



Strathmore
UNIVERSITY

Strathmore University
SU+ @ Strathmore
University Library

Electronic Theses and Dissertations

2017

An Analysis of mothers' perceptions of their children from the perspective of Wojtyla's concept of child as a gift

Caroline Shisubili Maingi
School of Humanities and Social Sciences (SHSS)
Strathmore University

Follow this and additional works at <http://su-plus.strathmore.edu/handle/11071/5577>

Recommended Citation

Maingi, C. S. (2017). *An Analysis of mothers' perceptions of their children from the perspective of Wojtyla's concept of child as a gift* (Thesis). Strathmore University. Retrieved from <http://su-plus.strathmore.edu/handle/11071/5577>

**An analysis of mothers' perceptions of their children from the perspective of
Wojtyla's concept of child as a gift**

Caroline Shisubili Maingi (Reg. No. 79090)

Submitted in partial fulfilment of the requirements for the Degree of Masters of
Arts in Applied Philosophy and Ethics at Strathmore University

School of Humanities and Social Sciences
Strathmore University
Nairobi, Kenya

May, 2017

The dissertation is available for Library use on the understanding that it is copyright material and that no quotation from the thesis may be published without proper acknowledgement.

DECLARATION

I declare that this work has not been previously submitted and approved for the award of a degree by this or any other university. To the best of my knowledge and belief, the dissertation contains no material previously published or written by another person except where due reference is made in the thesis itself.

© No part of this dissertation may be reproduced without the permission of the author and Strathmore University.

Caroline Shisubili Maingi

Signature:

Date:

Approval

The dissertation of Caroline Shisubili Maingi was reviewed and approved by the following:

Dr. Javier Aranguren

Senior Lecturer, School of Humanities and Social Sciences,
Strathmore University

Dr Catherine Dean

Senior Lecturer, School of Humanities and Social Sciences,
Strathmore University

Prof Christine Gichure

Dean, School of Humanities and Social Sciences,
Strathmore University

Prof Ruth Kiraka

Dean, School of Graduate Studies,
Strathmore University

ABSTRACT

In the African context, childbirth is highly valued and child bearing is perceived as a key element in social respect and hierarchy. This paper sought to investigate how mothers' perceive their own children with regard to their socioeconomic conditions and find out the connection between socioeconomic factors and a mother's appreciation of her child in the county of Nairobi, Kenya. Since great efforts are made to conceive a child, which manifests an awareness of the fact that to have a child is a gift, does a child still seem as a gift in the face of varying socioeconomic factors. The view of child as gift has significantly changed in modern society. In will further analyze a mother's appreciation of her child in view of Wojtyla's concept of person as a gift based on his phenomenological approach.

The investigation utilized phenomenological methodology to form descriptive themes. Respondents were selected who self-identified as from three different socioeconomic backgrounds. These were young professional mothers, mothers from low income areas of Nairobi and mothers who have children with physical challenges in Nairobi city. Purposive sampling was used, employing maximum variation sampling method with a sample size of fifteen respondents which aims at capturing and describing the central theme. In-depth interviews were conducted using a set of questions that were applied in a flexible and individual manner. The data was interpreted using a 5 step method that included bracketing, delineating units of meaning, clustering themes, summarizing each interview and extracting general as well as unique themes and finally making a composite summary of the findings.

While the results of the connection between a mother's economic status and her appreciation of her child as a gift were highlighted, the findings revealed that despite the socioeconomic factors prevailing, mothers still considered their children as gift.

TABLE OF CONTENTS

DECLARATION	ii
ABSTRACT	iii
TABLE OF CONTENTS	iv
List of Tables	vi
List of Abbreviations	vii
Acknowledgement	viii
CHAPTER 1: INTRODUCTION	9
1.1 Background	9
1.2 Brief introduction to Karol Wojtyla	15
1.3 Statement of the Problem	16
1.4 Research Objectives	16
1.5 Research questions	16
1.6 Scope of the study	17
1.7 Significance of the Study	17
1.8 Limitations of the study	17
1.9 Conclusion	18
CHAPTER 2: LITERATURE REVIEW	19
2.1 Introduction	19
2.2 A mother's perception of her child	19
2.3 The connection between socioeconomic factors and a mother's appreciation of her child	23
2.4 Wojtyla's thoughts on person	27
2.5 Wojtyla's perception of child as gift	29
2.6 Theoretical Framework	32
2.7 Conclusion	33
CHAPTER 3: RESEARCH METHODOLOGY	34
3.1 Introduction	34
3.2 Research Design	34
3.3 Brief discussion of Phenomenology as a research method	34
3.4 Population	35
3.5 Sampling technique and sample size	36
3.6 Data Collection tools	37
3.7 Data Presentation Interpretation	38
a. <i>Bracketing</i>	38
b. <i>Delineating units of meaning</i>	39
c. <i>Clustering of units of meaning to form themes</i>	39
d. <i>Summarizing each interview</i>	40
e. <i>Extracting general and unique themes from all the interviews making a summary</i>	40
3.8 Ethical Considerations	41
3.9 Conclusion	41
CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS	42
4.1 Introduction	42
4.2 Mothers' perception of her child	42
a. <i>Mothers with disabled child in the family</i>	42
b. <i>Mothers from low income families</i>	43

c. <i>Young professional mothers</i>	45
4.3 The connection between socioeconomic factors and a mother’s appreciation of her child	46
a. <i>Mothers with a disabled child</i>	46
b. <i>Mothers from low income areas</i>	47
c. <i>Young professional mothers</i>	49
4.4 Summary of emerging themes	49
4.5.1 <i>Socio economic factors</i>	49
4.5.2 <i>Gift of child</i>	50
4.5.3 <i>Role of Faith in child appreciation</i>	50
4.6 Core findings.....	50
4.7 Conclusion	51
CHAPTER 5: DISCUSSION.....	52
5.1 Introduction.....	52
5.2 Child as gift according to Nairobi mothers.....	52
5.3 Socioeconomic factors and children according to Nairobi mothers	52
5.4 Analysis of a mother’s appreciation of her child from the perspective of Wojtyla’s concept of person.....	53
5.4.1 <i>Gift of self</i>	55
5.4.2 <i>Spousal gift</i>	56
5.4.3 <i>Gift of child</i>	58
5.5 Summary of key ideas emanating from Wojtylan notion on person as a gift	60
5.6 Conclusion	60
CHAPTER 6: CONCLUSION AND RECOMMENDATIONS	61
6.1 Introduction.....	61
6.2 Summary of core findings.....	61
6.3 Conclusions.....	61
6.4 Recommendations.....	62
6.5 Suggestions for further research	62
REFERENCES	64
Appendix I: Letter of Introduction.....	74
Appendix 2: Guided Interview Questions.....	75
Appendix 3: Guided Interviews Transcribed	76
<i>Part 1: Mothers With a Disabled Child In The Family</i>	76
<i>Part 2: Mothers From Low Income Areas (Slums)</i>	79
<i>Part 3: Young Professional Mothers</i>	87

List of Tables

Table 2.1: Summary of key points in the major works of Wojtyla used in this research.....	36
Table 3.1 General themes.....	43

List of Abbreviations

CDC	Center for Disease Control and Prevention
DI	Donor Insemination
IVF	In Vitro Fertilization
ECLJ	Europe Centre for Law and Justice
UNICEF	The United Nations Children's Fund
UNHCR	United Nations High Commissioner for Refugees
WYA	World Youth Alliance

Acknowledgement

To God. He is!

To my Dean Professor Christine Gichure, for her hope in me.

To my supervisor Dr. Javier Aranguren for his guidance and encouragement in the philosophical space.

To Dr. Catherine Dean for her very special role in the completion of this work. I am most grateful.

To Mercury Shitindo and Shamely Amkabwa for their unending help and encouragement.

To my family for all their unconditional love.

CHAPTER 1: INTRODUCTION

This chapter introduces the research study. It contains the background that lays the foundation for the study, the objectives that will guide the study, research questions, significance, limitations and the scope of the study.

1.1 Background

Many people would like to receive a gift. However, other than receiving, there is giving. Without being given, there would be nothing to receive. Then, there is the gift, which is given and received, though some gifts are rejected. Gifts are in various forms and shapes. But there is one unique gift. The gift of a person, “a child”. Every child is a gift, not a piece of property.

A true and proper right to a child would be contrary to the child’s dignity and nature. The child is not an object to which one has a right, nor can he be considered as an object of ownership: rather, a child is a gift, ‘the supreme gift’ and the most gratuitous gift of marriage, and is a living testimony of the mutual giving of his parents. For this reason, the child has the right, to be the fruit of the specific act of the conjugal love of his parents; and he also has the right to be respected as a person from the moment of his conception (CDF, *Donum Vitae*, 1987, II, 8). *Gaudium et Spes* (1965) puts it as “Children are the supreme gift of marriage and contribute to the greatest extent to the good of the parents themselves” (p. 14-16). Smith (1978) states that many people often think that parents give the gift of life to their children and that they are the great benefactors of their children. Nevertheless it is equally true that children are a gift from God to the parents, a gift that helps them become adults and gives great meaning to their lives.

Simkin (1992) describes the birth of a child, especially a first child, as representing a landmark event in the lives of all involved. Especially the mother, for whom the childbirth leaves a profound physical, mental, emotional, and social effect. He emphasizes that there is no other event which involves pain, emotional stress, vulnerability, possible physical injury or death, permanent role change, with the addition of responsibility for a dependent, helpless human being like child birth. This generally takes place within a single day. A majority of women tend to remember their first birth experiences vividly and with deep emotion.

In African culture, a mother is considered to be an important person in society. In Yoruba Nigeria for example, mothers are revered and wives are valued for the purpose of procreation (Abasili, 2011). Hence, when a man and a woman freely enter into the institution of marriage, a child is perceived as a natural fruit of their bond. This, among others, is rooted in Africans' love of children. Since childbirth is so highly valued and child bearing perceived as a key element in social respect and hierarchy, infertility is considered to be demeaning and a source of contempt for some women (Callister et al, 2010). A successful marriage should be "fruitful." To marry and mother a child, entitles a woman to more respect from her husband's kinsmen for she can now be addressed as 'mother of...'. "A mother would lose her name and be referred to by the first born child's name, "the mother of so and so" (Eviweihoma, 2007, p. 318). Traditionally, sons were received more reverently than girls, although that trend has changed in modern society.

When a child is born, it is a major life event. Pregnancy and childbirth constitute a 'rite of passage' (Clair and Koo, 1991) in many cultures, and is heralded by celebrations, expectations, and rituals particularly in non-Western cultures (Denham, 2003). For most African women, pregnancy and birth is one of the most significant life events for a woman and her family. Usually, there is celebration; there is joy, because it is a continuation of life, of society, of a family name. Ogola (2004) states that children are a gift from *Were* (God) both to the deserving and the undeserving. Therefore a marriage without children is difficult to accept. It is unacceptable because children are the most valuable assets of an African, children are seen as the greatest treasure, a blessing a family receives from God. Such Igbo names as *Nwakaego* – a child is greater than riches, *Obiajulu* – my soul is at rest for there is a son to continue the lineage, clearly illustrate this point (Gerald, 2010).

The number of women and men who desire children but cannot conceive or carry to term are immense. According to the Center for Disease Control and Prevention (CDC) 2017, about 6% of married women aged 15 to 44 years in the United States are unable to get pregnant after one year of trying (infertility). In addition, about 12% of women aged 15 to 44 years in the United States have difficulty getting pregnant or carrying a pregnancy to term, regardless of marital status (impaired fecundity) ("CDC, reproductive health", 2017).

Infertility is not always a woman's problem. According to the Office on Women's Health, US department of human health and human services, both women and men can have problems that cause infertility. About 35% of couples with infertility (“CDC, reproductive health”, 2017), a male factor is identified along with a female factor. “In about 8% of couples with infertility, a male factor is the only identifiable cause. Almost 9% of men aged 25 to 44 years in the United States reported that they or their partner” (“CDC, reproductive health”, 2017).

One of the breakthroughs in science in the recent years is its intrusion into nature's closely guarded secrets. The unprecedented and rapid advances in medical sciences have revolutionized modern medicine and surgery in a number of ways (Kharb, 2006). These advances such as assisted reproductive technologies, include any fertilization involving manipulation of gametes/embryos outside the human body and transfer of gametes/embryos into the body, that is, “Donor Insemination (DI) and In Vitro Fertilization (IVF)” (Brezina & Zhao, 2012). They offer biomedical parenthood to various infertile couples who have often spent years trying to have a child and have exhausted all other avenues to have a child of their own. The possibilities available for couples contemplating parenthood in unconventional ways under these new reproductive techniques are (1) Artificial Insemination, (2) In-vitro Fertilization and Surrogate Motherhood.

Artificial Insemination involves manipulation of fertilization by injecting of a sperm artificially through a needle into the uterus of the woman directly without sexual intercourse (Chaudhary, 2012). Even though it is through advanced biomedical techniques and not by natural procedure, most people have no moral difficulty in accepting the procedure. It maintains the integrity of family and there is continuity between procreation and parenthood. Most religions do not accept the impregnation of one's wife by the sperm of a third person as it doesn't make the child one's own and is looked down upon as illegitimate even in manmade laws (Kharb, 2006). The child begotten by this method ceases to be a gift and becomes a means to an end.

In-vitro Fertilization (IVF) involves fertilization that is artificially performed outside the woman's body ‘‘in a test- tube‘. The procedure involves extraction of a number of eggs from the woman .To do this she is given a drug that enables her to produce more eggs in one cycle than

she normally does. The eggs are then surgically removed and fertilized outside the body in the laboratory normally with the sperm of a man. Since the procedure is expensive, all the eggs are fertilized in the lab so that in case of failure, reimplantation can be done without any additional cost and time. Usually more than one embryo is implanted in the uterus as it is not sure how many of them would be successfully implanted. The remaining embryos are frozen and stored for further attempts (Kharb, 2006).

The reproductive revolution has had the ability to separate genetic parenting from gestational parenting and from social parenting; and the agent who brings it all about, a biotechnical, will be still another person. Sperm and eggs are being brought and sold and wombs are being rented. Chaudhary (2012) states that donation of sperms and ova, and the use of surrogate motherhood to bear a child is both contrary to the unity of marriage and the dignity of procreation of human being (p. 352). Furthermore these procedures lend themselves to commercialization and exploitation when people are being paid for sperm, ova and for surrogate motherhood. Some of the issues involved in this technology are: Bypassing the natural method of conception, creating life in laboratory, fertilizing more embryos than will be needed, discarding excess embryos, unnatural environment for embryos, expensive technology, not affordable for common man, creating embryos, freezing them and keeping them in limbo, destroying embryos in research, potential to select embryos, selective termination of embryos and others (Kharb, 2006).

Surrogate motherhood (surrogacy) involves a woman (the surrogate mother) who agrees to bear a child for another woman or a couple (the intended parents) and surrender it at birth (Muthomi, 2007). Surrogacy enables women who are unable to carry a child, or who are unable to carry a child to full term, to overcome childlessness. According to the Human Fertilisation & Embryo Authority (2014), surrogacy may be classified as partial or full. In partial surrogacy (also known as traditional or straight surrogacy), the surrogate mother provides the egg. The sperm from the intended father is placed into the surrogate mother's reproductive tract, through artificial insemination, to achieve fertilisation. With full surrogacy (also known as host, gestational or IVF surrogacy), the surrogate mother has no genetic link with the child. The surrogate mother only gestates the embryo, which is usually created from the eggs and sperm of the intended parents (Ragoné, 1994).

In a study of established surrogacy programs in the U.S (Bryn, 2002, p.13), 28 surrogates from six different programs were interviewed. The surrogates interviewed also felt that the remuneration they received was insufficient compensation for nine months of pregnancy. This view may in part be an example of the cultural belief that children are priceless – the child produced is conceived of as a gift, a view that reinforces the idea that having a child for someone is beyond monetary compensation. At a practical level, surrogates have to be able to strongly disassociate themselves from the children they bear. In a study carried out by Snowden (1994), notes that some women found it harder giving away children that were genetically linked to themselves. “Giving away a child that is half mine—I brainwashed myself so much that I never thought about it, but at the end of the day you are still giving away something that belongs to you, your flesh and blood” (Bryn, 2002, p.15).

Nevertheless, according to Rothman (1988), motherhood resists commodification. This is particularly evident in the difficulty that many women go through in deciding to have an abortion. They cannot maintain the medical language, but instead often use the language of infanticide, grief, and responsibility (Bryn, 2002). These situations linked to modern science show how desperate a woman or man can get to beget her or his own child. In many cases, a lot of money is required even if the end result will not guarantee a child. In addition, not everyone can afford the large sums, limiting the process to only a few. Others opt for adoption of a child, which has immense legal and social implications. In spite of this, couples still decide to adopt.

The different sets of assisted technologies have provided hope and the fulfillment of dreams to many, albeit they have opened up unimagined dimensions in the practical application of biomedical technologies. They promise unquestionable and undreamed of benefits to mankind and at the same time, they raise question of what happens to personhood and gift nature of a child to all those who are involved. The nature of a child as a gift borne out of his or her parents and the allocation of parental rights and duties of his or her has been changed (Bryn, 2002).

A report presented at the Council of Europe Centre for Law & Justice - ECLJ (2012, p.3), states that, “surrogacy motherhood is a commodification of the human person: the child becomes the mere object of a convention, while the surrogate mother is used as an incubator. Such

commodification in itself violates the dignity of both the surrogate mother and the child". The report further indicates that one other form of human trafficking can be surrogacy motherhood depending on the parties involved.

There is a certain irony in the lengths to which humans beings have gone to beget the gift of a child and yet, there are threats to the existence of the child which proceed from some thinkers. In 1993, Singer suggested that no newborn should be considered a person until 30 days after birth and that the attending physician should kill some disabled babies on the spot. In 1979, Singer stated that, "Human babies are not born self-aware, or capable of grasping that they exist over time. "They are not persons"; therefore, "the life of a newborn is of less value than the life of a pig, a dog, or a chimpanzee" (p.122).

In 1974, philosopher Michael Tooley bluntly declared that a human being "possess(es) a serious right to life only if it possesses the concept of a self as a continuing subject of experiences and other mental states, and believes that it is itself such a continuing entity" and infants do not qualify. Scott (2001) explains that infanticide where both female and male infants were killed was widespread in the past but she adds that causes, meanings and effects of infanticide varied from society to society.

On the other hand, Croot et al. (2008) conducted a study on disability perceptions of Pakistani parents of children with disabilities living in the UK. He established that all interviewees described traditional beliefs around the cause of the disability, including that the child with the disability was a gift from God, the child was a test from God of their ability to parent the child, the parents were chosen by God for a purpose unknown and the child was a punishment from God for something done in the parent's life.

In another study, Daudji et al. (2011) reported the results of a study of five immigrant South Asian mothers of children with either spinal bifida or congenital spinal cord injury living in Ontario, Canada. The researchers sought to explore how the participants perceive disability and rehabilitation. They established that the mothers, despite knowing the biomedical explanations for their children's conditions, also spoke of traditional explanations, attributing the disability to

"the will of God" and giving thanks to God for choosing them to care for a child with a disability (p. 514-515). The mothers had hoped for a future of possibilities in education and achievement of a "normal" life for their children. However, it is worth noting that the mothers being immigrants with the opportunities availed to them by virtue of being in a developed country could have influenced their perception.

1.2 Brief introduction to Karol Wojtyla

This study analyzed Wojtyla's notion of gift. The researcher examined this notion of gift in light how mothers in Nairobi city perceive their children as gift in relation to their socioeconomic status. Wojtyla was a poet, a philosopher and theologian whose scholarship was always focused on the question of the human being, on the nature and reality of the human person. He was a humanist who was deeply concerned with the secret of the human heart (Acosta & Reimers, 2016).

Wojtyla stated that only the human being can love, and only the person is able to bring into this world another person capable of yet more love. It is this capacity of man to love — and to bring love into the world — that gives us our "natural" splendor (Wojtyla, 2013). He emphasized that individual actions are not so important, whether selfish or altruistic, rather it is the understanding of man as a person who "finds himself" by making a sincere gift of self. A gift is, obviously, "for others" (John Paul, 1981).

Wojtyla reiterates that man affirms himself most completely by giving of himself. This is rooted in human freedom. He maintained that if we deprive human freedom of this possibility, if man does not commit himself to becoming a gift for others, then his freedom can be dangerous. It will become freedom to do what he considers himself self as good; what brings him profit or pleasure, even a sublimated pleasure. (Wojtyla, 2013).

Wojtyla argues that divorce, artificial methods of birth control, adultery, pre-marital sex, and sexual perversions are all in various ways incompatible with the personalistic view of the sexual self-realization of the human person (Wojtyla, 2013). The reproductive techniques of artificial insemination, in-vitro fertilization and surrogate motherhood would seem to be contrary to

Wojtyla's notion of person as a gift as they bring in question different perspectives to how a child is viewed. Remuneration is the most problematic aspect of surrogacy because it challenges the cultural ideals of women and mothers as selfless nurturers. This also brings out an aspect of commercialization and exploitation, which contradicts the aspect of "no one has a right to a child", the gift of a child is unique because it is not a thing; it is a human being (*Donum vitae*, 1987).

1.3 Statement of the Problem

Modern society seems to sustain contrary views regarding the value of children. For some people, a child seems to be considered as a burden due to socio-economic, personal or other factors. At the same time, many couples are willing to use various artificial and other methods in order to conceive a child. This raises questions about whether children are still perceived as a gift in today's society, as was the case in traditional cultures. This study aimed to investigate contemporary views on how children are received in the light of Wojtyla's ideas on person as a gift.

1.4 Research Objectives

- i. To determine a mother's perception of her child in Nairobi city, Kenya.
- ii. To investigate the connection between socioeconomic factors and a mother's appreciation of her child in Nairobi city, Kenya.
- iii. To analyze a mother's appreciation of her child in view of Wojtyla's concept of person as gift.

1.5 Research questions

- i. How does a mother perceive her child in Nairobi city, Kenya?
- ii. What is the connection between socioeconomic factors and a mother's appreciation of her child in Nairobi city, Kenya?
- iii. How may Wojtyla's concept of person as gift be used to analyze a mother's appreciation of her child?

1.6 Scope of the study

This study targeted Kenyan mothers living in urban areas of Nairobi city who have children below the age of 15 years. The women who took part in the study were categorized into a) young professional mothers b) mothers from Mathare slums in Nairobi city and c) mothers with a physically challenged child.

1.7 Significance of the Study

This study aimed to identify the relationship between socioeconomic factors and a mother's appreciation of her child as gift in the context of Nairobi city, Kenya and to analyse the outcomes from the perspective of Wojtyla's understanding of person as a gift.

This phenomenological study offered a preliminary view of how mothers experience and understand their children with relation to their socioeconomic circumstances. Previous research had not explored the relation between mothers' appreciation and love towards their children and socioeconomic factors.

The findings may inform different stakeholders who directly deal with children within Nairobi county and beyond about the gift of a child. These organizations include UNICEF, UNHCR, and Human rights groups, who will be approached to assist in communicate these findings through their existing networks. The findings will also be relevant to family organisations, faith based organisations and parent support groups which include the women who took part in the study.

1.8 Limitations of the study

Limitations involved in the study include factors specific to phenomenological investigations. The main challenge in this study was gaining the interviewees trust, so as to elicit comprehensive information about their families. The researcher spent significant time building rapport with the interviewees. They were also assured that the interviews were totally confidential in nature.

1.9 Conclusion

In this chapter the researcher has given the background to the research problem. The research problem involves the presentation of modern methods of child conception that seem contrary to traditional cultural methods that tend to present a threat to the views of child as a gift. The research objectives and related research questions are highlighted. The scope is clearly defined and the chapter ends by outlining the significance of the study.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter presents the literature on the perceptions that mothers may have regarding their children. It includes literature on the link between socio-economic factors and how mothers perceive their children. The theoretical framework for the research is presented using Wojtyła's understanding of person as a gift.

2.2 A mother's perception of her child

Gift has been perceived differently with reference various cultures all over the world. Cheal (1988) states that in the gift economy, long term relationships are inscribed in an overlay of transactions of what began as purely social relations. The social significance of a gift economy lies in the production of relationships.

Even if receiving a gift is by definition free, once you have received a gift you may want to reciprocate it with another gift. Sugden (1984), Rabin (1993), Fehr and Gächter (2000), and Dufwenberg and Kirchsteiger (2004) among others have found that perceived fairness is very important and that people therefore tend to act in a reciprocal way. If gifts create a moral indebtedness, people want to reciprocate to restore balance between gifts given and gifts received.

According to Mitrut, & Nordblom, (2010), gift is just one way of legitimizing the fact that you expect something from the other. The impure altruism gift motive consists of two components: one that is directly concerned with others' well-being and one that gives the donor pleasure from the act of giving. The one concerned with others assumes that there is a norm that one should give to those in need, a norm that will induce the same gift behavior as pure altruism. However, Schokkaert (2006) argues that an intrinsic feeling of duty may be more appropriate when we think of inter-household gifts although the resulting gift behavior is likely to be similar.

Gifts also, are one of the ways in which the pictures that others have of us in their minds are transmitted. Both gift giver and receiver evaluate presents according to some frame of reference.

A giver may therefore express contempt for the recipient by purchasing for him an inferior gift in comparison with his gifts to others (Schwartz 1967).

Emerson (1936), describes a gift in a radically different way, he states that the only gift is a portion of thyself. “Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing. This is right and pleasing, for it to restore society in so far to its primary basis, when a man's biography is conveyed in a gift (Emerson, 1936, p. 358).

Children always have their mothers name on their lips, and in every fear, in every danger, they call out ‘*Mother!!*’ (Liguori, 1937). Children, especially when they are small, give very little thought to what they should do for their caregivers and are much more concerned about what they get from them. Mothers are known to love their children in spite of all circumstances. Agatha Christie (1933) describes it well “A mother's love for her child is like nothing else in the world. It knows no law, no pity. It dares all things and crushes down remorselessly all that stands in its path”. The vital role of being a mother is still the undertaking assigned to women alone. In his poem Wallace (1890), said that the hand that rocks the cradle is the hand that rules the world. This demonstrates the impact a mother has on her child and in the long run on society. It also shows that as a mother strives to nurture and teach a child, she explicitly makes the world a much better place.

A growing body of research supports the notion that patterns of child psychopathology are influenced by the culture in which they grow up. Culturally mediated beliefs, values, and traditions associated with child-rearing and socialization practices may help shape both the kinds of problems children show when distressed (Lambert, Weisz, & Knight, 1989; Weisz, 1989) and the kinds of problems parents perceive or find distressing (Weisz et al., 1988).

There is an increasing number of women combining work with parenthood. By the late 1990s approximately half of mothers of pre-school children were returning to work either part or full-time (Macran et al., 1996). However, these women generally returned to more poorly paid or less influential positions than they had previously occupied, indicating that motherhood continued to

have a significant impact on women's work and careers (Joshi 1997). At the time of the research (1998–2000) approximately 50% of mothers of pre-school children in the UK were employed. The aim of the study was to explore the intentions/motivations and decision processes of women through the transition to motherhood in early parenthood.

Parenting is the process of raising and educating a child from birth until adulthood. This will focus on the mother as a parent. This implies that parenting is the process of taking care or supporting a child from birth to adulthood involving the physical, emotional, social and intellectual capabilities. It can simply mean the process or state of being a parent. In fact one can be a parent both to biological or non-biological children. According to Santrock (2006), parenting requires interpersonal skills and makes emotional demands. He further states that, most parents learn parenting practices from their own parents - some they accept and some they discard. These practices may be cultural values which have been passed on from one parent to another.

Culture on the other hand is a way of life of a group of people- the behaviours, symbols, values, beliefs that people accept, not really thinking about them and are passed on by communication and imitation from one generation to another. In the African system, parenting is perceived to take a lot of forms which lead the child to be a responsible adult (Amos, 2013). Though there are various parenting styles, there are ways in which the African parent brings up a child in order for the child to imbibe the cultural values of the land and also be a responsible adult. Some of these forms of parenting are through story telling (folktales), the extended family, traditional rites and the mother's care, attention and love.

The African traditional view of womanhood configures the social construction of African woman and the role-participant carved for her in her society. In view of this, in virtually every place and time, two words have been employed to denote and qualify the African woman: marriage and maternity. That is, womanhood in Africa can only be attained through motherhood. Therefore, Adebayo (1996) asserts that “the myth of the omnipresent nurturing mother is everywhere pervasive because of the reproduction service a woman performs in the society...” (p. 178). Viewed from this angle, if a woman is married and bears no child (male child in particular), she

is not yet “a real mature woman” (Romito, 1997, p. 184, as quoted in Evwierhoma, 2007, p. 318). Adebayo (1996), further notes that in a sense, motherhood, from the view point of most African male writers, is “patience, resignation, labour, self-denial and suffering all of which are enormously considered positive values by which woman must be judged (p. 181).

Unplanned pregnancies account for a substantial proportion of births in Kenya and can have a variety of negative consequences on individual women, their families, and the society as a whole (Magadi, 2003). Results from a multilevel multinomial model applied to the 1993 Kenya Demographic and Health Survey data by Magadi in 2003, show that unplanned childbearing in Kenya is associated with a number of factors. These include urban/rural residence, region, ethnicity, maternal education, maternal age, marital status, birth order, and length of preceding birth interval, family planning practice, fertility preference and unmet need for family planning. A study by Ikamari (2013) revealed that the region of residence where the mother lives has a significant effect on the initiation of child bearing in Kenya and that the effect remains significant even in the presence of the controls for education, age at first marriage, type of place of residence and religion.

Cohabitation, union disruption and out-of-wedlock childbearing are significantly transforming the family biographies experiences of women, men and children in many societies (Lichter, 1995; Seltzer, 2000; Bumpass and Lu, 2000; Kiernan, 2001; Billari, 2003). This emerging trend has important repercussions for family dynamics, children welfare and also social inequality, since nowadays social inequality is increasingly linked to family structure (Wu and Wolfe, 2001).

Lejeune (2011) indicates that the discovery of a child with disability exculpates the parents. Their child, whom they love in spite of everything, carries on his countenance and in his mind, the consequences of a genetic error, but is indeed their child who resembles them. Mothers with a sick child suffer a lot. One can have boundless admiration for their devotion, their wealth of imagination and ingenuity in coming to the aid of their sick child. This is true as long as they have accepted the child and love them. They experience a lot of distress in the face of an illness that medicine is powerless to treat, when confronted with the death of a child ‘not like the

others', when encountering everyday difficulties in a world that is unable to accept those who are different (Lejeune, 2011).

2.3 The connection between socioeconomic factors and a mother's appreciation of her child

Social attitudes toward children differ around the world in various cultures. However, these attitudes have changed over time. According to Degbey (2012), the family is usually the major source of the basic necessities of life and health; the love and tenderness, food, water, clothing, shelter and sanitation which are made possible by the socio-economic, cultural and environmental conditions. There are many factors that may seem to affect how a mother views her child, depending on surrounding socioeconomic factors. Social economics may be defined as "a discipline studying the reciprocal relationship between economic science on the one hand and social philosophy, ethics, and human dignity on the other" (Lutz, 2009, p. 516). Some of the identified socio economic factors include income, employment as well as place of residence, religion and culture.

The effects of socio-economic disadvantage on children's development have been explained through parents' decisions about how to allocate a range of resources, for example money, time and energy. (Foster et al., 2005). The amount of money parents spend on children for purchasing things for them and the time they spend with them in joint activities are considered investments that have the potential to enhance children's cognitive skills and language (Gershoff et al., 2007) and emergent literacy (e.g. Dickinson & Tabors, 2001). The investment model often explains the link between family income and children's cognitive and linguistic development, whereas the link between socioeconomic disadvantage and children's behavioural functioning is explained through the impact of poverty on parental skills and capabilities (family stress model, see Foster et al., 2005) and has been found to be modest (Linver et al., 2002).

In relation to parental support, children's learning is considered to be one pathway through which socioeconomic factors influence child competencies. A study was conducted by Hartas (2011) whose sample design allowed for over-representation of families with high levels of child poverty, as well as a high proportion of families from minority ethnic backgrounds. The study

examined the relationship between home learning and parents' socio-economic status and their impact on young children's language/literacy and socio-emotional competence. The findings consistently showed that, irrespective of socio-economic status, parents engaged with various learning activities (except reading) roughly equally. The socio-economic factors examined in this study, i.e., family income and maternal educational qualifications, were found to have a stronger effect on children's language/literacy than on social-emotional competence. Socio-economic disadvantage, lack of maternal educational qualifications in particular, remained powerful in influencing competencies in children aged three and at the start of primary school.

Some studies (Dearing, McCartney, & Taylor, 2001) have established links between poverty and children's behavioural outcomes. Impoverished learning environments are likely to impact on children's cognitive skills and language (Feinstein, 2003), whereas poverty that impacts on parenting practices and well-being is linked to behavioural difficulties in children as young as five (Bor et al., 1997). However, through a study conducted by Sowell and Noble (2015), indicated that the results *do not* imply that a child's future cognitive or brain development is predetermined by socioeconomic circumstances or set in stone. The brain is plastic and can always reshape itself.

The African notion of a 'child as everybody's child' is strongly reflected in the indigenous knowledge and language such as the African proverb, '*It takes a village to raise a child*', which typifies the role of the wider community in raising children and young people. The larger social economic environment within which children are rooted can influence family functioning, child development and readiness of services (Tomison and Wise 1999; Okwany et al 2011).

Kolawole (2000) points out the challenge which single parenting/parenthood and its attendant socio-economic burden places on women in the modern African society. Recognizing the implications of the new condition of socio-cultural and economic challenges that some women now face, in the 21st century Africa, highlights the subject of single parenthood and its social disequilibrium as largely part of the "complex interactions and influences" (2000, p.115) that have shaped modern African woman's sensibility.

Kenya has, for a notable period, projected socio-economic development to be the core of achieving sustainable development within the country (African Peer Review Mechanism, 2015). Socio-economic development in the context of Kenya has manifested as the fervent desire to secure equitable conditions in society where individuals have guaranteed respectable outcomes in income, health, food, personal security and participation in policy making processes in a democratic process. This desire has been reflected in international and domestic codes that the Kenyan government has adopted to solidify its commitment to socio-economic development. On the international sphere, African Peer Review Mechanism reviewed a 2006 country report that highlighted the Kenyan government had signed, adopted or either ratified thirteen international provisions that exclusively touch on socio-economic issues (African Peer Review Mechanism, 2015).

Domestically, Kenya has concretized its socio-economic commitment by developing a Kenya Vision 2030 development agenda whose core development goal is to achieve global competitiveness, prosperity and integration of the most vulnerable groups into mainstream policy making processes (Mwenzu & Misati, 2014) Vision 2030 is unique in that it singles out social dynamics as important within a framework where a country seeks to “engender just, cohesive and equitable social development in a clean and secure environment” (Kenya Vision 2030). However, Vision 2030 has lacked the commitment to translate policy into tangible steps that are responsive to the radical nature of escalating poverty levels. The Daily Nation newspaper of Kenya (Karanja, 2016) reports that in a 2015 study produced by the Institute of Security Studies Kenya is ranked 6th in a list of Sub-Saharan African countries considered to be punctuated by extreme poverty. The same study is quoted as having projected that lack of radical poverty alleviation policies will preclude the Kenyan government from ending poverty in accordance with the global 2030 development blueprint (Karanja, 2016).

In an effort to redress the impact slum dwellings have had on the socio-economic status of the country, the Kenyan government in 2001 introduced the Kenyan Slum Upgrading Program. This initiative is aimed at alleviating poverty through creating socio-economic conditions that are conducive for the elevation of the welfare and living standards of slum dwellers (Amnesty

Publications, 2009). Lack of prioritisation of socio-economic rights inevitably leads to the marginalisation of communities that are in desperate need of socio-economic intervention especially women and children. Most significantly, the relegation of socio-economic rights creates an environment that impedes rights holders from acquiring access to policies that facilitate and guarantee the full enjoyment of all their indivisible rights (Declaration on Economic, Social and Cultural Rights in Africa, 2016).

The participation of women within the Kenyan economy is constrained by a myriad of socio-economic challenges chief among them lack of access to education opportunities, retrogressive gender stereotypes and policies that are not cognisant of the position gender disparities occupy in socio-economic development. According to the Institute of Economic Affairs (2008), gender stereotyping has mainly been a manifestation of the deep entrenchment of cultural values and norms that socialize society to regard women as having a socio-economic role that should be limited to domestic work and re-productivity. It further states that “women who have managed to overcome systematic socio-economic disenfranchisement have been labelled as rebels who defy the gender values and norms that govern the sanctity of society” (p.30). The report reiterates that “Kenya’s female population has not been able to effectively challenge the promulgation of gender discrimination due to lack of access to empowerment mechanisms such as quality education” (p.42).

The most recent Kenya census of 2009 reveals that the demographic of women with secondary education is significantly lower in comparison to male access to secondary education (Katindi, 2013). Within the bracket of the 1.2% population demographic with university education, women only account for 0.9%. The other percentage does not access University education either due to early marriages or poverty. According to Katindi (2013), women’s inability to access education at the same rate as their male counterparts places them at a higher socio-economic disadvantage because people who have not had an extensive or minimal interaction with education are twice as likely to be within a demographic of unemployment, deprivation and extreme poverty.

Women's inability to access education translates to the "intergenerational persistence of poverty" because women are recorded to be heading 32.1% of all Kenyan households (Katindi, 2013). This percentage accounts for 2.8 million households. The domestic role women assume in this regard constrains their participation in the labour market and this consequently leads to stunted national economic growth and escalation of income disparities. Kenya's 2006 Gender and Education policy is a development policy that seeks to redress the socio-economic injustices women encounter (Katindi, 2013). It places emphasis on the establishment of mechanisms that recognize the urgency to afford orphans, vulnerable children and women education opportunities that enable them to access improved health care systems that combat infant and maternal mortality.

People living with disabilities have not been spared from the harsh realities of Kenya's socio-economic climate. It is projected that 3.5% of Kenya's total population is comprised of people who suffer from various forms of disability (Ministry of state for planning, 2009). Although the National Council of People with disabilities was established, its intended beneficiaries have criticized it significantly for its non-comprehensive scope that does not recognize mental disability and the employment challenges that increasingly deteriorate the socio-economic status of people with disabilities (African Peer Review, 2015). Much like any socio-economic aspect, there is a gender dimension to the challenges encountered by people living with disabilities.

2.4 Wojtyła's thoughts on person

On October 16, 1978 Wojtyła became Pope and took on the name John Paul II. While Pope, he continued to study, teach and write on the gift of the human person. The researcher uses the name Wojtyła when referring to the works he published before becoming Pope, and the name John Paul II in referencing his works after he became Pope.

In perceiving man phenomenologically, Wojtyła (1979, p. 9) begins with the assumption that 'man acts', and that he acts in a 'personal way', as is in his human nature. Acting, he reiterates, is a ceaseless repeated event in the life of every man, and from this consideration we obtain innumerable facts and hence an enormous wealth of experience (1979, p. 10). In every human

experience therefore, there is a certain measure of understanding of what is experienced. Wojtyla holds that for man, action serves a particular moment of apprehending, that is of experiencing the person. The interpretation of the fact that man acts, finds confirmation in man's experience. A person is an acting being, and his actions reveal him, they say something about him that may not have been previously known. For example a person may actualize his potencies by manifesting them in one way or another, unto himself first and then to others. This can also be shown through the act of a mother loving her child.

Wojtyla, (1979, p. 107) stresses a person's capacity for self-determination, which is the becoming of a person with his specific nature. This self-determination he calls the will, this will and intellect is a prerequisite of freedom, as one may choose to act or not to act in this way or the other. In the same vein, Mimbi (2007, p. 376) holds that a person is free because he has control over his acts, over the sources of his acts, over his intimacy and over the manifestation thereof. The human person has the capacity to manage his own affairs, activities, own judgments, own choices and thus be able to provide for himself. In this way, he improves himself in a continuous way. He is in charge of his self-determination and self-giving. Self-determination is possible only on the grounds of self-possession which is presupposed in self-governance (Wojtyla 1979, p. 107). A person must accept himself as he is in order to act accordingly in any given circumstance and taking responsibility thereof.

The first characteristic of a person looked at subjectively is intimacy, a private interior that only the individual concerned is aware of. A manifestation of this intimacy would be external expression. Therefore in some way, self-manifestation is to give, to give that which only the 'I' has. A person is capable of drawing from within himself, and giving. However, this capacity of man to give requires another person to accept the gift, otherwise the gift is frustrated (Mimbi, 2007 p. 379). In addition, for man to present this gift, he needs to dialogue. This is manifested when the person goes back and forth in presenting this gift. He converses, he expresses this gift though a language, he negotiates, he discusses, and he dialogues and finally communicates, until he delivers the gift. The discovery of self, of one's person, the 'I', the absolute, makes the discovery of self, possible. He would be unknown to himself and likewise to others. Wojtyla (2013, p. 338), reiterates that in the gift of self to the other, the person finds out himself, it is

possible to state that the knowledge of man's own identity is attained only through inter-subjectivity – living in a family, in a community or in social group. This is where the human state attains its full meaning; within a web of interpersonal relationships (Mimbi, 2007 p. 380).

2.5 Wojtyła's perception of child as gift

Self-gift refers to the culmination of love for another that involves the lover making a total gift of self to the beloved; the lover lays his whole being at the service of the beloved (Wojtyła 2013, p. 107). It is also the kind of love that when reciprocated forms a communion between the persons. The very giving of the gift is an act of love, a willing the good for the other that is a being for the other. The fact that the giver cannot ask for his gift to be returned, and that the gift given is the very self indicates that the relationship formed from this self-giving is an enduring and exclusive one. The giving can only come to an end when the self that is being given ends, which is at death (Muturi, 2016).

Man affirms himself most completely by giving of himself. This gift, is rooted in human freedom. Wojtyła introduces the concept of freedom in gift to say that since man is free, it is in the radical exercise of his freedom that he chooses to give himself to the other, otherwise it would be a coercion or imposture. Freedom consists not in doing what we like, but in having the right to do what we ought. Wojtyła describes the human person as “a subjective being capable of acting in a planned and rational way capable of deciding about himself and with a tendency towards self-realization” (John Paul II, 1981, p. 6).

Wojtyła adds that if we deprive human freedom of this possibility for self-gift, if man does not commit himself to becoming a gift for others, then his freedom can be dangerous. It will become freedom to do what I consider myself as a good, what brings me a profit or pleasure, even a sublimated pleasure. This type of gift can be compared to utilitarianism (John Paul II, 2006). He adds, “If we cannot accept the prospects of giving ourselves as a gift, then the danger of selfish freedom will always be present” (John Paul II, 2006, p. 202). The truth about freedom is that the person realizes himself by the exercise of freedom in truth. Freedom cannot be understood as a license to do ‘absolutely anything’: it means a ‘gift of self’. The human person is free. Yet freedom, exercised solely for selfish or self-assertive ends, is radically incomplete. Freedom of

the human person is most fully and rightly lived through the gift of oneself to the other (WYA, 2002).

Once he accepts and understands himself, a man is now able reach out to the other, a woman, in spousal love. The core of Wojtyla's philosophical concern in *'Love and Responsibility'* (2013) is the understanding of the gift of self as a key element of spousal love. He states that love is spousal when it is expressed through a total gift of self (John Paul II 2006, p 78-79). Man cannot live without love. He remains a being that is incomprehensible to himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it (John Paul II 1979, p.10). Mimbi (2007, p. 378) adds that man fulfils himself as a person when he draws something of value from within his intimacy and gives it to another person, who receives it as his own – *Love*. The more there are interchanges of giving and receiving the richer one's intimacy grows. They become generous, and loving.

One's sexuality forms part of one's human identity. One is identified as either male or female. The human body, oriented interiorly by the sincere gift of the person, reveals not only its masculinity or femininity on the physical plane, but reveals also such a value and such a beauty as to go beyond the purely physical dimension of sexuality. In this manner awareness of the nuptial meaning of the body, connected with man's masculinity-femininity, is in a way completed. On the one hand, this meaning indicates a particular capacity of expressing love, in which man becomes a gift.

On the other hand, the capacity and deep availability for the affirmation of the person corresponds to it. This is, literally, the capacity of living the fact that the woman for the man and the man for the woman (John Paul II 2006, p. 185). The concept of spousal love implies the giving of the individual person to another chosen person (Wojtyla 2013, p. 79). Marriage is rooted in spousal love, which satisfies the demands of the personalist norm. The personalist norm states that the human person is never to be treated as an object to be used or treated as a means to an end but must be recognized as a person and treated with love (Wojtyla 2013, p. 288).

Interior innocence, that is, righteousness of intention in the exchange of the gift consists in reciprocal "acceptance" of the other, such as to correspond to the essence of the gift. In this way, mutual donation creates the communion of persons. It is a question of "receiving" the other human being and "accepting" him. Accepted in this way, he is enriched through this acceptance and welcoming of the gift of his own masculinity. Subsequently, this acceptance, in which the man finds himself again through the sincere gift of himself, becomes in him the source of a new and deeper enrichment of the woman. The exchange is mutual. In it the reciprocal effects of the sincere gift and of the finding oneself again are revealed and grow (Wojtyła, 2013 p. 68-69).

Spousal union mostly and finally leads to a gift. This is as a result of conjugal love between man and woman that may lead to conception, thus a child. Selles (2011) argued that traditionally, matrimony's finality has been seen as procreation plus love and mutual help between the spouses. Since to accept implies to give and vice versa, what is given and accepted is necessarily a gift. A child is a personal gift. Hence being open to children is the first end of marriage, because without it the mutual giving-receiving of the spouses is not personal.

When a new child is born, it means there shall be a continuation of this love, and the circle shall continue as long as human race exists in the universe. It is this capacity of man to love — and to bring love into the world that gives us our "natural" splendor. The human race enjoys the magnificence of being the only one able to do this. What is important is not so much individual actions (whether selfish or altruistic), as much as the radical acceptance of the understanding of man as a person who "finds himself" by making a sincere gift of self. A gift is, obviously, "for others" (John Paul II, 2006).

In marriage, children are the supreme gift and contribute very substantially to the welfare of their parents, (*Gaudium et Spes*, 1965, p. 50). Children are not possessions nor a bonus earned, but a gift freely given. Children do not have a value because we give it to them but have a value for their own sake because they have a distinct creator (Hahn 2001, p. 45-55). As gifts, they should be received with joy. The child is still a gift even though there might be very difficult circumstances such as a serious genetic illness. Selles (2011) affirms this by stating that parents give to their offspring natural, not personal, life which they do not give, but strictly speaking

accept. Human, as much as parental, priority is never to give but to accept. The children's personal being, what they are, is not granted, but accepted by the parents. Their main task is to discover their children's personal being, loving it and educating them in that direction.

The idea of a gift of a child emanates from a fruitful and responsible love. Wojtyla while focusing on parenthood states that it is a gift that comes to people, to man and to woman, together with love, that creates a perspective of love in the dimension of a reciprocal life-long self-giving, and that is the condition of gradual realization of that perspective through life and action. Parenthood, the gift, is therefore at the same time a rich task whose receiving and successive fulfilling is synonymous with receiving a gift; a gift moreover, which the persons themselves become for each other in marriage; the woman for the man and the man for the woman. Their reciprocal offering to each other of what they are as man and woman reaches its full sense through parenthood, through the fact that as husband and wife, they become father and mother. And this is precisely the dimension and sense of responsibility that essentially corresponds to this gift (John Paul II, 1979).

In conclusion, Wojtyla speaks of a family as the best place for a child to flourish. He states that the family is founded on and given life by love, in a community of persons: of husband and wife, of parents and children, of relatives, with love the family is not a community of persons and, in the same way, without love the family cannot love, grow and perfect itself as a community of persons (John Paul II, 1981, p.18). The family is the appropriate environment in which children are born and raised. They need the care and the protection of their parents and the family is the social institution where this is guaranteed in the best possible way.

2.6 Theoretical Framework

The researcher deliberated on the ideas of the human person, human sexuality, love, and marriage as discussed by Wojtyla in *Love and Responsibility*, 2013, in *Laboren Exercens (on Human Work)*, 1981 and *The Acting Person*, 1979.

There seems to be a deep interconnection between these three works of Wojtyla. In '*Love and Responsibility*', Wojtyla states that the human person should never be perceived as an object, but

rather as a person treated with love. However the understanding of that person is made explicit in ‘*The Acting Person*’ wherein a person’s action is understood as emanating from his human configuration. In ‘*Laboren Exercens*’ a person’s action is applied to the economic sphere and especially to the domain of human work, that forms a basis for socioeconomic factors.

Table 2.1: Summary of key points in the major works of Wojtyla used in this research

<i>Love and Responsibility</i> , 2013	<i>The Acting Person</i> , 1979	<i>Laboren Exercens (on Human Work)</i> , 1981
<ul style="list-style-type: none"> • The human persons call to love, which enables people to find happiness and fulfillment in the gift of oneself. • The human person should never be perceived as an object, but rather as a person treated with love. • He explains, "There exists in love a particular responsibility. The responsibility for a person who is drawn into the closest possible partnership in the life and activity of another, and becomes in a sense the property of whoever benefits from this gift of self" (p. 130). He adds, "The greater the feeling of responsibility for the person the more true love there is" (p. 131). • Wojtyla stresses on loving the person complete with all his or her virtues and faults, and up to a point independently of those virtues and in spite of those faults. (p. 135). 	<ul style="list-style-type: none"> • The understanding of that person is made explicit in ‘<i>The Acting Person</i>’ wherein a person’s action is understood as emanating from his human configuration. • Wojtyla argues that personal freedom and the social nature of the person can be reconciled through personalistic actions which he terms participation. Participation consists of actions that correspond to both individual freedom and the social nature of the person. • Wojtyla stresses that Man must ceaselessly unravel his mysteries and strive for a new and more mature expression of his nature. He sees this expression as an emphasis on the significance of the individual living in community and on the person in the process of performing an action. • In the introduction of this work, Wojtyla states that he has tried to face the major issues concerning life, nature, and the existence of Man directly as they present themselves to Man in his struggles to survive while maintaining the dignity of a human being, but who is torn apart between his all too limited condition and his highest aspirations to set himself free. 	<ul style="list-style-type: none"> • A person’s actions is applied to the economic sphere and especially to the domain of human work that forms a basis for socioeconomic factors. • <i>Laborem Exercens</i> is a sustained reflection on the meaning of human work, which Wojtyla considered it to be a key, probably the essential key, to the whole social question, which is actualized in human work which should be seen from the point of view of man’s good. • Work is a good thing for man and for his humanity because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, he becomes better. • Wojtyla highlights that the human rights that are derived from work are a part of the fundamental rights of the person. He further discusses the need to take action against unemployment, which is a true social calamity and a problem of a moral as well as an economic nature.

2.7 Conclusion

This chapter analyzed mothers’ perception of their children while investigating the socioeconomic factors surrounding them affected that perception. The conceptual framework explained the Wojtylan views on child as a gift and the importance of work for man and society. This formed a basis for the design of the data collection tools and analysis of the research findings in the next chapter.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents a review of the research methodology. Specifically, the chapter discusses the research design, the population of the study, the sample size, the data collection procedure and the data explication.

3.2 Research Design

Research design is the plan and structure of investigation so conceived as to obtain answers to research questions (Cooper and Schindler, 2007). This research adopts a qualitative approach. The purpose of qualitative research is to promote greater understanding of not just the way things are, but also why they are the way they are (Amin, 2006).

The methodology chosen to carry out the research was phenomenology. Phenomenology has been documented as a philosophical tradition and a qualitative research paradigm (Groenewald, 2004).

3.3 Brief discussion of Phenomenology as a research method

A phenomenological research study is a study that attempts to understand people's perceptions, perspectives and understandings of a particular situation (or phenomenon). This study sought to determine the experiences of mothers with their children. In this way, their human experience was understood through analyzing the description of their experiences with their children. Phenomenologists make use of the word *describe* to refer to an in depth 'reflection that is essential to all phenomenological work' (Dreyfus & Wrathall, 2006).

Phenomenology concerns itself with the study of consciousness as it wants to clarify concepts in terms of the original intuitions in which they are experienced in a living way (Moran, 2013), as opposed to the ideas that have already been processed by the mind and affected by external factors like theories. It is a science of phenomena (Kersten, 1983) or a study of essences (Merleau-Ponty, 1996), occurrences, or experiences which investigates the effects and the perceptions of a single or shared incidence, through the subjective eye of the participants (Bound, 2011). More specifically, it is the careful description of what appears to consciousness

precisely in the manner of appearing (Moran, 2013). This description is purely from the perspective of the individual as he or she experienced it (Stan, 1999).

Phenomenology has been used since the 1970s in various fields, especially in medicine (Baron, 1985) and social sciences (Schutz, 1972), and increasingly in education (Hammersley, 2010). The concern of phenomenology as a qualitative research design is purely to describe phenomena as explained by the individuals who experienced or are experiencing the phenomena: the lived individual experience (Husserl, 1970). In order to get these experiences, phenomenology employs a variety of methods that will elicit this content from the participants. People can be certain about how things appear in, or present themselves to, their consciousness (Eagleton, 1996). This means that people can speak accurately and innocently about phenomena, suspending theoretical and common sense presuppositions (Snyman, 1993), as well anything that is outside 'immediate experience' (Groenewald, 2004).

3.4 Population

Population may be described as all the elements that meet the criteria for inclusion in a study (Burns & Grove, 2003; Mugenda & Mugenda, 2003). Population is therefore the entire group of individuals, events or objects having a common observable characteristic.

The study focused on Nairobi City. Nairobi, with the suburbs included, is Africa's 14th largest city with 6.54 million people (Kenya Population, 2016). In Nairobi, the female population in the age group of 15 - 49 years is the child bearing age group. They constitute 31.4 per cent of the population with a total of 1,102,853 in 2012. This population is projected to be 1,333,624 in 2017 (Nairobi County Integrated Development Plan, 2014).

The targeted population for this research was Kenyan mothers who have a child and were living in urban Nairobi. The total number of mothers with children in Nairobi County is approximately 500,000 (Population report, 2014).

3.5 Sampling technique and sample size

Qualitative analyses typically require a smaller sample size than quantitative analyses. A sample is a subset of the population (Hyndman, 2008). Qualitative sample sizes should be large enough to obtain feedback for most or all perceptions. Obtaining most or all of the perceptions will lead to the attainment of saturation. Saturation occurs when adding more participants to the study does not result in additional perspectives or information. Glaser and Strauss (1967) recommend the concept of saturation for achieving an appropriate sample size in qualitative studies. Creswell (1998) recommends five to 25 for phenomenological studies, and Morse (1994) suggests at least six. There are no specific rules when determining an appropriate sample size in qualitative research. Qualitative sample size may best be determined by the time allotted, resources available, and study objectives (Patton, 1990).

With regard to sampling in phenomenology, Englander (2012) contrasts general quantitative approaches and phenomenology by asserting that while for the former, representativeness of a sample is key, for the latter ‘representativeness does not apply until the general structure of the phenomenon is worked out’ (Englander, 2012, p. 19). In other words, a phenomenologist seeks to understand phenomena, and the results of such a study cannot be evaluated on the basis of sampling. A key way of selecting participants is by asking if they have the experience that the phenomenologist is looking for. While quantitative researchers are keen on the number of participants or the sample size, for qualitative researchers, *how many* is not crucial to the study, but rather, as many as you need to help you know what you need to know (Kvale, 1996). The idea, according to Englander (2012) is to achieve generalizability and representativeness, which is not necessarily dependent on statistics.

Purposive sampling was used in this study. Qualitative inquiry typically focuses in depth on relatively small samples, even single cases, selected purposefully (Patton, 1990). The researcher selects individuals for study participation based on their particular knowledge of a phenomenon for the purpose of sharing that knowledge (Speziale & Carpenter, 2007). This is an appropriate method to select the participants for a study using a descriptive phenomenological approach because the aim is to understand and describe a particular phenomenon from the perspective of those who have experienced it.

Using maximum variation sampling a sample size of fifteen respondents was used. This strategy for purposeful sampling aims at capturing and describing the central themes or principal outcomes that cut across a great deal of participant or program variation (Patton, 1990, p.171). Since the study is investigating mothers from different socioeconomic status, 3 groups of socioeconomic backgrounds was picked, professional working mothers, from low income areas of Nairobi and mothers who have children with physical challenges. Therefore, 13 mothers were selected, i.e. 4 married professional working mothers, 5 mothers from the Mathari slum of Nairobi and 4 mothers who have a child with physical challenges.

To maximize variation in the small sample, the researcher identified places representing the common characteristics of the three different socioeconomic backgrounds, for constructing the sample. In this case the professional working mothers were identified from an educational institution, while targeting Mathari slum as the low income area and Maria's Humility Centre for children with disability was approached to reach mothers who have children with physical challenges.

3.6 Data Collection tools

A variety of data collection methods can be employed but these methods must help in 'the establishment of a good level of rapport and empathy' in order to gain in depth information (Stan, 1999). The role of the researcher in phenomenology is to help the respondent speak more freely about their experience in order to get meaningful information. Many studies (Creswell, 2003; Finlay, 2006) discuss data gathering through various forms of art (music, poetry), journals, and focus group discussions, though one of the more popular methods is in depth interviews which are unstructured or semi structured. In-depth interviews require impeccable listening as well as interview skills (Balls, 2009), but also an appropriate environment with minimal interruptions. As with many qualitative data collection methods, phenomenology studies yield a lot of data.

The data collection tool used was an informal guided interview schedule, eliciting written and verbal responses. The informal interview guide contains short and precise open ended questions

that avoided ambiguity and saved on time (Van Manen, 1990). The interviews were initiated with a broad, open-ended question aimed at generating responses that describe the experience of the participants regarding their children. The face-to-face nature of the interview allowed for immediate clarification of thoughts and access to nonverbal cues such as gestures and facial expressions (Speziale & Carpenter, 2007). As the interview was being done, a few things were observed such as the body language of the mother which was documented. One part of the interview was verbal and the researcher wrote the responses, while the other part, respondents were interviewed and recorded, which was then transcribed to facilitate analysis.

The researcher took brief field notes during the interviews and expanded on these notes immediately following the completion of each of the interviews to ensure complete and thorough findings. The context of the interview was described in the field notes as well as any factors that might have influenced the data collection process. For example, the environment in which the interview took place, observations regarding the demeanor of the participant, and the dynamics of the interview were described.

3.7 Data Presentation Interpretation

Explication of the data works in the same way as data analysis. Data is processed to make meaningful information (Saunders, Lewis & Thornbill, 2009). The heading ‘data analysis’ is deliberately avoided here because Hycner (1999, p. 161) cautions that ‘analysis’ has dangerous connotations for phenomenology. The term usually means a ‘breaking into parts’ and therefore often means a loss of the whole phenomenon, whereas ‘explication’ implies an investigation of the constituents of a phenomenon while keeping the context of the whole research objective. This explication process has five ‘steps’ or phases, which are:

a. Bracketing

Bracketing is a methodological device of phenomenological inquiry that requires deliberate putting aside of one’s own belief about the phenomenon under investigation or what one already knows about the subject prior to and throughout the phenomenological investigation (Carpenter, 2007). The researcher held in abeyance (put aside) all the preconceived concepts and theories on

the idea of gift of child, and the relations a mother has with her child in terms of socioeconomic factors.

b. Delineating units of meaning

This is a critical phase of explicating the data, in that those statements that are seen to illuminate the researched phenomenon are extracted or isolated (Creswell, 1998; Holloway, 1997; Hycner, 1999). The list of units of relevant meaning extracted from each interview is then carefully scrutinized and the clearly redundant units eliminated (Moustakas, 1994). The researcher went through all the interviews and identified phrases, sentences, exclamations or expressions of mothers that kept recurring and were significant to them. These were highlighted and noted down. An example of this was “am happy today” or “I love my child very much”. Another in *Kiwahili* stated “*mimi nina furaha kuwa mama ya vijana wangu wawili*” – I am a happy mother of my two sons.

c. Clustering of units of meaning to form themes.

This is essentially developing themes from these clusters and allowing the data to speak. Clusters of themes are typically formed by grouping units of meaning together (Creswell, 1998; King, 1994; Moustakas, 1994) and the researcher identifies significant topics, also called units of significance (Sadala & Adorno, 2001). For this research, the outlined units were grouped together to identify themes. For example from “*I am a happy mother today*” “*I feel so superior about myself*”. The theme of happiness was derived. Another one is from “*My child is a gift from God as she always makes me laugh when I am stressed. I feel so proud of her and if one day I can identify her real father.*” The phrase and many more that occurred throughout the interview derived themes such as; gift, stress, child, father and God. However ‘Laugh’ is bundled together in the theme of ‘happiness’

In summary, there were many general themes clustered together. Themes such as ‘education’, ‘health’, ‘housing’, ‘play’, ‘gift’, ‘stress’, ‘child’, ‘father’, ‘spouse’, “learning”, ‘God’, friendship’, ‘family’, “laugh”, ‘purchasing’ ‘Happiness”, “love”, “employment”, “work”, “sharing”, “support”, “physiotherapy”, “school”, “Hospital”, “clothing”, “medical care”, “joy”, ‘peace’, “blessing”, “home”, “violence”, “abortion”

Then the general themes were clustered into specific ones to form the following:

Table 3.1 General themes

Clustering units of meaning	Specific theme (Summary)
Education, school, Learning	Education
Health, physiotherapy, hospital, medical care	Health
Housing, home	Housing
Employment, work, support	Employment
Family, child, father	Family
Happiness, joy, peace, laugh	Happiness'
Sharing, friendship	Friendship
Blessing, Gift	Gift

d. Summarizing each interview

The next step entailed summarizing each interview in the researcher’s own words as understood from the experiences expressed by the mothers. When the above steps were completed, the researcher then went back to the interview notes and transcriptions and wrote up a summary of each interview incorporating the themes that have been explicated from the data. This summary gives a sense of the whole as well as providing the context for the emergence of the themes. As Ellenberger puts it “whatever the method used for a phenomenological analysis the aim of the investigator is the reconstruction of the inner world of experience of the subject. Each individual has his own way of experiencing temporality, spatiality, materiality, but each of these coordinates must be understood in relation to the others and to the total inner 'world” (1958, p. 116).

e. Extracting general and unique themes from all the interviews making a summary

The final stage in the explication of data involved extracting general and unique themes from the individual summaries and making a meaningful whole i.e. one summary of the data collected.

The researcher then wrote a composite summary of all the interviews which to accurately capture the "world" in general, as experienced by the participants, noting significant individual differences.

3.8 Ethical Considerations

Employing a phenomenological approach to inquiry also requires attention to ethical considerations. Ethical considerations relate to the moral standards that the researcher should consider in all research methods in all stages of the research design. In this research three principles of ethics were used namely beneficence, respect for human dignity as well as justice (Polit and Beck, 2003). This was achieved through obtaining informed consent from the participants, by minimizing risks to participants through allowing them only to answer they are comfortable with and selection the mothers without prejudice.

The participants were informed that the information they provided was not be used in any way to harm the participants or to be exploited for commercial and selfish personal gain, but only for academic purposes. The mothers were fully informed of the purpose of the study, and their role. They were given the opportunity to voluntarily consent to participate in the study. They were fairly treated through maintaining a neutral nature to the interview. Privacy was also observed by allowing the mothers to choose the location of the interview.

3.9 Conclusion

In this chapter the researcher discussed the research design, clearly defining the data collection tools to be used. The sample size was identified and the researcher described how the data interpretation was to be carried out. The ethical considerations were taken into consideration.

CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS

4.1 Introduction

This chapter provides an explication of data which means that the findings of the research are presented using a phenomenological approach. A brief overview of the research process is provided along with relevant information regarding the participants. The findings are then presented according to the research objectives.

The general objective of this study was to examine whether there is a connection between a mothers appreciation of their child as gift and the socio economic factors that affect that mother and her child. The researcher used questions that guided the interview. The key questions that guided the interview were as follows:

- i. How does a mother perceive her child as a gift in Nairobi city, Kenya?
- ii. What is the connection between socioeconomic factors and a mother's appreciation of her child in Nairobi city, Kenya?

4.2 Mothers' perception of her child

The researcher inquired from the mothers to how they felt after they learnt they were expecting a child and what was their delivery experience. The researcher sought to find out how each mother felt about the child after delivery and if they received support from spouse, family, friends and the community at large. The researcher also sought to know how the pregnancy affected the mothers, how they felt about themselves in respect to the child and if they would go through the experience again. Furthermore, the researcher sought to find out the initial reactions of their respective families at the prospect of them expecting a child.

a. Mothers with disabled child in the family

The mothers here describe their children with a lot of love despite the obvious physical limitations and the challenges that come with it. Mother 1 said "She got late in joining school due to her disabilities. I love her so much as she is my only child." All the mothers in this category considered their children as blessings with only one mother expressing anger towards God at some point due to her child's physical ailment. One mother loves her child because many

people want to have a child like hers and they cannot. The mothers said that the child makes them happy, with or without money.

They generally received support from their spouses and extended family. The women who were interviewed attested to the support of their spouse or the father of the child. Family and friends provide moral and physical support to some of the mothers. Most of these mothers are unemployed or on temporary jobs of cleaning in other people's houses. Some of them cannot work as they are with the children all the time. They confessed to physical fatigue as a result.

All the mothers within this group stated that they felt happy and are well. They are able to extend this feeling to their children by taking care of them in their condition. They admitted that it is not easy to raise a child with disability and sometimes the society has shunned them, or does not understand. Reasons for disabilities were varied. One mother stated that one of her children developed issues with the spinal cord resulting in the disability, while another mother's child fell from the bed at one year, and his life was never the same again. One other mother was told she was cursed, and that was the reason for the disabled child. One of the mothers had contemplated abortion of first child because she was in school, but now has a baby boy with spinal cord issues. The child was unable to walk or sit down without support. This mother would like to have another child but needs to care for the one she has first.

One of them said she was ready to have a child as she was of age, but however got pregnant before marriage. Her dad was embarrassed because she was young and still in school, but later accepted it. Her husband supports her a lot.

b. Mothers from low income families

All the mothers interviewed considered their children as blessings. Each gave an example of how the children are a blessing into their life e.g. mother 6 stated "I have one child. She is 4 years old and in baby class. She always gives me company."

And regardless of their economic circumstances and some of the hardships they have to endure, they express love for their children. One of the mothers has no spouse. She was violated. She

does not know the father of the child. She has no support. She was abused emotionally and physically. She had not wanted to report the matter due to shame and stigma. Another mother who is not married explained her maternity experience as tough. For one of the mothers, the father of child declined that child was his. Her family did not expect her to have a child out of wedlock. She was also not happy to deliver out of wedlock and it bothered her a lot.

They currently worry about how to meet the basic needs of the children as most are either not working and or doing menial jobs. There is one who at times goes without food. One of the mothers said she loves herself and is proud to be a mother. However, the others were unable to express how they felt. They just smiled. Another mother had support from husband and family, and her experience was less strenuous.

Another mother indicated that the child always gives her company, but since she had not planned for the child, she was not ready for it. Another of the young mothers loves her child very much because the child keeps her company and she is lonely without her. That child is the first grandchild and is named according to culture. She cannot impose her name however much she wants.

Another mother was happy to conceive as she had been longing for a child and was not able to conceive immediately. Eventually she delivered a baby girl and was happy since 'it is known that it's harder for another man to take her in with a boy child' – girls are believed to get married at some point so a man does not mind marrying a woman who has a girl from another relationship. For boys, she said, it means he will be counted in for inheritance. One of the mother's child is intelligent in school. He performs well. This particular mother loves boys.

There was a mother who was violated did not love the child in the beginning. She was helped by a pastor to accept and try to love the child. At the moment, she loves the child very much despite no knowledge of the father. She would like to find the father someday. The other mothers stated that they love their children very much because the children, make them smile when stressed, Always keeping them company and they are always there for each other. Another mother appreciated her child very much as she had suffered a lot due to earlier miscarriages.

c. Young professional mothers

All of the mothers interviewed in this category thank God for the gift of children and of self. They believe that if it was not for God, they wouldn't be where they are. Regardless of the occasional challenges of the child being sick, they consider the children as gifts from God. They believe this very much now that it was not automatic for them for the child to come by. They believe in the bible and the teaching on blessings and curses. They do not discuss about children, they come as a surprise. God allowed them to be parents. They are in good health. Everything is a blessing.

The mother who is a lecturer has grown up in a larger family and helped relatives, paying fees. These only make her humble, appreciative and grateful. One of the mothers had a lot of support from spouse. Marriage for her was associated with having children so she was happy to have conceived. In her culture, everybody knows that fruits of a happy marriage are children. Family means everything to her and gives reason to live. Believes hubby is a gift, family is a gift. Activities – sharing, talking to each other, directing issues to hubby, friends. They talk to people who are positive. Family and friends wonder why they have many children.

There was a mother who had been married for seven years without having conceived a child. This caused a lot of misunderstanding with her husband, and a strenuous relationship with her extended family. She struggled to salvage her marriage moving away from anything that acted as a detriment to their marital bond. They finally had children. She reiterated that her family is unique, as they have put boundaries to it. She learnt to be intolerant with anything that interferes with family time. She is clear that in their marriage, things have to be black or white. This particular mother and her husband are both from single parent family thus cautious of each other and their relationship.

There was a mother who took three years to get the first child. This was after two miscarriages. She and her husband considered adoption, since it was like a social fulfillment for them to have a child. Second child came when hope was fading again... just in time. They received a lot of pressure from family 'to get a child'. There is a mother who expressed that they were caught off guard with a baby, but after the first three months, they accepted the pregnancy.

One of the mothers loves the children so much despite the challenges she faces in life sometimes when the child falls sick. She worries being away for long as her husband is still learning how to handle children. Children bring her great joy, they also help in bringing the husband and herself together. She enjoys how the children communicate. She enjoys how they play together. She likes observing them doing all these things, however she is most of the times physically tired.

Another mother loves her children very much and enjoys it especially when they sit next to her. She has had to learn to be patient with them.

4.3 The connection between socioeconomic factors and a mother's appreciation of her child

The researcher sought to establish the socio economic background of the mothers by enquiring about their work, source of income and social status. The researcher also enquired from the mothers what their physical and medical needs during the pregnancy were, and if these needs were met and what impact it had on them. The researcher sought to find out if the mothers were prepared financially for the coming of their child and if they were worried about anything during the pregnancy. Other questions the researcher asked were if there was anything that they currently worried about in regard to their child in terms of provision of basic needs, and how it has affected the mother's relationship to the child. In addition, the researcher sought to know if the mothers are able or not able to meet the needs of their children and if this has a direct impact on how they felt towards their children.

a. Mothers with a disabled child

A majority of the mothers interviewed, worried about where to get funds for providing medication, specialised schools and other necessary requirements for physically disabled children. Mother 1 said "What worries me currently is where to get money to take my daughter to the schools of the physically handicapped children".

All the mothers emphasized on the love for their children despite the varied circumstances which include unemployment for one or both parents, low income and a case where the mother had to

stop working in order to take care of her physically disabled child. They consider their children as a gift and blessing. Mother 1 added “I love my child. She is a gift from God. This is because there are many people looking for kids and have stayed for years without being blessed with one. They even pray to have only one even if he or she is disabled”.

There was also some anger from one mother towards God for allowing the child to be disabled, despite the mother still loving the child e.g. Mother 4 who stated “I love my kid so much though sometimes I ask my God “Why me” because it has been a hard time for me”. Two of these mothers had very difficult pregnancies that made them frequent the hospital a lot. One of the mothers got support from family. They had prepared, had saved some money. Father of child did shopping. Friends and neighbors brought food and cloths. Healthcare worries her a lot for the child in need since medicines are expensive. Other children need school fees, clothing etc.

Most of these mothers did some shopping for the baby but majorly, friends gave extra help in terms of clothing and food stuffs. Family and friends gave moral and physical support. However for one mother, her own mother did not support her at all. Some of these mothers are unemployed or on temporary jobs of cleaning in other people’s houses. Some of them cannot work as they are with the children all the time. They confessed to physical fatigue as a result. One of the father of the child is a butcher at a local butchery. His income is not sufficient enough to support his child.

These mothers worry about many issues that involve finances like getting money to take their children for physiotherapy and general healthcare; one of them is unable to provide for many needs as the father of the child is dead. For another of the mothers, the father of the child is not involved in paying the school fees and housing is expensive and not conducive for a physically challenged child

b. Mothers from low income areas

Most of the mothers in this category faced different challenges towards the delivery of their children. There was also an element of a lack of planning for the arrival for the baby, which made it difficult for the mothers to cater for their new-borns. There was a mother who was raped,

and as a result got pregnant, she was stigmatised, ostracized and neglected during this period and did not receive support from her family and community. Mother 4 relayed that “My family was not happy towards the arrival of my kid because I was not aware of her father. They could call me all sort of names even a prostitute. It was really bad. They neglected me in everything.”

Despite the challenges she has faced during and after pregnancy as a result of being raped, she loves her child. She adds that “I love my child so much despite that. I don’t know his father. My child is a gift from God as she always makes me laugh when I am stressed.” Another mother went through her pregnancies alone as the father of her children denied parentage. This led to her not being able to fully support herself and her children and having to rely on support from neighbours and friends. They all worry about how they will provide for their children, Mother 7 stated “School fees, food, clothing worries me” Regardless, they all profess love for their children and consider them as gifts.

Mother 6, who due to the circumstances surrounding her child’s conception, did not get support from family or friends. She was desperate. She had not bought anything in preparation of her child’s birth. She had no job. While at the hospital, a Good Samaritan came to her aid. She told the Good Samaritan her story. The Good Samaritan went and bought the necessary basic essentials and paid the hospital bill. Currently she worries about their basic needs as she is unable to provide fully for these needs. She washes cloths for income and sometimes they go without food.

Mother 8 had good parental support during her delivery of her child, but she has present financial support. She is currently, jobless and worries of how she will meet the basic needs for the child. There was another mother, whose hospital bills during delivery was paid by her extended family, while another one had saved money, including getting all necessary essentials for delivery of her child. She did not receive assistance from friends. Mother 7 received a bit of help from friends. She was not ready financially and is unemployed at the time of her pregnancy. She did not get any support from the father of her child. Her parents paid her bills, while neighbors got her cloths and other essentials. She currently has very little income, and worries about providing for basic needs.

All mothers in this category worried about school fees, healthcare and education. Most are not able to provide for all needs as income is low, and would like their children to get the best education.

c. Young professional mothers

Most of the mothers in this category feared the unexpected, as they reported having insurance to cover for medical costs. They worried about the upbringing of their children, what they are learning and their future, how to maintain a nutritional diet. Some have taken an education policy for the children. Mothers from this category tend to worry about bigger things e.g. moving into a bigger house. Since most of them are career women with long working hours, they complained of being constantly tired. There was a mother, whose husband always worries about education and if they can afford to have another child. They saved to buy things for their children. They worry about schooling, healthcare. They can afford clothes, shelter and food but worry about future – a possible ‘separation’ perhaps?

Another mother, whose husband feels they only have few expenses i.e. education, a bigger house, and compound for children to play this is without considering that formula milk is very expensive. There is also make their children to share clothes or ‘hand-me-downs’ which means buying less clothes and baby clothes and essentials for next child. Baby showers also assisted them as they receive gifts. They worry about healthcare, and the future, the company they keep. They contended that raising children is very expensive, but they consider the children and gifts and blessings.

4.4 Summary of emerging themes

4.5.1 Socio economic factors

The research found that most mothers appreciate and see their children as gifts regardless of the socio economic factors surrounding them with the following emphasis. The mothers generally worry about the wellbeing of their children especially with issues that involve finances like getting money to take their children for physiotherapy and general healthcare. They all worried about school fees, healthcare and education.

4.5.2 Gift of child

The researcher found out that the mothers believe that their children are gifts from God. Mothers love their children regardless of whether they are raising their children single handedly or in harsh economic situation. Professional mothers on the other hand struggle between their careers, marriage and motherhood. They most spoke of being tired or exhausted most of the time. Nonetheless, it was clear that despite all this, they loved their children immeasurably.

4.5.3 Role of Faith in child appreciation

The mothers interviewed believe in God and recognized that a child is a gift from God; that God protects, guides and is a role model for the child. Another considered the child as a blessing from God. While another prayed that God guides her child. It can be concluded that, despite the circumstances, the mothers love for their children remains unchanged, they do not blame the children for their disabled conditions, but in some case they question why God allowed it. Generally, most of have come to terms with the situation, but one hopes the child gets better, and another is scared of having more children. She considers her children as blessings.

4.6 Core findings

The general objective was to determine the extent to which a mother appreciates her child in view of the socioeconomic factors surrounding the mother. The following was a summary of how they experienced their children.

- Most of the mothers interviewed revealed that the gender of the child did not matter, what mattered is delivering a healthy child.
- Some of the women, though from poor/marginalized backgrounds, are very well educated and speak English. The children too, looked jovial despite the dirty conditions and clothes.
- One mother who gave birth to a physically handicapped child, decided to start a school/shelter for such children as she empathized with other mothers in similar circumstance. The shelter gets support from well-wishers and acts as a support group for the women. This is a gift to the mothers. Many of the mothers with physically challenged children struggle to access support in terms of medicines, physiotherapy and equipment needed for the children. Some of the physically challenged children require their mothers to

be with them all the time, rendering them tired and unable to take up a job or a commitment, thus low income affecting other areas of one's livelihood.

- One of the mothers wanted to perform an abortion but she did not have the money to go through with it, therefore she delivered the baby. Upon seeing the child, after delivery, she loved the child. She struggles to forgive herself and clear the fact that she considered abortion as an option out of her mind. She says the child keeps her company.
- All mothers interviewed who lived in the slum areas, observed that men in the slums are very abusive and drunks – rendering most of them irresponsible fathers.
- The rate of rape cases in slum areas is very high and many of the afflicted women end up hiding to avoid shame in public. Some of the mothers are HIV positive including their children. Another mother who washes clothes for a lady who would pay her was raped by the man of that house. She decided to not report or press any charges so that she can save their marriage.
- Many of the mothers interviewed were Christians and they regarded spirituality with utmost reverence. Most mothers of the disabled children said they appreciate and love their child, believing that God gave them anyway.
- Most professional working mother attend classes and are often tired, they still find time for their children albeit it being overwhelming sometimes. One mother equated having their children as a social fulfilment. They are able to manage catering for their basic needs, and only worry about the unexpected e.g. illness.

4.7 Conclusion

In this chapter, the researcher presented and interpreted the data collected from the guided interviews and observation of mothers during the interviews. These findings were discussed further in chapter five. It concludes by merging the study results with the research questions to focus on findings and provide explanation as to how mother experience and perceive the child as gift and how that understanding impacts their relationship.

CHAPTER 5: DISCUSSION

5.1 Introduction

This chapter discusses the findings from the data collected from the guided interviews and observation of mothers and their children during the interviews. These findings are analysed within the Wojtylan notion of gift. The researcher establishes whether the dimensions drawn from Wojtyla's conceptualisation of the gift have a connection to the mother's experience of their child as a gift.

5.2 Child as gift according to Nairobi mothers

The research findings showed variations in perceptions mothers have towards their children. The variations are as diverse as the mothers as well as each child since they are all unique and distinct. However at the center of all the descriptions of the experiences with their children, was love. Love not because they had everything they needed for the child or were happy with their situations, rather, love because they had the child. Mothers from all the three categories view their child as giving them a purpose, a reason to smile, and a reason to work hard for their sake. Two mothers from the slums stated that their children keep them company therefore giving them a reason to converse.

In this research, it was observed that there are mothers who literally get tired of carrying and caring for their disabled children and others get fatigued taking care of their young ones after work, but chooses to love the child nevertheless. Most of these mothers stated their children are gifts to them. The child is a gift because it's a blessing which is experienced throughout life.

5.3 Socioeconomic factors and children according to Nairobi mothers

The socio economic factors identified in this research included employment and income, education, place of residence, health and religion. Since these are lifestyle components and measurements of both financial viability and social standing, they directly influence social privilege and levels of financial independence. All these factors in one way or another affected the way in which a mother accepted and related to her child.

On employment and income, the researcher discovered that mothers of a child with a disability were unable to take up a full time job as their main mandate was to take care of their disabled child, even if they had another child or children. Since the background of these particular mothers was modest, they lacked most of the basic needs. The nature of illness of their disabled children necessitated the need of expensive medication and special care and attention which is time and energy consuming.

The mothers who worked as domestic workers in other people's houses were able to put food on the table and pay a little school fees for their children amidst the deprivation. Likewise the young professional mothers who have jobs and are salaried are able to provide the basic needs for their children. On education, a majority of the mothers interviewed, have at least a formal education. The young professional mothers have higher education. Such mothers issue is the time to spend with their child, which is affected by the fact that they have to work and therefore spend more time at work and not with the children. Other factors that keep children out of school included poverty and lack of enough food.

5.4 Analysis of a mother's appreciation of her child from the perspective of Wojtyla's concept of person

A gift can be objective and at the same time subjective. Perceiving a gift as subjective depends entirely on the recipient, that is, they see their child as gift or not. Objectively, a child is a gift in itself, irrespective of how more accepted or less accepted they are. A gift comes from a donor and it needs a recipient, and the fact that it is received, makes it a gift.

A gift is only complete once received. The giver is happy once the gift is received, and frustrated if it is not received. The recipient is happy to receive a gift, however, if he does not receive it, he is also frustrated because he is aware that the giver is frustrated at the denial of the gift. In the case of a child, the giver of the gift is the Creator. However, the Creator is not affected should the gift be received or not since He created in freedom, and so the recipient is free to accept or refuse. The frustration is rooted in the refusal of the good. For the case of the mother who was surprised by the discovery of her fourth baby, she says initially there is an experience of denial, and later on acceptance – after looking at many factors, one of which that a

child has been formed, what next? As a married woman, in a loving relationship, the most basic thing to do is to accept the child and love them, then the pregnancy is easier. Again here, freedom is crucial.

A gift is good in itself. A child is good in themselves. A gift in itself therefore is not meant to harm another, it's for the good of the other; otherwise it is not a gift, however much it is given that name. It is important to note that a lady may perceive a child as a burden may love the child – because it is the rightful thing to do, because it is a duty, but does not perceive it as a gift – the case of the violated woman, or the mother who husband wanted a child to fulfill a social obligation i.e. that he is man enough to sire a child, a boy in this case.

In other instances, a one may receive a gift and give it away. It is difficult to make an analogy where children are concerned, because every child is unique, is the only one. However a gift that is given away is like a child given out for adoption. The child may have been accepted, but due to various factors, some of them economic, the child is given away. Like the mother who thought of adopting before she conceived her own would have received such a child. In another instance, there was a mother who contemplated abortion, this one is like a gift that is either never received or received and immediately thrown away, in a garbage bins. What about a gift which is received and is not used for the purposes for which the giver intended? For example a child who should be loved and cared for by the mother or society in order to achieve their goals is mistreated and denied freedom to articulate and actualize themselves.

A gift is accepted freely; it is not worked for and has no merit, no element of price or willingness. A gift has an element of surprise especially in the intention. When a person thinks of giving another a gift, his or her intention is to surprise the receiver... even if they are expecting the gift. They may not know the details e.g. if it is a child, like some of the mothers attested, they do not know if it is a boy or a girl or will have a disability. Even at the point of going to check for the mothers who can afford, it's still a surprise up to that time. If a child is a gift, then maybe there is no right to a child. Gift and right are interesting words in one sentence. Being is a priori rights, and a right is intrinsic to being. By the fact of being a 'living human being', one has intrinsic rights – the most fundamental of which is right to life.

5.4.1 Gift of self

To be able to understand the gift of a child in the light of Wojtyla, we have to start from his concept of gift of self. In a sense, one has to know, understand and accept oneself before he or she tries to do the same to the other. So in this case, if a mother has to have a child, it is better in the context of self-acceptance for the mother to be able to accept and love the child.

However, the mother does not get this child by herself as explained by Wojtyla in the spousal gift. It therefore needs the conjugal union of a man and a woman – who according to Wojtyla should totally give themselves to each other in a bond of love. Love on the other hand precedes reason. Weigel (1999) noted that Wojtyla reiterates that for this love to blossom and bring forth a child, there needs to be freedom of both the parties. “The other person not simply the other body is the object of a sexual act that is a truly human act. And the goal of sexual expression is to deepen a personal relationship, to which a mutual gift of pleasure contributes. In freely giving myself sexually to another as an expression of love, I am being freely myself in the most radical way, for I am making myself a gift to another in a way that is a profound expression of who I am” (Weigel, 1999 p. 144).

Karol Wojtyla discusses the gift of self holistically. In the gift of self, one finds himself. When a mother gives herself completely for the sake of her child, she finds herself. She leans to be patient, to be generous, she knows if she is shouting – because of her frustration generated from forces elsewhere or from actions of her child. She deprives herself for the sake of the child.

This mother also knows if she is self-centered i.e. not giving of herself not only to her child but also to other people. When one reaches out to sort out the needs of the extended family other than hers, she will discover herself through these acts.

Wojtyla’s reason of attraction to phenomenology is because of the methods determination to see things whole and get to the reality of things as they are. The world view of these three categories of mothers was very different. This is because of the experiences they incur in their diverse environments. The young professional mothers worry about going to work, to make money and assist in fending for the family. While away at work, they worry about the child they have left

behind and who is taking care of them. As for the poor mothers in the slums, they worry about daily food and shelter and security and health - the basic needs. For the mothers with a disabled child, they worry more about them as it is assumed that the other members of the family can fend for themselves.

McDermott (1991) agreed with Max Scheler's claim that human intuitions into the truth of things included moral intuitions, a 'certain knowledge of the heart' that was nonetheless, real knowledge (pg. 198). Here the researcher looks at the intuition mothers have of their children. From the findings, one mother stated that if her child got a better education, he could excel in life. She has this feeling that the child is bright and can open up his mind if exposed to culture and arts. The mother who was violated for example has different intuitions – a yearning to one day meet the father of the child, and to love the child – who has no idea how she came to be, most probably thinking she was born out of some love. However much the mother loves that child and has accepted the situation, the child is a constant reminder of the beastly acts, though not experienced in the moment... just in her mind.

5.4.2 Spousal gift

“Wojtyla's key philosophical move, which he adopted from Thomas Aquinas and explored through phenomenological analysis, was to distinguish between a “human act’ and an ‘act of man’. An act of man, is mere instinct, sexuality as an act of man does not rise above the level of animal sexuality, which is also instinctive and wholly impersonal. When a woman is violated by a man as seen in the findings, that particular man is acting on his instincts only, just like an animal. He does not see the woman as a person, as the other, but a mere object or thing, for his own gratification. This act infringes on the dignity of the woman and hurts them very much. Yet, for some reason, a woman is able to forgive and live with it, many times for greater good like the lady saving the marriage of another family, or for the sake of her child in the case of the mother who was violated, a result of which is a beautiful baby girl whom she has accepted and is bringing up. Attraction uncoupled from judgment reduces someone else to an object of desire.

Wojtyla continues “A human act, on the other hand includes a judgment, which gives that act its distinct moral texture. A human act expresses one's freely rendered judgment about something

that is good. Love is thus a human act per excellence and ought not to be reduced to the simple emotion of attraction (Weigel, 1999, p.144). From the findings, some of the mothers are experiences this kind of love in their marriages and family life. Their spouses love them. Their spouses have helped and continue to help them not only in bringing up the children, but also in preparation to the arrival of the child. This is because they are appreciated as women and mothers, and loved as such. That explains the reason why they worry about what the child will eat, cloth and under what roof the child will leave, secured and healthy.

In his book *Love and Responsibility*, Wojtyla would constantly ask how ones love can become fully human as he delved into love between a man and a woman. He often stated, “Love is a good peculiar to the world of persons” (p. 91). This is because persons are the only ones capable of love. They yearn to be loved and love, and in doing this, they fulfil the hearts longed for and highest treasures. Wojtyla argued that the best way to approach sexual morality was in the context of “Love and responsibility”. Love is an expression of personal responsibility, responsibility to another human being, and responsibility to God. Here he refers to the Creator. That means as human beings, we have an origin and definitely have a final destination. There is the first mover, or the first cause, who many refer to as God. The gift of a child as said in normal terms refers to the fact that the child comes from God. God gives the gift for free, the receiver does not merit it. If the receiver refuses, a chance is missed, a chance to love. A mother is free to have a child or not. They can decide to terminate the pregnancy as one contemplated it in the findings or carry it to term, in which case a child is born.

Can men and women become responsible lovers so that their sexual love embodies and symbolizes a genuine freedom? Wojtyla would ask. From the findings, there are mothers who experienced genuine love from their spouses, there are others however whose spouses did not manifest responsibility. They drank themselves senseless and would fall in the trenches, to be helped by the mother of the child or by a neighbor. Others worried too much about providing material goods, rather than their presence and love. A case in point is of a mother describing her spouse as worried about education and housing and stressing the importance of having fewer children.

Wojtyla argued that the moral imperative to avoid 'using' others is the ethical basis of freedom, because it allows us to interact with others without reducing them to objects by manipulating them (Weigel, 1999, p. 141). Manipulation in our research can be depicted in various ways. One is the case of violation where the perpetrators were demeaning the dignity of the women. Women as vulnerable as in those cases from the slum, and from the fact that they were fending for their families renders them sometimes physically weak to defend themselves.

In other times it's when the government imposes policies that deprive other people of their livelihoods or do not enact policies that move towards reduction of poverty, creation of jobs or enhancement of securing. Wojtyla suggested that we avoid using each other only when two genuine freedoms meet each other in the pursuit of a good they hold in common. (Buttiglione, 1997, p. 91)

"I can say, and you can agree, that I am not 'using' you (or you me) when my freedom freely encounters your freedom as we both seek something that is truly good, and that we both recognize as good. If the good here is pleasure, or a child, then surely there are other more dignified ways to achieve it. This encounter of two freedoms is the substance of love, and love is the expression of the personalist norm in all relationships. Loving is the opposite of using. (Weigel, 1993, p. 91-91). Eros makes a man to desire really not just a woman, but that particular woman. And he loves her in herself, not the pleasure he can get from her. (Lewis, p. 108-9 & p. 116). This is what he referred to as 'being in love' or 'loving' someone, as opposed to the raw sexuality. He brings out the difference between 'wanting a woman' and wanting one particular because of a choice one rationally makes and not for the feelings that he experiences in her presence. Feelings come and go. If a man in his right senses viewed another as a person, a gift; they would never violate them. Violation happens when one is operating on instincts that depict animal characteristics.

5.4.3 Gift of child

Love towards children is a necessary impulse of nature. Aquinas says that this is why divine law imposes on children the obligation of loving their parents. It gives no express command that parents love their children since nature itself has so strongly implanted that in all creatures. This is the reason why a mother will expose herself to danger for her children as has been expressed

from the findings. Even the most savage beasts cannot do otherwise than love their young. They go out to fend for their food, they go to work for long hours to see that they are in school, or get some medical supplies.

Ross (1977, p. 126) advocates that unconditional love should be the means by which a child learns to identify with his or her parents. "In order for a child to identify with his parents (relate closely with them) and be able to accept their standards, he must feel genuinely loved and accepted by them. Parents must make sure that a child feels unconditionally loved. This is so needed for all the children and especially those with a disability as the language of love could be their only means of communication.

In a small child's eyes, the parents are God-like in stature and power. The same way the grownups refer to God is the same way children refer to their mothers. For good or ill or points between, the parents shape the child's inner universe and ultimately his or her relationship to the larger universe. Sir James M. Barrie (1902), the author of '*Peter Pan*', said, "The God to whom little boys say their prayers has a face very much like their mother's". These words are echoed by Stowe (1852), author of '*Uncle Tom's Cabin*', who said, "Mother is the name for God in the lips and hearts of little children." The mother's face and voice are the first conscious objects the infant soul unfolds, and she soon comes to stand in the very place of God to her child, Parents then, should do all they can to reflect God-like love to their children: true love.

Every child is sacred; he or she contains a divine nature, what Washington (1993, p. 18) called "the spark of celestial fire called conscience". Every child deserves a warm, loving atmosphere which will nurture his or her growing spirit and body. The people best suited to give the child that nurturing are his or her loving parents. This reflects the findings though at different levels. The children living in the slums will have a different upbringing from the ones brought up with mothers who can economically sustain a good living standard and still differ from those being brought up with disabilities. In all these environments, there is gain and loss.

5.5 Summary of key ideas emanating from Wojtylan notion on person as a gift

The human person should be perceived as a person to be treated with love. This call to love enables one to find happiness and fulfilment in the gift of oneself. When one accepts who they are, they are able to reach out to others in the same vein; the gift of self.

Since the human person is free he can associate and relate with others in society through human actions such as work. A person's actions is applied to the economic sphere and especially to the domain of human work that forms a basis for socioeconomic factors.

The human person is called to love, this helps him find happiness and fulfillment in himself. Wojtyla insists that a person should never be perceived as an object, but rather as a person treated with love. He also stresses on loving the person complete with all his or her weaknesses and strengths.

He considered human work as important for man's good and the society in general. This is because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being. He further points out the need to take action against unemployment, which is a true social calamity and a problem of a moral as well as an economic nature.

5.6 Conclusion

In this chapter the researcher discusses the findings from the data collected. The discussion was in view of the research questions, part one and two discussing how mothers experienced their children in relation to the socioeconomic factors surrounding them. Part three discussed the aforementioned experiences in view of Wojtyla's concept on person as a gift in relation to similar studies carried out on the gift of child.

CHAPTER 6: CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

In this chapter the key findings are summarised in terms of the initial research questions. Conclusions are drawn from the findings and recommendations are made based on these conclusions. Finally suggestions for future research are presented.

6.2 Summary of core findings

The study addressed the following research questions:

- i. How does a mother perceive her child in Nairobi city, Kenya?
- ii. What is the connection between socioeconomic factors and a mother's appreciation of her child in Nairobi city, Kenya?
- iii. How may Wojtyla's concept of person as a gift be used to analyze a mother's appreciation of her child?

With regard to question one, the researcher found out that the mothers accepted and loved their children irrespective of the prevailing circumstances and conditions. This was more so if the mother experienced love and extended it to her child.

Regarding question two, it did not matter if the mothers had more or less of the required resources even though most of them wished they had enough resources to enable them give their child the best. This was especially in terms of education and healthcare for the disabled children and those from modest means.

With regard to question three, Wojtyla's concept of person as a gift was used to analyze a mother's appreciation of her child. The concept of person as a gift affirmed that a child is a person and a person is a gift.

6.3 Conclusions

In conclusion, a mother's perception of her child is personal and has an underlying experience of recognition, acceptance and love.

In connection to socioeconomic factors, mothers would like to provide more than the basic needs for their children, to take them to good schools, give them nutritious meals and provide the best healthcare, however even if this was not so, it did not stop them from loving their children.

Wojtyla's ideas on person a gift lead us to conclude that if a person is a gift, then no man or a woman may claim a right to this particular gift. To this end, children are a gift to be loved, cherished and nurtured.

6.4 Recommendations

Since it has been concluded that mothers love their children, the researcher recommends that mothers should be encouraged to express that love to their children because this gives them inner security and courage to live on and are able face challenges in life.

It has also been concluded that lack of resources does not affect a mother's love for her child. The researcher recommends provision of basic needs to parents to achieve a minimum living standard for their children. For the mothers of disabled children, the provision of healthcare through medical insurance could go a long way to give a child some livelihood.

The researcher recommends that the Wojtylan notion of person as gift be used to tackle issues of child slavery, child labour and children poverty. The views on gift of a child can be applied to various other categories of mothers including mothers whose child died, mothers who are single, stay home mothers and mothers in politics.

The researcher also recommends application of the Wojtylan notion of gift of a person to the bioethical areas of study and practice. This is in relation to advancement in technology to get a child no matter the cost or means. These include practices such as abortion, contraception, surrogacy, invitro-fertilization, artificial insemination and stem cell research.

6.5 Suggestions for further research

The Wojtylan notion of person as gift can be used to explore the perception of mothers and their children from various angles such as cultural, religion, geographical and sociopolitical. The

study findings offer a foundation from which to build on as future investigations continue to explore the evolving themes.

Recommendations for further research include:

- a) Expanding the target population to include more diverse mother demography such as mothers of twins, of Albinos, teen mothers, single mothers, mothers of children through assisted technology e.g. IVF, mothers on the street and street children.
- b) Studying how mothers influence their children on a day to day basis; and
- c) Exploring how children experience and relate to their mothers.

REFERENCES

- Abasili, A. I. (2011). Seeing Tamar through the prism of an African woman: A contextual reading of Genesis 38. *Old Testament Essays*, 24(3), 555-573.
- Acosta M., & Reimers A.J. (2016). Karol Wojtyla's Personalist Philosophy: Understanding Person and Act.
- Adebayo, A. (1996). The African mother: Her changing perceptions in West African fiction. *Feminism and black women's creative writing: Theory, practice, and criticism*, 178-193.
- African Peer Review, (2015). *Country Review Report of the Republic of Kenya 2006: African Peer Review Mechanism*, 208-219.
- Agatha C. 1933. *The Hound of Death*. Odhams, 1933
- Amin, M. S., Harrison, R. L., & Weinstein, P. (2006). A qualitative look at parents' experience of their child's dental general anaesthesia. *International Journal of Paediatric Dentistry*, 16(5), 309-319.
- Amnesty International, (2009). *Kenya: The Unseen Majority Nairobi's Two Million Slum Dwellers*. London: Amnesty International Publications.
- Amos P.W. 2013. Social Sciences: Parenting in South American and African Contexts", edited by Maria Lucia Seidl-de-Moura, ISBN 978-953-51-1212-9, Published: December 18, 2013 under CC BY 3.0 license. Author(s).Chapter 4 .Parenting and Culture – Evidence from Some African Communities. Patricia Mawusi Amos.DOI: 10.5772/56967
- Baizán, Pau, Arnstein Aassve and Francesco C. Billari (2003). Cohabitation, marriage, and first birth: The interrelationship of family formation events in Spain. *European Journal of Population* 19: 47-169.
- Balls, P. (2009). Phenomenology in nursing research: methodology, interviewing and transcribing. *Nursing times*, 105(32-33), 30.
- Band, E. B., & Weisz, J. R. (1988). How to feel better when it feels bad: Children's perspectives on coping with everyday stress. *Developmental Psychology*, 24(2), 247.
- Baron, R. J. (1985). An Introduction to Medical Phenomenology: I Can't Hear You While I'm Listening. *Annals of Internal Medicine*, 103(4), 606–611. doi:10.7326/0003-4819-103-4-606
- Barrie, J. M. (1902). *The little white bird*. C. Scribner's sons.

- Bor, W., Najman, J. M., Andersen, M. J., O'Callaghan, M., Williams, G. M. & Behrens, B. C. (1997). The relationship between low family income and psychological disturbance in young children: an Australian longitudinal study, *Australian and New Zealand Journal of Psychiatry*, 31,664–675.
- Bound, M. (2011). Qualitative Research: Phenomenological Method. Retrieved January 29, 2014, from http://www.academia.edu/1526812/Qualitative_Research_Phenomenological_Method
- Brezina, P.R., & Zhao, Y. (2012). The Ethical, Legal, and Social Issues Impacted by Modern Assisted Reproductive Technologies. *Obstetrics and Gynecology International*. Volume 2012, Article ID 686253, 7 pages. <http://dx.doi.org/10.1155/2012/686253>
- Bryn, W.J. (2002, February). Commercial Surrogacy and the Redefinition of Motherhood. *The Journal of philosophy, science and law*. Manuscripts and Articles. Volume 2, <http://jpsl.org/archives/commercial-surrogacy-and-redefinition-motherhood/>
- Bumpass, Larry L. and Hsien-Hen Lu (2000). Trends in cohabitation and implications for children's family contexts in the United States. *Population Studies* 54: 29-41.
- Burns, A & Groove, B. (2003). *The Practice of Nursing Research: Conduct, Critique and*
- Buttiglione, R. (1997). *Karol Wojtyla. Religion*. William B. Eerdmans Publishing Company
- Callister, L. C., & Khalaf, I. (2010). Spirituality in childbearing women. *The Journal of perinatal education*, 19(2), 16-24.
- Carpenter, D. R. (2007). Phenomenology as a Method. In H.J Streubert and D.R Carpenter (EDs), *Qualitative research in Nursing: Advancing the humanistic imperative* (pp 75-99). Philadelphia, P.A: Lippincott
- Centers for Disease Control and Prevention (CDC), - <https://www.cdc.gov/reproductivehealth/infertility/>
- Chaudhary B. L. 2012. Assisted Reproductive Techniques Ethical and Legal Issues. *Journal of Indian Academy of Forensic Medicine*. Volume 34, Issue: 4. 350-354. Print ISSN: 0971-0973. Online ISSN: 0974-0848. *Online published on 3 January, 2013*
- Cheal D. (1988) : *The Gift Economy* . London and New York: Routledge.
- Cheney, K. E. (2012) '*Seen but not heard: African Orphan-hood in the Age of HIV/AIDS*', in *M.O. Ensor (ed.) African Childhoods: Education, Development, Peace- building, and the Youngest Continent*, p.p. 95-108

- Cheney, K.E. (2013). 'Killing them Softly? Using Children's Rights to Empower. Africa's Orphans and Vulnerable Children', *International Social Work* 56(1): 92- 102.
- Clair, R. N. S., & Koo, J. H. (1991). Rites of passage across cultures. *Intercultural communication studies*, 1, 131-148.
- Cooper, D. R., & Schindler, P. S. (2007). *Business Research Methods*. 9th Ed. New Delhi, India: McGraw-Hill Publishing, Co. Ltd.
- Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage Publications.
- Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE.
- Croot, E, J, Grant, C.L & Mathers N. (2008). Perceptions of the causes of childhood disability among the Pakistani families living in the UK. *Health and Social care in the community*, 16 (6), 606- 613.
- Daudji, A. E., Eby, S., Foo, T., Ladak, F., Sinclair, C., Landry, M. D., Gibson, B. E. (2011). Perceptions of disability among south Asian immigrant mothers of children with disabilities
- Dearing, E., McCartney, K. & Taylor, B. A. (2001). Change in family income-to-needs matters more for children with less, *Child Development*, 72, 1779–1793.
- Declaration on Economic, Social and Cultural Rights in Africa, 2016
- Degbey, J. L. (2012). Africa family structure. Retrieved from <http://www.jicef.or.jp/wahec/ful217.htm>
- Denham, S. A. (2003). Relationships between family rituals, family routines, and health. *Journal of Family Nursing*, 9(3), 305-330.
- Dickinson, D. K. & Tabors, P. (2001) *Beginning literacy with language*: Baltimore, MD, Paul H.Brooks.
- Dreyfus, H., & Wrathall, M. (2006). *A Companion to Phenomenology and Existentialism*. Oxford: Blackwell Publishing.
- Dufwenberg, M., & Kirchsteiger, G. (2004). A theory of sequential reciprocity. *Games and economic behavior*, 47(2), 268-298.
- Eagleton, T. (1983). *Literary Theory, an Introduction*. Oxford: Basil Blackwell.

- Ellenberger, H.F. A clinical introduction to psychiatric phenomenology and existential analysis. In R. May, E. Angel and H.F. Ellenberger (ed.), *Existence*. New York: Basic Books, 1958.
- Emerson, R. W. (1936). Gifts.in *Emerson' Essays* .Philadelphia: Spencer Press. p. 358)
- Englander, M. (2012). The Interview: Data Collection in Descriptive Phenomenological Human Scientific
- Evwierhoma, M. I. E. (2007). Scripting women into the mainstream?: The women of tomorrow in “The angel” and “The sisters”. In Adeoti, G. (Ed.), *Muse and mimesis critical: Perspectives on Ahmed Yerima's Drama* (pp. 313-320). Ibadan: Spectrum Books.
- Fehr, E., & Gächter, S. (2000). Fairness and retaliation: The economics of reciprocity. *The journal of economic perspectives*, 14(3), 159-181.
- Feinstein, L. (2003). Inequality in the early cognitive development of British children in the 1970 cohort, *Economica*, 70(277), 73–97.
- Finlay, L., & Ballinger, C. (Eds.). (2006). *Qualitative research for allied health professionals: challenging choices*. John Wiley & Sons.
- Foster, M., Lambert, R., Abbot-Shim, M., McCarty, F. & Franze, S. (2005) A model of home learning environment and social risk factors in relation to children's emergent literacy and social outcomes, *Early Childhood Research Quarterly*, 20, 13–36.
- Gershoff, E. T., Aber, J. L., Raver, C. C., & Lennon, M. C. (2007). Income is not enough: Incorporating material hardship into models of income associations with parenting and child development. *Child development*, 78(1), 70-95.
- Glaser, B. G. & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Piscataway, New Jersey: Transaction.
- Groenewald, T. (2004). A Phenomenological Research Design Illustrated. *International Journal of Qualitative Methods*, 3(1).
- Hahn, K. (2001). *Life Giving Love: Embracing God's Beautiful Design for Marriage*. Michigan: Servants Publication
- Hammersley, M. (2010). Can we re-use qualitative data via secondary analysis? Notes on some terminological and substantive issues. *Sociological Research Online*, 15(1), 5.

- Hartas, D. (2011). Families' social backgrounds matter: socio-economic factors, home learning and young children's language, literacy and social outcomes. CV4 7AL, UK. *British Educational Research Journal* ISSN 0141-1926 .Vol. 37, No. 6,
- Hartas, D. (2011). Families' social backgrounds matter: Socio-economic factors, home learning and young children's language, literacy and social outcomes. *British Educational Research Journal*, 37(6), 893-914.
- Human Fertilisation and Embryology Authority. <http://www.hfea.gov.uk/fertility-treatment-options-surrogacy.html>
- Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy*. Northwestern University Press.
- Hycner, R. H. (1999). Qualitative research. A. Bryman & R. Burgess (Eds.), 3, 143-164. Volume 3, London: Sage
- Hyndman, R. J. (2008). Forecasting with exponential smoothing: the state space approach. Ignatius Press. (Original Germany work published in 1986)
- Ikamari, L., Izugbara, C., & Ochako, R. (2013). Prevalence and determinants of unintended pregnancy among women in Nairobi, Kenya. *BMC pregnancy and childbirth*, 13(1), 69.
- Institute of Economic Affairs – Kenya, (2008). *Profile of Women's Socio-Economic Status in Kenya*, 30, 42.
- John Paul II (1979). *Redemptor hominis* (On the Redeemer of Man) Nairobi: St. Paul Publications.
- John Paul II (1981) *Familiaris consortio* (On the Role of the Christian Family in the Modern World) Nairobi: St. Paul Publications.
- John Paul II (2006). *Crossing the Threshold of Hope*, spectrum books limited.
- John Paul II (2006). *Man and woman he created them: A theology of the body*. (M. M. Waldstein, Trans.). Boston, MA: Pauline Books & Media. (Original work published 1979).
- John Paul II, (1981). *Laborem Exercens* (On Human Work). Nairobi: St. Paul Publications.
- Joshi, H., 1997, 'Combining employment and childrearing, the story of British women's lives'. A. Offner, (ed.) *In Pursuit of the Quality of Life*, OUP.

- Karanja, S. (2016, February 16). Kenya Ranked Sixth on Extreme Poverty Index. Daily Nation. <http://www.nation.co.ke/news/Poverty-Africa-Index-Kenya-Inequality/1056-2628224-vqlg4v/index.html>.
- Katindi Sivi Ngonjo, *Exploring Kenya's Inequality: Pulling Apart or Pulling Together?*, research report prepare for the Kenya National Bureau of Statistics and Society for International Development – East Africa, (Nairobi: Kenya National Bureau of Statistics and Society for International Development, 2013) 1.
- Kenya Population (2016). World Population. Retrieved from
- Kenya Vision 2030. (2016). About Kenya Vision 2010, accessed September 19, 2016. <http://www.vision2030.go.ke/about-vision-2030/>.
- Kersten, F. (1983). *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*. Boston: Martinus Nijhoff Publishers.
- Kharb D. (2006). Assisted Reproductive Techniques Ethical and Legal Concerns. The Internet Journal of Law, Healthcare and Ethics. Volume 4 Number 2
- Kiernan, Kathleen (2001). The rise of cohabitation and childbearing outside marriage in Western Europe. *International Journal of Law, Policy and the Family* 15 (1): 1-21.
- Kolawole, M .E. M. (2000). Feminine preoccupations in African literature: A theoretical appraisal. In Oyata, D. U., & Ohaegbu, A.U. (Eds.), *Major themes in African literature* (pp. 115-130). Nsukka: AP Express.
- Kvale, S. (1996). *InterViews: An Introduction to Qualitative Research Interviewing*. SAGE.
- Lambert, M. C., Weisz, J. R., & Knight, F. (1989). Over-and undercontrolled clinic referral problems of Jamaican and American children and adolescents: The culture general and the culture specific. *Journal of Consulting and Clinical Psychology*, 57(4), 467.
- Lejeune G. (2011). *Life is a Blessing: A Biography of Jerome Lejeune--Geneticist, Doctor, Father*. Jerome Lejeune Foundation: Paris
- Lichter, Daniel T. (1995). The retreat from marriage and the rise in nonmarital fertility. En Report to Congress on Out-of-Wedlock Childbearing. Hyattsville, MD: Department of Health and Human Services. DHHS Pub. No. (PHS) 95-1257. Pp. 137-146.
- Liguori S.A. M. 1937. *The Glories of Mary*. St Pauls BYB.
- Linver, M., Brooks-Gunn, J., & Kohen, D. (2002) Family processes as pathways from income to young children' development, *Developmental Psychology*, 38(5), 719–734.

- Lutz M. A., 2009. "Social economics," in Jan Peil and Irene van Staveren, ed., *Handbook of Economics and Ethics*, p. 516. p. 516-22. Edward Elgar Publishing.
- Macran, S., H. Joshi and S. Dex 1996, 'Employment after childbearing: a survival analysis', *Work, Employment and Society*, Vol. 10, No. 2, pp. 273–296.
- Magadi A, Monica. "Unplanned childbearing in Kenya: the socio-demographic correlates and the extent of repeatability among women." *Social Science & Medicine* 56, no. 1 (2003): 167-178.
- Marczyk, G., DeMatteo, D., & Festinger, D. (2005). *Essentials of research design and methodology*. John Wiley & Sons Inc.
- McDermott, John (ed.). 1991. *The Thought of John Paul II: A Collection of Essays and Studies*.
- Merleau-Ponty, M. (1996). *Phenomenology of Perception*. Motilal Banarsidass Publishes.
- Michael Tooley, "Abortion and Infanticide," in *Rights and Wrongs of Abortion*, ed. Marshall Cohen, Thomas Nagel, and Thomas Scanlon (Princeton, NJ: Princeton University Press, 1974), 57
- Mimbi, P. (2007). *The Overlooked Factor*. Nairobi: Strathmore University Press
- Ministry of State for Planning, (2012). National Development and Vision 2030,"Analytic Report on Gender Dynamics," *Kenya Population and Housing Census 2009* (2012): 63.
- Mitrut, A., & Nordblom, K. (2010). Social norms and gift behavior: Theory and evidence from Romania. *European Economic Review*, 54(8), 998-1015.
- Moran, D. (2013). *Edmund Husserl: Founder of Phenomenology*. John Wiley & Sons.
- Morse, J. M. (1994). Designing funded qualitative research. In Denzin, N. K. & Lincoln, Y. S., *Handbook of qualitative research* (2nd Ed). Thousand Oaks, CA: Sage.
- Moustakas, C. (1994). *Phenomenological Research Methods*. London: Sage.
- Mugenda, O. M. & Mugenda, A. G. (2003). *Research Methods: Quantitative and Qualitative Approaches*, Acts Press, Nairobi-Kenya
- Muturi, L. N. (2016). *Self-gift within marriage preparation programmes* (Doctoral dissertation). Retrieved from English Database: WorldCat.
- Mwenz, E.M., & Misati, J. A. (2014). Kenya's Social Development Proposals and Challenges Review of the Kenyan 2030 First Medium Term Plan 2008-2012. *American International Journal of Contemporary Research* 4, no. 1, 238.

- Nairobi County Integrated Development Plan, (2014). County Socio-Economic Development.
Retrieved from cog.go.ke/images/stories/CIDPs/Nairobi.pdf
- Ogola, M. (2004). *The River and the Source*. Nairobi: Focus Publishers
- Patton, M. (1990). *Qualitative evaluation and research methods* (pp. 169-186). Beverly Hills, CA: Sage.
- Paul VI. Vatican II. Pastoral Constitution on the Church in the Modern World — *Gaudium et Spes*. 7 Dec. 1965.
- Polit, D. F. & Beck, C.T. (2003). In *Nursing Research: Principles and Methods*. 7th Ed. Philadelphia: Lippincott Williams & Wilkins.
- Polit, D. F., & Beck, C. T. (2006). The content validity index: are you sure you know what's being reported? Critique and recommendations. *Research in nursing & health*, 29(5), 489-497.
- Population report (2014) *Demographic information qualitative research procedure. Phenomenological Psychology*, 28(2), 235-260.
- Ragoné, H. (1994). Surrogate motherhood. *Conception in the Heart*. Boulder, CO: Westview
- Report Presented At the Council of Europe (ECLJ), Strasbourg, on 26 April 2012. Surrogate Motherhood: a Violation of Human Rights. www.ieb-eib.org/fr/pdf/surrogacy-motherhood-icjl.pdf
- Republic of Kenya, (2015). *Country Review Report of the Republic of Kenya 2006* (Johannesburg: African Peer Review Mechanism, 211.
- Rey-Mermet, T., & Marchesi, J. M. (1989). *Alphonsus Liguori: tireless worker for the most abandoned*. New City Press
- Ross, A. F., Oleynikov, Y., Kislauskis, E. H., Taneja, K. L., & Singer, R. H. (1997).
- Rothman, B.K. (1988). *Reproductive Technology and the Commodification of Life*, in *Embryos, Ethics, and Women's Rights: Exploring the New Reproductive Technologies*, E. Hoffman Baruch, A.F. D'Adamo, Jr., J. Seager (eds.), London. Harrington Park Press, p. 95-100.
- Sadala, M.L.A & Adorno, R. (2001). Phenomenology as a method to investigate the experiences lived: A perspective from Husserl and Merleau Pontts thought. *Journal of Advanced Nursing*, 37 (3), 282-293

- Santrock, J.W. (2006). *Life-Span Development* (10th Ed.). New York: McGraw Hill Companies, Inc.
- Saunders M., Lewis P., & Thornhill, A. (2012). *Research methods for business students*. 6th Ed. Pearson professional Limited.
- Saurel-Cubizolles, M. J., Romito, P., Lelong, N., & Ancel, P. Y. (2000). Women's health after childbirth: a longitudinal study in France and Italy. *BJOG: An International Journal of Obstetrics & Gynaecology*, 107(10), 1202-1209.
- Schwartz, B. (1967). The social psychology of the gift. *American Journal of Sociology*, 73(1), 1-11.
- Schokkaert (2006) in Mitrut, A., & Nordblom, K. (2010). Social norms and gift behavior: Theory and evidence from Romania. *European Economic Review*, 54(8), 998-1015.
- Schutz, A. (1972). Phenomenology and the Social Sciences. In M. Natanson (Ed.), *Collected Papers I* (pp. 118–139). Springer Netherlands. Retrieved from http://link.springer.com/chapter/10.1007/978-94-010-2851-6_5
- Scott, E. (2001). *Gender and the Archeology of death*. Rowman and Littlefield Publishers: UK
- Selles, J., F (Ed.). (2011). *Anthropology for rebels: a different way of doing philosophical anthropology*. Nairobi: Strathmore University.
- Seltzer, Judith A. (2000). Families formed outside of marriage. *Journal of Marriage and the Family* 62 (4):1247-1268.
- Schwartz, B. (1967). The social psychology of the gift. *American Journal of Sociology*, 73(1), 1-11.
- Shaw, R. (2007). The gift-exchange and reciprocity of women in donor-assisted conception. *The Sociological Review*, 55(2), 293-310.
- Simkin, P. (1992). Just another day in a woman's life? Part II: Nature and consistency of women's long-term memories of their first birth experiences. *Birth*, 19, 64–81
- Singer, P. (1979). *Practical Ethics*, 1st ed. Cambridge: Cambridge University Press.
- Singer, P. (1993). *Practical Ethics*, 2nd ed. Cambridge: Cambridge University Press
- Smith J.E. – (1978). *The Human Life Review* - Vol. 4 - Issue 3 - 1978 - pp. 1-15 - www.shms.edu - Sacred Heart Major Seminary
- Snowdon, C. (1994). What Makes a Mother? *Interviews with Women Involved in Egg Donation and Surrogacy*, in *Birth*, Vol. 21(2), p. 71-84.

- Snyman, J. (Ed.). (1993). *Conceptions of Social Inquiry*. HSRC Press.
- Sobania, N.W. (2003). *Culture and customs of Kenya*. Greenwood Press; Westport
- Speziale, H. J. S., & Carpenter, D. R. (2007). *Qualitative research in nursing: Advancing the humanistic imperative* (4th ed.). Philadelphia: Lippincott Williams & Wilkins
- Stan, L. (1999). An introduction to phenomenological research. Retrieved from <http://www.sld.demon.co.uk/resmethy.pdf>
- Stowe, H. B. (1852). *Uncle Tom's Cabin: 1852*. Tauchnitz.
- Thiankolu, M. (2007). Towards a Legal Framework on Assisted Human Reproduction in Kenya; Some Thoughts on the Law, Technology and Social Change.
- Tomison, A M. & Wise (1999) *Community Based Approaches in Preventing Child Maltreatment*. Australian Institute of Family Studies.
- Tooley, M. (1974). "Abortion and Infanticide," in *Rights and Wrongs of Abortion*, ed. Marshall Cohen, Thomas Nagel, and Thomas Scanlon: Princeton University Press.
- Van Manen M. (1990) *Researching Lived Experience: human science for an action sensitive pedagogy*. New York: State University of New York Press.
- Wallace W. R. 1890. What Rules the World. Northrop, H.D. *Beautiful Gems of Thought and Sentiment*. Boston, MA: The Colins-Patten Co.,
- Washington, G. (1993). *Rules of Civility in Conversation among Men*, in *The Book of Virtues*, edited by William J. Bennet. New York: Simon and Schuster
- Weigel, G. (1999). *Witness to Hope*. New York: HarperCollins publishers.
- Wojtyła, K. (1979). The person: Subject and community. *The Review of Metaphysics*, 273-308.
- Wojtyła, K. (2013). *Love and responsibility*. (G. Ignatik, Trans.). Boston, MA: Pauline Books & Media. (Original work published 1962)
- Wojtyła, Karol. *The Acting Person*. Translated by Andrzej Potocki and edited by Anna-Teresa Tymieniecka. Dordrecht: D. Reidel - Publishing Company, 1979.
- World Youth Alliance, Declaration on Human Person, 2002

APPENDICES

Appendix I: Letter of Introduction

Dear Participants,

I am student at Strathmore University. I am conducting a research on “**An analysis of mothers’ perceptions of their children from the perspective of Wojtyla’s concept of child as a gift**”

I seek to gather information of your experience as pertains your child in terms of pregnancy, adaptation, post pregnancy and the care provided to the child. This will enable me understand your experience of your child in the current specific surroundings and circumstances.

This information will be gathered through a face to face interview and or audio recording with your permission.

You will not be required to reveal your name.

Any information obtained for this purpose will be kept strictly confidential and will only be used for academic purpose.

Your cooperation will be highly appreciated in this regard.

Thank You.

Yours truly,

Caroline Shisubili Maingi

Appendix 2: Guided Interview Questions

- What was your reaction/feeling when you learnt that you were expecting a child?
- What is your relationship with your family, friends, relatives, colleagues?
- Do you help them out in any way, financial, or otherwise?
- What instances have you had that made you reach out to another person?
- Did it have an impact on you? In which way?
- How many children do you have? What can you say about the child/children?
- Before you got the child/children, did you and your spouse discuss about it?
- What factors determined the conception of your child?
- Did the arrival of the child have financial implications?
- Did you get any support from spouse? Family? Friends?
- What are your expectations from the marriage?
- And his reaction? Was he supportive? Unsupportive?
- How was it like preparing for your child? In terms of material and physical needs?
- Did you do shopping? Did friends give you cloths? Had you saved some money?
- What worries you currently on their behalf? Is it school fees, clothing, shelter, food or healthcare?
- Are you able to provide for these needs? Through your work or any other means?
- Do you love your child? Are they a gift to you or a burden? And why?
- What makes your child a gift? Or a burden?
- Do you believe in God? If yes, what is His role in your child's life?

Appendix 3: Guided Interviews Transcribed

Part 1: Mothers With a Disabled Child In The Family

MOTHER 1

How are you today? How do you feel about yourself?

Am a happy mother today? I feel so superior about myself.

How many children do you have? Tell me about them.

I have one boy baby girl who is 8 years old.

She is now in pre-unit. She got late in joining school due to her disabilities. I love her so much as she is my only child

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

My pregnancy had some issues and the experience was really bad as I kept on going to the hospital for medication every time. Though I was happy to be pregnant, I didn't enjoy during the gestation period. My spouse gave me both physical, emotional and moral support.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I was very much ready for delivery to have a child because it was a way of creating a family.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My family was very very happy towards the arrival of the baby but some changed suddenly after they discovered that I gave birth to a physically handicapped child. In fact some said that I was cursed, it really hurt me but I told God to be my protector all the time.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

They were expecting a girl or a boy. This did not matter as my family values any sex of a child. They believe a child is a child whether a boy or a girl. They had no name suggestions for my child.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I and my husband prepared fully to have our child. We did shopping and saved money to cater for hospital bills. My friends gave me extra clothes.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is where to get money to take my daughter to the schools of the physically handicapped children. I desire that a lot as she doesn't fit in other schools for normal children.

Are you able to provide for these needs?

Am not able to provide for these needs. This is because my husband passed away in the year 2013 leaving me with the responsibility of taking care of our daughter who is physically handicapped and my income is very low. I only get what can cater for food alone.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love my child. She is a gift from God. This is because there are many people looking for kids and have stayed for years without being blessed with one. They even pray to have only one even if he or she is disabled.

Do you believe in God? If yes, what is his role in your child's life?

I believe in our creator God. God he protects, guides and role model of our children. He is savior, gift giver and provides wisdom to our children.

MOTHER 2

How are you today? How do you feel about yourself?

Today I am fine and feel great about myself

How many children do you have? Tell me about them.

I have two kids, baby boy and a girl. The baby boy is in class two and doing well. The girl was born in in a good condition but when she was the age of one year, she fell from bed and took her to hospital. She had back pain and treated for six months. There was no much change after which she was diagnosed with spinal cord problems. From there she became unable to support herself. I felt so bad and asked God why all these!

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

The journey to the arrival of my children was very much okay. I got great support from my spouse, family and friends. Others bought me clothes and food stuffs.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I was very excited when I learnt that I was pregnant. I was ready to have a child because I was 25 years old and married.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My family reacted positively and they were very happy on the arrival of the baby.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

For the first pregnancy, I was expecting a baby girl but my husband needed a baby boy. My husband felt very happy to have a baby boy as the first born.

My family had no any name suggestions.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I started doing shopping for the unborn baby when the pregnancy was 4 months old. I was very eager to have my own child. After delivery my friends brought me some few clothes for the baby. I had saved some money to cater for the needs of me and my child.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is when my baby girl will go back to her normal situation. Also school fees for the other child is worrying as my husband is currently unemployed.

Are you able to provide for these needs?

Am not able to provide for all these needs as for now all of us are unemployed

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love my children so much. They are gifts from God because they always make us parents happy with or without money.

Do you believe in God? If yes, what is his role in your child's life?

I believe in God. God is king of my children and we appreciate him so much.

MOTHER 3

How are you today? How do you feel about yourself?

I feel good and great today.

How many children do you have? Tell me about them.

I have four children, two girls and two boys. First born is married, second born is at school, third born is physically handicapped and the fourth born is at primary school. I love my four children very much.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

Journey to the arrival of the baby was very successful although the pregnancy of the third born had several issues. My spouse gave me great support during that difficult time. My family also gave me moral support.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

During the first pregnancy I felt disturbed when I found that I was pregnant. I even thought of abortion but I didn't do that. The reason was that I was in form four and had no husband though the father of my baby gave me all the support I needed and we finally got married.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My dad felt so embarrassed about me because I was young and at the same time a student. My dad started talking to me the time I requested him to pay school fees for me I go back to school. This was the most difficult time I experienced at the time although my mother gave me little support.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

I was expecting either a boy or a girl. I had no name suggestions.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I didn't prepare for my child even buying any single cloth for my child. After delivery the father of the kid bought clothes at the hospital. That time I was in form four and I could not get time to go to the market to buy clothes for the kid. I had not even saved some money.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is our third born who is physically handicapped and she always needs special attention

Are you able to provide for these needs?

Am not able to provide for all these needs. Like the physical handicapped child requires expensive medicine after every two weeks.

Do you love your child? Are they a gift to you or a burden? And why? What makes your child a gift? Or a burden?

I love all my kids so much and I view them as gifts from God.

Do you believe in God? If yes, what is his role in your child's life?

I believe in God. He is everything to me.

MOTHER 4

How are you today? How do you feel about yourself?

Today am very happy and thankful to our God. I accept and appreciate the way God created me.

How many children do you have? Tell me about them.

I have one baby boy. I gave birth in the year 2013 at the hospital where my baby developed some problems of the spinal cord. We were transferred to Kenyatta national hospital. My baby is unable to sit or stand without support.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

The journey to the arrival of my baby was okay. It was during the last days to delivery when I started experiencing abnormal abdominal pains. I went to the hospital and I had to go for a caesarian birth option. I got help from my spouse, family and friend.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I felt happy when I learnt that I was expecting a child. I was ready for delivery as I had done shopping and had money for the hospital bill.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you?

Did they smile or frown?

My family was very happy towards the arrival of the baby.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

They were expecting wither a boy or a girl. They had name suggestions according to our family culture. Although I had my own name suggestions. I was unable to call my baby the name which I desired.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I did everything necessary to wait for the unborn baby. I did shopping and my friend brought me some clothes. I had saved money for the baby and to settle the hospital bill.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is the current situation of my baby who is unable to talk, sit or stand by himself. Again medication for his situation is very expensive and the father is a butcher and the income is very low.

Are you able to provide for these needs?

Am not able to provide for all these needs due to financial incapability. I have to stay with him throughout and therefore am unable to go for any kind of job.

Do you love your child? Are they a gift to you or a burden? And why? What makes your child a gift? Or a burden?

I love my kid so much though sometimes I ask my God "Why me" because it has been a hard time for me. I would also like to have another kid but I consider taking the one I have great care before delivering another.

Do you believe in God? If yes, what is his role in your child's life?

I believe in God and trust in him. He is the protector and guider of my child.

MOTHER 5

How are you today? How do you feel about yourself?

Am fine. I feel so great as my God has been with me in bringing up my kids. I always thank God for the gift of children.

How many children do you have? Tell me about them.

I have three children. Two boys and one girl who is physically disabled. My first born is 21 years, second born is 17 years and the born is 12 years old. My third born is a girl and she is physically disabled as she can't feed or do anything for herself. She has never been in school because she is unable to walk nor talk nor feed herself. I love my children so much despite the challenges we face in life.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

Journey to the arrival of the first two kids was very much okay. Delivery of the last born was a bad experience according to me because I had so many problems of sickness during the pregnancy. I got great support from my spouse who was always there for me when I needed him. My entire family gave me both moral and material support after delivery of the physically disabled child.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I felt so much excited when I learnt that I was expecting a child. This is because I was already married and we need to start a happy family. At the point of delivery I thought I was ready to have a child as I had a husband and we had done enough shopping for our unborn child.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My family was very happy for me on the arrival of the baby. Everybody knows that fruits of a happy marriage are children.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

They were expecting either a boy or a girl. They had name suggestions. They had planned to call the boy the name of his grandfather and the girl her grandmother. That is a culture which is followed up to date.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I had prepared fully for my child by doing shopping, saved money to settle the hospital bill. After delivery my friends and neighbors came to visit the newborn carrying a lot of gifts like clothes and foodstuffs.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is the amount of money needed each month for the physiotherapy and medicine needed for the physically handicapped child. The medicine is very expensive as I buy from the herbal clinics. Sometimes I usually don't buy the medicine if I don't have enough money considering the other kids also need school fees, clothing and food.

Are you able to provide for these needs?

Am not able to provide for all these needs because I am a housewife and it's only my husband who is employed and his income is low.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love all my kids. I view my kids as a gift not a burden because everything happens for a reason. According to me God gave me the child

Part 2: Mothers From Low Income Areas (Slums)

MOTHER 6

How are you today? How do you feel about yourself?

Today I am fine. I feel happy about myself.

How many children do you have? Tell me about them.

I have one child. She is 4 years old and in baby class. She always gives me company.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

The journey to the arrival of my child was really bad, this is because I was raped on my way to my house by unknown people. Due to fear of shame I did not report and by that time I got pregnant. The journey was full of stress. I didn't get support from family and friends. I could cry all the day thinking how the life will be after delivery of the baby whose father is unknown.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I felt so bad when I learnt that I was expecting a child because I had not planned for it. At this point of delivery I was not ready to have a child, I had not bought anything for the unborn and again I had no job to create income.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My family was not happy towards the arrival of my kid because I was not aware of her father. They could call me all sort of names even a prostitute. It was really bad. They neglected me in everything.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

They were not expecting either a boy or a girl. This is because they used to hate me so much. They did not have any name suggestion for my child. They always criticized me for the pregnancy.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I didn't save for my child and I had not saved any money. I went to government hospital to deliver without anything for the baby. The nurses abused me but I kept quiet and what I did was only crying. A Good Samaritan at the hospital came to my bed and explained the whole story to him. He went and bought everything for me and settled all the hospital expenses.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What in school worries me currently is school fees, clothing, shelter and food. I only go around washing clothes for me. This people to pay me. This money I get can't fulfill all these needs. Sometimes we even starve for one day without food

Are you able to provide for these needs?

Am not able to provide for all these needs since my income is not much.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love my child so much despite that. I don't know his father. My child is a gift from God as she always makes me laugh when I am stressed. I fee so proud of her and if one day I can identify her real father.

Do you believe in God? If yes, what is his role in your child's life?

I believe in God so much. God is the healer, protector, guider, controller and the leader of my child.

MOTHER 7

How are you today? How do you feel about yourself?

Am good. I feel proud about myself

How many children do you have? Tell me about them.

I have two kids. Two girls of 13 and 10 years old. The kids are very sharp in schools and I love them very much. They are a blessing to me.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

I had no bad experience during the delivery. I didn't get any support from the father of my kids because he claimed that they were fathered by other men. I got help from parents by taking me to hospital and setting hospital bill. My neighbors helped by buying baby's clothes.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

After I learnt that I was expecting I didn't get surprised as I had a belief that children are gifts from God. I thought I was not ready to have a child since my spouse declined the pregnancy and financial support was not there.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

My family was very happy on delivery though I was not happy to deliver out of wedlock.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

I was expecting a baby boy because I loved boys so much. I had no name suggestions.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I didn't do any shopping because I had no much knowledge of what am supposed to shop for the baby. I was given clothes by friends and neighbors. I had not saved any money.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

School fees, food, clothing worries me. Currently since my little income cant satisfy all of them.

Are you able to provide for these needs?

Am not able to provide all these needs since my children keep on coming home every time demanding school fees.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love my kinds so much. My kids are gifts from God. They are gifts because they always keep me company and we are always there for each other.

Do you believe in God? If yes, what is his role in your child's life?

I believe in God. Protection from sickness and other evil things. Guidance.

MOTHER 8

How are you today? How do you feel about yourself?

Am fine. I feel happy about myself to be a mother.

How many children do you have? Tell me about them.

I have two kids, a boy and a girl. Boy is 6 years and girl, 4 years and are doing well.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

I had problems of getting sick during my pregnancy. I had bad experience during delivery due to the pain involved. I got support from my parents.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

I appreciated when I found that I was expecting but it was not easy to accept the situation. I was not ready for delivery, I had no financial support and was not married.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

They accepted the situation that I gave birth and they were happy about it.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

They were expecting a boy or a girl that did not matter for me. They had name suggestions due to our culture and beliefs.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

I had not saved any money and my parents helped me by paying hospital bills. I was given clothes by good Samaritans. I had not done any shopping due to financial inability.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

What worries me currently is school fees, shelter, food and health care as am not in ability to provide them adequately.

Are you able to provide for these needs?

No because am jobless and I only get little support from my parents.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

I love my kids so much as I view them as gifts from God.

Do you believe in God? If yes, what is his role in your child's life?

My kids are gifts from God as they make me happy.

Mother 9

Guided Interviews Tape Recorded & Transcribed

M: MODERATOR.

R: INTERVIEWER.

M: So Tuta anza halafu nita andika baadae.

M: Nita andika tu. Nitandika tu ile nitaweza. Kama saa hii niki kuuliza how are you? uko aje leo vile umeamka?

R: Mimi niko sawa. najiskia kama nawaeza kuongea saa hii

M: Unajiskia Kufanya ama unaona ukae tu?

R: Naona niko sawa.

M: Aha you dont feel lazy?

R: Hapana.

M: Hio iko diffrent sababu baridi inaweza fanya mtu akae tu hivi.

R: Unajua kama kuna baridi ni lazima ufanye kazi continous. So ukifanya kazi sana...

M: Ndio mwili inaskia joto.

R: Ndio upate joto.

M: Halafu uko na watoto?

R: Vijana wawili.

M: Vijana.

R: Kijana mkubwa yuko seven years.

M: Seven. Joshua ni mdogo... Joshua ndio umezaa juzi kama nakuona tu.

R: Ndio.

M: Aiii na umerudi poa. Sisi wengine tuna kuwa wakubwa.

R: Asante.

M: Pili...aausiwahi kuwa mkubwa. Haki mimi nilikuwa mdogo halafu watu wanasema haukuli, umekonda. Lakini nikiendelea kuwa mkubwa mwili mwili mkubwa sio mzuri. Kaa tu hivyo hivyo ukienda kununua nguo zina watosha, viatu zinawatosha wachana na mwili kubwa. Bora unakula vizuri na hauko mgonjwa. Niambie juu ya hawa watoto muna kaa aje nao? Muna kaa wapi?

R: Tunakaa huko Imara lakini sio Imara sana sababu unapita Imara, pahali pana itwa Maziwa.

M: Maziwa....Ni Mombasa road?

R: Ndio ni Mombasa road.

M: Aaah na kuna jam hio bara bara.

R: Sana. Sometimes tukitoka kazi usiku kunaweza kuwa na jam.

M: Kwa sababu muna wacha kazi...

R: Seven. Saa ingine tuna enda mpaka tatu na nusu unafika kwa nyumba na giza giza. Saa ingine...

M: Mmmh saa ingine?

R: Saa tatu na nusu. Kwanza saa ile kuna nyesha.

M: Iko shida halafu fare ina enda juu.

R: Fare inaenda juu but sasa tuko karibu sababu ile pesa mingi unaweza lipa ni 40.

M: Really ...Eeeii hio ni bei nzuri. Ungekuwa unaiishi Ongata Rongai ama Kitengela!

R: Kama nilukuwa na ishi ... Rongai Ile pesa kidogo nimetumia ni eighty.

M: Hee nahio pesa ni mingi. kwa hivyo imagine hio pesa ni mingi. Lazima ukuwe na eighty kwa mfuko. Hata sio eighty

R: 200.

M: Ni 200 kwenda na kurudi. Na hujui kama mvua itanyesha kama...

R: 80 bob ni kwenda na kurudi kama ni 40, 40... na hio pia una struggle. Una ng'ang'ana una enda na basi ya ushago... heri kutumia hizo basi za ushago hio ndio ime ni okoa

M: Aaaah.

R: Sasa na panda tu magari za kutoka kwetu ushago. Saa nne na nusu mimi ningali niko...nikifika Uchumi. Si unajua gari za Uchumi zinafika hapo. Sasa wewe unafika hapohalafu una trek.

M: Mmmmh.

M: Aaah lakini sasa vile mme songa huku iko afadhali?

R: Eeeh ni afadhali unapata... gari ya 20...30 bob kutoka Nyayo.

M: Sister yangu ana ishi huko Imara ni wapi...huko Nyayo Embakasi

R: Huko Nyayo Embakasi chini.

M: Ni chini...So niambie juu ya Stanley na Joshua wako aje? wako na raha? wame grow aje? vile walikuwa wana grow wakiwa wadogo? uzuri ...ile ugumu?

R: Nita aanza na Stanley. Alikuwa mtu msocial. Hapendi mambo mingi... pia hapendi kukula ... anasumbua.

M: (Laughter)... Oh God!... hata mboga?

R: Stanley anapenda tu... hizi vitu unaweza mpe akule. anapenda mchele, chipo na yorghut. hizo tu ndio ana penda. ndio unaweza mpe akule.

M: Mchele, chipo na yorghut.

R: Hakuna zingine. ukimuuliza Ugali utakula... kama wanaenda kucheza... naipite lunch time... ukimuuliza mbona huja kula lunch? nili assume tu. niliona kama nimeshakula nika rudi kucheza.

M: Haja zoea kula?

R: Hapendi...ana ona una msumbua.

M: Ako na mwili ndogo kama wewe?

R: Ni kadogo mpaka una shangaa kwani hawa watoto wanapewa chakula.

M: Shuleni?

R: Hata breakfast kama anaenda shule saa zingine ukimuekea chai. saa zingine ata kula mandazi ana wacha chai.... saa una shindwa na huyu... saa zingine ukimuekea hio maziwa na hio siku atakuwa tu amaekunywa maziwa. So inabidi uongee na mwalimu amu angalie sababu... hata kuwa na ile hamu. Halafu pia wewe hishindi na yeye.

M: Wana kula lunch shule?

R: Wanarudi kwa nyumba kula.

M: Aaah so inakuwa ule mtu anakuwa na yeye ajaribu ku mpa chakula. Ama ile chakula ana kula ikuwe nutritious. Kwa hivyo hata akikula tu kidogo ina msaidia tu bado.

R: Lakini sasa watoto huwa na wapa... hata kama usiku iki fika yeye akiwa nje. Kuna siku ingine asubhi nili... nilimpa ndizi asubhi nikatoka nje kununua kitu. Kurudi nikapata amepatia brother yake.

M: (Laughter)

R: Sasa nika uluza...kwa nini ume peana?... aka ni jibu... hapana ame chukua tu.

M: Kwa hivyo pia wanapendana?

R: Eeeh wanapendana sana.

M: Na vile kuna age diffrence hivyo wanamsaidia na?

R: Tukiwa church anamchukua ana mtembeza.

M: Kame anza kutembea?

R: Ndio ana jaribu kum beba pia unajuwa kuwa hajui ku m beba.

M: Kwanza mguu ikisha shika chini. Ooohh hataki hio maneneo.

R: Sasa tuta sema ya Joshua. Hata hiyo nime andika kidogo.

M: Haya sema. Lakini Joshua ako aje?

R: Joshua ako active sana kuliko Stanley.

M: Joshua yuko active sababu ya Stanley ama Stanley alikuwa pekee yake for a long time.

R: Stanley kwanza vile alikuwa na miaka sita

M: Kwa hivyo ali kaa pekee yake muda mfrefu.

R: But sana ...sana chenye napenda sana huwa ana saidia huyu mtoto.

M: Hao hupigana?

R: Kwanza hata hataki u m pige hata kidogo. Ana sema unachapa mtoto mdogo wewe uko aje! anaogopa kuchapwa sana.

M: Kwahivyo aelewi hio maneneo ya kuchapa?

R: Kuchapa... kitu ingine yenye hajui ni matusi. kwangu matusi ni kama... ni vitu zingine kama ukifanya unaweza kwenda jela. Matusi kwangu hapana. Ina kutoka kwa baba mpaka kwa watoto. Afadhali hata umekosewa uende ulale.

M: Wana nyamaza?

R: Kesho tutaongea hio story kama ume sha poa lakini matusi....

M: Wow...

R: Kwangu matusi...mtoto mwingine akumtusi ata sema fulani alinitusi halafu ninamuambia siku ingine usimtusi.

M: Halafu pia Stanley ana sikia vizuri.

R: Sasa uki muongelesha baada ya matusi sasa ana sikia mzuri. Hapo unamuonyesha kuwa matusi ni mbaya. Mtu kama mimi nili lelewa na matusi, so nika ichukia.

M: Nani alikuwa ana ku tukana?

R: Ni kaa....hio mambo ya familia sasa tu.

M: Ama mama alikuwa na shida zake.

R: Si mama haswa. Baba yetu alikuwa m rude. Kila saa akikutuma ni matusi. anything ana kuambia ni matusi. hatu kuelewana sa....

M: Lugha yake haikuwa mzuri.

R: Kutoka hapo nika sema watoto wangu sita wazoea na matusi.

M: Wow.... hio ni decision nzuri. Kuwa fundisha kwanza ama pia nyinyi kutosema.

R: Kutosema kwanza.

M: Hio ndio itawa saidia.

R: Kitu ya muhimu kwanza ni hio kutosema.Kwanza Stanley ana kuanga makini sana. U m'jaribu tu kidogo ana kurukia tu.

M: Ana kuambia umesema kitu fulani.

R: Hata kama niko karibu ana niambia mama huyu amanitusi. Ana niambia mum hiyo ni matusi. Laana mbaya hata Mungu anakuona.

M: Na akishataja Mungu. Na sasa bile ulikuwa na mimba na ukiji tayarisha kuzaa. Especially huyu Joshua ndio ako more recent ilikuwa aje hiyo time? Kulikuwa na support ya family kulikuwa na marafiki? Mzee, kulikuwa aje? Ulikuwa na mimba nzuri ama ilikuwa ya ugonjwa?

R: Mimba yangu sijawahi ngonjeka. Kitu ya pili nikiwa na mimba mimi huwa napenda kulala sana. Kushinda hata dawa. Hata sitamka. Tulikuwa tuna ishi na mother in law so... hatukuwa na shida sana. But...sasa una kaa vile una penda. Kama sasa ikifika masaa ya asubuhi naamka naenda kwake. Ana niacha kwa nyumba.

M: Ndio unarudi kwa nyumba ndio una kuja huku.

R: Ana fanya kazi hapo mahali alikuwa akiishi... So nilikuwa natoka huku ndio naenda kwake mpaka saa nne ndio narudi.

M: (laughter)

R: Saa zingine nasikia baridi na lala halafu naenda baadae. Hio mimba ilinionesha kwake...kabisa

M: Kabisa...

R: Aaaah...

M: Hata sio watoto.

R: Kutoka Stanley pia ilikuwa hivi. So sijui ni attitude yake ama ni...

M: Pengine ama ni...zile hormones ziko kwa mwili.

R: Si jui ni nini ilinionesha kwake... lakini hawa watoto wawili ...

M: Ulimpenda.

R: Sana. Nakama ni chakulaningekula kitu yeyote.

M: Hio ni mzuri.

M: Na uka endelea na kazi?

R: Nika endelea nayo.

M: Kuja kazini ilikuwa aje?

R: Nilikuwa na fika mapema.

M: Yaani tu hio time yenye uko na mimba. Uko na job?

R: Kama kuna uvivu naskia ... saa hio ni saa mbili nataka kula githeri... nita pika hio usiku.

M: Hee! halafu ita iva lini?

R: Kuna siku nili lala saa sita naskia usingizi na saa hizo naangalia tu ukuta. saa hizo nisha pika mzee amekula.

M: Hata ame enda kulala kama ana taka.

R: Ana niacha niki angalia tu.

M: Una ngoja hii ive?

R: Eeeh! Na sio ati nita ikula saa hio. Bora tu ime iva halafu niende nika lale.

M: Na muliji tayarisha saa ile mulikuwa muna jua kuwa kwamba mtoto ako karibu kuja. Watu wamejipanga sijui wafanye shopping, sijui wanunue nini?

R: Mimi siku nunua nguo mingi sana. nili nunua tu blanket moja na napkins na tunguo zingine tu.

M: Kwa nini huku nunua mingi?

R: Juu nilikuwa nime ziweka mingi so singe nunua mingi... nilinunua tu za kumtoa hospitali halafu hapo ange tumuia tu za brother yake. So siku nunua mingi.

M: Na sasa vile ulijua uko na mimba reaction yako ilikuwa aje? Una kuta mtu anaweza sema ...hee hee

R: Mimi hapa nilikuwa nataka mtoto...

M: Ama penngine mzee hataki ama saa ingine familia ina kuambia story zake? Na wewe ni nini mbaya? Ama ilikuwa aje? Kwa watoto wote wawili?

R: Okay kwa the first time tuseme tu nilikuwa na mipango ya kupata mimba. Sababu first time vile nilikuwa na mpango ndio nili anza kufanya kazi hapa. Nika olewa nika sema aaah! sasa nikipata pesa itaenda wapi... ni pate mtoto. Kukaa kaa in fact vile nilipata Joshua nilikuwa na tajiria nipate Joshua date 14th... nika mpata date 15th. Hapo nika pata the next day... So kulikuwa ni mpango hakukuwa na shida yeyote.

M: Haikuwa surprise

R: Haikuwa suprise sababu nilikuwa nime panga. Saa zingine una pata...

M: Halafu unge enda hospitali kupata mtoto?

R: Ndio tulienda hospitali.

M: Hospitali gani?

R: MP Shah.

M: Kulikuwa aje?

R: Niki pata mtoto?

M: Hivyo tu ama? Yaani ...tu events?

R: Events...

M: Mmmh... uko mdogo uko..

R: ... na pia na huwa na pata na cs na pia nina shida mtoto hapiti vizuri... huyu wa pili alizaliwa vizuri

M: Na mbona hukuenda ceserean mara moja kama ukijua utaende ceserean?

R: Kwa sababu unajua kuwa nime kaa for long waangalie kama kuna wezekana ikawa vizuri So nilikuwa nimechoka sana wakanipeleka tu huku lakini haku kuwa na shida yeyote.

M: Mmmh.... Halafu watu walifurahii familia ama?

R: Kwanza kulikuwa tu na ..

M: Hana sister ama brother alizaliwa tu hivyo ama?

R: Hana sister ama brother.

M: Alizaliwatu hivyo ama hawa kuzaliwa ama walizaliwa wakafa ama?

R: Mamake aliniambia kuwa ali miscarry watoto wawili. Mungu alimuachia tu huyo pekee yake na ndio alikuwa mtoto wa kwanza. So vile nilipata watoto hao waki pekee ana wapenda. Saa hii inafika mahali ana sema we! usifikirie kurudi na hawa watoto. utani waachia hapa...So... vile nime kaa ndio vile sasa nime kaa hivi atleast anaona maana ya watoto.

M: Penye unatoka wanapenda watoto vijana ama wasichana ama it doesnt matter?

R: Hapa kwetu it doesnt matter. Pahali nime olewa i think wengi wao ni vijana kwa sababu kati ya bibi wawili wote wako na vijana.

M: Really... wow.

R: Tume olewa hapo bibi wangapi... wanne. Na mmoja kati ya hao ndio yuko na wototo wasichana hao wote ni vijana. So i think hio ni genes ya kwao.

M: Aaah... kwa hivyo hao watoto walikuwa kama zawadi?

R: Ni kama zawadi.

M: Ndio mzee ana furahia kabisa ana sema ... kwa sababu pia alizaliwa pekee yake.

R: Mmmh

M: So... amepata vijana wawili.

R: Sasa ana tuambia kama kosa imetokea ana geuza statement anasema hao ni brothers wake...

M: (laughter)... ati sio watoto wake tena.

R: Kwasababu anaona kama wame kosea.

M: Which is nice....Na relationship yenyu wawili, muko sawa ama muna pigana ama?Zile kawaida?

R: Tusema kwa nyumba kuna kosana hata kama sio ile ya kupigana kukasirika ni kawaida hamuwezi kuwa

100% but ni vile tunaishi. Naona tunaishi vizuri kwa nyumba. Tuseme kama saa hii... for example tume kasirikiana ndio mgeni aingie kwa nyumba kwako hawezi jua. Aaah kuna saa ingine ana weza kuku uliza kwa nini ume kasirika lakini... wachana na hayo... but mimi niko sawa.

M: (laughter)

R: ...but sometimes tuna kasirika tuna kosena...kama watoto walikuwa wame lala halafu wa amke.... yote ita iishia hapo ...saa hii kama ni solution tutafute ndio familia iendelee mbele vizuri.

M: Ina endelea mbele vizuri.... Eee ! hio ni mzuri....Sasa niambie juu ya... wanaita aje? Sasa niambie juu ya masomo ya watoto, chakula kwa nyumba...(phone interruption)

R: Ni sawa tu... nimepata simu ya nyumbani...

M: Ama ukipata missed call unataka ku call back. Ama ee una jua ee watoto wako nyumbani. Sasa nilikuwa nauliza juu ya mahitaji ya kawaida. nyumba, shule, hospitali hizo vitu na vile mnazipata vile... vile muna pata pesa ya kusaidia kulipa hizo zote. Hio iko aje kwa familia?

R: Kwa hospitali... sisi wote kwa nyumba tuna katwa NHIF. Halafu pia nime pewa kadi ya St. Mary's so bado mzee wangu haja pewa hii ya hapa lakini kwa hospitali yeye ako na NHIF anaweza kutumia. So hatumii pesa yake lakini. Haya chakula na nguo na vitu kama hivo... sana sana vile tuko na watoto... manguo hiyo ukipenda...usipende... hio ni lazima.

M: (laughter)

R: Unajua ni lazima mtoto ang'are ... so....niko na hii kazi hapa na pia niko na ka biashara tena. So... ni kiona hivi najua niki pata pesa kama next week ama next month niko na budget fulani. So... nita jua hapa kwangu wame lala, wame ng'ara , wame vaa vizuri.

M: Nguo, nyumba... nyumba mna kaa ni kubwa ... ni ndogo?

R: Ni single but ni kubwa. Nime weka vitanda viwili ni kubwa... viti vya kukaa.

M: Na kuna pahali pa kupikia

R: Ni single lakini una itengeneza vizuri....

M: Una ipanga?

R: Eeeh ina kaa one bedroom.

M: Uko na msichana wa kazi?

R: Saa hii sina msichana wa kazi niko na mama. Mwenye ana kuja anafanya kazi halafu anaenda na mtoto kwake. Sio mbali na kwangu, kwa hivyo niki toka kazi naenda na mchukua.

M: Huyu mdogo na huyu Stanley?

R: Stanley ana toka shule anaenda pale hata lunch ana enda hapo sababu si mbali.

M: Kwa hivyo sasa huyo mama unamlipa?

R: Ndio nina mlipa.

M: Ana fanya hivyo watoto wako ama pia wengine?

R: Watoto wangu. Nina muachia mtoto kwa nyumba. Sababu ako na familia yeye pia ako na watoto wa

mwisho wake ni 3 years. So aka ni uliza kama naweza kumpa kazi.... Kama watoto wanaweza kaa kwake... apikie watoto wangu lunch hapo kwake...ni kaona ni sawa... bora tu mtoto wangu ako sawa. lakini ni bora kuliko wasichana wa nyumba.

M: Wasichana wa nyumba....Na una afford kumlipa ama una struggle?

R: Nina afford hata mzee ana nisaidia bado.

M: Halafu watoto wako sawa , wana kula wame vaa sweta?

R: Ndio hizo. sweta wakati wa baridi nina mvalisha vizuri. Kwa saa hii niko sawa.

M: Na school fees ya huyu Stanley hata Joshua akiwa mkubwa mna mpango ama one day at a time?

R: (no response).

M: Ana enda shule gani... ni karibu?

R: Ni karibu.

M: Ni private ama public school?

R: Lakini sio expensive.

M: Nursery ama class one?

R: Yuko class one. Lakini sio expensive sana. Sababu tuna lipa 650 per month.

M: Lunch yeye anarudi nyumbani?

R: Eee.

M: Na wana fundishwa vizuri?

R: Wana fundishwa vizuri.

M: Sasa ukiangalia wewe mwenyewe ... What worries you? Ni nini inakufanya unakuwa na mafikirio? Kuhusu familia ama hata watoto? Kuna kitu ina kushtua ana ina kufanya una shangaa ama ... unakuwa na mawazo mengi ama... Kitu yeyote?

R: Wakati mwingi huwa na fikiria, sometimes unajua mwanadamu huwa na matatizo kama sasa kitu ifanyike siku moja mzee aweze kuwa hayuko nitaweza... hio swali saa ingine...

M: Hiyo swali saa ingine huja hivyo?

R: Ndio saa ingine huja hivyo. Ni kama...

M: Utaweza...

R: Nitaweza... halafu tena watoto wangu ni vijana pekee but sasa hawa watu itakuwa aje...

M: Baba yangu ni kijana pekee yake.

R: Si unajua bado kuli kuwa na wasichana wawili.

M: Wawili. Babangu ni kijana pekee yake.

R: Atleast kulikuwa na back up. Huyu hana back up... bibi yake akimuacha na hawa watoto wake ataweza kujipanga aje na watoto wake? baas...

M: Hiyo ni ina kuworry. Na hizi vitu za kawaida mahitaji ya watoto?

R: Mimi sishughulika na mahitaji ya watoto sana. Kama leo ikikosekana kesho itajitafuta so hio si shida sana.

M: One day at a time.

R: One day at a time.

M: Na watoto wako una wapenda?

R: Sana. Sana.

M: Ni nini ina onyesha una wapenda?

R: Sija kupata...(laughter).

M: Pengine vitu mna fanya nawo? Ama kuna vitu wanafanya zina kufurahisha? Ama kuna zile zina kukasirisha? Kama mimi kijana wangu aliuma simu yangu.

R: Kwanza vile unasema huyu mdogo akifika kwa nyumba aipate iko kwa meza hivi. kazi yake ni ngumu. So huyu mdogo unajua Joshua niwa vituko sana...kabati yangu iko na mlango hapa na hapa katikati kuna kioo yenye ili vunjika. So Joshua ana kuja... si mumefika kwa nyumba. Kitu ya kwanza yeye ana penda ni hio. So aki kuja kwako nita muachilia akae kae kidogo afikirie kitu ya kufanya na hapendi kukaa kwa kiti anapenda kusimama hapo. Si nili kuambia ana tembea saa zingine ata endelea na kutembea... So akisimama akichoka saa zingine ata kaa hapo chini halafu atoke hapo asimame hapo kwa kabati... ata toa kikombe arusha ... So akiskia hiyo sauti...tunacheka...

M: Oh God!(laughter).

R: So... najaribu kumchapa... ana sahau anaenda tena halafu anarudi. So, huyu saa zingine huwa anatunacheka... saa zingine huwa anafikiria ... ana cheka... sasa huyu anacheka nini? mimi mwenyewe najipata tu nime cheka badala ya kumchapa. Unamjaribu tu kum elewa... pia hawa watoto wanacheza sana kwa nyumba ...

M: (Laughter)

R: (not clear) waki kosa huwa na wachapa ndio. (not clear) wajuwe makosa yao. nilikuwa naambiwa huyu bwana yangu siku moja...niki kumbuka siku ile mamangu akinichapa nilikuwa nursery.

M: Haujawai sahau

R: Siwezi sahau...Unajua nilikuwa nursery tulikuwa tune enda kusoma... unajua mimi nilikuwa mtu wa mchezo sana. Nili pata zero halafu mwalimu akaniwekea mayai. i was innocent... halafu aka sema pelekea mamako aangalie.... mamangu aka sema eeee! Umepata mayai nataka uni chemshie... saa saba mpaka saa sita... si mimi nimesahau bado mimi ni mtoto.... nika wekewa chakula hiyo siku sita sahau vile tuli kula ugali na maziwa mala. nakuambia baada ya kushiba nika ambiwa enda ulete ile mti.... nakuambia.... nilichapwa....

M: (laughter).

R: (laughter) kutoka hiyo siku siwezi kumbuka siku ingine yenye nili chapwa. Vile nili chapwa kutoka hapo...so kuchapa watoto... mimi siku zoeshwa kuchapwa chapwa kila siku. Kama mtoto amekosa ukimuambia nita kuchapa wacha kufanya hivyo ama usirudie...ya pili... yatatu uta chapwa mpaka upende. So... kufunzwa kulikuwa na sababu...the more una chapa chapa watoto... the more anakuwa rude... sababu gani...ata zoea... hadi achapwe kila siku. So... that is why si chapi chapi kila siku. Nita jaribu kumuongelesha... ongeleshanita muambia, sio vizuri... hapana na muna ongea tu kidogo.

M: (laughter).

R: Ndio mimi nilizoeshwa hivyo.
M: Una prefer kuongea nayo for the longest?
R: Ndio.
M: Halafu una amini Mungu?
R: Sana.
M: Mmmh... niambie juu ya hio? Uhusiano wako na Mungu....
R: As in?
M: Uhusiano wako na Mungu...
R: Hapo sikuelewi... unataka kujua kama...
M: Eeeh kama una amini Mungu.... uhusiano wako na yeye uko aje, unaomba... ama iko aje... muna ende kanisa...
R: For one i am an intercessor, (not clear) kwa sababu kitu ya kwanza ... nilikuambia kuwa mtu haangalii...kwa familia hatu kuwa watu wa kimungu sana.
M: Family yenu sasa?
R: Eeeh... sasa vile nilipata kuenda high school hapo ndio tuka aanza kujifunza mambo ya kimungu. Hapo ndio nika ona kwamba huyu Mungu anasaidia sana. So... haswa niki m egemea nitakuwa better. So... nika amuwa kukaa sana sana karibu na yeye. Ndio nika amuwa kuwa intercessor.
M: Intercessor ni nini?
R: Kuomba.... sana sana kukaa kwa maombi...kama una weza kuongea na watu wanakuambia mama Stanley nikona na shida kidogo....So... ile kitu ya kwanza ataniambia...
M: Kusaidia watu....
R: Ile kitu ya kwanza nita muambia... kama tu saa hii kukona kama watatu hivi walielekezwa kwangu tuli wasupport tu. Especially ile plot yenye nime kaa. nikikaa mlolongo nilipata wawili, pahali niko nikapata wengine wawili... So... mtu anakuambia heee... mama Stanley kwani muna ishi aje na huyu bwanako... nina muambia... kwa nini? Si nilisikia kelele kutoka kwako...
M: (laughter)
R: Sasa unasema nini...kwani muna ishi aje... kitu cha kwanza... kitu cha kwanza tushaongea na yeye. Kitu cha kwanza huyu ni mtu tuli patana na yeye hapa maziwa. So... one kuna zile ametoa kutoka kwao haujui....na zile umetoa kutoka kwenu ... una omba kuwa akupee direction. Sisi watu huwa tuna ...na kama hakuna ...hauta nyenyekea kwa Mungu. So ukuwe careful sana. Kitu ya pili unafaa ... ndio mtu vyenye hataki usindanganye...imagine ... kitu ya muhimu sana hata kama hujui kuomba...omba Baba yetu uliye mbinguni... hiyo inatosh...halafu pia the more una omba una ambia Mungu akufunulie na akuonyeshe njia ya kuenda...
M: Na watoto una wafundisha dini?
R: Kitu cha kwanza mtoto akisha jifundisha kuongea ana stahili kujua kuomba. Stanley kitu cha kwanza yeye

ana ombeanga chakula. So...huwa na wafunza pole pole. inafika a time huwa nina muambia omba tena tafadhali. Hata kama ata omba aje...sijali. Nita kaa tuna yeye pole pole... nita muambia kitu ya kwanza vile anafaa kuomba.... ni hivi.
M: Wow ...kuna kitu yenye sija ongea hapa kweli....kuna zile nimeandika kidogo.Hizi tu nistory za shopping,nguo, watoto kama ulikuwa umejipanga kabla ya kuzaa nika andika. Sasa kuna kitu ungependa kuongozea juu hizi vitu tume ongea? Juu ya watoto?
R: Kama nini sasa?
M: Hujui....
R: Kama sisi hapa tunakuanga na chama so hata hapa kwa ploti kuna kuanga na chama ya chakula. So ina saidia na shopping.
M: Aaah muna changa pesa halafu kila mtu ana buy....
R: Tuna changa pesa... halafu tumeshikana kama group. tuchanga pesa tuna pea mtu mmoja.
M: Hamu peani pesa?
R: Tuna peana chakula, una sema unataka nini na nini. Kama ni maharagwe.... whatever you want... bora tuni chakula. Hata ukisema unataka hii tutaende kuletea tu hio chenye unataka...so...kununua chakula sio kitu cha maana.
M: So kununua chakula ime ku save kabisa...
R: Hio ime ni save sana. Kwasababu mara ya kwanza tulikuwa ni tununulia mtu sukari. Na tunanua mtu sukari round. So... ukienda next round una pata kuwa mtu akona sukari na unataka kitu ingine....baadae tukaona tuna shikana watu wawili.... tuko watu wanne....tunashikana watu wawili wawili...tuna nunua mchele... tunaweza kununua kama 10kg halafu tuna gawana. So, sihapo unaona muko watu wawili wakona mchele...so.... hivyo ndio inakuwa.
M: Aha eee chama zina saidia?
R: Sana. Ni kama hizi chapa tu za pesa pia zina saidia sana.
M: Tulikuwa na moja ya vyombo halafu watu wakaanza kusema nipatie pesa ...aaa ni ya kununua tu vyombo.
R: Kama ya hapa Strathmore tunafanyia mtu birthday. So... wanachanga pesa... halafu unasema chenye unataka.
M: Muna sema chenye muna taka halafu muna nunua.
R: Kama sasa mimi nime nunua vyombo...
M: Wow...
R: So...
M: Kwasababu kuna vitu venye mume fanya yenye ni nzuri.
R: Eeee yenye ni nzuri.
M: Mmmh that is nice. Sawa sawa. Sasa ni hivyo tu... sasa mimi hizi vitu naenda kuziandika kutafuta nini.... nita tengeneza ripoti kama hii.

Part 3: Young Professional Mothers

Mother 10

How are you today? How do you feel about yourself?

I am fine. A bit tired, masoma ndio sana. Am doing my proposal for my PHD on anthropological economics.

How many children do you have? Tell me about them.

Married 7 years, 2 children 3 and half and 1 and half. It took 3 years to get the first child. Love him to death. The second born girl came just in the nick of time, she has her own personality. At second year of marriage, the pressure from outside to have a child tensed up.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

My journey to having children was tough. We did not have children the first years of marriage and that was not easy. Society expects one to get a child immediately after their wedding. Ours was different. There was pressure from the family of my husband.

We started saving earlier. My worry was if he was going to be around.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

When I learnt that I was expecting, wow!! We were very happy. The joy, the peace!! It had been all what everyone was expecting. But to us, it was more than that, we were blessed with a child. I had longed for the baby so was ready.

My hubby had traveled when at month 7 at the clinic, they could not detect a heartbeat. There was a lot of anxiety. I did lots of work to distract myself.

The feeling is same: happy-anxious. Had a miscarriage at 12 weeks. Much cautious.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

They were very happy. Smiles all the way. For my husband, he had fulfilled a social requirement. He was very happy

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

The first expectation of most African societies is to have a baby boy. But for us, it did not matter.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

We prepared for the arrival of the child

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

I worry about many things. If something happened to marriage (say hubby is not there), I would not be able to support them singlehandedly. For needs such as schooling and education, one income cannot sort.

I worry about health. We got insurance cover. I pray for healthy children.

When we were not having the children, we wondered what the problem was, now that we are having children, my husband wonders, can my wife sustain another child? Especially after a miscarriage we had.

I am also scared of being way from the children. My hubby does not know what to do with them. He needs to learn to do stuff with them like playing, knowing their eating habits and putting them to bed.

Are you able to provide for these needs?

Other things are possible. We can manage housing, the rents, clothing shelter and food.

My husband worries about material things. He makes sure we have provisions, but money can be scarce sometimes.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

Humanly children are a source of joy for us and they have brought us together. We are more friends than before when we used to wonder if we shall ever have a baby.

Children fascinate me. I am intrigued at how they learn language and communicate. They will play together. They cause me fatigue, I scream at one point, I really love observing them.

My husband considered adoption at some point. For him, having a child was like a social fulfilment.

Do you believe in God? If yes, what is his role in your child's life?

Yes.

Believe that the biblical sense of blessings or curses, since their parents struggle to educate them. (We are both from single moms. My mother brought us up singlehandedly. Him also, he was brought up by his mom. Our experiences are different as we both lacked immediate father figures)

Here is a blessing that is attributed to God. Children as a gift for them there is a struggle of their origin.

Mother 11

How are you today? How do you feel about yourself?

Am fine thanks. I feel a little tired. (She is expecting).

How many children do you have? Tell me about them.

I am a mother of 3, expecting another. I am happy and I love it.

How was your journey to the arrival of your child? How about the delivery experience? Did you get any support from spouse? Family? Friend?

Family means everything to me and children gives me a reason to live. I believe my husband is a gift. I believe my family is a gift. My husband is a very calm person.

What was your reaction/feeling when you learnt that you were expecting a child? At the point of delivery, did you think you were ready for to have a child?

First baby, okay. Second and third, shocked, but happy.

How was your family's reaction towards the arrival of the baby? Were they happy for you? Worried for you? Did they smile or frown?

We normally have no discussion about children. They just come. After the second one, my husband though that was it. Enough. He was shocked about the next baby, he was caught off guard. He remembered another friend of theirs who got a baby after five years and her husband was upset. They however got a girl and are happy.

But I think the best is to talk to positive people. Those encourage you. At the point I was expecting the third, some friends and family members told me that I had had enough children.

My sister is negative about children. She lost a baby.

Were they expecting a boy or a girl? Did it matter? Did they have any name suggestion?

A child is a child. It did not matter if it was a boy or a girl. My worry was a safe delivery and a healthy baby.

How was it like preparing for your child? In terms of material and physical needs? Did you do shopping? Did friends give you clothes? Had you save some money?

For the first and second born, we saved money and did shopping. For the third one, there were hand me downs. They used more of the cloths of the older ones. Therefore I bought less things.

I have had baby showers and friends and family have bought things.

Also where I work, the people from the department have visited each time I have had a baby.

What worries you currently? Is it school fees, clothing, shelter, food or healthcare?

When the children get sick, I worry a lot. They get bouts of ENTs. The good thing is that am on insurance and so they are covered.

I also worry about the company the children keep when they go out playing and the works. What they are learning or picking from the other children outside.

I also worry about their future. What will happen to them? How will they grow up to be?

I keep thinking about food and I want them to eat well.

Buying formulae and pampers is also quite expensive.

Are you able to provide for these needs?

Bringing up children can be expensive. However, we have taken education policy for the children. My hubby worries about bigger things... education, medical... and we moved to a bigger house where there is a compound outside and the children are able to play outside.

Do you love your child? Are they a gift to your or a burden? And why? What make your child a gift? Or a burden?

Very very much. They are a gift to me. I love it when they sit next to me, when they want to do things with me. I learn to be patient with them.

Do you believe in God? If yes, what is his role in your child's life?

Yes, I believe in God.

God allowed me to be a mother.

We are in good health

Everything is a blessing from God actually. For example, waking up every morning. The children compete to pray. You know, children do not really belong to us. We are just custodians.

My daughter used to urinate in bed even after she was past age. And I prayed, and it stopped.

One of my youngest child was sick at one time, I prayed and the fever was no more.
During my third born delivery, I just prayed and the baby arrived in less than 10 minutes.

Mother 12

M: MODERATOR

R: INTERVIEWEE

M: Let's start it won't take long so probably maybe half an hour. So thank you so much for this you know because you really to thank you for the interest for creating time as I can imagine you could be somewhere else.

R: We have all to be there for each other.

M: So thank you so much. So how are you today?

R: Very fine.

M: How is everyone at home?

R: They are fine.

M: And who is at home?

R: Children and the house help. And my husband is at work.

M: And how are the children at home the ones who are at home?

R: Well they are fine. In terms of health or what are we talking about?

M: Health.... Whatever... or anything?

R: Okay they have the flu both of them. One of them had the flu but they are now all right. However, they play a lot generally.

M: How is that affecting you?

R: Well I am exhausted. (Laughing). Extremely exhausted. Because I woke up exhausted.

M: You did not sleep well.

R: I did not sleep well I woke up to come to work. So I didn't get to sort out that now he was sick. So I did not have the time. Therefore, I had to tell the house help to clear the vomit because I did not have the time even now. So I had to also tell her to give them the medicine because I also did not have the time.

M: You were running.

R: Yes I was running.

M: And how is that?

R: Terrible.

M: Terrible because you would have loved to be there?

R: I would have loved to be there and I know how I would do it. And not mechanically I would be concerned and you know.... Even when you think about it. It's as if you know how dangerous it is for a child to vomit at night when they are sleeping. Because they could choke but thank God. Well God is great. By the grace of God, the boy just woke up and vomited. So I was like yah...

M: And how do you feel asking the help to take clear the puke?

R: I felt for her because if you were in someone's house maybe you would... but okay she knew this is part of the job. To do it. But I felt for her.

M: It's like cleaning the baby when they have done the poop?

R: Yes I think the poop is even better because you are used to the baby pooping. You for the baby pooping is not like poop. I mean small babies.

M: Yes for the small baby is different.

R: Is different.

M: Even a 5 year old.

R: Yes exactly.

M: And how has your husband felt sticking around your two kids and yourself?

R: Himself he is so exhausted by work and trying to balance. The whole balance we are trying to balance. I don't believe I have any idea. We don't talk about it. So he is just busy. Only when today I told him that I was sick he was just.... Oh I am so sorry. However when he is sick or not... let us just... so if he is sick or not you are not quite sure.... So what...

M: Have you ever been sick and you are just in bed?

R: Only once.

M: And people get worried and they are like...

R: Only once for a day and they sort of like...yah only once and he really took care of me. I was embarrassed about that.

M: Can you imagine you take care of people all the time.

R: Yes then I find it hard to be taken care of. I think that was the only time to be taken care of.

M: And then feeling shy that is your husband.

R: Imagine there was no reason to be shy but above that I like to be in charge.

M: And in control.

R: Yes. But above that I want to be in charge and do things my way. So when he brings something's I can be able to pick it from there.

M: And in control?

R: Yes to be in control.

M: Of holding the whole thing together. Some people are like that.

R: No. me I still want to be in control. I would say that. That is the easiest. That things are done this way. Why are we trying a different method, this one works...I don't know.

M: Do you find yourself a structured person? In terms of work and running the home and ...? Everything else you do?

R: I like structure and I think that is why I am feeling overwhelmed because I am loosing that grip. Because I like to feel that this is how my house runs. This is how work runs but how children have come, the house help is also part of my life and my husband has gotten here. So I am unable to maintain the structure which I like.

M: Or to have that gripe thing?
 R: And that one can really work when you have that structure. It so frustrating thinking of how the world will end. For me because of my temperaments it frustrates me but am like well let's go on with it.
 M: Its does not go with...
 R: It doesn't depress me...it doesn't bring me down I tend to have a happy go like. Okay it didn't work out. Oh my goodness. So like yah.
 M: So that is your way out and it works.
 R: Yah.
 M: And how tell me about your family, your children, and your hubby... how many children you have? You do what?
 R: I am married to one husband. I have 6children. The first born he is 14 years; he is Michael and in form one. The second one is Andrea she is 12 years in class 7. Then I have Nicholas he is 6 years. Oh my God now am forgetting their ages. But Nicholas is 6.
 M: So you are not the only who is...
 R: When you have their birthday like it's like ... oh the year is over. Nicholas is 6 and is in pre-unit. Then David he is 4 years soon going to baby class. And then I have Stefan the baby.
 M: So you have two girls here? And how are they? Are they different?
 R: In fact, they are very different. In terms of age.
 M: Who brings in what?
 R: I think in terms of age... oh the children or the girls...
 M: The children.
 R: The only thing I would say is that when you observe them everyone has their own character. They are so different. And not because we have done anything different. Michael is a very calm child, a very nice boy. He is a bit phlegmatic so you have to push him a bit. Very good academically. Andrea is going through adolescent. She has become moody; she has always been a nice girl. I mean she always put in extra effort here and there. And now you can see you can just bribe her she is becoming adolescent. Which is just pretty tough.
 M: 12... pre-teen?
 R: Pre-teen. So for me it's really tough because I am not used to it. I find it hard to *bembeleza* people I can generally we have known what it needs to be done. So we have always been doing it. So what is all this?
 M: Are you doing anything about it? Like reading a book or...
 R: You see the thing about it is that we went for the PFP classes. In fact he told me that... you know you are expected to do this why are you so...? I am in theory it looks very easy. Okay at that time when you talk to someone and they don't talk to you or respond with some back. You are like okay the book is not helping me here. Here I used to hold myself.

M: Or I need to do this and all.
 R: So it's easier said than done in theory. So it's something that I have to keep on update, succeed and know how to do it well. Nicholas is very ruled ...I don't know how to put it. People in this house if the duties are given to them he will make sure that everyone.... "David ... mummy said you should don't do this"... "Daddy said..."so him he is like that and then he will go and get annoyed he will go to his room and cry. So he is very... I feel that I have to...
 M: (Not clear).
 R: Yah. Now I worry for him because I know life is ... I mean that people are not like that. Life is not like that... he can't take it too personal he has to learn... okay fine he didn't follow annoyed but he doesn't have to be bothered by people. Actually he is the one that I feel like I have to help a lot. David ... yah...he is alright. Actually him he knows how to leave it. Yah David he is a happy go lucky. Very independent. Nathan he is getting clean but later in life I realize he get cleaner as he moves on. Sometimes he likes to carry the baby and sometimes he doesn't like anything to do with her. But really he has become to really mind her a lot. Stephan is just a baby so she is trying to stand...so...
 M: And how is the relationship of the older one with the younger one? With the younger two?
 R: Okay.
 M: So how did they feel when you were expecting?
 R: Okay they love them. Michael is the one who is like the disciplinarian in fact I tell him that these kids are more scared of him than they are of me. He is always like "mom, how can you let them get away with that". Because I know that they will be spanked and given a *msomo*. So they will tell me...." Eeh Michael is *mkali* very boring. But the funny thing you will find that he is that *mkali* but so concerned for them. So when something goes wrong he will be like... are you fine or what is going on... That...
 M: He cares.
 R: Yes. He really cares for them. Andrea just loves them... she reads them stories of which I didn't tell her to read for them.
 M: Wow...
 R: She takes care of them...
 M: Which is a nice kind of happy type of...
 R: Yes even for both. For her and them.
 M: That is something so hard to do. So how do your mom and dad? How do they look upon you and your family?
 R: My mom is very positive and sometimes she is very worried. So she thought that after Nicholas she knew that they were so many to come after Nicholas. She was like now you have to take of yourself. You can't continue to have children. My dad from the onset I think if I had zero he would be happier. So for him when we last spoke he was like... you know he has not been

living at home so he was like yah. But he started coming back. He asked how many children do you have I told him I have 6 children. He pointed out that why would you have 6 children? So I was like because I want children. And he was like no... no... you can't.

M: You can't?

R: Yah like you can't have many children... he was not even in terms of can you take care of them according to the population. Why would you have 6 children according to now even when it comes to giving them attention?

M: How many were you in your family?

R: We were four.

M: Does he feel like he gave each one you attention to what you needed as to how he was supposed to do it?

R: No. he left at some point. Actually when I was growing up he had left.

M: And any of your siblings are there any of them who had children?

R: Yes.

M: More than you or?

R: Am the most.

M: You are the most. So him he worries about you like and he doesn't even understand?

R: Yah. The problem is that I don't think that he worries for me like his daughter or ... he is worried about me as another member of the society who has many children. What society thinks... because of what we are told.

M: So that relationship is really detached from what you will have wanted?

R: You see my mother tells me that. I can see how she is more concerned. She is concerned of what people say about you. She is concerned for me in terms of my dear people don't have nice things to say. She is concerned for me. But for him she is like she is acceptable in the society. If it's not me it would be a Kamau or Jane who would have the same comment.

M: And your siblings?

R: My first born brother doesn't have children but him he is in the thought of many children. But he doesn't think in the same way. And also because they are not very... what do you say... okay they are not religious. You could put it that way. So they have read a lot. And so they don't...

M: They don't believe in a supreme being?

R: Yes.

M: So it's all about science?

R: Yes and they are very well read. Now that is on basis of what they have read about development and those kinds of things. The second born she is also married she has two children he doesn't think of about. Him he is like live your life...I live my life and everybody is happy. My sister has two children and even her she is like you live your life.

M: Have you been in a position where you have to help your relatives or siblings or his relatives or his siblings?

R: No.

M: Or reaching out for them or have they lived with you or?

R: In terms of ... at least from the onset they had agreed that we don't want people to come and live with us. Because I think he has lived with people before and it's not what he wants for the family. He had agreed that if it's helping people they stay where they are and from there you help them where they are staying. And luckily because I am the last born we don't have to really help anyone. The difference is much large because my brother is ten years older than nine and my sister is 5 years older. So we have not had...

M: Everyone is sort of settled.

R: Yes. I mean they are struggling yah. It's not that they are... yah. Then my husband his family is well off... I mean that family is okay. Their parents can take care of their children.

M: Their children and themselves.

R: And even us they help us.

M: Okay. Now for the children you have did you have to plan on when one will come in next or just they surprised you?

R: Maybe you will say that for us we thought that may be let us have a baby. And now for the others they just came.

M: Was it like a surprise you wake up and find that you wake up and find that you have a...?

R: Well it was a surprise. Well it was a surprise knowingly the cause and effect. So you wake up knowingly there is a likelihood of knowing what could happen.

M: And ...

R: Although the likelihood is that let us hope it doesn't happen. At that point it was when I thought of well I don't want to have a baby right now.

M: Because of?

R: Because of finances. The baby's expenses are just ... it depends with what you earn. And the other baby... you see.

M: That would have been a first reaction before you settled to the thought that the baby is here so ...? And him?

R: Him? I don't know if maybe from the inside is turmoil and the outside is like okay. For the moment, we can move on.

M: Okay we can move on.

R: But now after we have had the baby now he starts saying that now we can go ahead and take care of the baby.... He doesn't... at the point I tell that am expectant he is able to offer support. Once we have had the baby now he is able to discuss his fears.

M: Which are?

R: Finances...

M: Or also you what would you worry about if you look at it?

R: I think my fear would be on finances on how I am going to afford take care of them. Before he would not say but when I reached number 5 he spoke. I had had and I don't think I can have any more. So nowadays for me it is not a big deal. So they think that you are already crazy. So

M: Laughter.

R: So that for me it's the only thing I would see.

M: Society.

R: I mean if maybe I had more money I would probably like to get a bigger house. So in a bigger house there is space so we could maybe get somebody who comes by part time to help with the work. I could employ somebody to come in part time and help with some of the work.

M: And school?

R: And probably good food and clothes. Yah and those things that they will need.

M: And health... like the whole medical? You had mentioned that earlier.

R: The good thing is that now there is a medical scheme. But I have never thought of it. Imagine like now if I didn't have the Strathmore medical scheme it would be tough. And luckily we have not had any sickness it's just the usual colds on and off that is what we have.

M: So when you look at the children. Let us say your home in the evening when you have time. What do they do that makes you happy or make you worry?

R: Happy is that we talk a lot and then we just crack jokes. We sit together... we help each other a lot in the house a lot. Okay what makes me worry? Okay what I can say that what makes me worry is a big deal. Is whereby we take Andrea to a public school and sometimes we feel like she is not doing a good job. So that is the thing which is like I wish I would have a change in that.

M: So this is still like change in finances.

R: Yes. Because if we had the finances it will be like I would take them to a different school.

M: That is private.

R: Yah.

M: But does she know or this is just your thought and hubby's?

R: It's just a thought.

M: So the arrival of each child has had some financial implications in different levels.

R: That well... at the beginning not much. Okay because of the medical and that, I have learnt that I don't have to go to an expensive hospital. I mean there are options.

M: Many of them?

R: Not many options are good enough so for those that I have managed the bills are not very high. So I wouldn't say that... finances I didn't feel that...especially maybe now when Nicholas goes to class one and that is now

thinking like we can't take him to a school that we really have liked. We have to take him to same school as his siblings. Then I would have to cough more money but otherwise we will struggle but its okay.

M: And are friends being helpful?

R: Yes. With clothes. Yah when the baby came I didn't have to buy anything. They even brought me clothes. There is a lot of support.

M: All babies or each one is different.

R: You see that depends with where I was before. But being in Strathmore the atmosphere is very different.

M: So you have received material things from friends.

R: Yes.

M: Non-materials?

R: Yes.

M: Which non-materials?

R: They some encouraging words they are so happy for you. They are so happy for you. They are so happy for you that you can only be happy... visit you...

M: That is good...they stand with you.

R: And even ideas. Those are the things. Like now even for Michael when we are thinking now where will he go? I mean in our heads we are just like this is just finances. So we think like he will go here. Someone just says to us why don't you try Strathmore they have a bursary. But you see before we didn't have the courage to make that choice because we were not aware.

M: Also because you work here so?

R: I thought of that but now here you still it was quite expensive at that time. When they were telling me that my salary had not increased but at that time when you hear how much you are supposed to pay. I still can't afford to pay since you have like transport, lunch and the percentage of tax for that money. It's not 'kidogo'.

M: It's a lot and you still have things to...

R: Actually we could not afford. So now when they told us that they could give us bursaries until we sort ourselves. Then yah.

M: That is an economic factor.

R: Yah.

M: You have mentioned about having support. You want to say anything more about this support. Are you worried about the material where it will come from and what can you do about it?

R: Yes in fact what I can say is that the positive thing is that the more it came. The more he got the challenge to work harder. To really now that I have to do more as a man for my family. So for me it has turn out for good. In fact it's like since they are only two now we can take care of them. Now when baby number 3 comes am like now I have to work harder. That has forced him to be a better husband... be a better man. Without even complaining. Not that he is a better man and he is like I hate this... no...no... I mean he I snow feeling the challenge that 'kumbe' I can do more.... Give more.

M: And more can come?

R: So he its very good for him. We have also had to work more with our children especially the school work. Because we are now like okay they are not getting very good help on the other end. Okay.

M: What can we do in the house?

R: As opposed to if I can take them to school where there is whatever... am sure I would...

M: Then you could just layoff.

R: Yes in fact I could be like they are taken care of... they are taught well. But now am like they are not... so I have to come home so that bond has become even stronger. In fact like Michael had helped a lot when the teachers were on strike. So really the bonds that have been build. Now that we have the children life is good. Another thing i can say that because we were living in Rongai. The children were many the house help was one so i had to make decision in terms of making things better for them to work out for us. So I had to move closer to work. Now we try to organize finances so that we can afford the house and they go to school.

M: Cut down on transport?

R: For us it was the school it was Strathmore because we had to... but school fees was there since it's a private school. But now i feel like there is a continuation of one life. That there is a continuation of carols in the morning to when i go home at lunchtime. It's one... it's a unity of life as opposed to then it was cut... *haiya* travel for 2 hours cut... so it has been good and now am able to see my children earlier. Now i seem to know a lot of what is happening in their life because they are now they are ready to talk to me.

M: Did you have to create that freedom of them reaching to you?

R: The fact that they thought i was present was the first because before i was not there and we didn't even know each other well. When I come in, i get home at 7 or 8. And also to everyone am tired let's get things done. Now when I am there by 5:30 there is a lot of time. So probably we will sit and have a cup of tea together.

M: Take a walk or something.

R: Yah a small one. Or if not a walk just as they are polishing their shoes we are catching up.

M: So living nearer home has had tremendous effect for the family.

R: Such that I don't see the reason for me to work part time. Because they know that its okay they just know that from 8 to about... after some hours I will be home. I will go to lunch when i want and then from 2 to 5 I am not home. So I am like I don't feel the need that I have to work part time. I feel I am able to be there.

M: You feel that you are able to be there and

R: So I can be there for them because my home is just there and work place.

M: As a lecturer you feel have the need to take, evening classes if you still want? So you can go home and come back

R: Yes I can go home and come back.

M: Really?

R: It was easier when the babies were fewer.

M: But homework.

R: Now also with the baby because you see now help has to start cooking. You see before when they are older she can cook as the other one...

M: And they could help a bit.

R: Now it's impossible.

M: So the Uni program is quite?

R: So i just want part time of 8 to 5.

M: So anything that worries you in the family set up?

R: The family set up.

M: You know you, your hubby and the kids. Maybe present and future?

R: You see for me i would say that my grounding for life in terms of why i should open to life is more than for my husband. So that is my fear. Sometimes yes that is more so i can take ... you know I will take it like it's tough but now I will take it like that is the way life should be. That is the right thing I should do. So I can handle it but I don't know how far he can go.

M: Do you believe in God and how has he had an impact in your life and children?

R: I believe in God, I believe in his teachings. I guess his teachings are what guide... what I do with my life. Especially family life I try to tell my children ... we try to talk about what... I try to make my children follow the same. However, my husband follows the same faith as me. So he has understood and it has not been tough. We know some things are tough but we take them as they are.

M: Any particular one instance where you can hear it has been beyond me. And it has happened and it is good so there is someone else who has a hand in this?

R: Maybe for Michael doing well in school and ... I mean for us it was like look at the school he is in but despite that, he ended up performing very well. So we are like God is really faithful because we thought that our circumstances have doomed us to a life of... you know a bad life. God has other ways of helping you like don't worry things are tough but...

M: They will manage.

R: Maybe even that my husband is a recovering alcoholic. I think when Nicholas came that was when he says that he needed to change his life. So he said another child has come and his life looked like there wasn't so much direction. So for him he was like this boy saved his life. So he could see the positivity of life. Then you can imagine having a third child and living with an alcoholic. The world thinks that you are mad. And even you are like i must be mad actually. Because now how will i provide for my children already am struggling with.

M: Wow those are deep ones. Because every time you look at him he is like a reminder of something. That stopped and something new that begun.
R: Like a new positive.

Mother 13

M: MODERATOR

R: INTERVIEWEE

M: Let us just start. How are you today?

R: Am very well.

M: Thank you for the interview. Thank you for this time. I just want to know how you are today. How are you feeling like right now?

R: I feel very good, a bit tired.

M: A bit tired. How many weeks are you?

R: I am on my 40th. I have two more days.

M: Wow you have.....you are due!

R: Am due now.

M: You are due and you have worked up to the last day.

R: Yes.

M: Gosh! It's possible you have strength.

R: It's God. I just feel its God's mercy.

M: God's mercy.

R: Yes.

M: How has the whole family taken it? The fact that you are carrying a baby? This one is coming?

R: I have three kids. And they have all been so excited and they are looking forward to getting the baby. I remember my first born who is seven years. One day he told me that they are very lucky because they have many children. And he asked me one time so when is the baby coming? I told him that the baby will be coming in July. And he said that is so far. He can't imagine that...

M: Its time.

R: That it has to take that long time yet the tummy is looking big.

M: And they are wondering you know.

R: They are wondering. So yes they have been also excited.

M: So the children are excited.

R: They are so excited. The last one who is only two years. One day brought her small ... shoes that have become small for her and told me to give me to the small baby.

M: Now this baby.

R: So she already... he or she has souvenirs.

M: He or she has souvenirs.

R: Yah.

M: I mean like you keep until the baby comes so that it can put it on. Your husband?

R: My husband is also very excited. He keeps telling me how he is looking forward and how energized I look. And I can say that he is equally excited that we have the

M: That's it nothing much. You have said many few things that are incorporating everything i needed to know. We had better stop there.

baby. He is also looking forward because he is on sabbatical leave and he is...

M: He is on academia.

R: No, he is not. He works out of town and he is considering more time to come and study but it's so happens that coincidentally his sabbatical leave was ending on June. So he had to go and negotiate for some leave days he had carried forward.

M: So he can be here until the baby comes.

R: Yes until the baby comes.

M: That is nice.

R: That is a blessing.

M: He is not a How do I put it? He is not anxious or worried an additional to the family.

R: Not this particular one but from just assessing the discussions i can now feel some anxiety that it's a big family how are we going to manage in terms of like now the family can no longer carry for us? And now to think that we are 6 of us and we need to upgrade and it's not just about material things. But he being a man he is looking such things as... well it's a blessing. But i have seen him trying to getting to ventures into the chance he was not getting into before.

M: For the family?

R: Yes for the family. And for me he is always telling me he is trying to be a dad who provides.

M: So he has seen ahead and he is trying to get to you be part of this project.

R: I am not entrepreneurial. Him he is entrepreneurial at times he gets me to get involved. You know. When he is reading some piece now he wants to share.

M: To know what you think.

R: Because i am more of a corporate person. I am very structured i want a job that tells me from 8 to 5 i can do to grow my revenue from that perspective. But now him he is more entrepreneur he gets to different ventures as opposed to growing upwards in an organization. He is trying to build his anarchy. So I can tell for him he is thinking broader than me. Me i am still at that stage of you know i can't and him he is already moved.

M: But I think it's just needed because when you start worrying about others things and this is just your main commitment right now. Then this energy which you saying you have can go down. And you get anxieties that may be cannot be helped. How is the room now where you are living? Do you think like you need more room? i remember when we got our girl then the house help had leave our house because the girl is in one room, the boys in another and we are in another and then we realized that we need space also.

R: Yah am actually in a dilemma because i am in the same situation. I have two daughters and a boy. So the boy has a room himself and the daughters have one room themselves. So I just can't figure out if this baby was to be born a girl. I don't know where she will fit. So they are going to be without a place. Because we are living in a three bedroom house so you can't really add a fourth room because it will be in terms of almost everything i mean. In all aspects.

M: So it's a factor to look.

R: It's a factor to look for sure and i don't know how i can manage.

M: But you will think about it at some point.

R: Currently the house we have we consider it sufficient for the side of the family. It just that there will be some in balance because of the gender. But that is if it is a girl.

M: When i had three boys in a room i had to make small beds actual $2^{1/2}$ by 5 so it was 1, 2, 3. so in a small room they fit.

R: So they fit...

M: Yes they fit. You see in that room for more 5 years. They fit and no one is still using because now they are.

R: Yes that can help them because actual i can. The room which they are in is spacious. It is very spacious it can fit. It's just that I need to dispose of, the nice beds that are there.

M: Then you need to go to vitafoarm they make you customized and medium density. And it served me well. In fact now either i need to sell or donate depending on me. And how about your extended families your dad, your mum and your sisters how do they feel about your family?

R: I lost my dad and mum in a row two years ago. Somehow...i lost my dad first and at the time i had two kids. Then later i lost my mum a year later. And i had gotten the third born.

M: So she saw the third born.

R: She saw the third born who was named after her. For them it has always been a blessing. They are so delighted. You know where i come from the first name is after your husbands and if they are different genders.

M: That is the mum and the dad.

R: That means they are named on that first and so the lady has no people named on their side. So my dad and mum... my mum actually so the girl name after her because she came number 3.

M: And she must have been so happy.

R: She was so happy i remember during her baptism she came with her best friends, now my sisters in law. The baptism was on Saturday they came on Friday. They stayed until Monday i mean it was a big thing. And it was just baptism you know. And i wanted to keep it small as you grow you now try to manage it.

M: I was being asked the other day. Mum why don't we have big birthdays? I was like No... Family.

R: So for me being the third born the previous baptisms she had come alone. So this one she came with a big....

M: Delegation of people

R: We spent a few nights in and i remember the other thing when i got my first-born. My mother in law came to see him in the hospital.

M: It was she who was born?

R: No, it was the dad and she told me that she hoped we get to number 4. And my dad in a different conversation and set up when i had gone home said the same. Then mum said the same very different set up they had dreamt the same. In the family you can see. Then i am the last born in a family of seven. Now my siblings had...telling you being the last born of course most of them were lucky and they had two.

M: And you even helped to raise them up. To babysit.

R: I remember our first nephew i was so close to him and i would help. Now that time i was a young girl. But somehow they didn't see the hope of us getting a bigger family. And i think that is why when i was getting married they made sure that it had to come out from them.

M: How did you feel about that statement were you offended.

R: For me No. because what they did mean was they would just say like it was a wish or it was really some wish they had. It really some dream we have. Like it was a command. That is why i remember it.

M: It was said well.

R: It was said in such a way that the dream was meant for me. Yah but then now looking at my siblings and the extended family. Like now i said i am the last born am ... i was the first to get a boy baby the rest have a girls. So some other comments especially when you go for family gatherings there are those extended families. You ...you are expecting and this is even from the previous ones because also you see they are young they are following each other. There is this perception that you need to space them up. They are following each other... yah wait until he goes to school so that you can have the next. So those comments in public gatherings for extended families you will hear them from time to time. Or those questions of but so and so is two years or those things which makes you feel like...

M: In the hospital the nurses?

R: Luckily no for the first child... luckily in the hospital i haven't noticed that with people. But i would say that even in my work place ... even here in such for family. There are people who would say that... that is your number what? Some bit of some sneer.

M: Sarcasm.

R: As you can see. But I think for me there is someone who will ask me. Is this your number one? They will look small and young and sure. Many people think it's my first born. From even the previous pregnancy so often. Oh, that is your number one are you excited.

They actually ask their questions and even give their own answers.

M: They think it is?

R: Yes and they go to the next. Even you in some circumstance you will say that. Yah it's the first one. Somebody i have just told that it is the first one this year and we were in like around table and people laughed. Yah but also actually i have been here for several years. I came here when my second born was about one year. So there is a big gap between her and the third one. So i had been here for actually three years before i had any chance of a baby. So nobody ever saw me expecting. For the people who didn't know me well automatically assumed that this must be the first born. And do you know the number of the questions i would be asked it prompted me to bring many family photos in my office.

M: To put them on your desk.

R: I got one facing the window where everyone passing you see from outside and not inside because i was tired of answering that this is not my first baby.

M: Because I think, you carry yourself very professional and at the same time very motherly.

R: Thank you.

M: That is something i have admired.

R: So that has an impact on me she is so young (interruption) So yah and also now what happens is that i was prompted to bring many family pictures to the office. Now i had a problem when the third one came because it takes time to update your pictures. So i still have some very well displayed two kids, perfect couple. Now i have brought the third one up to now i have not incorporated her in one catchy picture but my office has a table and a desk. The table has the family picture and the she is on my desk table where i sit. So people still ask oh you got such a cute baby. They will call the third one because they have seen me expecting. Now they will ask is she the one then i say No she is not. So they ask me how many kids I have. I get such questions, comments from time to time but yah.

M: Are there moments you feel tired or you have decided you will answer these people as the questions come.

R: I have always done that and actually like now i am telling you that my little one is next to me, desk and then my family at the window. Now people would ask why you haven't put her there. I still go on and on they tell me that you just have two kids and i tell them that were then. But i think the idea of having a small family the ideal being two has stuck in people's minds and i remember i saw it happen in within my network of friends. The one who is a head when i had started my family. They will look up to me and they will say that they look uncomfortable getting beyond baby number two. You can tell they just want to ask...

M: How you manage? Do they ask you how you manage?

R: Yes they do quite a lot of them.

M: Because i have had some mum say after number two... after number three because number three has to come for you to say you can manage or the older one can help or you have been through this for real so you are mature enough to handle this one. So they always say that after number three you can have one more.

R: That is true. For me i would also say that God has been so gracious because my first two kids who are very close together. They are very well, the first one was very independent so i never felt the heavy part where i have to case where i am and growing up at the same time looking out for my family. He has rather been a role model for the young ones. And now when number three came it has also been easier for them to actually look after him. And also

M: So then it has been easier than even the external world thing.

R: Would imagine. I also think how the pregnancy experience is it affects your perception of how just the openness of getting another baby. I know a friend of mine who has two babies. Her number two daughter was difficult during pregnancy and when she was born she had a bit of challenge with the milk. Her baby was a poor feeder so up to now she has never seen the need

M: So she has never felt the easy side of it?

R: Of preventing to her. For her preventing, it is just a big burden. I hear those comments a lot of people tell me how lucky i am when I carry my pregnancy. And of course it's not that easy like waking up and going and coming back. I still have my own challenges it is just that it is easier and i get to hear those comments when someone tells me when she has had a baby i can't go back there. I think the experience also have an impact on the willingness of getting another one and another one.

M: When you speak of maybe you have your own challenges. Which one can you point out?

R: To tell you the truth this morning sickness is such a nightmare.

M: But you don't look at someone who has had that problem.

R: But also my character is one that i can hold so much. When you look at me you will think the baby is okay. I am not this expressive type of character very talkative when i am disappointed you will see on my face. When i am so happy you will see. I am so conservative in terms of experiences you will not tell my pain.

M: You could have a pain and nobody knows.

R: Yes. Like now i just said i am on my 40th week and am a student in school and sitting the whole day it's so difficult. But you know what you also have to look at how you would do it. During break, time i would go for a walk to unwind have chosen to catch up in my work. But i consider this to be more of a relaxing activity. I also tend to like.

M: Consciously.
R: Consciously make an effort to energize.
M: To do something about the challenge.
R: To do something about it and also i unpack myself completely whenever i know that i am pregnant i take last amine programmed which is work, pregnancy ... you know the way every birthday you go, every event like family. I leave my...
M: You somewhat slow down.
R: And i have been doing this deliberately so i think what most mothers don't do is that they continue to operate like they are at their optimal energy wise and it really fatigues you so much.
M: And then you get irritable or stuff like that.
R: And also i realize that when during a good time i utilize my work. In terms of my work, i put all attention in the morning. In the afternoon, it is for something that comes later.
M: Because you are now slowing down.
R: I am slowing down I can't manage to do a ten hour job as i used to do.
M: It's like I can only study in Strathmore morning hours at home.
R: Yah am telling you that when i get home am so tired. When the kids are young they understand because when i was expecting my second child my first didn't have a playmate. I would get to the couch and black out for about an hour. One day he hit me with a shoe he was so offended. And he was just waking me up. Can you imagine? Therefore, i learnt that also you have to take care of your environment. So when i learnt that i now tried to reserve some energy so that when i go home i will try to back up and i think that is what mothers miss out completely. They want the star on all cross and the one that suffers is your personal energy.
M: Have the children come as a surprise, did you plan or did you talk about it with your family?
R: I can tell you by the way that each one of them was like a surprise by the way. In away because the first one i can say that we wanted to stay for a while. So i never quite decided what that quite some time meant. So we just tried the natural and then the other time we just conceived. It was about 18 months of being married so the reason why we never defined the time it was just that you don't to commit yourself. Because i remember my hubby saying that we should set sometime because when the babies come. You know those hear say that you hear. So when the babies come.
M: Yes it's another shift.
R: So we got our first baby in 18 months.
M: And it was a surprise?
R: The conception was a surprise. It would happen but just going ...Oh! My God! I am expecting... you are never quite sure. The second one was really a surprise. The gap is very small so i don't know you are comfortable with it. The third one....

M: There was a bit of a gap.
R: There was a gap so i think after the miscarriage what happened was this that the body doesn't get rid of that.
M: And the mind also.
R: So... i have also realized that my mind system is a bit problematic i like consistence action. You like just naturally in the office i want to get a predictable day. I want plan my month i want to do that and that. So even my body is also like that. So even my periods is so consistence like if does not come on the third day... even the hour by the way.
M: Wow.
R: So i would say at this particular day at around this time it will come. So when the system is distorted it seems like you are going through a stepping moment. You see it distorts that and you see that you don't realize. Because it is not something that you are.
M: You are...
R: Yah that is how i conceived this particular one. My dad was very unwell. Now the third baby and so I was going to the hospital.
M: Yah so everything was going on.
R: Yah so I just conceived so it's a surprise.
M: In that surprising moment do you feel like. Oh my God what has happened? Could we have waited and then you are like but is already here. We need to live with it. Like how do you explain your?
R: For me my reaction it is always this exciting reaction. Just to you know...i don't know how people have different opinion. For me life is such a bundle it's such a dear. I would say that i am so grateful and there after i start to think about...
M: Now the other things later.
R: because i have always thought it is such a blessing.
M: Because a friend of mine was telling me Caro i think i am pregnant. I cannot be expecting now. Everything is going on in my life i am like okay. Breathe in. And okay after some months that initial reaction i had to come down and settle down. Because for me it's like...
R: For me the concern i have always had is my husband. I don't know how he will take this you know. Because i will be so excited and ready and well i am able to take the surprise.
M: Then you realize you are not the only one.
R: Yah actually in this pregnancy he is the one who told me that you are expecting. Because what happened i normally have a flat tummy. And then my tummy looked like a bump there. Within no time i had not even started to see signs. You know. I think also you get because of the nausea, the hormonal imbalances will change.
M: And the other person who lives with you so closely...
R: He realizes there is a change. Then am still so busy not even thinking about it. By the way i look... and it's something that he has never noticed that in the past.

M: Yah so we have one or two more minutes.

R: Yah he it's there the child is there so he wasn't surprised.

M: Which is quite different because you know some people will get annoyed. They will get like Oh my God what have you done? What do you think? Are there any material things that worry you? On the other hand, you think about or ...in the whole family set up.

R: For me it's my biggest. I have many worries now when i had few kids i noticed it was an issue because some how you feel... (Interruption). So i thought our income can handle two. Then when number three came we started panicking... number four now has become...

M: But both of you work.

R: Both of us work. Then the strain is more... because I remember when I came to Strathmore, i had two kids. And the first born was already in kindergarten.

M: So there is a school fees issue there?

R: The school fees is a total different ball game because i am looking at next term you are coming to school.

M: And transport?

R: Now when all those things start to weigh in that is when you start to thinking of managing from that. You know and now other things that come like now projecting like 5 years from now because they will also all be in school.

M: Like now when you have a candidate every year or another two or three years...

R: Yes exactly. You would have two kids in high school, two in primary like that. When another is in primary another in high school and another in campus. Now already the financial strain starts to weigh in. It was not a big deal when they were two but now it is. But i would say we even had to look for a finance management course for the two of us. We have actually attended the two of us at the same time because we realized that we need to realign our priorities and have a common plan. So that there is a....

M: Which you look at it...

R: You know when you don't feel like something being discussed you will work out something extra which you like. And remember am the one who is more of a spendthrift. I always like to have some money in my pocket even when i have nothing to do with the money. Even when i have no plan i will just feel safe when i have money in my pocket. And one day he has to control that money in his wallet. I tell him this is how i feel I just want to feel safe.

M: Without it?

R: Without it. Let me say from personal experiences and then you know i will not even spend the money. I will leave all of it in the house. I just take a thousand if I need to... go for something or ... a bit of. But that's it. I can carry 10,000 shs in my pocket in one day. And i am just coming to work and back home buy some milk. Tomorrow the same. So we need to realign so many

things from our financial perspective. We need to sit down budget and learn how to allocate.

M: To allocate different.

R: To allocate different.

M: Allocate different values, different things.

R: And who will do what so it is very consistence like the other day my son told me that mom always buys milk and bread because now they will assume that it is mom's job.

M: They are all.... oh they see who does what and who to be asked for what?

R: Yes. You there are those things they will never come to ask from me.

M: How do they make you happy? What small things do they do?

R: The kids.

M: Things that makes you happy or makes you sad. You know?

R: The kids little moments ... being at home it's the best. Because you are actually in your best moments when you see your kids growing. When you see them evolving into responsible. And i wouldn't enjoy that much as i enjoy now if i had one kid or two kids. And the third one what i have seen so far is that they bring such a healthy balance in the house. Because when they were two already there were camps. If mum sat on the left side of the car the daughter wanted to sit on the left and they would make comparisons like that. Mom did what the girl does and dad did what the boy does. Baby number three now those things don't happen they just balance out. I would never buy a gift and leave the other. I didn't know how i would explain i didn't buy two gifts. With the third one I can just buy for one person and say that, that is what i found.

M: Buy so and so?

R: Yes and even they learn to share. I bring one piece and somehow it is enough for everyone. Unlike before when everyone wanted their own. And the joy i can't even quantify to anything. It's such a joy to see that.

M: You know is it the same with their dad or he experiences differently?

R: The only one thing i have seen with the dad is that he grew in a family of boys and was brought up by a single mum.

M: So

R: The dad authority... the girl side he didn't experience it. So our second born is jumpy, energetic, outgoing she is all those things you see in girls and you are like wow that is just a bunch of energy. Now when you leave him with her you can tell that oh my God he is overwhelmed.

M: He doesn't know what to do?

R: He doesn't know how to deal with that energy or jumpiness. And i have to keep telling him don't compare. I told you the first one is organized, very structured. In fact he is a blessing to us.

M: Wow.

R: He is total like a bond with him and he even tries to put boundaries for the smaller ones you know. Like Aaah...! This is wrong mum said you don't do this you know. He is always maintaining order in the house. The daughter is something else. Her she wants...in fact she has specific things she wants. She wants every single thing she sees on the streets. Shoes, dresses... she sees them she wants to have them. So the dad has been overwhelmed by...

M: To contain her.

R: Yah you know like last time but i always tell him that you know you were not brought up with girls. You know i a girl and then i have sisters. So i know that is...

M: Girly things.

R: I used to ask for everything i see and in fact

M: Shoes, dresses, headscarf's...

R: And you see everything for a girl you have to explain why you can't afford it. Because for them they are so sure that you have the money.

M: And why are you not buying?

R: Yah so for him i think that he is struggling a bit with learning how to be with a girl. She is quite different from the boy. The girl is now structured which now i see they get along. So it's a character thing.

M: And the second girl will not change... she will just be different as parents we realize how different they are.

R: That is something i realized. In fact when he comes out from town he realizes that so has changed and that is character because...

M: They grow every minute.

R: Every minute they develop new habits and then i tell him that it is progressing.

M: It's been a month or two?

R: Yes.

M: And how is your relationship with God? Do you believe in God? How do you relate the whole thing of family and children with your creator?

R: Both of us have been brought up in Christian families. I am Catholic and he is not Catholic. And the most amazing thing when we were deciding to get married there is one thing he sort of like saw getting a hindrance is that he considers me to be a staunch Catholic. So he knew that i would not like to get married in another church and so we sat down and decided to get married in a Catholic church. So for me i didn't even worry about my faith post the marriage. But he comes from a very strong Anglican church because his mum is an official in the church. And he was brought up in that and for a long time we had to respect each other's boundaries. So sometimes he would invite me to his church, I would have to go, and I would invite him for mass. But now when the kids came it was very difficult. Because now we needed to baptize the kids now for me that was the biggest challenge. I wanted to baptize the kids in Catholic and of course it meant that

any of us who wanted to pursue either Catholic or Anglican will go to church either Catholic catechisms or Anglican catechism. So it took as a bit of time to settle it. On where to baptize but eventual his heart was opened. So when the first born was baptized in Catholic...so that has been the trend. And at the moment i would say that it looks a bit better because that thing of going to Anglican one Sunday does not exist. The kids don't know any Anglican things anywhere because they go to Catholic and also he comes with us to church although he is not converted. There is still hope that one day he will...

M: But he believes in God and he prays.

R: Yes. He comes we pray together with the kids and they pray in their school.

M: And they learn theirs.

R: Yes In fact for my hubby, you see when we are praying and we go to the table you see the fact that he is not Catholic. He will not do the sign of the cross but the kids will do it because i tell them this is how we pray because of the mum rather than of the dad.

M: And because they have observed you and then maybe you answer questions as they grow.

R: You see i am the one who usually tells them this is how we are supposed to be praying. The other day i brought them small pamphlets of the prayers.

M: The usual ones.

R: My son put it under his pillow and you can hear him praying. The day he prays in the evening on his own. And i have brought them set of rosaries, then they set of like get these practices from time to time. So i will always try even i think it is a very touchy topic they don't talk much of it. But i tell him that this is what now he should be doing. Like my son he is seven we still want him to be attending catechism. So normally i would expect if he has an objection he will now go to hi church and tell me this is what we should be doing. He doesn't do that so me i would just take it like.

M: He is just listening and...

R: Yes. And by the way this is what the church requires. You need to read this, you need to register for this. So i bring them the information like that. It's the biggest joy that...

M: Do you think that God has played a role in this?

R: I do not think it is anyone else. Also, i ask the friends who know him and who i know that i can count on. Including my own mum, she was so prayerful because i know that prayers alone cannot... because i can just see

M: Sometimes you can even get tired and you are not elevating your mind sometimes.

R: I think it's still that he still hasn't come as far as the kids are concerned now he can see he is comfortable with them doing this. He comes with us in church every Sunday. You know i can be at work somewhere and it's on Sunday. He takes them to church. Yah. I think that...

M: A common believe is very good for the beginning that all of you are asking to the greater God. Good. Anything else you would really add.

R: No that was fun.

