute/physical – 1</li> <li>○ “Disabled arm and leg”</li> <li>○ “Arm”</li> <li>○ Speech impediment and physical (“can't walk or grip/hold things”)</li> <li>○ Conjoined twins</li> </ul> <p>Dramas had additional CWD/PWD characters, but their type of disability was not always disclosed. There were three with physical disabilities, one who couldn't talk and one albino.</p>	<p>Guests:</p> <ul style="list-style-type: none"> <li>○ Vision impaired – 1</li> <li>○ Physical – 3</li> <li>○ Epileptic</li> </ul> <p>A person who is blind was mentioned as example in Ep. 4. Ep. 7 drama has child with albinism.</p> <p>Dramas had additional CWD/PWD characters, but their type of disability was not always disclosed. There were three with physical disabilities, one who couldn't talk and one albino.</p>	<p>Guests:</p> <ul style="list-style-type: none"> <li>○ Vision impairment (CWD) – 1</li> </ul> <p>Dramas had a few additional PWD: one with vision impairment, two with physical, the character with albinism in Ep. 7 drama.</p>	<p><b>Physical disabilities were most common with unclear descriptions of the types of physical disabilities.</b></p> <p><b>In Eps. 4, 5, and 7, there were no persons who were blind, deaf, or with developmental or intellectual disabilities, and albinism only comes up in one pre-recorded drama.</b></p> <p><b>Iringa included a wider variety and larger number of PWD.</b></p>
Language – (1) how clear and easy to follow	Language was generally clear and easy to follow, except for the	Language was generally clear and easy to follow, except for the	Lots of technical terms and official/policy language was used	<b>Technical and unfamiliar terms for lay people should be</b>

Area	Iringa	Mtwara	Zanzibar	Overall
	<p>first drama (see pre-recorded drama below).</p> <p>One guest on Ep. 2 spoke so quickly he was hard to follow.</p>	<p>first drama (see pre-recorded drama below).</p>	<p>which would be difficult to follow/remember. Even university-educated Tanzanians don't know some of the new technical terms, yet they were used without any explanation or examples, e.g. <i>"Unyumbulifu wa utekezaji wa mitaala na ufundishaji."</i></p> <p>Ep. 4 – Sometimes it felt like written statements were just being read aloud, like in DJ intro and one part of the drama (when the teacher gives her campaign pitch). The first part of the interview was very confusing – seemed to be poor editing.</p> <p>Ep. 7 – The DJ used difficult and unfamiliar technical terms, like "Our goal is to inspire parents" (<i>"Lengo ikiwa ni kushahajizisha"</i>); made content less accessible for listeners.</p>	<p><b>avoided or explained with examples.</b></p> <p><b>Clarity of language in Mtwara and Iringa was mostly fine.</b></p> <p><b>In Zanzibar, the language was sometimes very formal, almost academic and some difficult or technical terms were used without explanation.</b></p>
Language – (2) how are disabilities talked about/ any inappropriate language	<p>In general, used "children with special needs" or "CWD", but really inadequate language for naming/describing specific disabilities, e.g. in Ep. 4, the twins referred to were famous because they were conjoined twins (the researcher knows this from background/prior knowledge); but on the program, they're only described as "having difficulty walking."</p>	<p>CWD were almost always referred to as "children with disabilities" or "children with special needs" except twice - once by a guest on Ep. 1 and once by a guest on Ep. 2 (one by an ed. officer, one by an elected official); both used the phrase "children who are lacking/defective" (<i>"wale wenye upungufu"</i>) in contrast to "children</p>	<p>No negative or slang terms were used by guests, characters, or announcers.</p> <p>Generally used "children with disabilities", "children with special needs", "albino".</p>	<p><b>The way in which disabilities are referred to (and thus conceptualized) could be a theme of a future episode.</b></p> <p><b>In general, "child with disabilities" or "with special needs" was most common.</b></p>

Area	Iringa	Mtwara	Zanzibar	Overall
	<p>In one episode, one guest referred to children's disabilities as "the children's problem." And in the first episode, an official (policy) definition of disabilities read by the announcer defined a disability as a "flaw" (<i>"dosari"</i>).</p> <p>These were the only DJs who took up the issue of respectful terms for PWD after the drama (Ep. 5) about terminology; the DJs acknowledged the problem and reiterated respectful terminology.</p>	<p>who don't lack/don't have special needs."</p> <p>E.g. parent: "There's a child with disabilities who passes our house sometimes – I tell my kids to play with him/her."</p> <p>In the drama, talking to and about PWD with respect was the topic of Ep. 5 but DJs/other segments didn't address it.</p>		<p><b>DJs and guests appeared to have inadequate vocabulary for naming/describing disabilities.</b></p> <p><b>Occasionally, CWD were contrasted to "normal" children.</b></p>
Clarity of messaging (theme/ content/ reiteration) Episodes 1-3	<p>The Iringa episode segments were coherent – the interviews, letter to parents and pre-recorded drama always addressed different aspects of the same theme. They also complemented each other well. For instance, in Ep. 3, while the drama addresses school toilets and the physically disabled, the panel discussion and letter to parents addressed facilities that were friendly people who are blind, and the interview addressed steps the gov't is taking to improve school infrastructure to make it more inclusive.</p>	<p>Drama and other segments didn't always address same theme/issues; this diluted overall message.</p> <p>In Ep. 2, the program started with the reading/math targets for EGRA/EGMA (not explained or contextualized at all), then moved to accuse parents weren't involved in kids' ed. Then, a panel talked about what parents should do, e.g. play literacy/number games with child, talk to teachers, enroll CWDs, get them needed health care. Next there was the letter to parents; then there were quotes from random community members on the street about the importance of making CWD feel included. Then the drama showed a teacher,</p>	<p>In Ep. 1, the goal seemed to be educating listeners about the gov't policy and goals of IE, and this came across though in a dry and formal, not-very-relatable way. There was, however, coherence between the panel discussion, letter to parents, interview, and drama.</p> <p>In Eps. 2 and 3, the theme was so narrowly explored that it didn't seem to give a good understanding nor many strategies to listeners.</p> <p>In Ep. 2, Znz theme was "importance of sending child to neighborhood school," but the only reason, repeated in interviews and the drama, was so that students wouldn't be late or</p>	<p><b>The themes were interpreted differently by each radio station – TPP may want some oversight to ensure key messages are understood and covered.</b></p> <p><b>Coherence between the different segments – e.g. interviews, visits, and pre-recorded drama – would reinforce the desired messaging and make for stronger programs.</b></p> <p><b>With few exceptions, key messages were</b></p>

Area	Iringa	Mtwara	Zanzibar	Overall
		<p>parent, and students working together to support a CWD at school. Each segment in itself was ok, but no clear message came across from the four segments as a whole.</p> <p>Ep. 3 – Many different and good examples of parents supporting their child's learning at home were shared by parents, but there was no mention of CWD at all, only general parenting. The drama was about school toilets so didn't go with the theme at all.</p>	<p>have a hard time going to/from school.</p> <p>The systemic reasons for parents to send children to schools that are far from home were not addressed, even when a parent raised one of these issues in an interview. The parent said she sent her child far because urban schools are better. This comment was ignored, and the remainder of the program shamed parents who don't send their children to the neighborhood school. The interview, comments, and drama also only gave one example of why going to school far away was bad: it's difficult to get transport and kids are late.</p> <p>In Ep. 3, Znz theme was on "good parenting in IE" – but the only clear strategy for parents that was shared was parents hiring tutors at home for their kids, though parents meeting teachers was mentioned once. The drama was about toilets/facilities at school – nothing to do with the episode's theme.</p> <p>Also, CWD were not even considered in discussions of good parenting.</p> <p>It seems like an important point about the theme for Ep. 2 would be that Znz was striving to make</p>	<p><b>not reiterated often in each episode.</b></p> <p><b>The systemic causes and consequences of marginalization of CWD were rarely addressed, especially in Znz episodes.</b></p>

Area	Iringa	Mtwara	Zanzibar	Overall
			<p>all schools inclusive,<sup>17</sup> and therefore, students should be able to attend the school nearest them regardless of any special needs; however, the reason for using neighborhood schools or systemic reasons why people don't use them were never addressed.</p> <p>In Ep. 3, some ways in which infrastructure is a barrier to learning and can cause marginalization was addressed; however, in Ep. 2, systemic causes of children travelling long distance to school were ignored and no specific CWD issues were raised. In both Eps. 1 and 2, the lack of CWDs in schools was generally blamed on unaware parents.</p>	
<p>Clarity of messaging (theme/content/reiteration)</p> <p>EPISODE 4:</p>	<p>The topic and message that came through was CWDs have abilities and talents and can achieve high levels of education, even though the stated topic was whether CWD have equal access to education.</p> <p>The segments complement each other and several real-life examples were given of CWD achieving education (all females).</p>	<p>The drama had nothing to do with the topic (gender equality) and the topic had nothing to do with CWD; though gender is part of Inclusive Ed. Strategy in Tanzania, it had not been raised as a theme in any other regions, and it was not treated as intersectionality with disabilities – CWD were never even mentioned.</p>	<p>The message that separating CWD is bad and including them in mainstream schools is good came across clearly, but the stated topic was not addressed at all.</p> <p>The various segments fit together well, but they didn't address the stated topic fully. The interviewees and drama all said that CWD have talents that</p>	<p><b>Two practices seemed to increase the clarity of messaging:</b></p> <ul style="list-style-type: none"> <li>- <b>Coherence between the different segments within an episode</b></li> </ul>

<sup>17</sup> In contrast to mainland strategy, selected "inclusive schools" (mainstream schools that accept all types of students) and "special schools" (specialized schools for special needs, e.g. blind, deaf, or all types of physical/mental impairment) are identified within each district, and those are the schools targeted for special needs teacher training and equipment.

Area	Iringa	Mtwara	Zanzibar	Overall
	<p>Another message that came through interviews and the letter to parents and drama was the importance of giving support, love, and encouragement to CWD.</p> <p>Drama complemented other segments well.</p>	<p>The messaging felt repetitive – all segments (except the drama) repeated the same platitude that “all boys and girls have right to ed.” without looking at examples of barriers and challenges, or overcoming challenges, except one story from a random “parent on the street” which implied the barriers were only in the past/they’re gone now. DJ also gave long statements (texts that were read, almost lecture style).</p> <p>So message of “boys and girls have equal right to ed” was clear, but how helpful is it to have a platitude repeated over and over – does this change behavior?</p>	<p>can be discovered when they go to school, and they shouldn’t be separated, i.e. go to school with other children; but nothing addressed how parents and teachers can work together for learning.</p> <p>Regarding the topic – perhaps RTI/TPP/USAID would see the theme of parent engagement as applying to education generally, but (maybe because the current project is called AIE) the topic was presented as if it was only relevant to arithmetic and inclusive ed., especially IE.</p>	<p>- <b>Recapping/reiterating key points/big ideas after each segment</b></p> <p><b>When these were lacking, no clear message came across.</b></p> <p><b>Sometimes, there was a clear message, but it was either very narrow (e.g. the neighborhood school episode in Znz) or too broad (e.g. gender episode in MT), and therefore, not transformative.</b></p> <p><b>Content that causes listeners to consider the systemic causes and consequences of marginalization could be increased to make the programs more transformative.</b></p> <p><b>Reflection prompts and recommendations or resources for further information or action could also be considered to make the program transformative. (Maybe TPP would</b></p>
<p>Clarity of messaging (theme/ content/ reiteration)</p> <p>EPISODE 5:</p>	<p>The DJs did a really good job of recapping/reiterating main points from each segment through their own conversation and segues in this episode.</p> <p>The clearest message was the responsibility of making sure CWD can go to school – mainly as the parents’ responsibility – but also gov’t putting systems in place to ensure it happens. All the studio segments fit together well and showed different aspects – CWD perspective, parent, local and city gov’t officials.</p> <p>The drama was about a different topic (language use).</p>	<p>This was a very coherent and clear episode, except the drama had a different topic – delay in providing support/programs for IE has affected CWD’s education. We heard affects, reasons, and challenges from ed. officer and parents; we heard one family’s experience.</p> <p>The drama’s topic (language use) didn’t match.</p>	<p>Audio file inaccessible.</p>	

Area	Iringa	Mtwara	Zanzibar	Overall
<p>Clarity of messaging (theme/ content/ reiteration)</p> <p>EPISODE 7:</p>	<p>The message that local government (ward/neighborhood) is responsible for identifying all school-age children, including CWD, and making sure they attend school came across clearly. Teachers' roles and strategies in identifying students with special needs who are already in school was also explained.</p> <p>The letter to parents was not related to IE or CWD, but just parent support for children's learning in general; it certainly also applies to parents of CWD, but the only direct link to this week's theme was that this parent learned to give the support she demonstrated from her local gov't officials and CEMs.</p> <p>The drama directly related to theme.</p>	<p>Through the range of guests, a clear picture emerged that communities are becoming more supportive of CWD rights to education, but not everyone understands yet. And awareness is better in urban compared to rural areas.</p> <p>The experiences of CWDs' parents/grandparents revealed real barriers CWD face, including teasing from kids; teachers discouraging (telling parents to keep CWD home or transfer to special school); the frustration/anger of a CWD at teasing from peers/embarrassment; and a parent having to carry child to/from school on his back every day. The other guests (even a PWD rep) tended to talk more generally about whether people were aware of benefits of educating CWD.</p>	<p>The tone was clearly that of teaching/lecturing. For example, instead of recapping the theme or messages from segments, the DJ said things like: "We hope if you had a different view you've now understood that all children have same right to education" and "No doubt you learned a lot from this drama."</p> <p>The message that was being taught was that all children including CWD should be enrolled in school.</p>	<p><b>need to supply these to radio partners?)</b></p>
<p>How engaging is the program</p>	<p>The episodes were engaging/enjoyable. There was enough variety of segments and visitors that I wanted to keep listening; hearing real-life feelings/experiences from CWD and their parents was the most powerful.</p>	<p>Generally engaging, except Ep. 3 became a bit tiring because all the parents' quotes/responses were so similar.</p> <p>Ep. 4 - The variety was good, and the DJ recapped at least twice during program, which was good for driving home messages, but as noted above, message about gender equality felt too repetitive and not likely to change behavior.</p>	<p>Ep.1 – Informative but not too engaging; just gov't officials giving official policy lines.</p> <p>Ep. 2 is an improvement – some excitement with the street/school background noises for the field visits, but the visits/interviews were so short that the topic is not covered in any breadth or depth.</p>	<p><b>Variety in the segments – especially leaving the studio to visit schools and homes made for more engaging programs; variety of the types of guests and hearing different views (not too narrow interview questions) also was more interesting.</b></p>



Area	Iringa	Mtwara	Zanzibar	Overall
		<p>Ep. 5 – Quite engaging; guest/interviewee comments felt very honest and raised some serious issues, good variety as usual.</p> <p>Ep. 7 – The interviews/panel discussion were longer than usual but passed quickly because they were very interesting and informative.</p>	<p>Ep. 3 – Somehow the Znz episodes felt more contrived or lecture-mode.</p> <p>Ep. 4 – The RC intro was interesting; it felt like a celebrity plug. Maybe he's popular in Znz?</p> <p>Ep. 4 – The DJ's statement after RC plug sounded like what would be written in the concept note for this program, not what we'd expect a DJ to tell the audience, especially not in these words.</p>	<p><b>All the stations seemed to be good at using jingles to demarcate segments, and segments were kept short enough to keep attention. But style of music for Znz?</b></p> <p><b>Further learning, and/or where to get more information was not shared nor encouraged.</b></p> <p><b>Two of the three stations invited listeners to send in comments via SMS or Facebook, but there were no comments on the recordings; TPP may want to monitor how many comments (and of what type) are received, to help assess listenership and how engaged listeners feel.</b></p>
	<b>Mainland:</b>		<b>Zanzibar:</b>	<b>Overall</b>
Pre-Recorded Dramas Ep. 1-3	<p>The drama had more female than male characters and this helped the episodes achieve a gender balance. For Mtwara, the drama also brought in some of the only PWD characters/voices in early episodes.</p>		<p>One drama episode featured two students (one CWD and one of their friends) which was a positive change from the rest of the programs. However, the drama was very narrowly focused on one specific problem (distance</p>	<p><b>The characters represented different types of disabilities and different issues facing CWD; they modeled good</b></p>



Area	Iringa	Mtwara	Zanzibar	Overall
			to school and unfriendly local buses), so it felt like a wasted opportunity	<b>relationships and effective collaboration as well as highlighted some systemic issues hindering CWD from learning.</b>  <b>However, the CWD were usually not active protagonists – they were usually talked about by other characters and didn’t demonstrate a great range of interests or abilities.</b>  <b>The dramas sometimes introduced new topics to the program (that weren’t part of the episode theme) and sometimes elaborated on the episode theme.</b>  <b>Protagonists were mostly parents.</b>  <b>Teachers were rarely included in the dramas.</b>  <b>Zanzibar had different dramas for Eps. 2 and 4.</b>
Pre-Recorded Dramas Ep. 4	CWD (boy) is shown to have several talents (speaking, rapping, singing at birthday party) and to really appreciate being recognized by others; a “bad attitude” of some parents is represented by the angry dad who never backs down/changes but is portrayed as unreasonable.		SMC elections – one candidate for building a separate, well-equipped special needs school, the other for mainstreaming CWD in regular schools and not discriminating against them (the latter is made to seem more popular based on crowd cheering). Gender issues indirectly hinted at in that first candidate is a man and mostly women are supporting the second candidate. One man tells his wife to “go home” when he sees her supporting the female candidate.	
Pre-Recorded Dramas Ep. 5	<p>The drama addressed terminology – people on street are complaining about a beggar and they call him “this disabled person” and “crippled”. Mama Mcharuko tells them he’s not that, he’s a PERSON who has disabilities. There’s a disabled person begging and passersby are being rude to him. Mama Mcharuko stops them, tells them it’s wrong and teaches respectful language to use about disabilities. They apologize to the beggar, who says if there had been IE when he was young and he could have gone to school; he wouldn’t have to beg.</p> <p>This was a really important topic and was handled in a realistic way in the drama, but a whole radio episode dedicated to the issue of how we talk to PWD and talk about disabilities could have been even more powerful, caused more listener reflection, and maybe had more impact.</p>		Birthday party (same as mainland drama in Ep. 4 except adapted to Zanzibar context).	
Pre-Recorded Dramas Ep. 7	<p>The drama had the same script in mainland and Zanzibar, just different actors.</p> <p>A woman (who has a role in village leadership) shows the village chairperson a boy with albinism who is locked up at home and doesn’t go to school; the boys’ agemates (two girls) teach him through the window when they return from school. The woman and chair confront the mom – she says she’s afraid to let her son leave the house because of attacks on albinos. They tell her all children have to go to school, and it’s the whole community’s responsibility to care for CWD. They all agree to enroll the child the next day.</p>			

Area	Iringa	Mtwara	Zanzibar	Overall
	The drama was interesting, and the parent in it raises real fears; yet it all seemed rather easily and quickly resolved.			
Interesting or indicative quotes	<p><b>Parent of CWD:</b>          “[As a parent], you can’t say a child like this shouldn’t go to school, or you are the first one starting to stigmatize the child.” (I.e. stigmatism starts from home/treating a child differently).</p> <p><b>Gov’t official:</b>          “The community recognizes this [CWD rights], esp. with current ed. policy which is inclusive ed.; all schools now educate every kind of student, different from before when they had separate special schools, which do still continue.”</p> <p><b>DJ:</b>          Notes that “it may take time to get everyone hiding CWD at home to enroll all the CWD. Then all the stigmatism and discrimination against PWD can end.”</p> <p><b>A PWD in “letter to parents”:</b>          “A CWD is no different from other children; don’t treat them differently. Educate them, whether in class or outside of class. ...If you don’t educat[e] a CWD, you make their situation worse. A CWD has to know how to cook, wash clothes, etc. so that s/he can take care of self.</p>	<p><b>Quotes from community members (on the street, so to speak) about community understanding of CWD rights:</b>          “Many people still don’t understand; they’re ashamed or embarrassed to have CWD, so they don’t send them to school.”</p> <p>“Some do understand, some don’t. Where I live, there’s a special school and albinos, children with physical disabilities, and other children go to school there.”</p> <p><b>Parent quote:</b>          “CWD don’t realize they have a right to education; they go to school as if it’s daycare, but they don’t learn the way other children do. So, the IE program will help the child recognize they should learn like other children and they have the same right to education.”</p> <p><b>Parent of CWD:</b>          “Teachers told me the other kids tease him. My son would get so upset; he’d rip up his exercise books.”</p> <p><b>Presenter summarizes challenges:</b></p>	<p><b>Gov’t official, Znz (not ed officer):</b>          “To be born with disability is not a curse; it’s just genetics/natural” (“<i>sehemu ya maumbile</i>”). “Since a child was born, even with that body, they have full rights to education like others.”</p> <p><b>IE teacher:</b>          “...There are successes – different types of CWD have moved from one step to another; even non-CWD benefit when we include CWD in class; we discover children’s talents.”</p> <p><b>DJ:</b>          “Welcome, join us, in this 15 minute program; we expect that after you listen with us, there will be changes in the community to make sure parents, caregivers, and general public have enough understanding/awareness to ensure that there is a conducive environment for children in the context of inclusive education.”</p> <p><b>In another episode:</b>          “We hope if you had a different view you’ve now understood that all children have same right to education.” Reminds to send SMS via phone.</p>	

Area	Iringa	Mtwara	Zanzibar	Overall
	<p>School will help a CWD to hone their abilities. Don't isolate or stigmatize them. A disability is no reason to fail to do anything. If you [the parent] fail to do something [to educate your CWD], we'll put you in that group [of failures]. CWD don't need to fail anything. If you can't use your arm or leg, you can find a different way to do things; you can be enabled."</p>	<p>"In Tanzania, some parents hide their CWD at home because they believe they won't gain anything from school, while other CWD don't finish their ed because of being teased, poor infrastructure, and poverty."</p>		

## Annex 4: Interview Tool

***\*See guidelines for interviewers.***

### Interview Part 1 (Qns 1 – 8)

Soma Nami Inclusive Education Radio Programme Formative Assessment Phone Interview Tool for teachers and caregivers					
<b>Guidance:</b> 1. Each interview should be planned for 30-45 minutes but should not exceed the agreed upon timeframe. 2. Make sure all the background data is sent via WhatsApp to Prisca right before your interview at +1 781 267 2354.					
Background data (fill out the background data immediately before the interview and scan/email to IDP)					
a.	Interviewer name/ID :	A-Bakari B-Beatrice C-Hamza D-Lossaru E-Mfwimi	d.	Interviewer gender (sex) (we have this information on the lists, but this is to confirm these are right people)	0-Female 1-Male
b.	District	<b>Iringa:</b> 1-Mafinga TC 2-Kilolo <b>Mtwara:</b> 3-Mtwara MC 4-Masasi DC <b>Unguja:</b> 5-West: A <b>Pemba:</b> 6-Micheweni	e.	Date and time of interview:	
c.	Unique ID of interviewee:	1 Head Teacher 2 Teacher 3 Parent 1 4 Parent 2 5 Parent 3 6 Parent 4 7 Parent 5 8 Parent 6			

**Introduction:**

Hello, I'm [insert name], an Inclusive Education Specialist with Tusome Pamoja. USAID Tusome Pamoja is a program aimed at improving learning outcomes in the early grades, particularly in reading, writing, and math. Thank you for taking the time to talk with me today. You remember we talked the other day? And have you had time to listen to the episode of Soma Nami? Today I'll ask you questions to learn about your views on the episode. If the phone happens to cut off, I'll try to call you back right away to continue the interview. If I still can't reach you, I'll try again a little later – is [suggest time] ok if we can't complete the interview now? [agree on the time]. Let's hope we can complete it now.



**Habari? Jina langu ni \_\_\_\_\_ . Ninafanya kazi na mradi wa Tusome Pamoja kama [inclusive education specialist]. Asante kwa kukubaliana kuzumgumza na mimi leo. Unakumbuka tulizungumza juzi? Na, je, umepata nafasi kusikiliza kipindi cha Soma Nami? Leo nitakuhoji kujua maoni yako kuhusu kile kipindi. Kama simu ikikatika, nitajaribu kukupigia hapo hapo ili tuendelee. Kama ikishindikana, nitajaribu kukupigia tena baadaye – je [pendekeza muda] utapatikana tukishindwa kukamilisha sasa? [agree on back up time]. Natumaini tutakamilisha yote sasa bila matatizo.**

**Consent:** I would like to ask you questions to learn about your views of the Soma Nami radio program on inclusive education. We are interviewing caregivers and teachers from different schools. All the information we collect will remain confidential. Your name will NOT be recorded or mentioned anywhere during this data collection. To ensure that we have an accurate record of your views, I will record this call on my phone. The recording will not be shared with anyone outside of the research team and will not have your name on it. We will only use the recording to ensure that we have captured well the responses of all the people interviewed.

If there is any question you do not want to answer, you do not have to answer it. There are no right or wrong answers, but please give honest answers. We believe there is no risk to you in participating in this phone interview. Your responses will help us to improve the radio program and to promote inclusive education for all students.


If you do not wish to participate, please feel free to tell me now. You are also allowed to stop at any time or skip questions. Do you agree to participate in this interview? \_\_\_\_ Yes \_\_\_\_ No



**Ridhaa: Ningependa kukuhoji ili kupata maoni yako kuhusu kipindi cha redio cha SomaNami. Tusome Pamoja inakusudia kufanya mahojiano haya na wazazi/walezi na walimu kutoka shule mbalimbali.**

- **Mahojiano haya ni ya siri. Jina lako halitahifadhiwa wala kutajwa mahali popote kwenye ukusanyaji huu wa taarifa.**
- **Ili kuweka kumbukumbu za maoni yako, nitarekodi mahojiano yetu kupitia simu. Mahojiano haya hayatasikilizwa na mtu yeyote nje ya timu inayofanya utafiti huu, na sitotaja jina lako wakati tunazumgumza. Tutazitumia kumbukumbu hizi kwa ajili ya kuhakikisha tumepata vizuri maoni yako na maoni ya wengine ambao wanahojiwa.**
- **Kama kuna swali haupendi kujibu, unaweza usijibu**
- **Hakuna majibu sahihi wala yasiyo sahihi, ila la muhimu ni kupata majibu kwa uaminifu**
- **Tunaamini hakuna madhara kwa wewe kushiriki katika mahojiano haya**
- **Majibu yako yatatusaidia kuboresha kipindi chetu cha redio na kuendeleza elimu jumuishi kwa wanafunzi wote.**

**Kama hupendi kushiriki, tafadhali useme sasa. Vilevile unaruhusiwa kusitisha mazungumzo yetu muda wowote au kutojibu maswali. Je, uko tayari kushikiri? \_\_\_\_\_ NDIO \_\_\_\_\_ HAPANA.**


	<b>Tunaanza na swali la kwanza.</b>	<b>Possible categories for coding (for analysis only)</b>
1	What is your relationship with [INSERT NAME] school?  <b>Una mahusiano gani na shule ya [TAJA JINA LA SHULE]?</b>	NOTE ALL THAT APPLY. No relationship.....0 Teacher or head teacher .....1 PTP member.....2 SMC member.....3 Parent of a child (not on committee).4 Other.....5
2	What is the highest level of education you completed?  <b>Je, kiwango cha juu cha elimu ulichowhi kuhitimisha ni kiwango gani?</b>	None.....0 Partial primary.....1 Primary.....2 Partial O-level.....3 Form 4.....4 Form 6.....5 Certificate.....6 Diploma.....7 Degree or above.....8 Prefer not to answer.....-99
3	Do you have a child/children with a disability in your family or your classroom? <i>[If "YES" continue with # 5, &amp; 7, 8, 9. SKIP # 6. If "NO" or don't answer, skip to question 6.]</i> <b>Je una mtoto au watoto wenye ulemavu katika familia yako/darasani kwako unapofundisha?</b>	Yes.....1 No.....2 Don't know/choose not to answer...-99
4	<b>If yes to #4, What kind of disability does your child/ren have?</b> Note:, if there is more than one disabled child in the family or the teacher's class, note the kind of disability for EACH child. <i>[If they answered yes, SKIP qn 6]</i>  <b>Kama ndio kwa #4, huyu mtoto ana ulemavu gani?</b> <b>[kama yupo zaidi ya mmoja, rudia kuuliza kwa kila moja, ili tujue aina ya ulemavu ya kila mtoto wenyeulemavu]</b>	Albino.....1 Hearing impairment .....2 Vision impairment .....3 Mental disabilities .....4 (including Down Syndrome, Autism) Deaf .....5 Deaf-mute .....6 Physical disabilities ..... 7 Combination of disabilities .....8 Learning disability .....9 (Dyslexia, Dyscalculia, etc.) Other ..... 10 Don't know/choose not to answer-99

5	<p><b>If No to #4</b>, Do you know a child in your extended family or community with a disability? [If they answer NO skip to #9]</p> <p>[Kama hapana kwa #4] <b>Je unafahamu mtoto yeyote wenye ulemavu kwenye ukoo wako au jamii inayokuzunguka?</b></p>	<p>Yes.....1 No.....2 Don't know/choose not to answer...-99</p>
6	<p><b>If Yes to #4</b>, What kind of disability does this child/ren have?</p> <p><b>Kama ndio kwa #4, huyu mtoto ana ulemavu?</b> <b>[kama yupo zaidi ya mmoja, rudia kuuliza kwa kila moja, ili tujue aina ya ulemavu ya kila mtoto wenye ulemavu]</b></p>	<p>Albino.....1 Hearing impairment .....2 Vision impairment .....3 Mental disabilities .....4 (including Down Syndrome, Autism) Deaf .....5 Deaf-mute .....6 Physical disabilities ..... 7 Combination of disabilities .....8 Learning disability .....9 (Dyslexia, Dyscalculia, etc.) Other .....10 Don't know/choose not to answer-99</p>
7 a.	<p><b>[FOR CAREGIVERS OF CHILDREN WITH DISABILITIES ONLY.]</b> If they have more than one child with a disability, record the response for EACH child. If your child is in school, what grade are they in? <b>Kama mtoto wako mwenye ulemavu anasoma, yuko darasa la ngapi (au kidato cha ngapi)?</b> <b>(rudia kwa kila mtoto mwenye ulemavu)</b></p>	<p>Not in school.....0 ECD.....1 Standard 1.....2 Standard 2.....3 Standard 3.....4 Standard 4.....5 Standard 4+.....6</p>
7 b	<p><b>[FOR CAREGIVERS OF CHILDREN WITH DISABILITIES ONLY.]</b> If they have more than one child with a disability, record the response for EACH child. If your child is not in school, what was the highest level of education they completed? <b>Kama mtoto huyu hasomi, aliwahi kupata na kuhitimisha kiwango gani cha elimu? (rudia kwa kila mtoto mwenye ulemavu)</b></p>	<p>None .....0 ECD .....1 Partial primary .....2 Primary .....3 Partial secondary .....4 Form 4 .....5 Form 6 .....6 Any tertiary or higher education .....7</p>

7 c	<b>[FOR CAREGIVERS OF CHILDREN WITH DISABILITIES ONLY.]</b> If they have more than one child with a disability, record the response for EACH child. Is your child with a disability a girl or boy? <b>Je, mtoto huyu mwenye ulemavu ni msichana au mvulana?</b> <b>(rudia kwa kila mtoto mwenye ulemavu)</b>	Girl.....1 Boy.....2 Choose not to answer.....99
8	Do you yourself have a disability? <b>Je, wewe binafsi una ulemavu wowote?</b>	Yes.....1 No.....2 Don't know/choose not to answer...-99

*[Break the call here so that the recording won't be too long. Save your file and send immediately to Prisca. Write in WhatsApp call back and continue the interview.]*

## Interview Part 2 (Qns 9 -15)

 <i>Directions for participants:</i> Now I will ask you questions about the radio program <b>Sasa nitauliza maswali kuhusu kipindi cha redio.</b>		
9	Which of the Soma Nami episodes have you listened to (including the episode for this interview)? <i>[Prompt them to tell which episodes, that is, what the topic of each episode was about, including the episode we sent them a recording of for this interview.]</i>  <b>Je, umewahi kusikiliza vipindi gani vya Soma Nami?</b> <b>[Dodosa kujua ni kipindi gani kimesikilizwa, mada/ujumbe iliyojadiliwa kwenye kipindi husika, ikiwa ni pamoja na sehemu ya rekodi ya kipindi tuliyowatumia wasikilize kwa ajili ya mahojiano haya]</b>	Episode 1: Importance of learning together both students with disabilities and those without disabilities Episode 2: How should parents or guardians with children with special needs provide the support to teachers who teach their children? Episode 3: Parental involvement in the implementation of inclusive education Episode 4: How does a parent/guardian support a child with specific needs so that they feel valued in society?
10	On a scale of 1 to 4, with 4 being very engaging and 1 not being engaging, how would you describe the radio program overall?  <b>Je unadhani kipindi ulichosikiliza, au hakivutii kabisa, kinavutia kidogo, kinavutia sana?</b>	Not engaging at all.....1 A little engaging .....2 Very engaging .....3 Don't know/choose not to answer.-99



11	What was the part that was <u>most engaging</u> or interesting? <i>Why was it engaging?</i> <b>Sehemu ipi ya kipindi ilikuvutia zaidi? Tafadhali eleza kwa nini</b>	Open response
12	What was the part that was <u>least engaging</u> or interesting? <i>Why was it not engaging?</i> <b>Sehemu ipi ya kipindi haikuvutia sana? Na kwa nini haikuvutia?</b>	Open response
13	Of the content that you heard, what did you already know? <b>Katika yale ambayo umesikia kwenye kipindi, ni mambo gani ulikuwa unayafahamu hata kabla ya kusikiliza?</b> <b>OR:</b> <b>Katika yale ambayo umesikia kwenye kipindi, ni yapi, yaani ni mambo gani, ambayo ulikuwa unajua tayari?</b>	Open response
14	Of the content that you heard, what was new to you? <b>Katika yale ambayo umesikia kwenye kipindi, ni mambo gani yalikuwa mapya kwako?</b>	Open response
15	After listening to Episode 1, how would you define “inclusive education”? <b>Baada ya kusikiliza kipindi cha 1, ungesema maana ya elimu jumuishi ni nini?</b>	Open response

[Break the call here so that the recording won't be too long. Save your file and **immediately** call back and continue the interview.]

### **Interview Part 3 (Qns 16-22)**

16	<p><b>(Mtwara)</b></p> <p>a. There was a scene in a Standard 2 classroom in Mtila, do you remember what happened? [Give a chance to recall then recap for them what happened.]</p> <p>b. In the Standard 2 classroom, the teacher asks a child to read and she reads the sentence wrong. The classmates laugh. The teacher asks the students what's wrong, and the child says she cannot see. The teacher moves the student to the front of the class and the child then reads the sentence correctly. Do you think that the teacher handled this situation in the right way? Why or why not?</p> <p><b>a. Kwenye kipindi ulichosikiliza, wahusika walitembelea darasa la 2 kwenye shule moja (Mtila), Je, unakumbuka kitu gani chilitokea (eleza mnavyokumbuka). [Give them a chance to recall, then read the recap].</b></p>	Open response
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**b. Mwalimu alimwambia mwanafunzi asome sentensi. Yule mwanafunzi alisoma kwa makosa. Wanafunzi wenzake wakacheka. Mwalimu alimwuliza yule mwanafunzi aliyeshindwa kusoma kwamba ana shida gani? Yule mwanafunzi alimjibu mwalimu kuwa haoni maandishi ubaoni vizuri. Mwalimu alimsogeza yule mwanafunzi mbele ya darasa na akaweza kusoma ile sentensi kwa usahihi. Je, unafikiri kwamba mwalimu alishughulikia hali iliyokuwa inamkabili huyu mwanafunzi kwa njia iliyo sahihi? Kwa nini?**

**(Iringa)**

- a. In a scene in a village in Iringa, we hear from Zakaria and Victoria, the father and mother of Milka who is deaf [and mute?]. Do you remember what they said about Milka's schooling?
  - b. The parents said that Milka was born with a disability and that Milka can say mother and father. A doctor encouraged them to enroll Milka in school at age six, and Milka is now in second grade and loves school. Milka copies down whatever the teacher writes on the board and comes home sad if he/she gets the wrong answers at school. The head teacher could not be reached to discuss Milka's education. What do you think the point of the story is? Is this story a good example of inclusive education?
- a. Katika kijiji kimoja cha Iringa, tunasikia kutoka Zakaria na Victoria, baba na mama wa mtoto Milka ambaye hawezi kusikia au kuongea. Unakumbuka walichosema juu ya masomo ya Milka? Tafadhali eleza.**
  - b. Wazazi walisema kwamba Milka alizaliwa na ulemavu wake na anaweza kusema mama na baba tu. Milka alivyokuwa na umri wa miaka sita, daktari aliwahimiza wazazi wake kumwandikisha shuleni. Sasa Milka yuko darasa la pili na anapenda shule. Milka huandika kila kitu kinachoandikwa na mwalimu ubaoni na anarudi nyumbani na huzuni ikiwa hapati majibu sahihi shuleni. Mwalimu mkuu hakupatikana kuzungumza juu ya elimu ya Milka. Je, unafikiri ujumbe wa hadithi hii ni nini? Je, hadithi hii ni mfano mzuri wa elimu mjumuisho?**

**(Zanzibar)**

- a. In the program you heard there was a "letter to parents" from DPS Abdalla Mzee Abdalla. Do you remember what his message to parents was?

	<p>b. In the letter to parents, DPS Abdalla explained the importance of inclusive education, including the right of all children to receive basic education, but also to reduce stigma, to develop love and respect between students, and to build unity, cooperation, and to reduce loneliness. What do you think is the most important role of inclusive education?</p> <p>a. <b><i>Katika kipindi ulichosikiliza kuna “Barua kwa wazazi” kutoka kwa Naibu Katibu Mkuu wa Elimu, Abdalla Mzee Abdalla. Unakumbuka ujumbe gani kutokana na barua yake kwa wazazi?</i></b></p> <p>b. <b><i>Katika “barua kwa wazazi” ile, Naibu Katibu Mkuu Abdalla alieleza umuhimu wa elimu mjumisho, ukiwa pamoja na haki ya watoto wote kupata elimu msingi, na pia kupunguza unyanyapaa, kujenga upendo na kutathminiana baina ya wanafunzi na kujenga umoja, ushikamano na kupunguza upwekee. Je, ni lengo lipi kati ya hayo unaona ya muhimu kabisa katika elimu mjumuisho?</i></b></p>	
17	<p><b>(Mainland)</b></p> <p>In Episode 1, parents come together to discuss inclusive education with Mama Mcharuko. What is the main message from their discussion?</p> <p><b><i>Katika kipindi cha 1 ulichosikiliza, kuna mkutano wa wazazi kwa Mama Mcharuko kujadili elimu jumuishi. Unakumbuka ujumbe gani mkuu kutokana na majadiliano yao? (Zanzibar)</i></b></p> <p>In Episode 1, parents come together to discuss inclusive education with the Sheha and a Mwalimu about inclusive education and lifeskills. What is the main message from their discussion?</p> <p><b><i>Katika kipindi cha 1 ulichosikiliza, kuna mkutano wa wazazi kwa Sheha na mwalimu mshauri wa elimu mjumuisho na stadi za maisha. Unakumbuka ujumbe gani mkuu kutokana na majadiliano yao?</i></b></p>	Open response
18	<p>Did you hear anything in the program that changed your perspectives on inclusive education in any way?</p> <p><b><i>Je, katika kipindi hiki, ulisikia chochote kilichobadilisha mawazo yako kuhusu elimu jumuishi kwa namna yoyote?</i></b></p>	Open response

19	<p>Of the content [in this episode] that you heard, what was confusing (either language, terms, or ideas)? Was there anything you needed more clarification on?</p> <p><b><i>Katika kipindi hiki ulichosikiliza, vitu gani havikueleweka vizuri? (Pengine lugha iliyotumika, mawazo yalilyotolewa n.k.)</i></b>  <b><i>Ulikuwa unahitaji maelezo gani zaidi kuhusu kitu chochote?</i></b></p>	Open response
20	<p>If you were going to make important changes to the program, what would these be?</p> <p><b><i>Ungekuwa na uwezo kufanya mabadiliko muhimu kwenye kipindi hicho cha radio, ungebadilisha nini?</i></b></p>	Open response
21	<p>What are the core messages of importance to you that you wish were broadcast or discussed on the radio, but were missing from the series?</p> <p><b><i>Je, ni ujumbe gani maalumu kwako binafsi ungependa kuusikia ukijadiliwa kwenye radio lakini hujawahi kuusikia kwenye vipindi vya Soma Nami?</i></b></p>	Open response Note: Analysis can vary by educators vs. caregivers.
22	<p>To what extent do Soma Nami programs help promote awareness and information on inclusive education for children with disabilities? [read answers]</p> <p><b><i>Swali la mwisho. Je, kwa kiwango gani Kipindi cha Soma Nami kinasaidia kuhamisisha na kuelimisha watu kuhusu elimu jumuishi kwa ajili ya watoto wenye ulemavu? Nitakusomea machaguo: hakisaidii, kinasaidia kiasi, kinasaidia sana?</i></b></p>	<p>Not at all ..... 1</p> <p>To some extent .....2</p> <p>To a great extent .....3</p> <p>Don't know/choose not to answer .....-99</p>

#### **Interview Closing Script:**

We have completed the interview. Is there anything you would like to add?

Do you have any questions for me? [answer as needed] Thank you for your time. Your views will help to improve the program and help the community understand inclusive education.

#### **Kufunga Mahojiano:**



***Tumemaliza mahojiano. Je, una nyongeza?***

***Au kuna swali lolote ungependa kuniuliza? [wakiuliza swali, jibu kadri unavyoweza]***

***Nashukuru sana kwa muda wako.***

***Maoni yako yatatusaidia kuboresha kipindi cha Soma Nami na kuisaidia jamii ielewe elimu jumuishi kwa ufanisi zaidi.***

**Instructions after completing the interview: (see Guidelines)**

1. Make sure all recordings of the interview are saved using the file name of [District],[ID of Participant from list provided].
2. Send the file immediately via WhatsApp or e-mail to Prisca (+1 781 267 2354 or Prisca.Tarimo001@umb.edu).
3. Type (or handwrite and photograph/scan) any notes from the interview and send via WhatsApp to Kristeen. Please send this on the same day as the interview. [Do this BEFORE you conduct the next interview.]

## Annex 5: Disability Language

Language to describe individuals with disabilities is constantly evolving with different individuals and organizations having their own preferences. Unless specifically instructed by the client, IDP uses person-first language, including to describe persons who are deaf.

Please also do not use acronyms such as CWD and PWD when referring to children with disabilities or persons with disabilities within the main text of the document. Exceptions can be made within graphics if space does not allow to fully spell out the terms.

Preferred terminology is used in all IDP documents with the exception when less-preferred language is used within direct quotes. It is important to use the preferred terminology even if these terms are not commonly used within a specific country being reviewed.

Exhibit A provides a full list of preferred and non-preferred term.

### Exhibit A. Preferred and Non-Preferred Terms

Preferred Terms	Non-Preferred Terms
Person/child/student with a disability	Disabled person; handicapped person; the disabled; crippled; suffers from; afflicted with; stricken with; victim of; invalid
Person/child/student who is blind	Blind person
Person/child/student who has low vision	Person/child/student with visual impairment
Person/child/student who is deaf <sup>18</sup>	Deaf and dumb; hearing impaired; deaf-mute
Person/child/student who is hard of hearing	Persons with a hearing impairment; hearing impaired; deaf-mute; deaf and dumb
Person/child/student with an intellectual disability	Mentally retarded; mentally defective; imbecile; slow; idiot

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<sup>18</sup> In some cases, individuals will capitalize “Deaf” to highlight the culture and community related to deafness. To promote consistency in IDP documents, please use the lower case “deaf”.

Person/child/student who uses a wheelchair	Wheelchair bound
Person/child/student with a physical disability	Handicapped; crippled
Person/child/student with a learning disability	Slow learner
Person/child/student with a psychosocial disability	Crazy person; mentally ill; mad; insane
Person/child/student with epilepsy	Spastic
Person/child/student who is deaf-blind; person/child/student with multiple disabilities	Person/child/student who is deaf and blind Person/child/student with “heavy” disabilities
Little person/person of short stature	Dwarf; midget
Person/child/student without a disability	Non-disabled; abled-bodied; normal person

Source: Adapted from the *USAID Disability Communications: Tips*