

Reframing Disability as an Ordinary Dimension of Human Existence with the Komabu-Pomeyie Poop Analogy Framework

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Abstract:

Disability continues to be stigmatized despite being a common aspect of human experience across the lifespan. This study evaluated the effectiveness of the Komabu-Pomeyie Poop Analogy Framework (KPAF) in improving students' attitudes toward disability normalization, accessibility, and inclusion. Using a quasi-experimental pretest–posttest design complemented by qualitative thematic analysis, university participants completed the Komabu-Pomeyie Poop Analogy Framework attitudes test toward Disability Normalization Scale (KPAF-AS) and a structured critical-thinking questionnaire before and after engaging with the framework. Eighty-five participants' responses were analyzed thematically rather than as a numeric distribution, focusing on the underlying reasoning patterns and conceptual understanding reflected in participant answer choices. Six cross-cutting themes emerged: (1) grasping the framework's central metaphor, (2) recognizing structural rather than individual causes of disability, (3) preference for proactive over reactive design thinking, (4) relational and communal notions of dignity consistent with Ubuntu philosophy, (5) distinguishing visible from invisible disability experience, and (6) maintaining critical distance from the framework itself. Findings indicate that KPAF may serve as an innovative pedagogical framework for challenging disability stigma and promoting recognition of disability as an ordinary dimension of humanity, though participants' command of formal disability-theory vocabulary lagged behind their intuitive grasp of the framework's underlying values. The study recommends further psychometric validation of the KPAF-AS, cross-cultural replication with diverse populations, and integration of the framework into higher education, public health, healthcare, and professional training to strengthen disability-inclusive practice.

Keywords: *Disability normalization, Universal Design, Ubuntu, Disability Justice, Social Model of Disability, Qualitative thematic analysis, Higher Education.*

Introduction

Disability remains one of the most misunderstood dimensions of human diversity. Although an estimated one in six people globally experience significant disability at any given time, disability is frequently constructed as exceptional, tragic, or undesirable rather than as an ordinary aspect of the human condition (World Health Organization, 2022). Throughout the life course, individuals may experience congenital, acquired, temporary, episodic, or age-related disabilities, yet social institutions continue to treat disability as an exception instead of an anticipated characteristic of human diversity. This article introduces the Komabu-Pomeyie Poop Analogy Framework (KPAF), a conceptual model

designed to challenge this inconsistency. The framework uses a provocative heuristic to contrast society's normalization of another universal yet often unpleasant bodily reality, (thus bowel elimination) with its continued stigmatization of disability. The comparison is not between people with disabilities and bodily waste. Rather, it examines why one universal aspect of embodied life is accepted and accommodated through public infrastructure, education, and everyday conversation while another remains marginalized despite its comparable universality.

Drawing upon the Social Model of Disability, Universal Design, Ubuntu philosophy, and Disability Justice, the framework argues that disability should be understood as an expected dimension of humanity

rather than an exceptional condition requiring special justification. The purpose of this article is to describe the framework, situate it within existing scholarship, identify its conceptual contribution, present qualitative evidence of how learners engage with it, discuss its ethical boundaries, and propose directions for empirical evaluation.

Problem Statement

Despite significant advances in disability rights, legislation, and inclusive policy, disability continues to be widely perceived through deficit-based, medicalized, or charitable perspectives rather than as an ordinary aspect of human diversity. Public discourse, educational systems, and organizational practices often treat disability as an exceptional condition affecting a minority of people, even though disability may be congenital, acquired, temporary, episodic, or associated with aging, making it a likely experience across the human lifespan. While societies have normalized other universal bodily realities by openly discussing them, creating supportive infrastructure, and integrating them into daily life, disability remains surrounded by stigma, discomfort, silence, and misconceptions. Existing disability theories have substantially advanced understanding of rights, accessibility, and inclusion; however, there remains limited scholarship on conceptual frameworks that explicitly address the cultural normalization of disability as an expected dimension of human existence, and even less empirical work examining how learners actually reason through such a framework when exposed to it. Consequently, there is a need for an innovative theoretical framework paired with empirical, learner-centered evidence that challenges prevailing social assumptions, promotes critical reflection, and advances disability normalization as a foundational principle for education, public health, organizational leadership, and social inclusion.

Why Poop? The Provocation at the Heart of the Framework

Why compare disability with poop? This is because poop exposes a profound inconsistency in how human beings understand, tolerate, and normalize their own

vulnerability. First, everyone produces poop; it is one of the few human realities that cannot be permanently denied, regardless of wealth, race, nationality, gender, social status, education, religion, or occupation. Second, poop can smell unpleasant, look disgusting, and evoke embarrassment, yet humanity does not construct an entire social identity around hiding the fact that human beings eliminate waste. Whether you are rich and poor, black and white, powerful and powerless, we all produce it. Third, poop varies in color, texture, size, frequency, consistency, and form, reminding us that biological diversity is not evidence of human failure. Disability likewise takes multiple forms and may be visible, invisible, permanent, temporary, episodic, or situational. Fourth, the analogy exposes the contradictions of ableism. Societies have created sophisticated structures, systems, technologies, and practices to accommodate an unavoidable bodily reality such as elimination, while frequently treating accessibility for disabled people as an extraordinary demand, an economic burden, or a special favor. The problem is not that disability is inherently "nasty"; the problem is that societies have made disability socially undesirable through stigma, exclusion, inaccessible environments, and narratives of deficiency. Finally, poop is deliberately chosen because it is uncomfortable. It forces us to confront the human tendency to accept what is universally unavoidable while distancing ourselves from what threatens our preferred image of independence, productivity, normality, and bodily perfection. The Poop Analogy Framework therefore uses the most ordinary and uncomfortable evidence of our shared humanity to dismantle the illusion that disability belongs only to "disabled people." If humanity can acknowledge, accommodate, manage, and even openly educate about something as unpleasant as poop because it recognizes its universality, then humanity must ask why disability is stigmatized? The question is, why is another reality of changing bodies, changing abilities, vulnerability, and interdependence continues to receive shame, silence, pity, and exclusion. The provocation is not that disability is like poop; the provocation is that our social response to poop may reveal how inconsistent we are in responding to disability.

Literature Review

To build the theoretical foundation of this Komabu-Pomeyie Poop Analogy Framework study, the author intentionally integrates four major theoretical traditions rather than relying on a single lens. Disability scholarship has long been fragmented across disciplinary boundaries, with medical, sociological, philosophical, and justice-oriented perspectives frequently developed in relative isolation from one another. Each tradition offers indispensable insight, yet each, taken alone, leaves gaps that limit its explanatory power for the specific phenomenon this study seeks to address: the cultural normalization of disability as an ordinary, expected dimension of human existence. The Social Model of Disability explains how disability is produced through environmental and attitudinal barriers, but it does not, by itself, fully account for why some universal bodily realities are readily normalized while others remain stigmatized. Universal Design offers practical, anticipatory logic for building inclusive environments, but without a philosophical grounding in relational personhood, it risks being reduced to a technical checklist rather than a cultural ethic. Ubuntu philosophy supplies relational and communal grounding, articulating why interdependence rather than independence should be understood as the baseline condition of humanity, yet it originates outside disability studies and requires deliberate translation into that context. Disability Justice, in turn, insists that any theoretical synthesis remain accountable to the lived experience, intersectionality, and leadership of disabled people themselves, guarding against the risk that abstract theorizing drifts away from the material and political realities it claims to describe.

Taken together, these four traditions form a deliberately interdisciplinary scaffold for KPAF. The Social Model contributes a structural diagnosis of how disability is produced; Universal Design contributes a design-oriented remedy for anticipating human variability; Ubuntu contributes a philosophical rationale for why that variability should be embraced rather than merely tolerated; and Disability Justice contributes an ethical and political accountability mechanism that keeps the framework grounded in

equity and lived experience rather than abstraction alone. This integration is not merely additive. Each tradition sharpens and constrains the others: Ubuntu's relational ethic prevents Universal Design from collapsing into a narrowly technocratic exercise, Disability Justice prevents the Social Model's structural critique from remaining purely academic, and the Social Model gives Ubuntu's philosophical claims a concrete, policy-relevant application within contemporary disability discourse. It is at the intersection of these four traditions rather than within any single one that the conceptual space for the Komabu-Pomeyie Poop Analogy Framework emerges: a space in which disability can be reframed not as an exception to be accommodated, but as an ordinary, anticipated, and relationally embedded feature of human life. The four subsections that follow examine each tradition in turn before the chapter identifies the specific conceptual gap that KPAF is positioned to address.

Disability and the Social Construction of Normality

The Social Model of Disability distinguishes impairment from disability by arguing that disability is produced through environmental and attitudinal barriers rather than bodily difference alone (Oliver, 1990; Barnes, 1991). This perspective shifted disability scholarship away from deficit-based medical explanations toward analyses of exclusion, accessibility, and rights. Although widely influential, the persistence of disability stigma suggests that structural change alone has not fully transformed cultural understandings of disability as an ordinary human experience. This framework challenges the medical model, which attempts to normalize the bodies and brains of disabled people, continuing to stigmatize human variance and sustain disability oppression (Barton, 2018). Some disability theorists are calling for a stronger social model that would hold society accountable for accommodating and supporting disabled people simply because they are human beings (Zaks, 2024), simultaneously widening the notion of socially produced barriers to include factors such as poverty, not just the lack of ramps to get into buildings (Berghs et al., 2019; Levitt, 2017),

which is the focus of this study. This study shifts many foundational assumptions about what it means to be human and how human lives are valued (Goodley et al., 2019; Liddiard et al., 2019). This study also questions the notion that a disability "success story" (Lundberg, 2022) must conform to ableist norms, which may coexist with other discriminatory practices (Berghs et al., 2021). The ideal of full participation and productivity, regardless of embodied disadvantage, depends on and reinforces universalistic achievement values while eliding the socioeconomic conditions that systematically exclude disabled people (Grue, 2024).

Universal Design and Anticipatory Inclusion

Universal Design proposes that environments should be created to accommodate the widest possible range of users from the outset rather than relying on retrospective accommodations (Mace, 1998). Society routinely applies this principle to sanitation infrastructure because bowel elimination is recognized as universal. KPAF extends this observation by questioning why disability, another predictable aspect of human life, is not consistently anticipated in the design of public spaces, workplaces, educational systems, and health services. Research on Universal Design for Learning, Universal Design for Instruction, and Universal Instructional Design calls for a collaborative approach to examine the efficacy of applications of Universal Design to educational environments (McGuire et al., 2006). According to Sewell and Pugh (2022), the UDL Guidelines (CAST, 2020c) provide further detail and guidance on how the framework can be operationalized, together acting as "a blueprint to design and delivery of instructional goals, methods, materials, and assessments that meet the needs of all learners" (Bracken & Novak, 2019, p. 5). Even in the current era of artificial intelligence, Sakowicz and Hamidi (2025) viewed generative AI through the lens of UDL, suggesting that when AI tools are developed with accessibility in mind, they can provide multimodal representation that supports both cognitive and physical accessibility (Koranteng, 2025). Consistent with this trajectory, Vortia's (2025) narrative literature review of AI in mathematics instruction for students with learning disabilities in the

United States found that tools such as Photomath, Mathway, Socratic, Century, and the MACS Curriculum can support differentiated instruction, automate feedback, and facilitate early screening for conditions such as dyscalculia and dysgraphia, while also identifying persistent challenges including inconsistent classroom adoption, infrastructural and policy limitations, and gaps in accessibility across some AI platforms. This body of work illustrates a concrete, technology-mediated instance of the anticipatory design logic that KPAF calls for: rather than retrofitting mathematics instruction for students with disabilities after difficulty is identified, AI-enabled tools hold potential to anticipate and accommodate a wider range of learners from the outset, provided that accessibility, policy support, and teacher training keep pace with adoption.

Ubuntu and Human Interdependence

Ubuntu philosophy emphasizes that human identity is fundamentally relational. The principle that "a person becomes a person through other people" challenges cultural ideals of absolute independence and instead recognizes interdependence as a defining feature of humanity (Tutu, 1999). According to Ojem and Marumo (2026), Ubuntu offers a culturally resonant and ethically grounded resource for building accountable, people-centered regional institutions; re-centering Ubuntu within regional governance provides a transformative approach to policy and institutional design in Africa. KPAF aligns with Ubuntu by arguing that disability does not create dependence; rather, it reveals the mutual dependence that already characterizes all human communities. Rather than seeing disability as dependence, Ubuntu recognizes dependence as an ordinary characteristic of humanity. Kuhumba and Mhando (2025) indicated that, for collective action to be effective, members must have a sense of shared identity and solidarity, which are core values of Ubuntu. Another important connection is Ubuntu's emphasis on empathy, active listening, and community involvement, which is particularly beneficial in conflict resolution, where it encourages restorative practices and mutual understanding (Madondo et al., 2025). Research also shows that embracing Ubuntu's core principles enriches social

work knowledge, theories, and practice, decolonizing and addressing gaps left by Western approaches (Udah et al., 2025).

Disability Justice

Disability Justice expands disability rights discourse by centering intersectionality, collective liberation, and the leadership of disabled people (Berne et al., 2019). Research reveals that learning and change are possible in both formal and non-formal settings, where an enhanced understanding of places and spaces for engagement and participation means that society becomes more equitable and just (Carmel et al., 2026). KPAF complements this perspective by focusing on normalization rather than exceptionalism. It proposes that reducing stigma requires changing the underlying assumptions about what constitutes an ordinary human body. David and Ross (2026) note that, purposefully or not, most research adopts a deficit model of disability, which views disabilities as "deficiencies and a series of obstacles in individuals' lives" (Kormos, 2017, p. 129). Kumar and Neha (2026) similarly argue that a disability justice theoretical lens supports the creation of inclusive policies and sustainable healthcare practices consistent with WHO and UNCPRD directives, with the overarching goal of reducing health inequities and cultivating empathy within healthcare systems.

Conceptual Gap

Existing theories effectively explain disability rights, accessibility, and inclusion but have devoted comparatively less attention to the broader cultural process through which disability becomes normalized as an expected feature of human existence, and to how learners reason through such normalization when directly confronted with it. KPAF seeks to address this gap by introducing a heuristic that encourages critical reflection on the inconsistent ways societies normalize some universal bodily experiences while stigmatizing others, and by pairing that heuristic with empirical, thematic evidence of how it is understood.

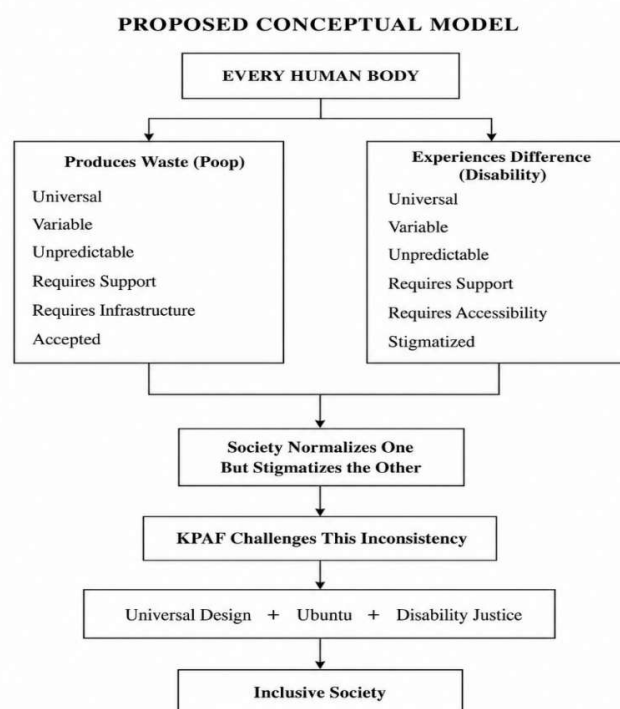
Conceptual Framework

The framework is intended as a heuristic for teaching and critical reflection. It does not equate disability with bodily waste. Instead, it uses a familiar, universal biological process to expose inconsistencies in social norms surrounding embodiment, dignity, and inclusion.

The Komabu-Pomeyie Poop Analogy Framework rests on five propositions:

1. Disability is an ordinary aspect of human diversity.
2. Human bodies are inherently variable and change across the lifespan.
3. Societies normalize universal bodily realities through education, infrastructure, and cultural practices.
4. Disability stigma arises primarily from social narratives rather than from disability itself.
5. Accessibility should be understood as ordinary public infrastructure rather than as exceptional accommodation.

Diagram 1.



Purpose of the Study

The purpose of this study is to develop and introduce the Komabu-Pomeyie Poop Analogy Framework (KPAF) as a novel conceptual model for reframing disability as an ordinary and expected dimension of human existence. Grounded in the Social Model of Disability, Universal Design, Ubuntu philosophy, and Disability Justice, the framework seeks to examine how a carefully constructed heuristic can encourage critical reflection on the contrasting ways society normalizes universal bodily experiences while continuing to stigmatize disability. The study aims to articulate the theoretical foundations of the framework, demonstrate its relevance to disability studies and public health, and propose its application in education, professional practice, organizational leadership, and policy development. Additionally, the study establishes a foundation for future empirical research by presenting the Komabu-Pomeyie Attitudes toward Disability Normalization Scale (KPAF-AS) as a tool for evaluating changes in attitudes toward disability, accessibility, inclusion, and Universal Design following educational interventions based on the framework, and by presenting a thematic qualitative analysis of participant reasoning as complementary evidence of the framework's pedagogical function.

The Research Questions

1. How are bodily functions such as bowel elimination normalized across the lifespan, and what social, cultural, and educational factors explain the contrasting stigmatization of disability despite its prevalence as a human experience?
2. Relatedly, how do learners' reason through and interpret the KPAF heuristic when directly exposed to it?

Methodology

This study uses a qualitative descriptive design to explore how university participants understand, interpret, and respond to the Komabu-Pomeyie Poop Analogy Framework (KPAF) as a conceptual approach to disability normalization. A purposive

sample of eighty-five university participants from diverse academic disciplines completed a structured, ten-item critical-thinking questionnaire assessing comprehension and application of KPAF's core propositions, situational reasoning, and critical evaluation of the framework itself. A subset of participants additionally completed the 25-item Komabu-Pomeyie Attitudes toward Disability Normalization Scale (KPAF-AS), using a five-point Likert response format ranging from 1 = Strongly Disagree to 5 = Strongly Agree. Although the Likert responses provide a structured indication of participants' levels of agreement, the primary purpose of the scale in this study is to stimulate reflection and identify patterns in participants' attitudes, knowledge, awareness, and perceptions of disability as an ordinary aspect of human existence.

Rather than treating response distributions as definitive quantitative outcomes, this study analyzes participant response patterns qualitatively as a window into underlying reasoning, conceptual understanding, and points of confusion consistent with a reflexive thematic analysis approach (Braun & Clarke, 2006). Analysis proceeded through repeated review of response patterns across items, open coding of the reasoning implied by each answer choice, and iterative grouping of codes into candidate themes, which were then reviewed and refined into the six overarching themes reported below. Themes are organized around recurring conceptual patterns rather than sequential question order, consistent with thematic analysis conventions. Trustworthiness was supported through investigator triangulation of coding decisions, an audit trail of theme development, and repeated comparison of emerging themes against the framework's five founding propositions.

Findings: Thematic Analysis of Participant Reasoning

Analysis of participant responses across the ten-item questionnaire (N = 85 per item) yielded six cross-cutting themes describing how participants engaged with the Komabu-Pomeyie Poop Analogy Framework. Each theme is treated as a window into how participants engage with the ideas embedded in KPAF, rather than as an isolated numeric outcome.

Theme 1: Grasping the Framework's Central Metaphor

Responses to the opening items suggest that most participants were able to correctly interpret the intent behind the KPAF metaphor recognizing that the comparison is not literally equating disability with bodily waste but rather using the universality of bowel elimination to expose the inconsistency in how society accommodates one bodily reality while stigmatizing another. Participants largely rejected the more literal or reductive misreadings of the analogy (e.g., that it directly equates the two, or that it is meant to classify types of disability), instead gravitating toward the interpretation centered on normalization and societal inconsistency. Illustrative of this reasoning, one representative response pattern reflected the view that the comparison is not about the people involved, but about why society builds bathrooms without hesitation while treating accessibility as optional.

Theme 2: Recognizing Structural, Not Individual, Causes of Disability

A recurring pattern across the scenario-based items was participants' ability to identify systemic and environmental barriers rather than personal limitation as the source of exclusion. This reflects an intuitive alignment with the Social Model of Disability (Oliver, 1990). That said, this theme also revealed the clearest area of conceptual softness in the dataset: several participants conflated the Social Model with adjacent, but distinct frameworks, such as the Moral or Charity models, or defaulted to "all of the above" when asked to differentiate between competing theories. This suggests that the theoretical vocabulary of disability studies is less firmly held than the underlying intuition it describes.

Theme 3: Proactive versus Reactive Design Thinking

In the applied scenarios new construction, workplace policy, and professional practice participants consistently favored proactive, universal approaches (designing for accessibility from the outset) over reactive ones (adding accommodations only when requested or required). This theme reflects a mature

grasp of Universal Design thinking (Mace, 1998) and was among the most consistently and confidently answered areas across the questionnaire, with very little pull toward reactive or minimal-compliance alternatives offered as distractors.

Theme 4: Relational and Communal Notions of Dignity (Ubuntu)

Where the questionnaire asked participants to connect the framework to Ubuntu philosophy, responses reflected a strong preference for relational, communal understandings of human worth dignity rooted in shared humanity and mutual care over individualist or ability-based notions of worth (Tutu, 1999). This suggests participants were able to extend the framework beyond its literal bathroom analogy into a broader philosophical register concerned with interdependence and belonging.

Theme 5: Distinguishing Visible from Invisible Experience

Participants showed solid recognition that disability is not always visibly apparent, favoring examples involving fluctuating or non-obvious symptoms over more literal or superficial markers, such as eyeglasses or visible mobility aids. This theme reflects an appreciation for the diversity and invisibility of lived experience and an idea central to the framework's broader argument about assumptions society makes based on what is or is not outwardly visible.

Theme 6: Critical Distance from the Framework Itself

When asked to critically evaluate KPAF rather than simply apply it, most participants avoided both extremes neither dismissing the framework outright for its unconventional analogy, nor treating it as an absolute or all-encompassing theory that replaces existing disability scholarship. Instead, responses favored a more measured reading: that the framework functions as a provocative pedagogical device meant to prompt reflection, rather than a literal or comprehensive theory. This suggests a degree of critical, rather than purely absorptive, engagement with the material.

Cross-Cutting Observations

Conceptual intuition outpaces technical vocabulary: participants consistently reasoned their way to the "spirit" of correct answers (proactive design, structural causes, relational dignity) even in the one area formal disability theory terminology where precise labels were less reliably distinguished. Distractor answers rooted in exclusion, minimization, or individual blame were rarely chosen, suggesting these framings did not resonate with or persuade most participants. Applied, scenario-based items (building design, workplace policy) drew more confident and consistent responses than purely definitional or classificatory items, suggesting understanding is more secure when grounded in concrete situations than in abstract categorization. This implies people did better when questions described a real-life situation. For example, they were more confident answering questions about how to design a building or create a workplace policy than questions asking them to define or categorize an idea. This suggests people understand the concept better when they can see how it works in practice rather than when they must remember an abstract definition.

Discussion

Read together, these six themes suggest that participants internalized the experiential and ethical core of the Komabu-Pomeyie Poop Analogy Framework more readily than its formal theoretical scaffolding. This pattern is consistent with, and extends, the theoretical foundations reviewed above. Participants' preference for proactive, universal approaches (Theme 3) directly mirrors Universal Design's anticipatory logic (Mace, 1998; McGuire et al., 2006), while their rejection of individual-blame framings in favor of structural explanations (Theme 2) demonstrates spontaneous alignment with the Social Model of Disability (Oliver, 1990; Barnes, 1991) even where participants could not always name the model correctly. Similarly, participants' endorsement of relational, communal dignity (Theme 4) reflects Ubuntu's central claim that personhood is constituted through relationship rather than independence (Tutu, 1999; Kuhumba & Mhando, 2025).

The gap identified between intuitive understanding and formal vocabulary (Theme 2 and the first cross-cutting observation) is itself a meaningful finding. It suggests that KPAF may be effective as an effective and attitudinal intervention shifting how disability is felt and reasoned about before it is fully effective as a vehicle for transmitting disability studies terminology. This is consistent with Disability Justice scholarship's emphasis on lived experience and collective values over purely academic framing (Berne et al., 2019), but it also signals an opportunity: pairing the KPAF heuristic with explicit instruction in the Social, Moral, Charity, and Eugenic models could strengthen the theoretical precision of learners whose underlying values are already well aligned with the framework's aims.

Participants measured, non-absolutist evaluation of the framework itself (Theme 6) is also notable. Rather than treating KPAF as either dismissible or as a totalizing replacement for existing scholarship, participants largely characterized it as a provocative pedagogical device which is precisely the role the framework is intended to play. This suggests that the analogy's deliberately provocative design achieves its intended effect of prompting reflection without displacing more established theoretical traditions in disability studies.

Limitations

Several limitations should be considered when interpreting these findings. First, the qualitative thematic analysis reported here is derived from structured, multiple-choice questionnaire responses rather than open-ended interview transcripts; while response patterns can meaningfully indicate underlying reasoning, they offer less interpretive depth than free-response qualitative data, and future work should incorporate semi-structured interviews or focus groups to validate and enrich these themes. Second, the sample was drawn from a single institutional context, which may limit transferability to other cultural, disciplinary, or national settings. Third, because participants were exposed to the KPAF heuristic in an educational context, social desirability may have influenced response patterns toward the framework's intended interpretations. Finally, the

KPAF-AS has not yet undergone formal psychometric validation, which limits the strength of claims about measured attitude change.

Implications

KPAF has implications across several domains. In higher education, it offers educators a memorable pedagogical strategy for encouraging students to examine assumptions about disability and inclusion. In public health, it supports campaigns that present disability as an expected component of the human life course rather than a rare occurrence. In organizational leadership, the framework reinforces the importance of anticipating diverse abilities through Universal Design and inclusive employment practices. For policymakers, it underscores the need to embed accessibility into infrastructure, services, and legislation as a routine expectation rather than an exception.

The framework also raises ethical considerations because the analogy is intentionally provocative; educators and researchers must clearly explain that it compares societal processes of normalization, not the value or identity of people with disabilities. Careful facilitation is essential to ensure that the heuristic stigma reduces rather than inadvertently reinforcing it. The thematic findings reported here particularly that participants' consistent rejection of literal or reductive misreadings of the analogy (Theme 1) offer some reassurance that, when properly facilitated, the heuristic is interpreted as intended.

Future Research Agenda

Future research should empirically evaluate the framework through both qualitative and quantitative methods. Studies might examine whether exposure to KPAF reduces disability stigma, increases support for accessibility and Universal Design, or influences professional decision-making among students in health professions, education, engineering, business, and public administration. Semi-structured interviews and focus groups would allow deeper exploration of the reasoning behind participant responses than structured questionnaire items alone. Validation of the Komabu-Pomeyie Attitudes toward Disability

Normalization Scale (KPAF-AS) will also be important for establishing reliable measures of disability normalization across cultures, as will replication with more diverse and larger samples to test the durability of the six themes identified here. Given the growing role of artificial intelligence in accessible instruction (Vortia, 2025), future work might also examine whether KPAF-informed curricula, paired with AI-enabled instructional tools, more effectively translate participants' intuitive grasp of disability normalization into durable, discipline-specific practice, such as inclusive mathematics or STEM instruction.

Reflection from Denial to Acceptance: Disability as an Ordinary Human Experience

The Komabu-Pomeyie Poop Analogy Framework (KPAF) invites humanity to confront one of its greatest contradictions. Every society openly acknowledges that every human body performs biological functions that are messy, unpredictable, and unavoidable. We build bathrooms into every school, airport, hospital, office, restaurant, and home because no one questions whether people will eventually need them. We do not ask whether someone has "earned" access to a toilet, nor do we debate whether sanitation infrastructure is necessary. Instead, we collectively recognize that elimination is an ordinary part of being human.

Yet the same societies continue to regard disability as exceptional rather than expected. Disability is frequently discussed only after it appears, after a diagnosis is made, or after an individual requests' accommodation. This reactive approach reflects a deeper cultural assumption that disability belongs to "other people." The Komabu-Pomeyie Poop Analogy Framework challenges this assumption by arguing that disability, like other embodied realities, is part of the continuum of human existence and should therefore be anticipated rather than denied.

Universal Design offers a useful lens for understanding this reality by recognizing three broad categories of disability experience: permanent, temporary, and situational (Mace, 1998). Permanent disabilities include long-term or life-long conditions such as spinal cord injury, blindness, deafness, or

intellectual disability. Temporary disabilities arise from circumstances such as fractures, surgery, pregnancy-related mobility changes, illness, or recovery from injury. Situational disabilities occur when environmental conditions temporarily limit an individual's functioning, for example, attempting to read a phone screen in bright sunlight, communicating in an unfamiliar language, carrying a sleeping child while opening a door, or trying to hear a conversation in an extremely noisy environment. Although these experiences differ in duration and intensity, they demonstrate that human functioning is dynamic rather than fixed.

The significance of these categories extends beyond design principles. They challenge the persistent illusion that disability is confined to a distinct minority. While not every individual will live with a permanent disability, human beings inevitably experience fluctuations in ability across the lifespan through childhood, illness, injury, aging, environmental conditions, caregiving responsibilities, or other life circumstances. Disability therefore exists not only as an individual characteristic but also as a relationship between people and the environments in which they live.

The Komabu-Pomeyie Poop Analogy Framework argues that humanity has become comfortable acknowledging one universal form of bodily vulnerability while resisting acknowledgment of another. We prepare children for toileting because we recognize its inevitability. We construct sanitation systems because we understand that every community depends upon them. We discuss digestive health with physicians because we know bodily functions change over time. Yet disability is too often treated as an unexpected interruption rather than an anticipated aspect of the human condition.

This contradiction has profound social consequences. When disability is viewed as rare, accessibility is perceived as an optional expense. When disability is understood as an ordinary dimension of humanity, accessibility becomes essential public infrastructure. The shift is not merely semantic; it transforms how societies design schools, workplaces, transportation systems, healthcare, digital technologies, and public policies.

The challenge presented by the Komabu-Pomeyie Poop Analogy Framework is therefore not simply to acknowledge disability but to move from denial to acceptance. Denial perpetuates stigma, reinforces stereotypes, and delays inclusive planning. Acceptance recognizes that changing bodies, changing abilities, and changing environments are inherent features of human life. Acceptance also affirms that dignity is not contingent upon physical perfection or uninterrupted independence.

Disability should no longer be approached as an exceptional event requiring extraordinary responses. Instead, it should be recognized as one expression of the variability that characterizes all human beings. Just as societies have accepted sanitation as indispensable because everybody requires it, they must embrace accessibility, Universal Design, and disability inclusion because every community includes people whose abilities differ across situations, across environments, and across the lifespan.

The Komabu-Pomeyie Poop Analogy Framework ultimately asks humanity a difficult but necessary question: If we can collectively plan for one universal expression of bodily vulnerability without shame, why do we continue to hesitate when planning for another? Until disability is accepted as an ordinary dimension of human existence rather than an exceptional condition, stigma will persist, and inclusion will remain incomplete. Genuine disability justice begins not only with legislation or accommodation but with a cultural transformation that recognizes disability as part of the shared human experience.

Conclusion

The Komabu-Pomeyie Poop Analogy Framework proposes a new way of thinking about disability by challenging the inconsistency between society's acceptance of one universal aspect of embodied life and its continued discomfort with another. Grounded in the Social Model of Disability, Universal Design, Ubuntu, and Disability Justice, the framework advances disability normalization as a conceptual objective that complements existing scholarship on rights, accessibility, and inclusion. The qualitative thematic findings reported here suggest that learners exposed to the framework grasp its core ethical and

experiential message that disability is ordinary and should be anticipated rather than denied more readily than mastering its formal theoretical vocabulary, pointing to a specific and actionable opportunity for curriculum design. By reframing disability as an expected dimension of human existence, KPAF contributes a novel perspective for disability studies, public health, education, and organizational leadership while inviting further empirical examination.

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