



**The Religious Challenges of Muslim Students with Visual Impairment in
Missionary vs. Secular Residential Schools: The Case of Ethiopia**

Tuha Suleiman

Email: suleimantuha@gmail.com

Addis Ababa University, College of Social Sciences, School of Social Work

A Thesis for the Partial Fulfillment of Masters of Social Work

Advisor: Mengstu Legese (PHD)

Signature:

Internal Examiner: ----- Signature: -----

External Examiner: ----- Signature: -----

October, 2020

Disclaimer

This work entitled "The Religious Challenges of Muslim students with visual impairment in Missionary vs. Secular Residential Schools: The Case of Ethiopia" is my original work and no one studied it before me.

Abstract

This study has addressed the religious challenges of Muslim students with visual impairment in Missionary and secular residential schools. The study is a pioneer in investigating this topic. The major objective of the study is describing the religious challenges of Muslim students with visual impairment in those schools. Nine in-depth interviews have been made with nine individuals. The data were analyzed using thematic analysis technique. The trustworthiness of the data was assured through member checking, external auditing, and comparing and contrasting the findings of the study with prior studies. According to the findings of the study, in all the schools, Muslim students with visual impairment have different religious challenges such as learning Bible, singing Christian song, praying Christian pray, eating Christian meat and so on. However, according to the findings, there are differences and similarities between Muslim students from missionary schools and Muslim students from secular schools. Moreover, the findings have revealed that there are also differences and similarities within the missionary and secular schools themselves. Based on the findings, the paper has recommended different solutions such as establishment of more secular special schools and promotion of inclusive education to improve the challenges. Finally, the thesis has concluded that the challenges of Muslim students with visual impairment can be broadly categorized in to two groups: as being forced to practice others religion and not being able to practice one's religion.

Table of Content

Abstract	i
Table of Content	ii
Acknowledgement	vii
Acronyms/abbreviations	viii
1. Introduction.....	1
1.1 Background	1
1.2 Statement of the Problem	5
1.3 Objectives of the Study	8
1.3.1 General Objective of the Study	8
1.3.2 Specific Objectives of the Study	8
1.4 research questions	8
1.5 Significances of the Study.....	9
1.6 Scope of the Study.....	9
1.7 Operational Definition of Terms	10
2. Review of related Literatures.....	12
2.1 Introduction	12
2.2 Magnitude of the Problem.....	12
2.4 Missionaries and Education in Ethiopia.....	16
2.5 The Aims and Objectives of Missionary Schools	16
2.6 The Contribution of Missionary Schools	17
2.7 Competitions between Catholic and Protestant Missionary Schools	18
2.8 The Reaction of Africans to the missionaries	18

2.9 Reasons to send one’s Children to Missionary Schools.....	19
2.10 The Educational Policy Instruments of Ethiopia.....	20
2.11 Models of Disability.....	21
2.11.1 The Charity Model of Disability	21
2.11.2 The Medical Model of Disability	22
2.11.3 The Social Model of Disability	22
2.11.4 The Human Rights Model of Disability	23
3. Research Methodologies.....	25
3.1 Introduction.....	25
3.2 The Researcher’s Perspective.....	25
3.3 Research Design.....	25
3.4 Research Sites	26
3.4.1 Shashemene School for the Blind.....	27
3.4.2 Sent Rafael School for the Blind	27
3.4.3 Bako School for the Blind	28
3.4.4 Wolayta School for the Blind	29
3.5 Data Collection Method	29
3.6 Sampling Technique.....	30
3.7 Data Collection Procedure	31
3.8 Data Analysis	31
3.9 Quality Assurance	32
3.10 Ethical Practice.....	33
3.11 Summary	34
4. Findings of the Study	35
4.1 Introduction.....	35

4.2 Demography of the Participants	36
4.3 The Challenges of Muslim students with visual impairment in Missionary vs. Secular Residential Schools	37
4.3.1 Learning Bible	38
4.3.2 Singing Christian Song	39
4.3.3 Praying Christian Pray	40
4.3.4 Going to Church	41
4.3.5 Being Exposed for Christian Documentaries	42
4.3.6 Slinging Cross.....	42
4.3.7 Celebrating Christian Holidays	43
4.3.8 Eating Christian Foods	44
4.3.9 Proselytism	45
4.3.10 Hate Speech	46
4.3.11 Not Being Able to Practice One's Religion	46
4.2 The Causes of the Challenges	47
4.2.1 Absence of Alternative Schools	47
4.2.2 Parental Awareness.....	48
4.2.3 Lack of Parental Support	49
4.2.4 The Nature of the Schools	50
4.2.5 Staffs' Composition	50
4.2.6 The Rules and Regulations of the Schools	51
4.2.7 Age and Fear of Loneliness	51
4.2.8 Low Awareness about One's Religion.....	52
4.3 The Consequences of the Challenges.....	53
4.3.1 Conversion.....	53

4.3.2 Being Nominal Muslim	53
4.3.3 Having a Wavering Stance	54
4.3.4 Religious identity confusion.....	54
4.3.5 Absence of Sense of Belongingness.....	55
4.3.6 Losing Self-Confidence.....	56
4.3.7 Bad Familial Interaction.....	57
4.3.8 Social Exclusion	57
4.3.9 Under Achievement.....	58
4.3.10 School Dropout.....	58
4.4 Solutions Suggested by the Participants.....	59
4.4.1 Establishment of more Secular Special Schools.....	59
4.4.2 Establishing Islamic Special Schools	59
4.4.3 Financial Support.....	60
4.4.4 Familial Support	60
4.4.5 Rearranging the Staffs' Composition.....	61
4.4.6 Social Support.....	62
4.4.7 Developing Self Capacity.....	62
5. Discussion, Implications and Conclusions	63
5.1 Introduction.....	63
5.2 Discussion	63
5.2.1 Rationales for Muslim students with visual impairment to Learn in Missionary Schools	63
5.2.2 The Contribution of Missionary Schools for Education.....	64
5.2.3 The Discriminatory Nature of the Schools	65
5.2.4 The Hidden Nature of the Schools' Criteria	65

5.2.5 The Negative Social Consequence	65
5.2.6 The Negative Psychological Effect	66
5.2.7 The Negative Health Related Effect.....	67
5.2.8 Ignorance of One's Religion	67
5.2.9 Being Titular Muslims.....	67
5.2.10 Being Others	68
5.2.11 Proselytism	68
5.2.12 Conversion.....	68
5.2.13 The Degree of the Challenges in the Missionary and Secular Schools	69
5.2.14 Freedom of Religion.....	71
5.2.15 Differences in the Consequences.....	71
5.2.16 The Multiplicity of the Causes of the Challenges	72
5.2.17 mission Education and secular Education	72
5.2.18 The Boarding Nature of the Schools	73
5.1.19 The Findings of the Study from the Perspective of the Human Right and the Social Models of Disability	73
5.2 Implications and Recommendations	77
5.2.1 Implications for Research.....	77
5.2.2 Implications for Policy	77
5.2.3 Implications for Practice.....	78
5.2.4 Recommendations	79
5.3 Conclusion.....	80

Acknowledgement

In order for this research to be completed in this way, many people have put their fingerprints. I would like to present sincere thanks for all of them. First of all, I would like to express my gratitude for Addis Ababa University for giving a scholarship opportunity to learn my masters program with free education and boarding services. My gratitude also goes to the Swedish International Development Agency (SIDA) for its financial support throughout my two years education. Then I would like to express my gratitude for my advisor Doctor Mengstu Legese for his supportive advice and follow up. I would like also to extend my gratitude to the academic coordinator of social work graduate program Doctor Melese for his consistent follow up made individually for me and in group for the class. My appreciation also goes for all individuals who participated in the study and helped me by giving me contacts of other participants. I am also thankful for my mother Mekia Musema and my brother Yasin Suleiman for their financial and moral support. My mother, you really deserve thanks. I also want to thank my aunt Nurit Ismile for any support she made. I am also grateful for my aunt Medina Musema and her husband Nega Abubeker for allowing me to conduct my research being with them in Addis without going anywhere else and for other many supports they made. Last but not least, I would like to show my appreciation for Hussien Nasir, an Instructor at Dredawa University, who assisted me being an external auditor for my paper.

Acronyms/abbreviations

AAU	Addis Ababa University
CRPD	Convention on the Rights of Persons with Disabilities
CSA	Central Statistical Authority
CWDs	Children with Disabilities
EC	Ethiopian Calendar
FDRE	Federal Democratic Republic of Ethiopia
ETB	Ethiopian Birr
Moe	Ministry of Education
NGOs	Non-Governmental Organizations
PWDs	Persons with Disabilities
SWDs	Students with Disabilities
UDHR	Universal Declaration on Human Rights
UNCRC	United Nations Convention on the Rights of Children
UNESCO	United Nations Educational, Social and Cultural Organization
UNICEF	United Nations International Children Emergency Fund
ITS	World Health Organization

Chapter One

1. Introduction

1.1 Background

Persons with visual impairment come across many challenges in their life. One of the major problems they face has to do with education. The problem gets worse in developing countries like Ethiopia. Because most of the schools in these countries are built by considering only persons without disabilities, persons with visual impairment do not get accessible schools that can meet their needs. In most of the schools, students with visual impairment do not get adaptive skills that are needed for their education such as Brail. However, such problems are minor in special schools. In many of special schools, most of the necessary materials and skills are available. Nevertheless, there are many problems in such schools as well. Some of the schools are open for students with visual impairment who speak a specific language. For example, Sebeta School for the Blind which is located in Oromia region accepts only Oromifa speaker students with visual impairment. The other problem is that most of the schools have age limitation to accept students. The study sites of this research, for instance, do not accept children who are above the age of ten. Those who get older than the limitation because of different reasons become disadvantaged. Some schools are basically provided by considering specific religion followers. Because of these, some persons who do not follow the schools' religion become more challenged to learn in them. Missionary schools are best examples for this. Most of the missionary schools in Ethiopia are established by Protestant and Catholic missionaries. This makes the schools challenging for students who are neither Protestant nor Catholic especially for Muslims.

In Ethiopia, there are only few special schools for students with visual impairment. Some of them are missionary schools and others are secular schools. In all the schools, a number of students with visual impairment from different religious affiliations including Muslims have attended and are attending their education. The main aim of this thesis was to study the religious challenges of Muslim students with visual impairment who learned in missionary schools and secular schools. Therefore, two missionary special schools namely Shashemene School for the Blind and Sent Rafael School for the Blind, and two secular special schools namely Bako School for the Blind and Wolayta School for the Blind were included in the study. However, the two secular schools (Bako School for the Blind and Wolayta School for the Blind) themselves were missionary schools in origin. The findings of the study showed that, Muslim students with visual impairment have different challenging experiences both in the missionary and the secular schools. Among others, According to the findings of the study, learning Bible, singing Christian song and praying Christian pray were some of the challenges that used to be encounter by Muslim students with visual impairment. However, according to the findings of this study, there are differences between and within the missionary schools and the secular schools. In the findings of the study, the causes, consequences and solutions of the challenges are also thoroughly described.

When we see the history of Christian mission in Ethiopia, many literatures written on the area do not articulate the exact time when the missionaries came to Ethiopia for the first time. However, according to Lensa (2015), different authors have stated that Alexandrian missionaries have entered to Ethiopia in the 4th century. This view is supported by Carney (2018) who stated that the then Axumite kingdom including the ruler of the kingdom (king Ezana) was converted to Christianity in the middle of the 4th century by Alexandrian and Syrian missionaries. According

to him, that was the first time when Christianity entered to Ethiopia. In the 1500s, Jesuits came from Portuguese to Ethiopia having a purpose of evangelization (Carney, 2018). Portuguese missionaries came to Ethiopia in the late 15th century with the intention of scattering Roman Catholicism (Fantahun, 2017). This attempt, according to Fantahun (2017), caused a 100 years bloody religious conflict in the first 17th century.

According to Carney (2018), Jesuits have gone across many countries of the world including Ethiopia with three basic objectives namely conversion, globalization and cultural expansion. Moreover, he adds, In Ethiopia, Jesuits have contributed a lot in the struggle made against Muslims in the 17th century. The Jesuits, according to Carney, used to employ a top down conversion (from the kings to the wider society). After three centuries, in 1944, Carney says Jesuits re-knocked the door of Ethiopians from Canada. The then king of Ethiopia H/Silassie allowed them to enter to Ethiopia for education sake. By the time, they could not engage in any religious propagation. They were allowed only to teach secular education, establish secondary schools, and build the first university (Carney, 2018).

Girma (1967) narrates that, in the late 17th century, European missionaries began flowing to Ethiopia. Then, around 1866, Swedish missionaries started entering to Ethiopia. After that, in 1928, Sudan Interior Missionaries entered to Ethiopia. Hence, the two well-known Protestant churches namely the Ethiopian Evangelical Church Mekane Yesus and Qale Heywet in 1959 and 1971 respectively emerged as a result of these missionary movements. The main objectives of these Protestant missionaries were to reform the Ethiopian Orthodox Church and to stand Ethiopia in the side of Europeans in the anti-Islamic movement. In fact, missionaries had also a plan to modernize Ethiopia. However, from their prior experience, they knew that modernization was impossible before reformation. Therefore, their first ambition was to re-evangelize the

Ethiopian Orthodox Church. In the reign of H/Silassie, the king was also interested to modernize Ethiopia. Therefore, the king divided the country into two zones which were open zones (mainly the south east of the country) and close zones (places whereby churches were found). In open areas, missionaries were allowed to propagate their religious because people in the open areas were assumed as unbelievers and uncivilized. In close areas, however, they were not allowed to do any religious promulgation because most of the people in this area were Christians. As a result, the missionaries moved to the southern part of the country and converted a significant number of people to Protestantism (Girma, 2018).

Gilchrist (2003) argues that Protestant missionaries began flooding to Ethiopia having an intention of proselytizing non-Christians since the late 1800s. The administration of H/Silassie has also supported them to evangelize non-Christians so that they will be assimilated with the other Abyssinians and be submissive for the government. According to him, missionaries used to launch schools in order to attract people towards them. As a result, in 1949, they opened about 17 schools (Gilchrist, 2003).

According to Teshome (1979), the foundation of special school for blind children in Ethiopia was also first introduced by Christian missionaries. The first special school for the blind was opened by American missionaries in 1925 at Dembi Dolo, Oromia region (Teshome, 1979). The second school for the blind was also launched by Swedish missionaries in 1948 at Entoto, Addis Ababa (Teshome, 1979). By the time, according to Pankhurst (1972) the major objective of missionary education was conceived as converting learners and trains them to convert others.

1.2 Statement of the Problem

Pawlicova-Vilhanova (2007) conducted a study entitled “Christian Missions in Africa and their Contribution in the Transformation of African Societies”. In his study, he found out that missionaries had a great impact for the modernization of Africans. In order to spread the faith of Christianity, the missionaries used to launch schools, increase education access, provide grammar books, and prepare dictionaries and text books. These measures, according to him, have contributed a lot for the modernization of Africa. By doing so, he concluded, missionaries have played a big contribution in the language development and civilization of African societies.

Gallego et al. (2010) wrote an article entitled “Christian Missionaries and Education in Former African Colonies: How Competition Mattered”. The study attempted to show how Protestant and Catholic missionaries used to compete each other to spread their own religious affiliation. The findings revealed that Protestant and Catholic missionaries used to do a large struggle each other to spread their religious doctrines. Hence, Protestant missionaries used to launch schools nearby Catholic schools exist, and they had had better quality of education. Likewise, they used to compete each other in number of converts and followers. In general, the study claims the presence of rivalry between the two missionaries.

Izama (2013) carried out a study entitled “Muslim Education in Sub-Saharan Africa”. The study found out that Muslims were disadvantaged in education in many Sub-Saharan African countries. Because education was provided by Christian missionaries, Muslims had not had full right to learn like that of the Christians. Moreover, Muslim parents were not willing to send their children to Christian mission schools. As a result of the disadvantage in education, Izama argues that, the Muslims did have only little employment opportunities in this region. Finally, he

concluded that many of those missionary schools are currently demolished in many Sub-Saharan African countries, while few of them are still working.

Teshome (1979) published a book entitled “Education in Ethiopia: Prospect and Retrospect”. In his investigation, he found out that the first and second schools for the blind in Ethiopia were launched by missionaries. However, he argues, the major concern of the missionaries was on converting people rather than educating. As a result, according to him, the contribution played by the missionaries for the advancement of education was not that much significant. In general, Teshome's claim is against the contribution of missionaries in education and modernization.

Fantahun (2017) published an article entitled “Missionary education: An engine for modernization or a vehicle towards conversion?” In this article, he found out that the contribution of Catholic and Protestant missionary education for the development of modern education was unquestionable. However, he argues that education was not the ultimate aim for the missionaries by itself. Rather, it was a means to attain their objective of spreading evangelization and conversion. Nevertheless, unlike Teshome, Fantahun believes that the contribution of missionaries in expanding education is significant and it should not be undermined. In brief, Fantahun has attempted to demonstrate both of the negative and the positive sides of the missionaries.

Owino, et al. (2017) studied the contribution played by Africans in the achievement of the objectives of the missionaries. Their study revealed that the contribution of Africans in general and the contribution of converted Africans in particular were immense for the missionaries to achieve their objectives. By providing places to open schools, by sending their children to their schools and by helping missionaries to spread their religious teaching, Africans were cooperative

actors in the missionary's movement. In general, they concluded that without the help of Africans, achieving their goal was impossible for the missionaries.

Although many prior studies have been undertaken to address the aforementioned topics, there are still some overlooked research problems which remained unstudied. As can be seen above, the above mentioned researches were mainly concerned on the general activities undertaken through missionary education, the main aim of missionary education, the contribution of missionaries for the introduction of modern education, their endeavor to spread their religion, the response and contribution of Africans etc. moreover, almost all the studies were conducted solely by document reviewing and are historical in nature. Most of the data were not obtained through direct contact with individuals who have the experience. However, the religious challenges of disabled students in general, the religious challenges of students with visual impairment in particular and most specifically the religious challenges of Muslim students with visual impairment in missionary schools were mostly neglected areas. Moreover, the literatures did not show what differences exist between missionary and secular schools. Therefore, this study will endeavor to bridge one of the aforesaid neglected areas which are the religious experiences of Muslim students with visual impairment in missionary schools in compare to secular schools.

This study differs from most previously conducted researches in many ways. This study is different from other related researches in its aim, design, data collection technique, the unit of analysis and the unit of observations. The aim of this study was to explore and describe the religious experiences of Muslim students with visual impairment in missionary and secular schools, whereas the previous studies were more focused on the aims, contributions, drawbacks and other organizational level concerns of the missionary schools. In terms of research design, this study employed a case study research, while most of the previous ones were more of

histrographic. In use of data sources, this study used interview which is a source of firsthand information, whereas previous studies were reliant on documents which are in most cases secondary data sources. In terms of the units of analysis, the units of analysis in previous studies were schools and missionaries themselves, while the units of analysis in this study were students with visual impairment particularly the Muslim ones. Last but not least, in terms of the unit of observation, the units of observation in prior studies were the missionaries, documents and other school personals, whereas the units of observation in this study were the units of analysis themselves.

1.3 Objectives of the Study

1.3.1 General Objective of the Study

The general objective of the study is to describe the religious challenges of Muslim students with visual impairment in two missionary schools and two secular schools.

1.3.2 Specific Objectives of the Study

1. Identifying the religious challenges of Muslim Persons with visual impairment in missionary vs. secular residential schools;
2. Explaining the Causes of the challenges;
3. Identifying the consequences of the challenges;
4. Identifying possible solutions to improve the challenges.

1.4 Research questions

1. What are the religious challenges of Muslim students with visual impairment in missionary vs. secular residential schools?

2. What are the causes of the challenges?
3. What are the consequences of the challenges? And
4. What possible solutions exist to improve the challenges?

1.5 Significances of the Study

This study has two main significances. First, it will be used to bridge the existing gap of knowledge on the religious challenges of Muslim visually impaired students in missionary and secular residential schools. Second, it will be used as a guideline to do evidence based intervention for those who want to intervene in the area.

1.6 Scope of the Study

This study is purposely delimited to cover only students with visual impairment among other PWDs live in Ethiopia. Again, among students with visual impairment, it is delimited to Muslim students with visual impairment. Among Muslim students with visual impairment, it is also delimited to those who attended missionary and secular residential schools. As a result, the study is delimited to Muslim students with visual impairment who attended four different residential schools namely Shashemene School for the Blind, Sent Rafael School for the Blind, Bako School for the Blind, and Wolayta School for the Blind.

Although many efforts were made to conduct the research as it was planned at the very first time, it was not possible to accomplish everything as planned. As a result, some problems that are beyond the researcher control and which might affect the quality of the study have taken place.

The first one was that it was not possible to conduct more than one face to face interview because of the existing ravaging Covid 19 pandemic. The other one was that it was not possible to use more than one data collection method because of the nature of the participants. As the

participants reside throughout different sides of the country, it was not possible to find even two individuals at the same place and time. Therefore, it was not possible to have a focus group discussion. Hence, Interview has been used a major and sole research method. Moreover, because the topic of the study was novel for the area, it was not possible to include literatures studied before on the challenges of Muslim students with visual impairment in missionary and secular schools in and outside Ethiopia.

1.7 Operational Definition of Terms

Religious challenge: any action which is considered by participants as against their religion.

Muslim students with visual impairment: those who were Muslims on the time when they join missionary schools regardless of their current religious affiliation.

Missionary schools: only Catholic missionary schools and are segregated for students with visual impairment.

Residential schools: schools provided exclusively for students with visual impairment.

Inclusive schools: schools provided by considering both persons with and without disabilities.

Education: modern especial education

Persons with visual impairment: persons who cannot see either totally or partially.

Blind: a person who has no eyesight at all.

Missionaries: people who travel to somewhere outside their permanent residence in order to indoctrinate Christianity (Hawkins, 1982).

Evangelization: including many contents of mission, it stresses on deliberate and open transmission of gospel with particular attention to conversion and making people the follower of Jesus (CWME Commission, 2005).

Proselytism: influencing others to persuade one's religion is the only perfect religion and to convert them by convincing they will not get salvation in the hereafter. Proselytism in most cases has disrespect of others' ideas. Moreover, proselytism is most of the time a collective action whereby aliens participate either indirectly such as by supporting financially or directly such as by engaging in teaching their religion (Tallman, 1989).

Chapter Two

2. Review of related Literatures

2.1 Introduction

The first chapter has discussed the introduction of the paper. This chapter, on the other hand, presents the review of prior literatures. First, the magnitude of the problem is stated. Then different topics that are related with missionaries and missionary education are presented. Finally, Education related policies of Ethiopia and different models of disability are discussed at the end of the chapter.

2.2 Magnitude of the Problem

According to World Health Organization (WHO, 2010), there are about one billion persons with disabilities (PWDs) in the World. This covers 15% of the general population of the world. Out of these, around 80% live in third world nations (WHO, 2010). Except mere estimations, there are no satisfactory statistical data regarding PWDs and their education condition in Ethiopia (Lewis, 2009). According to the housing and population Census of Ethiopian government Central Statistical Authority (CSA, 2007), there are 805,535 PWDs in Ethiopia which covers 1.9% of the entire population. However, World Bank and WHO (2011), estimated that In Ethiopia, there are about 15 million PWDs which takes 17.6% of the total population. Out of the total number of PWDs in Ethiopia, about 691,765 of them are children (Lewis, 2009).

When we see the number of visually impaired people worldwide, according to the report of WHO (2010), there are approximately 180 million visually impaired people in the world. Miserably, about 90% of them are in developing countries (WHO, 2010). In Africa, there are

about seven million people with visual impairment. According to the report, if collective measures are not taken on prevention, the number could be double by 2020 (WHO, 2010). When we come to Ethiopia, it is very difficult to find consistent statistical reports. According to the Federal Democratic Republic of Ethiopia Central Statistic Authority (FDRE CSA) report (2007), among the 805,535 total numbers of PWDs live in Ethiopia, 248,959 of them are persons with visual impairment. On the other hand, MoE (2006) stated that among the estimated 75 million total populations of Ethiopia, 1.2 million of them are blind, and 2.8 million of them have low vision. This means, there are about four million persons with visual impairment.

Persons with disabilities (PWDs) were reserved in institutions far from the mainstream society until the half of 20th century; They used to be regard as abnormal, worthless, uneducable, burden for the society and inferior citizens; Until the institutions became disestablished by the deinstitutionalization movement in 1970s (Peter and Hittie, 2003). The establishment of Special schools for children with disabilities (CWDs) in the world was started in early 19th century with the intention of teaching children having sensory impairment (Department of Education and Science, 2007). Since their inception, special schools have had considerable contribution on schooling children with disabilities (Department of Education and Science, 2007).

The first school for persons with visual impairment, according to Lorimer (1996), was established by Volentin Hauy in 1786 in France. Until this time, Lorimer argues, there was no any school for persons with visual impairment in the globe. According to him, l'Institut des Jeunes Aveugles was the first school for persons with visual impairment opened in 1786 in Paris, France. Since that time, the school has been teaching persons with visual impairment regardless of gender, class or intelligence. Soon after, European countries began launching schools for these segments of the population (Lorimer, 1996).

The amounts of CWDs who have access to education in Ethiopia are not more than 2,300 (Lewis, 2009). Only 3% of CWDs in Ethiopia go to school (MoE, 2010). According to UNESCO (2014), parents' awareness about their children's right to schooling, parents' belief about their children's capability, families' embarrassment to send out their children with disabilities, segregation of children with disabilities in institutions, and inaccessibility of schools are some of the reasons that cause the exclusion of children with disabilities worldwide. In Ethiopia, stigma among families and teachers, service inaccessibility, unqualified educators, inflexible trend of teaching, and scarcity of adaptive materials were found the major cause for SWDs to drop out (Handicap International, n.d.).

The number of enrolled children with disabilities is by far smaller than children without disabilities (UNESCO, 2014). Out of the entire school enrolment rate in Ethiopia, the number of CWDs takes only 0.7% (Sarton & Smith, 2018). Even after enrolment, Barrat et al., (2014) state that the probability of drop out among students with disabilities (SWDs) in Ethiopia is very high and the likelihood of completion is very low in compare to students without disabilities.

According to UNESCO (2014), disability is among the main reasons that make children out of school, and its effect on the educational exclusion is worst than gender, geography and poverty. Moreover, UNESCO stated that in spite of the attempts to reach education for all, children with disabilities cover the large portion of out of school children. It has also stated that many studies and policies on out of school children overlook the education condition of CWDs (UNESCO, 2014).

In general, the situation of persons with visual impairment in Ethiopia is unsatisfactory. In particular, the education condition of these segments of people is alarming. As the problem is

complicated, the solution also needs the contribution of everybody. This paper attempted to contribute something by bridging a specific knowledge gap on the area.

2.3 Missionaries and Education in Africa

The issue of the link between the emergence of education and the arrival of missionaries in Africa seems arguable in many literatures. Gallego et al. (2010) argue that formal education in many African countries was introduced by missionaries. On the contrary, Anderson (1970) argues that education in Africa was not introduced by missionaries; Africans have their own education before the coming of missionaries to Africa. Likewise, Funtah (2015) asserts that, although Europeans deny the existence of education in Africa before colonial period and claim as they were who introduced education for Africans, in reality, however, Africans had their own indigenous education before the introduction of Islamic and Christian education. Adeyemi and Adeyinka (2002) go beyond the presence of African indigenous education before missionaries and argue Africans education was fitting to the five requirements of education which are preparation (participatory for all), functionalism (full of practical education), communalism (many things were undertaken in a group manner), perennialism (focusing on culture preservation), and holism (educations were general there was no specialization) although it had no any standardized curriculum like that of the current fashion. In general, even though we cannot agree on the presence and absence of education in Africa before the coming of the missionaries, the contribution of the missionaries for the educational development of Africa is visible in all of the above literatures.

2.4 Missionaries and Education in Ethiopia

The contribution of missionaries for the education development of Ethiopia is also controversial among literatures. According to Fantahun (2017) the first missionaries who put their legs in Ethiopia were Jesuits who came in the 17th century to cultivate Catholicism. As a result, they established the initial missionary school to attain their objective (Fantahun, 2017). Because the focus of missionaries was converting people, the contribution of missionaries in the establishment and development of modern education was insignificant (Teshome, 1979; Tekeste, 1990). On the other hand, Fantahun (2017) argues although the focus of missionaries was to convert people, their contribution for the expansion of modern education should be acknowledged. Moreover, Fantahun (2017) stresses that without the missionaries' effort, launching schools and expanding modern education would have been challenging for the Ethiopian government. In any event, although different authors claim different views, the contribution of missionaries for the development of education in Ethiopia looks evident.

2.5 The Aims and Objectives of Missionary Schools

Many literatures written about missionary schools, regardless of the identity of the author by whom they were written, in spite of the time when they were written, and despite the place where they were documented, it seems they have an agreement on the aim of missionary schools.

Almost all literatures concur that the major aim of missionary schools was religious expansion. However, there is a difference on the way they see it. When some of them see it as an adventure, some others see it as a nuisance. Accordingly, Bassey (1999), Berman (1974), Bishop (1997), Colleen (1975), and Ivorgba (2006) state the overall aim of missionary schools was evangelization, conversion or spread of religion. On the other hand, Umit (2008) adds the American Protestant missionaries in Ottoman Turkey had a three-fold mission: evangelization

(converting non-Christians and teaching bible and other religious scriptures in an individual and group bases), medication (providing medicine and other health treatments), and education (launching schools from nursery to colleges whereby they teach learners academic education and their religious principles). All in all, based on the above arguments, it can be concluded that the main aim of the missionaries was spreading Christianity while providing different services such as educational and medical services.

2.6 The Contribution of Missionary Schools

While claiming the major objective of missionary schools was evangelization, many of the aforementioned literatures recognize the contribution of missionary schools for the development of language and modern education in all over the places they (missionary schools) were settled. In view of that, Gallego and Woodberry (2010) avow formal education in many African colonies was started by the missionaries. According to Pawlikova-Vilhanova (2007), missionaries used to undertake their evangelization and education hand in hand. In Iran, what the missionaries did in the area of education and medication was higher than what they did for evangelization (Colleen, 1975). In Nigeria, even if the missionaries used the education for the purpose of evangelization, the indigenous society, however, used this opportunity to utilize the technological development of Westerns (Ivorgba, 2006). In the south of Nigeria, missionary education has caused an unintended consequence which was a fast educational expansion (Bassey, 1991). In the case of Ethiopia, According to Girma (2007), it is difficult to determine the impact of missionary schools on the development of the country. On the other hand, Fantahun (2017) argues, although the purpose of missionary education was enhancing fellows, it has contributed a lot for the transformation and language development of the nation. Owino et al. (2017) argue the work of missionaries in eradicating poverty, illiteracy and diseases must be recognized. In general,

regardless of their drawbacks, missionary schools have played their own contribution for the education and language development of their students.

2.7 Competitions between Catholic and Protestant Missionary Schools

Little studies have tried to address what the rivalry between Catholic and Protestant missionaries looked like in spreading education and religion. Gallego et al. (2010) aver Catholic and Protestant missionaries used to contest each other to maximize their adherents through establishing schools. Thus, Protestant missionaries used to launch schools nearby Catholic schools were opened and endeavored to provide better quality education (Gallego et al., 2010). As a result, according to Nunn (2011) Protestant missions have shown better result in converting people and reaching educational attainment than Catholic missions and have improved people's thought toward democracy and public involvement through expanding educational access. Conversely, Catholic missions have shown any effect neither in conversion nor in education (Nunn, 2011). According to Pawlikova-Vilhanova (2007), because of the existed rivalries between Catholic and Protestant missionaries, a number of missionary schools were opened. As a result, according to him, Africans had many alternatives to choose from which Protestant and Catholic missionaries were competing to expand their domain, and that has created a good opportunity for the community they were in.

2.8 The Reaction of Africans to the missionaries

On the topic of Africans' reaction to missionaries, literatures have two different views. Some present Africans' respond opposing to missionaries and others present it as a welcoming. In Owino et al. (2017), Africans' reaction seemed welcoming for missionaries. According to them, Africans in general and the converted ones in particular played valuable contributions for the

achievement of missionaries' objective which could have not been attained without the help of Africans (Owino et al., 2017). Similarly, Bulder (2007) argues some sub Saharan governments used to appreciate what missionaries have been doing with the intention of encouraging modern education. According to Bulder (2007), Emperor Minilik and H/Selassie were some of them. On the other side, in Berman (1974), the response of Africans is presented as an opposing for missionaries. According to Berman, when the missionaries began enlarging their attempt to convert, Africans started reacting against the missionaries by establishing their own secular schools and hindering their children not to go to missionary schools. In general, missionaries have encountered both negative and positive reception.

2.9 Reasons to send one's Children to Missionary Schools

Looking at the issues which have been mentioned above, people might ask as to why people (those who do not believe in missionaries' religious doctrine) send their children to missionary schools. Concerning this issue, different literature has identified different reasons that triggered people to enroll their children in missionary schools. Shunhaji (2018) conducted a study in India and states the reasons for Muslim and other non-Catholic parents to send their children to Catholic schools as better discipline, better job opportunity, inexpensive and free education, and enrolment of children with under achievement., Ajayi (2006) argues that parents send their children to learn different languages and Mathematics which were not easily available in other schools. All in all, access to free and better education was what used to trigger families to enroll their children in missionary schools according to the literatures.

In general, as it can be deduced from the above literatures, missionary schools have a great impact for the development of education in Africa and other places they were in. The religious impact of missionary schools is also noticeable in the literatures. However, most of the issues

raised in the literatures are debatable and difficult to make a conclusion. As a result, most of them need further studies to clear up the controversies. In this study, the literatures are used to compare and contrast their arguments with the findings of this study in the last chapter.

2.10 The Educational Policy Instruments of Ethiopia

Ethiopia has approved different national policies, programs and strategies regarding education in general and special needs education in particular. Among others, the Education and Training Policy (1994), the Preschool Education Curriculum (2008), the General Education Quality Improvement Program (2010), the Master Plan for Special Needs Education (2016), and the Special Needs Education Strategy (2008) are to mention some of them. According to the FDRE Ministry of Education (2016), the constitution of Ethiopia approves international policy instruments and recognizes that education is a human right for everyone. Moreover, according to the Ministry (2016), three higher organizations namely Ministry of Health, Ministry of Education and Ministry of Labor and Social Affairs work together for the improvement of the education status of persons with special needs giving particular attention to fight discrimination and respecting the right of everyone regardless of individual difference.

Although the policies briefly mention the issue of discrimination in general term, they do not discuss it in detail. Moreover, the instruments do not articulate how, where and by whom the discriminations take place. Furthermore, the instruments do not say anything about missionary schools. Nevertheless, it is evident that any kind of discrimination is unacceptable in these and other policies adopted or ratified by the country. Therefore, anybody whether an individual or an organization should go in line with the law when working with others. However, it would have been better if the instruments state what would follow anyone who violates the policies.

2.11 Models of Disability

According to Chaudhari (2016), there are different models of disability that has been shifting through time from viewing disability as individual pathology or societal deficiency, and those shifts have caused many policies to take place. These shifting models, according to his saying, have been putting pressure on governments what to do on disability, and how disability should be viewed. Although the whole idea of all models according to him revolves around viewing disability as a personal deficiency or a societal deficiency, there are four major models of disability. These are: the charity model, the medical model, the social model and the human right model (Chaudhari, 2016).

2.11.1 The Charity Model of Disability

The charity model of disability is the classical model of disability which is related with some religions and views disability as a chastisement from God because of one's sin (Retief & Letsosa, 2018). This model has influenced several religions to see disability as a curse and to disgrace PWDs (Niemann, 2005). According to Henderson and Bryan (2011), the charity model of disability sees PWDs as people who transgressed religious and moral values, perpetuated some sinful acts, having sinful parents, and being punished by a supernatural power. On the other hand, this model views disability as God's examination of faith (Retief & Letsosa, 2018). In general, this model attaches disability with a supernatural force in a negative manner.

Therefore, the charity model of disability was employed in this study to assess whether the missionary schools view disability and PWDs as per this model. Moreover, the services they provide was also examined to appraise whether it is build based up on this model.

2.11.2 The Medical Model of Disability

Disability for medical model is individuals' deficiency that stem from biological conditions, and their disadvantages can only be treated either by medical treatment or through charity services that can compensate their bad condition (Wasserman et al., 2005). The model sees the person with disability as a problem (Rieser, 2003). The medical model of disability views disability as a condition that must be cured and healed with the help of health experts (UNESCO, 2014).

Degener (2014, 2017) asserts helping PWDs is an area which is left for medical doctors and nurses, rehabilitation professionals and special needs teachers according to this model. The medical model advocates for formal equality which refers to fighting direct inequality through providing comparable treatment for all people whether having disability (Degener, 2017). PWDs, in the view of medical model, are required to change themselves in a way which they can match with the environment (Rieser, 2003). According to Degener (2014, 2017), the model claims that any welfare service directed towards PWDs must be delivered in a segregated places apart from the mainstream society. In general, the medical model is an individualistic theory that emphasizes on individual deficit (Wasserman et al., 2005).

Having the above accounts in mind, the medical model of disability was utilized in this study to assess whether the model is still working and how much the missionary schools (the research sites of the study) were providing their education and other related services based on this model.

2.11.3 The Social Model of Disability

The social model, unlike the medical model which views disability as an individual deficiency, declares that disability is a socially constructed experience and cannot be healed except by social reform (Wasserman et al., 2005). The social model came next against the medical model while

recognizing disability takes place when an individual interacts with the society (UNESCO, 2014). According to Rieser (2003), Shakespeare (2010) and Shakespeare and Watson (2001), the central idea of the social model is there has to be a clear demarcation between Impairment which is a result of physical restraint and disability which is caused by social segregation. Rieser (2003) argues that, PWDs are persons with some sort of impairment, but the society causes them to be disabled. The social model advocates for substantive equality which struggles indirect inequalities, and it considers power relations (Degener, 2017). The social model is criticized for ignoring the relevance and problem of impairment in the life of PWDs (Shakespeare 2010; Shakespeare & Watson 2001). According to Shakespeare and Watson's (2001) argument, although the social model was introduced as a response to the medical model, at this time, the model is unfashionable, and its detriment is larger than its benefit. UNESCO (2014) asserts that PWDs are socially victimized segments of the population, and the society must endeavor to avoid their obstructions. On the other hand, Beaudry (2016) argues that the concept of disability should be left open to incorporate all ethical issues such as minority right, repression and biological defects and should not be limited to either by social or physical difficulty alone. In brief, the social model of disability makes the society the sole responsible for the disability of PWDs.

Therefore, the social model of disability was utilized in this study to appraise how much the model is functioning in the schools and whether the schools were providing their services partly or completely according to this model based on the abovementioned ideas.

2.11.4 The Human Rights Model of Disability

The human rights model is the adapted version of the social model of disability (Degener, 2014, 2017). The human rights model of Disability acknowledges the interrelatedness, interdependency

and inseparability among human beings in spite of their disability status (Degener, 2017). The basic principle of The human rights model, according to Degener, is acknowledging the inherent dignity of each person, and recognizing everybody is significant and respected because he/she is a human being not based on the materials or characteristics he/she possessed (2014, 2017). The human rights model chants the inclusive/transformational equality which recognizes that fighting discrimination alone is insufficient for the empowerment of PWDs, and it claims that PWDs must be provided with the necessary opportunities which help them to meet their needs beyond fighting inequity (Degener, 2017). According to Degener (2017), the human rights model is developed based on the existing international human right policy instruments, and it is a foundation for The Convention on the Right of Persons with Disabilities (CRPD). Alike the social model, the human right model recognizes that the problem is located somewhere outside the individual but in the society (Degener, 2014, 2017).

In this study, because the human right and the social models of disability have the same view towards disability and are the working models of disability, they were used to examine to what extent the models work in those missionary schools and whether the schools were offering their services based up on these models.

Chapter Three

3. Research Methodologies

3.1 Introduction

This chapter attempts to demonstrate the whole design and philosophy of the study from conceptualization to completion. Accordingly, the chapter illustrates the research methodology and the research design consisting method of data collection, data gathering instrument, sampling techniques, quality assurance, data analysis techniques and ethical considerations of the study.

3.2 The Researcher's Perspective

The researcher follows the post positivist point of view believing that reality is subjective and socially constructed. According to Creswell (2014), the post positivist perspective came after the positivist perspective by arguing that there is no absolute reality. In this study, therefore, the researcher has attempted to identify and describe what the reality is for the research subjects on the specific research area.

3.3 Research Design

This research is a descriptive in its purpose, a qualitative in its nature/technique and cross sectional in its data collection time. This study is an exploratory because it is a pioneer study on the area. Exploratory research is an appropriate research when nothing or little is known about the issue or phenomenon (Creswell, 2014; Abiy et al., 2009). It has also a descriptive content, for the purpose of the study is not only to discover the research topic but also to provide description of the case. The main purpose of descriptive study is describing a human or social phenomenon or part of the phenomenon (Creswell, 2014; Abiy et al., 2009). The study employed a qualitative

research approach because of several reasons. First, as it has been saying above, there was no previously studied scientific knowledge on the specific topic. Second, the research was planned to study people's experience. Third, the research was intended to thoroughly examine a specific phenomenon. Qualitative research is a way of exploring and identifying thoroughly the meanings of human or social problems which are constructed by individuals or groups (Creswell, 2014).

The research is cross sectional because the data collection was undertaken once with each participant.

This study employed a case study research design. The rationale to choose case study was because the purpose of the study was to thoroughly explore and describe a phenomenon, and the research questions could not be answered except through thorough investigation of the phenomenon. Case study is an appropriate approach if the researcher is interested to study on one or more clearly distinguishable border; the focus of case study is to thoroughly examine and analyze one or more cases (Creswell, 2013). In this study, the case is the experience of Muslim students with visual impairment.

3.4 Research Sites

This research was conducted on Muslim students with visual impairment who attended four residential schools that found in Ethiopia. The schools are named Shashemene School for the Blind, Sent Rafael School for the Blind, Bako School for the Blind, and, Wolayta School for the Blind. Out of which, two of them (Shashemene School for the Blind and Sent Rafael School for the Blind) are missionary schools, and the remaining two (Bako School for the Blind and Wolayta School for the Blind) are secular schools. However, the two secular schools themselves were also missionary schools in origin. Nevertheless, they have become secular after time. The brief background of each school is presented here below. However, it is worth mentioning that I

utilized Ethiopian Colander (EC) when mentioning the years that are related with the schools background.

3.4.1 Shashemene School for the Blind

Shashemene School for the Blind was established in 1973 EC by Italian Catholic missionaries. Particularly, one of the missionaries named Father John took the lion share of the establishment of the school. When the school began teaching, there were only seven students. Since its establishment to 1986 EC, two Irish nuns used to run the school. From 1986 to 2003 Ec, the school used to be run by another Indian nun. Until 1978 EC, the school used to teach up to grade seven. From 1978 EC to 2011 EC the school had stopped teaching grade seven. Since 2012 EC, the school has began teaching up to grade seven for the second time. However, all the time, students do not start grade one as they join the school. Rather, they use the first year to learn brail, and they start grade one by the second year. Since its foundation, the school has no a permanent donor. It obtains its income from different Catholic organizations and individuals that exist in different parts of the world.

3.4.2 Sent Rafael School for the Blind

Sent Rafael School for the Blind was established in 1988 EC by Italian missionaries called Missionary of Association Charity (MAC) in Gondar town, North Gondar Zone, Amhara Region, Ethiopia. By the time, it was located in a place called Fechfachit. After 13 years, in 1995 EC, it changed its location into a place called Azezo which is the 19th and 20th Kebele of Gonder town. . Until 1999 EC, it used to teach its students only until grade ten. Students used to get all services within the compound. Up to grade three, food, boarding and education was in the compound. Starting from grade four, however, they used to learn in government schools which

located nearby the compound, but the food and the boarding services were still intact. After completing grade ten, students left the compound and continue their education somewhere else out of the compound. It was because there was no a preparatory school in Azezo until 1999 EC. However, the school used to give students 100 ETB per month until they completed grade twelve. In 1999 EC, as a result of the opening of a government preparatory school in Azezo, the school started offering the food and the boarding service until the students completed grade twelve.

3.4.3 Bako School for the Blind

Bako School for the Blind was established in 1953 EC by Swedish Protestant missionaries. Before 1953 EC, the missionaries used to teach persons with visual impairment by integrating with sighted people in Addis Ababa City. After that, because the number of students with visual impairment was increasing, the missionaries asked the then government to give them land whereby they could establish a school for the blind. The then government gave them the land in which the current school is located. The missionaries had five objectives: church, clinic, agriculture, workshop, and school for the blind. Regarding the school for the blind, their intention was to teach up to grade four, and to give them vocational trainings. As a result, they started the teaching with four students. The school continued as such until 1967 EC. In 1967 EC, the school closed down because of some conflicts arose between students and the school administrators. After one year, in 1998 EC, the school handed the administration role for the Ethiopian National Association of the Blind (ENAB). This was the time when the school became secular. ENAB started administering the school, but the cost of the school was completely covered by the missionaries. In this way, the school continued until 1983 EC. Since 1983 EC, the school began teaching until grade eight. Then in 2008 EC, the Oromia Regional Government

receives the school from ENAB and made it under its control. Since 2008 EC, the school is under the administration of Oromia Regional Government.

3.4.4 Wolayta School for the Blind

Wolayta School for the Blind was established in 1957 EC by American missionaries called Sudanese Interior Mission. The school started the teaching with nine individuals. Until 1966 EC, the school was administered by this missionary group. In 1966 EC, however, when the Derg Regime came to power, the missionaries were not allowed to stay in Ethiopia. As a result, the school was closed down for about five years. Then, in 1971 EC, the school transferred to the Ethiopian National Association of the Blind. This was the time the school changed to a secular school. However, Christian Mission (CBM) was the one donates the association. Nevertheless, CBM was able to donate only until 2002. When the Ethiopian government issued The Charity and Society Proclamation 621/2009 in 2002 EC, the donor was forced to stop the fund. Because ENAB was a registered as Ethiopian Charity, its source should be obtained from local sources. Therefore, ENAB terminated its agreement with CBM. Until 2002 EC, the school used to teach up to grade six. Then, with the support of the Ethiopian Ministry of Education, the school started teaching up to grade eight. However, after five years, the Ministry of Education could not continue its support longer. Since then, Enab is running the school with the money it obtains from different sources. However, the school is now teaching only up to grade four.

3.5 Data Collection Method

This research used in-depth interview as a major data collection method. Accordingly, both face to face and telephone in-depth interviews were employed. The nature of the interviews was open ended, and unstructured interview questions were paused to gather data from participants.

Qualitative researchers ask questions which are unstructured, open ended and a small number of

questions in a face to face, telephone or group manner (Creswell, 2014). This method was chosen because the research purpose was to carefully examine people's experience. According to Creswell (2014), Interviews provide the researcher with past experiences of participants which cannot be gained through observation. Moreover, I have employed telephone interview for participants whom I could not meet in person because of different reasons. Telephone interview is the best data source when the interviewees cannot be easily accessed (Creswell, 2013). All interviews were undertaken in an individual manner. According to Hancock and Algozzine (2006), although they are time taking, individual interviews give in depth information than group interviews. During the interview, I have posed five general questions. Moreover, I have asked a significant number of probing questions in order to get detailed explanation on some topics. According to Creswell (2014) and Hancock and Algozzine (2006), Researchers use probing questions to obtain more detailed information based on the responses they get for the major questions.

3.6 Sampling Technique

Non-probability sampling technique was utilized to select participants of the study. Among the different types of non-probability sampling techniques, this study has particularly use purposive and snowball sampling techniques. Accordingly, students with visual impairment who attended missionary schools, who were available within the data collection time and those who gave their consent to participate were purposely recruited. As a result, although I had got 13 individuals, I was able to interview only nine of them because the remaining ones were not interested to participate. In qualitative research, the investigator purposefully selects participants whom he/she assumes they will have the knowledge about the research problem (Creswell, 2013; Hancock & Algozzine, 2006). Moreover, I employed snowball sampling technique to obtain participants

through the social network of a first contact. Because the target people are dispersed in different places and cannot be obtained easily, I have use three initial contacts as a means to find other participants. Snowball sampling is very important when accessing the target population is very hard (Cohen et al., 2007)

3.7 Data Collection Procedure

Before starting the interview, an interview guide and an informed consent were prepared.

Therefore, the data collection process was took place accordingly. I have recruited one individual from one school, two individuals from another school and three individuals from two schools each. Nine individuals in general have participated. According to Creswell (2013) in a case study approach, researchers use one or more persons having the same experience as a unit of analysis.

The participants were first informed the general idea of what the research was about, and asked whether they like to participate based on the information they were given. Then those who wanted to participate were asked when they would like to do the exact interview. Accordingly, all the interviews were undertaken on the participants' favorable time. The interviews were recorded based on the participants' will. Except from one school (Sent Rafael School for the Blind); I stopped the data collection because of data saturation. In Sent Rafael School for the Blind, however, I was able to interview only one individual. According to Creswell (2014), saturation is a stage wherein qualitative researchers end their data collection process due to dearth of new information.

3.8 Data Analysis

This study has undergone different qualitative data analysis processes. As a result, the data analysis started simultaneously with the data collection. When the participants revealed their

ideas, I used to rephrase them what it meant, and they used to conform and correct misunderstandings. According to Creswell (2014), data analysis in qualitative research design takes place with other research components such as collecting data and writing results. After the relevant data are gathered, they were transcribed, organized and coded. According to Creswell (2014), the data should be coded after collecting, transcribing, organizing and preparing the data. Then the coded data were presented under different themes and categories based on their similarities and differences in line with the research questions. According to Creswell (2014), after collecting the data through interviews, qualitative researchers group the data under different themes. After grouping the data in different themes, redundant data were merged and reduced and only the relevant data were included. Then the research phenomenon was thoroughly described. According to Stake (1995), case study data analysis entails careful portrayal of the research subject followed by thematic analysis of the data.

3.9 Quality Assurance

This study use different ways to make sure the trustworthiness of the findings. Accordingly, the results of the study were confirmed through member checking, external auditing, and showing its similarities and differences with prior related literatures. Member checking takes place through taking back the transcribed data, its analysis, and its interpretation to the participants to have their evaluation (Creswell, 2014). Sharing the findings with research participants and obtaining their response is a best way to conform one's result (Creswell, 2013; Hancock & Algozzine, 2006). For the sake of saving time, I have done the member checking by paraphrasing the meaning of what the participants said at the end of each interview and receiving their feedbacks whether my interpretation was correct. While paraphrasing, the participants have made some corrections and the corrections are incorporated. On the other hand, I have used an external

auditor to evaluate my arguments and conclusions based on the findings which described in the fourth chapter. According to Creswell (2013) External auditors should not be people who have connection with the study. Accordingly, the external auditor of this research did not have any link with the study. According to Creswell (2013), external auditors cross check the connection between the presented data with the interpretations, findings and conclusions made in the study. Moreover, I have stated the ideas of the participants using their own statements. Lastly, I have attempted to make sure the quality of the data by discussing which findings of the study agree or disagree with prior pertinent studies.

3.10 Ethical Practice

This study has considered all the research ethics criteria which are related with the study.

Research participants have not been harmed or deceived. According to Hancock and Algozzine (2006), Researchers should protect participants from any harm and not deceive respondents. In order to protect the participants from being infected by Corona Virus, all the interviews were made through telephone except one interview. Only one interview was done in face to face, and it was before the virus entered to Ethiopia. Moreover, participants have participated in this study only based on their free will after having all the necessary information about the whole nature of the study. According to Hancock and Algozzine (2006), Participants must be informed and consented to participate in the research. As a result, four individuals have refused to participate because of different reasons after they asked their consent. Participants have been informed that they were allowed to depart their participation at any time. Hancock and Algozzine (2006) state that, interviewees are free to complete or terminate the interview. After participation, I have kept all the information they gave confidential. Any information obtained from participants must be confidential except when it is needed by law, or they (the participants themselves) want it to be

public (Hancock & Algozzine, 2006). In order to insure the confidentiality of the participants, I have stored the interview data and the transcription in a secured place wherein no one can get it.

3.11 Summary

The researcher has undertaken open ended interviews with Muslim students with visual impairment who attended different Christian missionary schools to capture their experiences from their own perspective. The researcher has interviewed each participant once for about 40-60 minutes. To categorize the data in to themes, interviews have been recorded with tapes and transcribed. The data were categorized in a way that they answer the research questions. The themes have been presented under main and sub headings after analyzing and summarizing. The codes had included similarities and differences among respondents. The trustworthiness of the data has been verified through member checking, external auditing, and comparing and contrasting the differences and similarities it has with previous studies.

Chapter Four

4. Findings of the Study

4.1 Introduction

In this chapter, the data collected from participants are presented without any interpretation. The data were collected through in-depth interviews made with nine individuals. During the data collection, participants' tone of voice, pauses, and laughter were also recorded and analyzed. Thematic analysis technique was used to analyze the data. Accordingly, the data are presented based on the similarities and differences of their content. The research questions which listed down in the first chapter have been applied to organize the sequence of the data. All the data were exclusively gathered through in-depth interviews. Both face to face and telephone interviews were made. However, because of the current difficult condition in relation to Covid 19, most of the interviews were made with telephone. In order to keep the confidentiality of the participants, pseudonyms are used in places whereby the ideas of the interviews presented verbatim. Therefore, one should understand that the names that attached with some ideas are fictitious names and do not represent the real identity of anyone who participated in this research.

4.2 Demography of the Participants

Pseudonym	Sex	Age	School Background	Length of Stay	Educational Status	Marital Status	Current Profession	Level of Impairment
Asia	Female	29	Shasheme School for the Blind	Seven years	Diploma	Single	Teacher	Blind
Hayat	Female	23	Wolayta School for the Blind	Seven years	2nd year undergraduate university student	Single		Blind
Jemal	Male	26	Bako School for the Blind	Nine years	Bachelor's degree	Single	Lawyer	Blind
Maryam	Female	23	Wolayta School for the Blind	Seven years	2nd year undergraduate university student	Single		Blind
Murad	Male	25	Bako School for the Blind	Nine years	Second year undergraduate university student	Single		Blind

Fatuma	Female	26	Shasheme ne School for the Blind	Five years	2nd year masters student	Single		Blind
Sofia	Female	35	Sent Rafael School for the Blind	13 years	Bachelor's degree	Married	Teacher	Partially Sighted
Ahmed	Male	26	Bako School for the Blind	Three years	3rd year university undergraduate student	Married		Blind
Muhammad	Male	24	Wolayta School for the Blind	Seven years	2nd year university student	Single		Partially Sighted

4.3 The Challenges of Muslim students with visual impairment in Missionary vs. Secular Residential Schools

"The school was a Catholic school. We used to follow their religion. We used to pray like them; we used to song like them; we used to dress like them and we used to go to their church. In general, when we were there, we did not know our own religion" (Asia). This is what said by one of the study participants. Muslim students with visual impairment who participated in this study

have revealed a number of problems. Among others, reading Bible, singing Christian song, praying Christian prays, going to church, attending sanctification programs, exposing for Christian documentaries, slinging cross on once neck, eating Christian food, celebrating Christian Holidays, and not being able to practice once religion are some of the things which have been frequently mentioning by the participants. The details are presented hereunder.

4.3.1 Learning Bible

According to the participants, reading Bible was inevitable in all of the schools. They used to learn and read Bible since their entrance. The Bible was provided in brail extensively. In Shashemene School for the Blind and Sent Rafael school for the Blind (both Catholic missionary schools), there were libraries whereby the students were expected to read books. "There was a library wherein we used to read Bible. We all had also the complete Bible. The Bible had contained the book of Mak, Look, John and Math" (Asia). Moreover, the teachers used to read them the Bible, while the students are in class. "We used to read Bible almost every day. The teachers used to also command us to read Bible in the class room turn by turn. I have read the complete Bible" (Fatuma).

In Bako School for the Blind, Bible used to be distributed for new students few weeks after the students join the school. According to all participants, education starts at grade Zero in all schools. In the first years including grade Zero, the students were expected to learn how to read and write brail. In Shashemene School for the Blind and Sent Rafael School for the Blind, special materials were available to train brail. In Wolayta School for the Blind, however, the children used to learn brail using Bible. In Bako School for the blind, although the students used to train brail with other materials, they had to use Bible for practice because of unavailability of

other books in the library. As a study participant from this school said, "the only book you could get in the library when you want to practice brail was Bible" (Jemal).

Moreover, in Shashemene School for the Blind and Sent Rafael School for the Blind, there was a course called Moral. All the contents of this course, according to the participants, were taken from Bible. This course, according to the interviewees, used to be graded as any other courses, and it used to be included in the certificate they used to receive at the end of the education year. A participant from Shashemene School for the Blind said, "There was a course called Moral in which students examined by their behavior and questioned about Bible" (Fatuma). In brief, learning Bible was one challenge for Muslim students in all of the schools.

4.3.2 Singing Christian Song

The other thing which mentioned as a challenge by all participants was singing Christian song. Singing song, according to the participants, was a usual activity in all the schools. According to a participant from Shashemene School for the Blind, "we used to present different songs in class. First the teachers provide it and thought us. Then, after training it, we used to present it in class. There was also a special event whereby we present songs" (Asia). The other participant from this school also said "we used to have singing programs. For the programs, each class provides itself with different song. Then, the school fixes a specific day whereby the presentation gets presented. In the event, grade 4, 5 and 6 students presented English song and students from grade 0 to three presented Amharic songs" (Fatuma). There were also weekly singing programs. "There was a song every Friday. When someone says the song, we used to kneel down and repeat the song" (Asia). A participant from Sent Rafael School for the Blind Said, "we used to have singing and praying programs three days in a week. We all the students and some of the staffs used to do both the song and the pray in congregation" (Sofia).

In Bako School for the Blind, there were singing programs four days in a week. However, if any one was disinterested to join the program, no one would force him/her to do so. According to a participant, "when everybody entered to sing, I used to see them being outside" (Ahmed). In Wolayta School for the Blind, on the other hand, there were no fixed programs for singing. Rather, students would sing whenever and wherever they want. A participant from this school said, "Christian students used to sing songs in different situations, and some Muslim students used to also sing with them" (Hayat). After all, singing Christian songs was one challenge for Muslim students in the schools.

4.3.3 Praying Christian Pray

According to all the participants, praying was a normal activity in all the schools. In all schools, praying before and after eating and while sleeping was indispensable. In Shashemene School for the Blind, moreover, praying was a routine activity before singing the national anthem of the country which is sung in the morning and in the evening in all primary and secondary schools of the country. According to a participant from Shashemene School for the Blind, "we used to pray right before and after eating breakfast, lunch and dinner. We used to also pray before entering to class in the morning and before exiting from class both in the morning and in the afternoon" (Asia). In Sent Rafael School for the Blind, they used to pray three days in a week in the evening, and this used to be done in congregation. "We would have singing and praying programs three days in a week. When we pray, we used to kneel down, stretch our hands and say loud the prayer in congregation" (Sofia). Another participant from Shashemene School for the Blind said "First, we raise our hands. Then we say in the name of Father, Son, Holy Spirit, and One God. Then we continue to the prayer. In the evening, there were supplications called the Prayer of Jesus, the Prayer of Mary and the Prayer of Joseph which we used to pray" (Fatuma).

In Bako School for the Blind, someone would stand up right before eating and says the pray, and others would say amen. An interviewee from this school said, "on the first day I joined the school, when someone began saying the pray, I stood up on the table and said loudly are you going to feed me Christian food?" (Murad). According to him, when the person said the pray, he thought that he would going to eat Christian food. After eating, on the other hand, everyone was expected to pray for him/herself. However, if anyone was uninterested to pray, he/she would not be forced to do so. As a participant said, "if you do not want to pray you could be quiet" (Ahmed). One of the participants from Wolayta School for the Blind also said, "House mothers used to tell us to pray before we start to eat, but if we did not pray, no one would say anything" (Hayat). In general, praying was a usual practice in all the schools, and it was unfriendly for Muslim students.

4.3.4 Going to Church

Attending Church has been mentioned as a challenge by participants from Shashemene and Sent Rafael School for the Blind. As a participant said, "On holidays like Meskel, Christmas, Epiphany and eastern, they used to take us to another Catholic church which was located outside the school. Mainly grade six students used to be taken to the church. Grade three, four, and five students were allowed to go only if there was enough space in the church" (Asia). In the church, according to the other participant, "There was Sanctification, and we used to listen to it. There was also song, and we used to follow their song" (Fatuma). According to Asia, "after time, if they did not take us to church, we used to be sad". Moreover, Fatuma said, "we were happy to go to church; no one did not use to want to remain in the compound". In Sent Rafael School for the Blind, the school itself was considered as a monastery. According to the participant, "we used to perform the pray and the song in the church which located in the school" (Sofia). Moreover, in

Shashemene School for the Blind, students had different cloth specific for church. "There was clothe that we could wear only when we went church. It was larger than other clothes we had. We had also a scarp in which we used to cover our heads" (Asia). Attending Church, unlike Shashemene and Sent Rafael Schools for the Blind, has not been mentioned as a challenge by participants from Wolayta and Bako Schools for the Blind.

4.3.5 Being Exposed for Christian Documentaries

According to participants from Shashemene School for the Blind, they used to be exposed for Christian films and stories. Starting from the beginning of Eastern fasting till the end, the school used to present them a series of documentary film that narrates the biography of Jesus Christ. This documentary film used to be presented in the whole fasting day in weekly bases. According to one of the participants from this school, "On Holy Friday, They used to show us a movie that demonstrates how Jesus was crucified and resurrected" (Asia). According to the other participant who converted after three years duration in the school said, "The story which I used to hear in the movie has still remained inside me. It has a great impact for the life that I am living now" (Fatuma). Moreover, they used to be exposed for different Christian stories in different ways. For example, according to the participants, the teachers used to tell them different stories about Christianity and Jesus in the weekly programs they had had. "The teachers used to tell us different Christian stories while we were in class room" (Fatuma). This challenge, however, has not been mentioned by other participants from the remaining three schools.

4.3.6 Slinging Cross

This practice is mentioned as a challenge by students from Shashemene School for the Blind. In this school, the children used to sling cross over their neck. According to the participants, almost

all students including the Muslim ones used to do so. One of the participant from this school said “We used to do cross around our neck. There were Crosses named the Cross of Jesus and the Cross of Mary” (Asia). The other participant also said, "When we saw cross on our friends' neck, we used to take a cross from the manager of the school and sling it over our neck" (Fatuma). Moreover, Asia said, “when I went home on summer, my families asked me to take the cross off, but I used to refuse them. However, according to the participants, slinging cross was not a must activity. Rather, it was based on once interest. Nonetheless, as the participants said, as they were yet children, they did not use to like to be seen different from their friends. As a result, they used to sling cross as their Christian friends used to do. Participants from the remaining three schools, on the other hand, did not mentioned this practice as a challenge.

4.3.7 Celebrating Christian Holidays

All participants from Shashemene and Sent Rafael Schools for the Blind articulated that the schools used to celebrate two Christian holidays. These were Christmas and Easter. According to a participant from Shashemene School for the Blind, " on Christmas and Easter, we used to be given soft drinks, pieces of cake, candy, bread and other things" (Asia). The other participant also said, "On Christians’ Holidays, there was a big ceremony, slaughtering and sanctification" (Fatuma). In the schools, special parties used to be provided. In the parties, all the students used to attend and celebrate together. There were big celebrations of Christian holidays in Sent Rafael School for the Blind too. As the participant said, "On Christmas and Easter, there used to be big ceremonies; a variety of food and drinks used to be provided" (Sofia). In Shashemene School for the Blind, in order to bring the sense of holiday in the children's mind, they used to give them a small amount of money so that they purchase goods in a shop located inside the compound. However, the amount of money they used to be given was so minimal in comparison to the price

of the goods which they used to have. For example, they used to buy something which costs 50 ETB with only three ETB. According to the participants, this had two reasons. The first one was creating the sense of holiday in the students' mind, and the second one was to improve the students' language skill because the students were ordered to ask what they want in English. Moreover, students used to wear different cloth on Christmas in Shashemene School for the Blind. "We had a special clothe for Christmas which was Yellow" (Fatuma). In Bako School for the Blind, on the other hand, more Orthodox holidays such as Epiphany used to be celebrated. In all the holidays, there were also big parties. "Christmas, Epiphany, Easter and other Christian holidays used to be celebrated" (Murad). Participants from Wolayta School for the Blind have also revealed the celebration of Christian holidays.

In the Muslims' holiday, on the other hand, there was nothing at all. According to the participants, they used to know that the day was a holiday because the schools used to be closed. "We used to understand that the day was a Holiday only because there was no class" (Hayat). On the other hand, in Shashemene School for the Blind, the manager of the school used to say the Muslims "happy holiday". Nevertheless, there was nothing more, no party, no gift, no social gathering. Because of this, according to the participants, they never tested the sweet of Islamic holidays in their stay in the schools. In short, in these schools, only Christian holidays did have recognition.

4.3.8 Eating Christian Foods

In all the schools, there were some days in a week in which the students eat meat. The meat was provided by considering only the Christians, and there was no alternative food for the Muslims. According to a participant, "there was no different food for Muslims. We all used to eat the same food. However, there were a very few Muslims who did not eat meat saying we do not like meat"

(Asia). It was the same in Sent Rafael School for the Blind too. According to the participant, "it was not allowed to say I do not want to eat meat. We all used to eat the same food every day. Even Orthodox Christian students were not allowed to refuse on Wednesday and Friday" (Sofia). Muslim students who did not want to eat the meat had only two options. These were either spending the day hungry, or eating the food without adding cook. Because of this, many students used to spend many days without eating. "When I said I do not want to eat meat, Hayat said, the house mother used to tell me that she could not serve two types of people (people who eat meat and who do not) ".

In Bako and Wolayta Schools for the Blind, although there were no alternative food, refusing to eat meat was allowed. However, in Wolayta School for the Blind, changes have been come after time. These changes came as a result of the change of school managers. First, when the Protestant manager was replaced by an Orthodox manager, he started to provide alternative fasting food for the Muslims. Next, when this Orthodox manager replaced by a Muslim manager, he started providing Muslim's meat for the Muslims. In general, although the level of the challenge was different from school to school, the food service was adverse for Muslim students.

4.3.9 Proselytism

According to the interviewees, they have been proselytized in different ways. In Shashemene School for the Blind, it used to take place through teaching the children Christian stories and telling about how to be saved through believing in Jesus. In Bako School for the Blind and Wolayta School for the Blind, this used to take place within the students themselves. In Wolayta School for the Blind, the proselytism would also sometimes take place informally by the teachers. As an interviewee from this school said, "one of the teachers used to tell us about Jesus, and how it is possible to be saved through believing in him" (Hayat). According to the

participants, informal means through personal communication and it was not in public. In brief, proselytism was one challenge in the schools.

4.3.10 Hate Speech

All participants have affirmed the presence of disgracing words against Muslims. The words used to be heard from non-Muslim students and staffs including teachers. According an interviewee from Wolayta School for the Blind, "there was a teacher who used to say bad things about Islam inside and outside class room" (Hayat). As the participant said, the teacher used to use terms like "Muslims believe in Moon" and "the Muslims shout when they get full" (referring to the Azan or call to prayer). Because of this, the participant said, they used to fight each other. In Bako School for the Blind, a lot of undermining words used to be heard from non-Muslim students. In particular, Muslim students who used to reject the religious activities of the schools used to be given different dishonoring terms. A participant from Bako School for the Blind said that "because I did not used to involve in any religious activity, the students used to call me "Qornie" which they derived from the word Quran-an" (Ahmed). In general, Muslim students have been exposed for different dishonoring terms.

4.3.11 Not Being Able to Practice One's Religion

According to all participants, doing any Islamic thing was not allowed in all the schools. They could not able to offer prayer, to recite Quran and to wear Hijab. According to a participant from Shashemene School for the Blind, "we were not allowed to cover our head unless we went to church; we were not also allowed to wear Islamic clothing. However, by the time, I do not think it was in our school alone but in government schools too" (Asia).

As participants from Bako School for the Blind revealed, they were not exposed for direct religious influences by the school. Rather, the influence was through disallowing Muslim students to practice their religion. A participant from this school said "if you are disallowed to practice your religion, there is no need of extra influence to weaken your religious stance" (Jemal). Moreover, a participant from the same school said that, "they give you two chances: either to familiar yourself with the environment and convert your religion, or to leave the schools at all" (Ahmed). In general, Muslims were not free to observe the commandments of Islam within the compounds.

4.2 The Causes of the Challenges

4.2.1 Absence of Alternative Schools

One of the reasons that cause Muslim students to pass through these challenges was the absence of alternative schools. According to the participants, the absence of secular or Islamic schools was the main cause of the problem. "There were no alternative schools whereby we could choose; if we join mainstream government schools, we could not get the necessary facilities because these schools were not accessible for persons with visual impairment" (Muhamed). If there were enough secular or Islamic schools, according to the participants, they would have not gone through such challenges. However, as they said, there is only one secular special school in Ethiopia which is Sebeta School for the Blind. This school, however, could not accept so many students. Moreover, since recently, the school has stopped accepting students who cannot speak Oromifa. This is because the school is under the administration of Oromia region by this time. In the past, the school was under the administration of the federal government. By that time, it used to accept students from all sides of the country regardless of their language difference. However,

its capacity to accept many students was limited. As a result, many students with visual impairment would go to existed special schools. "My mother did not even know the presence of schools that could teach children with visual impairment. She joined me in that school with the suggestion of another person" (Hayat). Regarding to Islamic special schools, the participants have articulated that there is no a single Islamic special school throughout the country.

According to the participants, although learning with other religion followers is better for social interaction, it would have also been better if Islamic special schools exist so that Muslim students with visual impairment would have had more options.

4.2.2 Parental Awareness

The participants have mentioned the awareness of their parents about the school and religion as a major cause. Participants have grouped parents in to three categories based on their awareness. The first categories might not have the information about the schools at all, so that they do not support their children in religious matters. According to a participant from Shashemene School the Blind, "my families joined me by looking at the education aspect alone. They did not notice the religious aspect. At that time, they themselves did not know their religion very well. They became practicing Muslims recently" (Asia). The second categories know the situation somehow, and they guide their children in whatever opportunity they get. Another participant from Shashemene School for the Blind said, "My ankle used to tell me about Quran and Hadith. He used to also tell me about the hereafter and the obligation to pray" (Fatuma). Students from such parents have better coping capacity in most cases than the other ones according to the study participants. Some other parents have the awareness about the case, but they do not care that much about it. The participant from Sent Rafael School for the Blind said, "Because my

parents' home was nearby the school which I was learning, they knew what used to happen in the school. However, they were not that much concerned about my religion" (Sofia).

According to the participants, the concern of most parents is to see their children being educated and self-reliant in their material life. The religious life of the children is not that much a concern for them. Awareness of the parents, according to the participants, should be changed not only about the schools but also regarding disability. According to a participant from Bako School for the Blind, "from the time I joined the school until I reached grade six I did not have any contact with my families because I did not know their address" (Murad). According to him, if his families had had positive attitude towards him, they would have met him because they knew where he was. Most parents, according to the participants do not assume their visually impaired children are able to learn and work. In general, parents' awareness towards disability and persons with disabilities affects the religious and other wellbeing of their children either positively or negatively.

4.2.3 Lack of Parental Support

According to the interviewees, some families used to give spiritual support for their children when the students go back their home in the summer season. Most of the participants used to go home during summer vacation. In that time, some families teach children about their religion and late them to practice some religious activities. "My families used to tell me what should and should not I do in religious matters when I went home" (Hayat). "When I went back home on the summer season, I used to be ordered to offer prayer and observe fast" (Maryam). On the other hand, there were some other families who did not care about the religious life of their children. According to the participants, children who used to get familial support were more likely resilient than others. Above this, as the participants said, there were some children who did not

use to go home at all until they leave the schools, and they are more likely to be exposed for proselytism and conversion. "From the time I joined the school until I reached grade six, I did not meet with my families" (Murad). In brief, parental support has shown a major difference in students' religious life according to the participants.

4.2.4 The Nature of the Schools

The participants have mentioned the nature of the schools as another major cause. According to the participants, most of the things in the schools were designed by considering the religious affiliation of the donors not the students. The school was a Catholic school, and most of the things in the compound were provided based on their religious view" (Sofia). Because of this, they argue, the schools are discriminatory in nature. "Since one of the objectives of the school was to disseminate its religion, it is very difficult to expect more than this" (Asia). In Bako and Wolayta Schools for the Blind, although the nature of the schools was still discriminatory, the owners did not interfere in the religious affiliation of the students and staffs. The owner of Wolayta School for the Blind was the Ethiopian National Association for the Blind (ENAB), and the owner of Bako School for the Blind was the Oromia Regional Government. However, the schools were dominated by different religious affiliations because of the staffs and the students. For example, Wolayta School for the Blind was Protestant dominated, and Bako School for the Blind was mainly driven by Orthodox staffs and union of Orthodox students which found in the school. After all, the nature of all the schools was discriminatory for Muslim students.

4.2.5 Staffs' Composition

The composition of the teachers, house mothers and other staffs is mentioned as one factor by the participants. According to them, except few workers, almost all staffs are the follower of the

religious affiliation of the schools. In Wolayta School for the Blind, most of the staff was Protestants; in Shashemene and Sent Rafael Schools for the Blind, most of the staffs were Catholics; in Bako School for the Blind, most of the staffs were Orthodox. " Most of the workers were Catholics, and it was not comfortable for non-Catholic students " (Asia). "Most of the teachers and house mothers were Orthodox, and they used to do many things as if all students were Orthodox" (Murad). As their assertion, the homogeneity of the staffs has made their challenge worse.

4.2.6 The Rules and Regulations of the Schools

One of the factor mentioned by the participants as a cause was the policy of the schools. One of the policy in all of the schools was it was not allowed to go out of the school at any time. There were only few cases in which the students could go outside. Because of this, as they said, they could not learn and practice their religion even out of the schools. "We were not even allowed to go out of the compound. If we could go out, I personally would like to go mosque" (Muhammed). Moreover, this policy has caused the students not to have interaction with the wider community. In general, the rules and regulations of the schools was one cause for the challenges of Muslim students take place.

4.2.7 Age and Fear of Loneliness

According to the participants, age did have a great factor for the Muslim students to pass through those challenges. As they argue, since all the children join in childhood, they were easy to be manipulated. Even if some of the religious things were optional, the participants alleged, these children used to do those things because of their childhood. A participant said, "Although I did not know whether what we have been doing were obligations or optional, no one wanted to show

off different from others" (Asia). "As we were children, we used to enjoy most of the activities, and did not be alone" (Murad). Moreover, according to the participants, since they were relatively few in number, if they did not do everything with their friends together, they thought they would be isolated. Therefore, according to them, they used to prefer doing all the things with their peers. Furthermore, they used to see most of the things such as singing and attending church as entertaining events. In addition, as they said, they used to think most of the things as compulsory although the things were not so. In other words, the age of the students have contributed a lot in order for the students undergo those challenges.

4.2.8 Low Awareness about One's Religion

Most of the participants, when they asked why they did pass through those challenges, they mentioned lack of knowledge about one's religion as a major reason. As they argue, by the time when they joined the schools, they had little or no knowledge about their religion. Because of this, they said, they did not use to know what to do and what not to do. "I was so younger when I joined the school. I did not know much about my religion" (Hayat). "As a child, I did not have much knowledge about my religion. When I left the school, however, I had even forgot what I knew before" (Asia). According to the participants, by the times until they leave the schools, they used to know more about Christianity than Islam. "I knew Catholicism much better than Islam when I left the school" (Asia). Therefore, lack of awareness about one's religion before joining the schools has caused Muslim students with visual impairment to pass through those challenges.

4.3 The Consequences of the Challenges

4.3.1 Conversion

Conversion is one of the main consequences of learning in those schools according to the participants. Among the participants of this study, one of them is converted to Christianity and she is still a Christian, and other two persons were converted to Christianity at one point in time and reconverted to Islam after some period of time. Out of the two reconverted individuals, one of them was a Catholic for some time while she was in the school, a Protestant for a short period of time and an Orthodox for a relatively longer time after she left the school. The other one was an Orthodox for about six years. Then, he said, he was in between for about three years.

According to a participant from Shashemene School for the Blind, "I left the compound at grade five, but I was a Christian until grade 12" (Asia). Another participant from Bako School for the Blind said, "I could not continue being a Muslim more than six months after I joined the school" (Murad). "When I became more familiar with the school environment, I decided to convert my religion" (Fatuma). Moreover, other participants have also revealed that they know many students who converted to Christianity after joining the schools. In general, conversion is one of the major consequences of learning in those schools as the data obtained from participants show.

4.3.2 Being Nominal Muslim

According to the participants, one of the major negative effects they encounter after learning in those schools is being nominal Muslims. As they said, because they know little or nothing about their religion, they were challenged to be practicing Muslims. As a result, they argue, their attendance in those schools has made them unknowledgeable and titular in their religion.

According to an interviewee from Shashemene School for the Blind, "We used to pray like them;

we used to song like them; we used to dress like them and we used to go to their church. In general, when we were there, we did not know and practice our own religion" (Asia). Moreover, some of them have revealed that they do not see themselves different from a non-Muslim person. "Because most of us were so younger, we did not differentiate what our religion was" (Fatuma). All in all, because of their stay in those schools, they could not be conversant and involved Muslims.

4.3.3 Having a Wavering Stance

According to some participants, being wavering in religious matters is one of the effects of learning in those missionary schools. As a participant said, "whether you convert your religion or stayed in your origin, being steadfast in religion is very difficult" (Jemal). "It makes you always uncertain about your religion, and converting from one religion to another religion becomes easy for you" (Asia). Because of this, as they said, anyone can come and change you to whatever religion he/she wants. "after I reconverted to Islam, I have started wearing Islamic dress, observing fast, and offering prayer, but, I am still not steadfast in practicing religious deeds" (Asia). In other words, learning in those missionary schools have caused Muslim students with visual impairment to be soft in their religion.

4.3.4 Religious identity confusion

The other thing mentioned as a major negative effect of learning in missionary schools was religious identity confusion. According to the participants, by the time they were in the schools and in the first times after they leave the schools, they were in challenge of knowing one's identity. As they said, they used to ask themselves "who am I" and "what am I". According to a participant from Shashemene School for the Blind, "one day, someone came to our class and

asked Christians to raise their hands first and Muslims second, and I raised my hand when he said “those who are Muslims raise your hands”. Then one of my senior friends told me that it was not allowed to say “I am a Muslim” in this compound. After that, I started saying I am a Christian" (Asia). According to the converted people, before they decide to convert their religion, they have argued with themselves for many times. Those who did not convert their religion have also undergone this challenge. All the time, as they articulated, they used to ask themselves "am I a Muslim or a Christian". "Until I completely convert my religion, I was not sure whether I was a Muslim or a Christian for some period of time" (Fatuma). "I do not think I was a Muslim in the times when I was in the school" (Murad). "If you asked me my religion when I was in the school, I would have not said to you I am a Muslim" (Ahmed). In brief, Muslim students with visual impairment who attended in those schools are exposed for religious identity confusion.

4.3.5 Absence of Sense of Belongingness

The participants have mentioned absence of sense of belongingness as a major negative consequence. According to them, this challenge started while they were in the schools. However, when they were in the schools, they used to do almost everything with others. As a result, the extent of the challenge was not that much visible until they left the schools. However, they said, when they left they schools and joined the community, the problem becomes visible. A participant said, "We could not be either with Muslims or Christians. As we did not accept Christianity, we did not belong to them and they did not belong to us. Because we did not have any thing which seems Islamic, the Muslims did not approach us and we did not approach them" (Fatuma). "Sometimes, while I am with some Muslims who knew our condition, I use to be happy. However, in the middle of our conversation I sometimes use some words which are

totally Christian and prohibited in Islam. For example, swearing by Jesus and saying "if Jesus will". In such situations, although the Muslims say nothing, it does not give me comfort" (Asia). According to some participants, this problem by itself causes conversion. When they lose social belongingness, they thought that they have to be with one of them. In order to do so, they choose either to continue with their previous religion (Islam) by updating their knowledge about Islam, or they convert to Christianity and belong themselves to Christians. In this regard, the participants have strongly criticized the approach of the Muslim community. A participant from Bako School for the Blind said that "I do not think the attitude of the Muslim community regarding persons with disabilities will even be changed within a hundred years" (Ahmed). In any event, because of their attendance in missionary schools, Muslim students with visual impairment have been challenged to belong themselves with the wider society.

4.3.6 Losing Self-Confidence

The participants have mentioned lack of self-confidence as one major consequence of learning in missionary schools. As they said, they do not have the confidence to talk about religious matters with others. Especially with people who did not attend residential schools like them, it is very difficult for them to discuss religion. If they talk anything about religion, they think that they would made mistakes. "Until I started learning my religion after I left the school, I thought that everyone has better religious knowledge than me" (Muhammed). Moreover, they think that if they say something incorrect, others would laugh at them. Furthermore, they do not want to perform some religious worship such as prayer in front of others out of fear of making mistakes. Because of this, according to them, they always put themselves under others in religious affairs. They think everyone knows better than them. In general, the environment of the missionary schools has reduced the self confidence level of Muslim students.

4.3.7 Bad Familial Interaction

According to the participants, students who convert their religion sometimes do not have good interaction with their families. These students, as they said, they do not get good approach from their families when they leave the schools. When I went back home after I converted my religion, my families approach was not as good as it was before " (Asia). However, they encounter such approach not only from their families but also from other communities especially from the Muslim ones. Because of this, they do not have good social interaction in their later life. Students who did not convert their religion also encounter the same challenges. This, according to the interviewees, is because they did not use to have frequent contact with their families until they complete their education in the schools. After all, these individuals lack good familial interaction because of the gap which stem from their stay in the missionary schools.

4.3.8 Social Exclusion

According to the participants, in some communities, these students encounter social exclusion. Students who attended Wolayta School for the Blind have repetitively mentioned this complain. As they said, when they complete grade six, they had to leave the school because the school teaches only until grade six. After leaving the school, some students used to go to their families, and others continue their education by renting home nearby the school where in they have been learning until grade six. However, when they ask renters to rent them their home, they used to refuse them only because they were Muslims. "When I and my friends asked people to rent us their home, some of them used to refuse looking at the Hijab I did over my head" (Hayat). "While I and my friends asked some to rent us her home, she explicitly told us she did not want to fight with her God by renting home for a Muslim" (Hayat). According to the participants, most of the surrounding residents were Protestant. Although the nature of the discrimination used

to take place in different ways, students from the remaining schools have also reported the same challenge. In general, learning in those schools has caused Muslim students with visual impairment to experience social exclusion.

4.3.9 Under Achievement

According to the participants, Muslim students in most cases used to have a relatively low achievement in their education. As they said, learning one's education having different concerning issues and scoring better result were very difficult. Muslim students, according to the participants, used to worry about their education in one hand and about their religion on the other hand. As a result, they could not perform as good as other students in their education. Therefore, missionary schools have negative educational consequences too for Muslim students with visual impairment.

4.3.10 School Dropout

In some cases, Muslim students used to drop out their education because of the existing situation of the schools. As the children get younger, they become more anxious about their religion. As a result, they decide to dropout their education. The decision, as the participants said, sometimes comes from the children alone, or it could be made with the collaboration of their families. As they revealed, when some families see some things that are too far from their religion, they get obliged to terminate their children's education. One of the study participants has dropped out his education after three years stay in Bako School for the Blind. He said, "I dropped out my education at grade three due to the religious things that were in the school" (Ahmed). The decision was made by the student himself, his mother and his uncle. "When I told them what we used to do in the school, my uncle and my mother decided to terminate my education, and it was

also my interest to drop out"(Ahmed). In general, the schools' stance regarding religion has been pushing some Muslim students to drop out.

4.4 Solutions Suggested by the Participants

4.4.1 Establishment of more Secular Special Schools

The first solution suggested by the participant was establishing schools that are detached from any religion. According to the participants the government should take the lion share to establish such secular schools. As they said, most of the existing governmental special and inclusive schools are not conducive for students with visual impairment. This, according to the participants, is because these schools do not have the necessary materials that assist students with visual impairment in their education. In these residential special schools, however, there were almost all the necessary equipment's that made their education straightforward. Therefore, according to the participants, the government should provide schools whereby all the necessary materials are furnished.

4.4.2 Establishing Islamic Special Schools

Some participants have suggested establishment of Islamic special schools as one solution. According to these individuals, Muslim students with visual impairment should also learn their religion beside their academic education. In order to do so, they said, the Muslim community in general and Islamic institutions in particular should take the responsibility. "Although it seems unrealistic, if possible, it is better to establish a special school for Muslim students with visual impairment" (Asia). However, they have preferred to have secular schools than religious schools even if they are Islamic. This, as they revealed is because they want to learn with anyone having different religion.

4.4.3 Financial Support

Providing financial support is also one suggestion given by the participants. According to the participants, the students need financial support as they left their schools. This, according to the participants, is because most of them continue their education by renting home somewhere around the school or another place. In order to cover their cost, they need some amount of money. According to the participants, most Christian students used to obtain financial support from different sources based on their religious affiliation. Muslim students, on the other hand, did not have any option to get support. Because of this, according to the participants, some Muslim students change their religion so that they get money. A participant from Shashemene School for the Blind said, "Since Christians were the one who used to support and approach me, I did not want to be a Muslim" (Asia). The Union of Orthodox Students which found in Bako School for the Blind supports Orthodox students who left the school after completing their primary education. As a result, some Muslim students used to convert to Christianity in order to get the financial support. As a participant from this School said, "even after I reconverted to Islam, I used to pretend as if I was still a Christian in order to get support from Christians" (Murad). As a result, the participants have suggested that financial support is very important to lessen the challenges of these students.

4.4.4 Familial Support

All participants have underlined the contribution of families in reducing the challenges of their children. As the participants said, before the children join these schools, families should tell their children about their religion and inform what they would encounter when they join those schools. "Families should teach their children about their religion in whatever opportunity they get" (Muhammed). If possible, they said, families should study about the schools wherein their

children are going to join. Moreover, when the children go back home in the summer season, families should let the children understand and practice their religion. According to a participant, "one day while I was with my families on summer, there was a ceremony in a Mosque around our home. I asked my families to take me there, but they told me that the road was not favorable for me. However, as I thought it was because they did not want to take me, I told them that I would never be a Muslim" (Asia). Furthermore, when the students leave after completing their education, families should have unwavering support and guidance for the children. According to a participant from Wolayta School for the Blind, "as soon as I left the school, my families joined me Medressa (a place where Muslims learn Islamic teaching), so I was not that much challenged after I left the school" (Hayat). Moreover, another participant from the same school said, "I learned with my family from grade seven to grade twelve. My families used to teach me Quran and other scriptures, so I did not encounter much challenges" (Muhammed). "Especially after leaving the school, the children should get better religious follow up from their families" (Fatuma). In general, families can play a big contribution in changing the situation of their children before, during and after their children join missionary schools.

4.4.5 Rearranging the Staffs' Composition

Another solution suggested by participants is involving different religious followers in the staff. Indeed, this is mainly suggested by students from Bako and Wolayta Schools for the Blind. As they argue, if there were staffs from different religious affiliations it would have been better for almost students. If there were Muslim teachers and administrators, they said, Muslim students would not have undergone these challenges. Participants from Wolayta School for the Blind have raised their own real case what changes came when the Protestant school administrator replaced with an Orthodox person and when the Orthodox person replaced with a Muslim one. In general,

considering the religious stance of the staffs is necessary to improve the challenges of Muslim students with visual impairment according to the participants.

4.4.6 Social Support

According to the participants, social support is one important solution to reduce the negative consequences of the challenges they encounter in those schools. As they said, when they join with the community after they left the schools, the society in general and the Muslim community in particular should approach them in a good manner. By understanding the situation they were in, they said, the community should assist them in whatever way possible. In order to improve their religious situation, therefore, the Muslim community should teach them their religion by providing different platforms in a way that is favorable for them.

4.4.7 Developing Self Capacity

The participants have suggested the students who learn in those schools themselves to develop their own coping mechanisms to lessen their challenges. According to them, the students should be patient while learning in those schools. They should not dropout their education or worry about too much. Rather, they said, they should make their full concern on their education until they leave the schools. After leaving the schools, however, the participants advise the students to make themselves near to Muslims and Islamic institutions such as Mosques and Medresas.

Chapter five

5. Discussion, Implications and Conclusions

5.1 Introduction

In this session, the findings of the study are discussed from different dimensions. Mainly, they are presented in a way that they answer the research questions listed down in the first chapter. As a result, the results of the study are presented in four ways: results similar with previous researches, results different from previous researches, results uncovered for the first time via this study and results remained unanswered even after the accomplishment of this study. Results that match or mismatch previous studies are stated with their references. Results uncovered in this study for the first time are discussed by their own and results that are still remain to be questions both in this and prior studies are mentioned under a subtitle "implication for research. However, as it has been said in previous chapters, most of the issues are new for the scientific knowledge because the area is not well studied. Implications for policy, implications for practice, further study suggestions and conclusions are also included.

5.2 Discussion

5.2.1 Rationales for Muslim students with visual impairment to Learn in

Missionary Schools

Regarding the issue why people send their children to missionary schools, many scholars who wrote on the topic have underlined access to better education as a major reason. Among these, Ajayi (2006), in his article entitled "Christian mission and evolution of the culture of mass education in western Nigeria", has concluded that the main reason for parents to send their

children is better education. According to the findings of this study, although alternative schools were unavailable for students with visual impairment, favorable educational environment was the major reason that pushed parents to send their children to these schools. Therefore, it can be concluded that among the reasons that causes Muslim children to go to missionary schools is need of better and accessible educational service.

5.2.2 The Contribution of Missionary Schools for Education

On the subject of the contribution of missionary schools in the education arena, many authors have said many things. Some argue that the contribution of missionaries on education is not that much visible, and others argue that their contribution on the education of many countries specially African countries is immense. In a study conducted in Ethiopia, Girma, (2007) argues that the educational contribution of missionaries in Ethiopia is very low. On the other hand, Fantahun, (2017) argues that although the main effort of the missionaries was the religious aspect, their contribution for the educational development should not be undermined. Regarding the education of students with visual impairment, the results of this study have affirmed the latter argument. According to the participants of this study (see chapter four), the existence of these missionary schools have changed the life of many individuals regardless of their religious affiliation. Moreover, the first and the second schools for the blind (see chapter two) were established by missionaries. If missionary schools were not there, a number of persons with visual impairment including the Muslim ones would have been left illiterate. As a result, this paper also argues that with their own negative effects, their contribution should also be given recognition.

5.2.3 The Discriminatory Nature of the Schools

Most of the things in those schools were designed considering only a specific religious affiliation. However, all the students were expected to comply with the policies regardless of their difference in religion. Because of this, the Muslim ones used to suffer a lot compared to other students. Though the schools were driven by Protestantism or Catholicism, most of the spiritual practices in the schools (see chapter four) were not challenging for Christian students who have other religious affiliation other than Protestantism or Catholicism. Even in the secular schools, because the schools were dominated by specific religious followers, Muslim students with visual impairment have encountered many challenges. Therefore, it can be concluded that the schools are discriminatory in nature, and Muslim students are the main subject to be affected by the discrimination.

5.2.4 The Hidden Nature of the Schools' Criteria

Any school whether special or mainstream has its own criteria to accept students. These schools also have their own criteria. However, their criteria are limited to age and visual impairment. The students and their parents or guardians do not get any information what the students are going to do in their stay in the schools. This makes the religious activities not consented. Even if the children agree with it after they entered, the action cannot be legal because the children themselves cannot give assent on behalf of themselves. Thus, it is possible to say that the schools criteria are vague in the very first nature thereof.

5.2.5 The Negative Social Consequence

As presented in chapter four, one of the negative results of learning in those missionary schools is social exclusion. Students who come out from those schools experience social exclusion in

two ways. In one hand, the society does not approach them in good manner. Particularly in religious matters, the Muslim assumes them as Christian and the Christian assume them as Muslim. This, as explained in chapter four, is because they show some Christian manifestations as tradition, and most of them have Muslim names. Therefore, Muslims consider them as Christian because of their overt manifestation and Christians consider them as Muslim because of their names.

On the other hand, the students do not approach the society because of two reasons. The first one is as a response of the above issue. When the society excludes them, they also get far from the society. Second, most of the students do not have that much good social interaction skill because they were not allowed to go out of their compound and meet with the society when they were in the schools. According to the participants, low social interaction is a challenge for all students in spite of their religious difference.

5.2.6 The Negative Psychological Effect

As we can understand from the data presented in chapter four, these students are experiencing different psychological problems. The major psychological problems revealed by the participants are religious identity confusion, lack of self-confidence, and stress. The religious identity confusion comes from losing oneself either in Christianity or in Islam while being considered as Christian and Muslim by others. The lack of confidence stem from assuming oneself as a person who knows less than others in religious matters. On the other hand, the stress comes as a result of worrying about who am I, what am I, and what should I do?

5.2.7 The Negative Health Related Effect

Learning in these schools has negative health related upshots. As it can be seen in the fourth chapter, food is prepared by considering only Christian students in all the schools. Many Muslim students do not want to eat Christians' meat. Moreover, alternative foods are not available. As a result, those Muslim students obliged to spend long times without food. Because of this, Muslim students expose for different health problems which caused by hunger or lack of food. In addition, their physical development might not goes as good as expected.

5.2.8 Ignorance of One's Religion

Muslim students with visual impairment who learn in these schools in most cases are not aware of their religion unless they learn after they leave the schools. This, as presented in chapter four is because they did not have any means to learn their religion. In the compounds, there was nothing Islamic; they could not go outside the compound; they did not meet with their families except for a short period of time. As a result, they left the schools knowing nothing about their religion. Christian students, on the other hand, could learn their religion in one or another way. At least, they could learn Bible. In general, in compare to other students, Muslim students were in challenge of knowing their religion.

5.2.9 Being Titular Muslims

Students were allowed to do only what was prescribed by the schools. Practicing Islamic traditions was not allowed in all those schools. As a result, they could not practice their religion. Because of the impact of this habit, they become titular Muslims in their later life as well. Even if they did not forced to do others' religion, unless they know and practice their own religion, they could not be practicing Muslims.

5.2.10 Being Others

As it has been discussing above, Muslim students were not allowed to practice their religion in the schools. On the contrary, there were many Christian things which they had to do as long as they are in the schools. Praying, singing, offering prayer, reading bible and other activities (see the details in chapter four) were some of the activities that the students should do regardless of their religious background. Muslims students also used to do these things with others although they do not believe in them. As a result, they could not be their own selves. Instead, they used to extend their stay in the schools being who they are not.

5.2.11 Proselytism

Muslim students with visual impairment who learned in those schools were highly exposed for proselytism. The proselytism might or might not be directly. In these schools, proselytism in most cases used to take place by letting the students to read bible, telling Christian stories, displaying Christian movies, teaching pray and songs, and teaching Christian values as a course called moral. These are indirect ways of proselytism. Instead of teaching the students about Christianity straightforwardly, they (the schools) preferred to transmit the message of Christianity indirectly. The direct mode of proselytism also used to take place in individual basis by the teachers and other staffs. As presented in chapter four, some teachers, when they meet Muslim students individually, they used to tell them about Jesus and Christianity.

5.2.12 Conversion

Because of the existing exposure for Christian teachings and values, some Muslim students converted their religion. Among the participants of this study, three of them were converted to Christianity. Out of which, one of them is still a Christian, and the remaining two have

reconverted to Islam later. Moreover, most of the interviewees have revealed that they know many students who converted to Christianity. All in all, conversion is a normal tradition among students who attended in these residential schools.

5.2.13 The Degree of the Challenges in the Missionary and Secular Schools

The result of this study shows that missionary schools are more challenging for Muslim students with visual impairment than secular schools. Almost all challenges faced by Muslim students with visual impairment in the secular Schools exist in the missionary schools as well. Whereas, some challenges faced by Muslim students with visual impairment in missionary schools might not be found in the secular Schools. For example, praying before and after eating is a must in both catholic schools (Shashemene school for the blind and Sent Rafael school for the blind) but optional in Wolayta School for the Blind and Bako School for the Blind. Even in terms of conversion, missionary schools have shown difference than the secular ones. Out of the three converted individuals who participated in this study, two of them are from Shashemene School for the blind which is a catholic missionary school, and the last one is from Bako School for the Blind. Even among other participants, students from the missionary schools have raised much complains than students from the secular schools. Therefore, standing up on these evidences, this paper concludes that missionary schools are worse than secular schools for Muslim students with visual impairment in terms of religion.

However, the level of the challenges differs even within the missionary and the secular schools themselves. If we see the challenges of Muslim students with visual impairment in relation to slinging cross and exposing for Christian documentaries within the missionary schools, for instance, they did not exist in Sent Rafael School for the Blind while they existed in Shashemene School for the Blind. On the other hand, if we see the level of the challenge of Muslim students

in relation to eating Christian food within the secular schools, we can see a big difference. As presented in the last chapter, in Wolayta School for the Blind,, changes have come as a result of the new school managers. In Bako School for the Blind, however, there was no change until the time the participants of this study left the school.

Another big different we can see between the missionary and the secular schools is that the challenges of Muslim students with visual impairment in the missionary schools are in system level whereas the challenges in the secular schools are personal or group level. Meaning, as can be seen in chapter four, Muslim students from Bako and Wolayta Schools for the Blind were encountering those challenges because of other religion follower students , teachers and other staffs. In Shashemene and Sent Rafael Schools for the Blind, on the other hand, the challenges were part of the schools' tasks. Therefore, taking these ideas in to account, it can be deduced that reducing the religious challenges of Muslim students would be easier in the secular schools than in the missionary ones.

When we see similarities between the missionary and the secular schools, we can mention many things. Most of the religious challenges presented in chapter four are similar both in the missionary and secular schools. For instance, learning Bible, praying Christian pray, and singing Christian song were some of the common things existed both in the missionary and the secular schools. It could be strange to see many similar things between missionary and secular schools. However, as presented in the first and third chapters, these two secular schools themselves were missionary schools until one point in time. Therefore, when the schools changed to secular schools, each and every thing might not be changed. Instead, some things could be continue transferring from one generation to another generation.

5.2.14 Freedom of Religion

There is no such a thing called freedom of religion in these schools. Students who are not the follower of the religious affiliation that the schools follow have not the right to learn, discuss and practice their religion within the schools. Muslim students were not also free to do those things. This is not to make the schools free from religious matters. Instead, it is to make the schools places whereby a particular religion alone is practiced. If it was to free the schools from religious matters, practicing each and every religion would have been prohibited. This is against the children's human rights enshrined in different international, regional and national human right instruments. For example, article 18 of the universal declaration of human rights (UDHR) clearly states that "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." in any event, freedom of religion is missing in the schools.

5.2.15 Differences in the Consequences

As it is presented in chapter four, there Aare different consequences resulted from the challenges. However, all the consequences cannot be shown from all participants. If we see the number of converts, for instance, only three of the participants are experienced conversion. The reasons for this, as stated in the last chapter, are mainly related with personal coping capacity, parental support, and knowledge of one's religion. . As they argue, those who get religious support from their families were less likely to experience many challenges. Moreover, some students were more resilient than others. Furthermore, those who learn their religion either before they join the

schools or after leaving the schools were less likely to be affected by the challenges. In general, there are differences in the consequences although the experiences are the same.

5.2.16 The Multiplicity of the Causes of the Challenges

The religious challenges of Muslim students with visual impairment do not have a single cause. Instead, as described in chapter four, they are the results of many interrelated causes. In order for these students to undergo all these challenges, the government, the schools themselves, the families of the students, the students themselves, the Muslim community and the society in general has their own share. It might even be difficult to set a hierarchy between some of the causes. For example, we can say if the government provides enough secular special schools, they would not have pass through these challenges. On the other hand, we can say if these residential schools were religious free, Muslim students would have not undergone these challenges. After all, the challenges are the result of the combination of different factors committed by different actors. See more how the students themselves, the Muslim community, families and the society in general become cause for the challenges in chapter four.

5.2.17 Mission Education and Secular Education

Inclusive education is raised whenever the issue of special education mentioned. A number of studies have been conducted about the necessity of inclusive education. However, the major rationale they mention is no one should be confined in a special place because of his/her disability. Instead, it is better to include these students with other able bodied students by furnishing the necessary facilities so that social stigma against these people will be reduced. Inclusive education is also one of the suggestions given by the participants. According to this study, however, inclusive education has more contribution than the aforementioned rationale.

Inclusive education can help to reduce such religion based discrimination among students with special needs. However, this becomes true if and only if the inclusive schools themselves are not established based on faith. This paper also argues that inclusive education should not always be seen from disability point of view. Rather, it should also be seen from the perspective of anything that can cause discrimination among different segments of the society especially the vulnerable ones.

5.2.18 The Boarding Nature of the Schools

As presented in chapter four, all the schools are boarding and no one was allowed to go out of the compound. The students could go to their families only in holidays and summer seasons. This has made the students to construct their identity from the perspective of the schools and not to think the meaning of life out of that. If the students did have the opportunity to meet with their families and the mainstream society, the challenges would have been reduced, and the effect of the challenges would have not been this much worse. As a result, this paper argues that not only how the students behave in the schools is mattered but also how much time they spend in the schools, and how often they contact with their families and the society. According to social learning theory, people behave by observing, assimilating and imitating how they observe others behaving; learning occurs through interaction with others in group context (nabavi, 2012).

5.1.19 The Findings of the Study from the Perspective of the Human Right and the Social Models of Disability

In the second chapter of this paper, it was stated that the human right model of disability and the social model of disability would be employed to evaluate the results of the study. Therefore,

some of the things mentioned in the last chapter will be discussed from the perspective of the two models of disability afterwards.

When we see the findings of this study from the perspective of the social model of disability, two different things can be observed. In one hand, the findings indicate that the schools are in support of the social model of disability. On the other hand, the findings indicate that the schools are against the model. . As it can be seen in the findings, the schools are teaching persons with visual impairment since long time ago. The basic premise of the social model of disability is that no one is disabled in nature, but the society is the one that causes disability. Disability, according to this model is socially constructed. These schools, by understanding that persons with visual impairment are able to learn and work like others, have been providing special education for a long period of time. Particularly, the awareness of the society towards persons with disability was very low in the time when these schools started teaching persons with visual impairment. However, despite the existed low societal awareness, these schools could have thought a number of persons with visual impairment. Therefore, taking these issues in to consideration, the paper argues that the schools in support of the social model of disability.

On the other hand, the findings of this study show that the schools are against this model. As presented in chapter four, the schools teach the students in a confined place. Providing service for persons with disabilities in a confined place the stance of the medical model of disability. The social model of disability does not support any kind of exclusion towards persons with disabilities. Moreover, because the students live in a restricted area, they become unable to do something. For instance, as it can be seen in chapter four, students become challenged to be sociable when they join the mainstream society. It means, the schools are disabling the students

from being sociable. Therefore, taking these issues in to account, this paper argues that the schools are against the social model of disability.

In general, according to the findings of this study, it is very difficult to say the schools are totally in support or against the social model of disability. They have some contents from the social model of disability and some contents from the medical model of disability.

When we see the findings of this study from the perspective of the human rights model of disability, like in the above case, two different ideas can be observed. In one hand, the schools seem in support of the human rights model. On the other hand, the schools seem against the model. When we see the efforts they made to provide persons with disabilities with education, we can say that the schools are in support of the model. Because, the right to education is a human right issue for anyone according to international human right instruments. Thus, by taking the right of persons with visual impairment to Education, these schools have been offering educational service for these segments since long time ago. Particularly in a country wherein accessible schools are not available and the awareness of the society towards persons with disability is very low like Ethiopia, teaching persons with visual impairment for this much longer time is a great work. Therefore, having these issues in mind, this paper argues that the schools are in favor of the human rights model of disability.

On the other hand, according to the findings of the study, the schools seem against this model. Because, as presented in chapter four, the schools are directly or indirectly discriminatory in religious affairs. According to the 1990 United Nations convention on the rights of children (UNCRC) article 14/1, the right of every child to freedom of thought, conscience and religion should be respected. Moreover, in the third sub article of the same article, it clearly states the

only conditions whereby freedom of religion and belief becomes subject for compromise which says "freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety order, health or morals, or the fundamental rights and freedoms of others" (UNCRC, 1990). When we see the case of the subjects of this study, there is nothing related with the listed conditions. Therefore, there is no way not to respect their freedom of religion.

Article 19/1 of the convention also orders member states to take any kind of measure to protect children from physical, mental and any type of abuse including neglect by anyone (UNCRC, 1990). As stated in chapter four, Muslim students with visual impairment used to encounter physical abuse such as not providing food which can be eaten by Muslims, and psychological abuses such as saying something which undermines Islam or Muslims in class rooms. Therefore, since Ethiopia is a member state in the convention, the state should any measure that can protect these children from undergoing these challenges.

Furthermore, article 30 of the convention says that in conditions whereby ethnic, language or religious minorities exist, anyone should not be denied to enjoy her/his culture, follow or practice his/her religion and to use her/his own language. In the schools whereby the subjects of this study were in, Muslim students could be considered as minorities. As a result, the convention is arguing that these children should have the right to freely profess and practice their religion.

5.2 Implications and Recommendations

5.2.1 Implications for Research

First, since this study is conducted on Muslim students with visual impairment who left the schools after completing their education in the schools few years ago, it is better to conduct a further study which can demonstrate what the life of Muslim students with visual impairment look like in its natural setting.

Moreover, since this study is conducted on catholic missionary schools and secular schools, it is also better to study the challenges of orthodox, Protestant and other students with visual impairment in the Catholic missionary schools.

Furthermore, it is better to study whether there is a difference between Muslim students with visual impairment in residential schools like the subject of this study, and Muslim students with visual impairment in inclusive schools.

5.2.2 Implications for Policy

In order to avoid the religious challenges of Muslim students with visual impairment, a new policy should be issued, or the existing policies should be polished. However, whether a new policy is designed or the existing policies are amended, the following ideas should be taken in to consideration:

- The objectives of the schools should be clear;
- If a school is faith based but want to teach any child, there should not be proselytism;

- If the school want to combine secular and religious education and practice while teaching children from any religion, the religious teaching should be limited to children who have the same religion with the religion that the school teaches;
- Forcing any child to do something against his/her religion directly or indirectly should be prohibited;
- The government should take the responsibility to provide secular special schools for children with disabilities with the necessary facilities.

5.2.3 Implications for Practice

Different practitioners would have different contribution in reducing the religious challenges of Muslim students with visual impairment. Social workers, psychologists, instructional technologists and policy analysts are some of the practitioners that should work on the issue. Policy analysts can evaluate the existing educational policies and come up with better policy that can bridge the existing problem. Instructional Technologists would have a great contribution in helping and providing supportive ideas from the perspective of educational science. Social workers can ply their advocacy role . As policy advocates, they can work for the formulation of new policies, amendment of existing policies, the abolition of existing policies when necessary and the implementation of existing policies. Psychologists can play a psycho therapist contribution particularly with Muslim students with visual impairment who learned in these schools. As presented in chapter four, these students have different psychological problems such as religious identity confusion and isolation. If everyone plies her/his contribution, it is possible to reduce the challenges before they follow worse results.

5.2.4 Recommendations

Looking at all the data obtained from the participants, the researcher would like to recommend the following points:

First of all, as a body that have the responsibility to protect its citizen from religious and other discriminations, the government should give much attention to reduce this and other discriminatory practices. In order to do so, the government should implement existing international, regional and national antidiscrimination policies and design new policies that can prevent any kind of discrimination if necessary. Moreover, the government should work to make government schools favorable for students regardless of differences in gender, age, sex, disability, economic, religion and ethnicity. Furthermore, it should check whether private schools are discriminatory or not, and intervene whenever and wherever necessary.

Second, different NGOs should intervene to protect children from such religious discriminations by establishing inclusive schools wherein all persons with and without disability can learn without compromising their diversity. Moreover, NGOs should work with the collaboration of the government to reduce such challenges. In addition, both the government and non-government organizations should allocate budget which is specifically intended to reduce discriminations against children in general and children with disabilities in particular.

Third, parents of persons with visual impairment should realize that these children can learn and practice their religion as they learn and practice other things. Moreover, they should understand that the spiritual wellbeing of these children should be protected like that of the biological, psychological and social wellbeing of the children. Therefore, parents should teach their children about their religion in the summer season when the children go back home and when the children

begin living with them after completing their stay in the schools. If parents cannot teach their children, they can also facilitate another environment whereby the children can learn their religion. In order to change the awareness of the parents, Medias and intellectual people should work hard in whatever opportunity they get.

Last but not least, the children themselves should develop their coping capacity. As long as they are in the schools, they should focus on their education. They should not waste much time worrying about what goes on in the schools in relation to religion. Moreover, they should not terminate their education because of what is in the schools. Because, they can learn their religion when they leave the schools after completing their education. However, if they drop out their education, they would not get schools as accessible as these schools are.

5.3 Conclusion

Muslim students with visual impairment who attended in those four residential schools have different religious challenges. The challenges have different causes and consequences. Some are psychological; some others are social and others have different aspects. Particularly in religious matters, the effect of the challenges is worse.

In general, the challenges of Muslim students with visual impairment can be broadly divided in to two according to this study. These are being exposed to practice others' religion and being denied to practice one's religion. The former is done either directly by forcing to perform Christian practices such as praying, singing, reading bible and so on or indirectly by providing only one option such as training brail using only bible and presenting only Christian food. On the other hand, the latter one is done by clearly stated rules such as "wearing Hijab is not allowed" and "offering Islamic prayer is not allowed". Moreover, being forced others' religion is mainly

the challenge of Muslim students with visual impairment from the missionary schools, whereas being not able to practice ones' religion is the challenge of Muslim students on both missionary and secular schools.

The challenges of Muslim students with visual impairment in missionary schools are caused by a variety of reasons committed by different bodies. As a result, it needs a variety of corrective measures which can be played by different actors if the challenges of the students are wanted to be rectified. The best solution to reduce the challenges of these students is working to change the ideas raised by the participants as suggestions (see chapter four) in to practice and involving them in all processes of the measurements to be taken. Moreover, working to implement different human right instruments ratified by the country such as UDHR and UNCRC is very important. This paper is significant for anyone who wants to intervene in the area.

References

- Abiy Zegye, Alemayehu Worku, Daniel Tefera, Melese Getu & Yilma Sileshi (2009).
Introduction to Research Methods. Preparatory module for Addis Ababa graduate
program. Addis Ababa University
- Adeyemi, Michael, B. & Augustus, A. (2002). Some key issues in African traditional
education. *McGill Journal of Education*. Spring.
- African Child Policy Forum (2011). Children with Disabilities in Ethiopia: The hidden reality.
Addis Ababa: ACPF.
- Ajayi, S. (2006). Christian mission and evolution of the culture of mass education in Western
Nigeria. *Journal of Philosophy and Culture*, 3(2): 33-56.
- Anderson, J. (1970). The Struggle for the School: the Interaction of Missionary, Colonial
Government and Nationalist Enterprise in the Development of Formal Education in
Kenya. London: Longman Group Ltd.
- Barrat, V. X., Berliner, B., Voight, A., Tran, L., Huang, C., Yu, A., & Chen-Gaddini, M.
(2014). School mobility, dropout, and graduation rates across student disability
categories in Utah (REL 2015-055). Washington, DC: U.S. Department of Education,
Institute of Education Sciences, National Center for Education Evaluation and Regional
Assistance, Regional Educational Laboratory West. Retrieved from:
<http://ies.ed.gov/ncee/edlabs>.
- Bassey, M. (1999) Missionary Rivalry and Educational Expansion in Nigeria 1885-1945. Studies
in the History of Mission, vol. 15. Lewiston, NY: E. Mellen Press.

- Beaudry, J. S. (2016). Beyond models of disability. *Journal of Medicine and Philosophy* 41:210-228.
- Berman, E.H. (1974). African responses to Christian mission education. *African Studies Review* 17(3): 527-540.
- Bishop, S. (1997). Protestant Missionary Education in British India. *Evangelical Quarterly*, 69(3).
- Carney, J. (2018). *Lessons in Evangelization and Globalization from Early Jesuit Missions in Ethiopia*. The Kripke Center.
- CHAUDHARI, P. (2016). Models of disability for learners with special educational needs. *International Education and Research Journal*, 2(7). Available at: <http://ierj.in/journal/index.php/ierj/article/view/365>.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education* (6th ed.). London and New York. NY; Routledge Falmer.
- Colleen, K. L. (1975). Implications of American missionary presence in 19th and 20th century Iran. Dissertations and Theses. Paper 1827.
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Los Angeles: Sage.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage.
- CWME Commission. (2005). *Mission and Evangelism in Unity Today (CWME 2005 Conference*

Preparatory Paper # 1).

Degener, T. (2014). A human rights model of disability. In Routledge Handbook of Disability Law and Human Rights. Edited by Blanck Peter and Flynn Eilionoir. London and New York: Routledge, pp. 31-50.

Degener, T. (2017). A human rights model of disability. In Routledge Handbook of Disability Law and Human Rights. Edited by Blanck Peter and Flynn Eilionoir. London and New York: Routledge, pp. 31-50.

Department of Education and Science. (2007). Inclusion of Students with Special Educational Needs: Post-Primary Guidelines. Stationery Office, Dublin.

Dev Nandan Kumar, Pawan Kumar and Rawat, J. S. (2017). Education of persons with visual disabilities in India. *International Journal of Development Research*, 7, (08), 1475

Fantahun Ayele. (2017). Missionary education: An engine for modernization or a vehicle towards conversion? Department of History, Bahir Dar University, P. O. Box 79, Bahir Dar, Ethiopia.

FDRE Ministry of Education. (2016). A Master Plan for Special Needs Education/Inclusive Education in Ethiopia: 2016-2025. Addis Ababa.

FDRE Central Statistics Agency. (2007). The Population and Housing Census of Ethiopia: Statistical Report at Country Level.

Funteh, M.B. (2015). Dimensioning indigenous African educational systems: A critical theory divide discourse. *International Journal of Humanities and Social Sciences* 5, (4): 139-150.

- Gallego, Francisco A. and Woodberry, R. 2010. Christian Missionaries and Education in Former African Colonies: How Competition Mattered. *Journal of African Economies* 19(3):294-329.
- Gilchrist, H. E. 2003. Haileselassie American missionaries: Inadvertent agents of Oromo identity on Ethiopia. *Unpublished M. A. Thesis, Graduate School of North California State University*.
- Girma Amare (1967). Aims and Purposes of Ethiopian Church Education. *Ethiopian Journal of Education* 1, 1.
- Hancock, D.R. and Algozzine, B. (2006). *Doing Case Study Research*. New York: Teacher College Columbia University.
- Handicap International. (n.d.). Ethiopia country webpage: <http://www.handicap-international.us/ethiopia>.
- Hawkins, J. M. (1982). *The Oxford Senior Dictionary*. Oxford: Oxford University Press.
- Henderson, G. & Bryan, W., 2011, psychosocial aspects of disability. Charles C. Thomas, Springfield, IL.
- Ivorgba, E.A. (2006). Christian Religious Education for a Culture of Peace in Nigeria. Paper presented at the stakeholders meeting organized by the Nigeria Inter-faith Youth Forum, Jos, Nigeria between March 17-18, 2006, pp. 1-8.
- Izama, M.P. (2013). Muslim Education in Sub-Saharan Africa. Kampala: AALIMS Graduate Workshop.

- Lensa Kassaye. (2015). Impediment of Physical Education Curriculum Implementation: The cases of selected catholic mission schools in Addis Ababa. Addis Ababa University, Addis Ababa.
- Lewis, I. (2009). Education for disabled people in Ethiopia and Rwanda. Available: <http://unesdoc.unesco.org/images/0018/001865/186564e.pdf> [1 Oct 2013].
- Lorimer, P. (1996) A critical evaluation of the historical development of the tactile modes and an analysis and evaluation of researchers carried-out in endeavors to make the Braille code easier to read and to write Doctoral Dissertation. University of Barningham.
- Ministry of Health. (2006). National Survey on Blindness, Low Vision and Trachoma in Ethiopia. Addis Ababa.
- MoE. (2010). Education Sector Development Plan (ESDP) - IV. Addis Ababa.
- Muhammad Girma. (2018). 'Religion, politics and the dilemma of modernizing Ethiopia'. HTS Theologiese Studies/ Theological Studies 74/1.
- Nababi, R. T. (2012). Bandura's social learning theory and social cognitive learning theory.
- Niemann, S. (2005). Persons with disabilities. In M. Burke, J. Chauvin & J. Miranti (eds.), Religious and spiritual issues in counseling: Applications across diverse populations, pp. 105-134, Brunner-Routledge, New York.
- Nunn, N. (2011). Christians in Colonial Africa. Working Paper.
- Owino, J.O., Jumaa, K.J., & Odundo, P.A. (2017). Contribution of church missionary society in developing western education in Kaloleni district in colonial Kenya (1890-1950):

Historical perspective. *The international journal of social science and humanities invention*, 4(8):3756- 3760.

Pankhurst, R. (1972). Education Language and History: A Historical Background to post-war Ethiopia. *Ethiopian Journal of Education*, 7(94).

Peterson, J. M., & Hittie, M. M. (2003). *Inclusive teaching: Creating effective schools for all learners.* Boston: Allyn & Bacon.

Pawlikova-Vilhanova, V. (2007). Christian Missions in Africa and their contribution in the transformation of African Societies. *Asian and African Studies*, 16 (2): 249-260.

Rieser, R. (2003). *Good Practice in the Identification and Inclusion of Disabled Children and those with SEN: A Guide for Practitioners and Teachers.*

Retief, M. & Letsosa, R. (2018). Models of disability: A brief overview. *HTS Theologies Studies/Theological Studies*, 74(1).

Sarton, Emma & Smith. (2018). *UNICEF Think Piece Series: Disability Inclusion.* UNICEF Eastern and Southern Africa Regional Office, Nairobi

Shakespeare, T. (2010). The Social Model of Disability. *The Disability Studies Reader* .Ed. Lennard J. Davis. New York: Routledge. 266-273.

Shakespeare, T. and Watson, N. (2001). The social model of disability: an outdated ideology? In Barnarrt, S. & Altman, B.M. (eds.). *Exploring Theories and Expanding Methodologies: where are we and where do we need to go? Research in Social Science and Disability vol. 2.* Amsterdam: JAI.

- Sharkey, H. J. (2010). American missionaries in Ottoman lands: Foundational encounters.
http://repository.upenn.edu/nelc_papers/19
- Shunhaji, A. (2018). Islamic Religion Education Implementation in Catholic School Blitar City, East Jawa and the Impact on Participants of Social Interaction. *dalam journal iiste*, 9(36).<https://www.iiste.org/Journals/index.php/JEP/article/view/45784>
- Stake, R. E. (1995). The art of case study research. Thousand Oaks, CA: Sage.
- Tallman, R. (1989). Introduction to World Mission. Dubuque, Iowa: Kendall/Hunt.
- Tekeste Negash. (1990). the Crisis of Ethiopian Education Some Implication for Nation Building. Uppsala, Sweden: Department of Education Uppsala University.
- Teshome Wagaw. (1979). Education in Ethiopia: Prospect and Retrospect. Ann Arbor: the university of Michigan press.
- U.S. Department of Education. (2011). Definitions of disability terms. Building the Legacy: IDEA 2014.<http://idea.ed.gov/explore/viewZp/>, root, regs, 300, A, 300%252E8, c
- Umit, D. (2008). The American Protestant Missionary Network in Ottoman Turkey, 1876-1914: Political and cultural reflections of the encounter. PhD Dissertation, Columbia University.
- UNESCO. (2014). Model Policy for Inclusive ICTs in Education for Persons with Disabilities.
- UNICEF, 2014. Conceptualizing Inclusive Education and contextualizing it within the UNICEF Mission. http://www.inclusive-education.org/sites/default/files/uploads/booklets/IE_Webinar_Booklet_1_0.pdf

Wasserman, Wachbroit, & Bickenbach. (2005). (eds), 2005) Quality of Life and Human Difference: Genetic Testing, Health Care, and Disability. PP. 1–26 New York: Cambridge University Press.

WHO (2010). Global Data on Visual Impairment. Retrieved from:

www.who.int/blindness/GLOBALDATAFINALforweb.pdf

World Health Organization & World Bank (2011). World Report on Disability. Geneva: WHO.

Appendix One

Interview Guide

The face to face interview was undertaken in a place that was comfortable for both the interviewees and the interviewer. Therefore, In terms of the time, both in the face to face and telephone interviews the interviewees were the ones who have been deciding the time that was favorable for them. In the telephone interviews, once I called to ask their consent, they were the ones who have been calling me back at any time they want.

The interviewees have been informed and consented before participating in the study. Informed consent was prepared and orally uttered for the interviewees. Therefore, I have been asking them whether they agree or disagree to participate after clearly informing the whole nature of the study. Since the participants of this study were persons with visual impairment, they were not asked to sign but the consent was recorded.

The nature of the interviews was open ended or unstructured. In order to record the data, I have used a tape recorder and automatic call recorder based on their consent. Therefore, I have used the following five major open ended questions that derived from my research questions:

Tell me about your religious life in the school;

Tell me the religious challenges you have been encountering if any;

Tell me the causes of the challenges;

Tell me the consequences of the challenges;

Tell me your suggestions to reduce the challenges.

I have done the interview for about 40-60 minutes with each respondent. Finally, I have expressed my gratitude for all the interviewees for their cooperation by acknowledging the time they spent with me.

Appendix Two

Informed Consent

The research is entitled “The Challenges of Muslim students with visual impairment in Missionary Schools”. The study employs a qualitative research technique. The purpose of the study is to explore and describe the religious challenges encountered by Muslim students with visual impairment in missionary schools. The research is needed for a partial fulfillment of a degree of masters of social work.

Participants of the study are Muslim students with visual impairment who attended missionary schools and who graduated from different universities. The data is going to be collected through interview. All the information you give are confidential. Meaning, they will not be disclosed for any one without your consent. Even those information you give your consent will not be revealed attached with your name or with any identifiable personal or geographic characteristics. Only the researcher will know your identity as a participant. However, if you give some pieces of information which are needed by legal bodies, they will be given for the concerned body. There is no any anticipated risk or benefit for participating in the study. You can ask any question either before your consent or during participating. You can partly or totally not answer a question. Moreover, you can terminate your participation at any time you want. Above all, you have an absolute right to decide whether to participate or not to participate in the study. Hopefully, the end research document would be shared with you when completed.

After explaining all these issues and making sure that the participant has understood the consent, I have answered all questions raised by the participants. Once I obtained the

full consent of the interviewee, I have also ask another permission to have their voice with a tape recorder for face to face interview and automatic call recorder for telephone interviews.