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Applying the Life Design Model (LDM) to the career development of Swazi women from polygynous family settings

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A research report submitted to the Department of Psychology in the School of Human and Community Development within the Faculty of Humanities, University of the Witwatersrand in partial fulfillment of the requirements for the degree of Master of Arts in Organizational Psychology.

Declaration

I **Nontobeko G. Dlamini** student no**. 0113513y** registered for the Degree of **Masters in Organisational Psychology** in the academic years **2013/2014.**

I hereby declare the following;

- I am aware that plagiarism (the use of someone else's work without their permission and/or without acknowledging the original source) is wrong.
- I confirm that the work submitted for assessment for the above degree, is my own work except where I have explicitly indicated otherwise.
- I have followed the required conventions in referencing the thoughts and ideas of others.
- I understand that the University of the Witwatersrand may take disciplinary action against me if there is belief that this is not my own- un-aided work or that I have failed to acknowledge the source of the ideas or words in my writing.

Signature _____ Date_____

Acknowledgements

I didn't know my own strength……I stumbled, I crashed down, but at the end of it all I am still standing. Ebenezer Nkhosi' yami'ungihholile kwaze'kwabalapha…..

Bogogo, BoMkhulu nine lenimhlophe ….anginawo lamadze…..Ngitsi nje "THOKOZANI, EMAKHOSINI"

Thank you to my children for being patient with me all this time. Trinity and Kgolagano you are my shining stars. Their big sister Sukulicious, you are my rock. I love you…..

Dedicated to Kusa Mandlenkhosi Dlamini; My father, who always told me to soldier on even when I couldn't see where I was going. Ngiyakukhumbula always; lala Ngekuthula neMaKhosi akaNgwane.

Tfwala, Mnyamanti, Ntsikelelo, Thank you for all the support

My siblings, my sisterhood, Emakhehla, Bogogo, for your support

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Abstract

The aim of the study was to apply the Life Design Model (LDM) as a career counselling intervention to the lives of 10 Swazi women from polygynous family settings experiencing career development challenges at work. The intervention sought to mitigate the effects of cultural values associated with polygyny that interfered with career life design choices and development among employees. Life designing, within this study was conceptualised as the approaches and strategies utilised by individuals to manage and negotiate their multiple subjective identities.

This study used a qualitative research method. The 10 Swazi women were selected through convenience and snowball sampling methods and met the selection criteria of the age range of 30-45 years, from a Swazi polygynous family setting, were employed or entrepreneur's, completed or were pursuing a higher education qualification. Data collection consisted of qualitative research instruments namely; biographical questionnaire and an individual in-depth interview schedule, which followed the six steps of the Life Design career counselling intervention Model. Methodology consisted of thematic Content analysis with the Life Design Model serving as a lens for intepretation supported by literature on Career development.

Research findings were captured in the following themes, focusing on their effects on career life design: (a) Swazi culture with sub-theme of cultural expectations, (b) polygynous family upbringing with subthemes of female parental role and male parental role and (c) career life design for Swazi women with subthemes of conceptions of work life, adaptability and concept of self.

Implications of the study refer to the requirement for researchers, career counsellors and practitioners in the Psychology field to consider the idea that understanding how cultural role salience and non-salience is significant in the career life design of women as one of the multiple approaches that can facilitate the process of gender equality and transformation in the workplace. The application, therefore, of career counselling interventions such as the Life Design Model presents an opportunity for gaining this understanding from the narratives of the very clients facing work life challenges and by so doing thus facilitating the reconstruction of purposeful career identities.

Key words: Swazi culture, career development, life designing, women, patriarchy, meaning making, adaptability, role enactment, polygynous family, Life Design Model (LDM).

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Chapter One: Introduction

1.1. Background

Swaziland is one of the very few monarchies remaining in the world, with a population of not more than 2 million people. As an absolute monarchy it is also a society famous for its cultural traditions, customs, practices and way of life. The Swazi people are considered as being very cultural in their approach to life in general, observable in the family settings, customary events and traditions, cultural law and customs as well as cultural educational practices, which form part of the knowledge that is passed on from generation to generation. The customs and practices are thus even more pronounced within the familial space whereby the men have the option to marry more than one wife.

Contrary to the belief of many external bystanders, the cultural traditions and customs form part of cultural heritage and way of life, therefore constituting a very significant part of the identity of the people of Swaziland (Dlamini, 2004; Mamba, 2012). Hence it is essential to note that the cultural traditions, such as the marriage practice of polygyny according to the Swazi customary law, may not be considered as problematic by all the people in the country.

Similar to many African societies and the world over, Swaziland is known for its predominantly patriarchal status quo, which supports the notion that women are subordinates to their male counterparts. This is seen or experienced as early as childhood when the girl child versus boy child becomes more pronounced within the immediate family. By the time the girl reaches womanhood, she already would have an idea of what her position in society would be like. She would know that maintaining and sustaining that position is expected of her by the immediate family and community in which she grows up. When she gets married, it is expected that she would behave according to the norms and values of the Swazi way of life.

Nonetheless with contemporary shifts influenced by colonialism and industrialisation the degree of patriarchal systems has shifted the world over. However this may perhaps only apply to certain areas, such as the more industrialised and modern spaces, with the rural and less industrialized spaces maintaining and experiencing a higher degree of patriarchy. In the context of Swaziland, irrespective of the shifts that have come with 21st century demands, the depth of patriarchal value systems has been experienced within rural communities more and has further presented as a looming predicament in the workplace.

Hence even though it is noted that most workplaces in Africa face challenges associated with gender equality and transformation, this aspect would thus be more pronounced in the context of Swaziland. Furthermore, transformation challenges experienced in the workplace have affected the lives of Swazi women particularly when it comes to their career development.

Through this research one was afforded an opportunity to investigate how a cultural context such as that of Swaziland, although acknowledged by its people, could possibly pose career development challenges for the women living and working within various organisations in the country or even in neighbouring countries. As a result of migration influenced by factors related to colonialism, socio-historical, socio-political occurrences, educational and employment opportunities such as mining; the Swazi culture and people are also found in other sub-Saharan countries such as South Africa, Lesotho, Botswana, Mozambique, and Zimbabwe.

The current study was founded from an earlier research project (Dlamini, 2004), which investigated the perceptions of men and women in polygynous marriages regarding their career development. Post this study; curiosity around the perceptions of life designing approaches, particularly of the women from this cultural family setting was ignited. Fundamentally, curiosity was investigated to assess the perceptions held by the young women from the polygynous family setting as they interacted firstly within the initial family system and secondly as they navigated through other significant spheres of their lives, particularly the work career role.

The family space forms the foundation of and is the first point of reference in life's experience, whilst also being a process and system influenced by the intersectionality of factors that affect women in the workplace (Watson & McMahon, 2004). Understanding interpretations and constructions around the role of family in the day –to- day functioning of individuals within psychosocial (Hall, 1993; Lent & Brown, 2008; Keller & Whiston, 2008; Kokko, 2009) and other contexts is not new and has evolved in different disciplines. Through this research one was sensitized to the significance of gaining this understanding particularly when identifying suitable career counselling interventions such as the Life Design Model. This model was noted to be a valuable and interactive method that could facilitate the process of storytelling (Savickas, Nota, Rossier, Dauwalder, Duarte, Guichard, Soresi, Esbroeck & van Vianen, 2009) even for sensitive cases such as that of Swazi women with a polygynous family upbringing.

1.2. Rationale

The reason why this study was conducted was to highlight the importance of facilitating the application of career life design counselling interventions that are culture sensitive and that are able to enhance the working lives of women. This study sought to shed more light on the career life experiences of Swazi women, through an investigation of the factors that contribute significantly to the derailment and complexities of their careers, such as family upbringing, patriarchy and cultural role salience.

Studies within the field of psychology portray the existence of literature focusing on women employees and the challenges they experience in the workplace related to facets such as organisational climate (Saungweme & Gwandure, 2011) psychological well-being, work stress and burnout (Fisher, Katz, Miller & Thatcher, 2003), transformation and gender equality (Perrons, Fagan, McDowell, Ray & Ward, 2006) as well as career development (Alexander & Dlamini, 2012) to name just a few. The significance of culture within discourse on women in the workplace still requires attention, particularly considering that there are still misconceptions about cultural practices such as the polygynous family setting, cultural role salience and their influence on the lives of women.

The local, regional and global workplaces are exposed to world financial crises that continue to threaten jobs and challenge employees to improve their competences on a continuous basis in order to remain useful and relevant in the workplace. Swazi women have not been spared from the crises affecting the global labour market; they continue to grapple with cultural and work-related problems that could be better looked at from the life designing perspective of career development. “As the form of work changes from stability to mobility to reflect the labour needs of post-traditional societies, so too must the form of career interventions change” (Savickas, 2012, p.13-14) otherwise career psychologists and practitioners will find themselves applying interventions that are not aligned to the needs of their clients as dictated by their socio-economic and political environments.

Thus this study highlighted the dearth of literature even with the alteration of role definitions of working women within an African cultural context. The lives of working women from polygynous families in Swaziland needed to be explored in the context of career guidance and development. Conversely, “A major consequence of the interconnectedness between the different life domains is that we can no longer speak confidently of ‘career development’ nor of ‘vocational guidance,’ rather we should envision ‘life trajectories’ in which individuals

progressively design and build their own lives, including their work career" (Savickas et al. 2009, p.241).

It was argued in this study that the Life Design Model (LDM) (Savickas et al., 2009) as a career counselling intervention has the potential to facilitate the development of a variety of attributes in women and men, which are essential for attaining work-life-balance. The application of the Life Design Model in a Swazi cultural context of polygyny was even more significant to women's lives, as they engage with the various challenges experienced in their multiple life spheres including the workplace. Furthermore, when the model was applied to the work context, career development challenges associated with patriarchal societies were unravelled. The Life Designing Model is a contemporary paradigm to the understanding of career development and skills development challenges in the modern day workplace that is punctuated with rapid changes and unpredictable outcomes.

1.3. Chapter Breakdown

Chapter 1: This section of the research report presents the background and motivation behind the research project. Within this section, the reader is sensitised to the picture depicted of the country Swaziland as well as briefly to its cultural and traditional practices. The significance of the roles that Swazi women assume is related to the achievement of work-life balance.

Chapter 2: The purpose of this chapter is to define and discuss the key tenets of the research study and to highlight concepts relevant to the study in the literature review. The second part serves as the outline of the theoretical lens, with which the researcher has engaged in the process of interpretation, as portrayed in the discussion chapter.

Chapter 3: In this section, the methodology carried out throughout the research project from inception to completion is outlined in detail. Reference is made to possible ethical considerations and reflections pertaining to possible biases and advantages.

Chapter 4: The results section contains responses from the participants that are presented in the form of the researchers experience with each participant, including quotations.

Chapter 5: The final chapter discusses themes obtained in the context of the Life Design Model. This chapter further brings together the whole project by linking all the key tenets of the study, method, literature and findings. This section also brings to the fore reflections

pertaining to difficulties experienced by the researcher and participants during the research process.

Chapter Two: Literature review

2.1. Introduction

This study looked at the applicability of the Life Design Model (LDM) on the career development of Swazi women from polygynous family settings. Facets such as cultural context of gender are applied to Swazi women working in organisations. The Life Design Model could be applied to the counselling of Swazi women at work. Furthermore, the LDM could be used by career practitioners and career psychologists in a wider context to help employees experiencing difficulties at work. The model looks at a client`s unique background that interferes with work demands. Furthermore, cultural conceptualisations according to the individual`s perspective allows for the application of the counselling intervention to facilitate the adjustment of the employee who needs career counselling and guidance at work.

According to Pedrotti (2013), culture is something that must be discussed when addressing any area of psychology, as no individual or group exists in a vacuum. Hence concepts such as 'healthy' or 'normal,' should better be understood from a cultural perspective to avoid distortion of meaning. It should be pointed out that there is a difference between the concept of culture as a way of life and the way people behave in a cultural context. The behaviours of employees at home could include performance of rituals, rites and ceremonies, which employees do not necessarily participate in at work. The Swazi women who participated in this study came from such a background that respected traditional values and way of life at home and at work. The entire life of an individual with strong values in culture would be guided and regulated by the norms and values of society.

Definition of terms

In this study the following terms are defined: career development, life designing, culture, lived experiences, patriarchy, meaning making, adaptability, role enactment, polygynous families and the Life Design Model (LDM).

2.2. From career development to career life designing

According to Patton and McMahon (1999 as cited in Dlamini, 2004), ***career*** refers to a sequence of major positions occupied by a person throughout their pre-occupational, occupational and post-occupational life, hence includes roles such as learner, student, employee and family associated identities. Development as an added facet to career would

thus entail the process of acquiring of skills, knowledge and behaviour that would be beneficial to the success of an individual within these major positions.

According to career researchers the concept of career development includes various aspects such as vocational development (Hartung, 2000; Patton McMahon, 1999), intentions, goals, choice and decision-making (Stead & Watson, 1999). Brown (2002, as cited in Dlamini, 2004), denotes that career is situated in a cultural context, one which could present with opportunities or constraints to career development. In addition to that Brown (2002), highlighted that career is not only enacted in culture, but also presents as a gendered construct, meaning that gender as a significant role construct is inextricably interwoven into the structure, functions and social meanings of career.

Nevertheless, in line with the social order and demands of the 21st century, Savickas et al., (2009), postulated that researchers and practitioners needed to move beyond the conceptualisation of careers from the traditionally known vocational guidance and career development to applying the concept of career life design. **Life designing** as conceptualised in this study refers to approaches and strategies utilised by an individual to manage and negotiate the multiple spheres of their lives (Savickas, 2012).

It implies that as individuals function in a variety of roles whilst interacting with society; in order to manage within these spheres they require strategies that are characterised by life-long, holistic, contextual learning, career planning and goal setting leading to optimal achievement (Savickas et. al., 2009). Understandably so, individuals would benefit from approaching their life from the perspectives of life designing, considering that life designing is a life-long process that promotes positive engagement with the self, optimism and the reconstruction of positive identities (Del Corso & Rehfuss, 2011).

Furthermore, considering that career life designing interventions and initiatives appear to be applicable from all contexts, as they allow for the use of narratives by clients as a method of facilitating identity reconstruction (Del Corso & Rehfuss, 2011); thus it is even more significant that the platform provided by life designing not only geared for clients but also for practitioners who would be able to facilitate the development process of all willing participants individually and in groups. The LDM model was considered relevant to the study of Swazi women's career development or rather life design because this framework acknowledges the cultural constructions associated with the symbolic systems such as family-

work space, which present as the key platforms to begin applying career life design interventions (Savickas et al., 2009).

2.3. The Swazi culture, role expectations and life designing

Culture is defined as "knowledge that is passed on from one generation to another within a given society, through which people make sense of themselves and the world; it incorporates language, values, assumptions, norms of behaviour, ideas about health and illness. This body of knowledge is organised systematically and is known in anthropology as cultural meaning systems," (Mkhize, 2004, p 4-11). "While some definitions may include only identity facets such as race and ethnicity, others may include different salient factors in the life of the individual" (Pedrotti, 2013, p 41), such as value systems, traditional practices and customs, of which people from countries like Swaziland as an example, present as being very significant for them.

Studies around the Swazi culture mainly take the form of literature on the perspectives of theology or religious culture, HIV and AIDS and gender equality issues (Mamba, 2012). Thus it is within these parameters that the practice of polygyny has also been featured. Consequently the dearth in research lies in how the cultural practices, values and traditions have an effect on the Swazi people particularly in the workplace. The Swazi culture just as any culture has got cultural values that could present with positives and negatives such as the existence of patriarchy, particularly as perceived by the women.

In conducting this study one got to gain more knowledge of how the culture of Swaziland's traditions and social practices regulated, expressed and transformed the psyche of its women particularly those from polygynous family settings. Furthermore, because these women live and were brought up within a patriarchal context, it was interesting to see how they had adapted to this context and the meaning making attached to their lived experiences, which further impacted on their life design strategies. By **lived experience** this study refers to the real life, as opposed to laboratory or hypothetical experiences, which involves suspending all presuppositions (Mkhize, 2004) about Swazi women and the Swazi culture including the cultural practice of polygynous family setting.

Patriarchy the term cannot be simply defined because just like culture the term, it presents as very complex. One could try and simplify it as a term that means the male dominance over female or one can conceptualise it to mean a cultural way of life of a group of people, one

which encourages the gendered hierarchical structure whereby a man is considered as being superior to a woman, thereby rendering a woman a subordinate. Even so, it is noted that patriarchy seems to be a concept that has been and continues to be defined from the subjective perspective of 'the writer,' which includes European and African feminists, gender equality advocates, social researcher's, social and cultural psychologists and other researchers (Dlamini, 2004).

Patriarchy, therefore has been conceptualised and not defined as indicated by Fox (1988) as many things, however these conceptualisations have been identified as befitting to this research; "Patriarchy is a social structure that allows men power and privileges that women do not have; it is a given social organisation that will act both to constrain people's choices to promote certain social arrangements that individuals will find extremely difficult to avoid or escape" (pp166); "Patriarchy is control over women's labour power." (pp176).

Research studies on the psychology of women, show that the concept of patriarchy is not necessarily conceptualised within the African context only, but is in fact a notion that applies to a host of worldwide social contexts (Denmark and Paludi, 2008). Consequently, perceived inferiority of women in the Swazi context could be related to ancient stories or fairy tales in which men dominated in wars, hunting, politics, religion and social activities (Mamba, 2012). Even authors such as Denmark & Paludi (2008) alluded to the fact that in the western world early research focusing on gender and intelligence in the late 19th and 20th Centuries, frequently published preposterous findings that purported that women were inferior to men in intellectual functioning.

Hence, from a Swazi cultural context it would not be surprising for men in a monarchy to justify their dominance over women. Furthermore, at work, men with patriarchal values would not see anything wrong with them leading women as they do at home, in the church and in society. Obviously, the concept of patriarchy still exists in Swaziland and it has its own merits and demerits. In a patriarchal society the man is duty-bound to look after the wife and children as the head of the family, hence the wife can be stopped from going to work (Dlamini, 2004; Perrons et al., 2006; Al-Krenawi at al., 2011). The husband therefore would be expected to take full responsibility for the education of children, basic amenities and even other relatives in the household without complaining, as being able to provide for the family is considered as forming a key part of his masculinity (Oyewumi, 2000; Mbatha, 2010). In some of the western and Asian communities, women would be encouraged to be more home-

bound and raise children without employing helpers or nannies (Huang & Hsieh, 2011). Women in such cultural and patriarchal environments would even seek early retirement if they were employed and some would quit work to engage in family business (Ratele, 2008).

Therefore one is of the opinion that features of patriarchy in the Swazi culture that affect women positively relate to the cultural expectation placed on men to play the provider role as part of their masculinity; this presents as the platform for women to consider the option to choose whether to actively participate in the labour market or to gain indirectly by choosing the career of housewife or home executive.

Having observed this, the features of patriarchy in the Swazi culture that would affect women negatively would be more pronounced when women choose to actively participate in the paid labour market, particularly in sectors that have been male dominated for years such as the agricultural, defence and security as well as in engineering. Furthermore, from observation based one's lived experience, patriarchy features negatively on Swazi women when they have to be considered for promotions allowing them to occupy higher positions irrespective of whether they are occupationally competent for the role. Hence in a patriarchal and traditional environment such as Swaziland, working women were bound to face constraints related to the advancement of their work role, autonomy in career decision making and career life design.

Thus the process of meaning making would feature as significant to the lives of women, such as those from Swaziland who may be facing the negative effects of living and working within a patriarchal environment. According to the life designing counselling intervention **meaning making** entails a process of continual reflection and revision of past and present salient roles or subjective identities, made possible through the engagement of activities, with the intention of constructing a desired career life form (Savickas et al., 2009). Additionally, Del Corso & Rehfuss (2011) indicate that the process of **meaning making** would essentially relate to the different ways that individual's would conceptualize, construct and re-construct their lived and subjective experiences; the results of which they refer to as part of identity formation.

Bruner (1990 as cited in Mkhize, 2004) emphasises that an important part of human behaviour and psyche is meaning and the processes and transactions involved in the construction of meaning, which can only be realised when an individual participates in symbolic systems afforded by culture. Thus the perceptions on their career life design by Swazi women working within organisations based in patriarchal societies would be based on

their meaning making of their environment as one that either presents with holistic career opportunities or constraints. The possibility of this could be observed in their narration of what their lived experience entails because according to Schwab (2013) meaning making often takes the form of stories or narratives that an individual tells others to convey certain values and principles that they consider as important and relevant.

Adaptability

This term forms a part of the goals of the Life Designing intervention and is considered as a key facet that addresses the need for individuals or clients to embrace change, which further enables them to engage in meaningful activities and flourish in knowledge societies (Savickas et al., 2009). This means it relates to an individual's ability to identify, acknowledge, accept and function positively in a role, space, situation or environment. One posits that the process of meaning making as discussed in the previous sections would prove very significant for the adaptability of working Swazi woman from polygynous families, existing within a predominately traditional and patriarchal context.

2.3.1 Swazi women, role enactment and expectations

In the Life Designing Model role enactment implies the different subjective identities that individuals assume; meaning the roles they perform as they interact with the social world (Savickas, et al., 2009). Role enactment therefore includes a range of respective spheres within which individuals function such as relationships, family, work, self, leisure and spirituality (Brott, 2005). These definitions of the concept of role enactment by Savickas, et al., 2009), typically confirm what the authors defining the concept of career had stated, as already highlighted in previous sections above.

According to Hall (1993) within the various life roles that people function in, there is the formation and identification process that occurs, which typically informs the way in which a person will present themselves. The meaning making and constructions related to these presentations are informed by various variables which summarised are within three distinctive spaces; (i) in relation to the self (ii) in relation to the micro space (iii) in relation to the macro space (Hall, 1993).

The roles that Swazi women perform are guided by cultural norms and value systems, which form a boundary of expected behaviour. This means that for example there are certain behaviours that Swazi women would consider as "it's not done" of which certain women

living in contemporary spaces like Johannesburg in South Africa for example would do. To be more specific, the culture and way of life of spaces such as townships in South Africa can be considered to be less conservative, more flexible and fluid, perhaps largely because the people living in such spaces come from a variety of ethnic backgrounds (Jones & Dlamini, 2013). Women from these spaces would therefore behave differently to those from Swazi polygynous family settings. Hence the strategies that Swazi women would use as they negotiate their way through their multifaceted social roles would also essentially be guided by their cultural upbringing.

Theoretically, the understanding of role enactment has been associated with Super's Theory, particularly within the field of career psychology (Brott, 2005) and the existential philosophy dealing with identity, relationships, and the search for meaning (May & Yalom, 1995). The career life design of a Swazi woman would therefore likely be guided by their cultural upbringing, irrespective of where they live and work. The roles of work and family for these women would thus be performed in cognisance of their Swazi cultural value systems and traditions, which they learnt and adopted from their family upbringing. However the life design strategies that they would use as they negotiate through their subjective identities, including that of career would be influenced by their perceptions and meaning making of their lived experiences from their polygynous family settings as present subject realities.

Researchers have focused their attention on understanding what constitutes as human life roles and how these roles are interrelated as well as how they influence general aspects of human development and functionality. In essence, the acknowledged argument here is that humans through life experiences observably portray role enactment within a variety of spheres (Brott, 2005). However, what is still worth assessing is the depth and breadth of the family setting's influence in the negotiation between the roles that Swazi women find themselves, which are further contexts within which implementation of strategies of life designing can be observed. The phenomenon of life designing by individuals uncovers how individual constructions of the family role together with other equally important social roles adopted by individuals such as working career transact as part of the process of life designing.

The literature available around this construction is mostly within the context of career counselling and development (Savickas et al., 2009). In a contemporary South Africa and the African context, there still exists a dearth in research focusing on the family as a central

structure or social institution that continuously evolves with space and time (Oyewumi 2000); and as one of the frameworks which gave and continues to give individuals a somewhat "stable" anchorage in the social world, no matter how temporal (Hall, 1993). Even more significant is the gap in research looking at family particularly the polygynous setting from the perspective of life designing and its associated constructs, specifically relative to the workplace scenario.

2.4. Swazi women and work in the 21st century

The workplace forms an integral part of any individual's career development. The Swazi workspace has been and continues to be dominated by the males. How women therefore relate to their male counterparts at work is partly influenced by their perceptions of men in general, which would also include perceptions based on their experiences from the household, be it in marriage or work as reality dominates (Dlamini, 2004).

Tamale & Bennett (2011) highlight that "Statistics of African women's representation in every sector of society have been increasing exponentially since 1963, portraying transitions from market women to cross-border traders, to farmers and entrepreneurs, to politicians and academics; African women from all walks of life have worked alongside men to boast of the world's fastest growing continent, spread of political pluralism, a dramatic reduction in HIV and AIDS prevalence rates and unprecedented growth in telecommunications"(pp. 1-16).

However even with these shifts and strides by global and African women, Swazi women are still finding it difficult to prosper in the workplace in comparison to other African women due to patriarchal structures that are still present within the work environment. Perhaps a contributing factor to the delay in necessary shifts and development in Swaziland particularly in the lives of women could also be associated to the limited number of Swazi individuals registered and practicing as health professionals in the category of psychology in Swaziland, within the educational, organisational and socio-medical sectors, which also present as employing spaces.

These professionals would constitute of educational, organisational, and clinical psychologists who would have the expertise to not only conduct research studies but further identify interventions focusing on people dynamics in the workplace. Consequently with the existence of such registered professionals, who would also have a Swazi cultural upbringing;

hence Swazi women would benefit from their services which would assist them with approaches on how to adapt to their traditional and cultural context, whilst addressing and dealing with their career development and life design challenges.

Paradoxically for a patriarchal society, the Swaziland government invests quite a significant amount of money in the form of funding for higher education and training or tertiary educational opportunities, which benefit both male and female genders at institutions within and outside of Swaziland. This means that the possibility of finding women who possess relevant competencies and skills in various organisations in the country is highly likely. However, the typical scenario presented was hierarchical structures with men sitting at the top of the chain, creating even more power dynamics between men and women. Nonetheless, credit is due to the male leaders who are able to acknowledge the need for women empowerment as being a critical step towards the right direction if Swaziland's labour economy is to keep up with what Savickas (2012) refers to as the social order of the 21st century.

African women researchers and writers are aware of the fact that women have been pivotal to the subsistence and survival of entire communities in the last fifty years, acting as shock absorbers, unpaid care-givers, innovators, organizers and change agents, even though this has been mainly behind the scenes, meaning as subordinates to their male counterparts (Dlamini, 2004; Amoateng & Heaton, 2007; Al-Krenawi, Graham & Gharaibeh, 2011; Mbatha, 2011; Tamale & Bennett, 2011; Sanya, 2013). Swazi women would also identify and concur with these writers. An added dynamic to the lives of Swazi women would be that they prospered in these roles even whilst being in a polygamous marriage setting; a marriage setting which presents with even more complexities and financial strains, therefore demands on a woman (Dlamini, 2004; Mbatha, 2010).

It is an undeniable fact that the family setting of the Swazi is characterised by polygamy. However the practice of this cultural marriage and familial setting has evolved with the years. Prior to women's entry into the marketplace or paid careers, the man as head of the family was expected to be the sole breadwinner and provider for his entire family, thus only men considered to be wealthy and economically stable were permitted to marry more than one woman (Tabi et al, 2010; Dlamini, 2004; Mbatha, 2011). The 21st century Swazi woman is one that is career driven, a critical thinker and seeks for meaning in their life based on everyday realities and experiences. In attempts at engaging with the lives of women

researchers cannot afford to make unilateral conclusions or examinations but should rather seek in-depth analysis of the role of women and the factors contributing to their lives (Denmark and Paludi, 2008; Tamale & Bennett, 2011; Alexander & Dlamini, 2012). The complexities associated with the career development of Swazi women were pronounced in the variety of roles that they were expected to maintain as women who recognised their cultural value systems.

2.5. The Family and how it influences behaviour at work

The way the family functions influences the behaviours of family members in the workplace (Perrons et al., 2006). Employees who come from troubled families tend to show unproductive behaviours such as work absenteeism, depression, anger issues, impatience with others, insubordination and workaholism (Goldstein, 2011) as well as career advancement challenges (McMahon & Watson, 2008). Employees from supportive families often show positive affect towards their careers and life in general (Fisher et al., 2003; Perrons et al., 2006). The Swazi family structure has both monogamous and polygynous characteristics, both of which function within the parameters of the Swazi cultural traditions. It is reported that an examination of the family structure could enable researchers to understand the behaviours of employees by observing their behaviour at work (Al-Krenawi et al., 2011).

Employees who come from small nuclear families could behave in a way that could be different from employees who come from polygynous families. The employees could have families where there is a husband and wife and some could have families in which there are two wives or more. It is significant to note that in a context such as Swaziland Polygamy is not treated as bigamy, which is a criminal offense in which a man legally married through civil law would marry another woman in monogamous societies.

Within the context of Sub-Saharan Africa, specifically South Africa, family research has with time become inclusive of the contemporary and socio-politically defined family structures. These research studies have included vulnerable and disadvantaged families such as female-single parents, child-headed families, grandparent-headed families as well as gender and hegemonic role definition (Yaw & Heaton, 2007; Nduna & Langa, 2008; Mamba, 2012; Kasese-Hara, 2012; Mturi, Sekudu & Kweka, 2012). The behaviour dynamics of employees coming from the variety of family settings would thus be different and be dependent on their cultural upbringing.

Although it is acknowledged that the family research area is quite extensive, however the dearth of literature lies on the work behaviours of employees or middle-class women born and raised within multicultural, polygynous and disability settings specifically in the Sub-Saharan African region. According to Williams (2001) the experiences of black women in society has remained an unexplored area, although this has improved considering the noted date of study.

There are noted gaps in literature on the experiences of black females from polygynous families in Swaziland. Stories about polygyny are mainly reported in western literature as they relate to African-Americans, a minority group. Therefore the experience of African women, given the widely differing contexts and socio-historical factors, continues to need more attention (Mama, 1995). In lieu of Mitashree's (2012) paper, which provides the landscape on the writings from a variety of researchers, the various researchers' definitions and constructions around the concept of family, is clearly a reflection of the significant and dynamic nature of this social phenomenon. Through this study and others, it should be noted that the concept of family has no one definition that suits all cultural contexts.

Readings from Mitashree's research show that the family is a cluster of positions through which an individual is able to trace crucial relations so that the roles of mother, father and siblings within this cluster are universally recognised (Mitashree, 2012). Murdock (1949) conceived family in cross cultural terms, based on the notion of 'relationship a residence', such as; nuclear family, elementary family, conjugal family, extended family, joint family and polygamous family; and further highlighted the functional characteristics of family as sexual, economic, educational and reproduction.

However beyond the 1950's there have been major transformations, which have led to numerous and significant changes within communities, resulting in a shift also within family structures from the traditional to more contemporary, escalating to roles definition (Burman, 1991; Hall, 1992; Oyewumi, 2002; Cooper, 2009; Kokko, 2010). In this historical context, it could be observed that The Swazi concept of family has not evolved significantly to fit in with most of the contemporary definitions of the family because the Swazi family structure is essentially guided by the country's cultural traditions and definitions of what family entails, should look like and would constitute of.

2.5.1. The Swazi family structures

The Swazi people live within a very traditionally cultural environment, whereby everything is typically guided by traditions, customs and value systems. The family setting presents as the first space where these cultural references are pronounced. The Swazi culture promotes the existence of family structures that are male headed, whereby men also assume the provider role and women the supporting role. Family creation in Swaziland is considered with high regard, something which further sets the tone and direction for how things are done culturally and who assumes what role.

The family structure is also to a great extent influenced by the customary laws and systems, which also dictate how to conduct and implement and govern the cultural traditions, practices and customs. The tradition of the Swazi people dictates that a woman needs to be married, needs to inherit a second name, that of the 'husband.' Hence marriage and the role of 'wife' constitutes as a priority societal expectation. However this research portrays how this priority role as expected by society may not be considered as a priority by some young Swazi women, particularly those who have intentions to develop and advance their careers.

In addition, in the case of marriage, once married through Swazi customary law, a woman is unable to get a 'divorce' because this concept is not encouraged. Therefore according to customary law, one could say that there is no allowance for divorce per se; nonetheless what exists in the cases of a very valid reason, which does not include that a woman is against her husband marrying another woman for example; requires lengthy procedures and processes involving community and family elders, mainly men to 'undo' the union. All the procedures and processes followed would involve performing certain cultural and traditional rituals in order to 'reverse' the processes and rituals performed during the union, because if these are not done, the women is still considered as someone's wife.

According to the customary law, every Swazi has a right to land by virtue of birth right. The residential areas nationally referred to as "Umphakatsi" meaning community in the SiSwati language, are controlled by Chiefs who govern guided by the customary law. When a young man is ready to get married, culturally he has the privilege of deciding where he wants his family to be resident. His options are mainly residing and building a home on (a) 'Swazi Nation Land,' which he inherits by birth right, (b) in a Suburban area closer to a town and which they would have to buy (c) a farm, which they would buy. On the Swazi Nation Land, the homesteads are all referred to by the man's family name 'paternal' and this residence belongs to this family for generations.

Due to the patriarchal nature of the Swazi, women are unable to own land as independently on the Swazi Nation Land, perhaps as a result of the cultural need to continue the paternal name. Therefore women can only benefit from this land through marriage or unless they get a male representative from the family to speak to the local chief and request for residential space on their behalf. However residential space is also only granted to a woman who has children of which atleast one should be a boy, who will carry the name of the homestead. This means that land is controlled by not just heads of the family, but by the existence of a

male figure. It further implies that without a boy child or a male representative from her family, a Swazi woman's chances of inheriting the land by virtue of birth right would be very difficult.

Hence land ownership for women is more flexible in suburban and farm areas, because these require financial muscle as opposed to cultural muscle. Therefore, the need for Swazi women to have a fulfilling career life which would include having a financially rewarding job that would increase their chances of affording to buy a home has a direct bearing on their livelihood options which would not be limited to cultural practices and traditions.

2.5.2. Multiple family setting: Polygamy

The polygamous family setting is one that continues to exist irrespective of socio-economic developments, even though perhaps implemented in a geographically different space when compared to its original setting, but is no exception to aforementioned transitions. This makes it an even more dynamic issue requiring continuous exploration to keep abreast of the complexities of human behaviour. References whereby the word polygamy is used interchangeably with polygyny seem to continue to be made (Dlamini, 2004). It is generally agreed that the two terms are similar and quite a number of researchers seem to have the understanding the words can be used interchangeably (Mbatha, 2010; Nhlapo, 1991).

Polygamy is in fact an umbrella term for the sub-terms polygyny (one man with multiple wives) and polyandry (one woman with multiple husbands) (Dlamini, 1991; Nhlapo, 1991; Al-Krenawi, Graham & Gharaibeh, 2011). According to Al-Krenawi et al. (2011) although there are various categories that fall within this umbrella term of polygamy, the most commonly practiced form is polygyny, as it exists in communities within Algeria, Benin, Chad, Congo, Ghana, Togo, Tanzania, Thailand, Saudi Arabia, United Arab Emirates (UAE), Egypt (Nawal, 1991) Kuwait, Jordan, and other societies including Mormons in Utah in the United States of America. The practice is also very common in Sub-Saharan African countries such as South Africa, Swaziland, Mozambique, Zimbabwe, Zambia, Lesotho (Dlamini, 2004), and basically the majority of countries in Africa (Oyewumi, 2002).

2.5.1.1. Polygyny

Polygynous family is a variant of the polygamous (multiple) marriage structure, which constitutes of a man married to two or more women, under customary law (Dlamini, 1991; Dlamini, 2004). A similar study done by Valsiner (2000) argued that polygyny existed in all societies of the world at differing times and in differing socio-economic circumstances.

Furthermore, it was highlighted that the geographical space of existence of this practice which was referred to as the ***residence pattern*** (Valsiner, 2000) is what may differ from one context to the next. Significant to the current research study as it explored polygyny within the contemporary context, whereby a shift in the residence pattern, gender role definition and familial structure was reflected, consequently presenting a platform for even more compelling complexities to this practice.

The existing literature on this marriage practice or family setting is not well researched in Africa because of the negativity associated with polygamy that dates back to the era of African colonisation coupled with the spread of Christian values against polygamy. Mamba (2012) concurs with this observation and adds that colonial authorities always displayed a certain ambiguity towards African cultural norms and traditional law. This can be considered as an added drawback behind the direction of research pertaining to the Swazi people, which in itself is very minimal. Furthermore information relating to polygyny in Swaziland has taken the form of religious perspectives as an example, with the media also playing a huge role of sensationalising the issue.

Polygyny is currently a practice that is quite active in Swaziland evident in the number of wives the current ruler and leader, King Mswati 111 has, which is around eleven wives. The previous kings before him also had more than ten wives. The majority of men in the royal family have more than one wife. Another contributor to the practice of polygyny has been that in some families due to the expectation that women should be married by a particular age, which means an arranged marriage would be facilitated by the elders in the family if necessary. Sometimes the marriage would be arranged with a man with an existing wife or wives, meaning the daughter would become a second or third wife; a practice which is also quite common in other cultures that practice polygyny such as the Zulu, Ndebele, Xhosa (Mbatha, 2010; Nhlapo, 1991)

In the Sub-Saharan, more so within the South African context, literature seems to have focused on the polygynous practice in association to varying other constructs. These dynamics and constructs pertain to issues such as its legal position within customary law (Dlamini, 1989; 1991; Kaganas & Murray, 1991), the practice's discriminatory nature in relation to women's rights (Nhlapo, 1991), as an adaptive response to poverty (Anderson, 2000) and as one of the variants of cultural marriages and family patterns (Budlender, Chobokoane & Simelane, 2004; Dlamini, 2005). The gap in these studies related to this

family setting is evidently in the investigation of the influence of this practice on an individual born and raised in it, specifically within its existence in a contemporary context. Moreover, the dearth of research is further on the dynamics pertaining to the life design and identity constructions of mainly the women born in this family, living within a middle-class context.

It would therefore be valuable for researchers to continue exploring the polygynous family structure as it has a significant influence on various aspects of human development, such as psychological well-being (Dlamini, 2004), subjective well-being , life satisfaction and mental well-being **(**Al-Krenawi et. al, 2011).

2.6. Research theoretical lens

There has been evidently the trend in the movement towards investigating issues affecting the existence of human beings from an inter-scholar perspective, which involves the use of multiple theoretical perspectives, from the differing schools of thought including Psychology, Sociology, Anthropology and Philosophy. The benefit of which relates to the acknowledgement of a variety of work that has developed whilst also emphasising the fact that humans should not be placed in a one glove fits all category, as they are truly dynamic and ever evolving beings. Although there are a variety of theoretical frameworks that could have been used as an interpretive lens, the Life Design Model (Savickas et al., 2009), was identified as the most suitable, however it was supported by other career and cultural psychology theories which feature as part of the discussion chapter.

2.6.1. The Life Design Model (LDM) as a counselling intervention

The Life Design Model (LDM) is a counselling intervention which relies on "stories and the engagement of activities rather than test scores and profile interpretations" (Savickas et al., 2009. p). The Life Design Model (LDM) is a paradigm or framework that is designed to help employees facing challenges at work, which are mainly centered on career development (Savickas et al., 2009; Savickas, 2012). It is used in the vocational guidance and counselling of employees. Individuals living in the knowledge society of the 21st century need to continue to be consciously aware that career dynamics and challenges are only a piece of much broader concerns about how to live life in a contemporary world that is shaped by a global economy and supported by information technology (Savickas et al., 2009). For

instance, the issue of how to balance work–family activities and interactions was a non-salient activity in people's work lives but now more employees are looking for such services.

Employees continue to look for information that improves their psychological health and work performance. Women have with their active participation in the paid labour market, been very keen to find ways which they could further supplement their career life design. Swazi women for that matter have with respect and acknowledgement and acceptance of their cultural traditions and value systems been accommodative and have adapted to the patriarchal systems that form part of their culture. However this has created challenges for them requiring the use of a career counselling intervention like the Life Designing Model.

As postulated by Savickas et al., (2009), managing interactions between different life domains has become a paramount concern for employees today. Employees grapple with the consequences of the interconnectedness between work life and life challenges that interfere with their jobs. "Career counsellors in the workplace who use LDM as an intervention model focus on life trajectories of employees in order to help the employees experiencing difficulties progress and build their own lives and careers. Employees navigate a series of major transitions in their lives occasioned by changes in global business performance, health, employment, and intimate relationships," (Savickas et al., 2009, p. 241).

The Life Design intervention has got six general steps that counsellors follow in employee career counselling (Savickas et al., 2009, p. 241). The counselling steps are:

Step 1: Identification and definition of the problem

Creation of a working alliance – this step involves the process whereby the counselor facilitates problem definition and identification of what the client hopes to achieve during the consultation session. Furthermore, the counselor encourages the client to describe their history of problems through storying, whilst prompting reflection on themes and meaning. Significant to this interaction is determining the main contexts for each theme as well as facilitating awareness for the client pertaining to the various roles/domains in their lives. Not forgetting identification of the most salient role as perceived by the client.

Step 2: Client exploration of current system of subjective identity forms

After having managed to create a working alliance the counsellor and client investigate how the client views their current self and how the client organizes self and functions in the salient role domain. The counsellor facilitates the process of reflection and reshaping of the story of self, whilst the client articulates experiences and expectations, action and interactions, relationships with others, and future anticipations. In this study, participants were required to relate their lived experiences as women from polygynous family settings and their perceived influence of this family life on their career trajectory and identities.

Step 3: Opening of perspectives (past story revision)

At this step the counsellor's aim was to facilitate the process of story narration to assist the client in turning something that had been "implicit to something explicit, making it more objective and obvious," (Savickas, et al., 2009 p. 246). Providing a platform for the client to acknowledge and review their lived experience, which they could do from a distance, thereby attempting to perhaps have a more objective and less subjective view, thus making the story more substantial and real. During this process the client is also encouraged to open themselves to new perspective, re-author in order to be able to narrate reorganized, revised and revitalised stories of their lived experiences. At this stage the counsellor inquires with the client whether there were any options given up, dreams destroyed or choices circumscribed.

Step 4: Placing problem in new story (Place problem into new perspective)

Workplace counsellors help employees place the problem in the new and reconstructed story. The key moment in the process occurs when the problem is put into the new perspective. This enables the client to think about self from a perspective of some new or expected identity forms. Problem resolution and client change occurs as client crystalizes new anticipations, and articulates a possible self that before the intervention had been vaguely sensed. This step seems complete when the client creates a synthesis of old and new by selecting and tentatively committing to some role and identity.

Step 5: Client Creates Meaning of Identity (Purposeful Action)

The helping process involves specifying of some activities that try on and actualize that identity, which requires the client to engage in some activities, related to the possible self they are now narrating. To be concrete about what they will do requires that they create an

action plan. The plan of activities includes how to get involved in new experiences. It lists the activities that will move the client from the currently experienced to the currently desired, which is a movement referred to as purposeful action. The plan should include how to deal with current and potential barriers that might inhibit their reaching their desired form. The counselor should check if this plan addresses the initial problem that the client brought for consultation.

Step 6: Follow -up

After going through the counselling sessions with the employee, follow-up on client recovery is necessary. This is done through consultations on both short-term and long-term bases as part of quality assurance. The counsellor should study the outcomes of the consultations to assess employee progress and to provide additional consultation if necessary.

2.7. Aim of the study

The aim of the study was to apply the Life Design Model to the lives of ten Swazi women experiencing career development challenges at work. The intervention sought to mitigate the effects of cultural values associated with polygyny that interfered with career life design planning and development among employees.

2.8. Research question

Can the Life Designing Model be applied to the career counselling and development of Swazi women from polygynous family settings?

Chapter Three: Methodology

3.1. Research design

This study was qualitative in nature. A qualitative study is one that involves using an interpretative, naturalistic approach to its subject matter (Denzin & Lincoln, 1994). A qualitative design allowed for the opportunity and power of storytelling in context (Gay & Airasian, 2003); meaning it allowed for the inquiry and analysis of perceptions of Swazi women from polygynous family contexts. Furthermore through this design the researcher was able to gain insight into the individual career development complexities that come with being brought up in this family background.

3.2. Participants

3.2.1. Sample

The research sample constituted of 10 Swazi women drawn from different places in Swaziland. However due to employment opportunities five of these Swazi women were working and resident in South Africa therefore living in Johannesburg. The age range of the 10 participants was between 30 and 45 years old. Women in this age range were considered to have undergone a number of necessary processes of development in their life course (Erikson, 1963; McAdams et al, 2006), resulting in experiences which would significantly add value to the research study. Thus the women were working and had experienced career development challenges that were associated with the Swazi polygynous family setting.

Both convenience and snowball sampling methods were utilised to encourage participation in the study, considering that the study was looking into a family setting potentially assumed as predominantly existing in rural areas. This further highlighted the need for the use of convenience sampling, which involves the process of identifying a research sample that would purposefully allow for the qualitative investigation of the developing idea (Maxwell, 2002 as cited in Huberman and Miles), which in this case would be the inquiry on the applicability of the LDM on the career development of Swazi women from polygynous family settings.

Considering the fact that the participants under study were required to share sensitive details about their lived experiences, and the ideology that the polygynous family setting is applicable to the lives of people living in rural spaces, who have minimal education; therefore

the purposive sampling method was facilitated through the use of the snowballing recruitment method, which entails the use of participant recommendations and referrals for enhancing access to a sample, which also assisted in an increase of the sample number, which is befitting of the study (Maxwell, 2002).

3.2.2. Selection Criteria

The inclusion criterion used was purposive because of the already available knowledge of the population characteristics. The participants had to be Swazi women between the ages of 23 – 45; from a polygynous family setting; be currently pursuing or completed a higher education qualification and they needed to have work experience. Participants recruited to the study were those experiencing career development challenges in their lives, in particular in their working career. The intention was to access participants with differing educational, occupational and socio-economic status in order to gain insight into varying experiences.

3.3. Research Instruments

The study utilised two research instruments, namely the biographical questionnaire and in-depth interview schedule, which was guided by the six steps of the Life Designing Model (LDM) counselling intervention. The research instruments used in this study are discussed below;

3.3.1. Biographical questionnaire

The study used a questionnaire (See Appendix D) which was meant to gather data on the personal information of the 10 women, which helped to locate them within context. The researcher was able to gather information on the women's upbringing which was significant, yet could have been easily overlooked such as the careers of the participants' father, mother and co-wives, the number of siblings in the family settings as well as the participant birthplace, meaning whether they were a first born for example. Furthermore this questionnaire helped in capturing the initial subjective identities held by the participants, which portrayed the role or domain hierarchy according to priority, prior to the application of the Life Designing Model counselling intervention.

3.3.2. Interview schedule

The study used an in-depth individual interviewing method to generate data (Snape & Spencer, 2003). The questions for the interview were drawn from an interview schedule and the instrument was designed based on the 6 steps of the LDM (Savickas et al., 2009) (see appendix E). The key aspects that were assessed in the interviews were the subjective identities held by the participants, which changed in form as the LDM counselling intervention was applied. The methodology used provided an opportunity for the detailed investigation of the perceptions of Swazi women with polygynous family upbringings, for an in-depth understanding of the personal context within which the research phenomena were located (Ritchie & Lewis, 2003).

With the application of the in-depth interviewing method one was privy to acquiring responses pertaining to the question of; “Can the Life Designing Model be applied to the career counselling and development of Swazi women from polygynous family settings?” The interviews sought to identify career development barriers due to cultural impediments in the Swazi context. Hence responses to the question were tied to the perceived relevance of having an upbringing from a Swazi polygynous family setting context. The intervention involved probing of employee career counselling and development needs using the LDM. The LDM counselling steps helped participants reflect on their career development progress, career advancement opportunities and planning strategies to enhance their growth.

3.4. Procedure

3.4.1. Data collection

Data collection involved interviewing Swazi women who experienced work-related challenges that interfered with their career development. The career development difficulties were viewed in relation to family upbringing in polygynous family settings. The researcher identified and used the method of storytelling (Riessman, 2002) as a means to encourage the Swazi women to attend to and share the important moments of their lives. To create a facilitating context to enable the process of storytelling, the researcher used an interview schedule to conduct in-depth interviews. Furthermore the schedule contained the application of six steps of the Life Design Model (LDM) as a counselling intervention (see appendix D).

The study was therefore conducted qualitatively with women participants recruited from Swazi polygynous family settings. The participants had differing socio-economic

characteristics but they shared a common cultural background of Swaziland. The use of the in-depth interviews facilitated the process of accessing the women's perceptions, meanings and definitions of situations and constructs of their reality (Taylor, 2000). The interviews were thus open- ended and conducted face-to-face.

The interviews were conducted at a place and time convenient for the participants, with all ethical considerations, including confidentiality, anonymity, voluntary and consensual participation adhered to as outlined in the consent to participate and researcher journaling forms (see Appendices A, B & C). The participants were requested to fill the biographical questionnaire (See Appendix D) as part of the research process, which was also cognisant with ethical considerations, by making sure that pseudo names were utilised as opposed to the participants' actual names, which assisted in concealing their identity. Notes were also written and also constituted as part of the journaling process to help the researcher remember the conversations captured from the participants.

3.4.2. Data analysis

Data were analysed qualitatively using thematic content analysis. The method involves making inferences by systematically and objectively identifying specified characteristics with the text (Daiute & Lightfoot, 2004). Considering that this study gathered information through the use of the in-depth inquiry approach, which allowed participants to embark on a 'life storying' process; this method of analysis was identified as suitable and relatively applicable to this research (Daiute & Lightfoot, 2004). Therefore emergent themes were identified from the responses of the participants, then analysed, then further reported in the results chapter of the research report and finally interpreted in the discussion chapter.

The advantage to using thematic content analysis was that it was not only an enlightening, flexible and systematic method of analysis, but one that assumed a multitude of theoretical forms, thus unfolded in a variety of specific analytical practices that are grounded in diverse disciplines (Daiute & Lightfoot, 2004). This further enabled the ease of use of the Life Designing Model (LDM) as an interpretive theoretical lens as highlighted in chapter two. The material from recorded interviews and non-recorded conversations, together with the biographical questionnaire formed part of the data that was analysed. Consequently, this data required reduction and categorisation of its large volume of material into more meaningful units from which interpretations were made.

Lastly, this phenomenological approach enabled the prioritisation of the Swazi women's life stories, which further presented a platform for the researcher to find meaning and make sense of their past and current subjective identities, whilst enhancing the ability to give precedence to idiosyncratic experiences and expressions of these (Daiute & Lightfoot, 2004). The LDM as an interpretive lens further facilitated the process of investigating and analysing whether the Life Designing Model as a career counselling and workplace intervention was applicable to a patriarchal and cultural context such as that of Swaziland, and to the lives of women living within this context who were facing career development challenges.

3.5. Ethical considerations

As part of the research process involving human participants, the ethical considerations as highlighted in earlier sections included the process of application for clearance from the internal ethics committee at The University of the Witwatersrand. Upon approval, the researcher embarked on the data collection process.

As a requirement in the pre-data collection process that involves interaction with a potential research sample and the eventual sample (participants), the researcher provided invited participants with a research information letter, detailing the nature and aim of the research (See Appendix A). The eventual sample, that the 10 participants were given consent forms; one for participation and another for journaling and note taking (See Appendices B & C), as well as a biographical questionnaire (see Appendix D) to fill in.

The researcher further assured participants in writing and verbally, that their identity would remain anonymous and confidentiality maintained. This has been achieved through making sure that their personal details; names, email address, telephone numbers as well any identifying detail, be only known to and accessed by the researcher. Furthermore, the researcher used pseudo-names or codes to conceal actual identity, as part of the note taking and analysis processes.

The researcher treated participants with dignity and respect throughout the duration of the data collection process, hence guaranteeing that the sampling methods used and treatment thereof of participants was as accommodating as possible and remained professional. The researcher informed participants that they could refrain from responding to any questions that they deemed uncomfortable and that they will not be prejudiced in any way for doing so. The information gathered has been analysed by the researcher only, however, the research

supervisor will also have access to the transcripts and research report. Transcripts will be kept in a locked cabinet post data collection where no one but the researcher and supervisor can access them, until such time that they are not required for reference, thereafter to be destroyed by the researcher, with only the report remaining.

During report writing, although direct quotes were used, they were however sanitized, through the use of the pseudo-names i.e. the source (participants' identity) of the quote was concealed as part of ensuring anonymity and confidentiality, and hence nothing could be traceable to a specific participant. Furthermore, participants were informed that the research report would be kept in the University Library, making it accessible to the public through the open source access system. Additionally, participants knew of the intention to present the research at conferences and other academic forums, to publish through journal articles and books. The researcher thus would maintain anonymity and confidentiality of participants through all these activities.

As the nature of qualitative and in-depth inquiry approach, the participants whilst in conversation with the researcher were in the mode of personal experience narrative (PEN) (Phinney, 2000; McAdams et al. 2006). The process of PEN entails participants having to share their lived experience as life stories with the researcher, whilst making an attempt at being as truthful as they possibly can (McAdams et al. 2006). This meant that the Swazi women were expected by the researcher to voluntarily share their experiences of having a polygynous upbringing and how this experience had an effect on their career life design and current subjective identities. However, they were not forced into any narrations which they deemed uncomfortable, thereby adhering to ethical norms of good conduct. The informants were therefore neither advantaged nor disadvantaged by choosing to participate or by discontinuing participating at any point during the study.

3.6.Reflexivity and trustworthiness of the study

According to Morrow (2005) reflexivity serves to inform on the researcher's perspective, which entails engagement in the process in order to manage their subjectivity whilst striving to enhance the trustworthiness of the findings. The process of reflexivity is not an easy one, as one is required to be in and imperatively to continuously indulge in reflexive efforts, whilst also serving to do justice to the research, by way of ensuring that it is of quality and validity, within the context of a qualitative study. The study employed journaling or diary keeping,

which is common in qualitative research inquiry in order to continuously assess subjective thoughts, feelings and articulations that arose during data collection and analysis stages.

According to Asselin (2003, in Dwyer & Buckle, 2009) it is of paramount importance for the researcher to gather data with their "eyes open" and assuming the mentality that they know nothing about the phenomenon under study. The idea behind this notion is in that although the researcher might be part of the culture under study, there could be other dynamics or subcultures at play that might not be understood by the researcher as an insider thus pointing to the need for bracketing assumptions (Dwyer & Buckle, 2009).

The research process that involves reflexivity could be perceived as a means to ensure researcher transparency, awareness of the need to refrain from infusing personal subject-position pre- and post-data collection phase, whilst not being limited to use it as a source of valuable information. The questioning or inquiry method is therefore of critical importance to the research process in order to remain objective throughout the study. It is stated that "The theories we select to explain a phenomenon results from our own personal experiences and how we understand our social location and that of others in the world" (Few et al., 2003 p. 206).

Chapter Four: Results

Introduction

This chapter is a presentation of the narratives as depicted by the Swazi women. Participants` narratives on how their family upbringing and settings influenced their life design strategies and career development are highlighted, which are based on their perceptions and experiences of being raised in polygynous family settings.

The results in this chapter are presented in two phases (a) a case by case application of the LDM with 10 Swazi women; and (b) responses presented in thematic form which portrays the themes that emerged after the implementation of the methodology processes as highlighted in chapter three namely; (i) Biographical questionnaire which captured demographic and personal information; and (ii) Narratives from the 10 Swazi women respondents from polygynous family settings, captured through face –to-face interviews that were conducted using an open-ended and in-depth interview schedule which followed the six steps of the Life Designing Model as a career counselling and development intervention.

Furthermore, the results of the study were based on a sample with the following characteristics; Swazi women from polygynous family settings, ranging within the ages of 30-45 years. Five women were interviewed in Swaziland, whilst the other five were interviewed in Johannesburg because they were resident and working in South Africa. They had differing socio-economic status however shared similar characteristic of being brought up in a Swazi cultural, traditionally patriarchal and polygynous family upbringing. All the women had a tertiary education and work experience. The career development challenges that emerged from the counselling intervention using LDM showed a perceived interference of culture from many dimensions in the career development of the Swazi women.

Each participant was allocated a pseudo name which meant that they were identified as SW1, SW2, SW3, SW4, SW5, SW6, SW7, SW8, SW9 and SW10. Their personal backgrounds were captured and reported on as they appeared on the biographical questionnaire they had each filled in.

Phase 1: Application of LDM career counselling intervention

All the interviews were guided by the Life Designing Model, with the interview schedule following the six steps highlighted below. Therefore all the 10 participants had to respond to the 6 steps of the LDM. It means each participant went through the following processes:

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem;
2. Exploration of participant`s subjective identity forms-negativity-bitterness-how the client sees herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations;
3. Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story;
4. Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity;
5. Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem; and
6. Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers;

Through the LDM career counselling intervention, the participants were therefore given an opportunity to reflect on how their polygynous family upbringing as well as their constructions pertaining to their past experiences, coupled with how they as individuals could have contributed to and influenced the direction of their career life design, which goes beyond career development. Each participants' / clients' story is briefly documented below and forms part of the results of the study.

1. SW1

She is a Swazi aged 33 years old, divorcee for two years and has two children. She resides mostly in Swaziland, but also owns another home in Mpumalanga, in Nelspruit, South Africa. She has 8 years' work experience within the human resources field. She is studying part-time towards a Masters' degree at a tertiary institution in South Africa. She works between Swaziland and Mpumalanga running a consultancy as an Organisational Development Specialist and is also involved in product sales. Her highest level of education is a BA Honours degree, with competencies including project management, organisational development and talent management.

She is the 3rd born child of eight children. She was raised within a wealthy socio-economic environment. Her father was also from a wealthy family and his father also had two wives, therefore she comes from a family of polygamous males, perhaps contributing to that factor that they are born of the royal family which forms part of the monarchy of Swaziland.

Her polygynous family setting consisted of her father, his three wives and her seven siblings. Each wife owned her own home on land their husband had bought for them. Her father had worked as an Artisan Supervisor at one of the Sugar Mills in Swaziland, prior to becoming an entrepreneur. His first wife worked as a financial manager at a reputable company in Swaziland, second wife being participants' mother worked as a sales and marketing manager in a bank and third wife worked as a lecturer at the local university.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

This step has the potential to make or break, in that the client needs to feel comfortable enough to share their life experiences with the counsellor. Irrespective of the fact that this participant voluntarily took part in the research, at the beginning she portrayed some shyness in sharing her life story to enable the counsellor to facilitate the process of diagnosing the career development problem. It was after much probing that the researcher was able to identify that the client perceived her decision to advance herself in her work career as having contributed to the eventual separation between her and her husband. She highlighted the fact that in the Swazi culture a woman who gets divorced for "*failing to make the expected sacrifices which will ensure that her husband is happy and that her marriage is sustained*" is shunned and labelled as "*umbuya*" meaning the returner. She shared that in her culture, the

concept of divorce is not encouraged, but rather discouraged. To this day she is faced with questions and judgement from elders such as *"Why did you not stick it out?; you did not even have umgcaki, (meaning co-wife), unlike your mother, but she stuck it out."*

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

Her current subjective identities when placed in order of priority were entrepreneur, mother, student, sister and friend. She highlighted the fact that her job had become her husband. For example she stated that *"I was forced to marry my business when my ex-husband threatened to marry another woman because I refused to abandon my career plans to become a sub-contractor with an Organisational Development firm based in Mpumalanga."* She highlighted that a part of her regretted putting her job first, however another part of her remembered the role played by her mother who was employed as a Sales and Marketing Manager, and how she did not have to rely on her father for her personal maintenance, but rather let him handle the bigger things, like buying her a home in the area she liked.

The client further narrated that as a result of her childhood experiences and her marriage experience, she believed that *"If women do not take things into their own hands and action, things will go wrong and nothing will get achieved."* However she also added, *"But it also depends on how much of yourself you are willing to sacrifice, your dreams and what your expectations or idea of yourself look like." "Remember it's not the same for everyone, I for one, know that my culture expects me to be married and to stick it out no matter what, just like our parents did."*

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny upbringing is holding them back. Telling the hidden story;**

"My fear of polygyny, that is, a husband who suddenly felt the need to marry a second wife almost came true. In a way I felt like having a successful work career would be consolation after the disappointment of knowing that I had a husband who felt threatened by the strides I had made in my life, to the point where he felt the need to replace me." The client indicated that she believed that men in her culture had more options and privileges in the marriage

regime than women, and she had seen this in her parent's marriage. "*Men were never wrong,*" so she felt she had to choose between her marriage and her business, of which she chose the latter. She indicated that unlike her marriage, her business had greater benefits which would ensure that her two children are sorted for life financially.

However, she still felt that she lives with the stigma of being a divorcee, which at times surfaces in the work context, in that some individuals tend to be prejudiced towards her. Whereby the men would either not take her seriously as a professional or would take advantage of her status and make sexual advances on her; and these would be married men. On the other end of the stick, would be women who would felt threatened by her status and felt like she would take 'their' men. Both scenarios would thus have an effect on her working relationships, potential clients, hence she felt more comfortable working as a sub-contractor to an organisation outside of the country.

4. Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity;

Getting the client to make a mental shift from perceiving her work career achievements as having a negative effect on her marriage thus viewing it as less significant compared to the societal expectations of what a woman's subjective identity ought to be, proved to be quite challenging. However the difference with this participant was in that she had already made strides on her own by breaking cultural barriers and living through it, even though it still affected her concept of self. Creation of new self-perceptions was achieved after she was able to make sense of her life and to move beyond the subjective identity that she had created which was within the confines of the expectations of the Swazi cultural traditions and value systems.

When she got to reflect on the exposure to the culture of Swazi's living outside of Swaziland such as in Mpumalanga, which is also patriarchal, but slightly flexible and contemporary, she got to reflect on the fact that she perceived women in South Africa as not placing as much judgement towards women who got divorced, but rather seemed to welcome the idea of being married more than once, such as one of her female colleagues. Furthermore with more probing facilitating more reflection on her life, she was able to reconstruct the subjective identity of entrepreneur to become one that would not work in contradiction of her other very

important identities of mother, sister and student, but rather enable a positive outlook; thus enabling her to achieve something that has been her intention, being work-family life balance, which would allow her more time with her children.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

At this stage the counsellor /researcher was hoping to present an opportunity for the client /participant to figure out ways which would enable sustaining and maintaining of the reconstructed identity form. This was an identity that she had come to see herself being able to function within in order for her to achieve work-family balance. This meant facilitating a career life design plan which would focus on getting her to actively engage in constructive activities that are befitting to the reconstructed concept of self-identity. By doing this the client felt she was empowered to fully embrace her role as entrepreneur, without feeling guilty anymore and to present herself within the workspace as best as she felt possible, which could help her gain the respect and confidence to allow for both the Swazi men and women to take her seriously.

Moreover, the client decided that seeking the services of a life coach would be a valuable activity to engage in and stated that *"I am always fixing other people's problems, but I guess I need to live up to the saying that a doctor can't cure himself." "I now know that I need to talk to someone about my upbringing in a polygynous family setting, because I now see how it may have influenced many of my life decisions some of which were not so clear, hence contributing to my divorce somewhat."*

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

Follow up with this participant was very brief as it mainly took place right after the session and involved checking in with the client whether the counselling intervention had empowered them in any way or had been valuable as a career life self-reflection tool. The client felt that due to the intervention she was finally able to identify with the fact that she loved her culture, but not everything about it. Furthermore she was able to admit that she also needed to seek

help with a professional to try and address her past subjective identities which were interfering with her present and potential future. She therefore believed that the LDM was quite helpful in facilitating the process of self-reflection, hence the beginning of her vision of spearheading a fulfilling life journey.

However the client also highlighted the shortcoming of the LDM and stated that "*This model of yours is really good at evoking serious emotions in a person, but ke, manje, what about these emotions?" What about me? "Mine inkinga yami, kutsi once I start processing something and just thinking about the things that I had kept buried inside because I didn't have the time or day to deal with it, then it is hard to stop processing."*

2. SW2

A Swazi woman aged 33 years, who has been married for eight years and has two children. She is resident in Swaziland, studies using the block release curriculum or system, which requires her to travel quite often from Swaziland to Johannesburg. Her highest level of education prior to becoming a media studies 3rd year student at a highly reputable university in Johannesburg, South Africa, was just a Form 5 and IT diploma.

She has work experience within varying fields including sales and banking. She has a background in IT and self-developed talent for Events management, which she is currently involved in. She coordinates functions such as weddings, birthday parties and any family events. She is the first born child of four children and was raised within a disadvantaged socio-economic environment. Her polygynous family setting consisted of her father, his two wives and her three siblings. Her father was a Supervisor at the department of transport and both wives were educators, now retired.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

As counsellor /researcher one managed to identify the challenges faced by this client through their narration of their experiences of having an upbringing from a polygynous family setting. The challenges were mainly centred on her feelings of resentment for her father who had passed on years ago, because she felt that had he handled the marriage practice he had chosen with responsibility, both her mother's and they as children would have lived a much better life than the one they lived. She also felt that as a result, her perceptions of men based on her

experiences with her father had had a huge bearing on her relationship with her husband because she did not have any faith in men because she lacked a male role model.

Her other challenges based on her narrative of her upbringing had to do with her perception that had her father played his part of being a provider in the family setting, their socio-economic status would not have been such that she eventually had to forfeit her dreams to go to college, particularly after her mother who was a teacher lost her job. Even though her father was still alive at the time and occupied a supervisor position at the department of transport he apparently did not do much to support her education beyond Form 5 because he believed that *"A girl must find a man to take care of her."*

2. Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.

Getting the client /participant to figure out her current identity form proved to be somewhat challenging in the sense that it required that she take some time out to think through this process. On probing around the salient roles, she was able to identify herself as a modern career driven woman with high standards and expectations of herself. She believed she was a "perfectionist." Yet whilst acknowledging herself for her hardwork and perseverance she shared that *"there is that thing at the back of my head that tells me that had my father been supportive I would have been very far."* At this stage the client portrayed that she was carrying feelings of resentment, emotional loss, anger and pain. At one point she felt the need to cry, but held back her tears, and opted to rather give a nervous shaky laugh. *"I know that in my culture I am expected to place my role as a wife at the top, but look at me, here I am placing my role of entrepreneur and student at the top of my list, reason I'm doing this is because I know I am already behind, I am so late in my career."*

3. Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.

Opening of perspectives requires the counsellor to facilitate the process of reliving the experience in narrative, which can present as a painful yet developmental stage for the client because they are provided with the platform to re-play, and off-load in the process. The client

was able to continue the reflection process, whilst narrating their lived experience. As a researcher and counsellor one was faced with the opportunity to assist her build a new perspective, through probing and asking questions relevant to the contexts she had created as her identity. It became challenging for her in the sense that, it seemed all her life she had blamed her father for the derailment of her career, hence the feeling that she was "late in reaching her desired career form."

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

By this time she had shown signs of a mindshift as she was narrating, based on my probing and gentle encouragement of her thought process. In this new perspective the client was able to reflect on and acknowledge that even though she felt like she was "late" she still had all the capabilities and opportunity to achieve the desired career form. As counsellor I made her reflect and open herself up to thoughts portraying that the way her life had turned out to date was an indication of the possibilities available to her, which would require commitment and purposeful planning on her part in order to design and achieve whatever life form.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

When applying this step, the client was looking and feeling optimistic and hopeful about the possibilities of achieving her desired career life form. However prior to achieving the desired career life form, the client was made aware of the fact that they would be required to engage in activities that would facilitate healing and create a space for closure for the emotional and psychological feelings she had been carrying with her. The career life plan would therefore involve seeking the services of a therapist, of which she was not too chuffed about. However, she indicated that she was willing to try because she understood its significance and how it was meant to assist her cope better in the workspace and perhaps it would help her re-evaluate her relationship with her husband.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

She highlighted the fact that a lot of women from her hometown would benefit from this model because of the way it is applied. She highlighted that she did not feel judged, embarrassed or even afraid to open up about her experiences especially because it was done in such a way that she felt she had been an active party in the process. When asked at this stage how she felt she shared that; *"It helped me so much you have no idea, there are things that were happening to me that I was not aware of and it opened me up to seeing things differently. "I didn't know even how I felt about my upbringing, I was living my life yes, but unawares of the pain I carried."*

3. SW3

A Swazi woman aged 35 years, married at 23years and has two children. She is resident in Johannesburg with her husband and children, whilst both her family and in-laws live in Swaziland. She holds an Honours degree from a reputable university in South Africa. She has working experience, some of which was in investments and some in executive projects. She is currently employed as an executive projects consultant. She is the first born child in her family and grew up in a developed area in Swaziland, within a relatively good socio-economic environment. Her polygynous family setting consisted of her father, his two wives and her six siblings. Both of her father's wives have well-paying jobs, one as a financial director another as a sales and marketing manager.

1. **To identify their career development problem (Counsellor and client (researcher and participant) define the problem.**

Career development problem identified was related to the participant /client struggling to attain and maintain a work-family balance. She highlighted that what contributed was her struggling to live up to female hegemonic role based on Swazi cultural expectations of what her role as a wife and mother should be. Added to that was that she had a very demanding job in a highly competitive and pressurised environment that implements performance incentives and reward system, which is also commission based.

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

Client defined herself according to the roles she perceived as salient which were employee, mother, wife, sister and friend. She shared that she feels she got married too soon because although she loves her husband and children, had she been wiser she would not have rushed into things. She felt that right now her job was at the top of her priority list for many reasons which included the fact that her husband did adhoc projects, which did not necessarily pay him a stable salary. This meant that the pressure was on her to perform more as this would ensure that she qualified for a performance bonus every quarter and this meant that she had to sacrifice her family life.

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.**

The client stated that the biggest and most difficult role to fulfil was that of being a wife. She indicated that she could control her relationship with her children, but obviously was unable to control her relationship with her husband, because there were *"Just too many issues with that one."* She went on to state that she was constantly tired because she felt emotionally drained what with being torn between work and home. *"I can't cook, clean, tend to kids homework, then play wife and still have energy to be a top performer at work because I have standards you know and I must live up to them." "But it's hard, especially if you do not have an outlet; hheyi! My poor kids and husband shame!"*

She shared that from watching her parent's way of life she had made a decision not to just sit back and expect a man to provide everything, moreso because times are different. She stated that although her mother lived in a patriarchal and traditional space, she found ways to manage and hence was able to advance her working career.

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

This step required quite extensive self-reflection for this participant / client because she seemed to have quite a lot of unresolved issues and also seemed to have experienced quite a lot of hardships early in life. Yet on the other hand, with all the hardships she seemed to have learnt quite a lot on life and how to adapt to situations, which showed a level of awareness and maturity somewhat. Getting her to begin thinking of herself within the salient roles she had mentioned, without feeling overwhelmed was not easy because the researcher was able to identify that there was a 'perfectionist' character in her, but the mental shift was eventually achieved.

The main thing that was addressed as part of this step, was the approach to self, because it presented as the obstacle to her attaining a work-family life balance in that she was being too hard on herself, downplayed her successful strides, was never satisfied with herself, easily felt pressured by her environment both home and work as well as felt snowed under by cultural expectations.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

Therefore as part of her career life design plan she made a commitment to identify ways which would be a platform for her to let go, activities that would be a stress outlet such as gym. She also was able to realise that it was the perfectionist in her that did not allow her not engage in any activities that would benefit only her and no one else; she realised that by taking part in these activities she would present herself differently and more positively in all her salient roles. Going forward she indicated that she was going to pay more attention to her needs, would try and communicate and share her fears, stresses and dreams with her husband and not assume that he was feeling emasculated so much that he did not have time to assist where he could.

6. Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.

Due to time constraints and emotional consideration for the client, the researcher requested for a follow-up session which would be a platform for an informal debriefing session as well as to inquire about her experience of the LDM as a career counselling intervention. However she briefly indicated that she would have wished for more sessions that would constitute as the 'next step' after such a self-reflective exercise, which she found quite valuable, but intense.

4. SW4

A Swazi woman aged 30 years, single with one male child. Participant is a resident of Johannesburg, South Africa. Her whole family lives in Swaziland including her son. She holds an Honours degree from a reputable South African University and is currently enrolled for an MBA. She has four year's work experience in finance and currently works with an organisation that is a government parastatal. Her current job entails assisting small to medium business enterprises with development training and securing funding. She is the fourth born child in her family and grew up in Swaziland, within a developed area situated on Swazi nation land. Her polygynous family setting consisted of her father, his two wives and her six siblings. Both of her father's wives have well-paying jobs, one as a financial manager and the other as a lecturer at the University in Swaziland. Each was resident in a separate homestead on Swazi nation Land.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

The client in sharing her story indicated that for most of her life she had felt her mother had been too occupied with her work life and the complexities of being married to a man who decided to become polygynous, due to family pressures. She thus felt that she felt neglected, unloved, untrusting, angry and resentful, even towards her older sister's whom she felt were either favoured by her mother or her father. Thus she got to realise that she had carried these feelings through to her adulthood and was therefore struggling to keep relationships with both males and females in both her personal space and work space. She just felt like "*People do*

not have any good intentions; they are nice to you because they want something and once they get it, they will drop you like a bomb." She went on to say that *"Perhaps that's the reason I am unable to stay in a job for long. People always say I have problems with taking orders from others. I don't know, but I just think I always see when I am being used and not being compensated for all the hard work, like in my previous job."*

2. Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.

The client's subjective identities were employee and entrepreneur, mother, student, daughter and sister. These are the roles she considered as being very important for her. She highlighted that her job was very important because everything else depended on it, her wellbeing, her sons, and work career because she had to support herself and son without anyone's help. She stated that she was proud to be a mother, even though she regrets who the father is. She stated that because of her experiences in life she felt she wanted to be there for her child and to never fail him even if it means having to work so hard trying to juggle work and school.

She felt that she believes in being an independent woman, to build a successful career without needing to rely on anyone's approval. However, having said this highlighted that even if she would be open to marriage, she perceived this as something that would be difficult to attain because *"Men are threatened by a successful woman particularly if they were not part of your journey to this success."*

3. Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.

The actual problem experienced by the client was a lack of self-esteem, lack of confidence and that she had a level of external locus of control. Furthermore as she shared about her work experiences and that she could not keep a job, it confirmed the findings. As a result she seemed unable to take responsibility for any negative experiences contributing to a derailment in her work career. Even after sharing that, a colleague that she currently works with had told her that she had an *"I know it all attitude, which made it difficult for them to*

relate to her." She confessed that a former colleague had highlighted that she had a way of *"making people feel like they were stupid."*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

The client was clearly open to opportunities that could open up for them, with a change in mindshift, which required that she try figure out how she approaches negative situations. On realising that this meant, she would have to learn to take a moment to reflect before concluding on a situation and to live in her present reality and try move beyond the effects of her past and upbringing. As part of facilitating her career process I left her with the question of whether she felt that this could be one of the contributing reasons why she was overlooked for promotions or project coordination and for being recruited as a permanent employee.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

She felt the one way of dealing with the current problem was for her to find ways of communicating her frustrations and identify an outlet. This meant she needed to seek an activity that would facilitate a serious mindshift, a self-empowering process through self-refection. However from this session as counsellor one had to somewhat assist the client in achieving a mindshift from having an external to internal locus of control.

This shift was proposed as a means to assist the client to ease into her reconstructed subjective identity and with the management of the negative emotional and psychological feelings resulting in behaviour that brought about unfavourable work and personal situations. The client mentioned that she was willing to try and be an employee that was a team player and would have to learn to take instructions and make suggestions when necessary or at the appropriate time.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

She highlighted that this intervention evoked a lot of emotions in her, which brought back painful and traumatic experiences. She asked if I could refer her to any professional she could talk to about her trauma, even though she received counselling about it when she was younger, but every time she talks about it in detail, the pain becomes worse.

However, she indicated that in terms of her work career, this method was quite interesting and good for a career counselling intervention, because it looked at a person's life holistically, not just at one facet of a person's life.

5. SW5

A Swazi woman aged 43 years who is single mother of two. She is resident in Johannesburg with her daughter, with her son living overseas with his father. Some of family members live in Swaziland and others in South Africa. Her highest qualification is an LLM, which is a Master of Laws from a reputable university in South Africa. She has working experience within the legal field and her current occupation as a senior legal advisor entails advising and drafting legal contracts within an academic institution. She is the third born child in her family and grew up within a good socio-economic environment. Her polygynous family setting consisted of her father, his two wives and her seven siblings. Both of her parents were teachers, mother eventually became a lecturer in Kwazulu-Natal; half-mother was a housewife, with very minimal education.

1. **To identify their career development problem (Counsellor and client (researcher and participant) define the problem.**

Participant indicated that she was struggling to overcome certain aspects related to conceptions of self, which included procrastination, having no urgency even on matters that required prioritisation. This affected her career advancement and the direction of her life design. Although she had a role that was not demanding beyond her competencies, she for some reason found it difficult to take the necessary steps towards attaining the ideal working career form. *"I know in my head that I want a better paying job than where I am. I know I*

have reached my ceiling here in this institution and now need to move into the corporate space, but I for some reason I just am so relaxed about it and this has been going on for a full year now."

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

She said her working career was very necessary and important for her because she was a single parent and had to make sure that her children had the best education and basic amenities catered for. She felt that her daughter required more because her father had another family after separating from with her. Furthermore, she could not afford to disappoint her grandmother and mother who were both equally successful in their careers, considering the timeframe they lived within which was laden with political difficulties. She said that *"I need to move into a job that will pay me enough such that I am comfortable and confident that I and my children will never have to worry and can afford the luxuries in life. Taking the first step is just proving more difficult than anticipated and I know I can't blame a patriarchal system which is everywhere irrespective of context."*

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.**

"Thinking back to my childhood, I really respect my mother for having to take care of four children because my father did not provide for us financially and still not tell us the truth of what was really happening. She even allowed us to build a relationship with our half-siblings and she also considered my father's second wife as a sister because that woman respected my mother so much and took us as her children." The participant shared that knowing this about her father this late in life created pressure for her to succeed, but to some degree this has also left her feeling deeply hurt, disappointed and somewhat created what she considers as *"a mental block and some kind of mental paralysis."* Hence although she knows what she needs to do to pursue her dream job and advance her career, she does not do it because according to her *"I just keep putting it off and finding an excuse of why I should postpone it."*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

The participant was able to place herself in the image of a legal advisor within the corporate environment. This meant moving beyond just her view of herself as pursuing her career in order to keep up with the standards that her maternal family, including her grandmother and mother had set. Realising that her mother pursued her career not only as a survival mechanism, but also because she had no other choice because of the marriage regime she suddenly found herself in. The participant thus redefined her career objectives to suit her personal dreams, needs and aspirations, without relying on the identity constructed as a result of her upbringing in a polygynous family setting.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

Her first plan would include her journaling her feelings in order for her to separate the past from the present and to heal, move on and forgive where she had to. She indicated that she would begin browsing through the internet to identify the type of work environment she really wanted to work in. She felt that the first step would entail updating her resume, polishing up on any competencies that would make her more marketable in her career field.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

"Thank you for this; all along I have been standing in my own way; I kept making excuses which had nothing to do with anything or anyone else, but me." "I guess it's all up to me now."

6. SW6

A Swazi woman aged 37 years who is single with no children. She is resident in Swaziland including her whole family. Her highest qualification is a BA honours degree, industrial psychology major from a reputable university in South Africa. Her current occupation is a human resources officer within the department of education in Swaziland. She is the second born child in her family and grew up within a fairly good socio-economic environment. Her polygynous family setting consisted of her father who was a chief, his five wives and quite a number of siblings. Her mother held the occupation of senior accountant, only two of her father's wives held occupations as teachers.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

Participant stated that the Swazi patriarchal system presented as a major barrier to her career development. She indicated that she was struggling to continue working within her current organisation, was feeling demotivated and unappreciated and overworked. The main cause was related to her male working colleagues, which included the heads of departments. She stated that a lot of males in senior management had been occupying the same positions for a long period. She highlighted that she was more qualified and presented with better competencies than a lot of her male counterparts, part they expected her to take instructions from them without any objections. She said *"I am so tired of bowing my head and accepting unfitting decisions from a bunch of old fools who have no idea of what human resource development is about, just because they men. I don't even see why I studied industrial psychology because I can't even apply it in a place like Swaziland."*

2. Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.

"I take my role as a civil servant very seriously, but what good does it do me because I am just so frustrated at work. Then I go home to this empty house because I am not married, have no kids." The participant shared that being single is not an easy thing especially in a place like Swaziland where every girl is expected to be married by a certain age. She felt that

although singlehood has had its advantages, but ultimately for a place like Swaziland especially as a Christian it has presented with plenty of challenges.

She felt that although she may be considered as having a successful job by people around her because she owns a house, a car and has freedom, but she wishes she had more. She has tried having relationships with men, but they don't last long because she finds that they only want her money or discovers they are already married. She shared that "I will never ever become a second wife to any man, not after what my father put my mother through, all in the name of culture, which expected him as a chief to marry many wives."

She stated that she doesn't know what "This place has to offer really, because these elderly men are just expecting too much really." She stated that future plan is to become a psychologist and have her own practice.

3. Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.

She stated that her issue was with the patriarchal system, which according to her "*Should not even feature in the workspace."* She said *"I can't treat these men as if they are my father, respect them as if they are my parent; I mean this is work! Not their house."* She became upset and shared that it was like having to relive her experiences with her father, who did not necessarily feature much in her childhood as a father should, yet expected her to respect and bow down to him, as if nothing happened.

She indicated that she regrets not trying out other opportunities like two of her friends; one now works in Johannesburg and the other in the United Kingdom. She indicated that she had thought to register for her Master's degree in industrial psychology, in order for her to become a registered psychologist eventually, but was discouraged by the requirement of having to do an internship which could not be in Swaziland because there were no organisations offering that plus no external supervisor's. *"There are no industrial psychologists, there is only one black Swazi clinical psychologist and she is in private practice."*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

The participant found it difficult to envisage herself in a different identity form to the one she seemed to have engraved in her mind. She felt the only way out of her situation was for her to leave Swaziland for South Africa were she would study full-time and register as a psychologist. However she felt this would prove difficult because of her responsibility towards two of her late brother's children, who she supported financially. However she also stated that as a civil servant she was entitled to an educational benefit, whereby the government would pay for her studies anywhere she chose to study, even on a full-time basis and still pay her ¾ her salary monthly, however this came with a condition; she had to return to Swaziland. Therefore she stated that she might actually consider the latter option.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

She committed to doing her research on which institutions offered a master's degree in industrial degree in the Gauteng Province, which would closer to home for her compared to other provinces in South Africa. Furthermore, she said she would begin drafting a plan of how to manage with the responsibilities she had currently, whom she would speak to in her immediate family for assistance with her two niece's. She also shared that her immediate superior would be happy to authorise her request for leave of absence for the purposes of furthering her studies because he was one of the people that believed felt threatened by her. She would thus make her plans known to him and take it from there.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

She stated that she was processing a lot since her interaction with me, but realised how she was holding herself back, trying to change a system that was not going to change until certain

people retired. However she realised that in the interim she needed to advance herself, as best as she could, take advantage of the system's benefits. She stated that *"Sometimes all we do is sit and get swallowed up into a system that we cannot really aggressively change, instead of looking for the opportunities in the system."*

7. SW7

A Swazi woman aged 31 years, married to a South African, with one child expecting another. She is resident in South Africa whilst her whole family resides in Swaziland. Her highest qualification is a mining engineering honours degree from a leading South Africa university. Her current occupation is as a design engineer, due to the pregnancy. She is the fourth born child in her family and grew up within a fairly wealthy socio-economic environment in Swaziland. Her polygynous family setting consisted of her father, an entrepreneur, his two wives and five siblings. Her mother held the occupation of university lecturer at the University of Swaziland before moving to the University of KwaZulu-Natal, where she holds the position of Senior lecturer; co-wife works as an entrepreneur.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

The career development problem related to the fact that she works in a male-dominated environment. She felt even more upset about the fact that she had to be transferred to the design department because of her pregnancy and the health and safety regulations governing the mining industry, which did not allow women in her condition to go underground. She indicated that for her to be able to get back underground after her maternity leave would become a hassle because as it is she had been facing discrimination for being a young female supervising elderly miner's. She highlighted that even at home in Swaziland, some of her father's friends and some elderly relatives kept asking her why she chose a 'mans' job, and if she couldn't find a 'more suitable' job.

Additionally she highlighted that although she was raised within a wealthy family, but the fact that her father practiced polygamy, was a very traditional man who followed the traditional value systems and customs made her realise that patriarchal structures existed in any context irrespective of how modern and contemporary it was. She then remembered that as a young girl, her father always encouraged the brother's to work in spaces considered as *'for men,'* such as engineering and business and her sister's in areas categorised as being *'for*

women,' occupations such as in the health sector, catering business, academia, name a few. She felt she was stuck because even her husband was not in favour of her occupation, and had reservations pertaining to it.

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

The participants' life domains included that of employee, wife, mother, daughter and friend, in that order. She felt that although she had defied the odds, by working within the male dominated environment, which was supposedly hazardous for women, she was nonetheless suffering the consequences of being a career driven and *'stubborn'* woman according to her husband. Hence she perceived herself as having set herself up for failure by dreaming big and thinking that processes like affirmative action would pave the way for; because she was also finding it difficult to foresee any career advancement for her whilst working underground. She therefore was stressed about her work environment as well as her family expectations.

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.**

She highlighted that her father's opinion really mattered to her; and her experience as observed from her upbringing, was that she had to consider what her father and husband's reservations were concerning her job. Even with consultation with her mother, she received advice to that effect. However her mother added that as the woman in the family, she was expected to maintain her role as a wife, and that seemingly her job was interfering with her hegemonic role. Furthermore the participant stated that her mother had highlighted that the husband could easily marry a second wife, if he felt she was not living up to her role as a wife and was focusing more on her working career.

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

Challenging the client to think about what the possibilities could be for her to still develop her career, meant getting her to look beyond her role as mainly a mining employee, but to also consider her effectiveness even within the other life domains such as wife and mother. Furthermore as counsellor I had to assist her review the decision to become a mining engineer, which seemingly was based on the idea to prove her father wrong, that she had the capability to do a 'man's job' after all. This also required her to interrogate her perceptions of herself, which were based on her family upbringing; on her mother's and father's opinions of what her life should look according to cultural expectations.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

Career life design planning involved assisting the participant in looking at the bigger picture, which means finding ways to assist her with coping in the interim, for the sake of the child she was carrying, to try and curb the stress resulting from to work disappointments and family expectations, which were interfering with her career advancement dreams. She indicated her commitment to reflecting more on what can be and less on what was. Furthermore she felt she would need to identify ways to improve communication in her marriage, which would provide a platform for her to highlight her fears and future expectations with hope that her husband would understand how she felt.

As for her father, she felt it would be difficult to make him understand unless her husband made it his duty to inform her family that he was comfortable with her working in mining. Her working career plan was to conduct research on other potential mining employers during her maternity leave, which portrayed a higher number of women employees within the technical departments, that is, working within the mine shafts; then she would look for vacant positions there.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

The participant was quite hopeful, more positive about how she could contribute towards her career development, even though she feared possible conflict with her father. She requested

for a follow-up session because she stated that *"You have opened my mind to the endless possibilities and opportunities I can pursue, but this also means I am going to need your help getting through this process. I didn't think it would be possible for me to consider another potential employer, because I even thought of seeking employment in a different field altogether where they hire engineers, but I love the thrill of mining."*

8. SW8

A Swazi woman aged 38 years, married with two children, resident in South Africa, whist her family resides in Swaziland including her in-laws. Her husband is also from a polygynous family setting in Swaziland. Her highest qualification is a diploma in administration from a Damelin college in South Africa. Her current occupation is as an executive personal assistant in an academic institution in South Africa. She is also currently pursuing a postgraduate diploma in project management in the same employer institution.

She is the first born child in her family and grew up within a disadvantaged socio-economic environment. Her polygynous family setting consisted of her father who was a technical assistant, his two wives and four siblings. Her mother as first wife, held the occupation of a teacher, with the co-wife as a house wife; both lived in separate households and within the same community within Swazi Nation Land.

1. To identify their career development problem (Counsellor and client (researcher and participant) define the problem.

Participant was able to identify the problem as being related to her working environment, which presented as a place that did not allow for much career growth opportunities for people working in the administration department such as her. Leaving her current work environment would be a difficult decision, because aside from the career growth issue, she loved working in that environment.

However she also indicated that she had so many financial responsibilities accumulated because of the loans she had taken to cover her tertiary education and that of her two siblings, which she had been trying to clear. Her current salary was therefore not able to cover most of her expenses. As a result of all these factors she was finding it challenging to cope with her work-family life.

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

Her life domains according to priority included those of wife, employee, mother and student. She did not consider much of her family and then also her in-laws because she had experienced conflicts with them when they had tried to persuade her husband to marry a second wife, with the reason that he had married a woman from the 'wrong' clan surname, whilst his family is known to marry in certain families culturally.

The participant felt that she had no intentions of becoming a lecturer or academic, nonetheless wanted to continue working in an academic institution, but as a project coordinator. She stated that as a result of her experiences around her marriage and cultural expectations, she had been reluctant to take jobs that would require her to move far from her husband and children, no matter how lucrative, yet this also made her feel like she was waiting on her husband for career decisions.

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.**

She stated that living in an external family environment which considered her as an *"outsider, a mistake,"* was the worst part of her life because she felt that no matter what she did it was never going to be enough. She highlighted that this reminded her of her childhood whereby her mother had also experienced prejudice from her mother in-law resulting in her father having to marry another woman in order to keep the peace. She shared that as a result as the first born child, this had put pressure on her to complete her High school and to figure out how to make ends meet, whilst assisting her mother with caring for her two siblings.

Growing up in this setting left her feeling *"Cheated of life; forced to become an adult quickly."* She perceived the bitterness she felt about her experiences as being similar to that which she observed from her mother, who had also been a *"Victim of circumstances."*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

The participant had been against requesting her husband to assist her with the financial load she was carrying, because it had been accumulated prior to him being in her life. However as counsellor my role was to help the client create the picture of her being in a relationship that could be considered a platform for her to allow herself to be vulnerable to receiving assistance from a partner. Furthermore I facilitated reflection on how she could re-construct her life from being based on her past experiences related to what her mother had experienced, her external family influences leading to conflicts, to envisioning a picture of positive life domains. This would include the domains of employee and mother, which would also benefit from improvement.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

The client shared that she felt overwhelmed considering that the current problem was associated to issues around de-motivation at work, accumulated emotions in the external home front and feelings of career advancement limitations associated with cultural expectations and pressures placed on her husband, which automatically affect her and her career decisions.

Furthermore the participant highlighted that she was aware of the fact that her feelings of bitterness, paranoia and anxiousness would require her seeking professional help, but she had been putting this off for quite some time. She therefore indicated that she would require some time to reflect and review possibilities and barriers where she had to, before committing to any activities.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

As a result of the participant's response to step no. 5, she asked if I would be available to facilitate this intervention once again, as it had assisted her to begin the process of career life design, but she felt she would require more time. Lastly she shared that this model was not one to be implemented once as it required a lot of follow-up beyond two sessions.

9. SW9

A Swazi woman aged 43 years, married customarily into a polygynous setting as a second wife, and has one child. She is resident in Swaziland including her whole family. Her highest qualification is a diploma in accounting from The Swaziland College of Technology (SCOT). Her current occupation is as an accountant at an Autocare and service centre in Swaziland. She is the first born child in her family and grew up within a disadvantaged socio-economic environment. Her polygynous family setting consisted of her father who was a worker in one of the sugar mills, his two wives; participants' mother was a teacher in a rural school and her step-mother a housewife and vendor selling vegetables at the local market.

1. **To identify their career development problem (Counsellor and client (researcher and participant) define the problem.**

Career development problem identified as being related to her working in a male dominated work environment, she has been in the same position for 10 years and is not seeing any growth prospects. She indicated that finding a really good job in Swaziland was becoming more difficult due to the economic pressures placed on government. She further stated that better jobs were within government departments but the problem was that *"People stay there until they die, no one will budge from their job, it's just how it is."*

2. **Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.**

She identified herself as a mother, employee, wife and elder sister to all her siblings. She shared that the environment she worked in required patience because people in the reception area had such a high turnover, which created problems for her as the accountant, because of the training involved. She was the only permanent female staff, aside from the cleaner, which also made it difficult for her to relate to some of the male staff, particularly those who

couldn't understand what she was doing in a man's job; *"They just irritate me."* She wanted another job but was not positive that she would be able to find one.

3. **Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.**

The participant highlighted that being part of a polygynous marriage, whilst coming from one was not the wisest decisions she had made in her life. She shared that *"My father was far better than my husband in managing the practice, because even though we were not wealthy growing up, but he provided the basics. Unlike my husband, who seems to be in way over his head!"* She said *"This is why I need a good paying job, because I am now faced with problems relating to the lack of opportunities I was subjected to whilst growing up as well as this current problem.*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

This involved encouraging the client to look at the positives of being from a polygynous family, how it had shaped her direction of her career life design, such that today she was able to work in a male dominated environment for such a long period of time. She shared that growing up in that set-up had made her very resilient and determined about her life with the only mistake being getting into the same type of marriage set-up. She indicated that she would consider what was required for her to get herself into a more conducive working environment.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

She identified the first step as having to update her resume and then begin the job search process. She also highlighted that networking was one of the many effective ways of seeking for a job in Swaziland because people knew each other. She further stated that she had some

really hard decisions to make pertaining to her marriage, which required some time to process.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

The participant felt she wishes that this intervention would be applied early on in a person's life because it made her think of all the decisions she had made and how she could rectify those she considers as mistakes.

10.SW10

A Swazi woman aged 33 years, married customarily with two children, resident in Swaziland including her family and in-laws. Her highest qualification is a diploma in defence and security as offered through the Swazi military agency. She is currently pursuing a diploma in human resources within the same military agency. Her current occupation is as a military officer (soldier) in the rank of lieutenant with the department of defence and security. Her position entails being part of the military royal guards, which is responsible for the safety and security of Swaziland monarchy's royal wives residences, travelling and children. Women in the army are only deployed within the royal guards department and in offices within the various departments in the ministry of defence and security, but never as field officers.

She is the first born child in her family and grew up within a fairly good socio-economic environment. Her polygynous family setting consisted of her father who was a colonel in the military; her mother had been a teacher in a private school in Swaziland; her step-mother also a teacher and five siblings. Her husband is also a military officer within the rank of lieutenant in command. She therefore comes from and functions a family of military officers. Military sector is male dominated with very strict rules, regulations and procedures.

1. **To identify their career development problem (Counsellor and client (researcher and participant) define the problem.**

The participant stated that she wanted to work within the department of human resources, but as a psychologist, which is her passion and because she believes the military needed this service. However as this would require that she go and study further, it looked like it was

going to be difficult because of the rules, regulations and procedures which involved getting it approved within all the necessary ranks. *"The bureaucracy gets to me because whether we like it or not, we can never be really taken seriously because we are not men. My mother taught us that we must take charge of our destiny, but its not possible, not in this space."*

"I mean I could never be able to make a career decision without approval from my husband and my father. It's worse because both are military personnel and they have been trained that way, plus the culture also makes it clear that a man holds superiority over a woman."

2. Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and how she is organising her role/job now-experiences-expectations, actions, relationships, future expectations.

As a lieutenant employed within the military she assumes the identity of employee, wife, mother, and elder sister; but one without much flexibility because of the demands of the work space; an employee who lives by rules and regulations of a very patriarchal system, that is sustained by all means. *"Being married to a military officer, and having a father who is also a military officer, does not make my life any easier because I am always told that 'I know better' when I try to come up with suggestions on things. I just wish mom was still with us because she was always able to handle dad. He has been so strict on me and my siblings."*

3. Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story.

The participant actually shared that being a military officer had never been her career choice, but her father had somewhat forced her into it because he said *"I don't have to struggle to apply for a position, it will be arranged."* She highlighted that she still wants to pursue her career dream of being a psychologist. This dream had apparently been put on the back burner because as the first born she was told to *"Lead by example."*

She said that having many siblings, some whom were not born of the same mother, was challenging to manage. She highlighted that the major challenge was not that they did not respect her or anything, because in their family that was *"non-negotiable,"* but that having to lead by example was *"Just too much pressure for me."* She felt this had always been the case

for her and it got worse after her mother passed on, because her father spent more time in his other home, even though he supported them financially. She stated that some of her working colleagues had noticed her unhappiness, but were unable to assist, instead they reminded her that *"Protocol states, when at work, be at work; when at home, be at home."*

4. **Placing the problem in the new story. A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity.**

This was a challenging case because of the line of work that the client was in. Even so, after much probing for available options, she was able to remember that the problem in her trying to pursue her desired career form presented only if she studied fulltime, hence the better option would be to study towards becoming a psychologist on a part-time basis, until such time that it would be required for it to be full-time.

Her feelings of being under pressure to "Lead by example," also required attention, of which she was able to acknowledge.

5. **Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem.**

Her career development plan would therefore include conducting the relevant research to ascertain what protocol and procedures needed to be adhered to for further study. She committed to finding the opportune moment to speak to her husband, to get his support and then her father.

6. **Follow up-short-term and long-term. Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers.**

Client agreed to have a follow-up session once she had taken the initiatives as mentioned in step 5. She believed that this intervention had given her a lot to think about, pertaining to her life in general.

Phase 2: Emergent Themes

The analysis of data using thematic content analysis revealed three major themes, which further presented with subthemes. The three major themes and their subthemes were (a) the Swazi culture's effect on career life design looking at subthemes of cultural expectations; (b) Polygynous family upbringing and effects on career life design focusing on subthemes of female parental role and male parental role; and (c) career life design of Swazi women with subthemes of conceptions of work life, adaptability and concept of self.

From the presentation of the themes one will notice that the women perceived parts of their culture as an impediment in career development in the workplace. From a researcher's point of view one can interpret these perceptions to be multidimensional. The women were recruited from different workplaces, five from within Swaziland and five from different South African organisations; however all share the characteristic of being of Swazi origin.

The demographic information obtained from the biographical questionnaire showed that although the women came from differing socio-economic status,' they shared similar characteristics which included; an upbringing from Swazi polygynous family settings, educational qualifications from reputable South African Universities, work experience from good jobs. Another interesting similarity shared by the participants' was that each of them came from a family setting in which their father's wives including their own mother were educated and employed in reputable organisations or had worthwhile positions. They further shared the characteristic of a similar residence pattern, which was mainly that in the family setting, the wives lived separately and at a distance from each other, which was a contemporary setting in comparison to the original Swazi, Zulu, Ndebele, Xhosa or Southern African polygynous family residence pattern.

(a) The Swazi culture's effect on women's career life design

This theme was associated with both positive and negative constructions by the Swazi working women. The LDM helps career counsellors and their clients to be aware of their career development difficulties and identify methods of dealing with the challenges. In this study participants were able to identify the career development problems, which came through their narrated stories on their experiences of having a polygynous family upbringing. The participant's responses confirmed that they were aware of the cultural expectations on the lives of both women and men as prescribed by the Swazi tradition and customs, as presented in the subthemes that follow.

Cultural expectations

"It really is a bad practice if they can't keep to the original way of doing it. What I know is that only a wealthy man is allowed culturally to have more than one wife." These are words spoken by SW2, with SW4 stating "P*olygyny served its purpose and required a brave man, but not anymore because our generation does not even know the reasons behind this marriage practice; it's just totally messed up, but it is there."* SW9 who is also married in a polygynous setting further shared that *"My father was far better than my husband in managing the practice, because even though we were not wealthy growing up, but he provided the basics. Unlike my husband, who seems to be in way over his head!"*

From these quotes, it is clear that the women from this setting were aware of the fact that the practice of polygyny was a reality for women living within a Swazi cultural environment; even though other's hinted that they would not choose to be in such a marriage regime. Thus, though they acknowledge that it is a way of life for Swazi's, they highlight the fact that it is a marriage regime that is meant to be practiced within the guidelines as stipulated by culture and tradition, which is also documented and regulated as part of the Swazi Customary Law; which indicates something to the effect that a man is allowed a second wife only with a very valid reason, such as in cases of infertility of the first wife and other reasons. Nonetheless, their acknowledgement and respect for this practice as being a reality for them did not mean that they did not have any reservations on it.

Therefore the participants each highlighted how being from this family setting had impacted on their lives. For example SW1 said *"The Swazi tradition that promotes polygyny has affected me in the way I approach personal relationships with men in that I do not trust men, I do not believe in the concept of loving someone forever."*

This point was echoed by SW2 who said *"Had it not been for me seeing my father struggling to maintain the original Swazi way of doing things, I probably would have been the kind of woman who considers a man as a provider. I am an independent woman, I want a man who will not wait for me to tell him what his role is otherwise then to me it will feel like I'm back in my mother's house again."*

The Swazi culture expects a woman to be married and not to just any suitor, but a suitor who will manage to provide for her and the family they will have. Although the culture is not against women getting an education, but getting married, being a wife is a very significant role which is supposedly culturally expected to supersede any other subjective identity. This

was echoed by SW4 who stated *"I have resigned myself to being single, without any man to take care of me or something like that, even though I know and am aware that my culture is against this. I tell you whenever I go home I get weird looks from the elders; others actually ask me when they will meet 'umkhwenyane,' because I am not getting any younger."*

Furthermore SW2 confirmed this when she said her father had told her *"A girl must find a man to take care of her."*

It was clear from the responses that the Swazi culture also expected the observance of hegemonic roles; man as the provider and woman functioning in supportive and 'softer' roles such as child rearing, cleaning, cooking, washing and home management. This cultural expectation created challenges for a Swazi woman working particularly in a pressurized environment such as SW3, who also confirmed this and said, *"The culture does not give guidance to what to do when the roles are changed and the man is unable to play the provider as is expected by culture." "I mean what is my husband supposed to do, phela we live in Joburg, everything is expensive here."*

This statement came through as part of SW3's reasons for being overwhelmed and for not managing to achieve a work-family balance. Through the LDM's step four, she was encouraged to explore ways of reaching a state of equilibrium, which would encompass her being able to function as a wife and mother, without having to compromise too much on her role as employee. With this, she actually shared that her husband did not have any issues with cooking and taking care of their children, particularly as he did adhoc projects and did not work under pressure like she did; however, she believed this was only possible in their own personal space, in their house in Johannesburg and highlighted that both of them were aware that this was totally unacceptable at home in Swaziland.

The power dynamics associated with being raised in a traditionally patriarchal environment include known expectations of children having to respect their elders, be it their parents or not. Added on to that is the hegemonic role expectation for a woman to seek the approval from her father and following that is from her husband, for even career related decision. For example SW10 shared that as she had witnessed from interactions between her parents and sometimes also her step-mother that using the word *"bengicela,"* which means I was asking for, was a norm relative to all conversations as a sign of respect, of which she was also expected to follow suit. She further cited that she did not have a problem with following suit,

however felt that what she considered as unfair was the fact that she needed her husband's go ahead to pursue her career dream of becoming a psychologist.

(b) Polygynous family upbringing's effect on career life design

The participants' story's illustrated the complexities that come with having a polygynous upbringing. Their perceptions as documented from their narratives, as individuals raised in this family setting portray an accumulation of constructed subjective identities based on undesirable emotions, which they have carried for many years 'locked up inside.' The unfortunate part of it all has been how these emotions have played out through different behaviours, mindsets and constructions of self, which have ultimately had a bearing on their career life design.

For example throughout the LDM session SW2 kept pointing out how late she was in her career, and this was after she had said, *"Our life in terms of socio-economic status, it wasn't difficult, it wasn't glamorous. "There is that thing at the back of my head that tells me that had my father been supportive I would have been very far in life."*

SW2 had openly shared that she was angry, disappointed and resentful of her father for not being the father that she and her siblings needed. Furthermore it appeared her feelings of resentment were heightened with her belief that it was as a result of her father's 'irresponsibility' that she as the first born child had to abandon her dreams of going to college, begin working immediately after finishing her Matric, which according to her exact words, *"Totally ruined my life, so much so that I am still trying to get my life on track."* This was confirmed by SW8 who felt that as a first born, growing up in this setting had left her feeling *"Cheated of life; forced to become an adult quickly."*

The participants also exhibited feelings of insecurity, distrust, fear, emotional exhaustion, being overly suspicious and elements of detachment. Thus when *SW4 said "There's too much distrust, misunderstandings, conflicts silently or verbally,"* by that she was referring to challenges faced with trying to manage sibling relationships. This was undeniably echoed by SW3 when she stated *"Then there's the issue of the many siblings I have, it's just tiring to manage relationships with so many siblings." "Then there's colleagues at work who just become like your siblings, in fact you spend more time with them than even your siblings, then I must also manage those characters as well, avoid as much conflict as possible."*

SW1 shared that *"My fear of polygyny, that is, a husband who suddenly felt the need to marry a second wife almost came true. In a way I feel like having a successful work career is consolation after the disappointment of knowing that I had a husband who felt threatened by the strides I had made in my life, to the point where he felt the need to replace me."*

Going through the six steps of the LDM with each participant, although it evoked even more emotions and feelings, resulting in the shedding of tears; it nonetheless presented as a platform for each of them to begin dealing with their past, the challenges that were created as a result; therefore fulfilling the counsellor's role which was to assist them reconstruct these stories in order for them to make informed career decisions going forward.

Female parental role

Reponses from the participants portrayed that their career development and life choices seemed to be influenced quite significantly by the career trajectories of their mother's as well as that of the co-wives. All ten women had been raised within the polygynous setting by mother's who had also possessed a working career, were career driven women who also presented as independent. An example from SW4 indicated: *'If my mother is a financial director in the company she works for, then why would I choose to become less of what she is, having been exposed to advantages of technologies available in the 21st century.'*

Aside from SW2 who had a mother and step-mother who were both educator's, the other participants shared that their mothers were highly successful women, working in reputable companies in Swaziland. For example SW1's mother worked as a sales and marketing manager in a bank, one step-mother worked as a finance manager and the other as a senior lecturer; SW3 had a mother who worked as a financial director and a step-mother working as a sales manager; SW4 as noted above had a mother working as a financial director and a step-mother working as a lecturer at the local university; SW5 had a mother who was a university lecturer; SW6 had a mother working as a senior accountant; SW7's mother was also a university lecturer; SW8's mother was a teacher; SW9's mother was also a teacher and SW10's mother had been a teacher in a private school.

Significantly, having a mother who was perceived as independent and having a successful working career, may have also contributed towards some of the challenges faced within the personal career space. As an example SW1, SW2 and SW3 indicated that they found it difficult to share with their men from an economic perspective, which also meant that they were unable to ask for money from their male partners. For example, SW2 said, *"Let's start*

with how I handle my money; my money is my money, my husband's money is his money. I don't believe in that budget thing where we sit and put money together and share expenses. No I don't and I think my relationship with my father has had an influence on that in a big way, because I remember mama being the provider."

Having significantly successful female parents also created pressure for the participants such that SW5 said *"I come from a family of very educated women, as far as my grandmother, so why would I become anything less than that. So it doesn't matter what context I come from, these women made it during times of apartheid because they studied in South Africa."*

Male parental role

Based on the narratives as presented during the LDM sessions, each participant response portrayed the expectation and understanding of the father figure as the provider, head of the family whose family name they had to carry and maintain. These constructions were influenced by their socialisation of Swazi cultural traditions and expectations of men. However in the case of SW2, who stated that her father did not live up to this cultural expectation when she said "*My father was always there, but not emotionally, not financially, he was just there. He was not involved in anything much actually."*

From this quote it is evidently an expectation from the participant that the male parent also plays the role of being available emotionally for his daughter. One can imagine the dynamics involved as was deduced from SW4 who said, *"There's too much distrust, misunderstandings, conflicts silently or verbally, which I think is over dad's attention."* laughing, *"One would think it gets better as you grow, but I tell you it's worse as we grow up, the silent fights, sometimes bickering or gossiping, then the sorry's after that, 'hhayi' it's just too much."*

Therefore the male parent was not only expected to assume subjective identities as expected by the Swazi cultural traditions and customs which include living up to the hegemonic role of provider of shelter, food, education and other basic needs, but to also guide and support their future dreams and plans. Thus a failure in living up to these expectations resulted in perceptions portrayed as disappointment. Furthermore the behaviour, actions and decisions taken by the male parent in a polygynous family setting if perceived negatively or as unsatisfactory particularly towards the female parent, could be the cause of the unfavourable feelings experienced by the Swazi women as noted in earlier sections.

For example the feelings of distrust and suspicion of men in their personal relationships and workplace could have been as a result of the resentment of the father figure, if not perceived or considered as a role model. As an example SW2 was brave enough to blatantly state that *"I hated my father" whilst SW3 shared that "The truth is I could never relate to my father the way my sisters could because I just felt like I didn't know him."*

The idea that as a young girl she needed her father's approval for pursuing a career dream and now as a married woman she still needed approval from a man, being her husband did not sit well with SW10. She was particularly not happy in her current job as a military officer deployed as a royal guard, which was a job her father had arranged for her to occupy.

Hence the LDM as a career counselling intervention came in handy by assisting these women in reviewing their lives as part of a process of letting go of these feelings, which were no longer even relevant to their current reality as they were feelings towards a deceased parent being their father.

(c) Career life design for Swazi women

Conceptions of work life

Fulfilment for these women was perceived as attainable and to be gained from being ambitious, career orientated individuals occupying the roles of employee and entrepreneur. Hence they perceived their working careers as the key in facilitating the attainment of life fulfilment. Furthermore added to their career roles as an employee and/or entrepreneur, was the domain of part-time student. This means that although students were not necessarily interviewed as part of this study, however four of the participants, SW1, SW2, SW4, and SW8, were working women who were also currently enrolled in a South African academic institution, a characteristic which formed part of the selection criteria as highlighted in chapter three of this study.

Visibly from the analysis of each participant's hierarchy list, marked from the biographical questionnaire, the participants felt that without their current working careers, they would not be in a position to support themselves and their children, a role which was very significant for them. Furthermore it was interesting to note that they each did not find it relevant to mention much about the roles played by their male partners, aside from SW2 who felt *"I have come so far to get here without a man."*

The value placed on each role domain or subjective identities that the women reported as important was also linked to whether they were married, single with children or divorced with children. Nonetheless each confirmed that they would not manage without having a job. Being an employee or an entrepreneur was reported as essential for their well-being; however some of their role domains tended to clash with each other particularly in terms of demands made on their time for example the role of work clashed with the roles of mother and wife.

The married participants like SW2, SW3, SW7, SW8, SW9 and SW10 indicated that they were limited to a certain degree, due to their 'obligation' to their family role as a wife and mother. This meant that when it came to some work assignments requiring travelling, working late hours which was often, it was at these times that they felt they had to make difficult choices. In this case the researcher sensed that a part of them almost felt guilty for having to work very hard or odd hours as a result of the demands of their jobs or careers. For example SW3 highlighted that; *"I can only try my best, because if I don't, what of my children? My husband has to understand because he also has his role to play and because he is an entrepreneur, we rely more on my job because without it we cannot get any credit."*

Due to the cultural expectation that a women must get married, prior to having children and that divorce is not an option, the Swazi women participants who were not married, either because they were single like SW4, SW5, SW6 or divorced like SW1, turned to focus more on their working careers and achievements. In their case the work role clashed with the roles of being single parents. It appears that having to make difficult decisions such as choosing work over your children, was something that they had observed from their mother's and had come to understand as indicated by their mothers' that without their jobs, they as well as their children would not have access to all the opportunities that they had. This was confirmed by SW5 when she said *"I need to move into a job that will pay me enough such that I am comfortable and confident that I and my children will never have to worry and can afford the luxuries in life."*

For example SW1, shared that her mother once confessed that without her working career she would have had too much time on her hands, which was not the best thing for a woman in her marriage setting because then it would mean too much time to think, therefore she said *"Work kept me busy and gave me my self-worth and my dignity was restored."*

Adaptability

The women appeared to have an awareness of how cultural expectations including that of being married could potentially influence the direction of their career life design. For example SW1 stated *"I was forced to marry my business when my ex-husband threatened to marry another woman because I refused to abandon my career plans to become a sub-contractor with an Organisational Development firm based in Mpumalanga."* This quote highlights the realities that Swazi women may be faced with as women living and working within a patriarchal and cultural environment. SW10 had also confirmed this when she presented that her career decisions were sometimes limited by her working environment as a military officer, but moreso by her need for approval from home.

However this quote by SW5 when she states *"Taking the first step is just proving more difficult than anticipated and I know I can't blame a patriarchal system which is everywhere irrespective of context,"* sensitizes the reader to the idea that patriarchal systems exist all around in various forms and within the different contexts of human existence, hence interventions such as the LDM would therefore be applicable within these varying cultural contexts.

SW2 although married, somewhat perceived herself, as a single woman would; that is, when it came to decision making pertaining to her career in that pointed out that it is was not up to her husband to decide which direction her career should take. Having said this, she later shared that she currently needed money to further her studies and dreaded the fact that her only option was to request financial assistance from her husband. This behaviour seemed to portray elements of a woman trying very hard to deny the fact that by being married, she committed to sharing a life with someone and that this arrangement would require that they work together. Therefore she could be considered as an individual struggling to adapt to the role of being a wife or married woman.

Thus with the LDM, women such as SW2 benefit and are assisted to find ways to adapt to their home and hence work environment, whilst seeking for strategies which they utilise as they navigate and negotiate through their various subjective identities.

Concept of self

Perceptions of themselves, which included their perceptions on the subjective identities and the form of their work career's as being unsatisfactory, satisfactory, needing improvement or

advancement and whether this was possible also played a role in the way that the women approached life in general, particularly their career life design.

In the case of SW2, her continual anxiety and stress over how late she was in her career meant that her perception of self-achievement was linked to her attaining a certain level of education, of which she highlighted was a PhD. Something which was also hinted by SW7 who seemed to have constructed her career life concept in relation to proving a point to her father and other people who kept telling her she was in a man's world.

The participants exhibited a sense of having high expectations of themselves, with contributing factors such as female parent role modelling success and holding the position of first born particularly for those who were from polygynous family settings which were perceived as not being as wealthy for example SW2, SW8 and SW9. Interestingly these women also shared the characteristic of being married and quite early in their lives.

With the LDM steps these women were assisted with redefining the meaning of life achievement, which shifted from being not only material, meaning before the intervention, they did not consider and pay attention much to the intricate details of their career achievements and strides, which included their adaptive ability even though requiring some development; and their attitude towards life, which was fuelled by self-determination, perseverance and positive energy. The application of the LDM portrayed a shift in their constructions of self. Perhaps as an addition, the participants could have benefited from learning to develop the process of hope as part of career life design, which is also a significant lifelong process; considering that lifelong processes are a characteristic of the LDM.

Chapter Five: Discussion

Introduction

The study identified three main themes with a total of six sub-themes that emerged during the data analysis of the interviews with the 10 Swazi women participants. These themes together with each sub-theme are discussed in relation to their perceived effect on the career life design of Swazi women from polygynous family settings. The themes were; (a) The Swazi culture with one sub-theme namely cultural expectations; (b) Polygynous family upbringing with two sub-themes namely, female parental role and male parental role; (c) Career life design of Swazi women with three sub-themes namely conceptions of work life, adaptability and concept of self. Participants were of the view that although they valued their cultural heritage and upbringing, certain expectations from the culture, particularly those in support of the sustainability of patriarchal systems, had a negative influence on their career development or rather career life design. The results further showed the prevailing career challenges experienced by Swazi women today.

The responses of participants obtained using the Life Design Model as a career counselling intervention showed that the career development challenges and successes of the Swazi women participants could be linked to their experiences and constructions from having a polygynous family upbringing. The themes noted in the section above were discussed in cognisance of the chosen method of analysis, which was thematic content analysis as highlighted in chapter three.

Discussion of emergent themes

The theme of the Swazi culture as having significant effects on the career life design of the Swazi women emerged in data analysis. In consideration of the fact that times have changed; Swazi cultural traditional systems need to be aligned to the 21st century career demands as espoused, by Savickas et al., (2009). The difficulty presents in the cultural expectations which include the fact that hegemonic role expectations still exist for both men and women (Mkhize, 2012). However the challenge is in that people are left with the burden of trying to figure things out within the confines of their cultural upbringing and not based on what is necessary or required by the environment they live within.

Hence even though working Swazi women may make attempts at navigating through cultural belief systems and traditions such as living up to hegemonic role expectations, they are bound

to find themselves struggling to maintain key aspects of career life design such as work-family life balance because these cultural expectations tend to contradict present demands and way of life. This would relate to and be confirmed in the observation of current family scenarios where for example both the woman and her husband would take turns in caring for the children, cooking, cleaning etc., or even have a schedule forming a crucial part of enabling the family-work balance status quo. Whilst on one hand this operational way of life would benefit the participant's family life balance needs, one the other, it is a status quo that would be frowned upon and considered as breaking the cultural hegemonic role barrier in a highly traditionally cultural society such as Swaziland.

This would therefore require that the individual's ensure that when they are not within their immediate family units, that is, in the midst of the eyes of the culturally expected environment, such as during extended family functions and family, they would find themselves in a position where they had to 'observe protocol.' This therefore indicates that many Swazi women as well as their husbands who may be working and living in South Africa find themselves living two different lifestyles; the one, as dictated by cultural protocol demanding that they observe hegemonic roles when in Swaziland for example, and the other as dictated by their permanent living realities as a married couple living and working in a different environment from that of Swaziland or extended families.

One could even safely assume that the experience of 'observing protocol' may as well relate and be observed within most African societies. Hence there is a need for academia to close the gap and increase the number of research studies looking at the dynamics of family-work balance within African families and societies that exist within a contemporary era.

It is thus not surprising to discover that participants in this study would be facing challenges related to their career life demands that would essentially lead to a lack of work-family life balance. Attaining this balance is bound to be challenging when considering the above mentioned points related to 'observing protocol' as it would be indicative of the fact that they find themselves navigating between multiple reality life spaces, one of which may involve living in a timeframe and space which has high demands and pressures on the work front.

For the women in the previous study (Dlamini, 2004) looking at career development of women in polygynous family settings, the role of work proved to be significant towards contributing to their positive psychological well-being. Furthermore, in this study the role of work for participants was also observed as being very significant as it was considered as a

subjective identity that is necessary for the survival of the immediate family unit that they had created and were committed to, of which for some included a husband and children. This is supported by Fuller et al. (2004), who postulate that based on the role enactment perspective; paid work is considered to provide additional sources of gratification particularly for women, leading to increased psychological well-being.

As proposed by Savickas et al., (2009) with reference to career development needs, they highlight that spaces that people live in, essentially need to be attuned to the demands of a contemporary culture, one which finds itself being influenced by a technology age. Hence even though it is acknowledged in this research that perhaps the Swazi and African cultural expectations around hegemonic role definitions could have been perhaps relevant to the times when Swazi's and people lived and survived from ploughing, keeping livestock, which was mainly pre-21st century, this may no longer be as applicable for the 21st century career orientated woman. This therefore means that cultural expectations on hegemonic roles would essentially need to shift somewhat, perhaps become 'fluid' and enabling in order for people to adapt to situations and spaces as they present as part of their lived experiences and realities.

Moreover, this would also mean that Swazi and African men would need to find ways to adjust to these realities, whilst not feeling emasculated by the concept of assuming subjective identities that have been previously considered as 'support roles and soft roles,' by African societies. In lieu of what Perrons et al., (2006) purport, that there has been a steady increase in the number of men in the United States who have become stay at home husbands, with women taking up the provider role; such trends indicate the need for African men to reconcile with the idea of the existence of a contemporary woman in their lives, be it as wives, sisters, mothers, who earns more and thus could take up the provider role, even within a family setting that is not of a single-parent.

The polygynous family setting and its effect on the career life design of Swazi women also emerged as a key theme. Evidently the results portray that some women in Swaziland and perhaps in Southern Africa are not against the existence of a cultural practice that they have been aware of for decades as indicated in chapter two by Dlamini (1989; 1991) and Kaganas & Murray (1991). However what is clear is their reservations pertaining to the way this marriage practice has been violated, by some men, not all, to suit their selfish needs (Nhlapo,

1991). The unfortunate result of this would relate to the polygynous man's ability or inability to take responsibility for their children's career life design, particularly the female child. In the case whereby the man does not follow the customary guidelines and regulations accompanying the practice of polygyny, the female parent would be left with the responsibility of providing for her children, single-handedly. This was highlighted by the participants as being a problem as it affected the quality of life of the girl child, particularly in relation to their perception of men and further on their interaction with them at a personal or workspace level.

In a previous study, Dlamini (2004), it was confirmed that the 20th century generation of men were able to identify the benefits of having a wife or wives who were educated with lucrative occupational positions, because this would supposedly alleviate the pressure for him to have to cater for everything; thereby having leeway to decide how to present and play the 'provider role,' as expected by culturally traditional hegemonic role definitions. The cultural expectations as discussed in sections above, whilst having an impact on the career life design of the women born from the polygynous family setting also highlighted the gender role differences and dynamics that are unique to this family setting. Therefore even the conceptualisation and meaning making of and definition of family for these women presents as unique to that of women from monogamous family settings.

The experiences with the female and male parental roles, as played out by the participant's parents was also found to have contributed significantly to their perceptions on the depth of the impact of a polygynous family setting on a women's career life design. The women participant's seemed to perceive the female parent's career life design (their birth mother as well as 'other' mother/s or the co-wives) to have played a more motivating role thereby influencing the direction of the participants' own career development, plans, choices and decision making, which is a unique characteristic of a polygynous family setting in comparison to a monogamous one.

This means that the participants had the experience of having more than one female parent to look up to and emulate. Considering that the results portrayed that all the participants had female parent role models who were educated and held lucrative occupations in various reputable organisations in Swaziland, it was not surprising to see that this created an identity and motivation for the participants as being career driven women. This reflects that the

strategies used by their ‘mothers’ to navigate through the various subjective identities such as employee, entrepreneur, wife, mother, student evidently left an impression on their daughters. This kind of human behaviour can be related to the concept of positive role modelling by parents on their children’s career trajectory as postulated by Hartung (2000).

Furthermore, the above is in line with what career researchers such as Brown (2002, as cited in Dlamini, 2004) who have argued that the concept of career is situated in a cultural context, one which could present with opportunities or constraints to career development. In this case, it would appear that the female parental role within the polygynous family setting was perceived to have played a motivating role in influencing the life design of the Swazi women born in this setting, observable from what Stead & Watson (1999) refer to as intentions, goals, choice and decision-making of career development. In addition to that Brown (2002), highlighted that career is not only enacted in culture, but also presents as a gendered construct, meaning that gender as a significant role construct is inextricably interwoven into the structure, the functions and social meanings of career.

Furthermore it was interesting to note that even though the generation of women constituting as the parents to the participants in the current study lived and continue living in a patriarchal and deeply cultural society in Swaziland, they seemed to have found ways to develop and advance their careers, be career oriented and even studied whilst working as was noted in a previous study (Dlamini, 2004). Hence it was highly likely for these women to feel pressured to achieve in their lives as well. It is also clear from their responses pertaining to their female parent’s career life design that the participants perceived it as the foundation of the standard that they had to uphold as well. Alexander & Dlamini (2012) had confirmed that children tend to emulate behaviour as observed from the parent that they consider as a role model in their childhood or upbringing.

This observed link and interaction, be it consciously or unconsciously occurring between daughter and female parent within a polygynous family setting relates to what Pedrotti (2013) captures as what culture encompasses as highlighted in chapter two. Pedrotti states that “Culture encompasses many facets: a woman might feel that her mother taught her that women are strong relationship builders for example and in this way the mother becomes a cultural teacher about what positive characteristics come from being a part of the female gender (2013, pg.44). Therefore in applying the LDM’s six steps as a career counselling

intervention with the Swazi women participants, the researcher was able to facilitate the process of helping them in understanding how salience and non-salience played a role in conceptualizing their cultural identity and uncover sources of strength, which would provide an opportunity for them to further cultivate the salient role, and contribute positively to their career life design.

The male parent role in the polygynous family setting was perceived as mainly within the category of cultural expectations of keeping to the hegemonic role of provider. This parental role was mainly referred to mostly in discussions around the fathers' ability to support the whole family financially and to support the subjective identity of 'daddy's girl' of which is common to relationships between father's and their daughter's (Dlamini, 2004). Trying to live up to this role seemed to contribute towards slight conflicts between the daughters, born from different mothers who needed their father's attention.

Furthermore, as observed from the stories of the participants, life issues do not always pan out this way in that some participants to this day presented to be carrying feelings of resentment more towards the male parent, who was perceived to have not taken responsibility, therefore not living up to the cultural hegemonic role expectation of 'providers.' The result of which in some cases lead to participants having to abandon their career dreams and enter the labour market earlier than anticipated, (immediately after Matric level) in order to assist their mother's in supporting the family. Whilst doing so, this meant that their career life design was therefore affected immensely; resulting in what Fuller et al. (2004) postulate as leading to role strain and negative psychological well-being.

Considering that the participants were working women, the effects of the perceptions they carried of their father's would play out in the participants' approach to relationships with men, not only within their personal spaces, but also within the work context. Such that the link between the insecurity, overly suspicious and untrusting behavioural characteristics of some of the participants, coming from their experience of being from a polygynous family, could be contributing to their perceptions people be it siblings or workspace. Goldstein (2011) purports that perception assists us in receiving the world through our senses, which enables us to experience it in our own subjective way; of which in the case of the Swazi women may be laden with constructions of their past experiences with the male parent.

It really is peculiar how this one man would be in a position to be emotionally available to firstly his wives, and then his daughters and without forgetting that there are his son's to consider. One would assume that this role would become even more complex as the number of children increased, such as in the family setting of the participants who had more than four siblings. Therefore, with the application of the LDM, the participants were enabled to review their perceptions of how they felt about men within their personal and workspaces, which were based on their lived experiences and relationships with the male parent in a polygynous family setting and to begin the process of reconstruction and re-storying their lives as previously discussed by Savickas et al., (2009).

From analysing the parent role in career life design one was able to identify the need for more studies focusing on the polygynous family setting, particularly aiming to investigate the father-daughter relationship quality in the African context. From this study one is sensitised to this need, as the results have portrayed that the father figure in the family context is expected even from a cultural perspective, to play a very significant role in the quality of life not only for Swazi girl-child, but any girl child. This relationship quality according to Cooper (2009) was also linked to the academic engagement of African American girls and was found to have either a positive or negative effect on self-esteem.

The third main theme that also emerged during data analysis was career life design of Swazi women, supported by the subthemes of conceptions of work life, adaptability and the concept of self; all of which form a significant part of what a career entails. As previously discussed by Brown (2002 as cited from Dlamini, 2004), the concept of career is not only situated and enacted in cultural contexts, but also presents as a gendered construct, meaning that gender as a significant role construct is inextricably interwoven into the structure, functions and social meanings of career. This is also supported by studies by Hartung (2009), which found a significant correlation between cultural context and career development of young individuals.

In cognisance of the already defined meaning of career provided in chapter two as well as life designing as conceptualised in this study, which refers to approaches and strategies utilised by an individual to manage and negotiate the multiple spheres of their lives as highlighted by Savickas (2005), the results portraying the LDM sessions undertaken with the participants as clients proves the intersectionality of career and culture. Hence applying career counselling interventions such as the LDM which according to Savickas et al., (2009) aimed to help

individuals, in this case Swazi women, to articulate and enact career stories, successfully portrayed a shift from unfavourable subjective identities to an acknowledgement of their purposeful self.

This shift involved the need for the Swazi women participants to reconstruct their narrative of lived experiences (Savickas, 2005) of polygynous family upbringing's, which were experiences they did not choose because it was not possible for them to do so. Reconstructing these narratives required that they review how this family setting could have contributed positively to creating the very resilient, career driven and oriented, strong willed and adaptable women, who are not perfect by any measure, but were women that many Swazi women living and working in Swaziland would look up to.

Once the participants were able to undergo the self-introspection process as encouraged by the LDM they were able to see how they were actually living a much more transformed life as compared to many women living in the country. This is was portrayed through conversations and observation of the participants, who highlighted that due to the privilege of experiencing two worlds, that of Swaziland and South Africa they were able to reconstruct the narrative of their identities based on past and present experiences.

This meant that the experience of divorce and single mother as examples, shifted from being negative; created from feelings of worthlessness and judgement, based on the Swazi and African traditional cultural expectation for women to be married, not divorced; to acceptance and adapting to their current reality (Savickas et, al., 2009) be it as being a divorcee or single with children. Hence, their decisions to focus on their working careers and designing their life around career achievements contributed towards the creation of a positive concept of self, making them stand out for a change as opposed to the negative 'given' identity of divorcee or umbuya and single or unmarried as 'given' by the societal and cultural expectations.

There was therefore high value placed on the role of work as part of the participants' careers. This role formed part of a plethora of complexities that come with being from a polygynous family setting, particularly in a cultural context such as that of Swaziland. For example, being a career oriented woman, unmarried or divorced or unmarried with children could easily take the form of what can be referred to as 'given subjective identities;' which are a form of labelling given unconsciously by people in the community or which the male parent for example would use when making reference to his girl children.

For example, these ‘given’ subjective identities would run along the lines of; my fourth, or first born daughter, by wife number, who studied at that South African prestigious institution, who works at that company and drives this type of car. These identities further explain how and why having a working career would be important and how it places pressure to achieve on women who are not married as is expected by the culture, particularly as they try to fit the father-daughter relationship, meaning they must atleast have achieved something that their father can be proud of, even if it is not within the culturally expected hegemonic role.

It is not surprising therefore that the Swazi women participants felt that the role of work was a major priority for them not only because it was a job, as defined by Michaelson (2013) but also because it was perceived as instrumentally meaningful for the participant as highlighted by all participants. Therefore the aim of the application of the LDM was to ensure that as much as the role of work was instrumental, it also had to serve more than just that purpose, such as, it becoming part of a career, which focuses on holistic life and wellbeing (Fisher et al., 2003) and would also not be perceived as a means to an end as they had observed perhaps from their mother’s such as had been the experience of some of the participants.

The concept of adaptability would essentially present as significant in the career life design of working Swazi women from polygynous family settings, because when they find themselves not living up to cultural expectations such as being married, they would need an intervention such as the LDM, which advocates for creating adaptable subjective identities for survival in the 21st century (Savickas et al., 2009). As a result applying all the six steps of the LDM intervention is necessary because adaptability as one of the goals of life designing assists the client to identify strategies that will help them achieve their future expectations through the engagement in various purposeful and meaningful activities (Savickas et al., 2009). This is supported by Fuller et al. (2004), who postulate that the quality of social roles and relationships may have a greater effect on the well-being of women.

Due to the fact that subjective identity forms or life roles shape their overall sense of meaning and mattering, these domains are often linked to some major expectations (Savickas, 2005) of which would be influenced by an individual’s approach to self. The characteristics of a positive approach to self can be summarised based on 3 of the 5 “Cs” of career construction theory as advocated by Del Corso & Rehfuss (2011) as well as Savickas (2005) which are control, confidence and commitment. The participants’ responses portrayed that there was a

need for development in these attributes in order for them to develop a positive approach to self that would have positive impacts on their career life design.

Hence the Swazi women participants from polygynous family settings could all benefit from developing (a) control, which rests on the premise that it is an advantage for them as women to not only use self-regulation strategies in order to adjust to the needs of their different working career settings, be it in Swaziland or South Africa; (b) confidence, which would include development of the capacity to stand by one's own aspirations & objectives, even in the face of obstacles and cultural barriers; and (c) commitment which advocates to focusing on life projects as opposed to a particular job, thus indicating that their career indecision must not necessarily be removed as this could present and generate new possibilities and experimentations that allow them to be active even within uncertain situations, which could be in the workplace (Savickas, 2005; Del Corso & Rehfuss, 2011).

Another very significant construct that could have benefited the participants if added to step 6 of the LDM was the concept of *hope*, which according to Snyder (2000) is considered as a positive Psychological construct that can lead to the enhancement of positive emotions about the future. Furthermore Hope consists of one's perceptions regarding one's abilities to conceptualise goals clearly, develop specific strategies to reach these goals which constitute as pathways of thinking, and find and maintain motivation for following through with those strategies, which constitute as agency thinking (Snyder, 2000). Therefore through applying the Life Design Model as a career development intervention method used to improve the lives of Swazi women born in polygynous family settings, the study has opened up a platform for practitioners in the field of human and community development to consider the benefits of using this modality as a counselling and coaching tool relevant for addressing the dynamics and complexities of the 21st century woman trying to achieve family –work life balance.

Limitations of the study

The main research challenge was the fact that the research topic had very limited literature, thus one had to rely mainly on research done on similar ethnic groups such as those found in South Africa. As highlighted in the introduction of the study, Swaziland is one of perhaps many countries that does not document much about issues related to employee well-being, particularly linking it to family structures such as the polygynous family setting. This

contributed immensely to the limitations related to finding the relevant references on the subject matter.

Familiarity of the subject matter somewhat proved advantageous at certain phases of the research, however still presented as a challenge requiring constant reflexivity. The process of data collection proved to be quite problematic and required intense patience, resilience and understanding particularly with reference to getting the participants to co-operate and commit. The researcher only managed to conduct interviews towards the late stages of the research because some of the participants were resident in Swaziland; whilst others portrayed a level of reluctance in taking part in the study, which was not surprising considering the topic under study.

There have been several obvious limitations to the study, following the already mentioned challenges highlighted in the previous sections and chapter, which presents the findings of the study. As a generally expected challenge within exploratory research, the sample is unavoidably small with the sampling method being snowball convenience. Thus the generalisability is in that way limited.

There were emergent complications which were essentially centred on fear that the potential participants seemed to have, but were not open about. Only much later as the time for conducting interviews became constricted that the researcher was able to identify the problem perpetuating the fear, which had to do with the fact that some of the potential participants were related in some way even though distantly and were uncertain of issues related to confidentiality. Although the researcher kept their identity anonymous, it turns out that the potential participants themselves shared the information of their possible participation in this study. Due to the snowballing technique used, the participants could have phoned one another to inform, that the researcher was on the way. Nonetheless, the research provides new inroads on which further scholarship and practice insights can be built.

Recommendations for further research

Career life designing although considered as an intervention model (Savickas et.al, 2009) is a phenomena requiring further inquiry, particularly in relation to its practical applicability to multicultural contexts. Conceptions of ‘family,’ from an African context still require objective exploration, without the influence of European dogma, subjectivity and lived experiences. Perhaps what is required in the field of Organisational Psychology is the

openness in debate that extends a hand towards issues relating to the psychological well-being of individuals with specific focus on issues associated with 'The Family,' as a foundational platform for research. Ultimately each person anywhere in the world leaves the workplace and heads home. It has become clear that the concept of 'home' varies from one individual to another. The worst mistake we as practitioners can make is to assume that every home consists of a traditionally monogamous (husband, wife, children) for an example, family setting.

In lieu of these assumptions, it is clear that the clients we encounter on a day –to – day basis live within very dynamic realities, one's which may present as totally different from our own as practitioners. The key research need is therefore around life designing intervention frameworks that could be applicable to the most diverse scenarios. These would constitute of multidisciplinary perspectives that account for the significance of the balanced navigation of the various life roles particularly those of work and family well-being.

Conclusion

This study explored the applicability of the Life Designing Model to the career development of Swazi women from polygynous family settings. Additionally the research study aimed at exploring the concept of family within a contemporary context with the lens focusing on multiple family setting, namely Polygynous family setting. Perceptions on career life design strategies of women from polygynous family settings were noted. This study was situated within the cultural context of a country considered as being patriarchal, namely Swaziland. As highlighted in chapter three of the study, using a qualitative method for inquiry enabled the prioritisation of the Swazi women's life stories, which further presented a platform for the researcher together with the participant's to find meaning and make sense of their past and current subjective identities, whilst enhancing the ability to give precedence to idiosyncratic experiences and expressions of these (Daiute & Lightfoot, 2004).

Key findings that emerged were captured within the themes of Swazi cultural expectations, the polygynous family setting, particularly the parental role and effects on career life design and the career life design of Swazi women in consideration of the conceptions of work life, adaptability and conceptions of self. The LDM as an interpretive lens further facilitated the process of investigating and analysing whether the Life Designing Model as a career counselling and workplace intervention was applicable to a patriarchal and cultural context

such as that of Swaziland, and to the lives of women living and working within this context who were facing career development challenges.

The LDM as a counselling intervention can be considered as a very worthwhile career and general life design paradigm. Furthermore, it is particularly beneficial for individuals from multicultural contexts such as Swaziland, specifically women from the polygynous family setting. The polygynous setting is one that for women born in it presents as very complex as it presents with emotional and psychological complications, which have a bearing on their future career and general life plans. This study serves as the first step towards looking into the Swazi context from an application of career counselling intervention.

This study had proposed the need to highlight the importance for the field of Organisational Psychology to consider the perceived relevance of individuals' upbringing from the setting of polygynous families in the choices and strategies engaged during the process of career life design. Consequently, it proved interesting to capture the significantly more complex narratives associated to life designing, by these women, which could include role enactment and the interaction thereof, cultural implications on factors such as women's psychological wellbeing, career life design and decision-making. Additionally, the interrelatedness of concepts such as the value of work, culture and the hegemonic roles that women are expected to fulfil in their everyday realities still requires extensive investigation.

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Appendix A: Invitation to participate

Psychology
School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500 Fax: (011) 717 4559

Greetings,

My name is Nontobeko Dlamini and I am a Masters student in Organisational Psychology at the University of the Witwatersrand. I am currently in the process of conducting research titled: **Applying the Life Design Model to the Career Development of Swazi women from polygynous family settings.** This study focuses on perceived relevance of individual's upbringing in the setting of a polygynous family in the career choices, decisions and strategies of life designing. Through this study a contribution through recommendation on interventions applicable to human and community development in multicultural contexts will be afforded. Your contribution would be invaluable and thus I would like to invite you to participate in my study.

Participation would constitute of initial and return in-depth interview sessions to be conducted by myself, which will last approximately one hour thirty minutes in total. The interview sessions will be held at a convenient time and place to you. With your permission the interview will be recorded in order to ensure accuracy of the data. The recording will then be transcribed. Access to the material will only be afforded to me and my supervisor. Recordings will be safely stored and then destroyed once the research process is completed. Responses will be kept as anonymous as possible and will be presented without any identity linking to your name in the form of a research report. The report will be stored in the Wits University Library and will be accessible to the public through the Open Source Access System.

Your participation would be entirely voluntary and you will not be advantaged or disadvantaged in any way by agreeing to take part or not. You will have no obligation to respond to any questions you deem uncomfortable and it will not be held against you. You will have the option to withdraw from the study at any point with no negative consequences.

If you wish to participate or have any questions about the study please feel free to contact me.

Your participation would be greatly appreciated.

Regards,
Nontobeko Dlamini
(nobenkhosi11@gmail.com

Supervisor:
Dr. Calvin Gwandure (calvin.gwandure@wits.ac.za)

Appendix B: Participation Consent

Psychology
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University of the Witwatersrand
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Tel: (011) 717 4500 Fax: (011) 717 4559

I …… hereby consent to my participation in an in-depth interview conducted by Nontobeko Dlamini for her study titled: **Applying the Life Design Model to the career development of Swazi women from polygynous family settings.**
I understand that:

- Participation in this study is voluntary;
- That I may choose to/not contribute to any questions or part of the discussion that I would prefer not to;
- I may withdraw from the study at any time;
- No information that may identify me will be included in the research report;
- Confidentiality will be ensured;
- I understand that direct quotes may be used in the research report, but that they will be sanitized therefore not traceable to me;
- I understand that I will not be advantaged or disadvantaged in anyway by taking part or discontinuing my participation in this study;
- I am aware that the researcher intends to present the results of her research at conferences and to further publish through journal articles and books.
- I am aware and understand that post the qualification the results obtained and transcribed for report purposes will be destroyed by the researcher.

Signed…… Date……..

Appendix C: Recording Consent

Psychology
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University of the Witwatersrand
Private Bag 3, WITS, 2050
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I ……..hereby consent to the note taking and recording of the in-depth interview conducted by Nontobeko Dlamini for her study titled: **Applying the Life Design Model to the career development of Swazi women from polygynous family settings.**

I understand that:

- The captured notes and backup recordings will not be seen or heard by any person other than the researcher and her supervisor (once participants identity has been removed);
- Confidentiality in the whole process will be ensured;
- All recordings will be safely stored, so that only the researcher and supervisor can access them;
- All recordings will be destroyed once the research process has been completed;
- No identifying information will be used in the transcripts or the research report.
- I understand that direct quotes may be used in the research report, but that they will be sanitized therefore not traceable to me;
- I understand that I will not be advantaged or disadvantaged in anyway by taking part or discontinuing my participation in this study;
- I am aware that the researcher intends to present the results of her research at conferences and to further publish through journal articles and books.
- I am aware and understand that post the qualification the results obtained and transcribed for report purposes will be destroyed by the researcher.

Signed…… Date……

Appendix D: Biographical Questionnaire

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PERSONAL INFORMATION	
CODE NAME (FILLED IN BY RESEARCHER)	
AGE and Birthplace (1st born etc.)	**a)** **b)**
Marital status and No. of children	**a)** **b)**
Highest Level of Education (e.g. Matric, Certificate, Diploma, University degree, etc.)	
Current Career Field/ Study Area	
Current Job Position / Level of Study and years of work experience	
Current Residential Area (e.g. Suburban, Rural, developed area, township, CBD, etc.).	
What Roles do you consider yourself to actively function in? please list according to Priority, e.g. entrepreneur, wife, doctor, sister, mother, student, etc.	**a)** **b)** **c)** **d)** **e)**

POLYGYNOUS FAMILY BACKGROUND/ SETTING	
Home Town description	
No. of wives in family setting	
Family Residential Pattern i.e. all in one homestead or separate	
PARENTAL BACKGROUND	
Highest level of Education & Career field of Father	
Highest level of Education & Career field of Mother	
Highest level of Education & Career Field of other wives	**a)** **b)**
SIBLING INFORMATION	
NO. Of siblings from same mother	
Total no. Of Siblings	
Highest level of Education & Career field of 1st Child/sibling	
Highest level of Education & Career field of lastborn sibling	
Additional information	

Appendix E: Questionnaire /guide

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Family setting background and upbringing

Open-ended question

Please share your life story of what it was like growing up in a Polygynous family setting, and as you do so, please consider the following;

- Family residence pattern
- Socio –economic status of family
- Sibling relations
- Educational opportunities / limitations

Probing questions relating to career life designing strategies

APPLICATION OF LDM AS A COUNSELING INTERVENTION

Step1:

To identify their career development problem (Counsellor and client (researcher and participant) define the problem;

Step 2:

Exploration of participant`s subjective identity forms-negativity-bitterness-how does she see herself today and she is organising her role/job now-experiences-expectations, actions, relationships, future expectations;

Step 3:

Opening perspectives-narrating her story to clearly show what the problem in the participant`s career is. Researcher assesses/inquires for options given up, daydreams destroyed, or choices circumscribed-how the polygyny is holding them back. Telling the hidden story;

Step 4:

Placing the problem in the new story; A new perspective is created. The participant is challenged to think differently and to have new expectations. What was vague before should be clear now and moving forward to achieve new roles, selecting and tentatively committing to some role and identity;

Step 5:

Specifying activities that try on and actualise the identity-to try and do it for the dream to come true. Developing a plan on how to deal with the current problem;

Step 6:

Follow up-short-term and long-term; Participants were asked how they connected the counselling/career development intervention sessions to see if it helped them. They reflect on how they feel the intervention or career counselling was helpful or not in the redesign of their careers;