

**UNDERSTANDING FATHER INVOLVEMENT IN THE EDUCATION OF
LEARNERS WITH INTELLECTUAL DISABILITIES IN A SPECIAL SCHOOL IN
KENYA: A CASE STUDY**

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DECLARATION

This thesis is my original work. I have received no assistance except as part of the normal guidance from my supervisors.

Signed by candidate

Amani Karisa

Signed:

Date: 30 July, 2020

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Taireni
*Za Mulungu.*¹

I begin by appreciating Associate Professor Judith McKenzie. Our journey started in 2016 when I wrote Judith an email requesting her to be my supervisor. I had read her profile in the university website and felt that she was the right person to guide me through my study based on her research interests. In the email I attached my proposal and other testimonials, and crossed my fingers for her response. I crossed my fingers because I had a deadline to beat for the scholarship I was targeting, and my past efforts to contact potential supervisors had either never been responded to, or had been responded to way past the deadlines. Judith was different. She responded in time and said she looked forward to working with me after reading my proposal. As they say, the rest is history.

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¹Traditional Mijikenda salutation to God.

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² Son, read. I want you to keep reading.

DEDICATION

To Adil and Sinina

and

To the disabled children and youth

left in special schools

without transitioning

ABSTRACT

There are known benefits of father involvement in a child's life, such as positively affecting the child's life prospects, academic achievement, physical and emotional health as well as linguistic, literary and cognitive development. In African settings, fathers are traditionally the heads of families and the main decision makers in matters like the education of their children. However, a limited body of scientific knowledge exists on fathers' roles and involvement in the education of their disabled children in the African context. To address this knowledge gap, a qualitative case study to understand the nature of father involvement in the education of learners with intellectual disabilities in a special school in Kenya was conducted. The research question was: what is the nature of father involvement in the education of disabled learners at Sir Ali Special School, Kenya? The study was guided by theoretical perspectives from disability studies in education, masculinity and postcolonial theory. The field of disability studies in education focuses on the application of the social model of disability in an education context. The theories of masculinity look at the social construction of the male identity, and the postcolonial theory explores the colonial legacy of the study context. The data were collected from eight fathers, six mothers, nine teachers and six disabled learners using individual interviews, key informant interviews, draw-and-tell interviews, focus group discussions, document review and field notes. The data were analysed thematically. Three themes emerged from the data analysis: influence of cultural norms and values on father involvement, fathers' concerns in educating disabled children, and impact of understanding disability on father involvement. It was established that the intersection between patriarchy and masculinity affects normative gender roles that influence father involvement in the education of disabled children in a dynamic context. It was also evident that the cost of disability is greater than that of nondisability and this influences how fathers are involved in the education of their disabled children. Additionally, fathers wanted the best for their disabled children but different views about the purpose of the special school affected their involvement in the education of their disabled children. Furthermore, the meaning of disability influenced father involvement in the education of disabled children. It was concluded that father involvement in the education of disabled children in this African setting was complex and presented itself in ways that were different from what formal western education expected. This study provides critical new knowledge on how father involvement in the formal education of disabled children is constructed within the context of a specific school in an African setting. The new knowledge not only adds to the current limited evidence in the literature on father involvement, but also might assist education stakeholders like ministries of education and development workers in advancing best practice regarding implementation of family support structures for disabled children's education in Africa.

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LIST OF ACRONYMS

DNA:	Deoxyribonucleic Acid
DSE:	Disability Studies in Education
FGD:	Focus Group Discussion
FPE:	Free Primary Education
SDG:	Sustainable Development Goal
UN:	United Nations
UNESCO:	United Nations Educational, Scientific, and Cultural Organization

PROLOGUE

My paternal grandfather, Gonzi Masha, was a tall, dark, blind man who loved Muslim caps. I had always known him as blind, although older people than me said he had acquired the blindness later in life. I grew up helping Grandfather to move around the home and doing other errands for him. When I came back from school, for example, I would often play near his house so that I could hear him when he called for someone to take him to the outhouse. I would go to him when he called, hold the far end of his walking stick and lead him to the pit latrine approximately 40 metres outside his house. I would stay outside the latrine, sometimes engage myself in solitary play, waiting for Grandfather to come out of the outhouse to take him back to his house. Such was part of my childhood experience. Additionally, apart from my grandfather, my father's left leg is weaker than the right one. When he walks, his body leans slightly to the left and back to the right. He was afflicted with poliomyelitis at a young age, which led to his limping.

Growing up with such close family members made me to appreciate disability early in life. However, some adults and children in my neighbourhood and at school used to make insensitive jokes that stigmatised my family, making fun of my grandfather's blindness and mocking the way my father walked. This happened even though our family was somehow economically better off when compared to other families in the locality—my grandfather having been a businessman before his blindness and my father having had a successful career as a medical practitioner. Having disabled providers³ did not seem to affect the financial stability of my family, a factor that made me not to consider impairments as a major thing. However, most of the neighbourhood and school community members expected me to be

³ I use the terms disabled providers/relatives/children rather than providers/relatives/children with disabilities in line with the social model of disability that foregrounds how the society *disables* people using disability labels (Oliver, 1991, 2013, Oliver & Barnes, 2010).

ashamed of my disabled relatives. In retrospect, I believe such experiences roused my curiosity in disability issues at a young age, which ultimately led to my choice of studying special needs education both at undergraduate and master's degree levels.

After my undergraduate degree, I worked with various non-governmental organizations focusing on activism and advocacy on human rights, disabilities, gender and education. I enrolled and finished my master's degree amidst this career path. Before starting my doctoral studies, I was implementing a four-year project to improve school enrolment, attendance and learning outcomes of marginalized girls in Kilifi County, Kenya, through creating linkages between the community, the home, the school and the children. During one of my field visits to a special school, I was met with disabled children who were still in the dormitory despite the school having been closed in the past three weeks. The parents of the children had not come to pick them up even after being informed by the teachers that the school had closed.

I came to learn that it was common for some of the children to stay in the school until the next term began. It seemed that the parents and guardians considered sending their disabled children to the residential special school as a relief as they were a burden to them at home—so they did not want them back. I was not only saddened by this finding, but also intrigued by what made the parents behave the way they did. The concern for these children was my initial motivation for this study. Looking back, I realise that my doctoral degree journey reflects my personal, professional and academic profile.

CHAPTER 1
SETTING THE SCENE

“If the father could be like the mother; or if the two could join hands, like the way the mother works with a pure heart, work together—it’d be way better.”

(Muyeye, Learners’ FGD)

In this study, I sought to understand the nature of father involvement in the education of disabled learners in a special school in Kenya. The terms ‘disabled learners’ and ‘disabled children’ are used interchangeably in this thesis to refer to the same group of people in their different contexts as learners (school) and children (family). Disabled learners in this context referred to the children and youth who were receiving special education services designated for learners with intellectual disabilities⁴ at Sir Ali Special School for the Mentally Handicapped, Kenya (herein also referred to as Sir Ali Special School). According to the Diagnostic and Statistical Manual of the American Psychiatric Association (2013), intellectual disabilities are defined by significant limitations in intellectual functioning (cognitive abilities) and adaptive behaviour (conceptual, social, and practical life skills) that start before the age of 18. While this definition tends to focus on the diagnosis of the individual, the current study pays attention to the factors in the society that disable the individual with intellectual disabilities. Consequently, I use the term ‘disabled learners’ instead of ‘learners with disabilities’ to reflect this focus on the disabling factors in the society (Oliver, 1991, 2013). To this end, this study looked at how fathers, as the male parents of children with intellectual disabilities, were involved in the education of these children at Sir Ali Special School.

⁴Acknowledging the social construction of disability and the subjectivity of disability labels (Baglieri, Bejoian, Broderick, Connor, & Valle, 2011; Oliver, 1991, 2017), learners with intellectual disabilities in this study refer to those with intellectual disabilities *labels*.

Parents play a critical role as duty bearers in supporting the education of their children. Globally, parental involvement in the education of children in general is backed by various government legislation. For instance, the No Child Left Behind Act (2001) of the United States of America sees parental involvement as “the participation of parents in regular, two-way, and meaningful communication involving student academic learning and other school activities.” (Section 1118). The No Child Left Behind Act advocates for parents to be full partners in the education of their children and to play a key role to help their children’s learning. Also, it highlights the need for parents to be encouraged to be actively involved in the school. In addition, the legislation from other countries—like the Netherlands’ Pupil-Bound Funding system (Blok, Peetsma, & Roede, 2007) and the South African School Act (Republic of South Africa, 1996)—equally acknowledge the importance of parental involvement in the education of children.

Similarly, research has supported and provided the rationale for the various government legislation encouraging the involvement of parents in education; such as to improve student achievement, to reduce students’ absenteeism, to improve the social skills and behaviour of students, and so forth (see for example Epstein, 2018; Latunde, 2016; Bryk, Sebring, Allensworth, Easton, & Luppescu, 2010; Houtenville & Conway, 2008 and Mansour & Martin, 2009). However, many of the existing studies on parental involvement have used the term ‘parent’ while referring mainly to mothers, or fathers and mothers, without discerning the different ways that mothers and fathers might be involved. Relatively few of the published studies have focused on father involvement, and this is variously attributed to the tendency to consider men as hard to reach in research terms (Phares, Rojas, Thurston, & Hankinson, 2010), not having flexible timetabling of data collection to account for men’s employment demands

(Fabiano, 2007) and viewing fathers as having a limited role in the care of children as compared to mothers (Flippin & Crais, 2011).

Involvement of a father in a child's life has been found to positively affect the child's life prospects, academic achievement, physical and emotional health as well as linguistic, literary and cognitive development (Allen & Daly, 2007; Dyer, McBride, Santos, & Jeans, 2009; M. E. Lamb & Laumann Billings, 1997; Pleck & Masciadrelli, 2004). Traditionally in African communities, fathers are the heads of families. This makes them the providers and the main decision makers in salient family matters like education and the allocation of resources (Mayekiso, 2017; Mwoma, 2015; Richter & Morrell, 2006). By extension, the role of the fathers as providers becomes more significant when there are vulnerable members in the family, because such members need greater access to resources than the rest and fathers are responsible for making the resource-sharing decisions. The wellbeing of the vulnerable members, like all children, is dependent on the will of the father, presumably including if such vulnerable members are to access and to participate in education. Consequently, this study explored how fathers with disabled children were involved in the formal education of such children in an African setting.

The study was motivated by the limited research evidence related to fathers' involvement in the formal education of their disabled children, particularly in African settings such as Kenya. In addition to the limited research that was available on the phenomenon, the body of knowledge on fathers of disabled learners that emanated from studies conducted mostly in the global North suggested, for example, that schools needed to "reach out, partner, and invite fathers as team members" (Mueller & Buckley, 2014b, p. 47) and to engage fathers using father-specific initiatives like trainings, communication (Carpenter & Towers, 2008; Parette Jr,

Meadan, & Doubet, 2010) and support groups (Carpenter & Towers, 2008; Hannon, Johnson, Christian, & Hannon, 2017). However, the foregoing suggestions needed to be viewed with caution when it came to being applied to the context of Africa, because fathering is a social construct (Morrell, 2006; Olmstead, 2010); what applies to fathers in the social context of the global North might not necessarily be applicable to fathers in the social context of Africa. This study set out to contribute an African perspective to the phenomenon using the example of a school in Kenya.

1.1 Study context

This study was conducted in Kenya, a country situated in East Africa. The country has compulsory primary and secondary school level education for persons aged below 18 years (Republic of Kenya, 2013). Persons aged above 18 years can still access the education offered at the primary and secondary school levels. The government pays for the tuition cost in the public primary schools and secondary schools and, consequently, learners are expected to attend the schools for free (Republic of Kenya, 2013). However, as I will exemplify in this study, schools often ask for fees from the parents or guardians of the learners in order to cater for the costs that are not met by the government, like providing boarding facilities and paying of support staff.

Apart from the expectation for parents or guardians to contribute additional resources for the running of the school, the Kenyan education legislation provides further guidance for parental involvement in schools. The Kenyan government's stance on parental involvement is based on 1968 legislation which prescribed parental representation in the School Management Committee (Republic of Kenya, 2008). Furthermore, the Basic Education Act of 2013 supports the 1968 legislation by providing for parents' participation through representatives in the Board

of Management and the Parents Association (Republic of Kenya, 2013). However, apart from representation on the Board of Management and the Parents Association, scientific evidence on the way parental involvement is implemented is scarce, particularly in relation to how fathers are involved in the education of disabled learners.

Disabled learners can access neighbourhood schools with their nondisabled counterparts in Kenya (inclusive schools). Inclusive education for disabled learners is supported by various policy documents in the country, for example the Taskforce Report on Special Needs Education (Kochung, 2003) and the National Special Needs Education Policy Framework (Ministry of Education, 2009). However, some disabled learners still attend special schools, such as Sir Ali Special School, because such schools are meant to have the specialized resources to meet the disability-related needs of the learners.

Parental involvement in special or inclusive schools could take great significance when the learners have disabilities, presumably because the learners may require additional resources than their nondisabled counterparts. In view of the limited scientific evidence on how father involvement in the formal education of their disabled children happens in Kenya, this study sought not only to draw on the perspectives of such fathers themselves, but also to bring in the views of the other key role players (mothers, teachers and disabled learners) involved in the phenomenon in order to understand it within the broader socio-educational context.

1.2 Problem statement

Literature and global legislation related to disabled children and education suggests that parents should be involved in their children's education because of its associated benefits for children's development. However, the literature reports mostly mothers' involvement when referring to

“parents”, which can be (mis)understood to include fathers too. A limited body of scientific knowledge exists on fathers’ roles and involvement in the education of their disabled children, particularly in the global South settings such as Kenya. This knowledge gap could affect the implementation of family support structures in the education of disabled children, especially as fathers play a headship role in traditional African families. The present study sought to address this limitation in the current body of knowledge, particularly within an African context, through an exploration of father involvement in the education of disabled learners using a case study of a special school.

1.3 Purpose of the study

The purpose of this case study was to understand the nature of father involvement in the education of disabled learners in a special school in Kenya.

1.4 Research objectives

This study aimed to address the following objectives:

1. To describe fathers’ understanding of their role in the formal education of their disabled children.
2. To establish the perceptions of mothers of disabled children concerning fathers’ involvement in the formal education of their disabled children.
3. To describe the views of teachers of disabled children concerning fathers’ involvement in the formal education of their disabled children.
4. To establish the perceptions of disabled learners concerning their fathers’ involvement in their formal education.
5. To make recommendations on father involvement in the formal education of their disabled children.

1.5 Rationale and significance of the study

This study provides critical new knowledge on the nature of father involvement in the formal education of disabled learners within the context of a specific school in an African setting. This new knowledge not only adds to the limited evidence on the phenomenon, but more importantly leads to our better understanding of fathers in relation to their disabled children's education. The knowledge created in this study could assist education stakeholders like ministries of education and development workers in Africa to undertake and advance best practice regarding implementation of family support structures for disabled children's education. Methodologically, this study is one of the few that focus on fathers of disabled children in the global South settings. Researchers interested in fathers of disabled children in the global South contexts could use the methodological insights of this study. On a theoretical level, the study has integrated the perspectives of disability studies in education (DSE), theories of masculinity and postcolonial theory in understanding father involvement in the education of disabled children in an African context. This theoretical approach has allowed a reinterpretation of the three theories in a novel context, which has enhanced the theoretical understanding of the research phenomenon.

1.6 Research question

This study's research question was: what is the nature of father involvement in the education of disabled learners at Sir Ali Special School, Kenya?

1.7 Outline of thesis chapters

Chapter 1, 'setting the scene', is an introductory chapter where I give the background of the phenomenon of father involvement in the education of disabled learners. I also present the context of the study by describing Kenya's formal education system and the country's stance

on parental involvement. I identify the knowledge gap in relation to father involvement in the formal education of disabled learners, which I further outline in the problem statement. The chapter also gives the purpose and the objectives of the study, the study's rationale and significance, as well as the research question.

Chapter 2, 'picking the lens', discusses the theoretical frameworks that guide how I answered the research question. These are disability studies in education (DSE), theories of masculinity and postcolonial theory. The approach of DSE applies the social model of disability to an education context. The theories of masculinity focus on the social construction of the male identity, and the postcolonial theory looks at the colonial legacy of the study context. I explore how these theoretical perspectives operate in the context of my research question, which leads me to look at the literature that has been previously published about the research phenomenon.

Chapter 3, 'scoping the field', presents the literature review. I examine literature from the global South and from the global North that is related to my research question. I do this in order to place the study in context in respect to previous scholarly work in the field and to identify the research gap. I show that there is limited research evidence relating to father involvement in the education of disabled learners, particularly in the African context. In order to address this gap in the literature, I chose a methodology that fits with my research question.

Chapter 4, 'nuts and bolts', outlines the methodology used to conduct this study. I start by locating the study in the constructivist paradigm and its critical version. I then describe how I addressed the research question using the qualitative approach and the case study research design, and why I chose this methodology. I also discuss the research process followed in conducting this study, including the data collection, data management and data analysis.

Furthermore, I give a description of the rigor, trustworthiness, and ethical considerations in relation to this study, including a discussion on reflexivity. After describing the practical aspects that went into conducting the study, I turn to presenting the findings of the study.

Chapter 5, ‘telling the story’, presents the study findings. I start by giving the context from which the findings come. This entails describing Sir Ali Special School, including its background, population, personnel, physical setting and curriculum. I then give the findings of the thematic analysis, which I present using three themes: influences of cultural norms and values on father involvement, fathers’ concerns in educating the disabled children, and impact of understanding disability on father involvement. I then explore the meanings of the findings by discussing them in the next chapter.

Chapter 6, ‘looking behind the scenes’, gives a discussion of the findings of the study. The key findings are that the intersection between patriarchy and masculinity affects normative gender roles that influence father involvement in the education of disabled learners in a dynamic context, and that the cost of disability is greater than that of nondisability and this influences how fathers are involved in the education of their disabled children. The other key findings are that fathers want the best for their disabled children but different views about the purpose of the special school affect their involvement in the education of them, and that the meaning of disability influences father involvement in their education. I discuss these findings in relation to the related literature and the theoretical perspectives that guide the study in order to get an understanding of the research phenomenon. This discussion leads to further abstractions of the study findings in the following chapter.

Chapter 7, ‘connecting the dots’, presents a conceptualisation of the nature of father involvement in the education of disabled children and the theoretical implications of the study. I present a model on the nature of father involvement established by the study. The model describes how the child’s disability intersects with the father’s poverty, masculinity and understanding of the purpose of education to influence father involvement in the education of the disabled child. I then give a reflection on the theoretical implications of the study as they relate to the education of disabled learners in Kenya, understanding father involvement and understanding the postcolonial context of the study. I show how these concepts have impacted the perspectives of DSE, theories of masculinities and postcolonial theory that I used to examine the research phenomenon. I then focus on the ‘what next?’ of the study in the last chapter.

Chapter 8, ‘a last word’, gives the study’s recommendations and conclusions. I describe the policy recommendations of the study in relation to the relevant Articles of the Convention on the Rights of Persons with Disabilities (UN General Assembly, 2006). In addition, I present recommendations in relation to practice. I also describe the limitations of the study and give recommendations for future research. I end this chapter by giving the conclusion of the study; that father involvement in the education of learners with intellectual disabilities in the current research context is complex and manifests itself in ways that are different from what formal western education expects.

CHAPTER 2

PICKING THE LENS

After introducing the study in the foregoing chapter, I now pick the lens that guides my examination of the research phenomenon. A lens influences the way the world is seen by foregrounding some things and relegating to the background other aspects. Such a lens in research is the theory. Bryman (2016) defines a theory as a set of assumptions about reality that gives a framework within which a social phenomenon can be understood as well as the study findings can be interpreted. In this study, I have created a theoretical framework by synthesising various theories with the goal of comprehensively understanding the nature of father involvement in the education of disabled children. I isolate education of disabled children, gender, and the context of the special school where the study takes place as the specific aspects that are at play in the phenomenon. Consequently, I bring in the perspectives of disability studies in education to understand disability and education, theories of masculinity to make sense of the gender dynamics influencing fatherhood, and postcolonial theory to appreciate the context of the study. I start by discussing disability studies in education.

2.1 Disability studies in education

Traditionally, the formal education of disabled children in Kenya has been based on the special education paradigm. Special education predominantly uses the medical model of disability that views disability as an individual trait that requires remediation in the person. In this medical model, disabled learners are often viewed as having different learning needs from their nondisabled counterparts (Baglieri & Shapiro, 2017). As practised in the United States of America, special education has focused on diagnosis, drawing intervention plans and attempts to correct the perceived anomalies in the individuals with impairments (Valle & Connor, 2019).

Remarkably, the advent of special education has been, in some ways, progressive as, according to Slee (2018), before special education disabled children were generally seen as uneducable. Those who started special education did not accept that disabled children should be excluded from education. Nonetheless, while the intention of special education was largely positive, Slee (2018) notes that its pursuit has resulted in a further exclusion of disabled learners as they are segregated away from mainstream education.

Slee (2018) observes that including disabled learners in education should have been a catalyst for transforming the school system to cater for the needs of learners with diverse needs, not a motivation to provide a separate schooling system that is parallel to the mainstream one. The “traditional special education sustains ableist assumptions about disability through longstanding practices of categorisation and separation of children according to deficits. Exclusion is attributed to individual student impairment rather than to the disabling cultures and practices of schooling” (Slee, 2018, p. 14). Special education’s penchant for measurement and assessment of learners constructs disability in a certain way and hence the learner is seen from a certain perspective, which often leads disabled learners to spend the whole of their school careers in these confines (Connor & Ferri, 2007). The model elevates teachers and other special education professionals as the experts in the education, backgrounding the views of the people who experience the disability themselves. In this sense, it promotes a disability expertise (McKenzie & Macleod, 2012) where special education professionals use their power to regard disabled learners and their families as if they were objects that lack agency. The approach of Disability Studies in Education (DSE) offers an empowering response to the shortfalls of the special education paradigm, as will be shown below.

Gabel (2005, p. 10) defines DSE as “the use and application of disability studies assumptions and methods to educational issues and problems”. The approach of disability studies locates disability within social and political contexts, and is focused on the civil and human rights of disabled people. Disability, be it physical or psychological, is recognized as a phenomenon imposed by the society, rather than an individual trait of the person (Oliver, 1990). As a social construct, disability gets its meaning in social and cultural contexts. Consequently, it is the interaction between the individual with an impairment and the society that brings about disability. When applied to education, the approach of disability studies focuses on addressing the barriers to inclusion of disabled learners in education, such as those related to equity, access, and inclusion in school environments, curricula, and activities.

In addressing the barriers to inclusion of disabled learners, the approach of DSE is driven by the need to uphold the right of disabled learners to be included in education like any other human being. Danforth and Gabel (2006, p. 1) note that DSE’s approach allows for interrogating “rarely questioned assumptions about what disability is; what disabled people need, want, and deserve; and the responsibilities of education and educators in relation to such matters”. The DSE approach “offers a departure from the simple, unsophisticated, reductionist rhetoric of special education’s grounding assumptions and its paradigmatic divestment from the social and political worlds where disability is lived amid all its (physical realities)” (Ware, 2011, p. 248). Using the tenet of ‘*nothing about us without us*’ (Charlton, 2000), the DSE approach views the disabled learners as the experts of their experiences who have crucial knowledge and valid consciousness. Consequently, this approach aims to disrupt the power relations created by the disciplinary power of special education that leads to treating disabled learners as “subjects for investigation, surveillance and treatment, a representation that has

negative moral and political consequences because it involves various forms of medicalization, objectification, confinement, and exclusion” (Skrtic, 2005, p. 149).

According to Skrtic (2005), the goal is not only to disrupt the power relations in the education of disabled learners, but also to deconstruct such relations and the social categories they create, by uncovering inconsistencies, contradictions as well as the silences in the functionalist knowledge tradition of special education. The DSE approach follows this up by propagating alternative ways of interpreting special education and student disability. The aim “is to encourage special educators to reconstruct their practices and discourses using interpretations that promote the values of democracy, community, participation, and inclusion” (Skrtic, 2005, p. 149). With this in mind, the approach of DSE shifts the focus of intervention from the need to fix the individual with the disability to that of transforming the classroom and the entire education context to address the needs of the individual disabled learner and, indeed, all individual learners.

Addressing the needs of all individual learners means that the approach of DSE has an idealistic component. According to Skrtic (2005), the vision is of a time when the disability category is no longer required in schools; when the binary of ‘normal’ and ‘abnormal’ learners is no longer needed. A day is envisaged when the education system no longer treats disability as a problem, but as a diversity that gives an enduring source of uncertainty, consequently becoming the driving force behind a growth of knowledge and, ultimately, progress (Gallagher, Connor, & Ferri, 2014; Skrtic, 1995). Towards this goal, Skrtic (2005) argues for the need to reconstitute the school as a ‘learning community’, with strong democratic principles that allow for engagements between educators and community stakeholders in discourses that are foregrounded on the need to give desirable life conditions to learners as future citizens.

Therefore, using the DSE approach, disabled learners in the education system are seen as another form of diversity, not as an abnormal category that needs fixing.

According to Tremain (2015), the disability category is produced through a normalizing judgment that characterizes disabled people using a deficit of bodily integrity that invalidates their social position. While the medical model of disability employed by traditional special education interprets disability as an unavoidable outcome of impairment, the social model of disability favoured by DSE looks at disability as a type of oppression against the individual with an impairment (Hughes, 2015). Whereas special education might aim at including the disabled learner in the mainstream education classroom after normalization or with remediation, the approach of DSE views inclusion in education as a civil right for the disabled learners. Accordingly, Gallagher et al. (2014) call for abandoning the deficit model thinking in education. Skrtic (1995) observes that a system that focuses on producing 'normal' students is simultaneously engaged in producing learners who are seen as not fitting in the system, learners who thus become a 'problem' population. Such a system is bound to consider disability as a problem instead of focusing on how it can serve all learners. Thus, instead of special education, the approach of DSE favours inclusive education. In this case, inclusion of learners is not only a placement or an instructional issue, but also a moral and a political one.

Using the DSE approach, the motivation for providing inclusive education to disabled learners does not stand or fall on the capacity of the disabled learners, but on the school's ability to remove structural barriers to inclusion. The work by Elder in Kenya offers a good example of how inclusion committees at the school can successfully enhance the inclusion of disabled learners in schools through identifying and removing barriers (Elder, 2015; Elder, Damiani, & Okongo, 2016; Elder & Kuja, 2018). Elder (2015, p. 25) observes that, "Students, parents,

teachers, administrators, and government officials need to collaborate together within their local communities and identify the strengths and barriers of their local educational systems. A plan of action is needed, building on inclusive strengths and removing barriers to inclusion". Elder (2015) goes ahead to give the strengths of implementation of inclusive education in Kenya as: well trained teachers, schools that receive the stipulated minimum support from the government, and the presence of local laws and domesticated international instruments favouring inclusive education, among other factors. Elder (2015) gives the barriers as poverty, gender, lack of access to health care, lack of access to food and clean drinking water, negative attitudes towards disability, lack of ability and diversity awareness, and a general shortage of teachers for both mainstream and special education, among other issues. Given such challenges, it appears that, for inclusive education to be realised, there is need for more fundamental changes that go beyond just placing disabled children in mainstream classrooms.

Apart from the barriers cited by Elder (2015), there could be need to consider the extent the schooling system is willing to change in the pursuit of inclusive education for disabled learners. For example, Veurink (2017) notes that the current schooling system is largely based on a cohort model where learners are grouped together according to some pre-set criteria (such as age, years spent in the school, and so forth) and instructed using a predetermined curriculum. However, when a predetermined curriculum is used, disabled children could face exclusion in the mainstream classroom in the same way it is happening in the special school, as they might be perceived as incapable of meeting the normalized targets in the curriculum (Baglieri, Valle, Connor, & Gallagher, 2011; Veurink, 2017). As a result, inclusive education might require recognising the individual strengths and weaknesses that learners, including disabled ones, bring into the education system in order to provide individualised instruction. In such an arrangement, there is little space for the consumption of a predetermined curriculum by learners

in a particular cohort (Baglieri, Valle, et al., 2011). Therefore, the extent that the traditional system of education is willing to change, for instance from cohort-based to individual based, could be an important factor in the pursuit of inclusive education.

Following on the above observations, the approach of DSE in the current study will offer an opportunity to rethink the prevailing practice of special education as well as the discourse of inclusive education, with the ultimate goal of strategizing on how disability as a form of diversity can be included in the education system. From the DSE perspective, inclusive education becomes a continuous process of improving the education system so that disabled learners can attain social justice in education (Baglieri & Shapiro, 2017). In addition, the DSE approach leads to recognising disability as a result of the interaction between the person's impairment with the environment—which in this study focuses on the education system and the fathers of the disabled children. In this way, disabled learners' success in education is not determined solely by their impairment but rather by the interaction of their impairment with this environment.

Therefore, the DSE approach allows for focusing on the responsibility of the fathers of disabled children and the education system in facilitating the learners' access and participation in education, rather than on the learners themselves who would then have to earn that right. From this perspective, the emphasis then is on how fathers, as the family heads and stakeholders of their children's education at the school, influence the inclusion of their disabled children in education in Kenya. Additionally, DSE gives a lens to investigate and critique the school and the fathers' positionality with regards to educational provision for disabled children as a matter of social justice. This enables consideration of how conceptions, attitudes and prejudices towards disability and disability in education affect disabled children's access and participation

in education. Importantly, the DSE approach inclines this study to reject segregated schooling in favour of alternatives to such practices. That being said, the fathers of disabled children who identify as men in this study are expected by the society to have a gender identity that is called masculinity. This gender identity is important because the fathers are members of a community with its own cultural norms and values regarding the roles and responsibilities of male and female parents in the family, including in education. The theories of masculinity offer critical perspectives on the position of fathers as male members of the family.

2.2 Theories of masculinity

This section discusses the theories of masculinity, which is the second lens used in this study. Fathers in this study refer to male parents, and the theories of masculinity help to understand how their identities, responsibilities and roles are constructed in the context of the education of their disabled children. In conceptualizing masculinity, there is the need to focus on the different concepts of gender because masculinity closely interlinks with gender.

Gender could be defined using the essentialist approach, or the social constructionist approach—both of which have implications for masculinity as a concept. The essentialist approach to gender argues that the differences between men and women arise from unique biological traits responsible for making one inherently male or female (Cosgrove, 2003). This approach considers gender as resulting from biological sex differences that exist within men and women respectively. Thus, in this view, masculinity is seen as traits that occur naturally to males. For instance, if aggression is viewed as masculine, it is thought of as a natural characteristic of men (Cosgrove, 2003). However, the essentialist approach to gender is problematic because it tends to homogenize men as different from women, suggesting that failing to possess the supposed natural traits of being a man or a woman makes one “abnormal”

(Bohan, 1993). The other problem with the essentialist approach is the production of a hierarchy that holds men superior to women. Focusing on biological gender differences also tends to “obscure the power inequality between men and women and to legitimate ideologically the continued reproduction of such difference (and inequality)” (Shefer, 2004, p. 190).

The social constructionist approach, which is the one I adopt in the current study, on the other hand considers gender differences as social constructs, not predetermined traits (Hare-Mustin & Marecek, 1988). Gender is viewed not as inherent in males or females, but “the socially constructed correlate of sex” (Dozier, 2016, p. 469). It is constructed and reproduced by different social contexts that prescribe behaviours viewed as fitting for men and women (Bohan, 1993; Swain, 2005). From this position, masculinity becomes a set of characteristics considered by the society as suitable for men in a particular context (Swain, 2005). Men internalise such expectations, meanings and attributed roles and then reproduce them. Such traits are continuously socially constructed and lived out. As Ratele (2008, p. 3) states, “masculinity needs society, not just testicles”. Using this perspective, masculinity is seen as culturally relative; the meanings ascribed to men in one culture could be different from the meanings ascribed to other men in a different culture (Gutmann, 1997). Since masculinity changes with context, Connell (2005) argues for the use of the term ‘masculinities’, instead of one overarching concept.

Masculinities do not happen in isolation in the different contexts but are formed alongside and opposite to femininities as well as other kinds of masculine identities (Synnott, 1993). According to Connell (2005), different forms of masculinities exist even within one culture. Hegemonic masculinity dominates the other types, being the type that most men aspire to achieve because it is viewed as the successful masculinity. Hegemonic masculinity wields its

power through validating some forms of masculinities, and feminization of the other forms. Thus, hegemonic masculinity is about the relationships among men, as well as between men and women. According to Connell (2005), most men cannot fully perform hegemonic masculinity, because it needs access to specific social resources determined by cultural contexts. In the western context, for instance, hegemonic masculinity has traditionally been associated with being white, attractive, virile, heterosexual, emotionally detached, having physical strength, and so forth (Inhorn, 2012). As not all men might acquire such traits, hegemonic masculinity generates inequality among men.

Connell (2005) suggests that the men who cannot access the hegemonic masculinity tend to practice subordinated forms of masculinities, variously referred to as marginalized, alternative, or subaltern. These masculinities embody some opposites of the traits associated with hegemonic masculinity. On the other hand, some of the subordinated men resort to a complicit masculinity. They become complicit with the practice of the hegemonic masculinity as they desire to act out the elements associated with this idealized manner of being manly. Men in complicit masculinity do not fit into every one of the qualities of hegemonic masculinity, but nevertheless receive some advantages for being male because they do not challenge the present systems of gender (Connell, 2005). However, because hegemonic masculinity is unachievable for a majority of the ordinary men, it often leads to distress for those who cannot attain the normative expectations. Additionally, subordinated men may become conflicted about their aspiration to attain the ideals associated with the hegemonic masculinity. According to Connell (2005), these men may react by perceiving, critiquing as well as protesting the hegemonic masculinity ideals as oppressive.

In the current study, the ideas of a hegemonic masculinity propounded by Connell (2005) enable acknowledging fathers of disabled children as not a homogenous group, but as having different attributes. Making multiple masculinities visible allows addressing the barriers that the fathers might encounter when interacting with each other as well as with mothers and children. This draws attention to the price fathers pay to acquire the male or patriarchal privilege—the elevated status associated with the hegemonic masculinity (Fineman & Thomson, 2013). Furthermore, recognizing the differences among fathers disrupts the narrative of gender superiority or inferiority, since individual mothers might hold privileged positions in comparison to marginalized fathers. For instance, Hollander (2014) has shown that mothers who work and provide for their families sometimes enjoy a position of status more than their husbands who have failed to take up such roles.

Additionally, Jørgensen (2019) has observed that the masculinity culturally idealized by fathers of a particular ethnic group might be considered a marginalized masculinity in a contemporary society that promotes gender equality as the ideal. It means that in a situation where African and western cultures meet, the culturally hegemonic masculinity held by the African man might face emasculation by the patronising new hegemonic masculinity espoused by the western culture. In the current study context, this could present a clash between the African traditional masculinities that might be grounded in patriarchy and the modern western masculinities promoting gender equality. Thus, Connell's (2005) conceptualization of a hegemonic masculinity offers an important point of entry to frame the construction as well as constitution of African masculinities as part of a hierarchical relationship primarily formed through a binary of African femininity and western perspectives of masculinities. It would then mean that the way the fathers form their male identities is not only influenced by their African culture's

emphasis on not acting womanly, but also by the way the western culture they are exposed to expects them to act as men.

On the other hand, the ideas of a hegemonic masculinity espoused by Connell (2005) have been criticized as focusing a lot on structural power, which has degenerated into a dualist and static picture of hegemonic or subordinated masculinities (Demetriou, 2001; Inhorn, 2012). Consequently, Inhorn (2012) and Inhorn, Chavkin, and Navarro (2014) argue for the concept of emergent masculinities/fatherhood, which seeks to present opportunities for transformation as well resistance. These emergent male identities signify novel forms of masculinities, rather than the suggestion of Connell (2005) of alternative or oppositional masculinities that seem to respond to the dominant type. With time, such emergent elements could form part of the dominant identity, which would lead to the social hierarchy itself changing. Thus, using the concept of emergent masculinities, Inhorn (2012) argues that, as men are navigating and adapting to their social worlds, masculinities around the world are changing and transforming gender patterns in the process. Such tendencies are likely to be happening in the African context as well.

Moolman (2013) views African masculinities as heterogeneous, relational and practised by self-identified men or male bodies. They are shaped by cultural forces of patriarchy, Africa's colonial past, as well as various religious and knowledge systems (Ouzgane & Morrell, 2005; Ratele, 2008). It is important to note that the idea of African masculinities sometimes seems contradictory because colonization denied African men masculinity, reducing male adults to children/boys or animals/savages (Moolman, 2013). Mendez (2015, p. 49) observes that "...from a colonial logic the enslaved were not understood as different kinds of "Women" or "Men", but rather imagined and treated as altogether different types of beings, a different type

of species”. Moreover, vulnerability, marginalization and the threat of emasculation have led to the formation of complex male African identities (Hollander, 2014; Morrell, 1998). Importantly, Africa’s status as the world’s poorest continent has played a significant role in the construction of African masculinities.

Silberschmidt (1999, 2001), for example, observed that men in East Africa had reacted poorly to the challenge of poverty. The societal expectations that the men had subscribed to demanded that they acted as providers. When they could not play the role because of lack of jobs, these men gave up, abandoning their families and turning to alcohol and mistresses. In contrast, women seemed to make significant use of new options of engaging in agriculture and were, consequently, increasingly taking over as heads of the families. Silberschmidt (1999, p. 18) argued that “while women's traditional roles (such as farm work) have expanded and their burdens increased, traditional male roles (such as herding cattle in the bush) have almost disappeared. Coupled with unemployment the result has been an emasculation of traditional male roles and lack of access to new roles”. In the same fashion, Hollander (2014) noted that some men from the Democratic Republic of Congo who were under a threat of emasculation due to failing to provide for their families because of an extreme lack of jobs often resorted to reclaiming their masculinity in their families by using violence, as physical strength was the one masculine trait that they had not lost. Morrell (2007) also observed that the use of violence by South African men against their female partners was sometimes an attempt to obtain a position of status that was central to the experience of being a man. Violence in this context was attached to the society’s expectations of manly behaviour. Thus, violence was an expression of insecurity in a situation where masculinity was conflicted.

The above observations about threats of emasculation and conflicted masculinities are potentially similar in the case of disability because there could also be a conflicted form of masculinity. This is especially significant as masculinity and disability have been said to be in conflict (Ćwirynkało, Borowska-Beszta, & Bartnikowska, 2016; Shuttleworth, Wedgwood, & Wilson, 2012). While masculinity is mostly associated with autonomy, power and being active, the presence of disabilities is often linked with dependency, weakness and helplessness. In such a case, fathers who have a disabled child might experience some insecurity about their masculinity, because the weakness and vulnerability associated with the disabled child reflects upon the father. This could lead the fathers to find ways to compensate for their insecurity, which could entail adopting ways of asserting their masculinity.

In addition, fathers might be more disappointed when the disabled child is a boy because of the high expectations placed on sons (Grossman, 1972). Gona, Mung'ala-Odera, Newton, and Hartley (2011) have shown that the concern for the future is especially crucial in African settings as parents expect their children to provide for them during old age. In patriarchal African communities, the fathers often expect their sons to, with time, take over the masculine responsibilities of securing the financial stability of the family and ensuring the perpetuation of the family lineage through procreation. The coming of a disabled son in such families might bring a perceived uncertainty over their future, and when interventions to address the impairment seem not to help, the fathers may become conflicted, often abandoning their efforts to secure the child's future.

Furthermore, Seligman and Darling (2007) note that the presence of the disabled child in the family might threaten the father's status of power in significant ways because the father has to depend on the expertise of health and educational professionals. This dependency makes the

father feel less in control as well as less competent, a factor that makes him fall short of his idealized masculinity. Seligman and Darling (2007) observe that the social expectation is for men to be fixers and to actively confront problems. Passivity in the face of their children's disability threatens the fathers' masculinity, especially as the society expects them to be strong, to suppress emotions and to solve difficult situations with competence. Consequently, the fathers face a significant frustration; they cannot fix the disability in their children, and they are not expected to express their feelings.

When faced with frustrations and disappointments because of their offspring's disability, the fathers might resort to coping mechanisms. To begin with, Seligman and Darling (2007) note that the fathers might withdraw from the disabled child, leaving all the care of the child to the mother, relatives or other well-wishers. Conversely, they might opt to be intensively involved with the disabled child. In the current study, it might mean that fathers whose masculinity could be threatened by having disabled children might compensate through extreme focus on providing for the family, especially through being concerned about the wellbeing of the disabled child. Such a response could in a way be beneficial to the education of the disabled child. In other cases, men in African settings can respond in more diverse modes when faced with adversity.

For instance, in the context of HIV/AIDS women are shown to be the most at risk—although it does not mean that men are unaffected. A study by Hunter (2005) in South Africa has shown that, although virile and assertive heterosexual styles of masculinity fuel HIV/AIDS, the consequences of the condition such as illness and wasting away of male bodies has shaped new understandings of masculinity which are less sexually predatory, and focused more on self-preservation. Furthermore, a study in the Democratic Republic of Congo has suggested that

men can take up subservient roles in their families when faced with economic hardships (Hollander, 2014). Likewise, Ratele (2006, p. 56) notes that African men are attempting to redefine the “ruling” masculinity, as they do not naturally ascribe to the prevailing notions of maleness, such as heterosexuality. This is evidenced by the case of men who have sex with men, men who dress up in women’s clothing as well as men who have sex with both men and women. It then means that the idealized forms of masculinities can be resisted.

Adopting the ideas of masculinity in the current study means that the perspectives held by the society and the school concerning masculinity have significance on how fathers involve themselves in the education of their disabled children. Given the idea of multiple masculinities—where every society has its idealised version of masculinity—the current study contributes to the knowledge of how views of masculinities in an African context shape the actions of fathers towards the formal education of their disabled children. Such perceptions around being a man influence how fathers in an African setting understand fatherhood and how they see their roles and responsibilities in the education of their disabled children. The African context is crucial in this study, and the postcolonial theory will help understand it.

2.3 Postcolonial theory

Postcolonial theory is the third perspective that I use for this study. Colonialism has had a significant impact on the current state of Africa. The postcolonial theory looks at this cultural legacy of colonialism and imperialism, focusing on the consequences of the control as well as the exploitation of the people who were colonized. This theory demands exposing the ongoing destructive consequences of colonialism, analysing them and addressing them through action (Enslin, 2017). In the current study, this means, for example, an analysis of the effects of the

erosion of indigenous ways of understanding disability in favour of a western perception of the same.

African communities often understood disability differently from the ideas of the west (Grech, 2015). For example, Ojok and Musenze (2019) cite instances where African cultures respected the disability identity. In some communities, disabled people were seen as a blessing from the gods. Ojok and Musenze (2019) report cases of disabled people who were accepted and given visible roles in the society, such as being considered gods in the ancient African civilization of Kemit as well as in Yoruba folklore. In historical Botswana, Livingston (2006) reports that being blind or having mobility challenges was not considered to be a disability, but was viewed as 'normal' and was associated with increased spiritual insight and other powers. In another example, Vadoma people of Zimbabwe who have ectrodactyly, a condition that makes them miss three middle toes and their outer ones turn in, have been reported to regard themselves with pride, even forbidding their members from marrying outside the tribe (Farrell, 1984). Consequently, it could mean that disabled people were integrated in daily life activities in Africa to some extent.

Apart from the above examples, there is evidence that the disability category was constructed differently in some parts of Africa. For example, Equiano (1789/2008) notes that the Igbo of Nigeria were unfamiliar with deformity of shape. Instead, they viewed difference, such as being tawny or white—which was antithetical to the hegemonic beauty of being dark skinned—as deformed. Similarly, among the Igbo of Nigeria, twins are reported to have been considered a curse or an abnormality, often being abandoned or killed (Imbua, 2013; Talbot, 1968). Additionally, in precolonial Zimbabwe, Burck (1989) gives instances when disabled children were hidden by the family from the public or killed. In Tanzania, there have been reports of

the attacks, rape, ritual killing and mutilation of people with albinism (Kaigoma, 2018; Masanja, 2015). There is also evidence that some African communities attributed the causes of disability to factors like curses and evil spirits (see for example Haihambo and Lightfoot (2010) in Namibia; Zuurmond et al. (2018) in Ghana and McKenzie, McConkey, and Adnams (2013) in Zimbabwe). In Kenya, local beliefs construed to cause disability in some communities include curses due to transgressions of social conventions—for example incest, and adultery during the gestational period. Other beliefs attributed by some communities in Kenya to cause disability include witchcraft, demons and evil spirits (Bunning, Gona, Newton, & Hartley, 2017; Gona et al., 2011; Gona et al., 2015). From the above examples, it means that disability in Africa has sometimes been mystified, leading to fear, stigma, ostracism and violence.

Western religion is often credited with helping to change some of the above perceptions and practices towards those considered disabled or different. An example is the case of Marie Slessor, a Christian missionary, seen as having contributed to ending the twin killing practice among the Igbo of Nigeria (Imbua, 2013). However, Imbua (2013) suggests that, despite the credit given to Mary Slessor, this missionary only joined an effort that was already present in the Igbo community to stop the twin killings. On the other hand, even with the contributions of western religion in changing perceptions towards those thought as abnormal, some western philosophy and religious beliefs have continued to portray disability as an abnormality and a punishment, such as the Judeo-Christianity tendency to view disability as a personal tragedy of the sinner (Ojok & Musenze, 2019). In the same context, Kliewer and Fitzgerald (2001) have traced disability segregation to western colonialism, and suggested a symbiotic relationship between culture and race-based oppression on the one hand and disability-based oppression on the other.

For example, education during colonialism in Kenya was based on the racial lines of Europeans, Indians and Africans. The education system for European children was meant to be superior to that of Indians and Africans. While European children could proceed for higher education in Britain and South Africa, the curriculum for Indians and Africans was meant to produce craftsmen and clerical officers to serve the European colonial economic interests (Mackatiani, Imbovah, Imbova, & Gakungai, 2016). Disabled children were seen as not capable of undertaking gainful employment and thus not able to serve the colonizer's economic interests (Ndurumo, 1993). As a result, these children faced neglect when it came to accessing education as they were perceived to be draining the community resources (Kiarie, 2014).

Kenya gained independence in 1963 from Britain. Little is known about education policies in Kenya prior to colonialism. However, Mosweunyane (2013) notes that, before colonialism and even before the slave trade, Africa in general had its own system of education and training that was based on word of mouth. Given that curricula in the African education formats were mostly not written, African societies in the precolonial period were depicted by the western society as largely illiterate and innumerate. Although the African system of education might not have conformed to the western standards, it was, nevertheless, well organised and strategic (Mosweunyane, 2013), as discussed below.

The African system of education consisted of both instructional and non-instructional methods of learning; formal, informal and unconscious (Ocitti, 1973). Formal learning happened in organized learning groups, in secluded places and under the direction of instructors who were recognized and acceptable. Examples of this learning in Kenyan communities were in the bush schools such as those of the Kikuyu and Maasai ethnic groups in the age group system (Ocitti, 1973). Another example was in the age-set and secret societies system of the Giriama subtribe

of the Mijikenda as reported by Brantley (1978) and Parkin (1991). On the other hand, according to Ocitti (1973), informal learning was spontaneous, occurring when individuals interacted with the social and physical environment in daily life. Lastly, unconscious learning happened when individuals came into contact with the routine life of societal institutions. As it can be seen, although schools in the modern sense were not there, it did not mean that African children and youth were not educated. They learned by living and doing, making their education largely practical training (Nyerere, 1961). Indigenous African education tended to mirror the values, wisdom as well as expectations of the community. According to Bray, Clarke, and Stephens (1986), this is in contrast to the formal western education that tends to focus on intellectualism and individualism, relegating the aspirations of the wider community to the background.

Abilla (1988) notes that before colonialism in Kenya the family was the primary provider of education and care for disabled children. However, things changed when colonial policies of education began to be implemented. Disabled children, depending on severity, were now expected to join segregated schools for education or institutions for care, both of which were mostly run by Christian missionaries. Separating children from families to take them into residential care was not something Africans were accustomed to do. As such, some parents and family members opted even to hide and support their children at home without the knowledge of other members of the community. Consequently, the idea of separation of disabled children from their parents to attend special schools or for care purposes was introduced by the colonialists (Grech, 2015). Views of the African families regarding the education of their disabled children were not taken into account in such initiatives (Abilla, 1988). However, this is not surprising as colonial authorities considered African men—who were mostly the family heads—to be primitive, barbaric, dangerous, as well as diseased (Moolman, 2013).

The influence of western religions like Christianity played a significant part to make people accept the institutionalization of disabled children in Kenya (Gachago, 2018). In reality, most schools, including the special schools, in the colonial era in Kenya were started and run by Christian missionaries. Following this influence of the church, the education of disabled children was largely considered to be a charitable service before the mid-1970s. For instance, the Ngala Mwendwa committee, officially known as the Committee for the Care and Rehabilitation of the Disabled, which was instituted by the Kenyan Government in 1964 with the purpose of restructuring and formulating policy guidelines for disabled children, focused on care and institutionalization. It overlooked inclusive education, and only gave recommendations for integration of mildly disabled children into mainstream schools. The committee also defined different types of disabilities and informed the public which individuals were to be considered disabled (Gebrekidan, 2012; Mwendwa, 1964). These new definitions of disability introduced westernized understandings of disability which might not necessarily have been similar to the traditional African beliefs around disability in Kenya.

Soudien and Baxen (2006) observe that definitions of disability often disadvantage disabled people through highlighting what is desirable and what is not. Such definitions give rise to outcasts, thus propagating the need for special schools, training of special teachers and subjecting the individuals termed as disabled to endless testing and measurement with intentions to cure or fix them. In addition, inclusion of disabled learners, like those with intellectual disabilities, into well-resourced mainstream schools is a challenge as schools have become exam-oriented—strategizing on preparing learners to pass national examinations (Hungu & Thuku, 2010). On the same note, Elder and Foley (2015, p. 746) report a case in Kenya where a special school practices ‘reverse inclusion’, which “means including a few nondisabled students in classes with disabled students (at the special school)”. This comes from

the presumption that the nondisabled learners will attain good scores in tests, which would boost the special school's performance in national examinations, and make the school look better. Likewise, parents and learners are absorbed in the status of certificates and are constantly looking for reputable schools that will make their children pass examinations (Sawamura & Sifuna, 2008). The ideas of Foucault (1975) on power are crucial to understand this tendency seen in the imported formal western education.

Although Foucault hardly engages directly with the discourse of colonialism, his thinking is highly impactful in dissecting the mechanisms which construct and disseminate power through knowledge. Foucault introduces the idea that "the creation and use of knowledge itself is political, and can serve to propagate and reinforce the social marginalization and oppression of those who do not conform to the norms of the dominant discourse" (Hiddleston, 2014, p. 77). Thus, Foucault opens the way for postcolonial thinkers to uncover the forms of colonial knowledge and how they are used. It is noteworthy that the system of power that Foucault analyses is based on a western context, the colonizing power when it comes to Africa. However, this is the same system that has been exported to Africa, which makes Foucault's ideas relevant to the African context as well.

Through the idea of disciplinary power, Foucault (1975) dissects the way institutionalization exerts a controlling power on the subjects through not only describing how subjects should be dealt with, but also creating what subjects are. Foucault (1975) gives the first principle of disciplinary power as spatialization. This refers to giving a place for everyone, and everyone having their place. In this sense, where someone is determines who and what they are; for instance, by placing learners in a special school, disciplinary power creates the category of disabled learners. The other principle of disciplinary power is minute control of activities;

people in the place have to follow a strict schedule, like the timetables in the schools. Another principle is repetitive exercises. This is when repeated standardized and individualised exercises—based on progress—train the individual to respond to stimuli. This could be what happens in the formal western education classrooms where learners are subjected to predetermined curricula. Disciplinary power also consists of detailed hierarchies, referring to complex chains of authority and training—each level of hierarchy monitoring the lower rank. This could entail the hierarchy in the school system, from the learners, the teachers, to the head teacher, and so forth.

Foucault (1975) gives the other principle of disciplinary power as normalizing judgements. The disciplined individuals are continuously analysed and complexly surveyed for deviations from normality. Those who deviate are considered bad or abnormal and are punished, while those who do not transgress from the norm are rewarded. This could be what happens to disabled children who are perceived to deviate from the norm and are placed in special education. Importantly, disciplinary power works from inside the transgressor, consolidating the ranks of what is considered normal against all others. “Human beings become subjects by exercising freedom according to certain rules, virtues, norms, or skills, which they share with other free subjects” (Simons & Masschelein, 2008, p. 221). For instance, learners who pass examinations in Kenya come to believe that they are entitled to receive rewards like access to well-resourced secondary schools and, ultimately, to competitive courses in the university which increases their chances of employability and, presumably, a good life. Conversely, those who do not pass the examinations are considered, and often consider themselves, as failures, and they do not receive preferential treatment in resource allocation education-wise. In particular, disabled children, like those with intellectual disabilities, have little space in this examination-oriented environment. These children are relegated to a special education system which is deemed less

rigorous, and certainly less competitive (Baglieri, Bejoian, et al., 2011). Consequently, the formal western education system produces first class, second class and third class citizens—of which the latter is mostly made up of disabled learners, especially those with intellectual disabilities. It can be seen that formal western education promotes the capitalist system that feeds on individualistic instincts of humans; normalizing inequality and the domination of the weak by the strong (Akinpelu, 1981).

It means that importing from the global North wholesale ideas about education could be problematic, because some of the concepts contradict certain African values. There is need for such ideas to be critically vetted before being applied to the global South contexts (Grech, 2014). For example, the concept of inclusive education is undergirded in the human rights discourse that, according to Maldonado-Torres (2017), tends to elevate individual rights and autonomy. Bannink, Nalugya, and van Hove (2019) suggest that it is necessary for such a concept to tap into indigenous African ideas of communality, which cherish belonging to the community as well as the possession of values such as compassion, empathy, reciprocity and solidarity. Similarly, researchers have suggested the need for poor African countries to redefine the concept of inclusive education, which emanates from the resource-rich western contexts, to address the immediate needs of the poorly resourced African society (Artiles, Kozleski, Dorn, & Christensen, 2006; Enslin, 2017; Kalyanpur, 2016). Consequently, the pursuit of social justice in the education of disabled learners in African contexts should be infused with local philosophical understandings, belief systems and practices, as well as the use of local cultural resources (Meekosha & Shuttleworth, 2009; Muthukrishna & Engelbrecht, 2018; Phasha, Mahlo, & Dei, 2017). However, such indigenous values and practices should not be idealised, but should be pursued critically so as to resist any reproduction of exclusionary and

oppressive African narratives towards disabled people, such as those that lead to fear, ostracism and violence (Mfoafo-M'Carthy & Sossou, 2017; Walton, 2018).

The precolonial times in Africa were not only imperfect, but also it could be impossible to go back to such states. Bhabha (1994), through the idea of hybridity, argues for a cultural multiplicity and a continuous cultural change across times regardless of colonial influences. He suggests that cultures do not have distinct, permanent being, but rather shift and are defined by those who carry them. Cultures, thus, interweave and change with the current location and the past location of the people—creating a hybrid of cultures within the people. Consequently, he observes that individual cultures cannot go back to precolonial states. However, they can be part of the greater culture in the international world-space. Bhabha (1994) uses this idea of hybridity to substantively challenge the ideological validity of colonialism, and the tendency to romanticise precolonial civilizations.

Mulenga (2001) gives the example of Julius Nyerere, the first president of Tanzania, whose *Ujamaa* philosophy considered traditional societies as characterised by an innate sense of brotherhood, love, respect, cooperation, and the right to work and share fruits of labour, and so forth. In implementing *Ujamaa* in Tanzania, Nyerere hoped to revive such positive native African values and principles. However, Mulenga (2001) suggests that this attempt to revive the traditional African values was one of the reasons that *Ujamaa* failed, because the Tanzanian society had morphed into a new culture that had adopted the colonial influences of capitalism and individualism. In a similar fashion, caution should be taken not to depict restoring indigenous African education systems that underline communism and humaneness as the panacea (Enslin, 2017). Mulenga (2001) notes that most African countries nowadays see education as a tool for individual success in life.

That said, Enslin (2017) observes that demands to restore indigenous forms of education can be understood as coming from the need to respond to cultural dispossession. Nevertheless, she observes that new forms of postcolonial educational thought will need to be accommodative of hybridity. In light of this, a postcolonial stance to the education of disabled learners could focus on what the existing formal education system shaped by western ideologies can learn from indigenous cultures and forms of education. This would bring about a hybrid system of education that would not be categorised as western or African, but one with its own identity and practices that seeks to address the practical issues facing Africa. Such a system would address pressing issues and problems in Africa like the need to democratise the classroom and to establish the relevance of the curriculum, including the need to be sensitive to social and cultural contexts within the curriculum and the syllabus, among other issues concerning educational redress and transformation (Horsthemke & Enslin, 2009).

To sum up, colonial forces have played a big role in shaping the current state of Africa. Among other things, the way disability and education is perceived in Kenya is part of this legacy of colonialism. The strength of the postcolonial theory lies in positioning the analysis of the findings of this study in the postcolonial African context in which the research takes place. Consequently, the beliefs, values and actions of education stakeholders, such as the special school institution and the fathers of disabled children, will be viewed with the effects of colonialism in mind.

2.4 Conclusion

In this chapter, I sought to understand the concepts of education of disabled learners and fatherhood, as well as the setting where the study took place. This pursuit led me to the theoretical perspectives of DSE, the theories of masculinity, and the postcolonial theory. The

perspective of DSE views disability as a result of the interaction between an individual's impairment with the environment—which in this study is the special school and the fathers of the disabled children. The DSE approach shifts the focus of the current study from the impairments of the children, to the actions or inactions of the special school and the fathers of disabled children. Additionally, the theories of masculinity adopted in this study favour viewing the father identity as a set of characteristics considered by the society as suitable for men in a particular context. The theories of masculinity offer this study an insight into how fatherhood, as a trait of male members of the society, is constructed in the formal education of disabled learners. Finally, the perspectives of the postcolonial theory allow for recognising the legacy of colonialism in this study that takes place in an African context. The postcolonial perspectives present ways of dissecting the experience of formal western education to examine how it affects those who have adopted it in Africa. Therefore, I use the three theoretical perspectives to guide my understanding of the nature of father involvement in the education of disabled learners in this African setting. This leads me to review the literature that has been previously published about the research phenomenon with the goal of further contextualising my study.

CHAPTER 3

SCOPING THE FIELD

Following the description of the theoretical perspectives guiding this study, there is need to scope the related literature in order to illuminate the current status of the topic and get a frame of reference. This chapter presents the review of related literature on father involvement in the education of disabled learners. I start by describing how I gathered the reviewed literature. I follow by presenting the definition of fatherhood and an elaboration of the practices of fatherhood in Kenya. I proceed with a discussion on fathers' involvement with their children in the African context. Then I explore the education of disabled learners and the case of children with intellectual disabilities in the local context. I also present a discussion on father involvement in the education of disabled learners based mainly on literature from the global North, before giving a conclusion of the chapter.

3.1 Gathering the reviewed literature

I reviewed related literature published in the English language, including that which was translated into English. This involved conducting electronic searches using ERIC, SCOPUS, PsychInfo, Web of Science, Sabinet, and Google Scholar. I also conducted a general search on Google and carried out hand searches at the University of Cape Town libraries for relevant literature. The literature search exercise ranged from June 2017 to January 2020. I used the following search words: father involvement, education, special education, children with disabilities, Africa, Kenya. I used the steps recommended in PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analyses) as shown in Figure 1 to choose the sources to include in this study (Moher, Liberati, Tetzlaff, & Altman, 2009).

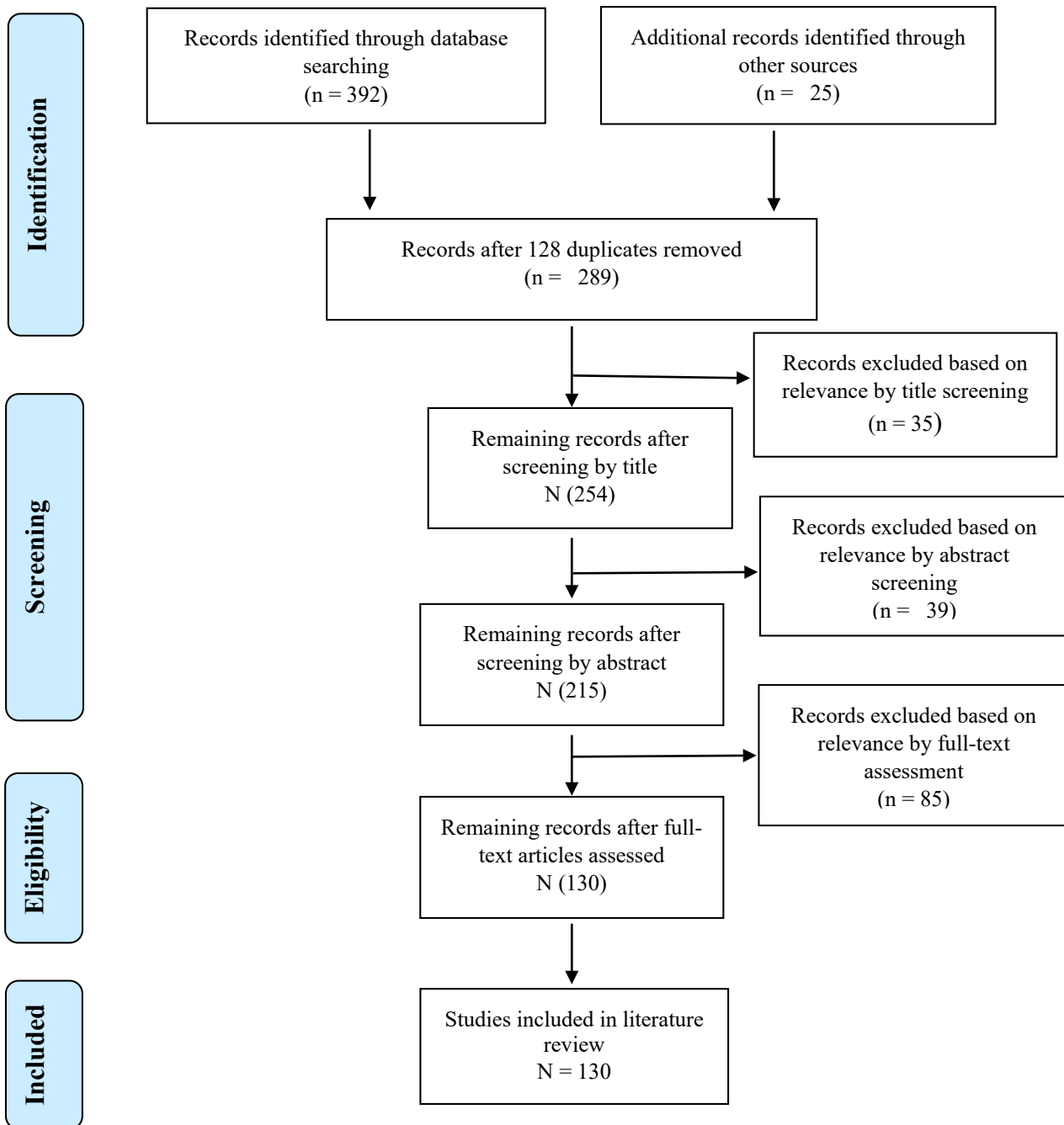


Figure 1: The literature selection process (Adapted from Moher et al., 2009)

3.2 Defining fatherhood in the local context

In this section, I give the study a context by exploring the definition of fatherhood in Kenya. Although this study is on fathers of disabled children, there is a dearth of research on the topic in the African context, which has made me to rely mostly on literature on fathers of nondisabled

children. While fathers of nondisabled children might have similar experiences to fathers of disabled children, I do not deny the possibility that the two might experience fatherhood differently due, for instance, to the demands that come with having a disabled child. If anything, it is this gap in the literature on fathers of disabled children that I seek to address in this study. Below, I start by examining the legislation on fatherhood in Kenya.

Since 2000, various laws have been passed to make fathers in Kenya more accountable to their children. To start with, the Constitution of Kenya (2010) protects all Kenyans against discrimination. This protection against discrimination traverses various aspects, including relationships between fathers and their children. Before the promulgation of the constitution, a father's responsibility for the child only came to effect if he acknowledged that the child was his. This was either through the father consenting for his name to be put on the birth certificate of the child, or by him providing maintenance for the child. Here we see the elevated status of men as they possessed the sole power of ascribing paternity. However, that has now changed with the Constitution of Kenya (2010). The powers of fathers as the sole decision makers in ascribing paternity have been tilted in favour of the wellbeing of the children. The children now have an upper hand in claiming their fathers. For instance, in cases where a man has sired a child, it is no longer necessary to get the consent of the man before putting his name on the birth certificate, whether the mother is married to the man or not (Thongori, 2014).

Following in the steps of the Constitution of Kenya (2010), court decisions have set precedents that influence how fatherhood is defined in Kenya. For example, in the past men used to oppose Deoxyribonucleic Acid (DNA) tests, arguing that they infringed on their privacy. However, the Kenyan High Court overruled that argument and directed that the best interest of the child overrode the right to privacy. Moreover, when the DNA test proves that one is not the father,

the law now dictates that if a child was born while the man was living with the mother, he is still obligated to take up parental responsibilities of taking care of the child (Thongori, 2014). Thus, the law has redefined fatherhood to emphasise the responsibilities and duties that the father has towards providing for the needs of the child, rather than biological relationships. Nevertheless, article 53 of the Constitution of Kenya (2010) stipulates that both parents take up equal responsibilities for raising their children. Additionally, the attempt at redefining fatherhood is not without challenges.

Despite the Constitution of Kenya (2010) and the Court decisions attempting to redefine fatherhood, the position on polygamy held by the Marriage Act (Republic of Kenya, 2014) is reminiscent of the traditionally elevated status of men. For instance, the Act allows men to have multiple wives—which was in the past a preserve for Islamic marriages only. It means that regardless of the type of marriage (religious, traditional, or civil), men in Kenya can now legally marry as many wives as they please, provided they notify the other spouse(s). However, the same right has not been extended to women, which depicts the continued protection of patriarchy in gender relations.

The patriarchal beliefs around gender are also evident in Kenya's stance against same-sex marriages. Kenyan legislation does not recognise same-sex marriages. The Constitution of Kenya (2010) has only authorized opposite-sex marriages. Moreover, the Penal Code (2009) criminalises homosexuality. In addition, the Children Act (2001) prohibits adoption of children by same-sex partners. Based on these examples of legislation, it was unlikely that homosexual fathers would reveal their status in this study. Nevertheless, in case the fathers had disclosed that they were homosexuals, it would not have prejudiced their participation in the study based on my conviction of the universality of the human right against discrimination.

To conclude, the definition of fatherhood in Kenya has traditionally been influenced by patriarchy. Nevertheless, subtle transitions characterized by less biological definitions of fatherhood and a focus on increased partnerships between the father and mother are happening. Having defined the concept of fatherhood in the study context, I now turn to discussing how fathers in Kenya are involved with the family and the broader society.

3.3 Practices of fatherhood in the local context

The aim of this section is to describe how fatherhood is performed in the Kenyan society. I again rely on literature on fathers of nondisabled children because of the scanty research about fathers of disabled children in Africa and in Kenya in particular. I do this to give a frame of reference to the practice of fatherhood in Kenya.

Kenya has 44 ethnic groups, the majority of which are of Bantu, Nilotic and Cushitic origins. There are other minority groups like those of Indian, Arab and European heritage. Among the large ethnic groups in the country are the Kikuyu, Luhya, Kalenjin, Luo, Kamba, Somali, Kisii, Mijikenda and Meru (Kenya National Bureau of Statistics, 2019). These ethnic groups have their own distinct mother tongues, cultures, beliefs and practices (Mwakikagile, 2007). When it comes to parenting, the father's ethnicity influences the perception of the primary caregiving role in the context of cultural norms of gender (Kobylianskii et al., 2018). Nevertheless, socio-demographic factors and cultural practices like inter-ethnic marriages, formal employment, increased access to formal education as well as improved opportunities of trade have aided in introducing some similarities among the cultures of the different ethnic groups in Kenya (Oburu, 2011). For example, Ratemo, Ondigi, and Kebaso (2007) note that in the traditional Kenyan family and community, the father was the definitive symbol and custodian of power

and responsibility. However, with Kenya's increased urbanization, modernization, and population growth, the roles of fathers have changed noticeably.

According to Mwoma (2015), fatherhood in Kenya may now be conceptualized into two types: fathers in the traditional context and fathers in the contemporary context. Fathers in the traditional context have followed cultural scripts that have endowed them with perceived masculine roles, like those linked with economic production, headship, moral guidance, and mentoring primarily boys and young men when they transition to adulthood. Fathers tend to be close to their sons and to keep a considerable distance from the socialization and education of their daughters. Girls mainly stay around mothers and other women and are presented with domestic chores and responsibilities while still young. According to Mwoma (2015), emotional support of fathers towards their children is not clear. Also, it is not clear from the study by Mwoma (2015) whether the difference between a father's involvement with the son and daughter extends to the basic education context—like in the case of assisting with school work or attending school meetings—particularly in the contemporary context where the role of fathers is changing.

In the contemporary context, Mwoma (2015) notes that factors like employment demands have diminished the time that fathers and their children spend with each other. Additionally, children now spend more time in school than at home when compared to the past, a factor that has reduced the time parents spend with their children. Apart from the fathers in the traditional context and those in the contemporary context, Mwoma (2015) suggests that there is another group of fathers that straddles between the past that they grew up with and the contemporary that is demanding much more of fathers, including emotional support to the family members.

This tension between the past and present can cause quite a bit of dissonance in terms of how men define masculinity and fathering identities. Furthermore, it has implications

for the negotiation of roles, rituals, and childrearing responsibilities and practices in both rural and urban areas. For traditional societies, the distance between the old and emergent ways of doing fathering can be wide (Mwoma, 2015, p. 410).

Notwithstanding the tension between the traditional context and the contemporary context of performing fatherhood in Kenya, the husband's presence in a marriage tends to confirm the legitimacy of the family, even if he does not provide any support to the family (Lasser, Fite, & Wadende, 2011). Traditionally, children from mothers who were married and in stable marriages had higher status than children from single mothers. "Legitimacy as a social construct in Kenya inspires the confidence needed for children to face life and be successful; when compared to children from single-mother families who at times are swamped with feelings of rejection" (Mwoma, 2015, p. 415). In spite of that, a survey by Clark and Hamplová (2013) established that Kenyan women have a 59.5% chance of becoming single mothers by the age of 45, a finding that points to the changing view of the importance of the father in the family. In the contemporary context, there is greater acceptance of children from alternative family models, as an increased number of single mothers are able to sustain their families and support the education of their children, among other duties (Mwoma, 2015). It is evident that the Kenyan society's traditional view of fatherhood is changing. Nonetheless, the role of the father when present in the family in an African context needs to be further explored.

3.4 Fathers' involvement with their children in the African context

In this section, I focus on literature on how fathers are involved with their children in the African context. I remind the reader that studies on the subject in Africa have not only focused mostly on parents of nondisabled children, but also mainly concentrated on *parental involvement* without taking into consideration the different ways that fathers and mothers might be involved. In this section, I delimit the literature review to that which highlights only fathers so as to focus the review.

A significant number of the studies I found when reviewing the literature on fatherhood in Africa came from South Africa. For instance, Morrell (2006), in a study conducted in South Africa, noted that fatherhood confers responsibility to the father to provide and protect the family. On the same note, Richter and Morrell (2006) reported children in South Africa to be expecting fathers to be protectors and providers of material and emotional support. The children further wanted the fathers to be able to play with and to give them a sense of security. Importantly, Richter and Morrell (2006) observed that fatherhood in Africa emphasised the need of the father to meet the financial needs of his children, especially young children, rather than merely the physical presence or absence of the father. Nevertheless, father involvement with children in Africa is diverse, varying from society-to-society and ranging from high physical presence to physical absence.

For example, Hewlett (1993) reported that Aka fathers from the Republic of Congo and the Central African Republic played significant roles caring for their infants, including being 47% within reach of their babies any time which, according to the *The Guardian*, is more than in any other known society in the world. Aka men also helped the women to a large extent by performing duties that other cultures could consider feminine, such as feeding the children. This help by men to the women was attributed to strong bonds between Aka husbands and wives (Hewlett, 1993). On the other hand, Eddy, Thomson-de Boor, and Mphaka (2013) noted that factors like unemployment and poverty, dysfunctional relationships between husbands and wives and dominant depictions of men as providers tended to lead fathers to desert their families in South Africa (Eddy et al., 2013). Similarly, Mayekiso (2017) suggested that fathers in South Africa who had not met traditional expectations like paying a dowry or ‘damages’ for impregnating a lady outside marriage often found it difficult to fulfil some fatherhood

responsibilities to their children and female partners because such fathers had not gone through the traditional processes of laying claim to the child.

It should be observed that the above studies are about father involvement in general. Few studies have focused on father involvement in formal education in African contexts. Nevertheless, in Kenya, the studies by Mwoma (2009, 2013, 2015) shed some light on the phenomenon. Mwoma (2015) established that the type of school attended by the child was related to the father's involvement in the child's education. The fathers whose children attended private preschools showed more involvement in their children's education than those whose children attended public preschools. The reason for the tendency was not clear in the study, but it could have resulted from the feelings of accomplishment and prestige that come with sending a child to a private pre-school. In Kenya, private schools have a higher social status than public ones, because of the high amount of school fees one has to pay and the assumed better quality education that the schools offer. However, other factors could have been at play in the above tendency as, for example, studies have established that fathers with better education and of high economic status tend to be more involved in the education of their children than those with less education and those of poor economic backgrounds (Maina, 2011; Mwoma, 2009).

Also, Mwoma (2009) suggested that a father's understanding of the importance of being involved in his child's education influenced involvement more than his occupation. She observed that fathers who were teachers were more involved in their children's education—because they likely knew its importance—than, for example, the unemployed fathers who could afford more time to be involved. Additionally, Mwoma (2009) showed that increased involvement of fathers in the education of their children was likely to lead to better performance of the children in school activities. On the other hand, the child's gender and the father's area

of residence (urban or rural) was not found to be significantly related to a father's involvement. Mwoma (2009) recommended that school managers and administrators find ways of coming up with programmes that would ensure that fathers closely monitored and participated in school functions as well as helped their children with schoolwork.

I reiterate that the studies that I cite above focus on fathers of nondisabled children. Thus, I treat the findings with caution as they might not be reflective of fathers of disabled children, particularly when it comes to involvement in education as is the case of the current study. The next section focuses on the education of disabled learners in Kenya.

3.5 The education of disabled learners in the local context

In this section, I present an overview of the education offered to disabled learners in Kenya. I do this to situate the study within the current education system in the country. Kenya is a signatory to the Sustainable Development Goals, one of which includes the achievement of inclusive and equitable quality education for all learners (United Nations, 2015). The country is also a signatory to the Convention on the Rights of the Child, a treaty that affirms the right to education for every child (UNESCO, 1989). In addition, Kenya has ratified the United Nations Convention on the Rights of Persons with Disabilities, a human rights treaty that guarantees disabled persons' right to education and inclusive education (UN General Assembly, 2006). These instruments guide the country's stance of recognizing the education of all learners, including those with disabilities, as a fundamental human right. In addition, the Constitution of Kenya (2010, p. 37) subscribes to the concept of inclusive education, stating that, "A person with any disability is entitled to access educational institutions and facilities for persons with disabilities that are integrated into society to the extent compatible with the interests of the person". Furthermore, the constitution stipulates the right of disabled children

to free and compulsory education. However, the Constitution of Kenya (2010) is silent on disabled children's right to access to inclusive schools, including catering for accessible transportation, modified curriculum, as well as other aspects that are fundamental to providing inclusive education (Elder, 2015).

Although the Constitution of Kenya (2010) does not guarantee the inclusion of disabled learners, it has a clear anti-discrimination stance which would extend to the inclusion people with disabilities and the provision equitable access to education. In addition, other policies in the country recommend inclusive education. For example, Kenya's Children's Act (Government of Kenya, 2001), Sessional Paper No 1 (Kiarie, 2014) and Disability Mainstreaming Policy (Bii & Taylor, 2013) recognise the education of disabled children in mainstream schools. Additionally, the Taskforce Report on Special Needs Education in Kenya (Kochung, 2003) and the National Special Needs Education Policy Framework (Ministry of Education, 2009) favour inclusive education as the most appropriate means of schooling disabled children. The National Special Education Policy Framework (Ministry of Education, 2009) has inclusive education as one of its policy provisions. It mandates the ministry of education to recognize and uphold inclusive education as a means for disabled children to access education. The foregoing policies are in addition to previous government reports, such as those by Mwendwa (1964) and by Republic of Kenya (1964, 1976, 1999), which have called for the provision of equal education opportunities for all children. However, it is the year 2003 that saw a significant change in education in Kenya when Free Primary Education (FPE) as envisioned in the Education For All goal (Inter-Agency Commission, 1990) began to be implemented.

The objective of FPE, according to a sessional paper by Republic of Kenya (2005), is to ensure that all children of school-going age, including disabled children, access primary education. Following the declaration of FPE, the government abolished public primary school fees and instructed the schools not to deny admission to any child based on his or her disability. The government also provided additional funds to special schools and special units that served disabled children (Republic of Kenya, 2005). This saw an increased number of children from marginalised backgrounds accessing basic education (Lucas & Mbiti, 2012). Furthermore, the Basic Education Act of 2013 added to the previous legislation by affirming that basic education of disabled children is not only free, but also compulsory (Republic of Kenya, 2013). It is noteworthy that, although FPE and other legislation led to an increase of disabled children accessing schools, the capacity of schools to support this increase in diverse learners remains low (Mwoma, 2017).

Disabled children in Kenya can access regular schools with their nondisabled counterparts (Elder, 2015). They also attend special units (which are separate classes for the disabled children in the schools for the nondisabled) and special schools (which are segregated institutions) (Republic of Kenya, 2013). Sir Ali Special School, the current study location, offers services to children with intellectual disabilities. I discuss this group of children in the following section.

3.6 The case of children with intellectual disabilities

This section further situates the study by describing the category of children found at Sir Ali Special School: children with intellectual disabilities. Only 20% of children with intellectual disabilities attend schools with their nondisabled counterparts in Kenya (National Coordinating Agency and Development and Kenya National Bureau of Statistics, 2008). Such children are

mostly those with mild intellectual impairments (Mutua & Dimitrov, 2001). Their inclusion in the mainstream education system is far below the global estimate that 70% of children with intellectual disabilities can be included (UNESCO, 2009). Additionally, in the regular schools, such children face challenges as they are mostly put in large classrooms where the provision of individual attention is not feasible or adequate (Chomba, Mukuria, Kariuki, Tumuti, & Bunyasi, 2014). On the other hand, those with moderate to severe impairments mostly do not attend schools with their nondisabled counterparts.

Children with moderate to severe impairments are mostly put in segregated residential schools (Mutua & Dimitrov, 2001). Chomba et al. (2014) argue that this practice impairs the children's development of self-concept and functional skills in the society. The placement is often undertaken with neither the consent of the parents nor the consideration of the views of the children, thus infringing on their rights (Bore, Mukuria, & Adera, 2007). This tendency disregards parents as experts, in addition to the children's lived experiences with disability (Baglieri, Valle, et al., 2011; Ware, 2011). Furthermore, Chomba et al. (2014) observe that disabled learners are placed together regardless of their type of impairments, making it hard for them to get individualized attention from the teachers or to have their impairment specific learning needs met in many special education schools and units. To compound the situation, many special education teachers in Kenya feel ill-equipped to take care of the multiplicity of academic and behavioural challenges presented by learners with intellectual disabilities (Bore et al., 2007).

The education of learners with intellectual disabilities in Kenya aims at enhanced self-sufficiency that includes adult responsibility, community membership as well as education participation (Mutua, 1999). According to Chomba et al. (2014), the rationale for the education

of learners, including that of disabled children, in Kenya is to equip them with skills for post-secondary education or for employment after high school. However, the education system does not consider the idiosyncratic strengths and weaknesses in the learners in special schools when it comes to the focus of the curriculum. Chomba et al. (2014) note that the same curriculum is often used in both special schools and mainstream schools, making the education system to be academic oriented and not to focus on training the learners in technical skills that might lead to self-employment. In practice, few disabled learners achieve self-sufficiency. Gainful employment and self-reliance for children with intellectual disabilities has mostly remained unattainable (Chomba et al., 2014). Consequently, these children and their families mostly live in poverty.

Braithwaite and Mont (2009) suggest that poverty leads to disability and disability leads to poverty. For instance, failure to buy assistive devices for the child with an impairment because of poverty leads to disability as the child may become physically restrained from accessing education at the school. In the same way, the additional costs that come with the disability predispose families to poverty. According to Braithwaite and Mont (2009), families of disabled children are likely to have lower standards of living than families with nondisabled children with the same income because of differing needs. For example, the families of disabled children not only need to provide for assistive devices, but also have to spend more resources to provide for general items such as transport and medical services. In a similar way, Kobylanski et al. (2018) and Cidav, Marcus, and Mandell (2012) have noted that fathers of children with chronic conditions experience financial difficulties due to decreased parental employment as time is spent providing care for the child. The fathers also have decreased earnings as they need to pay for medical treatment and transportation, among other things. In addition, Grech (2014) has observed how in the context of more persistent basic needs and costs, the education of disabled

people in the family has a high opportunity cost, and often cannot be sustained. Families of disabled children in such contexts of poverty prioritise meeting immediate needs, such as food and health care, rather than projects with long term benefits like education.

To sum up, although children with intellectual disabilities can attend mainstream schools in Kenya, those with mild to severe intellectual disabilities often attend segregated schools. Few children with intellectual disabilities attain self-sufficiency after education, a factor that makes them and their families often have to live in poverty. However, considering that the education of disabled children and family dynamics may differ according to context, the next section presents literature on father involvement with their disabled children from mainly a global perspective in order to illuminate the status of research on the topic at the international level.

3.7 Father involvement with their disabled children: An international perspective

In this section, I present a review of literature from mostly the global North in an effort to supplement the scarce research from Africa, including Kenya, on father involvement with their children. Meekosha and Soldatic (2011) have also noted how global research on disability is dominated by voices from the global North. Although fathering is socially and culturally constructed (Olmstead, Futris, & Pasley, 2009), I justify my use of literature from the global North by borrowing the assertion by Bakare-Yusuf (2003) that there are underlying similarities between the global North and African societies. The foregoing author observes that, for a long time, Africa has formed part of Europe, and Europe has formed part of Africa. This relationship has led the two regions simultaneously and continuously to share traditions. Thus, instead of considering anything that comes from the west as not applicable to Africa, there is need to appreciate the intercultural exchange of knowledge between the two regions.

With the use of literature from the global North, I still observe that the phenomenon of father involvement in the education of disabled children is globally under explored. As noted in chapter 1, a large amount of the published literature has focused on parental involvement without taking into consideration the differences in involvement between fathers and mothers. However, there is a significant amount of research conducted on fathers of nondisabled children that indicates that such fathers have a positive impact on their children's education (see for example Ancell, Bruns, & Chitiyo, 2016; Baker, 2013; Jeynes, 2015; Pleck, 2010 and Sarkadi, Kristiansson, Oberklaid, & Bremberg, 2008). The existing studies conducted on fathers with disabled children have mostly focused on the general life aspects of the fathers and the disabled children, and not necessarily education. I review some of these studies.

Bagner (2013) suggested that the involvement of fathers can reduce in a significant way the challenges faced by disabled children. Likewise, Huang, Chen, and Tsai (2012) observed the need for nurses to recognise the beneficial role that fathers can play in the wellbeing of both the child and the family. However, there are mixed findings on the involvement of fathers in interventions for their disabled children in general. For instance, although fathers think that it is important to be involved in the education of their disabled children (Carpenter & Towers, 2008; Potter, 2016), few fathers of disabled children take part in interventions for their disabled children as compared to mothers (Flippin & Hahs-Vaughn, 2019; Jigyel, Miller, Mavropoulou, & Berman, 2018). Nevertheless, Noggle (2012) established that fathers of disabled children attend more school events when compared to fathers of nondisabled children. For the fathers of disabled children who often do not attend the school events, lack of being involved by the teachers has been given as one of the reasons.

Teachers of disabled children have been noted to be biased against fathers (Selman, 2010), especially due to the female-dominated status of special education which might be threatening to the fathers who wish to be involved (Gallagher, Beckman, & Cross, 1983; Mueller & Buckley, 2014a). Additionally, school-related professionals have been found to focus their communication to mothers, leaving fathers to feel excluded and non-involved (Pancsofar, Petroff, & Lewis, 2017; Paynter, Davies, & Beamish, 2017). At the same time, fathers feel less confident to participate in the education of their disabled children when they are not given opportunities to air their views at the school. It is likely that the fathers would be more involved in the schooling of their disabled children if the teachers could give them an opportunity to speak (Hart, 2011; B. Lamb, 2009).

There is also need for parents, including fathers, to be recognised as experts with regard to their disabled children, and to be given opportunities to identify their family needs rather than only the needs of the disabled child (Ooi, Ong, Jacob, & Khan, 2016). Notwithstanding, parents who do not have a good formal education, or who lack one, might think that they do not have a contribution at all to make in the education of their disabled children, thus teachers need to convince the parents of their value in supporting the education of their disabled children (Schiemer, 2017). Researchers, therefore, recommend schools and other service providers to make deliberate efforts to involve parents, especially the fathers, when coming up with interventions for disabled children (Pancsofar et al., 2017; Seligman & Darling, 2007; Wong, Ng, & Poon, 2015).

According to Carpenter and Towers (2008), schools should appreciate that fathers are not a homogenous group but individuals who have differing needs. For instance, single fathers might need additional attention because they might find it hard to join supportive social networks and

might feel stigmatised because of being single, male carers. Additionally, fathers who do not reside with the family might need to attend school meetings independent from the mothers. The foregoing authors note that schools should encourage fathers to take part in the life of the education institution, like asking the fathers to make informal contact with other parents. Carpenter and Towers (2008) also call for schools to enable fathers to take part fully in meetings about their disabled children, and enable the fathers' access to other father-specific initiatives. According to these authors, such initiatives could assist fathers to combat the negative attitudes and stigma that tends to come with having a disabled child and which impacts negatively on father involvement, as discussed below.

Negative attitudes and stigma against disabled children are often reported in fathers of disabled children. For example, a report by a non-governmental organization on the implementation of inclusive education for girls in a rural context in Kenya depicted fathers as often holding damaging misperceptions over the causes of disability, including laying blame on the mother for the disability (Leonard Cheshire Disability, 2017). Similarly, a study from Ethiopia reported that parents, in this context including not only mothers but also fathers, feared to lose their recognition and place of belonging in the community if they afforded their disabled child a place in the family (Schiemer, 2017). On the same note, Zuurmond et al. (2016) established that the stigma attached to disabled children in a rural part of Kenya often led fathers to stay away from caregiving duties of the disabled child. Such stigma was associated with the cultural context, including beliefs in supernatural interventions (Zuurmond et al., 2016).

The foregoing literature depicts fathers as often not interested in taking part in the affairs of their disabled children because of attitudinal barriers and stigma. While schools can start initiatives to address negative attitudes and stigma, and encourage fathers to be actively and

fully involved in the education of their disabled children, Hart (2011) notes that some factors affecting fathers' involvement in the school are beyond their control, and have little to do with their attitudes and beliefs. Such factors include job demands (Hart, 2011; Pancsofar, Petroff, Rao, & Mangel, 2019). For example, Towers (2009) suggested that employers could be reluctant to allow fathers time to take care of their children's education as they did not recognise the father as a caregiver and, thus, they did not support him to balance work demands and caregiving roles. Accordingly, interventions to improve father involvement should go beyond changing the attitudes and beliefs of the fathers. They should also address the systems that enable the thriving of beliefs and practices that impact father involvement in the school (Hart, 2011). With this in mind, it is not always true that failure to attend school events means that the father does not care for the disabled child (Campbell-Whatley & Gardner, 2002).

Lack of funds for transport to the school, for example, might be the reason fathers do not attend school events (Yamauchi, Lau-Smith, & Luning, 2008). In addition, fathers sometimes work out modalities with their wives about who would attend the meetings, especially due to work demands (McBride et al., 2017; Pancsofar et al., 2019). Considering the foregoing factors, there have been calls for innovative approaches to enable the involvement of fathers in school events, such as the use of alternatives to face-to-face participation, like web-based communication services (Pancsofar et al., 2017) and taking into account fathers' preferences, like solution-focused meetings, because fathers tend to like pragmatic engagement (Curtiss et al., 2019; Flippin & Crais, 2011).

Fathers have also been observed to prefer getting support from peers rather than therapists, which is different for mothers as they tend to have no difficulty getting feedback from the latter (Flippin & Hahs-Vaughn, 2019; Grossman & Grossman, 1994). Support from other fathers

who have similar experiences has been found to be most helpful (Hannon et al., 2017; Shave & Lashewicz, 2016). This could include receiving support from families with disabled children and, on that note, it has been suggested that it might be useful for professionals to assist the fathers find such families (Takataya, Yamazaki, & Mizuno, 2016). Connecting fathers of disabled children to other fathers in similar situations by means of support groups and men's organizations has also been presented as important (Jackson & Andipatin, 2019; Pancsofar et al., 2017). However, support groups for fathers have been shown to have their unique challenges.

Ooi et al. (2016) noted that support groups can be inaccessible due to the lack of knowledge on the part of the disability professionals, communication challenges and a general lack of initiatives in the community. Shave and Lashewicz (2016) also reported fathers to be cautious of potential negative judgments and misinformation that can be shared during support groups. The authors called for support efforts to be based on the individual father of the disabled child and his idiosyncratic needs rather than on generalisations of what fathers are perceived to need. Additionally, Turbiville and Marquis (2001) have suggested that fathers of disabled children and those of nondisabled children prefer initiatives that involve the family as a whole, rather than support groups for men only.

Furthermore, Seligman and Darling (2007) have noted the need to consider cultural factors when coming up with interventions for fathers of disabled children at the school. According to the authors, the need for family privacy could make some fathers of disabled children to feel more comfortable engaging with extended family members or church members than the special education professionals. On a similar point, fathers have been shown to value the support of their wives (Selman, 2010; Towers, 2009), grandparents and other family members (Davys,

Mitchell, & Martin, 2017; Kobylianskii et al., 2018). Likewise, Zuurmond et al. (2016) conducted a study in Turkana, one of the most economically disadvantaged regions in Kenya, and established that family networks were a crucial social support system for carers of disabled children. However, the study only included the experiences of female caregivers and, thus, the findings might not be applicable to fathers.

The increased research interest on father involvement with disabled children is clear from the foregoing discussion. What is also evident is the complexity of views on how fathers construct their involvement amid stigma and patriarchal demands, as well as the way the involvement can be nurtured in interventions for disabled children. There is also a nuanced perception that fathers of disabled children are not as involved as they should be. While father-specific initiatives can be useful to enhance father involvement, such initiatives are not without reservations. The foregoing review of the literature suggests that a universal approach to father involvement in schools might not be feasible because of the multifaceted nature of the phenomenon. The current study contributes to this discussion by presenting views on the phenomenon from an African context.

3.8 Conclusion

In this chapter, I presented a discussion of literature that is relevant to this study in order to give the research a frame of reference. I began by presenting how I gathered the reviewed literature. I then focused on the definition of fatherhood in the local context, practices of fatherhood, and father involvement with their children in the African context. I also discussed the education of disabled children and the case of children with intellectual disabilities in the local context. I finally gave an international perspective of father involvement with their disabled children. The scarcity of studies from the global South, particularly in African settings,

on father involvement in the education of their disabled children is a cause for concern. The current study examines this under-researched phenomenon from an African context. The next chapter discusses the methodology that I used to fill the research gap.

CHAPTER 4

NUTS AND BOLTS

Having shown in the previous chapter the gap that exists in the current body of knowledge, I now turn to giving the practical steps that I took to fill it. I start by describing my research paradigm, the qualitative approach, as well as the case study research design and its justification as a methodology for this study. The research process followed in conducting this study, data collection, data management and data analysis are also described. I then present a discussion on the rigor, trustworthiness, and ethical considerations in relation to this study. The chapter ends with a discussion on reflexivity and a few concluding comments.

4.1 Research paradigm

A research paradigm is the researcher's philosophical way of thinking that informs how the study is conducted, including the way the study's data is collected and interpreted (Kivunja & Kuyini, 2017; Mackenzie & Knipe, 2006). "A very important relationship exists between paradigm and methodology because the methodological implications of paradigm choice permeate the research question/s, participants' selection, data collection instruments and collection procedures, as well as data analysis" (Kivunja & Kuyini, 2017, p. 36). The terms 'ontology' and 'epistemology' are key in explaining the choice of a research paradigm. Ontology refers to assumptions about the nature of knowledge or truth; such as whether there is one universal truth, or truth is multiple. On the other hand, epistemology is concerned with how we arrive at the truth; for instance whether truth is out there to be discovered, or we construct it (O'Leary, 2017).

I use my research question to locate the study's ontology and epistemology in the constructivist paradigm, which seeks to understand the subjective world of human experiences (Guba & Lincoln, 1989). Research in the constructivist paradigm appreciates a search for holistic meanings, conducting research in natural settings and producing rich qualitative data. This paradigm's ontology is that truth is multiple, and its epistemology is that we construct our own reality by the meanings and interpretations that we give to our experiences (O'Leary, 2017). Such reality is constructed through discourse and interactions between people, such as between the participants themselves, and between the researcher and the participants (Chalmers, Manley, & Wasserman, 2009). Therefore, in the constructivist paradigm, the researcher interacts with the people being studied in order to make meaning of what the participants are constructing the context to be like (Kivunja & Kuyini, 2017, p. 33). In this case, the researcher does not discover the reality, but coproduces it with the research participants.

The constructivist paradigm guided my methodology used for conducting this study, especially the data collection procedures such as my interactions with the participants. In line with this paradigm, I am cognisant of the fact that father involvement in the education of disabled learners is a social process with multiple perspectives from different people. I appreciate that father involvement is socially constructed by the people who have experienced it, including the fathers themselves, the mothers, the teachers and the disabled learners. Consequently, I seek to look at the situation of this phenomenon from the perspectives of these people who have constructed it. Additionally, I acknowledge that, through my interacting with those who have constructed the phenomenon, I will be further constructing it. Thus, I appreciate that I am not detached from the knowledge construction in this pursuit, because it is through my interaction with the participants that I can get a meaningful understanding of the extant phenomenon in this particular context.

As I am part of the meaning making in this study, my role as a researcher is critical in my interactions with the research participants. To understand father involvement in the education of disabled learners, I have to be aware of my position as a male researcher and that I am engaging with, among others, female participants and children in the course of the data collection. Awareness of this role and the power dynamics it might evoke has enabled me to be reflexive and to allow for flexibility in my data collection procedures because, for example, it would not have been possible to predict accurately how the data collection exercise would go in this study context. That said, after collecting the data, I used the critical paradigm—which is a version of the constructivist paradigm—to guide how I analysed it, as discussed below.

4.1.1 The critical paradigm

I employed the critical paradigm to inform the analysis of the findings of this study. This version of the constructivist paradigm seeks to critique and transform society. It goes beyond just studying and comprehending a phenomenon, but seeks to address political, social and economic issues that lead to social oppression, struggle and power structures on any levels that they might occur (Kivunja & Kuyini, 2017). The critical paradigm's ontology is that truth is multiple and constitutes a system of socioeconomic power. Its epistemology is that construction of knowledge is through questioning the existing power relations within the social, economic and political structures, with the goal of distributing that power justifiably (Guba & Lincoln, 1989; Mertens, 2014).

Importantly, the critical paradigm's ontology and epistemology fit well with the theoretical perspectives of disability studies in education, theories of masculinity and postcolonial theory that I have chosen to guide the examination of the phenomenon in this study (see chapter 2). A common thread in the three theoretical perspectives is the addressing of power relations, which

is the strength of the critical paradigm. I have used the critical paradigm to enable me to analyse and critique the data of this study in order to expose the power relations at play and to suggest appropriate changes that would lead to emancipation and transformation where necessary. In such an endeavour, I acknowledge that the outcome of this study could reflect my values. For this reason, I have bracketed my values, biases as well as past and present experiences through being reflexive (for example see section 4.8) in an attempt to present an accurate report of the findings.

Informed by the foregoing discussions, I turn to describing the qualitative research methodology, which is the one favoured by the research paradigms that I have chosen.

4.2 Qualitative research methodology

I used the qualitative research methodology to conduct this study. Research in the qualitative approach relies on information about qualities that cannot be quantified. Unlike studies using the quantitative approach that focus on some form of measurement of variables, research in the qualitative approach emphasises description of variables. Studies using the qualitative research methodology explore experiences, perceptions, feelings, as well as meanings, rather than explaining prevalence, incidence or extent—which is characteristic of studies using the quantitative approach (Kumar, 2019). Research in the qualitative approach appreciates subjectivities and favours a search for holistic meanings through conducting studies in natural settings (O'Leary, 2017).

In this study whose intention was to understand the nature of father involvement in the education of disabled learners, I gathered data on human experiences, beliefs and perceptions, aspects that could not be adequately covered using quantitative research approaches (Wertz et

al., 2011). Furthermore, not much was known about father involvement in the education of disabled learners in an African setting before this study. In such a case where not much is known about the phenomenon, qualitative research can be used to obtain a deeper understanding of the study subject before quantitative research approaches can be pursued (Jeanfreau & Jack, 2010).

The qualitative research methodology consists of different designs, depending on the nature of the enquiry. For example, there is phenomenological research, grounded theory, ethnography, narrative study, participatory action research and case study, all of which have their strengths and weaknesses. The constructivist paradigm (including its critical version) that I have positioned myself in appreciates the importance of context in the formulation of knowledge. This paradigm acknowledges the significance of understanding individual cases in context, rather than universal laws (Kivunja & Kuyini, 2017). Among the designs of conducting qualitative research, the case study research design is unique for its emphasis on the context of an event. Consequently, I chose the case study research design to contextualise my study with the intention of obtaining in-depth insights into father involvement in the education of disabled learners, as explained in the next section.

4.2.1 Choosing a case study research design

Following the choice of my research paradigm and discussions with my research supervisors on the nature of the research question, I decided that the case study research design was best to conduct this study. In undertaking the case study research design, I was guided by a hybrid of perspectives largely from John W. Creswell, Robert K. Yin, and Robert E. Stake. Case study research design entails the study of a real-life phenomenon (father involvement in the education of disabled learners), within a specific time frame (22 December 2018 to 30 April 2019), in a

specific location (Sir Ali Special School, Kenya) and with a specific group of people (fathers, mothers, teachers, disabled learners). This research design places an emphasis on depth, requiring the researcher to delve into detail and dig into context in order to get a grip on the rich experiences of the phenomenon the researcher wants to explore. Case study research design allows for the generation of holistic understandings through the use of multiple methods of data collection, prolonged engagement with the case and developing rapport and trust within a clearly defined and relevant context (Creswell, 2013; Yin, 2014). Context is important in case studies because it defines the environment and circumstances in which the research is conducted, as well as the participants' culture and location (Holloway & Wheeler, 2010; Stake, 1995).

I chose the case study research design because of the real-life, in-depth exploration that it offers and its allowance to use multiple methods of data collection. These features of the case study research design, in my opinion, offered the most appropriate means to understand the nature of father involvement in the formal education of disabled children. In this research design, a single or multiple cases can be used. However, "the study of more than one case dilutes the overall analysis; the more cases an individual studies, the less the depth in any single case" (Creswell, 2013, p. 76). Therefore, I used a single case in order to get a deeper understanding of the phenomenon I was studying and to be able to describe it richly. In addition, Yin (2014) identified types of case studies as exploratory, explanatory and descriptive. Based on my research question, I chose the exploratory case study which, according to Yin (2014), aims to explore a phenomenon that is of interest to the researcher.

On the other hand, the case study design is not without its critics. Due to it being tied to a particular context, the research design has been criticized for being even less generalizable

when compared to other qualitative research designs (Gomm, Hammersley, & Foster, 2000; Holloway & Wheeler, 2010). Despite the fact that there can be no generalisability of the outcomes from a single case, the findings of this study fill an important gap in the literature. Additionally, some transferability of thoughts could occur because I have provided a detailed audit trail and used vivid description with the goal of making this case able to illuminate other, comparable cases (Holloway & Wheeler, 2010). Similarly, the case study might be integral to scientific development through generalization when it is used as an addition or an alternative to other research methods (Flyvbjerg, 2006). This means that the case study can be used to exemplify the generalisability of findings that come from other research methods used in similar or different contexts. That said, I now contextualise the study by describing the case and its setting.

4.2.2 The case

The case is a phenomenon of some kind that occurs in a bounded context (Miles & Huberman, 1994). In this study, the case was father involvement in the education of disabled learners in one special school. Selecting this case at a specific time of the year at one special school best fitted with the case study research design. The contemporary phenomenon was ‘gaining an understanding of how fathers were involved in the education of their disabled children in the specific special school using the perspectives of fathers, mothers and teachers of disabled learners, and the disabled learners themselves’. Understanding father involvement in the current context would shed light on this phenomenon, one which was under researched particularly in the global South settings. The new knowledge generated could inform best practice regarding implementation of family support structures for disabled learners’ education.

4.2.3 Research setting

As stated before, the research setting was Sir Ali Special School. The school is strategically located at the heart of Malindi, a cosmopolitan urban centre and the largest town in the Kilifi County of Kenya. I discuss further the context of this school in the findings chapter (section 5.1). For now, I justify why I chose this setting.

Sir Ali Special School was specifically chosen as the setting for this study because it is one of the oldest special schools in Malindi sub-county, Kilifi County, Kenya, and has been acting as a mother special school to other institutions for disabled learners in the locality. Based on that, understanding father involvement in this school could likely illuminate what was happening with the phenomenon in the other schools for disabled learners in the locality. In addition, the school is easily accessible by road from most major towns in the locality, enabling it to serve a large catchment area. The location of the school was particularly beneficial to the research as it enabled data collection from people from different cultural backgrounds, a factor that added to the richness of the data. Also, Sir Ali Special School had the largest number of children with intellectual disabilities in Malindi sub-county, a feature that yielded a wide pool of participants to choose from for the research. Furthermore, the school had both day school and boarding school facilities, an element that catered to represent in the research the residential and non-residential models of education institutions for disabled learners in Kenya. Besides, I had ease of access and entry to this school as I am originally from the region and had also done my teaching practice in the school when I was an undergraduate student.

The study population and sampling procedures are described in the following sections. Figure 2 below shows the location of the school.

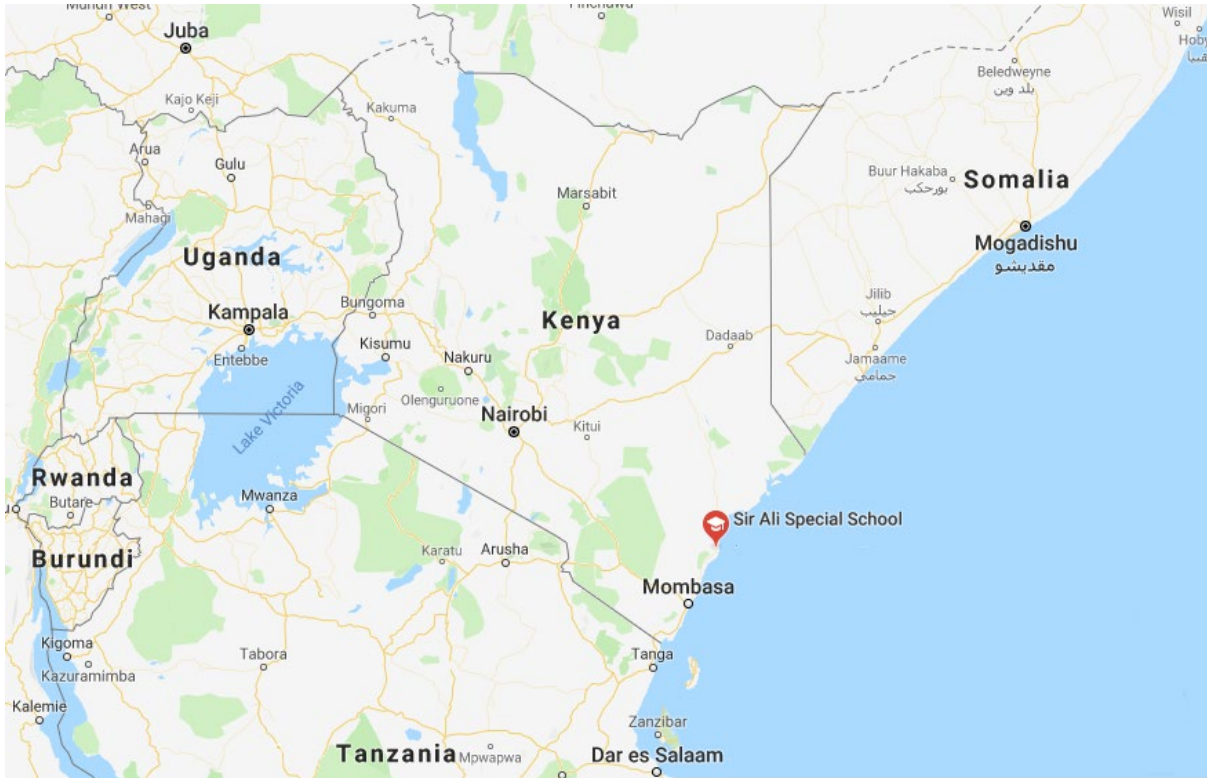


Figure 2: The location of Sir Ali Special School (Retrieved from Google Maps)

4.2.4 Population

The population for this study included all the fathers whose disabled children were attending Sir Ali Special School. It also consisted of the disabled learners, the teachers, and the mothers of the disabled learners who were included to provide broader socio-educational perspectives on how father involvement was perceived in this school.

4.2.5 Sampling

Purposive sampling was used to recruit the participants for this study. Purposive sampling is the handpicking of participants who will be of most benefit to the study (Polit & Beck, 2004). This sampling method enables the selection of participants in a strategic way, so that those selected are relevant to the research question that is being posed (Bryman, 2016). In this study, purposive sampling had the added advantage of allowing for critical consideration of the boundaries of the study population within the chosen case (Silverman, 2006). Purposive

sampling, by its very nature, assisted in staying true to the case study design, through locating the participants within the research context. Table 1 below gives the selection criteria for the study participants.

Table 1: Selection criteria for the participants

Participants	Inclusion criteria	Exclusion criteria
Disabled learners	Learners who had been receiving special education services intended for disabled learners at the special school for more than one year (to get the views of the most experienced).	Learners whose fathers or mothers had taken part in the study (in order not to introduce specific family dynamics into the study).
	Male and female learners (to include different gender perspectives).	Learners who were unable to communicate verbally or in writing due to the severity of their disability.
Teachers of disabled learners	Teachers who had been teaching disabled learners at Sir Ali Special School for more than one year.	Teachers who were not fulltime employees at the school (in order not to introduce other job-related dynamics to the study).
	Male and female teachers.	
Mothers of disabled children	Biological mothers of disabled children (in order not to introduce other relationship dynamics to the study).	Biological mothers whose male partners or children had taken part in the study (in order not to introduce specific family dynamics into the study).
	Biological mothers whose children had a disability as indicated by receiving special education services intended for disabled learners at the special school.	Biological mothers from families without fathers of the disabled children (to get the views of those with direct experience of the phenomenon).
	Biological mothers whose disabled children had attended school for more than one year.	
Fathers of disabled children	Biological fathers of disabled children.	Biological fathers whose female partners or children had taken part in the study.
	Biological fathers of children who had a disability as indicated by receiving special education services intended for disabled learners at the special school.	
	Biological fathers whose disabled children had attended school for more than one year.	

4.2.5.1 Sample size

The sample size for this study comprised of six disabled learners, nine teachers of disabled learners, six mothers of disabled children, and eight fathers of disabled children. These numbers were informed by the data collection methods that I discuss in section 4.4.3. However, before collecting the data, I conducted a pilot study that I now describe.

4.3 Piloting

Before collecting the data from the selected participants, I conducted a pilot study with seven of my acquaintances. These included two deputy head teachers, a teacher, and four children. All the participants of the pilot study did not come from Sir Ali Special School. The pilot study focused on developing my interviewing and focus group discussion (FGD) facilitation skills, which are some of the data collection techniques that I used in this study. The pilot study also enabled testing some of the questions and the responses that I could get from the data collection. The feedback from the pilot study enabled me to clarify some of the interview and FGD questions. I had to simplify the language, break down some of the FGD/interview questions into two parts, and even do away with some questions that were ambiguous. I also appreciated the challenges expected in the data collection exercise and acquired skills on how to overcome them, including how to build rapport with the participants, how to keep the discussion from going off the topic and from extending beyond the stipulated time, and how to capture clear audio-recordings of the discussions. After conducting the pilot study, the data collection process followed.

4.4 Data collection

The data collection started on 22 December 2018 and ended on 30 April 2019. Table 2 below shows a summary of the data collection activities. I describe the recruitment of the participants in section 4.4.1.

Table 2: Summary of data collection activities

Primary Objective	Data source	Data collection methods	Type of data
To establish the perceptions of disabled learners concerning their fathers' involvement in their formal education	Disabled learners	1 FGD (6 members)	Text
		5 Draw-and-tell interviews	Visual and Text
To describe the views of teachers of disabled learners concerning fathers' involvement in the formal education of disabled learners.	Regular teachers of disabled learners	1 FGD (7 members)	Text
	Head teacher	1 key informant interview	Text
	Deputy head teacher	1 key informant interview	Text
To establish the perceptions of mothers of disabled children concerning fathers' involvement in the formal education of their disabled children.	Mothers of disabled children	1 FGD (6 members)	Text
To describe fathers' understanding of their role in the formal education of their disabled children.	Fathers of disabled children	8 individual interviews	Text
To supplement data collected from the fathers, the mothers, the teachers and the disabled learners. To describe the study context.	Minutes of the school board of management	Document review	Text
	Minutes of teachers meetings	Document review	Text
	Minutes of parents meetings	Document review	Text
	Records of the school's monthly returns	Document review	Text
	School proposal for infrastructure development	Document review	Text
	Researcher observations	Field notes	Text

4.4.1 Recruitment

After obtaining ethical approval from the University of Cape Town Human Research Ethics Committee (see Appendix 1), permission was granted by the Republic of Kenya through the National Commission for Science, Technology and Innovation (see Appendix 2) to conduct

the study. Furthermore, I obtained permission from the County Commissioner (see Appendix 3), and the County Director of Education, Kilifi County (see Appendix 4) to conduct research in the study school. Once all the permissions were obtained, I held a meeting with the head teacher to inform him about the research and share copies of the study permissions. I also requested the head teacher to inform the teachers, the children, the mothers and the fathers about the research, the possibility that they may be contacted to participate in it, and their freedom to inform the school if they did not want to be contacted. I then engaged in the recruitment activities shown in Table 3 below.

Table 3: Participant recruitment activities

Disabled learners
1. I informed the head teacher of the need to obtain parents’/guardians’ consent and each child’s assent before engaging the children in the research.
2. I asked the head teacher for a list of the disabled learners in the school who met the selection criteria.
3. I randomly selected the learners to be interviewed from the list through numbering each learner and picking out of the hat.
4. I contacted the learner’s parents/guardians on the telephone to explain the study.
5. Once the study had been explained and all questions addressed, I gave the parents/guardians of the learners who were below 18 years of age a letter of information that outlined the details of the study (Appendix 7). For the learners who were aged 18 years and above, I contacted them directly and gave them specifically adapted information leaflets (Appendix 8).
6. I gave the learners who were aged 18 years and above who showed an interest to participate in the study consent forms to complete (Appendix 9).
7. I gave the parents/guardians who showed an interest for their children—aged below 18 years—to participate in the study consent forms to complete (Appendix 10). After the consent was obtained, I contacted the children to explain the study.
8. Once the study had been explained and all children’s questions addressed, I gave the children information leaflets and assent forms that outlined the details of the study, including the implications of their participation (Appendix 8).
9. I asked the children who agreed to take part in the study to complete the assent forms.
10. I invited the learners (those aged below/above 18 years) to the data collection session at a convenient time and place.
11. If the selected children did not wish to participate, the above process was repeated to gain further participants.
Teachers of disabled learners
1. I asked the head teacher of the school for a list of the teachers of the disabled learners in the school who met the selection criteria.
2. I randomly selected the teachers to be interviewed from the list through numbering each teacher and picking out of the hat.
3. I called the teachers to a meeting at the school to explain the study.
4. Once the study had been explained and all questions addressed, I invited the teachers to participate in the study.

5. I gave those who showed an interest in participating in the study a letter of information/invitation that outlined the details of the study, including the implications of participating in it (Appendix 11-12).
6. I asked the teachers who agreed to take part in the study to complete the consent forms (Appendix 13-14), after which I invited them to the data collection session at a mutually acceptable time.
7. If the selected teachers did not wish to participate, the above process was repeated to gain further participants.
8. A similar process was followed for the head teacher and the deputy head teacher (except for steps 1, 2 and 7).
Mothers of disabled children
1. I asked the head teacher of the school for a list of the mothers of the disabled children who met the selection criteria.
2. I randomly selected the mothers to be interviewed from the list through numbering each mother and picking out of the hat.
3. I called the mothers on the telephone to explain the study.
4. Once the study had been explained and all questions addressed, I invited the mothers to participate in the study.
5. I gave those who showed an interest in participating in the study a letter of information/invitation that outlined the details of the study, including the implications of participating in it (Appendix 15).
6. I asked the mothers who agreed to take part in the study to complete the consent form (Appendix 16), after which I invited them to the data collection session at a mutually acceptable time.
7. If the selected mothers did not wish to participate, the above process was repeated to gain further participants.
Fathers of disabled children
1. I asked the head teacher of the school for a list of the fathers of the disabled children who met the selection criteria.
2. I randomly selected the fathers to be interviewed from the list through numbering each father and picking out of the hat.
3. I called the fathers on the telephone or reached them at home to explain the study.
4. Once the study had been explained and all questions addressed, I invited the fathers to participate in the study.
5. I gave those who showed an interest in participating in the study letters of information/invitation that outlined the details of the study, including the implications of participating in it (Appendix 17).
6. I asked the fathers who agreed to take part in the study to complete the consent form (Appendix 18), after which I invited them to the data collection session at a mutually acceptable time.
7. If the selected fathers did not wish to participate, the above process was repeated to gain further participants.

4.4.2 Demographic details of the participants

An overview of the demographic details of the recruited participants is shown in Table 4 below for an understanding of who gave the research data. Further demographic details of the participants are given in Appendix 19.

Table 4: Overview of participants' demographic details (pseudonyms are used)

Disabled learners	Kache	Bimzhoga	Kadzo	Muyeye	Kafedha	Mzee	--	--	--
Gender	Female	Male	Female	Male	Female	Male	--	--	--
Age	12	21	11	21	12	18	--	--	--
Grade	Grade 2	Prevocational 2	Grade 2	Prevocational 1	Grade 2	Prevocational 2	--	--	--
Religion	Christian	Muslim	Christian	Christian	Christian	Christian	--	--	--
Teachers of disabled learners	Pola (key informant)	Changawa (key informant)	Saumu	Kiribae	Mbodze	Dama	Nyanvula	Sikubali	Pahe
Gender	Male	Female	Female	Male	Female	Female	Female	Female	Female
Age	53	51	44	49	48	44	33	50	43
Academic qualification	Degree in special education; Diploma in management in education; Primary 1 certificate	Diploma in special education; Primary 1 certificate	Diploma in special education; Primary 1 certificate	Certificate in early childhood education	Diploma in special education; Certificate in counselling; Novitiate (Nun training)	Certificate in special education; Certificate in early childhood education	Diploma in early childhood education; Certificate in early childhood education	Diploma in special education; Primary 1 certificate	Diploma in special education; Primary 1 certificate
Years in the school	1	21	5	2	3	6	2	3	2
Religion	Muslim	Christian	Muslim	Muslim	Christian	Christian	Christian	Christian	Christian
Mothers of disabled children	Kazosi	Nyevu	Jumwa	Kahaso	Mwanakupona	Swabra	--	--	--
Age	53	38	36	62	54	40	--	--	--
Level of formal education	None	Class 7	Class 8	None	Class 7	Class 4	--	--	--

Religion	Irreligious	Christian	Christian	Irreligious	Muslim	Muslim	--	--	--
Income per month	\$150	\$40	\$20	\$70	None	\$40	--	--	--
Age of disabled child	9	17	12	15	15	16	--	--	--
Fathers of disabled children	Khonjo	Zoezi	Katungwa	Binhare	Jenereta	Biniyamama	Gwaru	Binikonde	--
Age	71	60	52	31	48	56	42	51	--
Level of formal education	Form 2	Form 4	Form 4	Class 8	Class 5	None	Form 4	Class 8	--
Religion	Christian	Christian	Christian	Christian	Irreligious	Muslim	Christian	Muslim	--
Income per month	\$500	\$35	\$120	\$150	\$20	\$90	\$400	\$15	--
Age of disabled child	32	25	15	10	21	21	6	22	--

4.4.3 Data collection methods

The data collection methods used in this study were informed, firstly, by the research question, and, secondly, by the research design—the case study. The following data collection methods were employed.

4.4.3.1 Focus group discussions (FGD)

FGDs are a data collection method by which the researcher gathers a small group of people with similar characteristics or experiences and guides the group to talk about the research phenomenon (Bryman, 2016; Yin, 2016). The main advantage of FGDs is the production of data through social interaction. The interactive session stimulates the thinking of the participants and reminds them of their personal feelings about the study topic (Holloway & Wheeler, 2010). This allows the participants to build on the answers of each other. Holloway and Wheeler (2010) also observe that FGDs allow the participants, including the researcher, to react, ask and answer each other questions, which produces extensive data within a short time and allows the generation of ideas that the researcher and the participants might not have thought about previously.

I conducted FGDs with the mothers, the teachers and the children—each group separately (a total of three FGDs). Guided by the suggestion by Bunning et al. (2017), I strategically chose FGDs as the data collection method for the mothers, the teachers and the children in order to capture the popular perceptions of father involvement in this study context, including to support the review of individual contributions in each group and invite the shared acknowledgement of familiar descriptions for the research phenomenon.

Krueger (2015) observes that the typical size of the FGD is five to eight members. Similarly, Holloway and Wheeler (2010) state that the FGD could involve between four and twelve individuals, but six is likely the ideal number because it is sufficiently big to offer a range of views and small enough not to lose order or become fragmented. Guided by the foregoing assertions, the FGDs for the mothers and the children consisted of six participants each. For the teachers, six were initially recruited for the FGD. However, a seventh teacher was recruited following her enthusiasm towards the study and her insistence to take part in it.

The venue for the three FGDs was an office in the school. I consulted the participants before settling on this venue, and we agreed that it was the most convenient place to conduct the FGDs. I used FGD guides with a set of questions (Appendix 20–22) to make the FGDs systematic and comprehensive through delimiting the issues to be discussed (Patton, 2002). I coupled the FGD guides with in-depth probing. During the FGDs, my main role was to prompt the participants to contribute and to guide the discussion. The mothers' and teachers' FGDs lasted for 1 hour and 20 minutes each, while the children's session lasted for 1 hour and 2 minutes. I recorded the FGDs with smartphones and took brief notes when it was necessary.

4.4.3.2 Individual interviews

Individual interviews are a data collection method by which the interviewer talks to one participant about the study phenomenon. Individual interviews allow the participants to share deep and holistic perspectives. They also allow for spontaneity and other questions to arise from the interview responses. The interviews can also elicit the personal views of the participants and give the individual variation of the phenomenon, which allows for comparisons and contrasting of perspectives (Holloway & Wheeler, 2010; Patton, 2002).

I conducted the individual interviews with the fathers of disabled children. I specifically preferred individual interviews as a data collection method for the fathers of disabled children in order to give them more space to express themselves, especially because their views had often been missing out in previous research, particularly from global South settings like the current one (as shown in chapter 3). A semi-structured interview guide was developed to guide the interview session (Appendix 23). Smart phones were used to record the conversations and brief notes were taken during the interviews when it was necessary. The sessions lasted for an average of 52 minutes. The venue for the interviews was the school, except for one father who I interviewed at his house upon his request. My role was to probe the participants and to guide the session. Eight individual interviews were conducted. The number was informed by the moment signs of data saturation appeared; after engaging eight fathers in the individual interviews, similar patterns of responses started to show, which I took to be an indication of saturation of the data (Yin, 2014).

4.4.3.3 Key informant interviews

Key informants have unique knowledge and expertise about the history and mores of a group, including its internal relations and cultural norms, rituals and language (Holloway & Wheeler, 2010). Key informants at the community level in Kenya could include administrative chiefs, sub-chiefs and village elders. However, in this case study setting, I targeted the head teacher and the deputy head teacher of Sir Ali Special School because, apart from their leadership and administrative positions, they also had a direct link with the school. I conducted two separate interviews with the head teacher and deputy head teacher. These key informant interviews were especially useful to tap into the extensive experiences of the two leaders of the school (accumulating 61 years in the teaching profession). A semi-structured interview guide for key informants was used for the data collection process (Appendix 24), coupled with in-depth

probing. The venues for the interviews were the head teacher's office, and the general office for the deputy head teacher. My role was to probe the participants and to guide the session. I used smart phones to record the conversations and took brief notes during the interviews when it was necessary. The interview session for the head teacher lasted 1 hour and 10 minutes, while that of the deputy head teacher lasted 54 minutes.

4.4.3.4 Draw-and-tell interviews

The draw-and-tell interview is a visual and arts-based data collection technique that can be used to help children remember and communicate information about the phenomenon under study. In this method, the children first draw their experiences and then narrate to the researcher what the drawing means (Driessnack & Furukawa, 2012; Klepsch & Logie, 2014). Researchers have emphasized that children's conceptions of their drawings can be understood only if the children's own meanings of such drawings are taken into account (Boyden & Ennew, 1997; Ehrlén, 2009). Thus, the researcher should not be fixated on the quality of the drawing, but aim at getting the child's meanings attached to the drawing (Morrow, 1999; Stanczak, 2007). Nevertheless, this does not mean that the drawings themselves are not important; they are essential aspects of the meanings constructed and shared by the children. Thus, to convey the meanings that are constructed, and that children are willing to share, the researcher should rely on both the drawings and the narratives (Einarsdottir, Dockett, & Perry, 2009).

In the current study, draw-and-tell interviews were an additional data collection method meant to supplement the data that had been collected from the learners' FGD. This is because the FGD had been dominated by the views of two male children, while the rest (3 females, 1 male) seemingly merely supported the dominant views of the two and did not say much themselves. Art-based activities, such as drawings, can give an opportunity for children to express fears,

feelings, sensitive issues and fun, and they can be used with children who might find it difficult to convey feelings verbally (Hill, Laybourn, & Borland, 1996). Such activities encourage children to participate in the research project in a way that is meaningful to them, and can enable the adult researcher to get an insight into the child's way of thinking in ways that may not have been possible using other data collection methods (Gibson, Richardson, Hey, Horstman, & O'Leary, 2005; Punch, 2002). When used appropriately, art-based activities, such as drawings, can reduce group think (Yuen, 2004) and also act as a prompt or stimulus for children's own interpretations and explanations (Boyden & Ennew, 1997).

In this study, five of the six disabled learners who participated in the learners' FGD were invited one by one to draw something about themselves, their fathers and education (the sixth learner was unavailable). The disabled learners were introduced to the task with a discussion explaining the purpose of the activity, which was given as helping other people to find out how the child's father is involved in his disabled child's education. Each child was issued separately with a blank sheet of paper and a variety of pencils and asked to draw. Comments that the child wished to make were written down. The child was told that the activity had no right or correct answer. It was an open-ended activity, and each child was given a generous amount of time to draw (about 20 minutes) in order not to feel rushed to complete the task. When drawing the picture, the child was not interrupted or questioned. Afterwards, the child was given about 10 minutes to talk about the drawing. A guide was used to make the discussion about the drawings systematic and comprehensive (Appendix 25).

The data collection exercise was conducted in a secluded place at the school during the child's free time. Smartphones were used to record the children's explanations of their drawings, and brief notes were taken when it was necessary. One child refused to draw, which could have

indicated some exercise of control on the part of the learners (Einarsdottir et al., 2009). Due to logistical reasons (I was in South Africa at the time and the research location was Kenya), the data collection exercise was conducted by a research assistant. I trained the research assistant—via electronic communication—on giving clear instructions, not being obtrusive, and not interrupting when the children were drawing, and on the need to allow time for discussion (Boyden & Ennew, 1997), among other ethical considerations.

4.4.3.5 Document review

Document review is a method of collecting data by examining existing documents. It can be used to portray and enrich the context of the study and contribute to the analysis of issues (Simons, 2009). Documents are useful as they represent thoughtful data because the participants have given attention to compiling them (Creswell, 2016). Additionally, they serve as substitutes for records of activities that the researcher cannot observe directly (Stake, 1995). Documents also aid in corroborating and augmenting the evidence from the other data sources (Yin, 2014). Consequently, I reviewed the following documents in the school:

- Minutes of the Board of Management.
- Minutes of teachers' meetings.
- Minutes of parents' meetings.
- Records of the school's monthly returns.
- A school proposal for infrastructure development.

The document review lasted for two days. I took digital photographs of the pages of the documents that had information related to father involvement and wrote down notes about them in my research journal.

4.4.3.6 Field notes

Field notes are the notes made by the researcher during the data collection exercise. These notes are useful to capture non-verbal behaviours—like the body language of the participants—to enrich the quality of the data collected (Simons, 2009). They can also be used to record the researcher’s observations and reflections during the data collection process (Yin, 2016). I wrote down the field notes in a research journal that I kept throughout the study period.

I describe how I managed and analysed the data from the six methods described above in section 4.5. For now, the section below presents the language choices that were made in the data collection process, given that Kenya is a multilingual society.

4.4.4 Language

The use of indigenous languages in research is an important social justice issue because of the need to shift power relations towards the participants, which would foreground indigenous points of view (Smith, 2012). The medium of communication used by the fathers, mothers, teachers and disabled learners during the data collection exercise was mostly Kiswahili, a language in which I am proficient. English words and expressions were also used in the exercise, although to a small extent (which is a common way of speaking in Kenya). Only one interview—the deputy head teacher’s—was conducted mainly in English. Kigiriama, a Mijikenda dialect that I am proficient in, was used by one father during the individual interviews and some mothers during the mothers’ FGD. During this FGD, all the mothers could understand Kiswahili and Kigiriama; only one needed some assistance with some Kigiriama words, something that I offered to do as necessary.

As for the information letters/leaflets and consent/assent forms, interview guides, and FGD guides for the fathers, the mothers, the parents/guardians and the disabled learners, I translated them into Kiswahili—the national language in Kenya—(Appendices 9, 10, 16, 18, 20, 21, 23, 25, 27–31). For the translations, a second person who was proficient in English and Kiswahili (a teacher) back translated the documents into English to verify the accuracy and to ascertain that all information from the English versions was included. Also, I was available to assist participants to understand the information letters/leaflets and consent/assent forms.

4.5 Data management and data analysis

This section describes how I handled the data that I had collected for the study and how I made sense of it in order to answer the research question. Due to the iterative nature of qualitative research, data management often integrates with the data analysis (Meadows, 2004). This is even more significant when there are many data sources, like in the current study. I outline how I managed the data below.

4.5.1 Data management

I use the term ‘data management’ to refer to all the processes that I undertook to handle and prepare the data in readiness for the thematic analysis (Meadows, 2004). These processes included translating, transcribing, putting the data in a qualitative data analysis programme, ensuring anonymity and managing access to the data. For the audio-recorded data from the FGDs, the individual interviews, the key-informant interviews, and the draw-and-tell interviews, firstly, I listened to the recordings to get an understanding of the content. I then verbally translated them from Kiswahili and Kigiriyama into English line by line, as necessary, and typed the translation into a Microsoft Word document. I did this process for two FGDs and three interviews, a task that I found to be time consuming. For the remaining FGDs and

interviews, I used voice-typing software from Google Docs and from transcribe.wreally.com to transcribe the audio recordings. This entailed listening to the recordings, verbally translating them into English line by line, as necessary, and speaking to the voice-typing software. I continuously re-read what the software had transcribed in order to ensure accuracy. Using the voice-typing software significantly hastened the transcription process. After transcribing the data, the research assistant checked the text data against the audio-recordings for accuracy. I then entered the text data in the NVivo qualitative data analysis software (QSR International 2018) to manage and organise them.

For the drawings from the draw-and-tell interviews, I scanned them and entered the images in the NVivo qualitative data analysis software, together with the transcripts of their narrations. As for the data from the document review, I entered the digital photographs—of the pages of the documents that I had found useful—into the NVivo qualitative data analysis software.

The data were anonymized and stored in my personal computer whose password I alone knew. I shared them with my supervisors on a one-on-one basis, using secured internet network connections as necessary. The data from the field notes were kept in a research journal that I alone had access to, and that could be shared with my supervisors if need be during the data analysis. After data analysis ended, I stored the data in places only accessible by me (my personal computer for soft copies and a safe for hard copies). I have undertaken to destroy them after a period of five years from when the research was completed. I now describe how the data were analysed.

4.5.2 Data analysis

The thematic data analysis technique was used to analyse the data. This technique focuses on establishing patterns or themes from the data (Braun & Clarke, 2006; Saldaña, 2015; Vaismoradi, Jones, Turunen, & Snelgrove, 2016). Data in this study referred to the transcripts from the FGDs, key informant interviews, individual interviews and draw-and-tell interviews. The data also referred to the drawings from the draw-and-tell interviews, the digital photographs of pages of documents from the document review, and text data from my field notes. The aim of the data analysis was to coalesce the strands from the different data sources in order to let themes emerge to answer the research question. Effort was made to let the data speak for itself through inductive analysis. In that case, the data from my reflections was useful for bracketing and reflexivity as I directed the analysis process.

Vaismoradi et al. (2016) note that qualitative data analysis is an iterative process and is dependent on the researcher's interpretation. It is a cyclic process that does not have a finite interpretation and requires researchers to go back to the data and meaning making activities throughout the analysis process. In addition to systematic analysis, Janesick (2011) suggests that the researcher should anticipate uncovering some information through hunches and serendipity, which will, in turn, result in rich and powerful accounts of the research setting, context and the participants of the study. Keeping the foregoing inputs in mind, I adopted the four phases of theme development proposed by Vaismoradi et al. (2016), which are: initialization, construction, rectification and finalization. Figure 3 below shows the steps followed in the theme development. Section 4.6 will discuss the rigor and trustworthiness of the study.

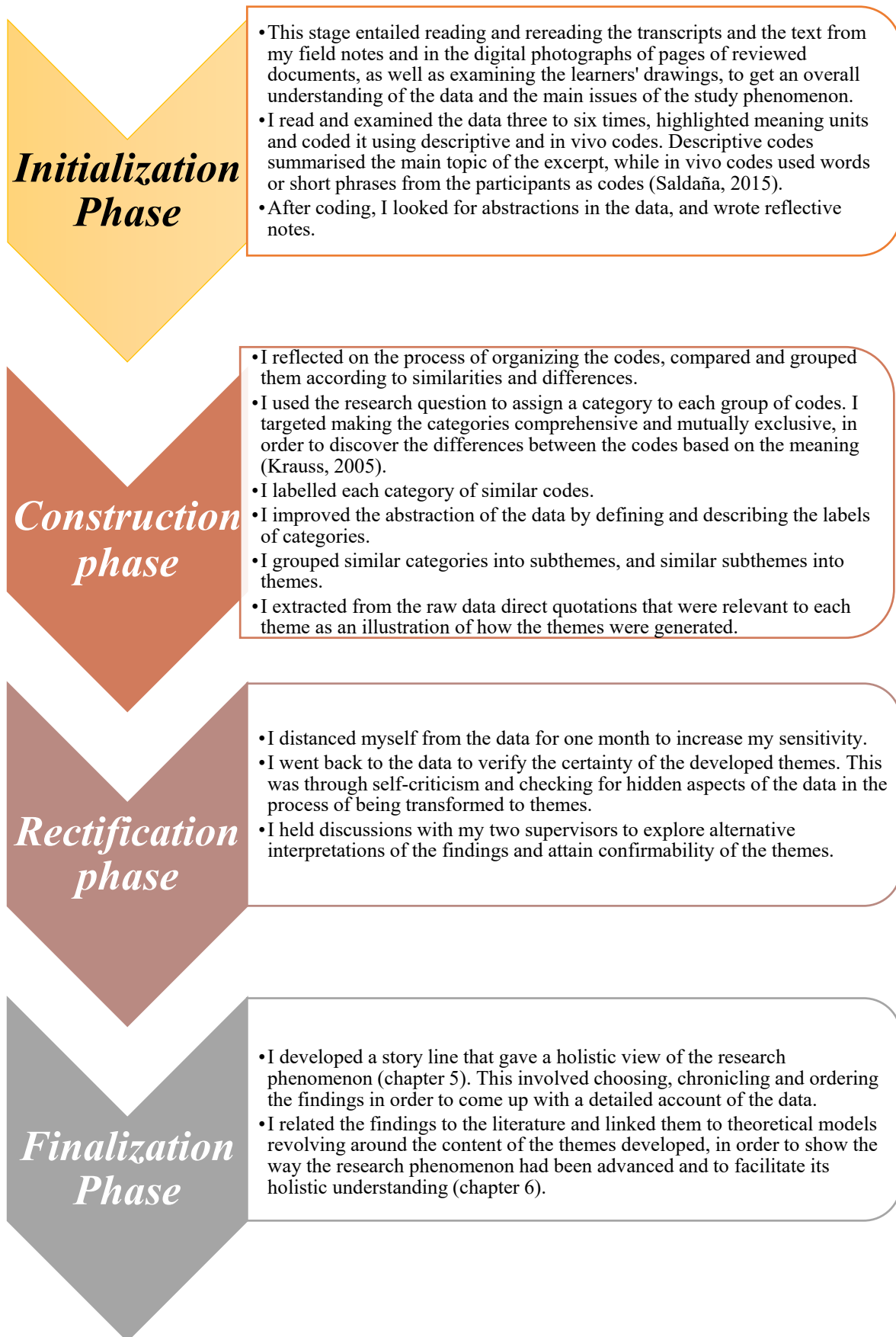


Figure 3: Steps followed in theme development

4.6 Rigor and trustworthiness

Rigor and trustworthiness refers to the level of confidence in the data, the interpretation, and the methods used to guarantee the quality of the study (Polit & Beck, 2014). I demonstrate the rigor and trustworthiness of this study in order for the findings to have the integrity to impact policy and practice. Lincoln and Guba (1985) proposed truth value, applicability, consistency, and neutrality as the criteria for judging the quality of a qualitative study. These are commonly referred to as credibility, transferability, dependability and confirmability.

4.6.1 Credibility

Credibility refers to the congruency of the findings with reality (Merriam, 1998), that is, the believability of the findings (Bryman, 2016). Triangulation was one way to ascertain credibility (Yin, 2016). This was through using multiple data sources, which were the FGDs, the key informant interviews, the individual interviews, the draw-and-tell interviews, the document review and the field notes to complement each other's findings. The other way of ascertaining credibility was through reflexivity (Creswell, 2016). I used the research journal to record my reflections, feelings and reactions to participants during the data collection period, which I took into account when writing the thesis (a comprehensive discussion on reflexivity follows in section 4.8). Moreover, I wrote the thesis in the first person whenever possible to avoid concealing my own opinions and activity in the construction of knowledge, as recommended by Webb (1992). Similarly, member checking would have been another way of ascertaining credibility, where I would have taken back the findings of the study to the participants for them to check if the conclusions reflected what they reported (Creswell, 2016). However, I was not able to member check the findings when I finished the study because of travel restrictions due to the COVID-19 pandemic. I intend to disseminate the findings in the future.

4.6.2 Transferability

Transferability refers to whether the findings can apply to other contexts (Bryman, 2016; Lincoln & Guba, 1985). The transferability of the findings will rely on the similarity of the study settings. As a result, in section 5.1, I have given a detailed description of the context where the data were collected, as suggested by Guba (1981). Additionally, I have provided a rich description of the methods used to reach the findings. Also, as suggested by Shenton (2004), I have included a comprehensive description of the participants' demographic details (Appendix 19). The above detailed descriptions are meant to allow readers of the research to decide if they can transfer the findings to their contexts. However, a case study does not aim at empirical generalization of the findings, but at either theoretical generalization or theoretical falsification (Tsang, 2014)—which means that the findings of this study will be best used to either extend the applicability of a theory or to falsify it.

4.6.3 Dependability

Dependability addresses the issue of consistency, that is, the applicability of the findings at other times (Bryman, 2016). Taking the advice of Lincoln and Guba (1985), I have given an in-depth account of the steps used to reach the findings as an audit trail to enable repeating of the study. This has entailed giving comprehensive details of the research design and its implementation. It has also involved providing in-depth details of the data collection and analysis processes, as suggested by Shenton (2004). These steps will allow readers of the study to assess the extent to which the appropriate research practices were undertaken.

4.6.4 Confirmability

Confirmability is concerned with ascertaining the neutrality of the findings, or if the researcher has allowed his or her values to intrude into the findings to a high degree (Bryman, 2016;

Holloway & Wheeler, 2010). I shared the transcriptions and the other data sources, including their analysis processes, with the study supervisors for counter checking and confirmation of the correctness of the established themes. Confirmability was also achieved through keeping the audit trail through the in-depth account of the research procedures, which enables the tracing of the findings to their origin (Holloway & Wheeler, 2010).

Another important aspect of trustworthiness in research is ethics because ethical considerations have an impact on how the data are collected and analysed (Carpenter, 2018; Davies & Dodd, 2002). Consequently, I present the ethical issues that I considered in conducting this study in the following section.

4.7 Ethical considerations

This study adhered to the Declaration of Helsinki; it articulates the ethical considerations that need to be considered when conducting research with humans. Ethical clearance to conduct the study was obtained from the University of Cape Town: approval reference number HREC REF: 557/2018 (Appendix 1). In addition, as the study location was in Kenya, I obtained a research licence from the Republic of Kenya through the National Council for Science and Technology: permit number NACOSTI/P/18/92786/26456 (Appendix 2). Furthermore, I obtained authorization from the County Commissioner, Kilifi (Appendix 3) and the Ministry of Education, Kilifi (Appendix 4). I also obtained approval from the Director of Teachers Service Commission, Kilifi County, to conduct research with teachers from the target school (Appendix 5). Additionally, I paid a courtesy call to the sub-chief of Shella sub-location—where Sir Ali Special School is situated—to inform him about the research and to share copies of the study permissions. As for the disabled children, their involvement in the research required further ethical considerations because of their vulnerability. I discuss these considerations below.

4.7.1 Conducting research with children

Concerning the safety and child friendly measures that I considered in the data collection process, firstly, being a registered teacher in Kenya, I was legally bound by the Teachers Service Commission Code of Ethics for Teachers, 2015. It outlines the guidelines of teacher-child interactions meant to safeguard the welfare of children, among other things. Additionally, I undertook the data collection at the school where the children came from to further guarantee safe and child friendly settings. Likewise, during the data collection sessions, simple language was used to ask the questions in order to aid the children's understanding. To make the participation interesting and more fun for the children, I used the suggestions by Fargas-Malet, McSherry, Larkin, and Robinson (2010), such as giving a break during the FGD where children stood up, stretched themselves and sung a popular chorus. I also gave a refreshments break to make the children engaged and focused.

I discuss issues of consent and additional ethical concerns for the disabled children as well as the other research participants in the following sections.

4.7.2 Autonomy and informed consent

Autonomy is the ethical obligation to respect the decisions of adults with decision-making capacity, while informed consent refers to permission from such adults after making them fully knowledgeable of the consequences of participating in the research (Beauchamp & Childress, 2013). The fathers, mothers, teachers as well as disabled learners who were aged 18 years and above made informed decisions without being coerced into participating in the study. They were issued with letters of information/information leaflets (Appendices 8, 11, 12, 15, 17) and consent forms (Appendices 9, 13, 14, 16, 18) with which they voluntarily granted permission—

using a signature, a personal mark or a thumb print—of providing the data being sought. The data were collected only from those who had signed the consent forms.

As for the disabled learners who were aged below 18 years, their parents or guardians were issued with information letters (Appendix 7) and consent forms (Appendix 10) for them to agree or disagree to their children's participation in this study. After the parents or guardians signed the consent forms, I invited the children to a meeting at the school and informed them about the study in order for them to understand it. Then, I issued the children with information leaflets and assent forms (Appendix 8) to agree or to decline to take part in the study. Data were collected only from the children who gave assent and whose parents or guardians gave consent.

The letters of information/information leaflets described the central aim of the research and the data collection procedures. They also spelt out the right of the participants to voluntarily withdraw from the research at any time, informed them of any known risks posed by taking part in this study, as well as any expected benefits, as discussed next.

4.7.3 Beneficence and non-maleficence

Beneficence is the moral obligation for the research to benefit the participants (Beauchamp & Childress, 2013). The study findings were to be used for academic purposes, advocacy and to inform practice and future policy formulation, only. Consequently, although there were no direct benefits that the research participants got from participating in the study, the information that was gathered from this research could help to support fathers in the education of their disabled children.

Non-maleficence refers to the need to ensure that the study does not harm the participants (Beauchamp & Childress, 2013). This study presented no known risks to the fathers, the mothers, the teachers, the research assistant and the researcher. Nevertheless, I offered to refer participants who became upset in the data collection process to the school guidance and counselling teacher for counselling (I had made prior arrangements with the teacher for this eventuality). None of the participants presented themselves to be in need of this referral after the data collection process.

As for the disabled children, there was a potential emotional risk in asking them to recount their lived experiences concerning the involvement of their fathers in their education because some of them might have had negative experiences. To manage the risk, I obtained approval from the manager, Child Protection Center, Malindi, to refer the disabled children to the office for support if necessary (Appendix 6). However, none of the children presented themselves as requiring such support. In addition, Kenyan law requires that cases of child abuse be reported for investigation and prosecution as necessary. I was to refer cases of emotional, psychological, physical, or sexual abuse to the Child Protection Centre if I came across them. I did not become aware of such cases during the data collection process.

To further uphold the principle of non-maleficence, it was important to protect the participants' right to privacy. The data collection exercise was conducted in secluded spaces to protect the privacy of the participants. All the FGDs and interviews were conducted at the school—in the administration office and in the head teacher's office—except for one father's interview that was conducted at his house upon his request.

Furthermore, I do not mention the names of the participants in this thesis but use pseudonyms to refer to them when necessary in order to anonymise the data. As for the confidentiality of the information shared in the FGDs, it was dependent on a collectively agreed upon code of conduct of the particular participants, within the limits of the law (see Appendices 8, 11 and 15). In the case of the individual interviews, I guaranteed, within the limits of the law, the confidentiality of the information shared, and conveyed this guarantee to the participants. For the draw-and-tell interviews, the research assistant signed a confidentiality agreement (Appendix 26) and, at the end of her engagement in the project, handed over to me all the data collected.

On the other hand, I was not able to assure the confidentiality of the information that the head teacher and the deputy head teacher shared as key informants because it could be tracked back to them. This comes from the fact that the school had only one head teacher and one deputy head teacher. In addition, I was not able to assure the confidentiality of one male teacher who participated in the teachers' FGD because he was the only male regular teacher at the school. Before the foregoing participants agreed to be part of the study, I was clear with them on this limit to their confidentiality in order for them to decide whether/how to or not to participate in the study, and they gave their consent. Nonetheless, I do not specify who between the head teacher and the deputy head teacher gave the specific information in the findings in order to achieve a level of confidentiality.

4.7.4 Justice

Justice refers to being fair and respectful to the people who take part in the study (Beauchamp & Childress, 2013). All the study participants in this study were treated with fairness and respect. Their participation was voluntary, and I made an effort to fit into their schedule as

opposed to vice versa. Additionally, if a participant had to come from a distance of more than two kilometres to the data collection venue, I paid for the transport cost. I also provided the participants with refreshments during the data collection sessions. The participants received \$2 each in appreciation for their time. The children additionally got an exercise book and a pen each as an appreciation. At the end of writing of this thesis, the participants received, through the school, copies of the abstract of the thesis as the feedback of the study. I have also undertaken to hold a meeting with the teachers, fathers, mothers and disabled learners of the school to give the feedback of the study.

Corresponding to good ethical practice is the need for qualitative researchers to acknowledge their subjectivity in the research processes (Carpenter, 2018; Davies & Dodd, 2002). As a result, I now turn to a discussion on reflexivity.

4.8 Reflexivity

Reflexivity refers to the continuous process of reflection of how the researcher's values, perceptions, behaviour or presence and those of the participants can affect the data collected (Creswell, 2016). While efforts might be made to foreground the perspectives of the research participants in a qualitative study, researcher bias may still permeate the outcome of the study. In such a case, reflexivity allows researchers to turn the research lens back onto themselves. In the process, researchers take notice of and responsibility for their positionality within the study and how it might affect the setting and research participants, including the questions asked, the data collected as well as the interpretation of the data (Berger, 2015; Chernilo, 2017). Thus, there is need to acknowledge the subjectivity of the researcher when conducting qualitative studies, because the researcher is not detached from the meaning making (Ahern, 1999; Kivunja & Kuyini, 2017).

To begin with, I am an African man, nondisabled, a father to a nondisabled child and I have past experiences with people with disabilities. I also have training in special needs education, and have an activism and advocacy background. These factors influenced the way I conducted this study, primarily through appealing to my affective sense and agency to voice the plight of disabled learners in special schools with the aim of advocating for change. How this study was born is proof of that, because (as noted in the prologue) the idea came from my experience of meeting disabled children who appeared to have been abandoned by their parents or guardians at a special school after the school had closed.

Furthermore, power dynamics affected how I conducted this study. My position of ‘a PhD researcher from University of Cape Town’ gave me an elevated status that was not on a par with the research participants. This position influenced my interactions with the participants, as they tended to view me as an expert. For example, some teachers seemed very interested in my academic background and appeared to revere it. Changawa, a teacher, said, *“So you did your undergraduate. And you didn’t stop there. You did your master’s degree. And now you are in University of Cape Town? Doing your PhD? You are really learned.”* (Key informant interview). Such a perception might have led this teacher to respond to the interview questions in a particular way in order to meet the academic standards they perceived me to have. To add to that, some teachers were aware of my training in special education and the fact that I had taught at this special school as part of my teaching practice. These teachers possibly saw me in a specific light as a special educational professional, which might have influenced the way they responded to the interview questions.

In another instance, Biniyamama, a father, seemed to relinquish any of his power in the interview. After I asked him how he was involved in his disabled child's education, Biniyamama responded:

“Like for now here, now that I have come, you are the one to give me more advice. Because I cannot know the secret of this place. You see now that I have come, you are the one to tell me ‘he wants this and that, he wants to do this. He wants to do that’, so he can get one direction. But if you have not shared with me such tactics, I will not know the secret...” (Father's individual interview).

Simply put, Biniyamama was saying “*whatever you suggest, we will do*”, similar to the response received by Elder and Foley (2015, p. 740) upon enquiring from teachers about appropriate steps to support the education of disabled children in Kenya. In the current context, Biniyamama would have probably described his knowledge in a different way if he was talking to another father. However, his awareness of my status as a doctoral researcher appeared to have made him relinquish his power and control in the interview.

Likewise, other research participants seemed careful not to burn bridges when giving their responses. When I gave them a chance to comment or ask questions at the end of the interview, they asked for assurance that they had answered the questions correctly. An example is the following conversation with Jenereta, a father:

Interviewer: *...Do you have anything else you want to say about our discussion? Or something that you want to add?*

Jenereta: *...These are good questions. But I don't know according to you... if I have answered wrongly, maybe you should correct me. Because man is to error* (Father's individual interview).

Thus, how Jenereta answered the interview questions might have been influenced by the need to be ‘correct’. He seemed to have internalised my position as ‘the expert’ and was wary not to transgress from my expectations.

I addressed the foregoing power dynamics by emphasising to the participants that they were ‘the experts’, that they were more knowledgeable than me when it came to their experiences of father involvement in the education of disabled learners in the present context. For instance, in response to the above statement by Jenereta, I said: *“If I already had answers I wouldn't have come to ask you. If you see me asking you questions, know that there is something that I do not know”*. However, other dynamics were equally at play during the data collection exercise.

The perceptions of the participants towards my ability to be resourceful in economic terms seemed to influence how they reacted to me in the study. Even after giving the participants the information letters and explaining to them the limits of the study, some of them appeared to believe that participating in it could benefit them in ways that I had not made explicit. For example, a mother insisted that I take with me the fee structure for her disabled daughter. The same mother had been reluctant to allow me to interview her husband, arguing that she was the go-to person in matters of their disabled child’s education. After convincing her to let me interview the husband, the mother had insisted that she sit in to listen to the responses so that the husband did not ‘sell them out’. This mother seemed to perceive me to be a valuable outside person, and she wanted to make sure that the right impression was made that would unlock the resources that I possibly had.

The mother only left the interview room after my insistence and being assured by the husband that everything would be okay. Nonetheless, after the interview the mother followed me in an attempt to mend fences in case the husband had said some unfavourable things that would disadvantage the family. Consequently, this mother’s concerns and interferences might have influenced how the husband responded to me during the interview. In this case, the husband

could have painted a good impression of himself and the situation of their disabled child for the interview purposes.

Furthermore, my position as an African man who came from the region in which the school was located was a key influencer on how some participants expressed themselves in this research. The participants took notice of these positions and put them into use. For instance, Kiribae, a male teacher, said in a FGD, “*We are like that we fathers. Not me alone, not him alone*”, while pointing at me. The point in question was that men are naturally impatient. This teacher was using my position as a man from the region to assume that I already knew and agreed with his point of view. Such instances of using my position to extend gender opinions might have acted to stifle the perspectives of the female teachers, especially when combined with my already elevated position of ‘the expert’. I addressed these references to my power by downplaying the importance attached to my perceived positions, in order to encourage the female teachers to express their opinions freely.

Importantly, some of the participants also exercised some level of power in deciding how to participate in the study. For example, during the draw-and-tell interviews, a learner refused to draw after being asked to by the research assistant. While this might have disadvantaged the data collection, it was, on the other hand, a sign of control and autonomy on the part of the learner (Einarsdottir et al., 2009). Thus, it can be seen from this example that the exercise of power was not limited to only me as the researcher. Some participants too exercised power by deciding how to respond during the data collection.

To sum up, my subjective attributes and assumptions had a key influence in shaping the knowledge production in this study.

4.9 Conclusion

In this chapter, I have presented the methodology that I used to conduct this study whose purpose was to understand the nature of father involvement in the education of disabled learners in a special school in Kenya. I have started by showing the way the constructivist paradigm and its critical version guided the philosophical stance of the methodology of the study. In addition, among other things, I have described how the qualitative approach and case study research design were suited for this project. Moreover, I have discussed the data collection, management and analysis procedures. I have also discussed issues of rigor and trustworthiness, ethical considerations and reflexivity. I present the findings of this study in the next chapter.

CHAPTER 5

TELLING THE STORY

The preceding chapter described the methodology used to answer the research question, including how the data collected was analysed using thematic analysis. This chapter presents the findings of the thematic analysis of the data from all the data sources; these are the parents, the teachers and the disabled learners. The aim of the analysis was to answer the research question: what is the nature of father involvement in the education of disabled learners at Sir Ali Special School, Kenya? Before giving the findings of the thematic analysis, I describe Sir Ali Special School for a better understanding of the context from which the findings come.

5.1 The context of Sir Ali Special School

In this section, I aim to frame the setting within which the study takes place. Using data from the document review, field notes and key informant interviews (pseudonyms are used for the key informants), I start by giving a general description of the context of Sir Ali Special School, including its history, population, personnel and physical setting. I then describe the curriculum used by the school and finish by illustrating a typical school day. Figure 4 below shows one of the classrooms at the school.



Figure 4: Inside of pre-primary 2 classroom in Sir Ali Special School

Sir Ali Special School began as a special unit in 1994 under Sir Ali Bin Salim Primary School. When it started, the unit had six children with intellectual disabilities, with two teachers who were not trained in special education. The teachers later went for training in special education. As years went by, there was a steady increase in the enrolment of children with intellectual disabilities in the school. This made the government of Kenya through the Ministry of Education elevate the special unit into a fully-fledged special school for children with intellectual disabilities in 2007. By then, it had 63 disabled learners.

From 1994 to 2018, Sir Ali Special School has had a 300 percentage increase in its student population. The school has a population of 232 learners (145 males, 87 females) with the age range between four and 34 years at the time of conducting this study. According to Pola, a teacher, approximately 20% of the learners are aged above 18 years. Of the 232 learners, only 117 are regular attendants based on the accounts records on school fee payment. The majority (83%) of the children at the school have intellectual disabilities. Furthermore, some children

have comorbidities including autism spectrum disorders, epilepsy, cerebral palsy, congenital heart defects, mild hearing impairments, mild visual impairments, and emotional and behavioural disorders. The Educational Assessment and Resource Centre in Malindi makes the diagnoses of the learners and referrals to the school. I rely on this diagnosis and referral system and the fact that these learners are placed in this special school for intellectual disabilities to acknowledge that the learners I am focusing on in this study have intellectual disabilities or comorbidities including intellectual disabilities.

It is evident that the school is under staffed when the ratio of disabled learners to teachers in the school is considered (26:1). Sir Ali Special School has nine teachers (seven females, two males). Six teachers are employed by the Teachers Service Commission—the national body mandated with registering and paying teachers. The remaining three teachers are employed by the County Government of Kilifi, a non-governmental organization and the school's board of management, respectively. Although the ratio of learners to teachers in this school (26:1) is lower than the national ratio of learners to teachers in Kenya (56:1) (Mbaka, 2017), it is high when compared with the recommended ratio for special schools which, according to Pola, can be as low as 1:1 depending on type of impairment. Changawa, another teacher, observes that the shortage of teachers at the school leads to learners with different impairments being put in the same cohort, which is not the ideal situation as it affects delivery of impairment-specific instructions.

Apart from the teachers, there are nine non-teaching staff at the school (six males, three females), including a bursar, a cook, house parents, grounds persons and day and night security guards. In addition, the school has a board of management that consists of 18 members, nine of whom are executive members. Eleven members of the board are male and seven are female,

including the chair of the board. The school board of management meets at least once in a term. Additionally, the school calls general parents' meetings at least once in a term, often when the school is closing. Other parents' meetings are also called during the term depending on need.

Turning to the physical context, Sir Ali Special School shares a gated compound with Sir Ali Bin Salim Primary School, a school for nondisabled children. Sir Ali Special School sits on about two acres of land that are donated to it by Sir Ali Bin Salim Primary School. The special school is divided into seven grades: pre-primary 1, pre-primary 2, grade 1, grade 2, grade 3, pre-vocational 1 and pre-vocational 2. Two brick-walled-iron-sheet-roofed buildings with cemented floors house the classrooms and administration offices. One of the buildings has plywood partitions to make room for two administration offices—the head teacher's office and a general office—and classrooms. There is another building with staff and children toilets. Near this building is a disused water tap and a well where the school gets its water. Some children at the school drink this water from the well, despite it being somehow salty. Additionally, the school has two dormitory buildings, one of which is yet to be completed. Children in the boarding school option sleep in the completed dormitory, which has two separate compartments for boys and girls. Its capacity is 80 children (40 girls, 40 boys). There is another building facing the dormitories. It houses a staff quarter, storerooms and other toilets. Behind this building facing the dormitories is a kitchen and a disused poultry house. Furthermore, besides the dormitories is an open field used as a sports ground. There is also a greenhouse behind the dormitories, which has a few food crops. According to Changawa, the green house is used to train the children on farming skills. Figure 5 below shows a schematic diagram of the school. The highlighted points constitute Sir Ali Special School while the rest are resources belonging to Sir Ali Bin Salim Primary School or that are shared by the two schools.

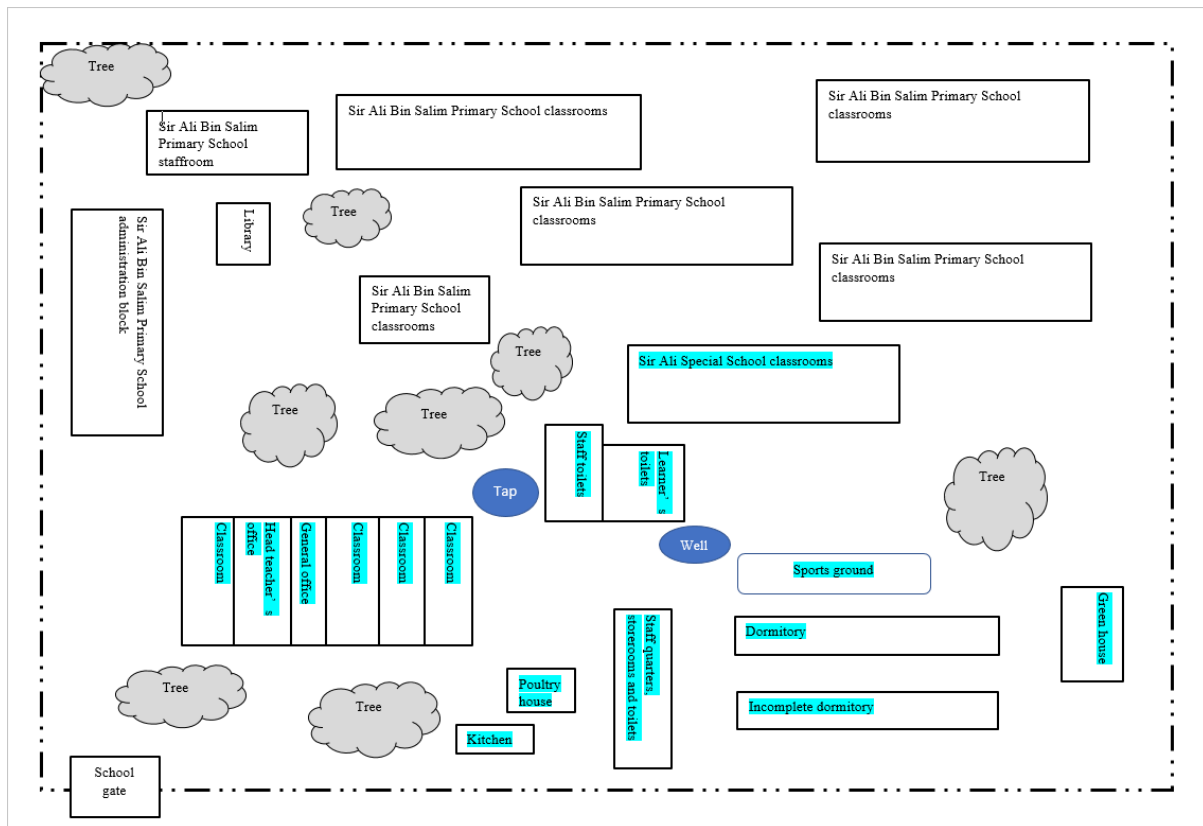


Figure 5: Schematic diagram of the school

Importantly, it can be argued that Sir Ali Special School's physical location within Sir Ali Bin Salim Primary School could give the disabled learners a level of inclusion by them being able to access and participate in the school for nondisabled children. Changawa in fact cites the availability of arrangements for some disabled learners to attend the mainstream school and move back to the special school for specific remediation based on learning needs. However, I did not see this in practice during the data collection exercise. The two schools appear autonomous, each independently pursuing its own programmes from holding separate school assemblies to the children playing separately during breaks, for example. Nevertheless, according to Pola, the curriculum used in the two schools is similar to some extent.

The curriculum offered at Sir Ali Special School from the pre-primary levels to grade 3 is similar to the one offered in the mainstream pre-primary and primary schools, but it has been

adapted based on the perceived abilities of the disabled learners. Adapting the curriculum entails the teacher simplifying a topic in terms of language and using task analysis. According to Changawa, teaching a sub-topic could take two weeks or even a month to finish, depending on the child's ability, so it could presumably take several years to finish a grade. In addition, some subjects are specific to the school, such as prevocational skills, communication skills, activities of daily living and perceptual training. When it comes to examinations, the learners in this school do not write the Kenya Certificate of Primary Education examination. The teachers conduct their own assessments of the children. They prepare questions that the children could answer orally or in written form depending on individual ability. Apart from the school progress report, the learners who leave the school do not get any other certification of the skills gained at the school. They also do not get any form of document to signal readiness to transition to other forms of education or to the general workforce. I now turn to describing what a school day looks like.

A typical school day starts at 7.45 am. The day scholars arrive at the school by walking, motorbikes, tricycles or minibuses. The learners attend the school assembly at 8.00 am where the teachers address them. They go to class at 8.30 am. Each lesson lasts for 30 minutes. There is a break from 9.30 am to 10.20 am. During this break, the school comes alive with sounds of learners playing and running around the school compound. Some learners enter the general office I am seated in, greet me and engage me in small talk. Some of them try to touch or take out movable items that they find in the general office, like books, pens, a bicycle, and so forth, but the staff present stop them. This experience makes it appear that the teachers have difficulties controlling the behaviour of the learners at times. Figure 6 below shows the researcher in the school general office.



Figure 6: The researcher in the general office at Sir Ali Special School

After the break, the learners go back to class until 11.20 am when they come out for lunch. There is a feeding programme for all learners during lunchtime. *Mseto* is the meal served—a brownish mixture of rice and beans. The children then go back to class at 2.00 pm, except on Fridays. Friday afternoons are reserved for entertainment; the children gather in one room to watch entertaining videos and educative clips. There are also specific afternoons for group guidance and counselling, when the teachers talk to boys and girls separately. Interestingly, while some teaching goes on in the afternoons of most days, the mood generally appears more relaxed at these times when compared to the mornings. The afternoon sessions end at 3.30 pm and the children come out for games. The school day typically ends at 4.00 pm.

Having described the study context, I now present the findings of the study based on the research question.

5.2 Findings of the thematic analysis

In this section, the data from the fathers, mothers, teachers and children are presented together, identifying the themes that emerged within and across the different participant groups. The findings are presented in this way based on the purpose of the research, which was to investigate the substantive topic of the nature of father involvement in the education of disabled learners, and not to analyse individually the various perspectives given by the study participants. This organisation and focus for the presentation of the findings has the advantage of bringing fresh insights because different views and data that relate to each theme are brought together, allowing for comparisons, contrasting and further development of concepts (Bazeley, 2009; Bryman, 2016).

As noted in chapter 4, I use pseudonyms for the participants who shared their views in an effort to humanise the findings while maintaining confidentiality. I give representative quotes from the participants to illustrate the nature of the themes. This chapter presents the findings in three main themes:

1. Influences of cultural norms and values on father involvement.
2. Fathers' concerns in educating the disabled child.
3. Impact of understanding disability on father involvement.

Table 5 below presents a summarized description of the three main themes, their subthemes and categories. I have named the categories of the main themes using quotes from the participants to maintain fidelity to the participants' voices when expressing their views.

Table 5: Summary of the thematic analysis

Theme	Subtheme	Category
a. Influences of cultural norms and values on father involvement	Gender roles	<ul style="list-style-type: none"> • “The father considers himself the president of the house” • “It’s the father who pays”
	Protecting identity	<ul style="list-style-type: none"> • “He’s a monster, you’re the one who gave birth to him” • “The excuse that he has work to do”
	Shifting norms and values	<ul style="list-style-type: none"> • “There are some mothers who have taken like all the responsibilities” • “Child upbringing is for both mothers and fathers”
b. Fathers’ concerns in educating the disabled child	Financial challenges	<ul style="list-style-type: none"> • “I have heard that they have raised the school fees” • “If we get people to help them it will be very nice”
	Expectations of the purpose of education	<ul style="list-style-type: none"> • “It’s a hospital, but it’s not a hospital; it’s a school but it’s not a school” • “I have been considering stopping him from coming to the school so that the father teaches him any job”
c. Impact of understanding disability on father involvement	Meaning of disability	<ul style="list-style-type: none"> • “He told me that the disease is known as Down syndrome” • “If I take this disabled child to that school, then what will I get in future?” • “It’s God who created the disabled child that way”
	Need for awareness and sensitization	<ul style="list-style-type: none"> • “The disabled children are often abused” • “We need to educate each other about disability as parents”

5.2.1 Influences of cultural norms and values on father involvement

This section presents the first main theme that emerged from the data analysis. There were cultural norms and values in the community that guided how father involvement was performed. The norms and values were passed from generation to generation, imposing some form of social order in the relationship between the husband and the wife with regards to their

children, the disabled included. Failure to abide by the norms and values led to fear of losing identity, and the fathers put a great deal of effort into guarding against the loss of their identities. Although largely rigid, attempts were being made to shift cultural norms and values; the cultural dictates had begun to be questioned, leading to transformation of the roles of the two parents. I explore how gender roles influenced father involvement below.

5.2.1.1 Gender roles

Gender roles are societal dictates that defined the fathers' roles as men as compared to the mothers' roles as women. Most of the involvement of the fathers was based on these societal dictates. The fathers ascribed to these societal expectations, and the society created avenues for the fathers to perform the roles. I start by describing the way the father was viewed as the head of the family based on patriarchal cultural values and norms.

5.2.1.1.1 “*The father considers himself the president of the house*”

The father, being a man, was culturally viewed as the head of the family. He held primary power and political leadership, moral authority, and social privilege in the family. According to Mbodze—one of the teachers—just like a president, the father had some impunity:

The father considers himself the president of the house. If he misbehaves or not, he is not answerable to anyone. In the meetings, he might decide not to attend because he knows he is the head of the family and his authority cannot be questioned. If you ask him or question him, you disrespect him. So, you cannot question him because the culture says that he is the number one (Teachers' FGD).

When it came to issues like attending school meetings, the fathers could decide how or who to attend such functions without being questioned. The fathers affirmed this headship position in the family and contrasted it to that of the mothers. The mothers' role was to support the father and care for as well as nurture the child. Khonjo, a father, said, “*The mothers' responsibility is to see to it that the child has eaten, and she helps the child do the tasks that I try to urge him*

to do” (Father’s individual interview). Thus, while the father decided which tasks were important, the mother saw to it that what the father had decided upon was implemented. This decision making power of the father could have a big impact on the school if the father was involved in, for instance, school meetings.

According to the teachers, events like school meetings were an important indicator for father involvement in the education of disabled learners because, on such occasions, fathers got a chance to interact with their children and the teachers, and to know the progress of their children as well as the school in general. Changawa, a teacher, stated, *“I think the father should visit the school more. They should participate more in the school activities”* (Key informant interview). Salient issues were discussed during such meetings and decisions passed. Given the decision making power of the fathers in the family, getting them to support decisions passed at the school could lead to better implementation of such decisions. Pola, another teacher, observed:

You know in something that the father agrees to; it’s not easy for the mother to reject it. Because for us the Mjikenda or people from the Coast, we believe that fathers are the final decision makers, which is not the case because an issue needs to be discussed before we get the way forward. But we, we have that threshold that what the father says is right. So, if everything that the father says is right, it means a lot of things work when you involve the father and you get him to support you (Key informant interview).

It meant that, if fathers could take part in decision making at the school, there would be hastened implementation of the decisions arrived at in the school meetings. However, although the fathers were considered to have this decision making privilege, they were, on the other hand, viewed as less likely to attend the school meetings and other activities that concerned their children.

The fathers were depicted as not approachable towards children. Mwanakupona, a mother said:

...other children might head to the father to tell him something; but before they get to him, they are told, "go back" (by the father). Others are told, "Go and tell your mother". So the father does not know what the child wants to tell him, yet he asks him/her to go back (Mothers' FGD).

Apart from being seen as unapproachable, the gender of the child also had an impact on the father's unlikeliness to attend the child's events at the school. In this regard, Mbodze, a teacher, stated:

... Some communities have held into culture so much that they say if it's a girl the mother should go to the school, if it's a boy it's still the mother to attend because children belong to the mother. So it depends on the community (Teachers' FGD).

Similarly, Katungwa, a father, said, "*...there are some things that the father can discuss with the daughter and others that he can't share with her, they are for the mother*" (Father's individual interview). Binihare, another father, stated, "*You can't be the father and then you are very close to the female child. It will not be good*" (Father's individual interview). Therefore, it seemed that there were reservations in some spheres when it came to the fathers involving themselves in the affairs of male or female children.

Adding to the influence of the gender of the child, the fathers were depicted as typically impatient when compared to the mothers. The fathers did not like to attend to meetings that took long to arrive at conclusions. Kiribae, a teacher, said, "*...it's the mothers who have the patience, to sit and listen to what is being said in the meeting*" (Teachers' FGD). Thus, mostly mothers attended the school meetings.

Besides the fathers being less likely to attend meetings, they were not likely to take seriously the information conveyed by the mothers who had attended the meetings. Consequently, when decisions were passed in the school meetings where mothers were the majority, they were difficult to implement without the approval of the fathers. Khonjo, a father who was also a board member in the school, stated, "*...but if we plan with the mothers, when they go back*

home, they must explain what we passed. But the fathers react differently and it becomes difficult to be implemented” (Father’s individual interview). The case could have been different if the fathers could participate directly in the meetings or if they could be consulted directly by the school.

The fathers, being the heads, were consulted by the school only when necessary, like in cases of significant challenges. For instance, a teacher decided to involve the father when a disabled child had profound discipline issues. Mbodze, the teacher, stated:

I realised that his behaviour (child) was because the mother did not have much control over the child... So I told the child that next time I wanted to see the father... It’s like this side, it’s the man who is listened to... (Teachers’ FGD).

Similarly, some mothers involved the fathers in education issues of their disabled children when there was a dire need. For example, Jumwa, a mother, reported how she engaged the father to find a place at the special school after learning that their disabled child was being “*bound with a rope*” at the regular school he was attending (Mothers’ FGD). In the absence of significant challenges, most of the fathers hardly attended to specific school activities.

In summary, although the school considered attendance at school events to be important in the education of disabled learners, many fathers seemed not keen to play this role. They rarely attended such events because of cultural norms and values differentiating between the roles and attributes of men and women. The fathers had power and authority, and they had the discretion of choosing how and who to be involved in the school. Like presidents, the fathers mainly made the ‘policies’ and directed what was to happen in the family, including in education, and left the actual implementation of the day-to-day activities to the mothers. They did not take instructions on what to do from either the school or the mothers. The role they

considered most salient was to provide finances for the needs of their families, including for the education of their disabled children, as I describe next.

5.2.1.1.2 *“It’s the father who pays”*

The fathers were expected to provide for the financial needs of the family, including paying for the education of the disabled children. They were to pay for food, clothing, health care, school fees, school accessories and transport, among other needs. Nyevu, a mother, said, *“Everything that my child has, he has been bought for by the father”* (Mothers’ FGD). Likewise, Muyeye, a disabled child, stated, *“He (father) pays school fees. He buys books, school uniform, school shoes, and gives me pocket money”* (Learner’s draw-and-tell interview). The fathers themselves acknowledged their role as financial providers. Biniyamama, a father, said, *“I will do everything, stealing or anything, for I did not go to school, but I will take my children to school”* (Father’s individual interview). It seemed that Biniyamama wanted to cushion his children from the deficiencies he had experienced growing up. The statement shows how Biniyamama not only cared for the education of all his children, but also the great extent he was ready to go to give his children an education. Notwithstanding, the way the fathers were involved in the education of their disabled children was also influenced by how the school perceived the role of the fathers.

The school, being a part of the society, played a role in shaping the societal expectation of the fathers to take up the role of financial provision in the education of disabled learners. Changawa, a teacher, said, *“...you look at the dressing of the child and you say no, this is a problem. So, we believe that the father is normally the financier. So, we call the father then we come and discuss with the father”* (Key informant interview). The mothers and disabled learners too ascribed this role to the fathers by expecting them to pay for education and other

expenses of the children. It was intriguing to note that the fathers were considered to be fulfilling their role as fathers provided they paid for the expenses of the family. They did not have to be present at home. Sikubali, a teacher, stated, “...*maybe even the father is not near the home—he is on a journey, working. But he's providing the financial support to the family*” (Teachers’ FGD). In addition, attending specific school activities did not necessarily matter for the father to be considered responsible for the education of his child. Swabra, a mother, said:

Swabra: *...His father is responsible. He takes good care of him. Except for attending school meetings. And it's not only for this disabled child, but also for the other children.*

Interviewer: *So the father does not attend school meetings; and it's not for the disabled child alone, but for his nondisabled children as well?*

Swabra: *Yes.*

Interviewer: *What about food at home?*

Swabra: *Food is not a problem.*

Interviewer: *What about school fees?*

Swabra: *He also pays school fees (FGD).*

Thus, although the father was not directly involved with the school, he was seen as responsible because he paid for the needs of the family. Interestingly, the above quote suggests that the father acted the same way to all his children, disabled or nondisabled. However, there were cases where the fathers acted differently depending on the child’s disability or nondisability.

Some fathers reported favouring the disabled child rather than the nondisabled counterparts in resource provision. Jenereta, a father, said:

I really focus on the education of the disabled child. Because it's his life. I help my disabled child a lot. Even now, there's one nondisabled child in Form 2 (in secondary school). I took him to the school but he was not admitted because I had no money. I told him, “Wait first I... take the disabled one to school first, before I come back and deal with you”. So the disabled child... I'm really ahead in helping him (Father’s individual interview).

It appeared that Jenereta prioritised paying school fees for his disabled child, believing that the wellbeing of this child was more dependent on the education when compared with the wellbeing of the nondisabled child

To conclude, although the school might have judged father involvement by how much the fathers were directly engaged with the formal education of the disabled child, the cultural norms and values ascribed to by the fathers placed an emphasis on how the fathers provided for the financial needs of the children at home and at the school. Fathers were considered responsible when they met their financial obligations—they did not have to be directly involved in school activities. This means that a different attribute from what the school used was employed by the society to gauge the involvement of fathers in the education of their disabled children. In spite of this difference between how the school and the society understood involvement, father involvement was also influenced by the way the fathers tried to protect their identity in the context of raising a disabled child.

5.2.1.2 Protecting identity

This referred to the need of fathers of disabled children to protect their identities as men in a society whose cultural norms and values associated manliness with strength and perfection, and disability with weakness and imperfection. The disabled children in the families threatened the social standing of the fathers as men, because ‘real men’ could not be associated with ‘weak and imperfect children’. Consequently, to protect their self-identities, fathers devised ways of navigating the threats to their identities.

5.2.1.2.1 “He's a monster, you're the one who gave birth to him”

It appeared that some fathers avoided being associated with their disabled children, such as being seen with their disabled children in public places like the school environment, in order to protect their manly identities. Pola, a teacher, said, “... *most of the time, these parents (fathers) live with the fear that if you are seen with such a child—a disabled child or one who lacks something—they think that their status will be affected by that child*” (Key informant

interview). Thus, it seemed that the fathers avoided coming to the special school in order to protect their social standing in the community.

Another way some of the fathers used to protect their social status could have been by rejecting the disabled children. Saumu, a teacher, said, *“It’s true some (fathers) say, “He’s a monster, you’re the one who gave birth to him” . Because it’s the mother who carried the pregnancy”* (Teachers’ FGD). According to Saumu, the fathers reasoned that such children were not from their bloodlines, suggesting that their lineages could not produce ‘imperfections’ as depicted in disabled children. Mbodze, another teacher, said:

You might see a child who is a ‘copyright’ of the father, and he still insists that, “This disability comes from my wife’s bloodline, not from our bloodline”. So he fears to be associated with the child. Even if you call him to school, he won’t show up (Teachers’ FGD).

In such cases where the fathers rejected the disabled children, the children became relegated to the mothers. Pola, a teacher, explained:

When you look at it directly, it suggests that most of our parents, the male part of the fathers, it’s not easy to accept. Yes. They are not really easy to accept that this is my child... Yes, the male part of it. For the fathers there is that difficulty; that hesitance that he contributed to the child; that the child belongs to them. You know it’s easy for the mother because, regardless of everything, it’s the mother who gave birth to the child. So even if it won’t be easy for the mother to accept the child, but when she does, she accepts the child fully. But for the fathers, most of them run away, send away the wife because of the child—they have not accepted that the child belongs to them... (Key informant interview).

According to this teacher, while the fathers could say the children did not belong to them, the mothers could not argue in a similar way because they had delivered the babies. Upon rejection by the fathers, the mothers fended for the children on their own. Some had to seek for help elsewhere. Mwanakupona, a mother, said, *“So I was alone, I did not see the father or a brother/sister. I only had my mother”* (Mothers’ FGD). Intriguingly, it was only Mwanakupona’s female parent, not the male one, who helped her with the disabled child above. While this could mean that the mother’s female parent was reacting to the societal expectation

of mothers to be caring, it could also support the point that male parents generally avoided being associated with disabled children.

Another way that some fathers used to protect their social standing was not to send their disabled children to school altogether. This was because sending the children to school would expose the fathers' 'imperfection' to the society, which would compromise the fathers' identity. Biniyamama, a father, said:

"It's a shame for my child to be educated in a certain school." That is what makes most people remain behind. And then there are others who say, "His child goes to Sir Ali", then family members come from everywhere, "Your child goes to Sir Ali. Is he stupid?" So that breaks the father's heart and he backslides. So the father thinks that it's better to hide the child at home, and locks him in the house (Father's individual interview).

It is interesting that Biniyamama reported about stigma in other fathers but not himself. This could mean that, while stigma was a reality amongst many fathers in the community, it was not an approach that every father adopted in their family.

Consequently, it seemed there were different ways the fathers used to protect their identities from the societal threat caused by having disabled children who attended the special school. Father involvement was influenced by the ways the fathers used to negotiate this threat. This included rejecting the disabled child and avoiding being seen with the disabled child in public places like the school. However, it is important to note that it was mostly the teachers who attributed the fathers' non-involvement in the education of their disabled children to the need to protect societal identities as men. The other study participants like the mothers and disabled learners hardly touched on the subject. Nevertheless, these views of the teachers could be significant as some fathers also referred to them, talking about how other fathers did not send their disabled children to the special school as a way of negotiating the conflict between disability and their identity as men. The other way of negotiating the conflict was for the fathers

to identify with the work environment rather than the school environment as discussed in the following section.

5.2.1.2.2 “The excuse that he has work to do”

Job demands were often depicted as what made most of the fathers not to be involved in events at the special school. Binikonde, a father, said:

It is because I am trying to eke out a living for the family. You know... because you cannot do two things at a go, like go to the school and at the same time you go hustling. You know he who holds two things, he loses the grip of one. It's like that (Father's individual interview).

Binikonde's point was supported by Bimzhoga, a disabled learner, who stated that:

...it's my mother who comes (to the school) most of the time. My father doesn't come a lot. Most of the time he is at work. He has a lot of work to do. He might be called and told there is a problem at school, he might come only for one day; or not come at all. Because he is at work. But if it's a problem of school fees, he gives my mother to bring the money, or sometimes he gives it to me to bring (Learners' FGD).

Additionally, Changawa, a teacher, reasoned that, “*You know most of them (fathers) are not employed. They are just labourers. So if they get some job, it's not easy for them to leave the job and come to school*” (Key informant interview). If they left the labourer job to attend to the school events, they would not earn as they would be replaced by other workers.

While it was possible that the job demands made the fathers not to be involved as much as the mothers were in school activities—because of the societal expectation of men to provide for their families—it was also possible that the job demands were used as excuses. This is because the mothers could ‘hold two things and not lose the grip of one’, to modify Binikonde's words above. Most of the mothers worked, and they still attended to the school events when needed. Nyevu, a mother, said, “*...mine (husband) normally goes to work, but I am self-employed. So I leave my work to attend the meeting*” (Mothers' FGD). This contradicted with the view that job demands led to scarcity of parents in events at the school. However, an alternative

explanation could be that the father needed to ask for permission before leaving the job, unlike the self-employed mother. In addition, the father could have prioritised the provider role; supporting the child at school was not high up on the list of the fathers' priorities. Nonetheless, some teachers believed that there was more to the fathers' behaviour than dealing with priorities.

Some teachers felt that non-acceptance of the disabled child because of the threat to the identity of the father as a man was the main cause for the non-involvement of the fathers in school activities of the child. Pola, a teacher, said:

... not accepting that "this is my child and I am involved" is what makes many of them to claim that they are busy with work, or looking for work to provide for the children. Because if there are other things that need his involvement, he might decide not to go to work so as to attend to them. He will not give the excuse that he has work to do (Key informant interview).

Besides, most of the fathers were not employed either way, and they could not claim to be consistently unavailable for the meetings because of work. According to Pola, even if the fathers were employed, the school usually notified them of the meetings early enough for them to ask for permission at work to attend the event. In addition, the document review revealed that some school meetings happened on Saturdays when the fathers were likely to be at home, yet the fathers who attended such meetings were still few.

In sum, while job demands could be a plausible cause for the non-involvement of the fathers in most school activities, father involvement seemed to be more complex than that. It appeared that the fathers chose to involve themselves in ways that did not threaten their manliness, preferring to be involved in the job environment rather than in the school environment. It means that father involvement in the education of disabled learners at the special school was tied to the need of the fathers to retain the cultural attributes of manliness, and focusing on the provider

role helped in this pursuit. Nonetheless, despite the cultural norms and values that defined gender roles and led fathers to prioritise more the provider role than nurturing of their children, there was evidence of transitions to new roles.

5.2.1.3 Shifting norms and values

This referred to the way the cultural norms and values that inspired gender roles were being questioned and changed. The construction of gender roles was being actively amended to give way to new forms of involvement of fathers and mothers in their disabled children's education. In some instances, the mothers completely took over as the providers.

5.2.1.3.1 *“There are some mothers who have taken like all the responsibilities”*

Not all the fathers played their culturally assigned gender roles. For example, the fathers sometimes could not pay for the needs of their disabled children. In such cases, the mothers stepped in to support the fathers. In some instances, the mothers completely took over the financial provider role following negligence on the part of the father. Nyanvula, a teacher, said, *“... there are some mothers who have taken like all the responsibilities, she plays her role, and plays the role of the father. And the father is there”* (Teachers' FGD). On that point, Kahaso, a mother, stated:

What will the child eat in the morning... he (father) is not concerned. When he sees her at home in the middle of the week, “She didn't go?” He doesn't know there is transport cost to be covered, he doesn't know of any plan... are you following? So if my child comes here, it's me. If she does not come, it's when I don't have money, or when she is not feeling well. That is the responsibility that I have (Mothers' FGD).

Nevertheless, it was not fathers' negligence alone that led the mothers to pay for the financial needs of the children. Sometimes, the fathers could not pay for the needs of their disabled children because of financial difficulties like irregular incomes. Consequently, to cushion the

children against the effects of the irregular incomes, the mothers stepped in to provide the finances. Muyeye, a child, stated:

I might be told that I will get money at the end of the month. When month-end comes, there is still no money. You are the one who is suffering, so, when the mother sees such a situation, she says "I have some little money; I'll give my child to help him". So she gives you the money to go buy, let's say, full uniform and even shoes. You put on the full school uniform. That's the mother's money. But the male parent, his boss has postponed the payment. So, you can't blame the father, but you should blame his boss, for the money comes from the boss (Learners' FGD).

Thus, even when the father could not pay for the financial needs of his disabled child, the child was understanding and did not necessarily perceive the father as non-involved. When the mother stepped in to play the role, the child understood that it was due to factors beyond the father's control. On the same note, the father seemed not to lose his headship status in the family even when he failed to meet his expected obligations. Kahaso, a mother, said, "... *even food, he doesn't know what we are eating most of the time. But he is my husband. He is the head of the family. So the situation is... we live just like that*" (Mothers' FGD).

On their part, the mothers were ingenious in providing for the school needs of their disabled children when the fathers failed to do it. Mwanakupona, a mother, stated:

So I used to bring her (child), if I did not have money for transport, she would remain at home. I continued like that till I became lucky and got a job at the school. I was told there was a job here but there was no money... that I would help to prepare porridge for the children. I thought that was better than leaving my child here, and letting the school look for another person to help her. I thought I would better work here, cook the porridge and when I finish, I take my child and go home with her (Mothers' FGD).

Accordingly, in addition to the mother bringing the daughter to school in person, she took up an exploitative labourer position in order to meet her disabled daughter's school demands.

In a nutshell, the mothers could as well play the fathers' role of providing for the family. In this case, father involvement became complex, as it could not be defined by the rigid gender

roles only; transitions in gender roles were happening. Additionally, the construction of gender roles was being actively amended to give way to partnerships between the fathers and the mothers.

5.2.1.3.2 “Child upbringing is for both mothers and fathers”

Partnerships between the fathers and mothers were present in various forms, including in providing finances and in caring and nurturing of the children, among others. For instance, Binihare, a father, said:

...It's me and she (wife) to arrange so that our son goes to school. So maybe she doesn't have the money and I have it; or she has something small and I add it up to get the amount needed at school and we pay (Father's individual interview).

Similarly, Mwanakupona, a mother, observed, “*...child upbringing is for both mothers and fathers. They (fathers) think that the responsibility of fathers is... providing food for the child, cloths, that's all... and the mother is responsible for the other things*” (Mothers' FGD). This mother was questioning the gender roles prescribed by the society. In support of the mother's point, Mbodze, a teacher, said, “*He (father) should be involved by coming to the school. When the child has both parents, if the mother comes to this meeting, the father should come for the next meeting*” (Teachers' FGD). Equally important, Muyeye, a disabled learner, stated, “*if the father could be like the mother; or if the two could join hands, like the way the mother works with a pure heart, work together—it'd be way better*” (Children's FGD). Thus, in addition to a partnership between the two parents, the child wished for the father to be more involved in the caring and nurturing role like the mother was.

The mothers equally emphasised the need for the fathers to play the caregiving and nurturing role, instead of only providing the finances. For instance, according to Kahaso, a mother, even if there were no meetings at the school, the father was still to visit the school to know the

progress and challenges of the child. In addition, Kahaso said it was important that the father could come to visit the school to *“be known by the teachers... So that when he (father) comes here, they say that’s the father of...”* (Mothers’ FGD). According to Kahaso, it seemed there were some additional benefits, such as prestige, for the father of the disabled child to be seen at the school and to be known by the teachers, and she wanted to capitalize on this aspect.

To sum up, father involvement in the education of disabled learners in this special school was complex because, apart from being influenced by gender roles and the need to protect identities, it was also characterised by transitions from the traditional gender roles. Mothers were taking up the provider role. In addition, partnerships between fathers and mothers were happening. Thus, the rigid gender roles defined by the cultural norms and values were being questioned, and new forms of parental involvement were being forged. Nonetheless, the cultural norms and values were not the only factors influencing the involvement of the fathers in the education of their disabled children. The concerns of fathers in the education of disabled children were an equally important determinant.

5.2.2 Fathers’ concerns in educating the disabled child

This is the second main theme that came out of the data. The fathers’ concerns in educating their disabled children shaped how they were involved in it. These concerns featured financial challenges that made most fathers not able to meet the educational needs of their children. Fathers’ concerns were also around the uncertainty of the goal of the education of disabled children offered at the special school. I start by illustrating the financial challenges faced by the fathers.

5.2.2.1 Financial challenges

Most of the fathers of disabled children in this study lived in poverty. They either were unemployed or had unreliable blue-collar jobs. Despite the fact that the fathers were economically disadvantaged, they were expected to not only meet the various financial demands of the family, but also to pay for the education of their children, including the disabled ones. Paying the school fees for the disabled children especially stood out as a complex challenge faced by the fathers, as the fees were more expensive than those at the mainstream school. I discuss the school fees challenge in detail below.

5.2.2.1.1 *“I have heard that they have raised the school fees”*

Basic education, including that of the special school, is supposed to be free in Kenya. However, the special school asked parents for fees to cater for additional expenses like the hiring of non-teaching staff and additional teachers, as well as payment for the boarding school option. Changawa, a teacher, said, *“They (parents) only assist (pay) in the boarding section because they (children) need to have food, extra workers need to be paid. That is where they (parents) come in”* (Key informant interview).

While the school needed the fees for service delivery, the fathers found it difficult to raise the money. To illustrate, the boarding option that had been established at the school three years ago had come with demands to pay additional amounts of money to the fees that the fathers already could not afford. Zoezi, a father, lamented:

I have heard that they have raised the school fees; it's now \$60. So it seems every term it's \$20. So it may not be a lot of money, but not for us—not for many parents—because we don't have jobs (Father's individual interview).

Binihare, another father, stated:

...I have two children and they all need money. The other one is in a private school near home; he's in Grade 1. So he needs money and this one also needs money. And

then last year I have my young sibling who finished Form 4; I'm the one who was paying for his education. He also needs to go to college. That's money. So I go through tough times (Father's individual interview).

Thus, the challenge of providing for the financial needs of the disabled learners was exacerbated by the fact that the fathers also had to struggle to pay school fees for their other children and family members such as siblings. Payment of the school fees was difficult whether the child was disabled or not, but the school fees tended to be higher for the disabled child because of factors like paying for the boarding school option.

Faced with financial difficulties, the fathers had to be innovative to meet their obligations through prioritising what to pay for first. This included deciding which one among their school-going children would receive the first payment of the fees. Nyevu, a mother, said:

In my case, the nondisabled child is paid for the fees first. Because in the school they attend, the teachers are too hard on them in seeking the payments. But in this school, the teachers are more understanding. So, you consider where there is more push, and pay there first (Mothers' FGD).

By paying school fees for their nondisabled children first, it did not mean that this father discriminated against his disabled child. Rather, this was a strategy to share scarce resources against a background of great necessity. Nevertheless, the strategy had its pitfalls as some disabled children felt discriminated against in the family. Muyeye, a disabled child, stated:

Sometimes I am told, "Remain at home—we pay for the high school one first to continue with the education". So you become disheartened, that I am remaining at home while my siblings' school fees have been paid. Kwani mimi sifai? (Am I not valued?) (Learner's draw-and-tell interview).

This showed the intricacies that the fathers had to deal with to meet the financial demands of the family, and the implications for their disabled children. Interestingly, as exemplified in the foregoing excerpt, there were several cases of disabled learners who had been absent from school due to not paying the school fees. Thus, it was not always the case that the authorities in the special school were more understanding when the parents failed to pay the school fees.

The school sometimes had to force the parents to bring the funds, as it is what made it operate effectively. The below drawing by Kafedha, a disabled learner, could be suggestive of how the role of the father was central in the child's access to the school.



Figure 7: Drawing showing the school, the home, the father, his child and a tree

The father in Figure 7 appears to stand directly between the home and the school. Both the father and the child are looking at the school, the child standing slightly on the periphery—yet somehow close to the father. If the father takes the child's hand, then the child's journey from the home to the school would not have to pass through the periphery; it would be more direct and, thus, easier. The tree with fruits near the school could indicate the benefits the child could get by accessing education. Therefore, the drawing might mean that the child's ease of access to the school and, consequently, the benefits of education, were dependent on the decisions of the father, such as when the school fees were paid, as well as whether the other financial obligations like transport costs were met.

Regarding the transport costs, some disabled learners had not reported to school after the holidays because the fathers could not pay for their cost of travel, personal effects and school accessories, in addition to paying the school fees. Binihare, a father, said, *"I provide my*

child with everything. But for now, I don't have money. That's why he is late to report to school" (Father's individual interview). The challenge of the travel cost was captured in the teachers' minutes thus, *"... Teachers discussed the modalities to be used to minimise absenteeism. The most area (sic) being deliberated (upon) was about lack of money/fare for those learners who are commuting"* (Document review). The reality was that funds were needed to keep the disabled learners in the special school, and lack of the finances forced the children to remain out of the school.

In summary, the fathers faced complex financial challenges in providing education to their disabled children. While the school might have expected the fathers to prioritise provision of funds for the education of their disabled children, the fathers had to balance the school financial demands with the other financial responsibilities in the families. All this happened amidst the fathers being economically disadvantaged. Consequently, some fathers relied on social support to assist in the provision of the school fees and other financial obligations.

5.2.2.1.2 "If we get people to help them it will be very nice"

The fathers often resorted to relying on help from their families, well-wishers or the school because they could not afford to pay for the financial needs of their disabled children. For instance, Biniyamama had the lowest income among the interviewed fathers (\$3 per day). All his eight children lived with relatives away from the father's home. His disabled child at Sir Ali Special School—whose mother had died—lived with the grandmother who took care of most of the child's school requirements.

Apart from relatives, the fathers also depended on sponsors to support the education of their disabled children. Jenereta, a father who earned \$4 per day, was grateful that the school helped

him find a sponsor to fund his disabled child's boarding fees, because he could not have afforded the fees. Jenereta said:

I will say they (school) have supported me in a big way. Because when it reached a point when my child was supposed to join the boarding school, to be sincere, I could not pay the boarding school fees. But they looked for a sponsor, and my daughter joined the boarding option and she's being paid for. So I feel that the school has helped me in a big way (Father's individual interview).

At the same time, there were direct requests from the participants for more intervention by the government and well-wishers to ease the financial burden of the fathers. Binikonde, a father, said, "... school fees and other small requirements the government should help... because not everyone can afford it" (Father's individual interview). On the same note, Mbodze, a teacher stated:

Mine is a plea on behalf of the disabled children. Many of them require support because the families are poor. Many of the children's needs are not met. So if we get people to help them it will be very nice (Teachers' FGD).

Likewise, Saumu, another teacher amplified the plea for help in this way:

That is true. There is 'Wings to Fly' (a corporate social investment fund by a local bank), there are banks that help children who sit for the Kenya Certificate of Primary Education examination, and such organisations forget our disabled children. We would like them to come and support our children too (Teachers' FGD).

On the contrary, it was intriguing that some fathers were not comfortable with relying on help to provide for their disabled children's financial needs. They felt that it was their role as fathers to provide for all their children, including the disabled ones. The fathers cared for their disabled children and they only had to accept help from others because of necessity. Biniyamama, the father whose disabled child was under the care of the grandmother, said:

If God helps me and I start my business, I know the grandmother and me will support each other. "Let us do this, ok. Let us do this, ok". It means that I will support the grandmother with everything, and if I work hard as a man and there is unity, the grandmother will know that I have not neglected my children (Father's individual interview).

Consequently, this father wanted to take care of his disabled child himself. He was afraid of being perceived as irresponsible and this status depended on his economic position. Although

it was cultural for families to call on relatives to support the children when need arose, this reality seemed challenging to this father as his own identity was tied with how he was able to provide for the children.

To conclude, the fathers appreciated that it was their responsibility to provide for the financial needs of their disabled children. Getting help from families, well-wishers and the school did not mean that the fathers were negligent or did not care for the education of their disabled children. It was only a way for the fathers to navigate the financial hardships that they faced in providing the financial needs of their disabled children. After playing their part to pay and to look for financial aid for the education of their children at the school, the fathers expected the education to be beneficial for their disabled children, as will be discussed below.

5.2.2.2 Expectations of the purpose of education

In sending their children to school, the fathers expected that the disabled children would receive valuable skills that would enable them to live independently. These expectations sometimes differed with what the fathers perceived the special school to be doing, leading the fathers to question the purpose of the school. Some fathers went ahead to try to fill the gaps in education that they felt the school was not addressing. The below section describes this tension around the expectations of the purpose of the school.

5.2.2.2.1 *“It’s a hospital but it’s not a hospital; it’s a school but it’s not a school”*

The purpose of the special school was not clear to some fathers. Some saw the school as a place for care, rather than an institution to build the potential of the child. They felt that the purpose of the school was to relieve the parents of the responsibility and nuisance of raising the disabled child at home, just like a day-care centre does. These fathers thought that the school was

deceiving them that it was teaching their disabled children, while in actual fact it was making money out of caring for the children on behalf of the parents. The below quote by Zoezi, a father, effectively captured the intricacies that went on in his mind when making meaning of the purpose of the school:

But in this school, it's as if we are paying the money just for the children to eat, because they eat here. So it's just eating and sleeping. When you think of it, the way the school acts, it's like in this school, they have made it a way of relieving the burden from the parent. It's better for the child to come and make noise here than to make noise for the parent at home. With some reason maybe, because the teacher is being paid. "Now that you are paid, you'll have to take the responsibility. Let the child make noise but at the end of the month, you get a salary". The parent is paying but he/she doesn't see the benefits for the child. It's like, "He's in school. Alright. Let him disturb there but in the evening I will just be a little disturbed. After sometime, the child will sleep and tomorrow he will go back to school and I'll go to work or to look for a job. I will be able to relax; I will not have many problems—many of the problems will be with the teachers. So the teachers... I'm just saying, not that the teachers are like that... the teachers consider the responsibility of teaching the disabled children as a way of getting what they (teachers) want (Father's individual interview).

To this father it is as if the interests of the parents and the teachers clashed with the interests of the disabled learners in terms of education. It seemed that the fathers and the school were playing games at the expense of the disabled children. While the fathers were pretending to have sent their disabled children to learn at the special school, the school was taking the children and pretending to teach them. Thus, both parties were taking the disabled learners for a ride. The fathers knew the school was doing nothing for the disabled learners and still paid for the children to be at the school. It seemed then that the fathers were paying money for teachers to take their children out of the way so that there would be no disturbances at home. The school took the money to keep the children busy, but it did not teach them anything. As Mwanakupona, a mother, put it, “...she is just a student who comes to the school to eat and to sleep” (Mothers' FGD).

Although it might seem strange, some teachers echoed the perception that caring for the disabled learners was what was important, because the children had no future. Saumu, a

teacher, stated, *“These children do not have a future. Let them be happy. Let them be just happy every time... Yes. They don't have the future of like, maybe, becoming teachers, doctors... So the fathers should show them great love”* (Teachers’ FGD). Thus, this teacher seemed not to believe in the benefit of formal education for the disabled learners, a perception that was similar to the fears of the fathers regarding the benefits of the special school for the disabled children.

The foregoing perspectives held that the school favoured caring for the disabled learners more than educating them. Some fathers had accepted this nature of the school, preferring their children to stay at the school rather than have them stay at home. Nyevu, a mother, said:

Mine (child) when he reached age 16, I wanted him to leave school because I felt it was tiring for him. But the father doesn't want; he says when he stays at home he will misbehave or have bad habits. So he insists that the child comes to school because here, it's a must that he will be a good boy (Mothers’ FGD).

Accordingly, the purpose of the school was to stop the child from ‘making noise’ at home. The father wanted the child to continue attending the school, despite his or her age, because the alternative would be nuisance, disturbance and learning bad habits at home. Pola, a teacher, also expressed this view thus: *“We need to accept and be with them (children) so that they leave the bad environment out there to come to the good environment here”* (Key informant interview). However, approximately 20% of the children in the school were aged more than 18 years. It was not clear how long the fathers expected their children to continue coming to the school. The school, in this case, seemed to be an everlasting care centre for the disabled learners, which was far from its original goal of imparting knowledge and life skills as espoused in the school motto *Knowledge for self-reliance*, seen in the building in Figure 8 below.



Figure 8: Building housing the administration offices and some classrooms at Sir Ali Special School

To sum up, while the special school might have presented itself as an educational institution, some fathers experienced it as a care-giving centre. This made them query its usefulness to the disabled children in terms of education as they did not see any progress happening. The fathers perceived the teachers as not actively participating or monitoring the children's educational progress in any form. These fathers did not understand the point of sending their disabled children to the special school as it was like sending them for baby-sitting services. According to them, it seemed that the school needed to do things differently if the disabled learners were to benefit from it. The school needed to focus on imparting functional skills to the disabled learners, as will be shown in the next section.

5.2.2.2.2 *“I have been considering stopping him from coming to the school so that the father teaches him any job”*

According to some fathers, the purpose of educating disabled children was to impart functional skills in order to make the disabled children self-reliant. Such skills were favoured more than academic skills by the fathers. If the education failed to impart these skills, it became pointless.

Zoezi, a father, stated:

My most important thing is to ask teachers to try hard to make everyone meet his or her goals. If that happens, even us the parents we will see, “Our child has gone to a certain place, but as at now, he is doing a certain work”. It will be a relief to us; not that the child is here and he leaves without any hope in life and becomes a burden again to the parents. It won't be good. But take the example, he leaves the school and I am called by the teacher to be told, “These are his certificates. And we have sent him in this job, and if he takes this job seriously, it will support his life (Father's individual interview).

Thus, according to this father, the acquisition of skills that the disabled children could use to support their day-to-day life was important. Many fathers wanted what the children were learning at school to be useful at home. The teachers also appreciated the need to make the education at the school adapt to the functional needs of the children. For instance, it had been stated in a teachers' meeting that, *“...Schemes (of work) to be written according to the ability of the child... Teachers not to focus on classwork but to see that learners are total (sic) transformed”* (Document review). However, this transformation was not what some of the fathers felt was happening to their disabled children.

According to Zoezi, it appeared the school activities—if any—ended at school, and the home activities ended at home. There was no link between the two environments. For example, Zoezi noted that his disabled child functioned well at home in undertaking the tasks he asked her to do. However, when Zoezi asked the disabled child about what she had been taught at school, the child responded, *“The work ends at school”* (Father's individual interview). This disheartened the father as he felt that the school was not doing enough for the child to function

at home. Zoezi added that whenever he visited the school, he only saw the children playing. He further stated, *“So, such things contribute to the way we are... sometimes we get disturbed by that situation of the children. If we could find them attentive in class being taught, then we could take more responsibility”* (Father’s individual interview). It means that if the teachers were prepared to put in the effort to teach the children what this father perceived to be important at the school, the father would equally make an effort to involve himself in the school.

From the above, when some fathers perceived the school to be not giving their disabled children valuable skills, they avoided involving themselves in the affairs of the child at the school. Sometimes, the fathers went ahead to teach their disabled children at home the skills they perceived to be valuable. For example, although a father had been reported to have completely snubbed his disabled child’s education at the special school, he had been involved in teaching the child functional skills at home. Mwanakupona, a mother, said the following about her husband:

... Because he believes that she is not good in academics but she works best using her hands. When my husband is at home in the morning, he tells the child... “Riziki, take this broom and sweep,” and she usually does as instructed. My husband likes sending her to do manual chores; like if it's a cup, he says wash this cup, don't put it there. He says he believes the child is good at manual work. So if you take her to school it's like bothering yourself. So he likes sending her to do some chores (Mothers’ FGD).

Therefore, the father was involved with teaching his disabled child in the ways he saw best—to impart functional skills. At the same time, this disabled child appeared to enjoy undertaking tasks requiring the use of functional skills, like fetching water. Mwanakupona, the mother, said, *“My child also likes fetching water”* (Mothers’ FGD). Consequently, there seemed to be an alternative system of education that was vouched for by some fathers—a home-based system that focused on the acquisition of functional skills. Some mothers equally seemed to support this alternative system of education. They saw the education offered to the disabled learners at the special school as futile. Referring to her disabled daughter, Mwanakupona said:

She doesn't grasp anything at school. But you might teach her a song—something she likes—you might teach her today and come next January she still remembers it. But in class, you might teach her and tomorrow she can't remember what she learnt. So, she is good at manual work, singing, dancing (Mothers' FGD).

The question then was why the children would continue attending the school where they were not learning anything. Why not stay at home where they could learn some valuable skills?

Societal pressures and fear of the government appeared to make the parents take their disabled children to the special school even if they did not believe in the usefulness of such an education system. Mwanakupona, who had not seen the need for schooling formally her child who could not walk and speak, and whose husband had snubbed the formal education of the disabled child, had to take the child to the special school nevertheless following threats by the doctor. The mother said, *“The doctor insisted that I take her to school and said that if I failed to do so, he would sue me”* (Mothers' FGD). Nyevu, the mother whose husband perceived sending the child to schools as a way of keeping him (child) away from bad habits in the community, stated, *“Like my child, I feel like I am exhausting him. And the government says the child shouldn't remain at home. So, I don't understand. It will continue like that till when?”* In spite of the reservations on the usefulness of the special school in terms of education, these parents had to continue sending their disabled children to school because it was government policy.

Interestingly, some of the learners still in the school had already acquired significant functional skills that could make them live independently. Bimzhoga, a learner, said, *“In the afternoon after we have finished eating and we go to class at 2 pm, we usually do bead work; make bead bangles using our hands, make mats; we learn skills”* (Learners' FGD). The children sold the products they made and kept the money for themselves. However, they complained that they were not making good sales at the time because of lack of buyers of the products. Muyeye said, *“But the business in Malindi is now down, you can make them and remain with them at home.*

You depend on people to buy... but...” (Learners’ FGD). Thus, the skills that the children had acquired from the school seemed not sufficient for them to lead independent lives because they were not marketable enough. This could explain why some of the fathers did not want their children to leave the school yet, even when they had acquired some functional skills.

Some fathers wanted their disabled children to continue coming to the school for as long as it took them to acquire additional functional skills. They hoped that the school could train the children in more marketable skills like in woodwork and metal work. It was not certain when the school would start such initiatives, but the fathers seemed prepared to wait. Khonjo, a father, said:

I have not removed him out of school because I am not satisfied that he can be able to survive; although he is able to do laundry, he is able to sweep his house and do manual work and also go to the farm and till the land, though all his tilling requires supervision. So I want him to have more skills in manual work (Father’s individual interview).

Some mothers seemed not to agree with the above stand of Khonjo. Nyevu said, “...because he continues to be big. When will coming to school end? I want to see him also working” (Mothers’ FGD). Another issue then was why the special school system seemed not to have the end that the mainstream system of education had, where children left school to lead their lives like anyone else. For example, Khonjo’s disabled child was 32 years old and had not left the school. Some mothers felt that if the disabled children were adults, it was of no use for them to stay in the school. Such children now needed to be working, or to be doing something else like everyone else was doing. Nyevu added, “So for me, I have been considering stopping him from coming to the school so that the father teaches him any job, even if it’s carpentry, and so forth”. The said father of the child was a carpenter, and the mother wanted him to pass the skill to the child. This talked to the idea of the home-based system that emphasised functional skills. However, even with that, the issue was still complex. Nyevu reasoned, “But even in carpentry, others use machines. And my child is sometimes forgetful. So I don’t know how it will be, I

don't know how I should help my child. It makes me confused" (Mothers' FGD). The mother was facing a paradox; the special school was no longer beneficial to the child, but at the same time she did not know how the father would assist the child at home. The paradox was expanded on by Mwanakupona who said:

Our children here are those with intellectual disabilities. They do come to school but they are not good in the manual work, and are not good in academics. They are not slow learners. If you ask her to go to the toilet she will go, but the next day she might refuse. So like such cases, they will continue coming to school till what time? (Mothers' FGD).

Mwanakupona's point seemed to reinforce the feelings of some fathers that the programmes at the school were not beneficial to the disabled learners. However, on the part of the teachers, they appeared not to have a problem with how long the disabled learners remained in the school. They, nevertheless, tended to be in agreement on the need to impart functional skills to the disabled learners. According to them, this was what the school was aiming at. Pola said, *"... the goal for the children is not to finish school only; but... to educate the child, to know what's life, how can she live without a job (how can she be self-employed)? To ensure self-reliance, can live without a problem. Self-reliance and independence"* (Key informant interview). Pola expounded that the school was aware that disabled learners could find it difficult to find formal employment because of stigma and the general unemployment challenge in the country. He explained:

... First of all, it's hard for a person who has not finished Grade 8 in Kenya to get a job. Even those with degrees can fail to get jobs in Kenya. So if that is the situation and we know that our children cannot be employed by any person in Kenya, why shouldn't the child employ herself? Why shouldn't she take care of her needs in life? (Key informant interview).

According to this teacher, imparting functional skills to the disabled learners was necessary to prepare the children for self-employment. On the same note, a record of a teachers' meeting read:

Handling learners with special needs requires a lot of practical work than written work. It has been a bit challenging to handle the mixed abilities of learners but the teachers

tried their best to use concrete teaching materials, where learners touch, feel and do the actual activities like sewing, threading, others doing buttoning, block building, hairdressing, washing and ironing (Document review).

Thus, the teachers and the parents largely agreed on the need to impart functional skills to the disabled children. What seemed to be in contention was whether the school was actually teaching the functional skills, how long such an education should take, which functional skills were to be taught and whether the functional skills could lead to a job or not. Pola, the teacher, elaborated on the challenge thus, *“So according to our situation here, the children are many, and the workers are few. So you find that we just persevere because there's nowhere we can take the children”* (Key informant interview). The teacher was saying that the school was overwhelmed by the population of the disabled learners. This sentiment appeared to back the fathers' perception that the school was not doing enough for the disabled learners.

On a positive note, there was evidence of disabled children who had left the school to work independently elsewhere. Khonjo, a father, stated:

... Because there was my young cousin, my aunt's child—her children joined earlier and they gained skills for making shoes using beads. After they got the skills of making bead shoes, she removed them from the school and bought them the raw materials. They are making the shoes and they are earning their living as usual (Father's individual interview).

Accordingly, while some participants felt that the school was not helpful to the disabled learners, there was proof that the school could be beneficial.

To conclude, there was an agreement on the need to impart functional skills to the disabled learners. However, a contention existed whether the school was doing enough towards this purpose. While some fathers found the school beneficial to the disabled learners, others felt that it was not doing what it was supposed to be doing. The fathers not only wanted the school to train the disabled children in functional skills, but in functional skills that would lead to jobs.

The school seemed to focus only on training the disabled learners on occupations, without necessarily considering whether such skills could lead to jobs or not. Thus, the teachers and the fathers seemed not to understand each other with regard to the purpose of educating the disabled children. Some fathers implied that an alternative home-based system of education that focussed on imparting the perceived useful functional skills was more beneficial than the special school education. Some of the fathers already practised this system of education, teaching the disabled children at home that which the fathers believed was beneficial. This meant that some fathers were involved in their own ways in the education of their disabled children. In short, some tension existed between the special school and the fathers concerning the purpose of sending the disabled learners to the school. This tension was also present when the fathers tried to make meaning of their disabled children, as I discuss in the next main theme.

5.2.3 Impact of understanding disability on father involvement

This is the final main theme that I present from the data analysis. The theme refers to how fathers attempted to make sense of their children's disability. The way they understood disability shaped how they involved themselves in the education of their disabled children. I explore the different ways of meaning making in the section below.

5.2.3.1 The meaning of disability

The question that the fathers seemed to grapple with was: what does my child's disability mean? The rejoinders to this question revolved around searching for a cure for the 'disease' of disability, thinking about what the child could do after completing school, and using beliefs in God to understand disability. I begin by presenting the views on curing the disability.

5.2.3.1.1 “He told me that the disease is known as Down syndrome”

Disability was mostly viewed as a disease that needed cure. It was not seen as an element of human diversity, but a debilitating condition that afflicted the child. Such views were sometimes reinforced in the parents by medical professionals, as Mwanakupona, a mother, reported:

He (the doctor) told me that the disease is known as Down syndrome and that my child has three in one diseases; his joints do not become strong; the heart has a hole; but all that is caused by the heart. And even when she grows up, her brain will not be okay (Mothers’ FGD).

It is possible that Mwanakupona took this view of disability to the father, especially as this father had left the mother with all the responsibilities of seeking for external help for the child. With such views reinforced in the minds of the parents, the special school became a place to correct the anomaly in the children so that they could join the regular school with the other nondisabled children. This perspective was exemplified by Binihare, a father, who said the following about his disabled child:

...concerning the way he speaks, and he has a habit of sucking his fingers, I wish that... because I did not deliver my child like that... So sometimes I feel like why is my first born child like this? So I want him to go to school and become okay... If the problems are no longer there—because this is a school that can help him—I’ll move him to another school; because he will be okay. But I don’t know when that will be (Father’s individual interview).

Binihare was optimistic that the special school would cure his child’s impairment. He viewed sending his disabled child to the special school as a temporary intervention, not that the school would be the place where the child would receive all his education needs. While it was true that some disabled learners were integrated into mainstream schools after receiving interventions at the special school, this did not necessarily mean that they were cured of the impairment. At the same time, alternative placement did not apply to every child. Pola, a teacher, said:

We stay with the child till when we realise that a point has been reached that the child can no longer continue in class. Then we introduce them to vocational or

prevocational skills... There are others, if we find that they're able and they can function outside the special needs program, we integrate them to the regular primary (Key informant interview).

As a result, the teachers at the special school observed the disabled learners for alternative educational placement if necessary. The teachers' decision could as well be that the child would remain in the special school for all his or her learning needs. This latter point was different from what some of the fathers expected for their disabled children, that is being cured and put in the regular school.

To sum up, the way disability was viewed by some fathers was different from how the school perceived it. There was a tendency to see the special school as a place to cure the child's disability for integration into the regular schools. In this case, disability was seen as something wrong in the child that needed to be fixed, and that the school was the place to correct the anomaly. In contrast, although the school tried to enhance the performance of the disabled learners for integration into the mainstream schools, it also appreciated that some disabled learners would remain in the special school for their entire educational needs. Closely linked to how disability was viewed by the fathers and the school were the benefits expected from educating the disabled child.

5.2.3.1.2 "If I take this disabled child to that school, then what will I get in future?"

While the teachers perceived access to the school to be a right of the disabled learners, some fathers considered formal education as an investment to be pursued when there were high expectations of its benefits. The disabled learners appeared to be deemed as less likely to bring the families (most of which were impoverished) out of poverty through formal education and, thus, investing in their education at the special school was seen by the fathers as meaningless. Pola, a teacher, said, *"There's a high expectation that if I take this child to that school, then*

what will I get in future? Because the other child the parent expects that, when she does well at school he will get a job...” (Key informant interview). Sikubali, another teacher, stated, *“The father thinks that even if he puts all his effort on the child, he doesn't see any future benefit. So he says let me put more effort on those that at least can benefit me”* (Teachers’ FGD). Similarly, Katungwa, a father, reasoned that:

There are some parents who if the child is disabled they think that, “This child will not help me in any way”. That spirit of taking care of this child as his own child leaves him. So he depends on the child in the regular school more than the one here. That's why you find in most of the times when a parent has children in the special school and in the regular school, you find that even if it's uniform, the parent is fast to buy for the one in the regular school first before he thinks about this one here. If it's school fees that is needed, he first deals with the regular school before he comes here. He considers the one here as a child who will not be beneficial to him in the future. There is that challenge (Father’s individual interview).

It is noteworthy that Katungwa talked about other fathers who practised the neglect and discrimination against disabled children, and not himself. The essence here could have been that the tendencies of considering disabled children as not useful or productive in economic terms were prevalent in the community, although not necessarily in all the fathers. For instance, some fathers supported their disabled children for they had high expectations of the children.

Katungwa further said:

You might be involved in the one who is nondisabled, thinking that she is the one who will help you, and ignore the disabled one, but the nondisabled one could turn out to be the worst; that you even wish that it's better not to have educated her or done this. Because you've spent a lot on her—you have sold your property so that she gets an education—but later she becomes someone who can't help you. She doesn't help herself, she doesn't help you. She has become someone who you wish that she... You see? So the father should be fully involved in the education of his child even if the child is disabled (Father’s individual interview).

Accordingly, this father believed that the disabled child could help him in the future as well as or better than the nondisabled child.

In a nutshell, while the special school might have considered education of disabled learners as a right of the learner, some fathers perceived education of their children as a way to get out of

poverty. An investment in formal education needed to be profitable and, in most cases, fathers had low expectations of the benefits of educating disabled children. This affected the way the fathers were involved in such an education. Nevertheless, the rewards of the education of the disabled learners were not the only concern that influenced how the fathers were involved. Father involvement was sometimes impacted by beliefs in God.

5.2.3.1.3 *"It's God who created this disabled child that way"*

Belief in God was central to how the fathers were involved in the education of their disabled children. Most fathers used the belief to navigate their feelings about their disabled children and give themselves hope. This mostly led to better support and care for the disabled children. Khonjo, a father, said, *"Because he (baby) had been born prematurely, what was remaining here was, "We accept that God has given us the baby, and we pray to God to help us with this soul until it becomes something"* (Father's individual interview). Based on such convictions, Khonjo supported his wife to raise the child, including enrolling him in the special school. Similarly, in cases of stigma and when the fathers neglected the disabled children, the mothers invoked the belief in God to make sense of their disabled child. Kahaso, a mother who had been neglected by her husband, said:

So, because I did not do anything, and I have such a child, I pray to God because he is the one who knows and he is the one who gave me the child. If the child will survive let her survive, if God will take her soul it's okay, I still thank God. Okay. I have been to hospitals so much... the situation was bad but God helped me... I have my child. I can even ask her to fetch for me water to drink. She washes utensils for me (Mothers' FGD).

Kahaso's belief in God fostered in her resilience, hope and enabled acceptance of the disabled child after facing rejection by the husband. The belief in God was also used to overcome feuds between the husband and the wife following the coming of the disabled child. Jenereta, a father, said, *"I believe the child is mine. It's God who created him that way. And we can't be angry with each other"* (Father's individual interview). It was, however, intriguing that Jenereta and

Kahaso, who had indicated in the demographic data sheet that they did not practice any religion, made several references to God during the interview, using the references to show what influenced the way they acted toward their disabled children.

On the same note of belief in God, Saumu, a teacher, reasoned:

And then we should believe that these children are a blessing if we have them at home. For example, the father will have good progress at work. For those who are religious, they take good care and respect the child. We have a disabled child in our family and when we have a problem, we tell the child to pray to God for us. And we know what the child likes—he likes sodas, he likes samosas, and he likes chicken. So if you have a problem or you wish for something, you bring the child what he likes, and we believe you will get what you wish for. And when we observe, if we show love to the child we get success. And if we neglect him and we get some problem we say it's because we have not treated the child well. We actually fear this child. So that we don't get a curse from God (Teachers' FGD).

In the above excerpt, Saumu was using the example of her family to encourage fathers of disabled children to take up the belief in God. The disabled child in this case was depicted as a blessing not only because he was able to bring luck to the family, but also because the challenge that he posed made the family to be better people. In this view, the disabled child helped to instil virtues in the family. However, the excerpt could also suggest that the disabled child was not viewed as an individual with inherent rights like everyone else. The family objectified him as a good luck charm, treating him well for ulterior motives.

To conclude, it seemed that the belief in God helped to understand the disabled child and to shape the involvement of fathers in the life of their disabled children, including in education. The belief was useful in helping the families overcome stigma and family wrangles. It also helped foster resilience and virtues in the families of disabled children. The influence of belief in God further showed how father involvement in this context was complex with many variables influencing it. However, although the fathers might have had strategies to overcome stigma like using the belief in God, deliberate efforts to raise awareness and sensitization

around disability were still considered necessary.

5.2.3.2 Need for awareness and sensitization

The need to create awareness and sensitization on disability for the fathers and the broader community was apparent. According to some participants, this was produced by the presence of cases of child abuse and the mystification of disability. The awareness and sensitization would revolve around respecting the rights of the disabled child and the demystification of disability. I start with a discussion on the rights of the child.

5.2.3.2.1 *“The disabled children are often abused”*

There were suggestions that some fathers abused the rights of their disabled children. However, in most cases, the research participants did not speak about abuse explicitly, but alluded to such conduct, as reflected by Nyanvula, a teacher:

He (the father) should give them protection. Because the disabled children are often abused. So the father should not mistreat his child. He should protect him; and if the child is abused he should help him. The children should be given their rights. The fathers should protect the rights of the children (Teachers’ FGD).

Without specifying, the teacher indicated that abuse happened to the children and wished that the fathers could stop it. This could have been physical, emotional, sexual abuse or neglect.

Physical abuse was the most evident. For example, Muyeye, a disabled learner, said, “... *when we do something wrong, like I was not able to do one plus one, and I come home, and he (father) wants to... you should not cane me, it’s better you show me how to do it*” (Learner’s draw-and-tell interview). Thus, it is clear that the father used corporal punishment at home when the child made mistakes at school. Such physical abuse of the disabled learners was also reported by the mothers. Jumwa, a mother, stated, “*To speak the truth, at first, when he had not understood the condition of the child, he used to... I do not know what to say because...*”

caning... he used to beat her up” (Mothers’ FGD). The said father additionally used to force Jumwa to carry the disabled child to school, until the mother developed chest complaints. Notably, this father stopped the physical abuse of both the child and the mother after being sensitized by a relative about disability.

Curiously, the fathers themselves appeared not to suggest instances of abusing their disabled children. They, however, talked about the abuse committed by other fathers. For example, Biniyamama, a father, said:

Where I live there is a child who only sits in an enclosed room, locked in, if he wants mangoes, or anything else, he's given while there. When he leaves that place, he goes to the house, climbs the swing and swings himself, and sleeps. Every day it is the same routine. And in this town, there is another one, whose father is an XX (identity redacted for confidentiality) who is rich. He takes the child, puts him in the car and drives him around. Then he returns him to the same place (Father’s individual interview).

It meant that some disabled children were living in imprisoned states, being denied rights like to education and free association. Just like in prison, the care was limited to the basics and what the father thought was necessary. Considering the reference to other fathers, this could mean that abuse happened, but not with all fathers. It could also mean that the fathers were presenting themselves in a certain light for the interview. Furthermore, it could be that the fathers who volunteered to be interviewed could have been more positively involved than the others.

It can be concluded that, in some cases, the fathers abused their disabled children. Importantly, this perspective is made complex by the fact that it might not be representative of all the fathers. Additionally, some fathers put restrictions only on some rights while providing for other rights. Also, some fathers changed from being abusive after sensitization. It is no wonder that the need to create awareness and sensitization around disability came up as a major concern in the data.

5.2.3.2.2 “We need to educate each other about disability as parents”

The participants spoke about the need to enhance the knowledge of the fathers of disabled children around disability. This would include information on how to uphold, protect and promote the rights of disabled children. One way of making this possible was through the use of support groups. Gwaru, a father, said, “*Someone might think that he’s alone, but if fathers of disabled children come together, you’ll see that you’re not alone, or you’re not the only one having the challenge of such a child... And you’ll encourage each other*” (Father’s individual interview). Thus, Gwaru saw support groups to be a useful way for the fathers to share challenges and to support each other for the benefit of the disabled child. The support groups could also be used to address the economic challenges facing the fathers. Pola, a teacher, observed:

Poverty has deep roots in us. That I am not able, I cannot do this. But having faith that, “If I can't do this, what ways can I use to remove this challenge?” That is where we fail. Because if we could sacrifice and dedicate ourselves to support groups, it would really help us (Key informant interview).

Pola not only rooted for the support groups, but also went ahead to state the challenges associated with such an initiative. The teacher said:

But most of the time, a Muslim believes that he can't die of hunger because of no money, or because he is poor. And us, being the Mijikenda, we have the saying that, “There’s no Mijikenda who died from hunger”. So you have the problem but then you endure with it (Key informant interview).

This teacher observed that, sometimes, the community was against such communal initiatives that could help improve welfare because of religious or cultural values. The fathers were expected to just endure, not to show weakness by seeking help.

In addition to the religious and cultural factors, some fathers cited personal concerns for being against the communal initiatives. Some fathers did not want to participate in support groups because of fear of conflicts. Binikonde, a father, said:

... Remove me from the support group arrangement. But you also know there's one person who will have an opinion and another one who will give a different opinion. When I tell him it's this way we will fight. So all of you 10 people but three people have disagreements. So I don't want those disagreements. I want that if a teacher tells me it's this way then it's that way (Father's individual interview).

Binikonde considered the teachers to be knowledgeable and sufficient to guide him in his disabled child's education. He viewed information from other fathers as not necessary, as it was subjective and potentially conflicting.

Apart from the above individual concerns, the other challenge of the support groups was distance. Most of the fathers lived away from each other because of job demands. In addition, the school, having boarding facilities, had students who did not come from the vicinity. Thus, it was difficult for such fathers to meet for the support groups. Jenereta, a father who lived the farthest among the interviewed, reasoned, *"That's why sometimes when there is a meeting here they explain to me through the phone that this is what we have decided. Because I can't come"* (Father's individual interview).

In addition to the support groups, other forums suggested to raise awareness and sensitization around disability were seminars for the fathers, the use of educational posters, use of counselling, door-to-door campaigns, and putting disability as part of the agenda during school meetings and religious functions. The use of case examples and role models was also suggested, where children who had gone through the education at the special school would be used to inspire the involvement of other fathers in the education of their disabled children. At the same time, the use of force—if all effort to make the fathers responsive to the needs of the disabled children failed—was called for. Katungwa, a father, said:

Those who, maybe, come (to the meeting) with the spirit of, "This is not a child", and come out with the same spirit, maybe there should be a way of forcing them; by the government or something like that. That is because the child must get his or her rights. And if you can't do it voluntarily, then you should be forced (Father's individual

interview).

Thus, protecting the rights of disabled children by any means necessary was considered a crucial thing. There were also suggestions for fathers to be compelled to attend school meetings and other events concerning their disabled children. While the mothers seemed to support such ideas, the fathers had reservations, reasoning that it would lead to conflict around the meetings because some fathers could not attend the meetings even after being compelled to do so. The fathers preferred the invitations to remain flexible about which parent to attend. Some of the teachers also had cultural reservations about asking for fathers or mothers only to attend the meetings. Pola stated:

You know in our families, in our life, if you need the parent and then you write a letter that I need the father, first of all there will be question marks. "Why should the meeting be only for fathers?" And when you specify for mothers alone, in fact there will be more question marks. "What does this teacher want? Why is it that all those who preceded him used not to ask for the fathers alone?" (Key informant interview).

This teacher opted to respect the established norms in the school community for the sake of harmony. For this reason, the preference was not to target a specific gender group when calling for the school meetings and such like events.

In short, although initiatives like support groups and compelling fathers to attend meetings could assist to create awareness and sensitization on disability and the need for father involvement, the application of such strategies to the current fathers was challenged by contextual factors and different value systems. This not only showed the complex nature of father involvement in this school, but also how it manifested itself differently from conventional expectations.

5.3 Conclusion

This chapter has presented the context and the findings of this study which sought to establish

the nature of father involvement in the education of children with intellectual disabilities at Sir Ali Special School, Kenya. Father involvement at the special school was complex and presented itself in ways that were different from what formal western education, as represented by the special school, expected. It means that the fathers were often involved in the education of their disabled children, but not always in the ways that the special school expected them to be involved—such as through attending teacher-parent meetings and visiting the child at school. It also means that the involvement of the fathers was influenced by an intersection of various factors, such as cultural norms and values around gender, poverty, as well as the understanding of the purpose of education and disability. Let me illustrate the meanings of these findings in the following chapter.

CHAPTER 6

LOOKING BEHIND THE SCENES

Following the presentation of the findings of this study in the previous chapter, I now discuss their meanings. This discussion is conducted towards gaining a holistic understanding of the research findings in relation to the related literature and the theoretical perspectives that guide the study. Four key findings are discussed:

- Key finding 1: The intersection between patriarchy and masculinity affects normative gender roles that influence father involvement in the education of disabled children in a dynamic context.
- Key finding 2: The cost of disability is greater than that of nondisability and this influences how fathers are involved in the education of their disabled children.
- Key finding 3: Fathers want the best for their disabled children but different views about the purpose of the special school affect their involvement in the education of their disabled children.
- Key finding 4: The meaning of disability influences father involvement in the education of disabled children.

6.1 Key finding 1

The intersection between patriarchy and masculinity affects normative gender roles that influence father involvement in the education of disabled children in a dynamic context.

*I no be gentleman at all o. I be Africa man original*⁵ are words from the song ‘Gentleman’ by Fela Kuti, a Nigerian Afrobeat musician and political activist. In this song, Fela Kuti presents himself as a proud African man guarding his African identity against expectations to conform to the postcolonial English image of a ‘gentleman’. Fela holds his ground, choosing the traditional African masculinity and mocking the western ideologies of being a man. In the current study, fathers face a similar situation of having to choose between African and western masculinities when involving themselves in the education of their disabled children.

There is an expectation for the fathers to be involved in the education of their disabled children by acting in roles that are traditionally viewed as feminine and against the norms of patriarchy that guide their own community. Such new expectations entail participating more in the care and nurturing of children, including attending school events to socialize with the disabled children and teachers, to know the progress of the children and to contribute to decision making at the school. However, most of the fathers subscribe to the pursuit of their community’s prevailing perception of fatherhood that emphasizes economic provision. The ideas of Connell (2005) around hegemonic masculinity are useful to understand what is happening in this context.

There seems to be a disagreement between the fathers’ old version of a hegemonic masculinity and the school’s contemporary view of the same. The fathers are facing pressure from the

⁵I will not be a gentleman at all. I will be an original African man.

modern society to acquire a less patriarchal masculinity influenced by western cultures as championed by the special school. However, these fathers have their own cherished masculinity, which is informed by their traditional cultural norms and values that favour patriarchy. It appears, though, that the fathers' traditional masculinity favouring patriarchy is becoming marginalized by the modern society's expectations for more equal gender roles—the new hegemony. This trend echoes the suggestion by Jørgensen (2019) that the patriarchal perception of a hegemonic masculinity of ethnic minority fathers in Denmark was facing emasculation by Danish values that emphasized the superiority and correctness of gender equality. However, some fathers in the current study appear to resist the new hegemonic masculinity championed by the school, probably because of the privileges that the old hegemony guarantees.

Subscribing to the version of hegemonic masculinity espoused by the traditional African cultures and norms ensures protection of the fathers' position of headship, decision making and impunity. In this position, the fathers have the power to decide who and how to be involved in the school without being questioned. The traditional African masculine attributes also justify the fathers' focus on meeting the financial needs of the family, including for the education of the disabled children, rather than offering direct support to the disabled children at the school. This is particularly significant when the poor economic status of the families is considered. Schiemer (2017) suggested that poverty made parents of disabled children in Ethiopia focus on earning a living rather than the 'luxury' of educating disabled children. In a similar fashion, the fathers in this study have to prioritize what to pay for because of scarce finances, which might entail putting on hold paying for the education of the disabled children. However, even in instances where some fathers stop paying for the education of their disabled children, it does not necessarily mean that such fathers do not care for their disabled children.

A disabled learner in this study appears to correct the view that a father who does not pay for the child's school fees is negligent of his duty. The learner shifts the blame of non-payment of the fees to the father's employer who delays the salary. Thus, the child is appreciative of the father even when he fails to play his expected fatherly role. This finding brings to the fore the suggestion by Richter and Smith (2006) that children are understanding of the factors that lead their fathers to fail to play their expected roles. It means that fathers and their disabled children might have good relationships even with the failure of the father to provide for the financial needs of the child at the school. A similar scenario also plays out when the fathers choose not to be directly involved at the school.

The failure of some of the fathers to be directly involved at the special school does not automatically amount to rejection of their disabled children or negligence of duty. A consideration of the context of such behaviours reveals that these fathers care for their disabled children despite the perceived shortfalls. For instance, a teacher points out that the need to provide for the family often makes fathers travel long distances because of job demands, making the fathers not able to be physically present for school meetings or other events. Thus, the mere physical absence of the father from the school may not be enough to judge the father as not caring about the education of the disabled child. This finding is in line with the idea that parenthood in Africa stresses meeting the needs of the children and not physical presence or absence (Morrell, 2006; Van den Berg & Makusha, 2018). The physical absence is better viewed as the price the father has to pay to enjoy his patriarchal privilege associated with being a man. In this way, it is often the sacrifice the father makes to keep the disabled child in the special school by looking for means to provide for the family's financial needs.

In spite of the foregoing point, the perceptions of other stakeholders (such as the mothers, children and teachers) in the socio-educational environment of the disabled learners also play a role in how the fathers are involved in the education of their disabled children at the special school. The mothers, children and teachers—being members of a society with prescribed patriarchal views on fatherhood and masculinity—impact the father involvement in the education of the disabled learners. These stakeholders create spaces for the fathers to pursue masculine attributes in ways that are biased towards patriarchy. Although some of the stakeholders might wish for the fathers to acquire other forms of masculinities that are less patriarchal, they rarely turn such wishes to actions, instead choosing to abide by the cultural values and norms of the community around the idealized traditional African masculinity. For instance, although some mothers wish for the fathers to take more active roles in the care and nurturing of their disabled children, the same mothers accept it when the fathers play the provider role only. Similarly, the disabled learners who want their fathers to partner more with the mothers also emphasize the need for their fathers to meet their financial obligations and provide them with the materials they need at the school. These expectations actively shape the relationship between the fathers and their disabled children's education. Similar to the views of the social construction of masculinities propounded by Connell (2005), Morrell and Swart (2005) and Ratele (2008), the involvement of the fathers in the education of their disabled children at the special school is constructed by these societal forces surrounding the fathers.

The teachers also play a major part in constructing the involvement of the fathers in the education of disabled learners in diverse ways. The teachers seem to define father involvement by the amount of presence of the father in the activities concerning the disabled child at the school. They wish for the fathers to be more physically involved at the school as family heads. However, the same teachers hardly make deliberate efforts to make this happen. Instead, they

choose to abide by the traditional patriarchal expectations of masculinity. For example, the teachers are understanding when fathers do not attend school meetings, believing that fathers are naturally impatient to attend meetings, and so forth. In addition, the teachers mostly call the fathers in cases when the children have serious challenges like extremely worn-out uniform and profound indiscipline cases, which could mean that the teachers want the powerful members of the household to address these major challenges. Consequently, these actions of the teachers encourage the patriarchal perception of fathers as pragmatic and problem solvers (Curtiss et al., 2019; Flippin & Crais, 2011), traits which appear to fit with the community's idealized masculinity.

In addition, most teachers seem to mistrust the fathers in terms of interest and capacity to address the affairs of the education of the disabled children. For example, the teachers are quick to cite rejection of the disabled child as the main cause for the non-involvement of the fathers in the formal education of the children, even when job demands appear to be a plausible cause for the absence of fathers from school events. Pancsofar et al. (2019), Potter (2016) and Hart (2011) have also suggested that job demands affect the way fathers are involved in the education of their disabled children. However, some teachers still think this is largely an excuse, that the real reason is the lack of acceptance of the disabled child. The mistrust of the fathers in relation to their disabled children makes the teachers to prefer engaging with the mothers rather than the fathers, the effect of which is the further alienation of the fathers. While it could be true that some fathers reject their disabled children, the attitude of the teachers towards the fathers could also be prejudicial. The concept of mistrusted masculinity suggested by Jørgensen (2019) could explain this prejudice against fathers. The teachers have a "hegemonic negative controlling image" (Jørgensen, 2019, p. 390) of fathers of disabled children as patriarchal, oppressive, absent and careless, which influences the relationship

between the fathers and the school. While teachers might not consider their perceptions as hindering father involvement (McBride et al., 2017) because of believing that the way fathers are involved depends on an individual father's willingness (Curtiss et al., 2019), the current study suggests that the perceptions of teachers may influence father involvement in the education of disabled learners. Even so, the perceptions of the fathers themselves towards their disabled children equally influence the father involvement.

Some fathers seem to find it difficult to reconcile with the idea that they are involved in producing a disabled child, a perceived sign of dependency, weakness and helplessness. This might be especially significant in the current setting of Africa where some fathers believe in 'I am my children' (Morrell, 2006). In such a case, having a disabled child clashes with the prevailing idealized masculinity, where a man is expected to be autonomous, powerful and active. Therefore, the disabled child in the family conflicts with the father's masculinity. This highlights the position that disability and masculinity are in conflict (Ćwirynkało et al., 2016; Shuttleworth et al., 2012). The disabled children risk marginalizing the fathers through banishing them from the race towards the idealized masculinity. For this reason, some fathers look for ways to navigate this insecurity.

The fathers who seem unable to reconcile with the idea that they have a disabled child tend to blame the child on the mothers. Most of the time, it is not easy for the mothers to disassociate themselves from the disabled children because the children physically came from them. Seligman and Darling (2007) noted that, while fathers could ignore their relationship with their disabled child, the mothers were expected to accept their disabled children unconditionally. In the current study, in the eventuality that the father abandons the disabled child, the provider and caregiving burden falls on the mother. However, it is important to note that there are no

major differences reported in this study in the way fathers relate with their disabled and nondisabled children. For example, the fathers who do not attend school events appear to do that across-the-board, with no reference to a child's disability. This finding echoes the idea that father involvement happens in a similar way in both disabled and nondisabled children (Ingber & Most, 2012; Lopez, McWhirter, Rosencrans, Giuliani, & McIntyre, 2019; Young & Roopnarine, 1994). Even with that, in some cases, the gender of the child influences how the fathers are involved with the disabled child, including in education.

How the fathers are involved with their disabled children is related to the general gender expectations of the community. As Mwoma (2015) also suggested in a study targeting fathers of nondisabled children in Kenya, some of the fathers of disabled children in this study are closer to the disabled child when it is a boy than when it is a girl. In addition to paying for the children's education and providing for the other financial needs, these fathers are expected to socialize their male children on how to become a man, and the mothers are expected to teach their female children how to become a woman. Considering this, there are likely tensions when the children are disabled, as the fathers' manly role of passing masculine traits to their sons is complicated by the children's perceived deficits. This risk of failure by the fathers to play their manly role towards their disabled children threatens the fathers' masculinity, and the fathers have to find ways to navigate the risk.

The fathers tend to react in diverse ways when their masculinity is at risk of marginalization by their disabled children. Some appear to identify more with the job environment than the school environment of their disabled children. In a similar way, MacDonald and Hastings (2010) suggested that fathers of disabled children sometimes used work as a coping strategy to manage stress especially following the diagnosis of their children's disability. In the current

study, the fathers tend to show an extreme focus on the hegemonic masculine duty of financial provision, avoiding duties that put them into direct contact with their disabled children such as attending school events. In some cases, the fathers prioritize meeting the school needs of their disabled children before those of other children in the family. Seligman and Darling (2007) noted that fathers of disabled children sometimes reacted by being overly involved with their disabled children. In such instances, the disabled children benefit from the fathers' attempts to stamp their masculinity. Nonetheless, there are cases when the reaction of fathers results in oppression.

Violence against the disabled children and their mothers is sometimes used by the fathers to cope with the threats to their masculinity brought about by the disabled children. The disabled children often receive physical beatings from their fathers. Other forms of violence against the disabled children are also hinted at in this study. Boersma (2008) reported that disabled children in a family setting in Ethiopia were more vulnerable to violence than nondisabled children were. In the current study, the violence extends to the mothers of the disabled children as well. For example, a father forces the mother to physically carry the disabled child to school every day until the mother develops chest complications. Morrell (1998) suggested that vulnerability and marginalization lead to the formation of complex male identities, like the use of violence as a means of power. Hollander (2014) also showed that men whose masculinity was under threat due to factors beyond their control could adopt a 'victimized masculinity', which often led to the use of violence, as physical strength was one masculine trait that they had not lost. Nevertheless, some fathers in this study seem to respond in emergent modes by renegotiating their masculinities, particularly when disability intersects with poverty.

The societal pressures of poverty and joblessness, coupled with the high needs for resources by the disabled child, are forcing fathers to take up new roles. These new roles of the fatherhood speak to the ideas of emergent masculinities/fatherhood (Inhorn, 2012; Inhorn et al., 2014) in that new forms of being a man/father have emerged in the 21st century propagated by widespread female employment and global movement of people, among other factors. These emergent masculinities see fathers taking up more caregiving roles and showing affective tendencies (Inhorn et al., 2014). In the current study, some fathers, for example, exhibit caring and nurturing attitudes and behaviours towards their disabled children. These fathers are more engaged with the children at home, visiting the school often and following up closely on the progress of their disabled children. In addition, the fathers sometimes enter into partnerships with the mothers in order to provide for the financial needs of the family, including paying for the education of the disabled children. While these changes in behaviours and attitudes in the fathers can also be attributed to factors like better formal education levels (Maina, 2011; Mwoma, 2009), in this study the tendency is present in both fathers with and without an education. Equally important, there are cases where the fathers have let go their financial provider role. In such cases, the mothers are ingeniously playing the provider role that they have taken from the fathers, even taking up exploitative jobs.

According to Silberschmidt (1999, 2001), women in East Africa made significant use of new options to generate income in times of adversity, thus increasingly assuming the headship role in their families. Similarly, Hartley, Ojwang, Baguwemu, Ddamulira, and Chavuta (2005) noted that in Uganda the breaking down of the extended family system had made the burden of caring for the disabled children fall on the mother. Hartley et al. (2005) also established that in many of the families of disabled children the fathers were absent and the mothers were the primary carers. However, in the current context, even when the mothers take up the primary

carer role, including financial provision, the fathers are still considered the legitimate heads of the families who have just transgressed in their duties. This finding echoes that by Lasser et al. (2011) who noted that in Kenya, even when the man did not support the family in any way, his presence in a marriage was crucial as it legitimized the family. In this case, the fathers of disabled children appear to acquire a complicit masculinity (Connell, 2005); they do not espouse all the traits of a hegemonic masculinity, but they still enjoy some privileges because they are fathers and husbands.

To sum up, like Fela Kuti's choice of sticking to the traditional forms of masculinity in the song 'Gentleman', some fathers of disabled children use the traditional patriarchal hegemonic masculinity to inform their involvement in the education of their disabled children. Consequently, father involvement in this case does not match the modern hegemonic masculinity promoted by the school. As the traditional hegemonic masculinity is facing emasculation by an assertive modern hegemonic masculinity and economic factors, the fathers find ways of navigating this threat to their identity. The fathers adopt new identities that can be healthy or unhealthy in respect to their disabled children's education. These new identities bring about transitions in the roles and responsibilities of the fathers; for instance, some fathers are partnering with the mothers in the provision of financial resources for the disabled children at the school and family levels. In other instances, the transitions see the mothers taking over the provider role.

It means that the patriarchal and masculine expectations make father involvement in the education of disabled learners to be complex and to manifest itself in ways that are different from what the formal western education, as represented by the special school, expects. Particularly, the fathers who subscribe to the traditional masculine expectations of fatherhood

are expected to foreground meeting the financial needs of their disabled children, like paying for the education. However, it is not always easy to do so given the high cost of disability. This leads the discussion to the second key finding of the study.

6.2 Key finding 2

The cost of disability is greater than the cost of nondisability and this influences how fathers are involved in the education of their disabled children.

The Biblical book of Matthew 13:12 (The New King James Version) says, “For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him”. I use this verse in context to call to mind the predicament of fathers of disabled children who, while poor and burdened with the financial needs of the family, still have to pay for the cost of disability of their children. While financial provision is a masculine expectation, not all fathers can pay for the costs of disability such as special education. Understanding the relationship between disability and poverty is important in this case.

The symbiotic relationship between poverty and disability is well established in the literature (see for example Braithwaite and Mont, 2009; Kobylanskii et al., 2018 and Cidav et al., 2012). Most fathers of disabled learners in this study are from low socio-economic backgrounds. The fathers’ economic hardship is exacerbated by the need to meet the cost of their children’s disability. Likewise, Noggle (2012) suggested that fathers of disabled children with low income experienced more financial adversity in comparison to similar fathers with nondisabled children. In the current study, failure by the fathers to meet the cost of disability often prevents the children from attending the special school, which leads to further ‘disabling’ of the disabled

children as they may not be able to enjoy the benefits that come with getting an education. This is particularly so because the job market tends to favour disabled people with an education (Schiemer, 2017). On that note, Veurink (2017) observed that making parents pay additional fees for their disabled children to access special education was discriminatory and against the pursuit of inclusiveness. In the same fashion, asking fathers to pay for extra costs in the education of their disabled children is like punishing the fathers for bringing forth a disabled child to the world. Even worse, the disabled child risks being 'left behind' economically if the father cannot pay for the extra costs.

On a similar point, the cost of disability is greater than that of nondisability because of reduced earnings in families with disabled children. In such families, the fathers are mostly the sole breadwinners, unlike in the families with nondisabled children where both parents can work. In the families with disabled children, the mothers often are occupied with giving targeted care to the disabled children, like taking and picking up the children from school as well as monitoring them at home, thus being limited in helping the father provide for the family. Nevertheless, it is remarkable that most of the mothers in this study have side jobs in addition to giving the specialized attention to their disabled children. Even with that, the income of the families with disabled children would likely be less than that of those without disabilities as the latter can have full-time double earners; they do not have to spare time for giving specialized care to their children. Zuurmond et al. (2016) and Gona et al. (2011), who conducted studies about disabled children in Kenya, suggested a similar trend of parents and guardians of disabled children losing income because of investing in caregiving activities for their children, such as physically carrying the children for long distances to intervention centres, for example, or to make complex transport arrangements such as commuting daily to and from the special school with their disabled children.

On the other hand, it appears that the need to meet the heavy financial obligations of the family and the cost of disability makes some fathers prioritize job demands to attending school events. This finding echoes that of Carpenter and Towers (2008) who noted the difficulty of fathers of disabled children with low paying, less skilled jobs to be involved in school activities of their disabled children, as being away from work often meant loss of income. The case was different for fathers in the high socio-economic group, especially those who managed their own time, as they could be more involved in the school activities. In addition, Goodley (2011, p. 37) observed that, “concerns associated with educational inclusion... and the development of positive disability cultures might be of less importance to people who are living a hand to mouth existence”. In other words, in contexts of extreme poverty, meeting immediate needs such as food and health care takes precedence over educating disabled children (Grech, 2014). Furthermore, the fact that the current special school, unlike the mainstream schools, is removed from the neighbourhood of the home for most of the disabled children also makes it inaccessible to fathers who might not afford the transport cost as well as the time to travel. On that note, the question is why the special school should be removed from the mainstream school.

The concept of ‘disability expertise’ is useful to answer the above question. According to McKenzie and Macleod (2012), disability expertise is concerned with the way special educators manage children with intellectual disabilities through various forms of power relations, like hierarchical observation, disciplinary technology and confession in the exercise of what Foucault (1979) called pastoral power. McKenzie and Macleod (2012) suggest that disability expertise seeks an identification, description and management of behaviour that is assumed to come from biological defects identified via a medico-psychological gaze. The medico-psychological gaze is an extension of Foucault’s idea of the medical gaze, that is, the

practice of mystifying that casts medical experts as sages and taking their assessment of the sick as objective truth while in a real sense it is constructed through the profession's discourse (Foucault, 1963).

Disability expertise serves as a justification for special educators to “use tests of language skills, reading ability, problem-solving skills and so forth to identify and quantify physical, social and academic deficits. These defects are then managed through the application of special educational teaching strategies...” (McKenzie & Macleod, 2012, p. 1086). Tests are administered to classify the children into normal and abnormal, instead of viewing all children as individuals, each with strengths and limitations (Valle & Connor, 2019). The testing and diagnosis by the disability experts turns disability into a major concern, thus justifying the need for placement in the special education system. Education then becomes expensive as parents of disabled children must pay for the cost of disability.

Although the parents, like the fathers in the current study, might have alternative opinions on how to educate their disabled children with more impact, such knowledge is relegated to the background in favour of the opinion of the disability experts. Additionally, disability expertise is not available to the mainstream education teachers as they have not undergone the initiation rituals, the rigorous training in technologies and organizational practice of the profession. Therefore, the mainstream education teachers, who are the majority, are not concerned about serving the disabled children because of lacking the disability expertise. Consequently, the supply of disability expertise is low and the demand is high, which increases the price of special education. This price of special education would not be so high if all teachers were trained to teach all learners.

The special educators enjoy financial rewards from not only the parents, but also from the government which gives them a special school allowance. According to the Teachers Service Commission (2019), the special school allowance is “paid to teachers specialized in special needs education and who have been deployed to teach in special schools or units”. With all this valorisation and monopoly, the disability expertise offered at the special school becomes an industry. A market for the disability expertise is assured as the special educators, who have the power to test and diagnose, have the discretion to decide how long to keep disabled learners in the special school. Although the fathers might have genuine reasons for wanting their children to receive alternative education at a lesser cost, the expertise of the special educators largely controls the education that the disabled children should acquire. The fathers have to find ways to meet this cost of disability.

The cost of disability makes some fathers to depend on members of their families and other well-wishers to sustain the education of the disabled children. In addition to the mothers, the grandmothers are especially significant in assisting the disabled children, a finding that aligns with previous research that grandparents and other family networks play a crucial role in supporting the caregiving of disabled children (Davys et al., 2017; Kobylanskii et al., 2018; Zuurmond et al., 2016). Even though the fathers appreciate that it is their duty to provide for their disabled children, it appears that the cost of disability compels them to make use of their social capital for support.

At the same time, the cost of disability is increased by the way funding organizations discriminate against disabled learners. As noted by a teacher in this study, funding organizations like major banks in Kenya mostly direct their corporate social investment resources to nondisabled learners, leaving out the disabled ones who are often needier due to

the cost of disability. This discrimination comes about because of the organizations' focus on learners with high academic performance based on the results of national examinations. The disabled learners at this special school do not write the national examination, thus they fall out of the selection process for the funding. In addition, the learners who are integrated into the mainstream school from this special school are products of a 'dumbed down' curriculum; they have experienced considerably fewer opportunities of engaging in substantive academic discourse, a factor that leaves them academically devalued as well as culturally disadvantaged (Baglieri, Bejoian, et al., 2011; Tomlinson, 2004). The learners who mostly get financial support for their studies are those expected to succeed in education, who tend to be the nondisabled ones. There is often no financial support for disabled learners who, although unlikely to show good marks because of their intellectual impairments, equally need an education. It means that there is a structural violence that predisposes disabled learners and their families to poverty; the learners often lack access to financial support in education that can be accessed by nondisabled learners.

In a nutshell, father involvement in the education of disabled learners at the special school is made complex by the cost of disability. The concept of disability expertise speaks to Foucault's idea of an industry of confinement for "mad people" and the "crippled" which, like slavery, becomes an economic venture as people come to depend on jobs provided by the centres of incarceration (Foucault, 1967). Accordingly, disability expertise contributes to making the special school costly by mainly limiting teaching of disabled learners to teachers with extraordinary skills at the special school. In addition to the high cost of buying the disability expertise, the other costs that come with disability—such as paying for transport for the disabled children to access the special school and so forth—and the discrimination against the disabled learners in financial support for education intersect to impoverish the fathers. After

the fathers navigate their way for their children to access the special school, the expectation is for the education to be beneficial, which is not always the case, as will be discussed below.

6.3 Key finding 3

Fathers want the best for their disabled children but different views about the purpose of the special school affect their involvement in the education of their disabled children.

‘Another brick in the wall’ is a song by Pink Floyd, an English rock band. An excerpt from the song goes:

We don't need no education

We don't need no thought control

No dark sarcasm in the classroom

Teachers leave those kids alone

Hey teachers, leave those kids alone

All in all you're just another brick in the wall

This song is a protest against a rigid system of education. The brick in the wall in the song represents conformity and lack of agency. To these children, the education system aims to turn them into this brick that will serve the building of the wall—a neoliberal capitalist economy. The children want to regain their agency, and, as a result, they want out of this controlling system. A similar thing seems to be happening to the disabled children at the special school.

While the purpose of the special school is to offer an education to the disabled children that would make them function in the society like anyone else, some fathers feel that the school is further estranging and ‘disabling’ the disabled children. To these fathers, there is very little progress in their disabled children in terms of the education provided at the school. However,

the fathers have a constitutional duty to ensure their children attend the special school. The Constitution of Kenya (2010) Article 53 (1) (b) states that all children in Kenya have a right to free and compulsory basic education. A parent who is convicted of failing to send their child to school is liable to a fine not exceeding \$1000 or to be imprisoned for not more than one year, or both (Republic of Kenya, 2013). Consequently, although some fathers in the current study have reservations about the education offered at the special school, they seem to allow their children to attend the school out of fear of the repercussions of contradicting the government order of compulsory basic education for all children. The legislation and education system used in Kenya, like in other postcolonial African countries, is largely based on western cultures, which tend to elevate individual rights over and above the family or society (Bannink et al., 2019; Mosweunyane, 2013). Thus, there is a tendency to foreground the right of the individual disabled child to access the special school rather than considering what the family or society will benefit from such an action. Similarly, the purpose served by the special school appears to be secondary to the constitutional requirement of compulsory education for every child.

Martin Luther King Jnr, the American civil rights activist, wrote about the purpose of education thus: “Education must enable a man (*sic*) to become more efficient, to achieve with increasing facility the legitimate goals of his life” (King Jr, 1947). The findings of this study reveal that some fathers consider the special school as doing little to realize the disabled children’s goals of life. Although the fathers have supported the special school project by, among other things, taking the children to the school and paying school fees, they seem to see little to show for the benefits of the school to some of the children. On the other hand, the teachers seem quick to dismiss any sentiments that the school is failing the disabled children, suggesting that the parents who have such views do not understand how the special school works. However, the

fathers appear to know what they want their disabled children to get from this school. They want the education to guarantee their children's future economic independence. Considering the foregoing views of the fathers and the teachers, it appears that the two are blaming each other, probably because of the lack of progress in the disabled learners. This then begs the question, how does the special school work?

The findings suggest that the special school uses a biomedical approach in serving the disabled learners. According to Baglieri, Bejoian, et al. (2011), a biomedical conceptualization of disability sees the impairment in the child as something that needs fixing, curing or remediation. In this approach, restoring (or bringing to closest approximation) to normalcy is the goal of the education system. For instance, in this study, some fathers and teachers do not worry about how long the learners would come to the school. What matters is that these learners ameliorate their capabilities to function in the society. Similarly, the biomedical approach is seen when a father brings his disabled child to the school to be 'cured' so that he can be integrated into the mainstream school. In other words, just like the intensive care unit of a hospital, the function of special education offered at the school is to cure or restore to normalcy the disabled learners. Baglieri, Bejoian, et al. (2011) suggested that the most efficient system of education will be one that takes into account the talents and weaknesses of all learners. Such a system should emphasize that all learners have strengths and weaknesses that should be considered in education settings. The school needs to stop focusing on what the children cannot do and begin looking at what they can do. Thus, efforts at normalizing learners need to be viewed with extreme caution.

While special education seeks to reinforce the concept of normalcy, the focus, according to Michalko (2008), should be to dissolve it. Attempts to make children fit into the norm are

problematic (Baglieri, Bejoian, et al., 2011). An indicator of the problematic nature of special education are the children in the school who are now adults (some in their 30s) and who still attend the special school without a transition prospect. While formal western education largely has a clear structure for learners to transition after meeting some targets, the case seems different in this special school. Some of the disabled learners in this school appear bound to attend the school forever because they cannot meet the targets set by the school. The teachers and some fathers justify the long stay of the children at the special school as occasioned by the need to impart ‘necessary’ skills for such children to transition to either the mainstream school or the community. What such participants seem not to say is that the school has reached a dead-end in trying to ‘cure’ or ‘normalize’ such children. It has now turned into an everlasting care centre.

To use an analogy, it is as if the special school—being the intensive care centre of the education system—is not helping the disabled learners to recover. In spite of this, clearance by the special school is needed to either transfer the disabled learners to the mainstream school or to discharge them to the community on the basis of them reaching certain levels of achievement. Thus, the disabled learners are in a gridlock; the procedures in the special school are not working, and the only other option in the education system—the mainstream school—cannot admit them. The disabled learners risk wasting away in the special school. A radical decision needs to be made to break the gridlock. In a similar fashion, the question from the study findings is: what happens to children who are taken out of the mainstream school system to be put in the special school system and who do not seem to be benefitting from the special school institution?

According to some fathers, one answer appears to be to redefine the special school as an everlasting care centre for the disabled children. These fathers view the school as a place to

keep the disabled children so that the family can have peace at home to focus on other productive things. Some fathers see the school as a safe space for their disabled children away from the bad influences in the community. These suggestions highlight those of Schiemer (2017) and Opoku et al. (2020) who observed that parents got peace of mind from having their disabled children attend special schools because the children were looked after at the school. However, Opoku et al. (2020) cautioned that such tendencies risked making the disabled children acquire low self-esteem as well as fewer social skills because the protective nature of the special school did not depict the hostile reality in the society. Perhaps aware of this shortfall of enrolling the disabled children into the everlasting care centre, some fathers find the alternative answer is to ignore the special school altogether and teach the disabled children functional skills at home.

Some fathers in this study suggest that a home-based education system focusing on imparting functional skills could be the solution for some of the disabled learners who, because of predetermined levels of achievement in the education system, seem not to benefit from the special education system. Smith (2012) pointed to the need to appreciate indigenous epistemologies. Before Africa was colonized and even before the coming of the missionaries to Africa, the family unit was an important structure for the provision and acquisition of knowledge (Abilla, 1988; Mosweunyane, 2013). Among the Giriama—a Mijikenda subtribe that most of the research participants come from—there was '*dhome*', an arrangement that saw children and adults sit together for instruction and passing of knowledge while the dinner was being prepared. Male adults would talk to male children in the family, while female adults would be in charge of female children. The two genders could converge for common discussions when need be (Beckloff, 2009). Like in other African communities, this indigenous education tended to be guided by the values, wisdom as well as expectations of the larger

community. The discussions in such gatherings would mainly entail passing of attitudes and functional skills that could be put to immediate use. In contrast, most western forms of education tend to focus on the intellectual development of the individual and to relegate to the background the immediate needs, goals and expectations of the family or society (Bray et al., 1986).

Taking the cue from the fathers who choose to teach their disabled children functional skills at home, it could mean that the education of children with intellectual disabilities should explore the resources of the family and traditional educational methods, rather than to take the children away from the home and put them in the special school. This echoes the suggestion by McKenzie et al. (2013) that interventions for people with intellectual disabilities should go through the family, rather than away from it. Taking the children away from the family to give them care and education is disruptive to the functioning of the children at the home. For example, after teaching their disabled children functional skills at home, some fathers in this study expressed concerns about the special school disrupting the progress they make with their disabled children at home. This finding highlights the frustration noted by Jackson and Andipatin (2019) in fathers who taught their disabled children functional skills using innovative ways at home but feared that sending the children to the special school would make the children regress.

In other words, the fathers who teach their disabled children functional skills at home seem to have found a way to navigate the impractical special school system. Instead of the school disrupting this effort of the fathers, it could catch up with the home-made solutions of these fathers that borrow from their indigenous way of life. This is because, firstly, it is unreasonable for children to have to earn the right to join the general education classroom through reaching

a certain academic standard that some learners might never be able to attain (Young & Mintz, 2008). Secondly, it is farcical for the special school to try to ‘normalize’ children to transition to the community when such learners can never attain the so-called normal standard. This then means that if all children with intellectual disabilities are to benefit from education, the school should consider ways to partner more with families.

As seen in chapter 2, the separation of disabled children from families to receive care and education outside the home in Kenya appears to have started with colonialism. Families of disabled children were not consulted in such an arrangement (Gachago, 2018). Hitherto, African schools have inherited the dictatorial tendencies of the colonialists, speaking to parents rather than speaking with them (Harber, 2018). It could be more beneficial to take into account the needs of the family. For instance, in considering the economic and behavioural effects of hospitalized people with mental illnesses to their relatives in a Nairobi hospital in Kenya, Ndeti et al. (2009) recommended the adoption of interventions that do not remove the mentally ill from the family context. The authors called for the use of community and family-oriented approaches to the management of people who had mental illnesses, rather than the practice of focusing on institutionalizing and managing the patient and prescribing drugs away from the patient’s family context. Similarly, in the current study, instead of removing children with intellectual disabilities from the home and putting them in the special school in a mostly fruitless effort to ‘cure’ or ‘normalize’ them, family members and lay community health workers, for example, could be trained to assist the teachers to take care and educate the children with intellectual disabilities in the neighbourhood inclusive schools or at the home—with strong family-school partnerships.

Inclusive education, where the disabled learners would attend the neighbourhood school, would

be a cheaper option in terms of cost than attending the special school that is far removed from the home environment. However, it appears that the fathers in this study have not been given the option of sending their disabled children to the neighbourhood schools. This is because children with moderate to severe intellectual disabilities in Kenya are expected to attend special schools (Mutua & Dimitrov, 2001), where there are meant to be specialized resources. On the other hand, even if the children with intellectual disabilities attend the neighbourhood schools, some of the fathers would likely raise concerns about the purpose of the education offered to their children in these schools if such an education does not lead to economic independence. ‘Of what use is an education system for learners with intellectual disabilities that does not lead to jobs and, consequently, independent living after school?’ seems to be the question the fathers are asking. Importantly, the fathers in this study are not using the need for inclusive education as the argument against special education. They are concerned about the real-life economic benefit of education to their children with intellectual disabilities in the current neoliberal capitalist economy. It is no wonder that some of these fathers consider home-schooling as a viable option for securing the economic future and independence of their disabled children.

As suggested by the fathers who trained their children in functional skills at home in this study, the education offered to the disabled learners with strong family-school partnerships would mostly focus on imparting functional skills aimed at making these children manage societal duties. This would be in the stead of leaving the education of these children to only the special school that has tended to focus on normalizing them to attain a predetermined academic level, an effort that the fathers see as unproductive and of little benefit to the family or society at large. Focusing on duties rather than academic achievement is important as, according to Bannink et al. (2019), acceptance and, consequently, inclusion of the disabled child in the African society seems to happen when the child can manage the duties expected by the family

or society. This perspective reflects what McKenzie and Macleod (2012, p. 1089) called the interactive discourse of conceptualising intellectual disabilities, in which, “The intellectually disabled person is in the process of becoming competent through interaction. The judicious provision of support in this process supersedes considerations of autonomy and independent decision-making. Social inclusion and interaction are crucial to the development of competence.” Therefore, in the current African context, focusing on individual rights of the child to access the special school, for example, seems not to be a priority as it tends to elevate the disabled child over and above the family and society. It means that the fathers in this context are looking beyond mere access to the special school.

The fathers in this study appear to be asking for not only education, but quality education, which, according to them, is an education that would lead to acquisition of functional skills that would lead to jobs and independent living for their children with intellectual disabilities. Where this education happens seems not to be a concern for the fathers—it can take place in the special school, the regular school or at home. However, the difficulty with proposing home-schooling is that it might appear to go against the Sustainable Development Goal (SDG) 4 on ensuring inclusive and equitable quality education and promotion of lifelong learning opportunities for all (United Nations, 2015). The first target of SDG 4 is to ensure that by 2030, “all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes” (United Nations, 2015, target 4.1). Significant efforts have been made by countries—such as Kenya through the Free Primary Education programme (Republic of Kenya, 2005)—to put disabled children in school, and it might appear retrogressive to propose that these children could as well be educated at home. This is a topic that needs to be further explored.

From the above discussions, one of the reasons some fathers are not involved in the formal education of their disabled children is being unconvinced of the benefit of the special school. In the words of Adonteng-Kissi (2020) who wrote about the conflict between rights of the child and parental expectations in Ghana , “Many parents want their children to engage in indigenous educational methods to prepare them for life in the community which they believe is in the “best interests” of the child” (“Discussions”, para. 2). In a similar fashion, the fathers in this study might be more involved in the formal education of their disabled children if the school used a different approach, such as through including the expectations of the fathers in the curriculum. This highlights the demerits of replicating a western system of education in an African context without a critical analysis of its applicability. The findings of this study suggest that the school needs to be more democratic. It should begin listening more to what the fathers are saying instead of telling them what to do. This is because the fathers have valuable inputs to make about the education of their disabled children.

According to some fathers, the special school is harming the life trajectories of the disabled children by pretending to be providing education for the disabled learners but, in a real sense, serving its own purpose of creating employment for the teachers. The teachers seem to be engaged in a fruitless attempt to remake the disabled learners into automatons. The fathers appear not to view the overall goal of the special school as different from the goal of the mainstream school. In other words, the same way the school does not segregate against, for example, race and ethnic group in Kenya, should be the same way it does not segregate against disability. The fathers send their children, disabled or not, to school so that they can acquire skills to lead desirable lives as future citizens. However, instead of these children being treated to the same purpose, the education system separates them, putting some in the special school and others in the mainstream school. The purpose of education in the special school system is

made different from that of the mainstream one, the former being designed to make its students catch up with the latter. The consequence is often a left behind group in the special school system whose bleak condition is normalized by the education system using a deficit of bodily integrity discourse. As shown in chapter 2, the deficit discourse justifies the stigmatization and exclusion of the learners from the overall purpose of education (Baglieri, Bejoian, et al., 2011; Tremain, 2015). It seems that some fathers in this study are raising the flag about this institutionalized oppression of learners based on disability. They want an education system that does not discriminate against learners in terms of the overall purpose of education. The school could learn from these fathers.

In sum, the special school education system appears to be aiming at turning the disabled children into ‘another brick in the wall’. This education system does not allow for diversity of learners; it attempts to make all the learners to conform to the norm established by the school. This echoes the idea of disciplinary power discussed in chapter 2, where institutionalized individuals are rewarded or punished based on how they fit into the norm (Foucault, 1975). Typical of formal western education, the education at the special school has a hierarchy and a clear economic purpose that is not always what the school says it is. The school appears to aim at mass production, producing people to carry on a neoliberal capitalist economic project. Lacking its own agency, its purpose seems to be to control. This education system has been adopted in Kenya with little respect for what the disabled children and their parents think. If the disabled learners are not that brick in the wall—do not fit into the norm—they are likely to face a ‘dark sarcasm’.

For the learners who cannot be remade, the special school becomes a prison, or an everlasting care centre. Following this predicament, some fathers are resisting the special school system;

they are reclaiming their agency in the education of their disabled children. The fathers are teaching their disabled children functional skills that they believe are beneficial. This means that the fathers are rebelling; they are involved in the education of their disabled children, but in different ways from what formal western education as represented by the special school expects. To solve the conflict, there is need for the education of disabled learners to be more democratic to appreciate the input of fathers towards the education of their disabled children. This includes recognising the meaning attached to disability by the fathers, which leads the discussion to the final key finding.

6.4 Key finding 4

The meaning of disability influences father involvement in the education of disabled learners.
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An Islamic legend is told of a father who went to Umar Ibn Al-Khattab, the second caliph of Islam, complaining that his blind son was not able to reach the mosque to give his prayers with others because of his disability. Perhaps the father was asking for his son to be healed of the blindness. Although Umar did not heal the blindness, he provided the blind son with housing near the mosque, which enabled the son to attend prayer in the mosque with the rest of the public. While the father seemed to see the deficit in his son, Umar appeared to see the societal barriers that limited the blind man. Like the father of the blind son and Umar, the fathers of disabled children in this study attach various meanings to disabilities, which influence how they react towards the disabled children, including in matters of education.

To begin with, some fathers view disability from the medical perspective; they believe that something is wrong with their disabled children and the school can help cure the children. This

view is reinforced by the discourse of medical professionals and the teachers who describe the disabled children using terms like ‘having a disease’ and ‘the need to make the children function in the mainstream school’. The use of the medical approach to disability in this community is not surprising because disability discourse in sub-Saharan African countries like Kenya is mostly based on the medical model of disability, with the exception of South Africa where there is a budding interest in the social model of disability (Gebrekidan, 2012). Nevertheless, even with the use of the medical model of disability, stigma against the disabled children does not seem to be an issue among the fathers.

Stigma against the disabled children is not pronounced in the fathers who participate in this study. This is an unexpected finding as previous research has tended to associate fathers with stigma against their disabled children (see for example Li, Lam, Kien, Chung, and Leung, 2019; McNally and Mannan, 2013; Schiemer, 2017 and Zuurmond et al., 2016). The fathers interviewed in this study appear to be caring about their disabled children, which is why, for example, they question the value of the current special education system for their disabled children. The need of the fathers for their disabled children to have an education that will be beneficial in terms of leading better lives comes from a point of deep caring for the disabled children.

In addition, it is remarkable that some fathers take their disabled children to the school with the belief that the children can assist them in the future. Most fathers in this study consider the future economic benefits in investing in education. When the future is uncertain because of the disability of the child, fathers might not invest in the children. Grech (2014, p. 146), in writing about families with disabled people in Guatemala, observed that:

Investing in education in the hypothetical scenario that it may help with hypothetical employment opportunities in a hypothetical future that may not come is not of much use to the poor whose existence is dominated by a survival imbued with immediacy.

Concern for the future is especially important in African settings as parents expect their children to provide for them during old age (Gona et al., 2011). Parents often consider their children as a kind of insurance for the family, able to take care of the parents when they are aged and no longer able to work. In this study, the fact that some fathers project future economic benefits from educating their disabled children is a sign of diminished stigma against their disabled children. For example, a father opts to educate both his disabled and nondisabled children because he cannot ascertain who will be beneficial to him in the future. It means that this father has put the disabled child on a par with the nondisabled child; accordingly, both of them have a chance of future economic success through education. However, this is not to say that all the fathers of disabled children in this school believe that educating the disabled children could be beneficial in the end.

Low expectations of the future economic benefits of educating disabled children are presented as a major deterrent of the fathers' involvement in their education. It is important to note that this suggestion mostly comes from the teachers; the mothers and disabled learners hardly ever express this perspective. On the other hand, the fathers express the perspective in reference to other fathers, not themselves. In spite of that, the mere fact that various participants talk about considerations for future economic benefits of the education can be taken to mean that the phenomenon is significant in this community. It means that fathers are likely to be involved in the education of their disabled children if the future economic benefits are certain. In a similar way, Schiemer (2017) and Carpenter and Towers (2008) argued that father involvement is influenced by considerations for the prospective benefits of the interventions directed at the disabled children. This also speaks to the fathers' wish for the school to impart functional and

marketable skills to the disabled children, tending not to be bogged down by the stigma around the capability of the disabled children. As the fathers seem not to have significant stigma against their disabled children, close partnerships between the school and the fathers might help the school overcome some of its institutionalized stigma.

It is possible that the fathers have made use of the resources available in this community to resist the disability-related stigma. Bunning et al. (2017, p. 16), in a study conducted in the Kilifi County of Kenya, observed that, “In a context of poverty, limited information, poor education and access to resources, a repertoire of communal narratives has emerged to support local understanding of disability.” Bunning et al. (2017) noted that adopting religious beliefs was one such narrative, a finding that is echoed in the current study. Some fathers in this study tend to use belief in God to view the child as any other child who deserves to be loved and cared for. The fathers observe that the religious beliefs often help them to support their disabled children’s education and have healthy relationships with their wives. This is consistent with previous literature that showed the positive use of beliefs in God in fathers and families of disabled children (see for example Kamei, 2014; Tellier-Robinson, 1999; Walker, 2012; Gona et al., 2011 and Nurmalita and Kristiana, 2019). Consequently, there is need to be sensitive when coming up with interventions such as counselling of fathers of disabled children who follow some religious belief because, like Tellier-Robinson (1999) has noted, such parents might not need some forms of family counselling or training in how to cope with the disability.

Nevertheless, Christian, Islamic and other forms of spirituality like traditional beliefs need to be treated with caution because they can affect the functioning of the disabled children through limiting agency, such as when the cause of disability is attributed to curses, demon possession or evil spirits (Bunning et al., 2017; Zuurmond et al., 2018) or in the case when disabled people

are treated as a charity case. Accordingly, Claassens, Shaikh, and Swartz (2019) suggested the need for religious texts and beliefs like those of Muslims and Christians to be seen through a disability studies lens in order not to portray God as the cause of disability, but as the one who asked the religious to create inclusive environments where everyone was welcome. Interestingly, a father and a mother in this study, who acknowledge God to have positively influenced their involvement with their disabled children, do not identify with any religion or spiritual belief. This tendency of the participants to invoke the name of God while not claiming religiosity or spirituality raises a question that could be outside the scope of this study. Nonetheless, given that religious and spiritual beliefs can have both positive and detrimental effects on how parents relate with disabled children (Bunning et al., 2017; Zuurmond et al., 2018), it is important that these participants, as well as the other ones who identify with Christianity and Islam, are supplemented with awareness and sensitization on the social model of disability for more empowering understanding.

Disability awareness and sensitization interventions targeted at both parents and teachers are important to influence positively the education of the disabled learners. Churches and mosques, for example, can also be an important location to promote sensitization of the community on disability rights. However, for such interventions to be practicable, they need to consider the indigenous knowledge as well as the school culture and context. This is because what works in formal western education environments might not work in this African context. For example, while research has recommended support groups as a viable way of encouraging fathers to be involved in the schooling of their disabled children (Carpenter & Towers, 2008; Hannon et al., 2017; Shave & Lashewicz, 2016), this study has established that such an intervention might not be feasible in the current school context.

Firstly, some fathers consider the support groups as prone to conflicts and that they are potentially harmful because of misinformation, the latter point having also been expressed by Shave and Lashewicz (2016). Additionally, the fathers stay far away from each other to be able to meet for the support groups. While fathers in other environments might resort to web-based technology when faced with distance challenges (Pancsofar et al., 2017), this intervention might be difficult to pursue for the current fathers. These fathers have financial challenges that would most probably hinder acquisition of the necessary technological devices. Furthermore, from the fathers' levels of education, some of them would likely lack the literacy skills to operate the technological devices.

Apart from the distance challenge and how to overcome it, there exists reservations against engagement in the support groups and other meetings for fathers only. For example, there are cultural objections against holding separate meetings at the school for fathers and mothers. These include fears of a community backlash, as it is not the norm to call parents of one gender only to attend meetings at the school. In addition, this being a patriarchal society, the fathers enjoy masculine power to direct who—in their family—will take part in school meetings and so forth. The school stops at advising; it does not have the power to decide who and how families will be engaged in the education of disabled children. Consequently, to navigate this schism between the school and the fathers, there is need for innovative awareness and sensitization strategies that foreground the culture of this school community. This highlights the position of Seligman and Darling (2007) on the need to consider cultural factors when coming up with interventions for fathers of disabled children.

Like Umar who gave the disabled man a house near the mosque to be able to pray with the public, some fathers in the current study do not stigmatize their disabled children but seek ways

to understand disability and how best to care for their disabled children. These ways include belief in God. Other fathers understand disability from a medical perspective, influenced by the prevailing discourse of disability in the community. Even with the use of the medical model of disability, the fathers do not show significant stigma towards their disabled children. Nevertheless, there is need for the fathers to have an empowering understanding of disability using the social model of disability approach. Furthermore, effective awareness and sensitization initiatives need to take into account the cultural context of this school community.

6.5 Conclusion

This chapter has discussed four key findings that came out of the study. The intersection between patriarchy and masculinity affects normative gender roles that influence father involvement in the education of disabled children in a dynamic context. The cost of disability is greater than that of nondisability and this influences how fathers are involved in the education of their disabled children. Additionally, fathers want the best for their disabled children but different views about the purpose of the special school affects their involvement in the education of their disabled children. Likewise, the meaning of disability influences father involvement in the education of disabled learners. The discussion of these key findings has shown the complex nature of father involvement in the education of disabled learners, and revealed how the phenomenon presents itself in ways that are different from the expectations of formal western education. In the following chapter, I reflect on these key findings to conceptualize father involvement in the education of disabled learners in this African context as well as to describe the theoretical implications of the study.

CHAPTER 7
CONNECTING THE DOTS

In this chapter, I use the insights from the discussion of the findings to conceptualize the nature of father involvement in the education of disabled learners in the study's African setting. I then present the theoretical implications of the findings of this study. I do this to abstract further the findings.

7.1 The nature of father involvement in an African context

I argue in this section that father involvement in the education of disabled learners is constructed by the way the children's disability intersects with the father's masculinity, poverty, and understanding of the purpose of education. Figure 9 below shows how the intersection of these factors happens.

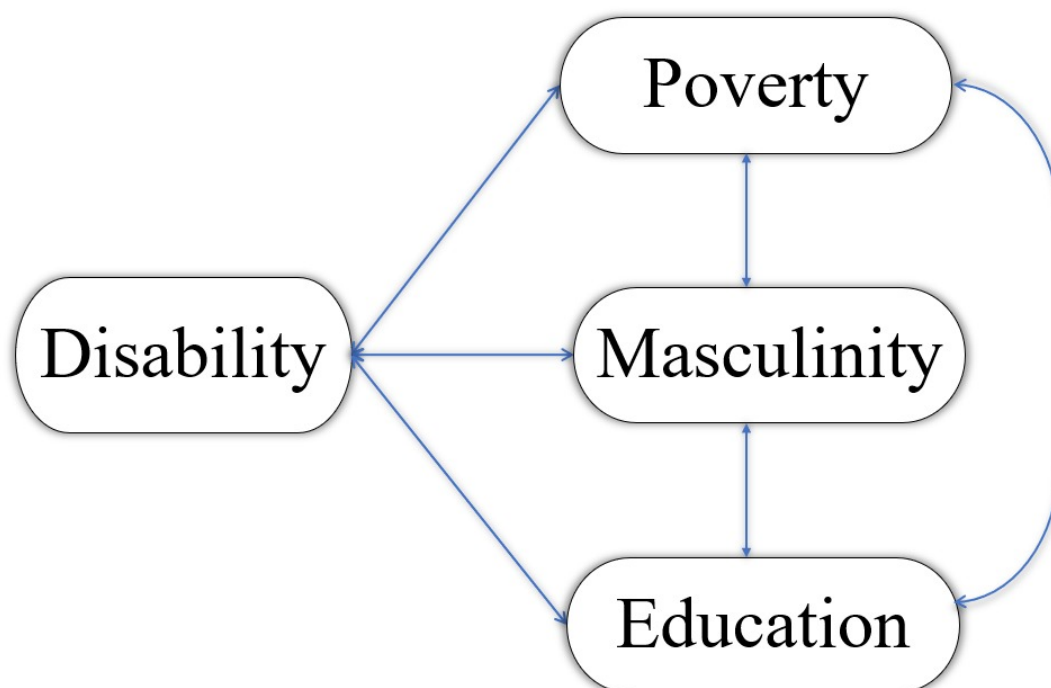


Figure 9: The nature of father involvement in the education of disabled learners

In Figure 9, the child's disability influences the father's masculinity. This influence might make the father take up novel identities that could affect the way the father is involved in the education of his disabled child. In the same way, the child's disability impacts the father's poverty through the high cost of disability as compared to nondisability. When the father cannot meet his patriarchal expectations of financial provision because of poverty, he may subscribe to other forms of masculinities which are less patriarchal, which influence his involvement in the education of the disabled child. Additionally, the child's disability might affect the father's understanding of the purpose of education for the disabled child. How this father's understanding of the purpose of education resonates with what he perceives the special school to be doing impacts on father involvement in the education of the disabled child. The father's understanding of the purpose of education for the disabled child is similarly affected by the masculine expectations of the father, such as the expectation that the father should be in charge of the present and the future of the family and that he should provide solutions, especially in the case of poverty. Importantly, the father's poverty, masculinity, and understanding of the purpose of education equally impact the child's disability by either empowering the disabled child or disempowering him or her. Therefore, researchers, policy makers, development workers and other education stakeholders working with families of disabled learners in Africa could take into account this intersection of disability, masculinity, poverty and education when targeting enhancing the involvement of fathers in the education of disabled learners. I now use these insights to give the theoretical implications of the study.

7.2 Theoretical implications

The purpose of this section is to reflect on the theoretical implications of the study as they relate to the education of disabled learners and understanding of father involvement as well as the postcolonial context of the study. I show how these concepts have been reinterpreted using the

perspectives of DSE, theories of masculinities and postcolonial theory that I used to examine the research phenomenon.

7.2.1 Education of disabled learners

My decision to adopt the theoretical assumptions of DSE to examine the education of disabled learners in this study has been appropriate and highly impactful. By shifting the focus from the learners with impairments to the environment that they are subjected to, DSE has enabled illuminating of rarely articulated paradoxes in the education of disabled learners. Most fathers in this study want the education of their disabled children to mean more than mere access to schools. The fathers put great importance on the economic benefit of the education of their disabled children. On the other hand, it might be argued that economic benefits are not the sole consideration for sending disabled children to school; socialization of the children, for example, could also be a key benefit. However, the question is whether the disabled children have to attend the special school for the socialization to occur. Could socialization happen elsewhere? Furthermore, given that the children in this study attend a segregated special school, who do they really socialize with? Could there be a better alternative for socializing these learners? Additionally, if it is argued that the benefit of the education offered at the special school is intellectual nourishment of the children, what is intellectual nourishment for learners with intellectual disabilities?

Faced with the above paradoxes, the fathers in this study tend to refer back to the goal of education provided in their indigenous systems of education: to impart skills that could immediately be used for the betterment of the society as represented by the individual. Consequently, these fathers are struggling to make sense of the special education system that does not guarantee the wellbeing of the individual and, largely, the society. I join other DSE

researchers (see for example Baglieri, Bejoian, et al., 2011; Baglieri, Valle, et al., 2011 and Skrtic, 1995) to charge special education with ‘disabling’ the education for disabled children, specifically those with intellectual disabilities in the current study. The fathers in this study largely play their part to get the disabled children to the school. The children also play their part by being in the school. However, when the turn comes for the school to meet its end of the deal, it appears to fail. The consequence is disabled children who are often left behind in the special education system, some transitioning neither to the mainstream school nor to the community. Skrtic (1995, p. xv) observed that “the most insightful way to understand a social institution is to consider it from its dark side”. In this study, the special school seems to be the dark side of the education system, a place where those perceived to be abnormal are often sent to and forgotten by the mainstream education system.

Therefore, placing disabled learners in a special education institution is problematic. While the argument against special education is often inclusive education, I submit that there is need for a critical consideration of the discourse of inclusive education. The pursuit of inclusive education for learners with intellectual disabilities should go beyond placing these learners in the classroom with nondisabled learners. As also observed by Baglieri, Valle, et al. (2011) and Dudley-Marling and Dippo (1995), if the mainstream classroom is based on the need for learners to meet some predetermined standard in the curriculum, that classroom will not be different from the current special school where ‘abnormal learners’ are left behind. In such a case, the fathers of disabled children will likely raise the same concerns highlighted in this study about the perceived lack of benefits of sending disabled children to school. Thus, the fathers of disabled children in this study appear to point to the need for more fundamental changes in the education system.

To address some of the concerns raised by the fathers, there is need to consider the limits of change that the current schooling system is willing to undergo in the pursuit of inclusive education. For instance, could the cohort model of the schooling system give way to a more individualized model? On the same note, some fathers in this study view home-schooling as more beneficial for their children with intellectual disabilities than the formal schooling offered at the special school. The question then is whether schooling for learners with intellectual disabilities could go beyond the current emphasis on a school that is removed from the immediate home environment. This question is particularly complex because home-schooling as suggested by some of the fathers in this study might seem to contradict the disability rights movement that has been rooted in the pursuit of the Education For All goal (Inter-Agency Commission, 1990). Also, it is a fine line between home-schooling and absolving schools of the responsibility of teaching all students meaningfully. On the other hand, home-schooling of disabled learners has to do with choice and the need to access quality education. The COVID-19 pandemic has also made it urgent to consider options for home-schooling. How to balance home-schooling of disabled learners with the Education For All goal is a question that researchers could explore.

7.2.2 Understanding father involvement

The ideas of the social construction of masculinity and a hegemonic masculinity have been helpful to understand how father involvement is constructed and performed in this study. The presence of the disabled child in the family puts the father in a constant tension with the prevailing ideas of the hegemonic masculinity in the community. For example, the hegemonic masculine expectation is for the father to be strong and desirable. The inability of the father to attain this trait because of being associated with the disabled child—a perceived sign of weakness and imperfection—hinders the father's pursuit of the hegemonic masculinity, and his

reaction has implications for the way he is involved in the education of the child. However, the ideas of a hegemonic masculinity alone are not sufficient to explain the masculinities exhibited by fathers of disabled children in the current study.

I join Inhorn (2012) and Demetriou (2001) to problematize the binary of a hegemonic masculinity and subordinated masculinities that the ideas of Connell (2005) have created. Although some fathers cannot access the hegemonic masculinity (for instance because of being associated with their disabled child), these fathers do not necessarily fall into the subordinated masculinities category. The fathers still enjoy the hegemonic status and privilege that comes with being a man and a father. In addition, although some of these fathers have offered to play roles that are traditionally associated with femininity, it does not mean that they do not possess some of the traits associated with the idealized masculinity. Thus, it may not suffice to homogenize these fathers as either in the hegemonic masculinity or in its opposite forms.

The fathers in this study are performing their masculinities in ‘emergent’ ways, to adopt the term used by Inhorn (2012). As their traditional African masculinity is facing emasculation by an increasingly assertive western masculinity and economic difficulties, the fathers are finding innovative ways to navigate the conflict through fluidly straddling between the traditional African masculinity and the contemporary western masculinity. Accordingly, the ideas of a hegemonic masculinity espoused by Connell are too rigid to analyse the masculinities of fathers of disabled children in the postcolonial context of this study. A nuanced conceptualization that takes into consideration the fluidity of masculinities is more beneficial. From this perspective, I argue for the adoption of the concept of emergent masculinities (Inhorn, 2012; Inhorn et al., 2014). The fathers of disabled children in this study are actively involved with coming up with new masculine identities that are neither hegemonic nor subordinated. They are blending their

traditional African perceptions of being a man with the trending western ways of masculinity to come up with novel masculine identities.

7.2.3 Understanding the postcolonial context of the study

I adopted the postcolonial theory to take into account the colonial legacy of the current study context. The theory has been effective in giving this study a frame to explore in depth the power structures that have been responsible for shaping father involvement in the education of disabled learners. Using insights from the postcolonial theory, it was possible to appreciate that Africa had a history before the arrival of colonialism, and that this history still influences the present performance of affairs like education and fatherhood. Importantly, adopting the postcolonial approach has also led to an appreciation that precolonial Africa was not perfect, particularly in terms of understanding disability. This has enabled a more critical analysis of the African context, resisting attempts to perceive going back to wholesome precolonial states as the solution. Additionally, I have taken cognisance of the fact that colonialism still affects the current education and fathering practices in Africa. Thus, the pursuit for a more responsive education system and fathering practices for disabled learners should appreciate this complex context of Africa. Such a pursuit should aim to create the present in a critical way that takes into account the intersection of precolonial, colonial and postcolonial experiences. The ideas of hybridity (Bhabha, 1994) that I discussed in chapter 2 are helpful in this endeavour to come up with a system of education that takes into account the diverse history of Africa, but that is not bound by the binary of Africa versus the west.

Furthermore, insights from the postcolonial theory have enabled a reconstruction of what education is. While it would have been easy to dismiss some fathers as not involved in the education of their disabled children because they are not seen at the school, adopting the

postcolonial insights has enabled recognising as valid the indigenous ways that the fathers are using to educate their disabled children at home. In this way, some fathers appear to ignore the special school because they have known its ‘secret’; they think it is taking disabled children for a ride. These fathers do not want to be part of that fraud. By appreciating this agency of the fathers, this study has resisted the tendency to silence the ‘subaltern’ in contemporary knowledge making.

In addition, the postcolonial theory has been useful to reconsider the pursuit of inclusive education that stems from the human rights discourse, which is grounded on individualism (Bannink et al., 2019; Meekosha, 2011). The human rights discourse, which is mostly from the global North, should consider the perspectives of the colonized—the global South. There is need for a “dialogue among cultures” (Meekosha & Shuttleworth, 2009, p. 62). The pursuit of human rights should “seek to ground whatever is universal in humanity in the very struggles of the colonized in affirming their humanity” (Maldonado-Torres, 2017, p. 132). Fanon (2008) highlighted how colonialism dehumanises the colonized and suggested the need to resist such oppression. The fathers of disabled children in this study are not passive consumers of colonizing policies, but active beings who question the relevance of the policies sold wholesale to the African context.

For instance, the fathers suggest that availing the individual right of the disabled child to access formal education is not always in the best interest of the child. Rather, this insistence on provision of individual rights could be in the best interest of the neo-liberal capitalist economy. To further explain, the non-progress of the disabled learners in the special school benefits the special educators by securing the special education industry where, because of the constructed category of disabled learners, special education services remain in high demand. In this

industry, the service providers are absolved of any wrongdoing regarding the outcome of their products. The blame is transferred to the products—the disabled learners who are often perceived as lacking the prerequisites of being ‘fit to survive’. Accordingly, just like in vintage neoliberal capitalism, the oppression of the disabled learners makes the special education industry thrive.

Some fathers in this study want their disabled children to come out of this special education industry. They are questioning the emphasis on elevating the individual rights of their children with intellectual disabilities to be placed in the special school, while little attention is paid to the outcome of such a placement. Smith (2012) called for epistemologies to be grounded in the need to benefit indigenous people. The fathers in this study want to take back the power that has been grabbed from them by the neoliberal capitalist economy. They are suggesting an indigenous understanding of the right to education of their disabled children. According to them, such a right is inalienable from the expectations regarding the duties of the disabled child to the family and the community. In other words, the fathers are saying, ‘why should we support the education of our children with intellectual disabilities in that special school when neither the family nor the community will benefit?’ Even worse, the fathers also consider the disabled learners themselves as not benefitting from the special school. Thus, the fathers are highlighting the disservice that is happening to not only their disabled children at the special school, but also to themselves. I submit that there is need to reform the education system for learners with intellectual disabilities with the goal of foregrounding the pressing needs of the family and the community, rather than concentrating on provision of individual rights to enrolment in schools.

7.3 Conclusion

In this chapter, I have described a conceptualization of the nature of father involvement in the education of disabled learners in the African setting of the study. I have shown how the child's disability intersects with the father's masculinity, poverty and understanding of the purpose of education to construct father involvement in the education of disabled learners. I have also presented my reflections on how the perspectives of DSE, theories of masculinity and postcolonial theory have enabled a reinterpretation of the concepts of education of disabled learners and understanding father involvement as well as the postcolonial context of this study. Following this conceptualisation of father involvement and the description of theoretical implications, I turn to the final chapter of the thesis, which presents specific recommendations of the study and conclusions.

CHAPTER 8
A LAST WORD

“My final prayer: O my body, always make me a man who questions!”

(Fanon, 2008, p. 205)

Among the major concerns raised by this study is the uncritical adoption of western forms of educating disabled learners and relegating the perspectives of major stakeholders of the education system like fathers. The fathers in this study are reminding the special school system that they are not mere ‘bodies’ that consume whatever is served, but are human beings who interrogate what is happening around them. The fathers appear to be aware that a significant portion of learners with intellectual disabilities is not benefiting from the special school system, and they (fathers) are raising possibilities of doing education in different ways. In this chapter, I discuss the recommendations that come out of this study in relation to policy and practice. I then describe the limitations of the study and give recommendations for future research. I end with a conclusion for the whole study.

8.1 Policy recommendations

I present the following policy recommendations of the study in relation to the relevant Articles of the Convention on the Rights of Persons with Disabilities (UN General Assembly, 2006).

Article 8; Awareness raising

- Awareness and sensitization campaigns targeting fathers, mothers and teachers of learners with intellectual disabilities should be grounded on a DSE understanding of disability to emphasise how the environment disables learners with intellectual disabilities.

- Awareness and sensitization strategies targeting fathers of children with intellectual disabilities should be contextualised to take into account the realities of the fathers' community, including cultural norms, and address gender-based prejudices on father involvement at the school.

Article 19; Living independently and being included in the community

- The state should ensure that the education for learners with intellectual disabilities focuses on the capabilities and strengths of the learners and stresses how the learners can be of benefit to the community.
- The state should define the number of years that learners with intellectual disabilities may stay in educational institutions before transitioning to independent living. This is necessary to address the predicament of learners with intellectual disabilities who spend prolonged times in the special school without transitioning to the community like everyone else.
- Reports on progress made in the education of learners with intellectual disabilities should focus beyond the number of those accessing schools to the number of those transitioning from schools to independent living in the community.

Article 24; Education

- The education of learners with intellectual disabilities should happen in the neighbourhood school of the disabled learners' home where collaboration with fathers or other carers can take place with ease.
- The curriculum for learners with intellectual disabilities should be individualised according to learners' strengths and emphasise the acquisition of marketable practical skills.
- The state should compel organizations that give sponsorships in education based on learners with high academic scores in national examinations to have a quota for learners

with intellectual disabilities because the latter equally need an education.

- The divide between the special school and primary school should dissolve and teachers should begin meaningfully educating all students.

Article 28; Adequate standard of living and social protection

- The state should give this special school more resources to cater for the needs of the disabled learners, like transport, accommodation, food and health.
- The state should introduce additional strategies to improve the livelihood of families with children with intellectual disabilities.

8.2 Practice recommendations

I suggest the below practice recommendations:

- Teachers in this special school need to be more democratic in order to understand better the needs of fathers and their families in the education of learners with intellectual disabilities.
- The state should increase the number of teachers of disabled children in this special school to reduce the teacher-student ratio for enhanced individualized programmes in the school.
- The state should clarify the objective of this special school towards the learners with intellectual disabilities and communicate the aim to families: for instance as a centre offering basic education, a training centre for functional skills, a place for caring for the learners, or all of the above.
- Teacher training for education of disabled learners should emphasise the importance of father involvement in education and the contextual dynamics that define such an involvement.

- All teacher training institutions, including universities, should be redesigned so that all teachers being certified in Kenya are able to teach all students, instead of training separate teachers for nondisabled learners and others for disabled learners.
- Churches and mosques should promote sensitization of the community on disability rights using the social model of disability.

8.3 Limitations of the study

This study had some limitations. To start with, this was a case study of one special school for learners with intellectual disabilities and, thus, only theoretical generalization of the findings may be possible. Moreover, only fathers who were willing to be interviewed took part in this study. Therefore, the fathers who came forward could have been those who were involved in their disabled children's education. Nevertheless, while the study may be giving views of the more involved fathers, this research is a step in the right direction given the scarce literature on father involvement with disabled children in African settings. In addition, the inclusion of the voices of mothers, teachers and disabled learners has largely helped to counter the threat of self-selection bias of the fathers by offering alternative narratives of the phenomenon. Another limitation in this study is that the interviews and FGDs conducted in Kiswahili and Kigiriana were transcribed into English, which could have led to loss of some information. Additionally, only learners with intellectual disabilities who could communicate with the researcher or the research assistant took part in this study. Furthermore, among the children who participated in this study, some gave limited input due to subjective dynamics. Future research could address some of the foregoing limitations and other areas as I discuss below.

8.4 Recommendations for future research

This being a case study of one special school, similar studies may be conducted in other educational contexts for theoretical generalization or theoretical falsification. In addition, as the views of the fathers in this study could be from those who are involved in the education of their disabled children, future research may be conducted on fathers who are not engaged with their disabled children at all to supplement the findings of this study. Also, other studies involving children with intellectual disabilities may come up with innovative ways of collecting data from children with mild to severe intellectual disabilities to overcome communication barriers. At the same time, to enhance understandings, research may be conducted on father involvement in the education of children with other disabilities apart from the intellectual disabilities that are highlighted in this study. Studies could also further explore how the gender of the disabled child impacts on father involvement in education. In addition, research could explore how options for home-schooling of learners with intellectual disabilities could be addressed in the Education For All framework. Studies could similarly seek to explore how parents who do not identify with religious or spiritual beliefs use God to guide their relationships with their disabled children.

8.5 Conclusion of the study

This study stemmed from the agitation I felt after encountering disabled children in a Kenyan special school who were still in the dormitory despite the school having been closed weeks before. It seemed that the parents or guardians of the disabled children had not come to fetch them to join their families at home. As fathers are traditionally the heads of families in African contexts, I set out to understand the nature of father involvement in the education of children with intellectual disabilities. Research in this topic has hitherto been limited, especially in global South contexts such as those of Africa. Consequently, this study makes a substantial

contribution to the body of knowledge by enhancing the understanding of father involvement in the education of disabled learners in an African context. By facilitating African mothers, teachers, disabled learners and, especially, fathers to talk about father involvement in the formal education of disabled children, this study has created a space for African families and educators to contribute to the prevailing discourse of parental involvement in the education of disabled learners with a focus on fathers. Father involvement in the study context is complex and manifests itself in ways that are different from what the formal western education expects. The complexity is created by the way the father's perception of his child's disability intersects with the father's masculinity, poverty and understanding of the purpose of education. While there may be expectations for the fathers to be more involved in the education of their disabled children at the special school than they currently are, some of these fathers seem to ask the question, 'father involvement *in what?*', as they see the special school as a fraud. Fathers of disabled children in this case study want the best for their disabled children, and the current special school system does not guarantee this outcome. The message that rings out is that a radical change in the special school system needs to happen to the benefit of children with intellectual disabilities if their fathers are to choose to be more involved at the school. The school urgently needs to start talking to fathers, rather than talking at them. I end with the poem *This Child* that I write by paraphrasing and using some verbatim statements made by the fathers of disabled children.

This Child

*This child
now a charming teen
who speaks
like a baby
and often forgets
the change
at the shop
It's the almighty*

*who gave me
this child
Divorce my wife?
For what?*

*My beautiful wife
should carry this child
to school
as I go to look
for a living
so that we get
something to eat
Our elders say
He who holds two things
loses the grip
of one*

*I have no money
But I am not standing
I am running
I will do everything
stealing or anything
when I get
something small
and wife gets
something too
we add it up
and give it
to this child*

*I want this child
to learn a skill
but I can't know
the secret
of this place
I have heard
they have raised
the school fees
But this school
It's a school
but not a school
it's a hospital
but not a hospital.*

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Appendix 1: Ethical Clearance from University of Cape Town



UNIVERSITY OF CAPE TOWN
Faculty of Health Sciences
Human Research Ethics Committee



Room 553-46 Old Main Building
Groote Schuur Hospital
Observatory 7925
Telephone (021) 406 6492
Email: humanresearchethics@uct.ac.za
Website: www.health.uct.ac.za/humanresearchethics/

19 October 2018

HREC REF: 227/2018

A/Prof J McKenzie
Division of Disability Studies
Department of Health & Rehab Sciences
F-42, OMB

Dear A/Prof McKenzie

**PROJECT TITLE: UNDERSTANDING FATHER INVOLVEMENT IN THE EDUCATION OF
DISABLED CHILDREN IN A SCHOOL IN KENYA: A CASE STUDY (PhD Candidate - Mr. M. A.
Kariakoo)**

Thank you for your response addressing the issues raised by the Human Research Ethics Committee (HREC).

It is a pleasure to inform you that the HREC has formally approved the above-mentioned study.

Approval is granted for one year until the 30 October 2019.

Please submit a progress form, using the standardised Annual Report Form if the study continues beyond the approval period. Please submit a Standard Closure form if the study is completed within the approval period.

Forms can be found on our website: www.health.uct.ac.za/humanresearchethics/forms/

We acknowledge that the student, Mr Moses Kariakoo will also be involved in this study.

Please quote the HREC REF in all your correspondence.

Please note that the ongoing ethical conduct of the study remains the responsibility of the principal investigator.

Please note that for all studies approved by the HREC, the principal investigator must obtain appropriate institutional approval, where necessary, before the research may occur.

Yours sincerely

PROFESSOR M BLOKMAN
CHAIRPERSON, HHS HUMAN RESEARCH ETHICS COMMITTEE

Institutional Review Board (IRB) number: IRB0000193B
Federal Wide Assurance Number: FWA00001637

Appendix 2: Research Licence from Republic of Kenya


THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

CONDITIONS

- The License is valid for the proposed research, location and specified period.**
- The License and any rights thereunder are non-transferable.**
- The Licensee shall inform the County Governor before commencement of the research.**
- Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.**
- The License does not give authority to transfer research materials.**
- NACOSTI may monitor and evaluate the licensed research project.**
- The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.**
- NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.**

National Commission for Science, Technology and Innovation
P.O. Box 30623 - 00100, Nairobi, Kenya
TEL: 020 400 7000, 0713 788787, 0735 404245
Email: dg@nacosti.go.ke, registry@nacosti.go.ke
Website: www.nacosti.go.ke



REPUBLIC OF KENYA
National Commission for Science, Technology and Innovation
RESEARCH LICENSE
Serial No. A 22191
CONDITIONS: see back page

THIS IS TO CERTIFY THAT: Permit No : NACOSTI/P/18/92786/26456

MR. MOSES AMANI KARISA Date Of Issue : 5th December, 2018

of UNIVERSITY OF CAPE TOWN, 7-80210 Fee Received : ksh 2000

BABBA, has been permitted to conduct research in Kilifi County on the topic: UNDERSTANDING FATHER INVOLVEMENT IN THE EDUCATION OF DISABLED CHILDREN IN A SCHOOL IN KENYA: A CASE STUDY.

For the period ending: 3rd December, 2019



Applicant's Signature **Director General**
National Commission for Science, Technology & Innovation

Appendix 3: Research Authorization from County Commissioner

**THE PRESIDENCY**

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone:

Fax:

Email ckkilificoordination@gmail.com

When replying/telephoning

Quote: EDUC.12/7/VO.III/35

COUNTY COMMISSIONER'S OFFICE

KILIFI COUNTY

P. O. BOX 29 - 80108

KILIFIAnd date: 21st December, 2018

Deputy County Commissioner

MALINDI SUB-COUNTY**RESEARCH AUTHORIZATION - MOSES AMANI KARISA**

The above named student of University of Cape Town is hereby authorized to carry out research on "*Understanding father involvement in the education of disabled children in a school in Kenya: A case study*" for a period ending **3rd December, 2019.**

Any assistance accorded to him will be highly appreciated.

Thank you

signature removed

MAGU N. MUTINDIKA
COUNTY COMMISSIONER
KILIFI COUNTY

COUNTY COMMISSIONER
 KILIFI COUNTY
 P. O. Box 29-80108,
 KILIFI

c.c.

Moses Amani Karisa

Appendix 4: Research Authorization from Ministry of Education



MINISTRY OF EDUCATION
(STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION)
KILIFI COUNTY

Telephone 041-7522556
 EMAIL: deokilifi@yahoo.com
 When replying/telephoning quote

Kilifi County Education Office
 P O Box 42
 KILIFI

Ref. No.: KLF/CDE/G.10/2/50

21st December 2018

TO WHOM IT MAY CONCERN

RESEARCH AUTHORIZATION
MOSES AMANI KARISA

The above named, a student of University of Cape Town, South Africa has been authorized to carry out a research on ***“Understanding father involvement in the education of disabled children in a school in Kenya: A case study”*** in Kilifi County for period ending 3rd December 2019.

Any assistance accorded to him will be highly appreciated.

signature removed

WACHIRA A.N.
FOR: COUNTY DIRECTOR OF EDUCATION
KILIFI



Appendix 5: Request to Conduct Research with Teachers

Moses Amani Karisa
University of Cape Town
Faculty of Health Sciences
South Africa

13 December, 2018

County Director
Teachers Service Commission
Kilifi County
Kenya

KILIFI COUNTY DIRECTOR - KILIFI
TEACHERS COMMISSION

13/12/18

Dear Sir/Madam

**RE: REQUEST FOR APPROVAL TO CONDUCT RESEARCH WITH TEACHERS
AT SIR ALI SPECIAL SCHOOL**

My name is Moses Amani Karisa, a Kenyan and a PhD candidate at the University of Cape Town in South Africa. I am conducting a research entitled *Understanding father involvement in the education of disabled children in a school in Kenya: A case study*, to fulfil the requirements of my studies towards a PhD in Disability Studies. The study is under the supervision of Associate Professor Judith McKenzie and Dr Tania de Villiers of the University of Cape Town, Faculty of Health Sciences.

I am hereby seeking your approval to approach Sir Ali Special School in Malindi Sub-county, Kilifi County, so that **I can access the head teacher and six teachers**, to provide me with data for this project. The teachers will participate in one focus group discussion for a maximum of one hour; while the head teacher will participate in one interview for also a maximum of one hour. They will only participate if they give informed consent. The meetings will take place at the school.

I attach herewith copies of my permissions to conduct the research; from the University of Cape Town Faculty of Health Sciences Human Research Ethics Committee, and the National Commission for Science, Technology and Innovation, Kenya.

For further questions please contact me at +254722267651/+27644553505. Thank you for your time and consideration in this matter.

Yours sincerely

Moses Amani Karisa
University of Cape Town.

CC: Sub-county Director, Teachers Service Commission, Malindi

Appendix 6: Request to Refer Children who might Need Help

Moses Amani Karisa
University of Cape Town
Faculty of Health Sciences
South Africa

13 December, 2018

Manager
Child Protection
Malindi, Kenya

Dear Sir/Madam

RE: REQUEST TO REFER CHILDREN WHO MIGHT NEED HELP AFTER PARTICIPATING IN A STUDY

My name is Moses Amani Karisa, a Kenyan and a PhD candidate at the University of Cape Town in South Africa. I am conducting a research entitled *Understanding father involvement in the education of disabled children in a school in Kenya: A case study*, to fulfil the requirements of my studies towards a PhD in Disability Studies. The study is under the supervision of Associate Professor Judith McKenzie and Dr Tania de Villiers of the University of Cape Town, Faculty of Health Sciences.

The study will involve, among other things, conducting a focus group discussion with six disabled children. There will be a potential emotional risk in asking the children to recount their lived experiences with their fathers in the family, because some children might have negative experiences. Additionally, cases of neglect, emotional, psychological, physical and sexual abuse might come up in the course of the study. I, thus, request to refer such cases to your office for action to be taken as necessary.

I attach herewith copies of my permissions to conduct the research; from the National Commission for Science, Technology and Innovation, Kenya, and from the University of Cape Town Faculty of Health Sciences Human Research Ethics Committee.

For further questions, please contact me at +254722267651/+27644553505. Thank you for your time and consideration in this matter.

Yours sincerely

Moses Amani Karisa
University of Cape Town.

RECEIVED

Date

Approved 14/12/2018

The Manager
CHILD PROTECTION CENTRE
MALINDI

Appendix 7: Letter of Information for Parents/Guardians

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

Dear Sir,

My name is Amani Karisa, a PhD student at University of Cape Town (UCT). I am conducting a study on the involvement of fathers in the education of their disabled children in Kenya. This letter is to invite your child to take part in the study and to tell you about the study so that you can decide whether or not your child will participate. Before you decide, you can discuss this letter with any of your family members or friends or any other person of your choice.

(1) Who is doing the study?

I am doing the research under the supervision of Associate Prof Judith McKenzie and Dr Tania de Villiers of Cape Town University Faculty of Health Sciences, Department of Health and Rehabilitation Sciences.

(2) Who is taking part in this study?

Participation in this study is meant for children, fathers, mothers/female caregivers, the head teacher and teachers drawn from Sir Ali Special School in Kilifi County, Kenya. We have chosen these groups as we believe they have the information that will help us to answer our research questions.

(3) What is the study about?

The study looks at the nature of father involvement in the education of their disabled children in Kenya. There is a shortage of information from Africa on the subject and your child's input will help us to understand more about it and make recommendations on the best way to support fathers in the education of their disabled children.

(4) How will my child participate in the study?

Your child will participate in one focus group discussion that will involve five other disabled children. I will ask the group to talk about their views of the involvement of their fathers in their basic education.

The focus group discussion will take place at Sir Ali Special School. I will be responsible for asking the questions and moderating the session. I will take notes and audio-record the focus group discussion using smart phones to capture accurately all information that will be shared.

(5) How much time will the study take?

The focus group discussion will take approximately one hour.

(6) What language will your child use?

Your child will agree with the other participants on a common language to use; either English, Kiswahili or Kimijikenda.

(7) Where and how will the information be kept?

The information shared during the focus group discussion will be kept confidential according to an agreement and code of conduct within the group. The information gathered will be used for academic purposes, advocacy and to influence policy only. I will not mention your child's

name in the reports arising from the focus group discussion. After the study, I will lock up the recordings in a place only accessible by me. I will destroy them after a period of five years after the research is completed.

(8) Can anything good happen to my child?

There are no direct benefits that your child will get. However, the information that is gathered from this research will help to support fathers in the education of their disabled children.

I will provide your child with refreshments during the meeting. He/she will receive the feedback of the study in summary form through the school.

(9) Can anything bad happen to my child?

There will be a potential emotional risk when the children will be asked to talk about their lived experiences concerning the involvement of their fathers in their education. Should your child find the conversation difficult or upsetting, I will refer him/her to the guidance and counselling teacher for counselling.

(10) Can my child tell other people about the study?

Your child is free to discuss this study with relatives or friends or other people of his/her choice.

(11) Should my child take part in this study?

It is up to you to decide whether your child should take part in this study or not. Completing and signing the consent form means you are interested in your child participating. All the same, your child will only participate after he/she accepts to do so. Your child's education and care will not be negatively affected in any way if he/she chooses not to participate in the study. If you are not interested in your child participating, you do not have to complete or sign the consent form and there will be no problem.

(12) Is my child allowed to stop participating if he/she does not like to continue after he/she has started?

This study allows your child to withdraw from it anytime without giving any reasons for his/her withdrawal from the research. However, if he/she decides to withdraw from the focus group discussion after it has started, the information he/she will have already given will be kept.

(13) Mandatory reporting obligation

The researcher may not be able to maintain as confidential, information about known or reasonably suspected incidents of abuse or neglect of a child, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If the researcher is given such information, he may report it to the authorities.

(14) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(15) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights

or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Thank you for taking time to read this letter or to have this letter read to you.

Contact Details of the Researcher

Name: Amani Karisa

Address: 7 Bamba
80210, Kilifi
Kenya

Telephone: +254 722267651/ +27 644553505

Email: amanikarisa@gmail.com

Contact Details of the Supervisor

Name: A/Prof. Judith McKenzie

Address: Department of health and rehabilitation sciences
Old main building
Groote Schuur Hospital
University of Cape Town
Observatory 7925
Cape Town

Phone: 0214066318

Email: Judith.mckenzie@uct.ac.za

This letter of invitation/information is for you to keep.

Appendix 8: Learners' Information Leaflet and Assent Form



TITLE OF THE RESEARCH PROJECT: *Understanding father involvement in the education of disabled children in a school in Kenya*

RESEARCHERS NAME(S): Amani Karisa

ADDRESS: 7 - 80210, Bamba Kilifi

CONTACT NUMBER: +254 722267651/ +27 644553505

(1) What is RESEARCH?

Research is something we do to find new information about the way things (and people) work. We use **research** to help us find better ways of helping children.

(2) What is this research project all about?

The study looks at the way fathers take part in the education of disabled children.

(3) Why have I been invited to take part in this research project?

Your views will help us to understand more about the way fathers take part in your education as a disabled child.

(4) Who is doing the research?

I am doing the research as a requirement for my PhD studies at Cape Town University. I am under the supervision of Associate Professor Judith McKenzie and Dr Tania De Villiers of Cape Town University.

(5) How will I participate in the study?

You will take part in a discussion that will have five other disabled children. I will ask you to talk about how your father takes part in your education.

The discussion will take place at your school for about one hour. You will agree with the other children in the discussion whether to talk in English, Kiswahili or Kimijikenda. You can ask questions at any time. I will take notes and record your voices so as to get all that you will say.

(6) Can anything bad happen to me?

You might experience sad feelings during the discussion because of the topic. If that happens, I will take you to a children officer for counselling. You should also tell your parents if you are not happy as a result of being in the study.

(7) Can anything good happen to me?

There are no direct good things that you will get. However, the information that is got from this research will help to support fathers in the education of disabled children like yourself. You will get soda and biscuits during the discussion period. You will receive the results of the research in a summary form through the school.

(8) Will anyone know I am in the study?

Your participation in the research will be kept secret according to an agreement within the discussion participants. I will not mention your name in the reports arising from the discussion.

(9) Reporting of abuse

I will not tell anyone what you tell me without your permission unless there is something that could cause harm to you or someone else. If you tell me that someone is or has been hurting you, I may have to tell that to people who are responsible for protecting children so they can make sure you are safe.



(10) Who can I talk to about the study?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Contact Details of the Researcher

Name: Amani Karisa

Telephone: +254 722267651/ +27 644553505

Email: amanikarisa@gmail.com; krsmos001@myuct.ac.za

Contact Details of the Supervisor

Name: A/Prof. Judith McKenzie

Address: Department of Health and Rehabilitation Sciences

Old main building

Groote Schuur Hospital

University of Cape Town

Observatory 7925

Cape Town

Phone: +27 214066318

Email: Judith.mckenzie@uct.ac.za

(11) What if I do not want to do this?

You can refuse to take part in the study (even if your parents have agreed to your participation) and there will be no problem. You can stop being in the study at any time without getting into trouble.

(12) ONLY FOR LEARNERS AGED BELOW 18 YEARS (for learners aged 18 years and above, complete separate consent form)

Do you understand this research study and are you willing to take part in it?

 YES

 NO

Has the researcher answered all your questions?

 YES

 NO

Do you understand that you can pull out of the study at any time?

 YES

 NO

Appendix 9: Consent Form for Learners Aged 18 Years and Above

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I, confirm that the research procedures that I will participate in in the study have been explained to me through a written letter. I understand that I may ask questions at any time during the research procedures. I know that I am free to stop taking part in the study at any time, without any problem should I choose to do so; and that my education and care will not be negatively affected in any way if I choose not to participate. I have been informed that the information required by the researcher will be recorded using smartphones and held according to an agreement and code of conduct within the group of participants. I have carefully read this form. I understand this study. I hereby agree to take part in this research project by participating in one focus group discussion for a maximum of one hour.

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____



Fomu ya ruhusa ya mwanafunzi

mwenye miaka 18 na zaidi kushiriki kwenye utafiti

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mimi _____ nathibitisha ya kwamba taratibu za utafiti zimeelezewa kwangu kupitia barua iliyoandikwa. Ninaelewa kwamba ninaweza kuuliza maswali wakati wowote wa utafiti. Ninatambua kwamba niko huru kujiondoa kwenye utafiti bila kutoa sababu yoyote iwapo nitachagua kufanya hivyo. Nimeambiwa kwamba taarifa nitakazoshirikisha wakati wa mahojiano zitarekodiwa kwa kutumia simu za mkononi. Nimeambiwa kuwa usiri wa habari ambayo nitaishirikisha wakati wa mahojiano ya kikundi utategemea mujibu wa mkataba na kanuni ya maadili ndani ya kundi la washirika. Nimesoma kwa makini fomu hii. Ninaelewa asili, madhumuni na utaratibu wa utafiti huu. Nakubali kushiriki katika utafiti huu.

Saini ya Mshiriki: _____

Tarehe: _____

Saini ya Mtafiti: _____

Tarehe: _____

Appendix 10: Consent Form for Parents/Guardians for their Children to Participate

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I, the parent/guardian of (name of disabled child)....., confirm that the research procedures that my child will participate in in the study have been explained to me through a written letter. I understand that my child may ask questions at any time during the research procedures. I realise that my child is free to withdraw from the study without any problem at any time, should he/she choose to do so; and that my child's education and care will not be negatively affected in any way if he/she chooses not to participate. I have been informed that the personal information required by the researcher will be recorded using smartphones and held according to an agreement and code of conduct within the group of participants. I hereby agree that my child takes part in this research project by participating in one focus group discussion for a maximum of one hour. I have carefully read this form. I understand the nature, purpose and procedure of this study. I agree that my child participates in this research project.

Parent's/Guardian's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

.....

Fomu ya mzazi ama mlezi kuruhusu mtoto wake mwenye ulemavu kushiriki kwenye utafiti

Kichwa cha utafiti: Kuelewa Kuhusika kwa Baba katika Elimu ya Watoto wenye Ulemavu nchini Kenya

Mimi _____ mzazi wa (jina la mtoto mwenye ulemavu) _____ nathibitisha ya kwamba taratibu za utafiti ambao mtoto wangu atashiriki zimeelezwa kwangu kupitia barua iliyoandikwa. Ninaelewa kwamba mtoto wangu anaweza kuuliza maswali wakati wowote wa utafiti. Ninatambua kwamba mtoto wangu ako huru kujiondoa kwenye utafiti bila kutoa sababu yoyote iwapo atachagua kufanya hivyo; na kwamba elimu yake na ustawi wake havitaathirika kivyovyote iwapo hatashiriki katika utafiti. Nimeambiwa kuwa usiri wa habari ambayo mtoto wangu ataishirikisha wakati wa mahojiano ya kikundi utategemea mujibu wa mkataba na kanuni ya maadili ndani ya kundi la washirika. Nimesoma kwa makini fomu hii. Ninaelewa asili, madhumuni na utaratibu wa utafiti huu. Nakubali kwamba mtoto wangu ashiriki katika mradi huu wa utafiti kwa mjadala mmoja wa kikundi kwa muda wa saa moja.

Saini ya Mzazi/Mlezi: _____

Tarehe: _____

Saini ya Mtafiti: _____

Tarehe: _____

Appendix 11: Letter of Information/Invitation for Teachers

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

Dear Sir/Madam,

My name is Amani Karisa, a PhD student at University of Cape Town (UCT). I am conducting a study on the involvement of fathers in the education of their disabled children in Kenya. This letter is to invite you to take part in the study and to tell you about the study so that you can decide whether or not you will participate. Before you decide, you can discuss this letter with any of your family members or friends or any other person of your choice.

(1) Who is doing the study?

I am doing the research under the supervision of Associate Prof Judith McKenzie and Dr Tania de Villiers of Cape Town University Faculty of Health Sciences, Department of Health and Rehabilitation Sciences.

(2) Who is taking part in this study?

Participation in this study is meant for teachers, the head teacher, fathers, mothers/female caregivers and children drawn from Sir Ali Special School in Kilifi County, Kenya. We have chosen these groups as we believe they have the information that will help us to answer our research questions.

(3) What is the study about?

The study looks at the nature of father involvement in the education of their disabled children in Kenya. There is a shortage of information from Africa on the subject and your input will help us to understand more about it and make recommendations on the best way to support fathers in the education of their disabled children.

(4) How will I participate in the study?

You will participate in one focus group discussion that will involve five other teachers of disabled children. I will ask you to talk about your perspectives on the involvement of fathers in the education of their disabled children.

The focus group discussion will take place at Sir Ali Special School. I will be responsible for asking the questions and moderating the session. I will take notes and audio-record the focus group discussion using smart phones to capture accurately all information that will be shared.

(5) How much time will the study take?

The focus group discussion will take approximately one hour.

(6) Where and how will the information be kept?

The information shared during the focus group discussion will be kept confidential according to an agreement and code of conduct within the group. The information gathered will be used for academic purposes, advocacy and to influence policy only. I will not mention your name in the reports arising from the focus group discussion. After the study, I will lock up the recordings in a place only accessible by me. I will destroy them after a period of five years after the research is completed.

(7) Can anything good happen to me?

There are no direct benefits that you will get. However, the information that is gathered from this research will help to support fathers in the education of their disabled children.

I will provide you with refreshments during the meeting. I will give you \$2 lunch allowance in appreciation for your time. You will receive the feedback of the study in summary form through the school.

(8) Can anything bad happen to me?

There are no known bad or negative things that will happen to you by participating in the study. Should you find the conversation difficult or upsetting, I will refer you to the guidance and counselling teacher for counselling.

(9) Can I tell other people about the study?

You are free to discuss this study with your relatives or friends or other people of your choice.

(10) Should I take part in this study?

It is up to you to decide whether you should take part in this study or not. Completing and signing the consent form means you are interested in participating. If you are not interested in participating, you do not have to complete or sign the consent form and there will be no problem.

(11) Am I allowed to stop participating if I do not like to continue after I have started?

You may withdraw from the study anytime without giving any reasons for your action. However, if you decide to withdraw from the focus group discussion after it has started, the information you will have already given will be kept.

(12) Mandatory reporting obligation

The researcher may not be able to maintain as confidential, information about known or reasonably suspected incidents of abuse or neglect of a child, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If the researcher is given such information, he may report it to the authorities.

(13) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(14) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Thank you for taking time to read this letter or to have this letter read to you.

Contact Details of the Researcher

Name: Amani Karisa

Address: 7 Bamba

80210, Kilifi

Kenya

Telephone: +254 722267651/ +27 644553505
Email: amanikarisa@gmail.com

Contact Details of the Supervisor

Name: A/Prof. Judith McKenzie

Address: Department of health and rehabilitation sciences
Old main building
Groote Schuur Hospital
University of Cape Town
Observatory 7925
Cape Town

Phone: 0214066318

Email: Judith.mckenzie@uct.ac.za

This letter of invitation/information is for you to keep.

Appendix 12: Letter of Information/invitation for Key Informants

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

Dear Sir/Madam,

My name is Amani Karisa, a PhD student at University of Cape Town (UCT). I am conducting a study on the involvement of fathers in the education of their disabled children in Kenya. This letter is to invite you to take part in the study and to tell you about the study so that you can decide whether or not you will participate. Before you decide, you can discuss this letter with any of your family members or friends or any other person of your choice.

(1) Who is doing the study?

I am doing the research under the supervision of Associate Prof Judith McKenzie and Dr Tania de Villiers of Cape Town University Faculty of Health Sciences, Department of Health and Rehabilitation Sciences.

(2) Who is taking part in this study?

Participation in this study is meant for the head teacher, teachers, fathers, mothers/female caregivers and children drawn from Sir Ali Special School in Kilifi County, Kenya. We have chosen these people as we believe they have the information that will help us to answer our research questions.

(3) What is the study about?

The study looks at the nature of father involvement in the education of their disabled children in Kenya. There is a shortage of information from Africa on the subject and your input will help us to understand more about it and make recommendations on the best way to support fathers in the education of their disabled children.

(4) How will I participate in the study?

You will participate in a one-on-one interview as a key informant. I will ask you to talk about your perspectives on the involvement of fathers in the education of their disabled children.

I will be responsible for asking the questions and moderating the session. I will take notes and audio-record the interview using smart phones to capture accurately all information that will be shared.

(5) How much time will the study take?

The interview will take approximately one hour.

(6) Where and how will the information be kept?

I cannot guarantee the confidentiality of the information you will share as the head teacher. The information can be tracked back to you as an individual because the school has only one head teacher. That notwithstanding, I will not mention your name in the reports arising from the interview. The information gathered will be used for academic purposes, advocacy and to influence policy only. After the study, I will lock up the recording in a place only accessible by me. I will destroy it after a period of five years after the research is completed.

(7) Can anything good happen to me?

There are no direct benefits that you will get. However, the information that is gathered from this research will help to support fathers in the education of their disabled children. I will give you the feedback of the study in summary form.

(8) Can anything bad happen to me?

There are no known bad or negative things that will happen to you by participating in the study.

(9) Can I tell other people about the study?

You are free to discuss this study with your relatives or friends or other people of your choice.

(10) Should I take part in this study?

It is up to you to decide whether you should take part in this study or not. Completing and signing the consent form means you are interested in participating. If you are not interested in participating, you do not have to complete or sign the consent form and there will be no problem.

(11) Am I allowed to stop participating if I do not like to continue after I have started?

This study allows you to withdraw from it anytime without giving any reasons for your withdrawal from the research. The information you will have already given will not be used in case you withdraw.

(12) Mandatory reporting obligation

The researcher may not be able to maintain as confidential, information about known or reasonably suspected incidents of abuse or neglect of a child, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If the researcher is given such information, he may report it to the authorities.

(13) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(14) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

(15) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(16) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Thank you for taking time to read this letter or to have this letter read to you.

Contact Details of the Researcher

Name: Amani Karisa

Address: 7 Bamba
80210, Kilifi
Kenya

Telephone: +254 722267651/ +27 644553505

Email: amanikarisa@gmail.com

Contact Details of the Supervisor

Name: A/Prof. Judith McKenzie

Address: Department of health and rehabilitation sciences
Old main building
Groote Schuur Hospital
University of Cape Town
Observatory 7925
Cape Town

Phone: 0214066318

Email: Judith.mckenzie@uct.ac.za

This letter of invitation/information is for you to keep.

Appendix 13: Consent Form for Teachers

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I _____ confirm that the research procedures of the study have been explained to me through a written letter. I have had the opportunity to have my questions about this study answered and I understand that I may ask further questions at any time during the research procedures. I realise that I am free to withdraw from the research without giving any reasons, should I choose to do so. I have been informed that the information that I will share during the focus group discussion will be recorded using smartphones and kept confidential according to an agreement and code of conduct within the group. I have carefully read this form. I understand the nature, purpose and procedure of this study. I agree to participate in this research.

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

Appendix 14: Consent Form for Key Informants

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I _____ confirm that the research procedures of the study have been explained to me through a written letter. I have had the opportunity to have my questions about this study answered and I understand that I may ask further questions at any time during the research procedures. I realise that I am free to withdraw from the research without giving any reasons, should I choose to do so. I have been informed that the information that I will share during the interview will be recorded using smartphones and that the researcher cannot assure its confidentiality. I have carefully read this form. I understand the nature, purpose and procedure of this study. I agree to participate in this research.

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

Appendix 15: Letter of Information/Invitation for Mothers

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

Dear Madam,

My name is Amani Karisa, a PhD student at University of Cape Town (UCT). I am conducting a study on the involvement of fathers in the education of their disabled children in Kenya. This letter is to invite you to take part in the study and to tell you about the study so that you can decide whether or not you will participate. Before you decide, you can discuss this letter with any of your family members or friends or any other person of your choice.

(1) Who is doing the study?

I am doing the research under the supervision of Associate Prof Judith McKenzie and Dr Tania de Villiers of Cape Town University Faculty of Health Sciences, Department of Health and Rehabilitation Sciences.

(2) Who is taking part in this study?

Participation in this study is meant for mothers/female caregivers, fathers, children, the head teacher and teachers drawn from Sir Ali Special School in Kilifi County, Kenya. We have chosen these groups as we believe they have the information that will help us to answer our research questions.

(3) What is the study about?

The study looks at the nature of father involvement in the education of their disabled children in Kenya. There is a shortage of information from Africa on the subject and your input will help us to understand more about it and make recommendations on the best way to support fathers in the education of their disabled children.

(4) How will I participate in the study?

You will participate in one focus group discussion that will involve five other mothers/female caregivers of disabled children. I will ask you to talk about your perspectives on the involvement of fathers in the education of their disabled children.

The focus group discussion will take place at Sir Ali Special School. I will be responsible for asking the questions and moderating the session. I will take notes and audio-record the interviews using smart phones to capture accurately all information that will be shared.

(5) How much time will the study take?

The focus group discussion will take approximately one hour.

(6) What language will I use?

You will agree with the other participants on a common language to use; either English, Kiswahili or Kimijikenda.

(7) Where and how will the information be kept?

The information shared during the focus group discussion will be kept confidential according to an agreement and code of conduct within the group. The information gathered will be used for academic purposes, advocacy and to influence policy only. I will not mention your name in the reports arising from focus group discussion. After the study, I will lock up the

recordings in a place only accessible by me. I will destroy them after a period of five years after the research is completed.

(8) Can anything good happen to me?

There are no direct benefits that you will get. However, the information that is gathered from this research will help to support fathers in the education of their disabled children.

If you will have to come from a distance of more than two kilometres to the meeting venue, I will reimburse your transport cost using the local transport rates. I will provide you with refreshments during the meeting. I will give you \$2 lunch allowance in appreciation for your time. You will receive the feedback of the study in summary form through the school.

(9) Can anything bad happen to me?

There are no known bad or negative things that will happen to you by participating in the study. Should you find the conversation difficult or upsetting, I will refer you to the guidance and counselling teacher for counselling.

(10) Can I tell other people about the study?

You are free to discuss this study with your relatives or friends or other people of your choice.

(11) Should I take part in this study?

It is up to you to decide whether you should take part in this study or not. Completing and signing the consent form means you are interested in participating. If you are not interested in participating, you do not have to complete or sign the consent form and there will be no problem.

(12) Am I allowed to stop participating if I do not like to continue after I have started?

You may withdraw from the study anytime without giving any reasons for your action. However, if you decide to withdraw from the focus group discussion after it has started, the information you will have already given will be kept.

(13) Mandatory reporting obligation

The researcher may not be able to maintain as confidential, information about known or reasonably suspected incidents of abuse or neglect of a child, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If the researcher is given such information, he may report it to the authorities.

(14) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(15) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 021 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Thank you for taking time to read this letter or to have this letter read to you.

Details of the Researcher

Name: Amani Karisa

Address: 7 Bamba, 80210

Kilifi

Kenya

Telephone: +254 722267651/ +27 644553505

Email: amanikarisa@gmail.com

Contact Details of the Supervisor

Name: A/Prof. Judith McKenzie

Address: Department of health and rehabilitation sciences

Old main building

Groote Schuur Hospital

University of Cape Town

Observatory 7925

Cape Town

Phone: 0214066318

Email: Judith.mckenzie@uct.ac.za

This letter of invitation/information is for you to keep.

Appendix 16: Consent Form for Mothers

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I _____ confirm that the research procedures of the study have been explained to me through a written letter. I have had the opportunity to have my questions about this study answered and I understand that I may ask further questions at any time during the research procedures. I realise that I am free to withdraw from the research without giving any reasons, should I choose to do so. I have been informed that the information that I will share during the focus group discussion will be recorded using smartphones and kept confidential according to an agreement and code of conduct within the group. I have carefully read this form. I understand the nature, purpose and procedure of this study. I agree to participate in this research.

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

.....

Fomu ya ruhusa ya mama/mwalimu

kushiriki kwenye utafiti

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mimi _____ nathibitisha ya kwamba taratibu za utafiti zimeelezewa kwangu kupitia barua iliyoandikwa. Ninaelewa kwamba ninaweza kuuliza maswali wakati wowote wa utafiti. Ninatambua kwamba niko huru kujiondoa kwenye utafiti bila kutoa sababu yoyote iwapo nitachagua kufanya hivyo. Nimeambiwa kuwa usiri wa habari ambayo nitaishirikisha wakati wa mahojiano ya kikundi utategemea mujibu wa mkataba na kanuni ya maadili ndani ya kundi la washirika. Nimesoma kwa makini fomu hii. Ninaelewa asili, madhumuni na utaratibu wa utafiti huu. Nakubali kushiriki katika utafiti huu.

Saini ya Mshiriki: _____

Tarehe: _____

Saini ya Mtafiti: _____

Tarehe: _____

Appendix 17: Letter of Information/Invitation for Fathers of Disabled Children

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

Dear Sir,

My name is Amani Karisa, a PhD student at University of Cape Town (UCT). I am conducting a study on the involvement of fathers in the education of their disabled children in Kenya. This letter is to invite you to take part in the study and to tell you about the study so that you can decide whether or not you will participate. Before you decide, you can discuss this letter with any of your family member or friends or anyone else you choose.

(1) Who is doing the research?

I am doing the research under the supervision of Associate Prof Judith McKenzie and Dr Tania de Villiers of Cape Town University Faculty of Health Sciences, Department of Health and Rehabilitation Sciences.

(2) Who is taking part in this study?

Participation in this study is meant for fathers, mothers, children, the head teacher and teachers drawn from Sir Ali Special School in Kilifi County, Kenya. We have chosen these groups as we believe they have the information that will help us to answer our research questions.

(3) What is the study about?

The study looks at the nature of father involvement in the education of their disabled children in Kenya. There is a shortage of information from Africa on the subject and your input will help us to understand more about it and make recommendations on the best way to support fathers in the education of their disabled children.

(4) How will I participate in the study?

You will participate in a one-on-one interview with me. I will ask you to talk about your perspectives of involvement in the education of your disabled child/children.

The interview will take place at Sir Ali Special School. I will be responsible for asking the questions and moderating the session. I will take notes and audio-record the interview using smart phones to capture accurately all the information that you will share.

(5) How much time will the study take?

The interview will take approximately one hour.

(6) What language will I use?

You will be free to use a language of your choice in the interview session. However, in case the language you choose to use will not be English, Kiswahili or Kimijikenda, an interpreter will assist me to conduct the interview.

(7) Where and how will the information be kept?

I will keep confidential the information that you will share in the interview with me. In case I will have used an interpreter to conduct the interview, he/she will also keep the information confidential. The information gathered will be used for academic purposes, for advocacy and to influence policy only. I will not mention your name in the reports arising from the

interview. After the study, I will lock up the recordings in a place only accessible by me. I will destroy them after a period of five years after the research is completed.

(8) Can anything good happen to me?

There are no direct benefits that you will get. However, the information that is gathered from this research will help to support fathers in the education of their disabled children.

If you will have to come from a distance of more than two kilometres to the meeting venue, I will reimburse your transport cost using the local transport rates. I will provide you with refreshments during the meeting. I will give you \$2 lunch allowance in appreciation for your time. You will receive the feedback of the study in summary form through the school.

(9) Can anything bad happen to me?

There are no known bad or negative things that will happen to you by participating in the study. Should you find the conversation difficult or upsetting, I will refer you to the guidance and counselling teacher for counselling.

(10) Can I tell other people about the study?

You are free to discuss this study with your relatives or friends or other people of your choice.

(11) Should I take part in this study?

It is up to you to decide whether you should take part in this study or not. Completing and signing the consent form means you are interested in participating. If you are not interested in participating, you do not have to complete or sign the consent form and there will be no problem.

(12) Am I allowed to stop participating if I do not like to continue after I have started?

You may withdraw from the study anytime without giving any reasons for your action. However, if you decide to withdraw from the interview after it has started, the information you will have already given will be kept.

(13) Mandatory reporting obligation

The researcher may not be able to maintain as confidential, information about known or reasonably suspected incidents of abuse or neglect of a child, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If the researcher is given such information, he may report it to the authorities.

(14) Do you have questions about the study?

If you have any questions about the study, you can contact the researcher on the address, telephone number or email address given below.

(15) What if I have a complaint or any concerns?

The UCT's Faculty of Health Sciences Human Research Ethics Committee can be contacted on (+27) 21 406 6338 in case you have any ethical concerns or questions about your rights or welfare as a participant on this research study. You can contact me or my supervisor using the contact details given below.

Thank you for taking time to read this letter or to have this letter read to you.

Contact Details of the Researcher

Name: Amani Karisa
Address: 7 Bamba
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Kenya
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This letter of invitation/information is for you to keep.

Appendix 18: Consent Form for Fathers

Research title: Understanding father involvement in the education of learners with intellectual disabilities in a special school in Kenya: a case study

I _____ confirm that the research procedures of the study have been explained to me through a written letter. I have had the opportunity to have my questions about this study answered and I understand that I may ask further questions at any time during the research procedures. I realise that I am free to withdraw from the research without giving any reasons, should I choose to do so. I have been informed that the information that I will share during the one-on-one interview will be recorded using smartphones and be kept confidential. I have carefully read this form. I understand the nature, purpose and procedure of this study. I agree to participate in this research.

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____



Fomu ya ruhusa ya baba kushiriki kwenye utafiti

Kichwa cha utafiti: Kuchunguza Kuhusika kwa Baba katika Elimu ya Watoto wenye Ulemavu nchini Kenya

Mimi _____ nathibitisha ya kwamba taratibu za utafiti zimeelezwa kwangu kupitia barua iliyoandikwa. Ninaelewa kwamba ninaweza kuuliza maswali wakati wowote wa utafiti. Ninatambua kwamba niko huru kujiondoa kwenye utafiti bila kutoa sababu yoyote iwapo nitachagua kufanya hivyo. Nimeambiwa kwamba taarifa nitakazoshirikisha wakati wa mahojiano zitarekodiwa kwa kutumia simu za mkononi na kuhifadhiwa kwa usiri. Nimesoma kwa makini fomu hii. Ninaelewa asili, madhumuni na utaratibu wa utafiti huu. Nakubali kushiriki katika utafiti huu.

Saini ya Mshiriki: _____

Tarehe: _____

Saini ya Mtafiti: _____

Tarehe: _____

Appendix 19: Demographic Details of Participants

Fathers of disabled children	Khonjo	Zoezi	Katungwa	Binihare	Jenereta	Biniyamama	Gwaru	Binikonde	--
Age	71	60	52	31	48	56	42	51	--
Level of formal education	Form 2	Form 4	Form 4	Class 8	Class 5	None	Form 4	Class 8	--
Marital status	Married	Married	Married	Married	Married	Widowed	Married	Married	--
Marriage type	Monogamous	Monogamous	Polygamous (2 wives: 1 dead. Mother of disabled child alive)	Monogamous	Monogamous	Monogamous	Monogamous	Monogamous	--
Number of children T= Total number; D=number of disabled)	T=8 D=1	T=6 D=1	T=9 D=1	T=2 D=1	T=9 D=1	T=8 D=2	T=2 D=1	T=6 D=1	--
S=Sex of the child/ children D=sex of disabled	S=4 male, 5 female D=male	S=5 male, 1 female D=male	S=3 male, 6 female D=female	S=female D=male	S=6 male, 3 female D=Male	S=4 male, 4 female D=Male	All female	S=5 male, 1 female D=Female	--
Disability of the child/children	Intellectually disabled	Epilepsy	Intellectually disabled	Intellectually disabled	Intellectually disabled	Intellectually disabled	Intellectually disabled	Intellectually disabled	--
Onset of disability (born with/acquired)	Born with	Acquired	Born with	Acquired	Acquired	Born with	Discovered when 2 years old	Born with	--
Age of disabled learner	32	25	15	10	21	21	6	22	--

In day school/boarding school	Boarding	Day school	Boarding	Boarding	Boarding	Day school	Day school	Day school	--
Type of family (extended or nuclear)	Nuclear	Nuclear	Nuclear	Extended	Nuclear	Lives alone away from children	Nuclear	Nuclear	--
Ethnicity	Mijikenda (Kauma)	Mijikenda (Giriama)	Mijikenda Kambe	Mijikenda (Giriama)	Mijikenda (Giriama)	Bajun	Kikuyu	Waata	--
Religion	Christian (Seventh Day Adventist)	Christian	Christian	Christian	Irreligious	Muslim	Christian	Muslim	--
Disability status of father	None	None	Left hand fingers are bent. Born with	None	None	None	None	None	--
Employment type	Farmer Retired chief Ex-primary school teacher	Self-employed plumber	Security guard	Matatu (minibus) driver	Subsistence farmer	Water vendor	Lorry driver	Casual labourer	--
Income per month	\$500	\$35	\$120	\$150	\$20	\$90	\$400	\$15	--
Wife's employment	Small scale trader	House wife	House wife	School cook (another school)	House wife	Not applicable	Shop attendant	Petty trader	--
Mothers of disabled children	Kazosi	.Nyevu	Jumwa	Kahaso	Mwanakupona	Swabra	--	--	--
Age	53	38	36	62	54	40	--	--	--
Level of formal education	None	Class seven	Class eight	None	Class seven	Class 4	--	--	--
Marital status	Married	Married	Married	Married	Married	Married	--	--	--
Marriage type	Monogamous	Monogamous	Monogamous	Monogamous	Monogamous	Monogamous	--	--	--
Number of children T= Total number; D=	T=9 D=1	T=4 D=1	T=3 D=1	T=10 D=1	T=8 D=1	T=3 D=1	--	--	--

D=number of disabled)									
S=Sex of the child/ children D=sex of disabled	S=5 male,4 female D=female	S=3 male, 1 female D=male	All female	S=5 male, 5 female D=female	S=3 male, 5 female D=female	S=1 female, 2 male D=Male	--	--	--
Age of disabled learner	9	17	12	15	15	16	--	--	--
Disability of the child/children	Epilepsy, Intellectually disabled	Intellectually disabled	Epilepsy Autism	Down syndrome	Down syndrome And congenital heart defect	Intellectually disabled	--	--	--
In day school/boardin g school	Day school	Day school	Boarding school	Day school	Boarding	Day school	--	--	--
Onset of disability (born with/acquired)	Started in the one year of birth	When 8 months old	1 year 6 months	Born with	Born with	1 month 10 days	--	--	--
Type of family (extended or nuclear)	Nuclear	Nuclear	Nuclear	Nuclear	Nuclear	Nuclear	--	--	--
Ethnicity	Mijikenda (Chonyi; Husband=Duru ma)	Mijikenda (Giriama) Husband=Kam ba	Mijikenda (Giriama; Husband=Giria ma)	Mijikenda (Giriama; Husband=Giria ma)	Mijikenda (Giriama; Husband=Chon yi)	Bajun; Husband=Baju n	--	--	--
Religion	Irreligious	Christian	Christian	Irreligious	Muslim	Muslim	--	--	--
Disability status of mother/father	None	None	None	None	Mother physically disabled (does not use crutches/wheel chair)	None	--	--	--
Employment type	Fish monger and	Small scale trader (sales	Small scale tailor	Farmer	None	Beading shoes (sandals)	--	--	--

	alcohol vendor (palm wine)	food stuff at school)							
Income per month	\$150	\$40	\$20	\$70	None	\$40	--	--	--
Husband's employment	Not employed	Electrician	Pool attendant	Farm hand	Farm hand	Carpenter	--	--	--
Husband's level of formal education	None	Class 8	Class 8	None	Form 4	Class 7	--	--	--
Teachers of disabled children	Pola (key informant)	Changawa (key informant)	Saumu	Kiribae	Mbodze	Dama	Nyanvula	Sikubali	Pahe
Gender	Male	Female	Female	Male	Female	Female	Female	Female	Female
Age	53	51	44	49	48	44	33	50	43
Level of formal education	Degree in special education; Diploma in management in education; Primary 1 certificate	Diploma in special education; Primary 1 certificate	Diploma in special education; Primary 1 certificate	Certificate in early childhood education	Diploma in special education; Certificate in counselling; Novitiate	Certificate in special education; Certificate in early childhood education	Diploma in early childhood education; Certificate in early childhood education	Diploma in special education; Primary 1 certificate	Diploma in special education; Primary 1 certificate
Grade taught	Prevocational 11	Prevocational 1	Grade 1	Grade 3	Pre-primary 2	Pre-primary 1	Pre-primary 1	Grade 2	Pre-vocational 1
Type of children taught	Intellectually disabled	Intellectually disabled	Hydrocephalus Autism Emotional and behavioural disorders	Emotional and behavioural disorders Epilepsy	Down syndrome Autism Intellectually disabled/physically disabled Emotional and behavioural disorders	Down syndrome Autism Intellectually disabled/physically disabled	Autism Down syndrome	Down syndrome Emotional and behavioural disorders Autism	Down syndrome Emotional and behavioural disorders Autism
Years in the profession	31	30	23	14	18	18	8	25	18

Years in the school	1	21	5	2	3	6	2	3	2
Religion	Muslim	Christian	Muslim	Muslim	Christian	Christian	Christian	Christian	Christian
Marital status	Married	Married	Married	Married	Single	Married	Married	Married	Married
Disability status	None	None	None	None	None	None	None	None	None
Disabled children	Kache	Bimzhoga	Kadzo	Muyeye	Kafedha	Mzee	--	--	--
Sex	Female	Male	Female	Male	Female	Male	--	--	--
Age	12	21	11	21	12	18	--	--	--
Grade	Grade 2	Prevocational 2	Grade 2	Prevocational 1	Grade 2	Prevocational 2	--	--	--
Disability of the child	Down Syndrome	Intellectually disabled	Intellectually disabled	Intellectually disabled	Intellectually disabled	Epilepsy Intellectually disabled	--	--	--
Onset of disability	Born with	Born with	Born with	Born with	Born with	When one year old	--	--	--
Number of siblings (T=total number; D=number of disabled)	T=3 D=0	T=4 D=0	T=5 D=0	T=3 D=0	T=4 D=0	T=2 D=0	--	--	--
Sex of siblings	1 male 2 female	2 male 2 female	3 male 2 female	All female	2 male 2 female	All male	--	--	--
Ethnicity	Mijikenda (Giriama)	Pokomo	Mijikenda (Giriama)	Taita	Mijikenda (Giriama)	Mijikenda (Giriama)	--	--	--
Religion	Christian	Muslim	Christian	Christian	Christian	Christian	--	--	--
Parents' marital status	Married	Married	Married	Married	Separated	Widowed (uncle plays father's role)	--	--	--
Parents' marriage type	Monogamous	Monogamous	Monogamous	Monogamous	Polygamous	Monogamous	--	--	--
Child staying with	Mother and father	Mother	Mother	Mother and father	Mother	Mother	--	--	--

Type of family	Extended	Extended	Extended	Nuclear	Extended	Nuclear	--	--	--
Parents' employment type (F=father; M=mother)	F=Store keeper M=Small scale trader	F=Electrician M=Food vendor	F=Farmer M=Kindergarten teacher	F=Security guard M=Small scale trader	F=Not disclosed M=Food vendor	F=dead M=small scale tailor	--	--	--

Appendix 20: FGD Guide for Disabled Children

Time: _____ Date: _____ Place: _____ Name of Facilitator: _____ Participant _____ Audio Record Name: _____	
Introduction	
<ol style="list-style-type: none"> 1. Introduce myself as the researcher. 2. Give the aim of the study— to understand the nature of father involvement in the basic education of disabled children in Kenya (Probe: Ensure you have informed consent signature). 3. Provide the structure of the FGD (no right or wrong answer, audio recording, taking notes, one hour). 4. Agree on group code of conduct (Probe: confidentiality, common language to be used for the FGD) 5. Ask if the participants have questions. 6. Fill in demographics sheet. 	
Questions to be asked	Questions in Kiswahili
1. How does your father support you in your education? (Probes: At home, homework, at school, fees, tell me more, what is an example of that, how is that support different from that of mothers? Who took you to school the first day/If you are in school and asked to call a parent, who will you call? Why? If you have trouble at school who do you tell?)	<i>1. Baba yako hukusaidiaje katika elimu yako? (Probes: nyumbani, kazi za nyumbani, shuleni, ada, niambie zaidi, ni mfano gani wa kwamba, ni jinsi gani msaada huo unatofautiana na wa mama? Nani alikupeleka shuleni siku ya kwanza? Ikiwa una shida shuleni unamwambia? Ukiambiwa uite mzazi shuleni, utaita nan? Kwa nini?).</i>
Refreshment break	<i>Mapumziko ya wimbo</i>
2. What do you think are the things that lead to the way your father is involved in your basic education? (Probe: enablers, challenges, at home, at school, could you explain your response more? What are the other challenges? How are these challenges different from those faced by mothers?).	<i>2. Unafikiria ni mambo gani yanachangia jinsi baba yako anavyoshiriki katika elimu yako ya msingi? (Probe: enablers, changamoto, nyumbani, shuleni, je! Unaweza kuelezea majibu yako zaidi? Je, ni changamoto zingine? Je, changamoto hizi ni tofauti na zile za mama?).</i>
Refreshments break	<i>Mapumziko ya vinywaji</i>

3. (a) What do you think father involvement in the education of disabled children should look like and (b) what can be done to get closer to that?	<i>3 (a) Unafikiri kuwa ushiriki wa baba katika elimu ya watoto wenye ulemavu ni uwe namna gani/uweje na (b) nini kinaweza kufanywa ili kukaribia hilo lengo?</i>
<p>Closing Remarks</p> <ol style="list-style-type: none"> 1. Ask if the interviewees have questions/anything to add. 2. Sort out any logistical issues. 3. Thank the interviewees. 	

Appendix 21: FGD Guide for Mothers

Time: _____ Date: _____ Place: _____	
Name of Facilitator: _____ Participant _____ Audio Record Name: _____	
Introduction	
<ol style="list-style-type: none"> 1. Introduce myself as the researcher. 2. Give the aim of the study— to understand the nature of father involvement in the basic education of disabled children in Kenya (Probe: Ensure you have informed consent signature). 3. Provide the structure of the FGD (no right or wrong answer, audio recording, taking notes, one hour). 4. Agree on group code of conduct (Probe: confidentiality—their husbands/children not interviewed, common language to be used). 5. Ask if the participants have questions. 6. Fill in the demographics sheet. 	
Questions to be asked	Questions in Kiswahili
1. What is the role of, or do you think is the role of, fathers in the education of their disabled children? (Probes: At home, at school, tell me more, what is an example of that, how is the role different from that of mothers?)	<i>1. Ni lipi jukumu la baba, au unafikiri ni lipi jukumu la baba, katika elimu ya mtoto wako mwenye ulemavu? (Probes: nyumbani, shuleni, niambie zaidi, ni mfano gani wa kwamba, ni jukumu gani tofauti na la mama?)</i>
2. How do fathers support/involve themselves or how do you think fathers should support/involve themselves, in the education of your disabled children? (Probes: At home, at school, in the community, tell me more, please explain, how is this support different from that provided by the mother/from that that the father offers to nondisabled children).	<i>2. Je, baba husaidia vipi/hujihusisha vipi, au unafikiri baba wanapaswa kusaidia/kujihusisha vipi katika elimu ya watoto wako walemavu? (Probes: nyumbani, shuleni, katika jamii, niambie zaidi, tafadhali eleza, ni jinsi gani msaada huu unatofautiana na ule uliotolewa na mama? Ni jinsi gani msaada huu wa baba unatofautiana na ule anaoupeana kwa watoto wasio walemavu, ikiwa inafaa).</i>
3. What are the factors that contribute to (a) non-involvement of fathers in the education of their disabled children/	<i>3. Ni mambo gani yanayochangia, au unafikiri yanachangia, kwa (a)kutohusika kwa baba katika elimu ya watoto wao walemavu? (b)kuhusika kwa baba katika elimu ya watoto wao walemavu(Probe: Enablers, changamoto, nyumbani, shuleni,</i>

<p>(b) involvement of fathers in the education of their disabled children? (Probe: or that you think contribute to the way fathers are involved, enablers, challenges, at home, at school, could you explain your response more? What are the other challenges? How are these challenges different from those faced by mothers?).</p>	<p><i>unaweza kuelezea majibu yako zaidi? Je, nini vikwazo vingine / changamoto gani? Je! Changamoto hizi zinatofautiana vipi na zile ambazo zinakabiliwa na mama? Zinatofautiana vipi na zile ambazo unazikabili na watoto wasio walemavu, ikiwa inafaa)</i></p>
<p>4. (a) What do you think father involvement in the education of disabled children should look like and (b) what can be done to get closer to that?</p>	<p><i>4. (a) Unafikiri kuwa ushiriki wa baba katika elimu ya watoto wenye ulemavu ni uwe namna gani/uweje na (b) nini kinaweza kufanywa ili kukaribia hilo lengo?</i></p>
<p>Closing Remarks</p> <ol style="list-style-type: none"> 4. Ask if the interviewees have questions/anything to add. 5. Sort out any logistical issues. 6. Thank the interviewees. 	

Appendix 22: FGD Guide for Teachers

Time: _____ Date: _____ Place: _____	
Name of Facilitator: _____ Participant _____ Audio Record Name: _____	
Introduction	
7. Introduce myself as the researcher.	
8. Give the aim of the study— to understand the nature of father involvement in the basic education of disabled children in Kenya (Probe: Ensure you have informed consent signature).	
9. Provide the structure of the FGD (no right or wrong answer, audio recording, taking notes, one hour).	
10. Agree on group code of conduct (Probe: confidentiality, common language to be used for the FGD)	
11. Ask if the participants have questions.	
12. Fill in demographics sheet.	
Questions to be asked	Questions in Kiswahili
1. How do you involve fathers in the education of their disabled children (Probe: What are your experiences/what do you do at the school to involve fathers).	<i>1. Unahusishaje baba katika elimu ya watoto wao walemavu (Probe: Unafanya nini shuleni kuhusisha baba/ Mifano ambayo umeona katika ushiriki wa baba kwa elimu ya watoto wao walemavu).</i>
2. What are your expectations of father involvement in the education of their disabled children? (Probes: at school, at home, in the community, tell me more, what is an example of that, how does the school try to involve fathers, how are your expectations and experiences different from those of mothers?)	<i>2. Ni nini matarajio yako ya ushiriki wa baba kwa elimu ya watoto wao walemavu? (Probes: shuleni, nyumbani, katika jamii, niambie zaidi, ni mfano gani wa hilo, shule inajaribu kuwahusishaje baba , ni vipi matarajio yako na mifano ambayo umeona inavyotofautiana ile ya mama?)</i>
1. 3 What are the factors that contribute to (a) non-involvement of fathers in the education of their disabled children/ (b) involvement of fathers in the education of their disabled children? (Probe: or that you think contribute to the way fathers	<i>3. Ni mambo gani yanayochangia, au unafikiri yanachangia, kwa (a) kutohusika kwa baba katika elimu ya watoto wao walemavu? (b) kuhusika kwa baba katika elimu ya watoto wao walemavu(Probe: Enablers, changamoto, nyumbani, shuleni, unaweza kuelezea majibu yako zaidi? Je, nini vikwazo vingine /</i>

<p>are involved, enablers, challenges, at home, at school, could you explain your response more? What are the other challenges? How are these challenges different from those faced by mothers?)</p>	<p><i>changamoto gani? Je! Changamoto hizi zinatofautiana vipi na zile ambazo zinakabiliwa na mama? Zinatofautiana vipi na zile ambazo unazikabili na watoto wasio walemavu, ikiwa inafaa)</i></p>
<p>4. (a) What do you think father involvement in the education of disabled children should look like and (b) what can be done to get closer to that?</p>	<p><i>4. (a) Unafikiri kuwa ushiriki wa baba katika elimu ya watoto wenye ulemavu ni uwe namna gani/uweje na (b) nini kinaweza kufanywa ili kukaribia hilo lengo?</i></p>
<p>Closing Remarks</p> <ol style="list-style-type: none"> 7. Ask if the interviewees have questions/anything to add. 8. Sort out any logistical issues. 9. Thank the interviewees. 	

Appendix 23: Interview Guide for Fathers

Time: _____ Date: _____ Place: _____	
Name of Facilitator: _____ Participant _____ Audio Record Name: _____	
Introduction	
<ol style="list-style-type: none"> 1. Introduce myself as the researcher. 2. Give the aim of the study— to understand the nature of father involvement in the basic education of disabled children in Kenya (Probe: Ensure you have informed consent signature). 3. Provide the structure of the interview (no right or wrong answer, audio recording, taking notes, one hour). 4. Assure confidentiality (their wives, children not interviewed) 5. Ask if the participant has questions. 6. Fill in the demographics sheet. 	
Questions to be asked	Questions in Kiswahili
1. What is your role, or what do you think is your role, in the education of your child with a disability? (Probes: At home, at school, tell me more, what is an example of that, how is the role different from that of mothers?)	<i>1. Ni lipi jukumu lako, au unafikiri ni lipi jukumu lako, katika elimu ya mtoto wako mwenye ulemavu? (Probes: nyumbani, shuleni, niambie zaidi, ni mfano gani wa kwamba, ni jukumu gani tofauti na la mama?)</i>
2. How do you support/involve yourself in the education of your child with a disability? (Probes: At home, at school, in the community, tell me more, please explain, how is this support different from that provided by the mother? How is your support different from the one you offer to nondisabled children, if applicable).	<i>2. Je, unasaidia vipi/unajihusisha vipi katika elimu ya mtoto wako mwenye ulemavu? (Probes: nyumbani, shuleni, katika jamii, niambie zaidi, tafadhali eleza, ni jinsi gani msaada huu unatofautiana na ule uliotolewa na mama? Ni jinsi gani msaada huu unatofautiana na ule unaoupeana kwa watoto wasio walemavu, ikiwa inafaa).</i>

<p>3. What are the factors/or what do you think are the factors, that contribute to</p> <p>(a) your involvement in the education of your disabled child/children</p> <p>(b) your non-involvement in the education of your disabled child/children?</p> <p>(Probe: enablers, challenges, at home, at school, could you explain your response more? What are the other enablers/challenges? How are these challenges different from those faced by mothers? How are these different from the ones you experience with nondisabled children, if applicable)</p>	<p>3. <i>Ni mambo gani yanayochangia, au unafikiri yanachangia, kwa:</i></p> <p><i>(a)kuhusika kwako kama baba katika elimu ya mtoto wako mlemavu?</i></p> <p><i>(b) kutohusika kwako kama baba katika elimu ya mtoto wako mlemavu?</i></p> <p><i>(Probe: Enablers, changamoto, nyumbani, shuleni, unaweza kuelezea majibu yako zaidi? Je, nini vikwazo vingine / changamoto gani? Je! Changamoto hizi zinatofautiana vipi na zile ambazo zinakabiliwa na mama? Zinatofautiana vipi na zile ambazo unazikabili na watoto wasio walemavu, ikiwa inafaa)</i></p>
<p>4. (a) What do you think father involvement in the education of disabled children should look like and (b) what can be done to get closer to that?</p>	<p>4. <i>(a) Unafikiri kuwa ushiriki wa baba katika elimu ya watoto wenye ulemavu ni uwe namna gani/uweje na (b) nini kinaweza kufanywa ili kukaribia hilo lengo?</i></p>
<p>Closing Remarks</p> <p>10. Ask if the interviewee has questions/anything to add.</p> <p>11. Sort out any logistical issues.</p> <p>12. Thank the interviewee.</p>	

Appendix 24: Interview Guide for Key Informants

Time: _____ Date: _____ Place: _____	
Name of Facilitator: _____ Participant _____ Audio Record Name: _____	
Introduction	
<ol style="list-style-type: none"> 1. Give the aim of the study— to understand the nature of father involvement in the basic education of disabled children in Kenya (Probe: Ensure you have informed consent signature). 2. Provide the structure of the interview (no right or wrong answer, audio recording, taking notes, one hour). 3. Talk about confidentiality. 4. Ask if the interviewee has questions. 5. Fill in the demographics sheet. 	
Questions to be asked	Questions in Kiswahili
1. How do you involve fathers in the education of their disabled children (Probe: What are your experiences/what do you do at the school to involve fathers, what are your experiences).	<i>1. Unahusishaje baba katika elimu ya watoto wao walemavu (Probe: mifano ambayo umeona katika ushiriki wa baba kwa elimu ya watoto wao walemavu/Unafanya nini shuleni kuhusisha baba)?</i>
2. What are your expectations of father involvement in the education of their disabled children? (Probes: at school, at home, in the community, tell me more, what is an example of that, how does the school try to involve fathers, how are your expectations and experiences different from those of mothers?)	<i>2. Ni nini matarajio yako katika ushiriki wa baba kwa elimu ya watoto wao walemavu? (Probes: shuleni, nyumbani, katika jamii, niambie zaidi, ni mfano gani wa hilo, shule inajaribu kuwahusishaje baba , ni vipi matarajio yako na mifano ambayo umeona inavyotofautiana ile ya mama?).</i>
3. What are the factors that contribute, or that you think contribute, to: <ul style="list-style-type: none"> • The involvement of fathers in the education of their disabled children. • The non-involvement of fathers in the education of their disabled children. 	<i>3. Ni mambo gani yanayochangia, au unafikiria yanachangia,</i> <ul style="list-style-type: none"> • <i>Kuhusika kwa baba katika elimu ya watoto wao walemavu</i> • <i>Kutohusika kwa baba katika elimu ya watoto wao walemavu</i>

<p>(Probe: enablers, challenges, at home, at school, could you explain your response more? What are the other challenges? How are these challenges different from those faced by mothers?).</p>	<p><i>(Probe: yanayoweza, changamoto, nyumbani, shuleni, je! Unaweza kuelezea majibu yako zaidi? Je, ni changamoto zingine? Je, changamoto hizi ni tofauti na zile za mama?).</i></p>
<p>4. (a) What do you think father involvement in the education of disabled children should look like and (b) what can be done to get closer to that?</p>	<p><i>4. (a) Unafikiri kuwa ushiriki wa baba katika elimu ya watoto wenye ulemavu ni uwe namna gani/uweje na (b) nini kinaweza kufanywa ili kukaribia hilo lengo?</i></p>
<p>Closing Remarks</p> <p>13. Ask if the interviewee has questions/anything to add.</p> <p>14. Sort out any logistical issues.</p> <p>15. Thank the interviewee.</p>	

Appendix 25: Draw-and-Tell Interviews Guide

The aim of this activity is to make others find out how your father is involved in your education. Please draw something about yourself, your father and the school.

Allow around 20 minutes

1. What can you tell me about your drawing? (Probe about father involvement).
2. Where did you get your ideas? (Probe about father involvement).
3. What is your favourite part of the drawing? Why? (Probe about father involvement).
4. What title would you give this drawing? (probe about father involvement).
5. If you were doing this drawing again what would you change or do differently? (Probe about father involvement).
6. If you had more time what would you add to your drawing? (Probe about father involvement).



Kuchora na kuongelea mchoro

Kusudi la shughuli hii ni kufanya wengine kujua jinsi baba yako anahusika katika elimu yako. Tafadhali chora kitu kuhusu wewe, baba yako na shule.

Ruhusu karibu dakika 20

1. Je! Unaweza kuniambia nini juu ya mchoro wako? (Uliza zaidi juu ya ushiriki wa baba).
2. Ulipata maoni yako wapi? (Uliza zaidi juu ya ushiriki wa baba).
3. Je! Ni sehemu gani unayopenda kuchora? Kwa nini? (Uliza zaidi juu ya ushiriki wa baba).
4. Je! Unaweza kuupa mchoro wako kichwa gani? (Uliza zaidi juu ya ushiriki wa baba).
5. Ikiwa ulikuwa unafanya mchoro huu tena ungebadilisha au kufanya nini tofauti? (Uliza zaidi juu ya ushiriki wa baba).
6. Ikiwa ungekuwa na wakati zaidi ungeongeza nini kwenye mchoro wako? (Uliza zaidi juu ya ushiriki wa baba).

Appendix 26: Research Assistant Confidentiality Agreement

I, _____ have been engaged as a research assistant on the project *understanding father involvement in the education of disabled children in a school in Kenya: a case study*, and may be required to conduct, interpret, translate or transcribe interviews in this role. In carrying out these activities, I undertake to communicate information fully and faithfully to the best of my abilities.

I understand that all information provided by interview participants is confidential, and I agree not to use or disclose this information except as required in the course of my duties as a research assistant. I also undertake to store any records of interviews securely as directed by the researcher, and to destroy any copies of these records remaining in my possession once my involvement in the project ends.

Signature

Date

Appendix 27: Kiswahili Children Information Leaflet and Assent Form

BARUA YA MAELEZO YA UTAFITI KWA MTOTO MWENYE ULEMAVU



Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Jina la mtafiti: Amani Karisa

Anuani: 7 - 80210, Bamba Kilifi

Nambari ya Mawasiliano: +254 722267651 / +27 644553505

(1) UTAFITI ni nini?

Utafiti ni kitu tunachofanya ili kupata ujuzi mpya juu ya jinsi mambo yanavyofanya kazi ama watu wanavyofanya kazi. Tunatumia miradi ya utafiti ili kutusaidia kupata njia bora za kuwasaidia watoto.

(2) Mradi huu wa utafiti unahusu nini?

Mradi unaangalia jinsi baba wanavyohusika katika elimu ya watoto wenye ulemavu.

(3) Kwa nini nimealikwa kushiriki katika mradi huu wa utafiti?

Maoni yako yatatusaidia kuelewa zaidi kuhusu jinsi baba wanavyohusika katika elimu yako kama mtoto mwenye ulemavu.

(4) Ni nani anayefanya utafiti?

Ninafanya utafiti kama mahitaji ya masomo yangu ya PhD katika Chuo Kikuu cha Cape Town. Niko chini ya usimamizi wa Profesa Judith McKenzie na Dk Tania De Villiers wa Chuo Kikuu cha Cape Town.

(5) Nini kitatokea kwangu katika utafiti huu?

Utashiriki katika kikao kimoja cha mahojiano ya kikundi yatakayoshirikisha watoto watano wengine wenye ulemavu. Utaulizwa kuzungumza juu ya maoni yako ya jukumu la baba katika elimu yako kama mtoto mwenye ulemavu. Kikao cha mahojiano kitafanyika kwa mda wa saa moja katika shule ya Sir Ali Special School. Utakubaliana na washiriki wengine kuhusu lugha itakayotumika; iwapo Kiingereza, Kiswahili au Kimijikenda. Nitawajibika kwa kuuliza maswali na kusimamia kikao. Utakuwa na uwezo wa kuuliza maswali wakati wowote. Nitaandika maelezo na kurekodi sauti kwa kutumia simu za mkononi ili kunakili kwa usahihi habari zote unazozitoa.

(6) Je, kitu chochote kibaya kinaweza kutokea kwangu?

Huenda ukahisi hisia za huzuni wakati wa mahojiano haya ya kikundi. Ikiwa mazungumzo haya yatakusumbua kifikra, nitakupeleka kwa afisa wa watoto kupata ushauri. Pia, unapaswa kuwajulisha wazazi wako kama huna furaha kutokana na kuwa katika utafiti huu.

(7) Je, kuna jambo lolote zuri linaloweza kutokea kwangu?

Hakuna faida ya moja kwa moja ambayo utapata. Hata hivyo, taarifa iliyokusanywa kutoka kwa utafiti huu itatumika kusaidia baba katika elimu ya watoto wao walemavu. Nitakupa kinywaji na vitafunio wakati wa kikao cha mahojiano. Utapokea muhtasari wa mwisho wa matokeo ya utafiti kupitia shule.

(8) Je, mtu yeyote atajua niko katika utafiti?

Usiri wa habari iliyoshirikishwa wakati wa mahojiano ya kikundi utategemea kanuni ya mwenendo iliyokubaliwa kwa pamoja. Sitataja jina la mtoto katika ripoti zitakazotoka kwenye mahojiano.

(13) Je, ikiwa kutakuwa na taarifa ya kudhulumiwa kwa mtoto?

Sitamwambia yeyote ulichoniambia bila ruhusa yako isipokuwa kama kuna kitu ambacho kinaweza kukudhuru wewe au mtu mwingine. Ikiwa utaniambia kuwa mtu fulani amekudhulumu au amekuumiza, nitaweza kuwaambia watu ambao wana jukumu la kulinda watoto ili waweze kuhakikisha kuwa uko salama.

(14) Una maswali kuhusu utafiti?

Ikiwa una maswali yoyote kuhusu utafiti, unaweza kuwasiliana na mtafiti kwenye anwani iliyotolewa hapa chini.

(15) Je, nikiwa nina malalamiko au wasiwasi wowote?

Kamati ya Uthibitishaji wa Maadili ya Utafiti wa Binadamu, Kitivo cha Sayansi za Afya, Chuo Kikuu cha Cape Town unaweza kuwasiliana nayo kupitia (+27) 21 406 6338 ikiwa una matatizo yoyote ya kimaadili au maswali juu ya haki zako kama mshiriki katika utafiti. Unaweza kuwasiliana na mimi au msimamizi wangu kwa kutumia maelezo ya mawasiliano yaliyotolewa hapa chini.



(9) Nani ninaweza kuzungumza naye kuhusu huu utafiti?

Ikiwa una maswali yoyote au matatizo yoyote yanayohusiana na utafiti, unaweza kumwambia mzazi wako/mlezi, walimu, au wasiliana nami, msimamizi wangu au Mwenyekiti wa kamati ya maadili ya utafiti kwa kutumia maelezo hapa chini.

Maelezo ya Kuwasiliana na Mtafiti

Jina: Amani Karisa

Anwani: 7 Bamba

80210, Kilifi

Kenya

Simu: +254 722267651 / +27 644553505

Barua pepe: amanikarisa@gmail.com.

Maelezo ya Kuwasiliana na Msimamizi wa Utafiti

Jina: Prof. Judith McKenzie

Anwani: Department of health and rehabilitation sciences

Old main building

Groote Schuur Hospital
University of Cape Town
Observatory 7925
Cape Town

Simu: 0214066318

Barua pepe: Judith.mckenzie@uct.ac.za

(10) Je, ikiwa sitaki kushiriki?

Unaweza kukataa kushiriki katika utafiti huu hata kama wazazi wako wamekubali ushiriki; na hakutakuwa na tatizo. Unaweza kuacha kuwa katika utafiti wakati wowote bila kupata shida.

Je, unaelewa utafiti huu na uko tayari kushiriki?

 NDIO LA

Je, mtafiti alijibu maswali yako yote?

 NDIO LA

Je, unaelewa kwamba unaweza kuondokana na utafiti wakati wowote?

 NDIO LA

Saini ya mtoto

Tarehe

Appendix 28: Kiswahili Consent Form for Learners Aged 18 and Above

FOMU YA RUHUSA YA MWANAFUNZI
MWENYE MIAKA 18 NA ZAIDI KUSHIRIKI KWENYE UTAFITI

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mimi _____ nathibitisha ya kwamba taratibu za utafiti zimeelezwa kwangu kupitia barua iliyoandikwa. Ninaelewa kwamba ninaweza kuuliza maswali wakati wowote wa utafiti. Ninatambua kwamba niko huru kujiondoa kwenye utafiti bila kutoa sababu yoyote iwapo nitachagua kufanya hivyo. Nimeambiwa kwamba taarifa nitakazoshirikisha wakati wa mahojiano zitarekodiwa kwa kutumia simu za mkononi. Nimeambiwa kuwa usiri wa habari ambayo nitaishirikisha wakati wa mahojiano ya kikundi utategemea mujibu wa mkataba na kanuni ya maadili ndani ya kundi la washirika. Nimesoma kwa makini fomu hii. Ninaelewa asili, madhumuni na utaratibu wa utafiti huu. Nakubali kushiriki katika utafiti huu.

Saini ya Mshiriki: _____

Tarehe: _____

Saini ya Mtafiti: _____

Tarehe: _____

Appendix 29: Kiswahili Letter of Information for Parents/Guardians

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mpendwa Bw/ Bi,

Jina langu ni Amani Karisa, na mimi ni mwanafunzi wa shahada ya uzamifu (PhD) katika Chuo Kikuu cha Cape Town. Ninafanya utafiti juu ya kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya, ili kutimiza mahitaji ya masomo yangu kuelekea shahada ya uzamifu katika Mafunzo ya Ulemavu. Barua hii ni ya kumualika mtoto wako kushiriki katika utafiti huo na kukupa taarifa kuuhusu ili uweze kuamua kama atashiriki au hatashiriki. Kabla ya kuamua, unaweza kujadili yaliyomo kwenye barua hii na yeyote yule wa familia yako au marafiki au mtu mwingine yeyote utakayemchagua.

(1) Ni nani anayefanya utafiti?

Ninafanya utafiti chini ya usimamizi wa Prof. Judith McKenzie na Dk Tania de Villiers wa Chuo Kikuu cha Cape Town, Kitivo cha Sayansi za Afya, Idara ya Afya na Sayansi ya Ukarabati (University of Cape Town, Faculty of Health Sciences, Department of Health and Rehabilitation Sciences).

(2) Ni nani anayeshiriki katika utafiti huu?

Utafiti huu unawalenga wakinababa, wakinamama, watoto walemavu, mwalimu mkuu na walimu kutoka Sir Ali Special School. Tumechagua watu hawa kwa kuamini wana habari ambayo itatusaidia kujibu maswali yetu ya utafiti.

(3) Je, utafiti unahusu nini?

Utafiti huu unatafuta kuelewa vizuri jinsi baba wanavyohusika katika elimu ya watoto wao wenye ulemavu nchini Kenya. Kwa sasa hakuna habari ya kutosha kutoka Afrika kuhusu swala hili na kushiriki kwa mtoto wako kutasaidia kukabiliana na changamoto hii kwa lengo la kutoa mapendekezo ya njia bora ya kusaidia baba katika elimu ya watoto wao walemavu.

(4) Mtoto anatarajiwa kufanya nini kwa kushiriki katika utafiti huu?

Katika utafiti huu, mtoto wako atashiriki katika kikao kimoja cha mahojiano ya kikundi yatakayohusisha watoto wengine sita. Ataulizwa kuzungumza juu ya maoni yake ya jukumu la baba katika elimu ya mtoto mwenye ulemavu. Kikao cha mahojiano kitafanyika katika shule ya Sir Ali Special School. Nitawajibika kwa kuuliza maswali na kusimamia kikao. Nitarekodi mahojiano hayo kwa kutumia simu za mkononi ili kunakili kwa usahihi habari zote zinazotolewa.

(5) Utafiti utachukua muda gani?

Mahojiano yanatarajiwa kuchukua muda wa saa moja.

(6) Mtoto atatumia lugha gani?

Mtoto atakubaliana na washiriki wengine wa kikundi juu ya lugha watakayotumia; iwapo Kiingereza, Kiswahili au Kimijikenda.

(7) Habari itahifadhiwa wapi na vipi?

Usiri wa habari iliyoshirikishwa wakati wa mahojiano ya kikundi utategemea kanuni ya mwenendo iliyokubaliwa kwa pamoja. Nitatumia taarifa iliyokusanywa kwa ajili ya utetezi na madhumuni ya kitaaluma tu. Sitataja jina la mtoto katika ripoti zitakazotoka kwenye

mahojiano isipokuwa unipe ruhusa wazi ya kufanya hivyo. Baada ya utafiti, nitahifadhi rekodi ya sauti kwa kuifungia pahali ambapo mimi pekee naweza kupafikia.

(8) Je, utafiti huu utafaidi mtoto?

Hakuna faida ya moja kwa moja ambayo mtoto atapata. Hata hivyo, taarifa iliyokusanywa kutoka kwa utafiti huu itatumika kusaidia baba katika elimu ya watoto wao walemavu. Nitawapa watoto vinywaji na vitafunio wakati wa kikao cha mahojiano. Utapokea muhtasari wa mwisho wa matokeo ya utafiti kupitia shule.

(9) Kuna hatari yoyote inayohusika katika kushiriki katika utafiti huu?

Kutakuwa na uwezekano wa hisia za huzuni wakati watoto wataulizwa kuzungumza juu ya ushiriki wa baba zao katika elimu yao. Ikiwa mazungumzo haya yatamtatiza mtoto kifikra, nitamuelekeza kwa mhudumu wa watoto kupata ushauri.

(10) Je, mtoto wangu anapaswa kushiriki katika utafiti huu?

Ni hiari yako kuamua kama mtoto wako anapaswa kushiriki katika utafiti huu au la. Kukamilisha na kusaini fomu ya idhini ina maana una nia yake kushiriki. Vile vile, mtoto wako atashiriki tu baada ya yeye kukubali kufanya hivyo. Ikiwa hutaki ashiriki, huna haja kukamilisha au kusaini fomu ya idhini na hakutakuwa na matatizo.

(11) Je, mtoto anaruhusiwa kuacha kushiriki ikiwa hapendi kuendelea baada ya kuanza?

Utafiti huu unamuruhusu mtoto kujiondoa wakati wowote bila kutoa sababu yoyote ya kujiondoa.

(12) Ulazima wa kuripoti wa mtafiti

Mtafiti hawezi kuweka siri habari kuhusu matukio yanayojulikana au yanayoshukiwa kuwa ya unyanyasaji au kutokujali mtoto, ikiwa ni pamoja na unyanyasaji wa kimwili, kimapenzi, kihisia, kifedha, au mengineyo. Ikiwa mtafiti atapewa taarifa kama hiyo, anaweza kuwasilisha ripoti kwa mamlaka zinazohusika.

(12) Una maswali kuhusu utafiti?

Ikiwa una maswali yoyote kuhusu utafiti, unaweza kuwasiliana na mtafiti kwenye anwani iliyotolewa hapa chini.

(13) Je, nikiwa nina malalamiko au wasiwasi wowote?

Kamati ya Uthibitishaji wa Maadili ya Utafiti wa Binadamu, Kitivo cha Sayansi za Afya, Chuo Kikuu cha Cape Town unaweza kuwasiliana nayo kupitia (+27) 21 406 6338 ikiwa una matatizo yoyote ya kimaadili au maswali juu ya haki zako au ustawi kama mshiriki katika utafiti. Unaweza kuwasiliana na mimi au msimamizi wangu kwa kutumia maelezo ya mawasiliano yaliyotolewa hapa chini.

Asante kwa kuchukua muda wa kusoma au kusomewa barua hii.

Maelezo ya Kuwasiliana na Mtafiti

Jina: Amani Karisa

Anwani: 7 Bamba, 80210, Kilifi, Kenya

Simu: +254 722267651 / +27 644553505

Barua pepe: amanikarisa@gmail.com.

Maelezo ya Kuwasiliana na Msimamizi wa Utafiti

Jina: Prof. Judith McKenzie

Anwani: Department of health and rehabilitation sciences

Old main building

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Observatory 7925

Cape Town

Simu: +27 214066318

Barua pepe: Judith.mckenzie@uct.ac.za

Barua hii ya mwaliko/habari ni yako ya kuhifadhi

Appendix 30: Kiswahili Letter of Information/Invitation for Fathers

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mpendwa Bw,

Jina langu ni Amani Karisa, na mimi ni mwanafunzi wa shahada ya uzamifu (PhD) katika Chuo Kikuu cha Cape Town. Ninafanya utafiti juu ya kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya, ili kutimiza mahitaji ya masomo yangu kuelekea shahada ya uzamifu katika Mafunzo ya Ulemavu. Barua hii ni kukualika kushiriki katika utafiti huo na kukupa taarifa kuuhusu ili uweze kuamua kama utashiriki au hautashiriki. Kabla ya kuamua, unaweza kujadili yaliyomo kwenye barua hii na yeyote yule wa familia yako au marafiki au mtu mwingine yeyote utakayemchagua.

(1) Ni nani anayefanya utafiti?

Ninafanya utafiti chini ya usimamizi wa Prof. Judith McKenzie na Dk Tania de Villiers wa Chuo Kikuu cha Cape Town, Kitivo cha Sayansi za Afya, Idara ya Afya na Sayansi ya Ukarabati (University of Cape Town, Faculty of Health Sciences, Department of Health and Rehabilitation Sciences).

(2) Ni nani anayeshiriki katika utafiti huu?

Utafiti huu unawalenga wakinababa, wakinamama, watoto walemavu, mwalimu mkuu na walimu kutoka Sir Ali Special School. Tumechagua watu hawa kwa kuamini wana habari ambayo itatusaidia kujibu maswali yetu ya utafiti.

(3) Je, utafiti unahusu nini?

Utafiti huu unatafuta kuelewa vizuri jinsi baba wanavyohusika katika elimu ya watoto wao wenye ulemavu nchini Kenya. Kwa sasa hakuna habari ya kutosha kutoka Afrika kuhusu swala hili na kushiriki kwako kutasaidia kukabiliana na changamoto hii kwa lengo la kutoa mapendekezo ya njia bora ya kusaidia baba katika elimu ya watoto wao walemavu.

(4) Unatarajiwa kufanya nini kwa kushiriki katika utafiti huu?

Katika utafiti huu, utashiriki katika kikao kimoja cha mahojiano na mimi. Nitakuuliza kuzungumza juu ya maoni yako ya jukumu la baba katika elimu ya mtoto mwenye ulemavu. Kikao cha mahojiano kitafanyika katika shule ya Sir Ali Special School. Nitawajibika kwa kuuliza maswali na kusimamia kikao. Nitarekodi mahojiano hayo kwa kutumia simu za mkononi ili kunakili kwa usahihi habari zote unazozitoa.

(5) Utafiti utachukua muda gani?

Mahojiano yanatarajiwa kuchukua muda wa saa moja.

(6) Nitatumia lugha gani?

Utakuwa huru kutumia lugha ya uchaguzi wako katika kikao cha mahojiano. Hata hivyo, ikiwa lugha unayotaka kutumia haitakuwa Kiingereza, Kiswahili au Kimijikenda, mtafsiri atanisaidia kufanya mahojiano.

(7) Habari itahifadhiwa wapi na vipi?

Nitaweka siri habari ambayo utashirikisha katika mahojiano nami. Ikiwa nitatumia mkalimani kufanya mahojiano, yeye pia ataweka siri habari hiyo. Nitatumia taarifa iliyokusanywa kwa ajili ya utetezi na madhumuni ya kitaaluma tu. Sitataja jina lako katika

ripoti zitakazotoka kwenye mahojiano isipokuwa unipe ruhusa wazi ya kufanya hivyo. Baada ya utafiti, nitahifadhi rekodi ya sauti kwa kuifungia pahali ambapo mimi pekee naweza kupafikia.

(8) Je, utafiti huu unanifaidi?

Hakuna faida ya moja kwa moja ambayo utapata. Hata hivyo, taarifa iliyokusanywa kutoka kwa utafiti huu itatumika kusaidia baba katika elimu ya watoto wao walemavu. Ikiwa utakuja kutoka umbali wa zaidi ya kilomita mbili kwenye eneo la kukutania, nitakulipa gharama zako za usafiri kwa kutumia kiwango cha usafiri wa kawaida. Nitakupa kinywaji na vitafunio wakati wa kikao cha mahojiano. Nitakupa \$2 za chakula cha mchana kama ishara ya kukushukuru kwa muda wako. Utapokea muhtasari wa mwisho wa matokeo ya utafiti kupitia shule.

(9) Kuna hatari yoyote inayohusika katika kushiriki katika utafiti huu?

Hakuna vitu vibaya vinavyojulikana ambavyo vitakufanyikia kwa kushiriki katika utafiti. Hata hivyo, ikiwa mazungumzo haya yatakutatiza kifikra, nitakuelekeza kwa mwalimu wa ushauri kupata ushauri.

(10) Naweza kuwaambia watu wengine kuhusu utafiti?

Uko huru kujadili utafiti huu na jamaa au marafiki au watu wengine utakaowachagua.

(11) Je, napaswa kushiriki katika utafiti huu?

Ni hiari yako kuamua kama unapaswa kushiriki katika utafiti huu au la. Kukamilisha na kusaini fomu ya idhini ina maana una nia ya kushiriki. Ikiwa hutaki kushiriki, huna haja kukamilisha au kusaini fomu ya idhini.

(12) Je, naruhusiwa kuacha kushiriki ikiwa sipendi kuendelea baada ya kuanza?

Utafiti huu unakuruhusu kujiondoa wakati wowote bila kutoa sababu yoyote ya kujiondoa.

(13) Ulazima wa kuripoti wa mtafiti

Mtafiti hawezi kuweka siri habari kuhusu matukio yanayojulikana au yanayoshukiwa kuwa ya unyanyasaji au kutokujali mtoto, ikiwa ni pamoja na unyanyasaji wa kimwili, kimapenzi, kihisia, kifedha, au mengineyo. Ikiwa mtafiti atapewa taarifa kama hiyo, anaweza kuwasilisha ripoti kwa mamlaka zinazohusika.

(14) Una maswali kuhusu utafiti?

Ikiwa una maswali yoyote kuhusu utafiti, unaweza kuwasiliana na mtafiti kwenye anwani iliyotolewa hapa chini.

(15) Je, nikiwa nina malalamiko au wasiwasi wowote?

Kamati ya Uthibitishaji wa Maadili ya Utafiti wa Binadamu, Kitivo cha Sayansi za Afya, Chuo Kikuu cha Cape Town unaweza kuwasiliana nayo kupitia (+27) 21 406 6338 ikiwa una matatizo yoyote ya kimaadili au maswali juu ya haki zako au ustawi kama mshiriki katika utafiti. Unaweza kuwasiliana na mimi au msimamizi wangu kwa kutumia maelezo ya mawasiliano yaliyotolewa hapa chini.

Asante kwa kuchukua muda wa kusoma au kusomewa barua hii.

Maelezo ya Kuwasiliana na Mtafiti

Jina: Amani Karisa

Anwani: 7 Bamba

80210, Kilifi

Kenya

Simu: +254 722267651 / +27 644553505

Barua pepe: amanikarisa@gmail.com.

Maelezo ya Kuwasiliana na Msimamizi wa Utafiti

Jina: A/Prof. Judith McKenzie

Anwani: Department of health and rehabilitation sciences

Old main building

Groote Schuur Hospital

University of Cape Town

Observatory 7925

Cape Town

Simu: 0214066318

Barua pepe: Judith.mckenzie@uct.ac.za

Barua hii ya mwaliko/habari ni yako ya kuhifadhi.

Appendix 31: Kiswahili Letter of Information/Invitation for Mothers

Kichwa cha utafiti: Kuelewa kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya

Mpendwa Bi,

Jina langu ni Amani Karisa, na mimi ni mwanafunzi wa shahada ya uzamifu (PhD) katika Chuo Kikuu cha Cape Town. Ninafanya utafiti juu ya kuhusika kwa baba katika elimu ya watoto wao wenye ulemavu nchini Kenya, ili kutimiza mahitaji ya masomo yangu kuelekea shahada ya uzamifu katika Mafunzo ya Ulemavu. Barua hii ni kukualika kushiriki katika utafiti huo na kukupa taarifa kuuhusu ili uweze kuamua kama utashiriki au hautashiriki. Kabla ya kuamua, unaweza kujadili yaliyomo kwenye barua hii na yeyote yule wa familia yako au marafiki au mtu mwingine yeyote utakayemchagua.

(1) Ni nani anayefanya utafiti?

Ninafanya utafiti chini ya usimamizi wa Prof. Judith McKenzie na Dk Tania de Villiers wa Chuo Kikuu cha Cape Town, Kitivo cha Sayansi za Afya, Idara ya Afya na Sayansi ya Ukarabati (University of Cape Town, Faculty of Health Sciences, Department of Health and Rehabilitation Sciences).

(2) Ni nani anayeshiriki katika utafiti huu?

Utafiti huu unawalenga wakinababa, wakinamama, watoto walemavu, mwalimu mkuu na walimu kutoka Sir Ali Special School. Tumechagua watu hawa kwa kuamini wana habari ambayo itatusaidia kujibu maswali yetu ya utafiti.

(3) Je, utafiti unahusu nini?

Utafiti huu unatafuta kuelewa vizuri jinsi baba wanavyohusika katika elimu ya watoto wao wenye ulemavu nchini Kenya. Kwa sasa hakuna habari ya kutosha kutoka Afrika kuhusu swala hili na kushiriki kwako kutasaidia kukabiliana na changamoto hii kwa lengo la kutoa mapendekezo ya njia bora ya kusaidia baba katika elimu ya watoto wao walemavu.

(4) Unatarajiwa kufanya nini kwa kushiriki katika utafiti huu?

Katika utafiti huu, utashiriki katika kikao kimoja cha mahojiano ya kikundi yatakayohusisha mama wengine watano. Utaulizwa kuzungumza juu ya maoni yako ya jukumu la baba katika elimu ya mtoto mwenye ulemavu. Kikao cha mahojiano kitafanyika katika shule ya Sir Ali Special School. Nitawajibika kwa kuuliza maswali na kusimamia kikao. Nitarekodi mahojiano hayo kwa kutumia simu za mkononi ili kunakili kwa usahihi habari zote unazozitoa.

(5) Utafiti utachukua muda gani?

Mahojiano yanatarajiwa kuchukua muda wa saa moja.

(6) Nitatumia lugha gani?

Utakubaliana na washiriki wengine wa kikundi juu ya lugha mtakayotumia; iwapo Kiingereza, Kiswahili au Kimijikenda.

(7) Habari itahifadhiwa wapi na vipi?

Usiri wa habari uliyoshirikisha wakati wa mahojiano ya kikundi utategemea kanuni ya mwenendo iliyokubaliwa kwa pamoja. Nitatumia taarifa iliyokusanywa kwa ajili ya utetezi na madhumuni ya kitaaluma tu. Sitataja jina lako katika ripoti zitakazotoka kwenye

mahojiano isipokuwa unipe ruhusa wazi ya kufanya hivyo. Baada ya utafiti, nitahifadhi rekodi ya sauti kwa kuifungia pahali ambapo mimi pekee naweza kupafikia.

(8) Je, utafiti huu unanifaidi?

Hakuna faida ya moja kwa moja ambayo utapata. Hata hivyo, taarifa iliyokusanywa kutoka kwa utafiti huu itatumika kusaidia baba katika elimu ya watoto wao walemavu. Ikiwa utakuja kutoka umbali wa zaidi ya kilomita mbili kwenye eneo la kukutania, nitakulipa gharama zako za usafiri kwa kutumia kiwango cha usafiri wa kawaida. Nitakupa kinywaji na vitafunio wakati wa kikao cha mahojiano. Nitakupa \$2 za chakula cha mchana kama ishara ya kukushukuru kwa muda wako. Utapokea muhtasari wa mwisho wa matokeo ya utafiti kupitia shule.

(9) Kuna hatari yoyote inayohusika katika kushiriki katika utafiti huu?

Hakuna vitu vibaya vinavyojulikana ambavyo vitakufanyikia kwa kushiriki katika utafiti. Hata hivyo, ikiwa mazungumzo haya yatakutatiza kifikra, nitakuelekeza kwa mwalimu wa ushauri kupata ushauri.

(10) Naweza kuwaambia watu wengine kuhusu utafiti?

Uko huru kujadili utafiti huu na jamaa au marafiki au watu wengine utakaowachagua.

(11) Je, napaswa kushiriki katika utafiti huu?

Ni hiari yako kuamua kama unapaswa kushiriki katika utafiti huu au la. Kukamilisha na kusaini fomu ya idhini ina maana una nia ya kushiriki. Ikiwa hutaki kushiriki, huna haja kukamilisha au kusaini fomu ya idhini.

(12) Je, naruhusiwa kuacha kushiriki ikiwa sipendi kuendelea baada ya kuanza?

Utafiti huu unakuruhusu kujiondoa wakati wowote bila kutoa sababu yoyote ya kujiondoa.

(13) Ulazima wa kuripoti wa mtafiti

Mtafiti hawezi kuweka siri habari kuhusu matukio yanayojulikana au yanayoshukiwa kuwa ya unyanyasaji au kutokujali mtoto, ikiwa ni pamoja na unyanyasaji wa kimwili, kimapenzi, kihisia, kifedha, au mengineyo. Ikiwa mtafiti atapewa taarifa kama hiyo, anaweza kuwasilisha ripoti kwa mamlaka zinazohusika.

(14) Una maswali kuhusu utafiti?

Ikiwa una maswali yoyote kuhusu utafiti, unaweza kuwasiliana na mtafiti kwenye anwani iliyotolewa hapa chini.

(15) Je, nikiwa nina malalamiko au wasiwasi wowote?

Kamati ya Uthibitishaji wa Maadili ya Utafiti wa Binadamu, Kitivo cha Sayansi za Afya, Chuo Kikuu cha Cape Town unaweza kuwasiliana nayo kupitia (+27) 21 406 6338 ikiwa una matatizo yoyote ya kimaadili au maswali juu ya haki zako au ustawi kama mshiriki katika utafiti. Unaweza kuwasiliana na mimi au msimamizi wangu kwa kutumia maelezo ya mawasiliano yaliyotolewa hapa chini.

Asante kwa kuchukua muda wa kusoma au kusomewa barua hii.

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Barua hii ya mwaliko/habari ni yako ya kuhifadhi.