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2020
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A CAPABILITIES APPROACH TO AN AFRICAN INCLUSIVE EDUCATION IN THE TECHNICAL VOCATIONAL EDUCATION AND TRAINING SECTOR IN BOTSWANA

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1592853

Thesis submitted in accordance with the requirements for the degree of Doctor of Philosophy in Inclusive Education to the Wits School of Education, Faculty of Humanities, University of the Witwatersrand

Johannesburg

2020

SUPERVISOR: Dr Tanya Bekker

DECLARATION

A Capabilities Approach to an African Inclusive Education in the Technical Vocational Education and Training Sector in Botswana

I declare that this scholarly report is my independent and original research work. It is submitted in fulfilment of the requirements for the Doctor of Philosophy in Inclusive Education at the University of the Witwatersrand, Johannesburg. The work has not been submitted elsewhere for any educational qualification at any other University.

Macdelyn Mosalagae



Date: August, 2020

DEDICATION

To my best friend and benefactor, Monsignor Dr Gabriele Pesce. I thank God that you are a gift to my life. You have been my pillar of support and strength.

In remembrance of

Mrs A.B. Mosalagae my mother, who passed on the 11th of June 2017; one year into my studies and was not able to see my achievements. May your soul rest in eternal peace.

ACKNOWLEDGMENT

'Those who are sowing in tears will sing when they reap'

Psalm 126

The Almighty has done great things for me and holy is His name. It is not by my might or strength that I managed to complete this study. I give thanks to the good Lord who gave me the strength, zeal and inspiration to make it through. The completion of this thesis would not have been possible without the significant contribution of the following people:

My first and foremost gratitude is extended to the Canon Collins Trust who awarded me a scholarship under Ros Moger and Terry Furlong to carry out this degree. I am forever indebted to their support. I am glad to have been part of the Canon Collins Family who not only supported me financially but also emotionally and otherwise. I also want to thank Dr Judah Makonye for his financial assistance through NRF.

I would also want to appreciate my initial supervisor Prof. Elizabeth Walton for her guidance and support especially during my bereavement. A wise woman who during her departure handed me over to the intellectually magnanimous and patient Dr Tanya Bekker. Because of her, I have found my academic voice and maturity. Dr Tanya`s turnaround in giving me feedback for my work has always been timely. She was always available to assist even outside the scope of my thesis especially in my international conferences. My gratitude is also directed to Prof. Karsten Speck, Dr Lydia Potts, Malve Von Moellendorff and Roman Behrens from Oldenburg University for their support during my mobility grant in Germany.

I am also grateful to Mrs. Limakatso Charakupa who supported me financially and emotionally during my data collection and offered her time to edit my work. I am also indebted to Rev. Dr Fr. Ayo Efodigbue MSP, in Houston, Texas, who has been my academic colleague since my Master's studies in Scotland and has never let me down. He has always been generous with his time and input despite his pastoral ministry commitments. May God bless you.

I would also like to thank my family, especially my uncles and aunts who love and respect me a lot and always support me in whatever I do and suggest to the family. I did this for the entire family.

Special thanks to Fenella Sommerville, who as a master's student taught me the capabilities approach and gave me lessons on how to perfectly use the framework in my work. A selfless lady who helped me to defend my proposal. I will forever remember you.

My gratitude also goes to my Ph.D. resident fellows who became my family and friends - those I found before me and have since become doctors (Drs Dostin Lakika; Felix Mtunga, Phefumula Nyoni, Jane Wakarindi; Evans Muchiri and Janet Munakamwe), those who are yet to graduate (Job Mwaura; Edwin Tallam, Emmanuel Ekom, Alois Baleni, Anna Koboyatau, Wacango Kimani; Mercy Mupavaenda, Noah Benadam, Fr. Valentine Ndebile and Fr. Anthony Egan), my social and writing colleagues as well as my peer reviewers.

I would also like to acknowledge the Graduate humanities centre staff of the University of the Witwatersrand (Prof Lorena Carrasco; Simbarashe Nyuke, Pedzisai Ndagurwa, Gwinyai Taruvinga, Bongeka Selepe and Gabriel Shamu) who provided me with working space even beyond the university operating hours. I would also like to thank the management and staff of Wartenweiler library (Mr. Nkemeleng Lesejane, Donald Lebele, Nomasonto Mahlangu, and Mark Sandham from Education library) who guided me through the research process and kept me up to date with relevant books and informative search engines to help narrow my research area.

I also would like to thank the Jesuit community and Trinity chaplaincy house for the spiritual uplifting and support in times of need. My gratitude also goes to the Resident Manager, Mum Cathy Setlogelo, for her motherly care, love and concern about my health and diet, and to Mrs. Ute Marita Winter from the KatholischeHochschulGemeinde who welcomed me to the house and made my stay in Germany memorable.

I would also like to say thank you to the volunteered participants (students, lecturers and officers) for their valuable input. The research work would not have been possible without their participation.

Last, but not least, I would like to thank the Sisters of Calvary – General council (2013-2019) for allowing me the opportunity to go and study. Thank you for this risk.

ABSTRACT

This study investigates the experiences of students with disabilities, the effectiveness of the programmes they are enrolled in and the understanding of what it means to be included in two Technical Vocational Education and Training (TVET) institutions in Botswana. The thesis argues that the interpretation and implementation of inclusive education in higher education is a contentious issue among various stakeholders. Polarity in the debates around the educational needs of students with disabilities, particularly among people working with them, results in exclusionary practices despite TVET's best efforts to respond to the global concern for the educational needs of students with disabilities. These exclusionary practices range from discrimination, victimisation, labelling, and bullying to social and epistemological exclusion. While the stakeholders' understanding of inclusion has been drawn from the Batswana philosophy of humanness (*Botho*), this study finds that their lack of policy awareness and the knowledge on disability issues was a major barrier to students' inclusion. This study applied a qualitative research method within an interpretivist phenomenological paradigm. This study's distinctive contribution comes from its use of the capabilities approach, African philosophy of Botho to inclusive education, disability and TVET. This framework advances new understanding of how an inclusive African TVET with a vision of developing human potential could be imagined. It also unlocks the significant opportunities and freedoms valued by the students as opposed to the stakeholders' value of employability. The study`s key findings showed that despite the experiences of exclusion faced by students, the TVET programmes were beneficial to them. This key finding demonstrates how an African inclusion is played out in TVET education in Botswana.

KEYWORDS: Botho; Botswana TVET system; Capability Approach; Inclusive education; students with disabilities.

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LIST OF ACRONYMS

BEAR	Better Education for Africa's Rise
BIAC	Botswana Institute for Administration and Commerce
BIUST	Botswana International University of Science and Technology
BPSC	Botswana Public Service College
BTC	Botswana Training Centre
BTEP	Botswana Technical Education Programme
BUAN	Botswana University of Agriculture and Natural Resources
CDG	Curriculum Development Group
DTVET	Department of Technical Vocational Education and Training
HOD	Heads of Departments
ICIDH	International Classification of Impairment, Disability, and Handicaps
IPA	Interpretive Phenomenological Analysis
MELPSD	Ministry of Employment, Labour Productivity and Skills Development
MoERST	Ministry of Education, Research, Science and Technology
MoESD	Ministry of Education and Skills Development
MoHW	Ministry of Health and Wellness
NCC	National Craft Certificate
NDP	National Development Plan
NPM	New Public Management
OBE	Outcome Based Education
OVC	Orphans and Vulnerable Children
PAC	Programme Advisory Committee
RNPE	Revised National Policy on Education
RPL	Recognition of Prior Learning
SADC	Southern African Development Community
SNE	Special Needs Children
SEN	Special Educational Needs
SQA	Scottish Qualification Authority
TC	Technical Colleges

TVET	Technical Vocational Education and Training
UB	University of Botswana
UNCRPD	United Nations Convention on the Rights of Persons with Disabilities
UNGSG	United Nations Global Sustainable Development Goals
VTC	Vocational Training Centres

LIST OF WORDS

Access programme	Basic skills programme lower than Foundation certificate
Botho	A Tswana word meaning Humanness or personhood
Brigades	Community vocational schools
Setho	Human nature
Seriti	Tswana name for respect or personal identity
Sotho–Tswana	Word used for Ethno–Nations

CHAPTER ONE
THE STUDY CONTEXT

1.1 Introduction

Botswana`s education system has been marked by a contestation of equity for students with disabilities. In spite of the call for equalisation of capabilities to achieve individual well-being as a form of social justice (Terzi, 2005a), Botswana is still dealing with unequal access to education for its disabled population. This is exacerbated by the fact that the concept of inclusivity has not yet been fully explored and comprehended, particularly in higher education. In addition, the improper running and unfair distribution of educational resources has also contributed to the crippling of the school system. Further, outdated curricula and unrevised programmes, especially in Technical Vocational Education and Training (TVET) institutions, have also been a challenge. These factors undermine the establishment of an equitable education system (Boko, 2015). Following on the movement for inclusive and equitable education for all (UN, 2015), this study locates itself within an intended socially just and inclusive African Technical Vocational Education and Training education system which intends to increase educational opportunities for students with disabilities to enhance their capabilities.

In 2012, the Department of Technical Vocational Education and Training (DTVET), under the then Ministry of Education and Skills Development (MoESD), introduced two programmes (Access to Hospitality Operation and Access to Retail Business) for students with mild intellectual disabilities in one of its eight technical colleges. Following the inception of these programmes, the Department also introduced a computer programme for Deaf students in one of its 39 brigades in 2015. The programme was later found to be unsuitable for students with deaf impairment and was later substituted with Carpentry and Joinery and Sewing and Dressmaking in 2016. However, these programmes have not been evaluated to see if they are beneficial to students' capabilities and functioning, particularly that the first programme in the technical college has been running for six years with three enrolled groups and the other programme was found not suitable for students with deaf impairment in the brigade. Throughout the thesis, I will focus on a technical college and a brigade centre, which are two different kinds of TVET institutions in Botswana (the differences will be further elaborated in Chapter Three).

The intention of the study is to draw on the students' experiences to find out how effectively their capabilities are being developed in an Inclusive African TVET system. The focus is to understand these experiences within two Botswana TVET institutions through the lens of the capability approach (Nussbaum, 2000; Sen, 1999). The approach was pioneered by the economist Amartya Sen and developed by the philosopher Martha Nussbaum. It is used in this study to ascertain if students with disabilities at the mentioned TVET institutions are able to be and to do what they have reason to value and, if not, to identify what the limiting factors of their being and doing are (Sen, 1999).

This chapter provides the background of the study in which I discuss the historical development of TVET for both technical colleges and brigades. First, I discuss the theoretical purpose of the TVET system in general and Botswana's position in terms of its TVET rationale. Secondly, I expound on the study's focus which is inclusivity in Botswana`s TVET. Thirdly, the significance of the study is highlighted and the research problems and questions are posed. In addition, I elaborate on my positionality as a researcher and, finally, delineate how the thesis is structured.

1.2 Background of the study (Historical context)

Historically, TVET institutions were generally established for the purposes of economic development and industrialisation, resulting in economic and equity policies governing the TVET outlook (UNESCO, 2012). In fact, in the words of Lauglo, TVET refers to "deliberate interventions to bring about learning which would make people more productive (or simply adequately productive) in designated areas of economic activity (e.g. economic sectors, occupations, specific work tasks)" (2005, p. 11).

Accordingly, this perspective shows that TVET institutions are aligned to economic and/or human development (Tikly, 2013). Furthermore, it correlates with TVET national policy whose key goal is to improve the productivity of the work force (Lauglo, 2005; McGrath, 2018). It is therefore the reason why different countries address their development needs centred on this TVET national policy (Human Resource Developmental Council [HRDC], 2014). It is from this understanding that I now deliberate on TVET education in Botswana from its historical and theoretical context.

The concept of TVET institutions in Botswana is comparatively not as old as in other countries such as Germany, Sri Lanka and New Zealand, just to name a few (Akoojee, 2005). Prior to independence in 1965, vocational education was started by missionary churches such

as the Dutch Reformed Church and the Lutherans. However, the institution grew over time. Therefore, the genealogy of government training initiatives can be traced to the time of Botswana's independence in 1966. The Botswana Training Centre (BTC) was established and sponsored by the special Commonwealth Assistance Programme to train artisans and administrative staff (Akoojee, 2005). Akoojee (2005) maintains that subsequent training centres such as the Botswana Polytechnic and the Botswana Institute for Administration and Commerce (BIAC) (now Botswana Public Service College [BPSC] were born. To date, the BPSC still maintains its mandate of training public officers in technical and commerce trades and management skills (United Nations Parliamentary Assembly [UNPA] - Africa, 2018). Successive training centres were established, for example, the Botswana Agricultural College in 1967, which later became the College of Agriculture and since 2013 has been known as the Botswana University of Agriculture and Natural Resources (BUAN) (Samboma, 2017). The first government Technical Colleges (TCs), at one time known as Vocational Training Centres (VTCs) which are presently called Technical Colleges, began in 1987. These technical colleges admit students after ten or twelve years of academic education. Those who join after ten years are admitted as artisans, while those coming after 12 years are technicians.

In terms of the history of Botswana Brigades, the idea itself was first conceived by an anti-apartheid expatriate South African, Patrick Van Rensburg (Ulin, 1974). According to Ulin (1974), Van Rensburg`s idea was as a result of concern about school leavers' unemployment which was, and is not, something unique to Botswana. In fact, the name Brigade can be traced back to Kwame Nkrumah of Ghana`s militaristic ideologically oriented formation of the builders brigade (Ulin, 1974). Notwithstanding, in Botswana, Brigades have no militaristic connotations but rather emphasise occupational education or labour development (McGrath et al., 2019; Ulin, 1974). Owing to this, Brigades in Botswana, and following Van Rensburg's ideology, became community schools. Being community schools implied that they were situated within communities and were managed by communities for the needs of the community (Akoojee, 2005). As a result, they inculcated education with production where the school leavers were skilled with the necessary aptitudes to sell their end product to the community as income generating initiatives for the development of the community as well as eradication of poverty. In addition to that, the schools and the interaction with the community also fostered social agency as well as social cohesion in communities (Akoojee, 2005). Brigades were thus expected to take the form of non-formal education within the community and citizen education to address Botswana`s critical shortage of skilled labour,

unemployment and lack of adequate spaces in schools (Akoojee, 2005). Even though the original idea was for primary school leavers, Brigades in Botswana nowadays admit students who have completed their 12 year in academics, especially for mechanics and business training. With this brief historical context, I now look at the current situation of TVET in Botswana.

1.2.1 Current status of TVET institutions within the context of educational reforms in Botswana

Debates on skills development in response to the historical skills deficiency in Botswana, as mentioned above, led to Botswana`s educational reforms. Two major reforms were embarked upon. The first reform, Education for *kagisano* (social harmony) happened in 1977. This was meant to ensure that the majority of the country's semi-literate population complete basic education (Government of Botswana [GoB], 1977). The second one was the Revised National Policy on Education (RNPE) of 1994 which aimed at developing and training human resources in line with Botswana's need for skilled manpower in the 21st century (GoB, 1994). These initiatives were steps in the right direction considering that "the issue of skills development is crucial to the current globalised economic order" (Akoojee, 2010, p. 261). The RNPE serves as a 'mother' body of all educational policies in Botswana, including the reformation of tertiary education and training. Among the reformations were other initiatives such as the presidential Task Group, instrumental in creating the vision pillars for the years 2016 and 2036 (Samboma, 2017). One of the pillars that is relevant to this study is the pillar of 'An educated and informed nation'. The pillar emphasises the empowerment of citizens to become entrepreneurs through quality education as an adaptive and alternative route for the changing occupational world. In the words of Samboma (2017), for this adaptability to occur, there is need for both the public and private sector to collaborate to provide, graduate, fit and match the industries' needs and demands of the economy. For Botswana it was a mediation plan for skill relevance (McGrath, 2018; McGrath et al., 2019).

The recent rationalisation of the ministerial portfolio in 2017 means that tertiary education is now manned by the Ministry of Education, Research, Science and Technology (MoERST) which includes universities, technical colleges and university colleges. It is important to mark the distinction of these divisions to appreciate the nature of the two institutions identified for the study because within this separation there is yet another division in which tertiary education is subdivided - public autonomous and non-public autonomous (Samboma, 2017).

1.2.1.1 Public Autonomous institutions

Public autonomous institutions are characterised by a board of directors or university council who runs them (Samboma, 2017).These institutions include three universities: the University of Botswana (UB); the Botswana University of Agriculture and Natural Resources (BUAN) established in 2016; and the Botswana International University of Science and Technology (BIUST) established in 2008 (Samboma, 2017).

1.2.1.2 Public Non-Autonomous institutions

Basically these are the opposite of the public autonomous institutions as they are managed by parent ministries (Samboma, 2017). For instance, health science institutes are under their Ministry which is Health and Wellness (MoHW), while Brigades are under the Ministry of Employment, Labour Productivity and Skills Development (MELPSD), and technical colleges are under the Ministry of Education, Research, Science and Technology (MoERST).

1.2.1.3 Private provision

International policy on TVET encourages governments to take an increased interest in private TVET providers (Lauglo, 2005). In line with this, Botswana has recently responded positively to this suggestion. As observed by Samboma (2017), Botswana is a late entrant to the private tertiary education, thanks to the liberalisation policy which advocated for private provision along with public provision of education. As put forth by Lauglo (2005, p. 20), "private provisions are a major supplier of institutional TVET, especially in business commerce related skills and in Information and Communications Technology". With this development, there has been a proliferation of private provision in Botswana to meet the demand for tertiary education. Again, this increase was also attributed to the learning in Botswana initiative (Samboma, 2017) in which Botswana decreased external placement of students and increased internal placement.

The understanding of this separation and different provisions is important as it characterises and situates institutions contextualised to this study. In addition, it demonstrates the dissimilarities of educational provision each institution offers. It also indicates TVET's distinctive role which differentiates it from other forms of education and training (Lauglo, 2005). Nevertheless, from an educational outlook, the distinction assumed that this division would fulfil the mandate of transforming Botswana into a knowledge- and skills-based economy with graduates who have relevant skills for the industry (McGrath et al., 2019; Samboma, 2017). In this study, the division is to illustrate how the Botswana government

enforced initiatives of increasing access to higher education; notably, that TVET also has other concerns in its holistic policy in which it intends to target a wider range of groups (the unemployed, poor and disabled), hence the need for inclusion in TVET.

1.2.2 Inclusivity in TVET

Out of Botswana`s population of 2,303,697 people, 59,103 are estimated to be living with a disability. This amounts to 3.5% of the total population (UNESCO, 2015a). Out of this population of residents with a disability, only 7,305 are documented children with disabilities who have access to education. A supposed number of 2,285 constitute those who never attempted to go through any form of education, while those who run away from schools rest at 747 (African Disability Right Yearbook [ADRY], 2014). These figures, compared to the 337,206 with a net enrolment rate of 93.1% (Statistics Botswana, 2014) of the typically developing children, tends to suggest that educational accessibility for learners with additional support needs has been, and still is, minimal. This observation is shown by the enrolment of disability populations in primary schools in **Figure 1.1** and secondary enrolment in **Figure 1.2.**

The terms ‘disability’ and ‘impairment’ are often used interchangeably in literature. There is however a clear distinction between the terms. The term ‘impairment’ refers to a person’s abnormal condition to function, be it psychologically or physiologically (Goodley, Lawthom, & Runswick, 2014). The term ‘disability’, on the other hand, is the limitations as a result of impairments (Goodley et al., 2014). In this study, the term ‘disability’ relates to the decreased functioning students encounter as they interact with the environment. Throughout the thesis the term ‘students with disabilities’ will be used to affirm their personhood. By affirmation of personhood I mean recognising that they are persons first before the disability. The affirmation is in line with the principle of *Botho* which acknowledges the humanness in people, something which aligns to the study as it is rooted in the philosophy of Botho.

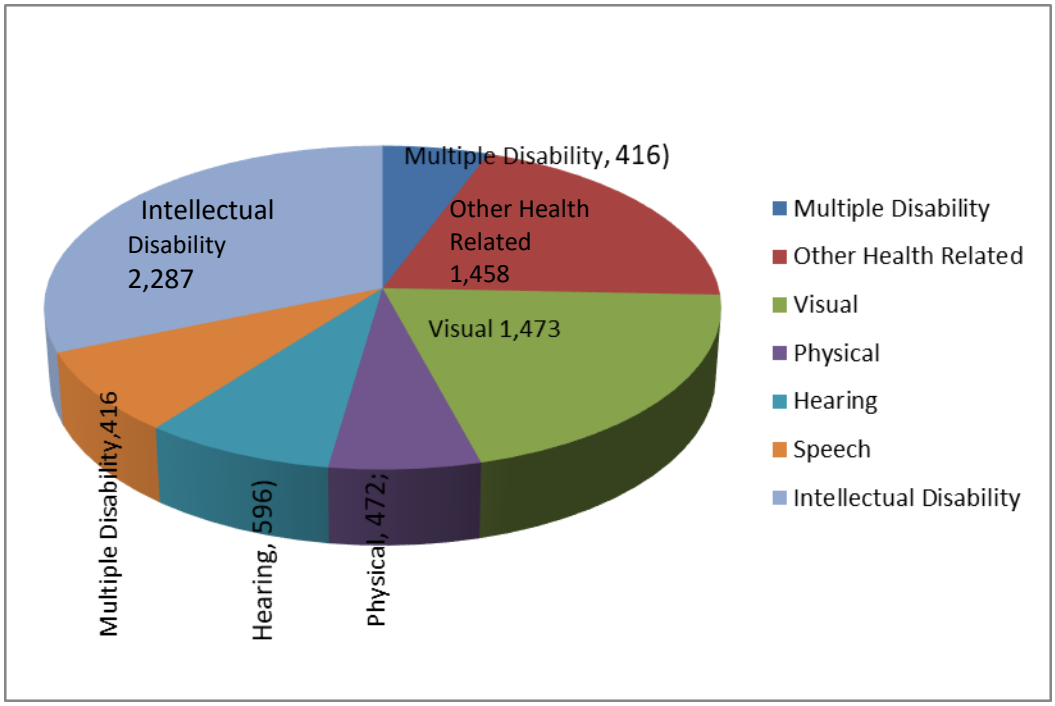


Figure 1.1. Primary School Enrolments with Special Education Needs by types of disabilities (*Source:* UNESCO Botswana National EFA, 2015, p. 34).

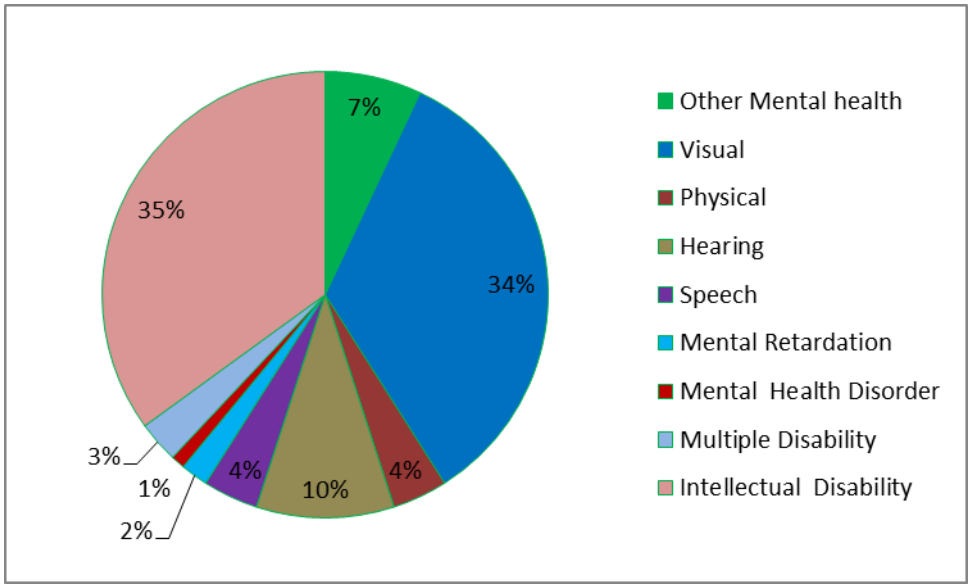


Figure 1.2. Secondary School Enrolments with Special Education Needs by types of disabilities (*Source:* Statistics Botswana, 2014, p. 9).

The two figures clearly indicate that inclusion of the different disability populations is prevalent only in primary and junior schools. However, the tertiary components are not taken into account. Botswana, the country under study, has a population of 40 tertiary institutions of which 24 are public, 16 are private and 27.51 % of its school going population are in these

tertiary institutions (UNESCO, 2015b). However, the percentage population of students with disabilities included in these institutions is not known owing to unavailability of data. For the purpose of this study, from the eight technical colleges and 39 brigade institutions which are non–tertiary, the population of students with disabilities amounts to 1.0% (UNESCO, 2015b). Even with this percentage, the categories of the types of disabilities enrolled are not known except for the 19 students with mild intellectual impairment who are currently enrolled in one technical college, and 10 alumni as well as 14 students with hearing impairment enrolled in one brigade.

The country has made tremendous progress in education and the government has continuously made intervention strategies to improve access to education for all (WBG, 2014). Despite these interventions, there are still occurrences, observed by Boko (2015), where the poor and marginalised have been denied the opportunity to participate in and benefit from education. Table 1.1 shows these reformation policy initiatives done in the quest to improve the accessibility of learners with disabilities. I acknowledge that access is not the only limiting factor in inclusive education considering other barriers such as inadequate staff support, limited monitoring, limited resources and policy implementation, among others. However, lack of access to students with disabilities is a major exclusionary factor in Botswana and most African countries. By access I mean environmental, infrastructural and institutional equitable accommodation for students with disabilities. Therefore in this study access is a primary limiting factor.

Table 1.1 *Education Reformation Policies in Botswana*

POLICY NAME	YEAR	FUNCTION
National Policy on Education	1977	Laid down principles to guide educational development. Based on the principle of Kagisano (an expression of social harmony based on democracy, self-reliance, unity and development – botho).
The Revised National Policy on Education (RNPE) Government White Paper No 2	1994	Ensures all citizens including those with special educational needs have equal educational opportunities; advocates for social integration of the disabled in ordinary schools and community.
National Policy on Care for People with Disabilities	1996	Guidelines for the national development plan concerning Disabled Persons with nine principles which cut across human rights protection, inclusion, participation, empowerment, inclusive education and integration.
National Policy on Vocational Education and Training	2001	Emphasises the need for inclusion of children with special needs in vocational education.
Draft equal opportunities policy	2011	The principle of equal rights implies that the needs of each and every individual are of equal importance and that planning and policy making should be based on those needs.
Inclusive Education	2013	Mandates the provision of education to all people including children with disability, children from poor socio-economic backgrounds, HIV and AIDS orphans, remote area dwellers, child labourers and the girl child in the mainstream.
Vision 2016 strategy	2016	Introduced as guiding pillars of provision of quality and accessible education.

Lauglo (2005) and McGrath (2018) argue convincingly that even though the equity driven aspects of TVET are still recognised as serving the needs of the labour market, there is however the need to radically restructure TVET for the benefit of the wide range of the targeted group. One aspect of this radical restructuring is to look at the theoretical underpinnings of TVET.

1.2.3 Theoretical context

The theoretical underpinnings of TVET and its purposes extend from economic and productivity scopes founded on the neo-liberal notion that training is indicative of productivity and productivity begets economic growth (HRDC, 2014; McGrath et al., 2019). Similarly, skills are assumed to lead to employability which invariably is a pointer to jobs (HRDC, 2014). Consequently, the HRDC (2014) is of the view that from a human development theory, TVET should put its focus on sustainable development. In particular, the capability approach framework views TVET as a vehicle for the development of varied

capabilities. For this reason, education systems need to be reinforced to meet this objective. In Botswana, Pheko (2013) indicates that one of the TVET goals is to make certain that the system offers young people quality education that teaches general competencies, skills and attitudes for entrepreneurship and lifelong learning. In order to effect this, the government of Botswana took over Brigades and Technical Colleges in 2009 in a bid to standardise curricula and share resources without disparities in response to the 1997 TVET policy. The policy objective is to place vocational education and training at the same level as academic education and to "integrate the different types of vocational education and training into one comprehensive system" (GoB, 1997, p. 5). While this seems to be positive, McGrath (2012) is of the opinion that as much as there are adjustments to TVET goals, good relationships in the world of work should still be maintained. Furthermore, the HRDC (2014, p. 9) suggests that "colleges should subscribe to a broader developmental agenda beyond the rigidly narrow economic development approach". This broader agenda is discussed in the next section.

1.2.3.1 The human capital approach

Traditionally, the TVET philosophy has always been focused on human capital development for the sole need of the industry and as a driver of the industrial revolution (Anderson, 2009; McGrath, 2018; McGrath et al., 2019). Botswana`s TVET has not been exceptional in following this value of productivism. This has been evident in Botswana`s TVET system adopting the German dual system. This system requires more time to be spent on practical industries and less on theory. For example, in Botswana, for a three year National Craft Certificate (NCC), students are required to first find a company where they will get attachment for apprenticeships before they are admitted to college. Successful prospective candidates, with confirmation of industrial attachment, then spend one year in college and two years in the field. This was to promote the competency based curriculum where the labour markets will be provided with skilled workers. While there are proponents of this approach (Tikly, 2013; Maclean & Pavlova, 2013) who hold the opinion that TVET should be for economic productivity, there are also those who criticise this approach (Allais & Shalem, 2018; McGrath, 2012) and argue that productivism values 'assumes a one size fits all' approach where there is no relationship between skills, employment and economic activities. Skills demand for the economy has not been feasible in Botswana due to little or no industries to form partnerships with colleges. According to UNESCO (2012), in order for a skill demand economy to actualise, there is need for collaboration and strong partnerships with different stakeholders such as business communities, employment organisations and the

government. The current TVET status in Botswana is that there is the Programme Advisory Committee (PAC), inclusive of programme developers and the industry representatives, as a means to involve private enterprises in the implementation and planning of TVET programmes so that graduates are aligned to the current needs of the industry. Accordingly, this is where most TVETs in Africa are at (McGrath et al., 2019). Botswana`s failure to maintain such initiatives leads us to the next TVET purpose.

1.2.3.2 The sustainable development approach

In the words of Tikly (2013, p. 15), TVET's role involves the preparation of learners for sustainable livelihoods. Apparently, this is achievable through the adaptation of TVET teaching and learning that inculcates skills with respect for cultural and indigenous knowledge (HRDC, 2014). To ensure this, Botswana has developed its own TVET programme known as Botswana Technical Education Programme (BTEP). It was developed and is being implemented in cooperation with the employers and the industry (UNESCO. 2012). As an Outcome Based Education (OBE), BTEP encourages teaching and learning to be learner centred, hence the implementers are termed as facilitators. The policy carries a Reconstructionist view of education with emphasis on the society's vision. TVET's purpose of sustainable livelihood is still based on developing skills to support the economy. In the case of Botswana, BTEP was developed to intersect with the country`s economic and developmental objectives and in response to 21st century's globalisation. It is for this reason that competencies that are socially and economically sustainable are accentuated. Furthermore, the vocational education training Act of 1997 through the Revised National Policy (RNPE) of 1994 acknowledged that vocational education was a key driver in the country's economic diversification from an agro-based to an industrial economy (Botswana Training Authority [BOTA], 2010). While TVET policies in different countries have tried to live up to this expectation, there has however been debate on this sustainability value where there is tension as to whether TVET can sustain itself under the global financial constraints when it is still driven by productivism and narrow economies (HRDC, 2014). Consequently, McGrath (2012) argues for a broader developmental vision.

1.2.3.3 The human capability and social justice approach

The human capital and the sustainable approaches are appreciated in TVET for their role in the economic development and labour force. However, exponents of the human capability approach (Nussbaum, 2000; Sen, 1999) contend that rather than focusing on wealth, their approach provides an alternative view that human functioning and well-being are most

important for development. According to Tikly (2013), TVET also has a new expanded face which advocates for the development of human capabilities and functionings valued by individuals and their societies. In the context of Botswana, this is still far-fetched as long as the prospectuses of TVET institutions still include providing job-related skills for progression in the chosen area, field and industry as their mandate. This is contradictory particularly because of unemployment in Botswana and that it is not a given that one would be absorbed into the market after completion of training and acquiring those skills. It was therefore one of the goals of this study to have a reconceptualised way of looking at TVETs in Botswana so that the traditional way of only training for employment maybe integrated with development of capabilities and functionings.

The failure of Botswana in recognising the other role of TVET, to develop human capital, means that TVET graduates, particularly those with disabilities, face challenges for they lack the flexibility to convert their skills into alternative ways of adapting to global economic changes. As a result, Botswana's education system will continue to increase access to TVET, at the same time creating tensions between policies and implementation of vocational education, hence the following problem.

1.3 Problem Statement

The education of students with disabilities has been marked with tensions. Critics are torn between special education and inclusive education, in particular, how different perceptions of inclusivity interlock with interpretations and implementation of an appropriate inclusion for students with disabilities (Lindsay, 2007; Terzi, 2010, 2014). This continuous uncertainty is a global concern that pervades how people working with students with disabilities think about their educational needs. One of the issues created by this uncertainty is the dichotomy between access to education and enrolment of students with disabilities in TVET education. While enrolment does not necessarily mean access to education, many countries have continued to focus on enrolment rather than access to quality education within institutions (Njoko, 2018; Owusu-Ansah & Miji, 2013).

Most of the research in inclusive education has generated global statistics on the increase in the enrolment of student with disabilities in TVET. For instance, European Statistics (Eurostat, 2015) shows that vocational enrolment of students with disabilities in different European countries indicates that France has 0.9%; Sweden, 4%; Ireland, 10% and Germany, 50%; while in Africa, statistics show that Kenya has 2%; Malawi, 5% and South Africa,

6.25% (ADRY, 2014). These statistics have focused on enrolment and the data does not show whether these students have beneficial access to education.

On account of these global debates on the inclusion of students with disabilities, the International Labour Organization Convention (No. 159) advocated for the inclusion of learners with disabilities in vocational education (ILO, 2008). In response to this, Botswana included students with disabilities in its government TVET institutions in 2012. Statistics indicate that 1% of students with disabilities have accessed vocational education in Botswana (EFA, Country profile, 2015). However, the problem of conceptualisations of inclusion remains evident in the orientation of TVET colleges to productivism (training for employment). Thus, there are conflicts between educational policies which seem not to benefit students' well-being and the implementation of inclusivity in TVET institutions.

Studies done on inclusive education in the TVET sector in Kenya and Ethiopia, for example, Malle (2016), Malle, Pirttimaa and Saloviita (2015), Murgor, Changa and Keter (2014), resulted in findings on barriers to full participation of students with disabilities in TVET. In the process these studies left out exploring issues of experiences by students. Nonetheless, studies on inclusive education and higher education by Mutanga (2015) in South Africa and Subbie (2014) in Uganda focused on disabled students' disabilities and experiences in higher education. Not much research, especially in Botswana, has explored student experiences. Consequently, very little is known about how these students have experienced TVET education. Furthermore, the programmes that they have enrolled in or have graduated from have not been evaluated since their inception in 2012. Therefore, little is known about the effectiveness of these programmes in the academic capability of the few students who are in these institutions.

These are the impelling motivations behind this study which I examine using the capabilities approach as a guiding framework. I hope to demonstrate that the capabilities approach is a crucial framework for policy and programme developers to consider as well as to find barriers within the TVET system which might restrict students with disabilities from flourishing and doing and being what they have reason to value (Sen, 1999). So, this study intends to find out the effectiveness of TVET in enhancing the capabilities of students with disabilities through the lens of multiple stakeholders (lecturers, students as well as programme developers).

1.4 Purpose of the study

The overall purpose of this research is to apply the capabilities approach to develop an understanding of inclusion in an African context and the effectiveness of TVET in enhancing the capabilities of students with disabilities by exploring student interpretations of their experiences at TVET institutions. The research draws on the empirical and conceptual view of an Afrocentric inclusion (Phasha, Mahlo & Dei, 2017) and contextualises it to Botswana. The research seeks to intersect the Afrocentric view of inclusion with the philosophy of Botho and the capabilities framework. This will help TVET in Botswana to be inclusive not only in formal access, but by being inclusive in how it imparts its epistemologies to help to enhance functioning and capabilities. The underlying aim is to contribute to the reconceptualization of TVET from productivism to human capital development for the development of functioning and capabilities as well as inclusion in higher education.

There has been much discussion about the capability approach and inclusive education (Lim, 2019; Reindal, 2016; Terzi, 2010, 2014). This study builds on these current debates and contributes to literature in this area. Given that there is no empirical research on the experiences of students with disabilities in TVET education in Botswana, this study aims to bring the capability approach and Botho philosophy into conversation with the empirical and conceptual understanding of the experiences of students with disabilities in TVET education.

The study considers the capabilities of students, agency and conversion factors, among other variables, as playing a key role in determining their well-being and achievement. The capability approach can be instrumental in informing TVET programme developers and implementers on skills, values, knowledge and the attitudes their graduates should have in advancing their life. The rationale is to critically assess whether TVET has enhanced or constrained the capabilities and functionings of students with disabilities to live well during and after completing college. Through this study, I hope to contribute to the knowledge base that informs the development and enactment of the Vocational Training Act and the TVET policy concerning training of students in TVET colleges in Botswana.

1.5 Research questions

The following research questions were developed from the review of the literature and allowed an opportunity for insights into the posed problem as well as to position the study to address the stated purpose. Table 1.2 demonstrates the alignment between problem, purpose and research questions. The central question guiding this study was:

What are student interpretations of their experiences at TVET institutions?

The following sub-questions helped to further the research:

a) What are the experiences of students with disabilities enrolled in TVET colleges in Botswana?

b) How do people involved with students with disabilities (lecturers and programme developers) understand what it means to be included?

c) What is the effectiveness of these programmes in improving the educational capability and functionings of students with disabilities?

Table 1.2 shows the link between the research problem, research statement and the research questions.

Table 1.2 *Alignment of problem, purpose statements and research questions*

Problem (argument)	Purpose	Research Questions
Not much research, especially in Botswana, has explored student experiences. As a result, very little is known about how these students have experienced TVET education.	The study aims to bring the capabilities approach into conversation with the empirical and conceptual understanding of the experiences of students with disabilities in TVET education.	What are the experiences of students with disabilities enrolled in TVET colleges in Botswana?
Problem of conceptualisations of inclusion remain evident in the orientation of TVET colleges to productivism.	Contribute to the reconceptualisation of TVET from productivism to human capital development as well as inclusion in higher education.	How do people involved with students with disabilities (namely lecturers and programme developers) understand what it means to be included?
Little is known about the effectiveness of programmes in the functionings of the few students enrolled in these institutions.	Intersect the Afro-centric view of inclusion with the philosophy of Botho and the capabilities framework to critically assess whether TVET has enhanced or constrained the capabilities and functionings of students with disabilities.	What is the effectiveness of these programmes in improving the functionings of students with disabilities?

1.6 Research methodology

In this section I give a synopsis of how the empirical research was conducted (the full discussion is in Chapter Three). This qualitative study was conducted in Botswana in two TVET institutions with the intention of understanding the experiences of students with disabilities enrolled in these institutions as well as stakeholders' understanding of inclusion. The study also set out to examine the effectiveness of the programmes that the students were doing and their effect on their functionings.

Two TVET institutions, a Technical college and a Brigade centre, were chosen for this study as these are the only two public non-autonomous government institutions that offer programmes for students with disabilities. I am an employee of the Department of Technical Vocational Education and Training (DTVET); as such, access to these institutions, collection of data and research expenses were not a challenge. The sample consisted of 11 lecturers from the Technical College and five from the Brigade centre (N=16); 10 students with mild intellectual disabilities and 14 with deaf impairment (N=24) that were currently enrolled in these two institutions; five employed and two unemployed graduates (N=7) and two programme development officers (N=2).

Four methods of data collection were found appropriate and these were: in-depth semi-structured interviews with each student with mild intellectual disabilities, lecturers and officers to seek out their perspectives on inclusivity; two focus group interviews of seven participants per group with student participants with deaf impairment to get detailed information needed for qualitative research through participants' personal and group feelings, experiences and perceptions on inclusivity; questionnaire analysis on a four point Likert scale to rate the views and opinions of students and triangulate their in-depth interviews; and document analysis which examined seven policy documents that speak to people with disabilities. These methods were instrumental in obtaining quality data and the understanding of students' experiences and perspectives of African inclusivity from lecturers and officers and the effectiveness of the programmes in relation to students' functionings.

1.7 Personal experiences and positionality

This section focuses on my personal reflections on the institutional arrangements in the implementations of TVET programmes for students with mild intellectual disabilities which necessitated this research study. I therefore delineate my personal experiences as one of the implementers of one these programmes in a way that situates myself within the study.

I am one of the four implementers who were employed to pilot TVET programmes for students with mild intellectual disabilities in one of the technical colleges in Botswana which started in 2012. After graduating with a masters in Inclusive Education, Research Policy and Practice from Scotland, and having done research in one of Scotland's TVET colleges (which had the same accreditation body as Botswana, the Scottish Qualification Authority [SQA]), issues of implementation became a concern as I questioned how the department interpreted the inclusive education policy as well as the pedagogical practices and aims of these TVET programmes. The experiences I had from Scotland's TVET college, in which their focus was not on skills development for labour markets but rather on awareness, attitude and knowledge for students with disabilities, compelled me to evaluate Botswana`s TVET programmes for the same students. In other words, my professional and academic background was influential in this study. While this is the case, my subjectivity is relative to evaluating the department I have been employed in since 2009, and the implementation of TVET programmes at one of the colleges participating in this study (my work area since 2012) had no effect on the rigour of the research findings. The research design, focus and methods (discussed in Chapter Three), in particular the research approach (Interpretivist), gave room to my own interpretation, at the same time recognising my participants' opinions as they re-lived their experiences which were different from mine. Participants and the research sites were given pseudonyms.

1.8 Organisation of the work

This section details the organisation of the study. While literature relevant to the study is emphasised in Chapter Two, evidence of engagement with literature is evident throughout the thesis. This assisted me to put forward relevant arguments for clarity and link the arguments, findings and the conceptual framework. It also allowed me to find a common sense of the empirical data as I related it to the capabilities approach and issues of inclusivity and TVET.

1.8.1 Chapter One: Introduction

This chapter focuses on the study context by giving both the historical and theoretical background of the study. The historical background centres on the development of TVET in Botswana and its current status in relation to inclusion, while the theoretical background focuses on expounding the different roles played by TVET in order to situate one that the study adopts. I also describe in detail the research problem of inclusion in TVET and reflect on whether students' capabilities have been enhanced in TVET. In this chapter, I again state

the problem statement, research questions, research methodology, and an account of positionality and the organisation of the thesis and, lastly, draw the conclusion of the chapter.

1.8.2 Chapter Two: Literature Review

This chapter reviews literature on the conceptualisation of TVET internationally, in Africa and in a Botswana context. It also analyses inclusive education and the Afrocentric view of inclusion while situating it to Botswana. The chapter also reviews inclusion and TVET as well as inclusion and disabilities. It acknowledges the view that the understanding of an inclusive TVET is effectively accentuated by the capability approach. I also introduce the capability approach developed by Amartya Sen and Martha Nussbaum and the fundamental concepts on which it is built. I consider the conceptual underpinnings of the capability approach, its critiques, and its relationship to the concepts of the study, which is inclusive education, TVET, and disability. The chapter also links the theoretical perspectives and conceptual framework to the study. While I am aware that there are debates on the capability list, I did not formulate any list but used Melanie Walker's capability list to higher education (Appendix D) because of its importance in the evaluation of the effectiveness of the programmes. The chapter concludes with an examination of how the four concepts intersect, that is, inclusion, capabilities, TVET and disabilities. The conclusion is a summary of how these components assist in identifying the conceptual framework for the study.

1.8.3 Chapter Three: Research Design and Methodology

The chapter identifies the research method and elaborates on processes and procedures implemented in the analysis of data. The study is situated within an interpretative qualitative research design. The paradigm is the interpretive phenomenological design. This chapter also discusses research sites, sampled population, instruments used for analysis, ethical considerations and limitations of the research design. The chapter concludes with the processes of how data was analysed.

1.8.4 Chapter Four: Presentation and Discussion of Findings

The fourth chapter presents the empirical findings by drawing on the voices of participants under each theme to answer the research questions. The chapter discusses four key themes, commencing with a critical analysis of inclusivity drawing from experiences of participants and uses literature to deepen the understanding of the interpretations of participants. A critical analysis of resiliency is also undertaken and how it relates to the three sets of participants. Then the educational agency is outlined and its place within the context of the capability list

in higher education. The enacted curriculum is discussed in relation to document reviews of policies. A conclusion is drawn as to whether students' capabilities were enhanced or constrained by showing the valued capabilities related to the study.

1.8.5 Chapter Five: Research Summary and Conclusions

In this chapter, the summary of findings is discussed in relation to the research questions. A reflection on the answering of the research questions seeks to find out what is new that is valuable to contribute to current literature. The chapter also draws together the different sections of this study in an attempt to summarise the findings. The focus is to present recommendations directly based on the significance of the study and the results of the textual analysis emanating from the literature review. I also present the recommendations pertaining to the study and outline both the limitations and delimitations. In conclusion, I bring forth a proposal and suggest areas of future research actions which will contribute to the development of an understanding of an African Inclusive TVET. I argue that the use of the capability approach develops an analytic lens and contributes to the understanding of the effectiveness or inefficiency of TVET programmes**.**

1.9 Conclusion

This chapter provided the study context in which I outlined the historical and theoretical understanding of TVET, its current status and the relationship of TVET and inclusive education. This was followed by the study's focus, an outline of the methodology used to undertake the study and to the contributions of the study. In addition, I stated my positionality and what motivated the study. Finally, I presented an overview of the five chapters. In the next chapter, I review literature to identify the current debates pertaining to the study area so as to locate this study within these current debates.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

With the understanding of the purpose of the study and the research problem from Chapter One, Chapter Two critically reviews literature on inclusive education, disabilities, TVET and the capability approach, both internationally and in Botswana. Through analysing and synthesising current debates on inclusion of students with disabilities in higher education, the development of capabilities and functionings and the role played by TVET in capabilities formation, I intend to establish empirical and conceptual lacunae. It is important to understand where different countries, including Botswana, are when it comes to inclusion of students with disabilities in TVET, and if TVET has any value to students in terms of capabilities development. I hope to make some contribution by filling these gaps through exploring the intricacies of the issues emerging from the study. I reiterate the argument raised in Chapter One that the capability approach is a relevant lens that is instrumental in finding out the effectiveness of TVET programmes in relation to students' functionings.

The review of the literature is divided into four main sections. To begin with, the review focuses on the conceptualisation of inclusion with reference to international perspectives of inclusion, regional literature and the contextualisation of inclusion to Botswana. In the conceptualisation of inclusion, the literature focuses on the historical development of inclusion and inclusive education in relation to relevant cultures and contexts. I also discuss the Afrocentric view of inclusivity through the African philosophy of Botho. Secondly, literature on how different scholars conceptualise disability is discussed while highlighting disability from an African perspective and how it is contextualised to Botswana. Thirdly, the review looks at TVET in general and then the African TVET and eventually the context of the study, Botswana. Finally the review also explores the capabilities approach as a framework to assist in furthering the inclusion debate on how students with disabilities are 'doing' in the TVET system. I further use the main concepts of the approach to explore what students with disabilities attending TVETs colleges' value so that the approach acts as an informational base on how an inclusive African TVET can enhance the capabilities of students. The literature review ends by intersecting the five concepts and finding a relationship between them in order to identify existing gaps. Figure 2.1 shows the interlocking relationship between the main concepts under discussion.

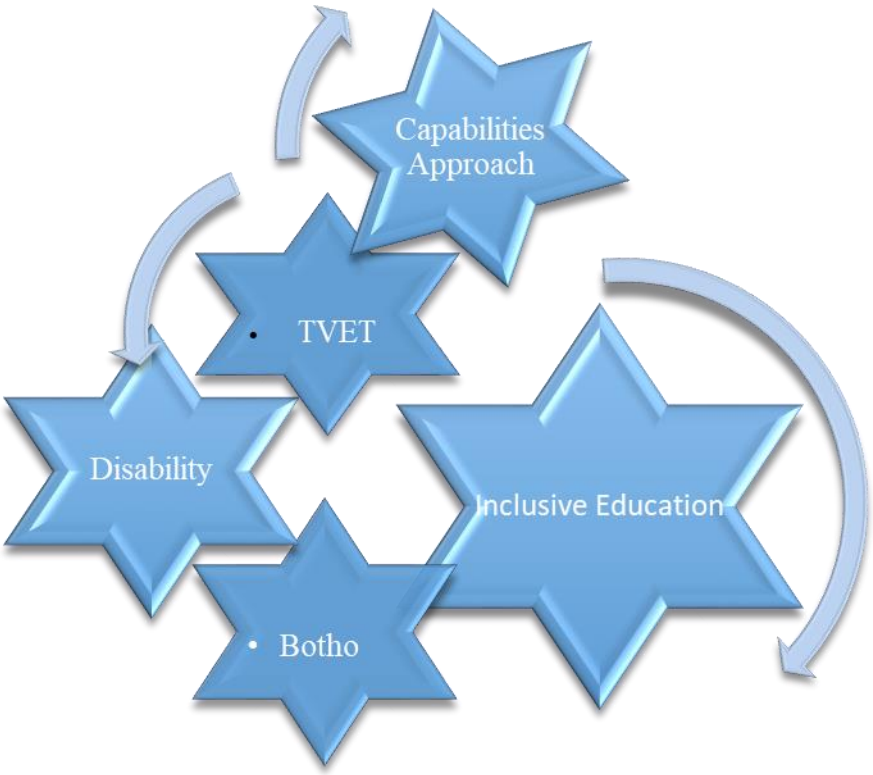


Figure 2.1. Main concepts and their relational value

In this section, I show the trajectory of the philosophies behind the concepts of inclusion and exclusion. I will do so by confronting the arguments that construct the understanding of the two concepts. Furthermore, I will analyse and compare the different paradigms already in use for a better comprehension of inclusion and exclusion so as to establish a paradigm in which the study will be located. I will also look at the typologies making up inclusion and exclusion against the current debates. It is imperative for this study to conceptualise inclusion and exclusion because the study is positioned within an inclusive agenda. This position will broaden the understanding of inclusion in an African context and provide a lens which will be applied throughout the thesis to view students' experiences at TVET institutions.

2.2 Philosophy of Inclusion and Exclusion: Fundamental Arguments

As this study is positioned within an inclusive agenda, it is necessary to conceptualise inclusion and exclusion. Sayed, Soudien and Carrim (2003) observe that the two concepts are not competing paradigms because of their connection. In addition, scholars agree that inclusion can be viewed in different ways and that there is no distinct perspective of inclusion (Ainscow, Dyson & Weiner, 2013; Dunne, 2009). Sayed et al. (2003) propose four understandings of inclusion and exclusion, two of which are relevant to this study.

The first understanding is the norm in which the concepts are used. Sayed et al. (2003) posit that most of the literature portrays inclusion as good and exclusion as bad and as such depict inclusion policies' thrust as geared towards triumphing over exclusion. They continue that "while this may be laudable, it fails to recognise the possibility that inclusive policies may result in new forms of exclusion" (Sayed et al., 2003, p. 233). A clear example of these authors' view is Botswana`s inclusive education policy which states that "inclusive education benefits all learners but is designed to be of a particular benefit to the disadvantaged and vulnerable individuals" (Ministry of Education and Skills Development [MoEDS], 2013, p. 3). My reasoning is that the interpretation of this policy suggests that it is intended for a certain group of individuals, the marginalised and vulnerable, and this implies that if one does not fall under this category they do not qualify to be included. I argue that this is exclusionary of other groups such as the socio-economically advantaged and the gifted and talented individuals. I share the same sentiments with Sayed et al. (2003) and Norwich (2008) that inclusive policies may result in new forms of exclusion that is, the marginalised and vulnerable are included to the detriment of the other.

The 'principle of normalisation' is the second concern observed by Sayed et al. (2003). Their claim is that there are certain groups or communities that are deemed to be lacking certain services or entitlements. Thus, in order to normalise the situation, special inclusive services are given to them as a form of correcting their exclusion. According to Sayed et al. (2003, p. 233), "such an approach often ignores the existing and complex social relations in society, which give rise to and perpetuate inequities". Again, using the Botswana inclusive education policy as a point of reference, it states that "children, young people and adults are defined as having special educational needs if they need services which are over and above what is generally provided as standard in the education system" (MoESD, 2011, p. 3). An interpretation of this is that if one is a child, young person and an adult and does not require any special service needs, the system excludes them. This means that the need for special services defines individuals as appropriate for inclusion. The contention is that such discourses bring about class structures akin to Marxist perspectives of the haves and have nots in which there is the mentality of a society that is very much a 'them and us' (Norwich, 2008). Hence I agree with the authors that the principle of normalisation brings about 'othering', thus instances of labelling are prevalent in education systems.

Thirdly, Sayed et al. (2003, p. 233) assert that the concept "elides differences between and within groups, communities and individuals in that it ignores who is being included or

excluded". This is evident in Botswana where there are special education units within schools to cater for students with disabilities. These students have limited interactions with non-disabled students and are alienated from the rest of the school community. This subjects them to some categorisations such as the distinction between the 'so-called normal' students, the Deaf and the ones with a capacity for language or generic. The implication of this pigeonholing is the assumption that students with disabilities are homogenous. By so doing, the focus is on the group rather than taking into account the different abilities and different support needs. This attitude disregards the fact that irrespective of students being in the same class or group, each individual has their own educational needs. According to Sayed et al. (2003) such practices ignore 'who' is being included or excluded.

Lastly, in their fourth qualification, Sayed et al. (2003, p. 233) are of the opinion that "the discourse fails to stipulate the interaction between differences in race, class and gender and other different forms of differences in the society". With this understanding and in the context of this study, the different educational settings, for example the rural and urban, the district differences (North and South of Botswana), comes with disparities such as culture, language, ethnicity, race, gender and poor resources which their relational connection has not identified. Failure to notice this 'chemistry' is what McCarthy (1997, p. 83) notes as the "mix of contingencies, interests, needs, differential assets and capacities in local settings such as schools". However, I concur with Sayed et al. (2003) who suggest that there is need for an interlocking approach, particularly because the concepts of inclusion and exclusion seem to be challenging to understand in their 'solo mode'. Given this background, the study defines the two concepts so as to situate them to this study.

2.3 Inclusion and Exclusion defined

It is worth noting, as a point of departure, that there is no mutual comprehension of inclusion and exclusion (Sayed et al., 2003). That being the case, there are however proponents of inclusion (Ainscow, 2016; Booth & Ainscow, 2011; Slee, 2018) and exclusion (De Haan, 2000) and of both (Betts, 2001). Nevertheless, this does not mean that the two concepts are opposing poles, but rather the emphasis is their inherent inseparability which should be noted throughout the study. They are rather to be seen as 'Siamese twins'. I take this stance in defining the two concepts so that their usage in this study is appreciated as a rigorous approach to the understanding of an Inclusive African TVET.

2.3.1 Inclusion conceptualised

According to Allan and Slee (2008, p. 2), "inclusion is neither a physical entity nor a clearly defined scientific concept". It is for this reason that there are five suggested typologies (Ainscow, 2006) in which inclusion can be defined. The first typology views *inclusion as concerned with disability and special educational needs*. This is the assumption that inclusion is all about education for the disabled learners or those deemed to have special needs. It follows then that there is the need for placement for particular services. This correlates with Sayed et al.'s (2003) concern of normalisation discussed above in which some individuals are treated as being in need of certain services. Owing to these views, categorisation and segregation become prevalent and the focus is more on the segregation than the inclusion of the individual (Ainscow, 2006; Booth & Ainscow, 2011). This is the case of Botswana, the country under study, where emphasis is on a separate setting in some schools where students seen to be in need of services are placed. In a nutshell, one can conclude that this typology defines inclusion of students with disabilities as a right to mainstream education with less emphasis on the disability. This shift, according to Ainscow (2006, p. 233), changes the attitudes of notions of 'special educational need' to 'barriers to learning and participation' and 'special educational provision' to "resources to support learning and participation".

The second typology views *inclusion as a response to disciplinary exclusions* in which categorised individuals are seen in connection with bad behaviour (Ainscow, 2006). The assumption then is that inclusion is to take on some individuals with difficult behaviour in the school (Ainscow, 2006). This typology is interpreted as defining inclusion as the accommodation of behaviour problem students who have been excluded due to disciplinary measures. The third typology views *inclusion as about all groups vulnerable to exclusion*. This understanding of inclusion implies that there are certain groups who are at risk of exclusion and therefore need to be socially included. According to Ainscow (2006), this social inclusion, when contextualised to education, refers to groups whose access to school is at risk. I view this typology of defining inclusion as a process of exploring how groups deemed as marginalised can be accommodated in social structures.

The fourth typology views *inclusion as the promotion of a school for all.* The emphasis is on the development of a common school for all and creating methodologies of teaching and learning within that particular school (Ainscow, 2006). This type of inclusion challenges Botswana`s education system in which students with disabilities are segregated in units instead of designing pedagogies suitable for them within the mainstream. However, schools

for all have the mandate of serving the diverse community in one school in a way that dismantles exclusion for vulnerable cohorts (Slee, 2019). Therefore, inclusion of this type implies integrating the 'so-called different' into regular normalcy. The last views *inclusion as Education for All* which is concerned with increasing access to and participation within education (Ainscow, 2006, 2016; Ainscow et al., 2013). For this typology, inclusion is creating opportunities for all children to access education. In other words, it can be understood as educational diversity, which recognises that learners are unique. It is typologies four and five that the study associates itself with for the understanding of inclusion.

2.3.2 Exclusion conceptualised

Like inclusion, exclusion also poses some definitional complexities. There are three paradigms of defining exclusion. The first paradigm is of the French Republican tradition in which exclusion is primarily defined as "the rupture of a social bond" (De Haan, 1999, p. 2). This definition has its roots in Rousseau`s social contract and its emphasis is on solidarity and views the society as an organic entity. The understanding is that an individual needs not be in separation with their societies; implying that any estrangement with one's own society is exclusion because being part of a society is being included. For this paradigm, exclusion then means "the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live" (De Haan, 1999, p. 2). There is a notion of full participation which one may interpret as meaning that if there is no full participation then there is a deprivation of something. In other words, the paradigm emphasises that at times people are deprived of some things for instance, the political, social or economic life of their societies. In this case, this paradigm defines exclusion as deprivation.

The second paradigm is the Anglo-Saxon tradition based on Locke's idea that individuals are social actors with the ability to move across social boundaries (De Haan, 1999). This implies that inhibition to freely move around boundaries is exclusion. For this tradition, exclusion signposts discrimination whereby individuals' participation for interaction is denied (De Haan, 1999). For this paradigm, exclusion moves beyond deprivation but rather focuses on social relations because belonging to a group is a fundamental human need; at the same time associating self with a certain group excludes others. I agree that this is exclusion and concur with Sayeed et al.'s (2003) view that inclusion and exclusion are inseparable because any attempt at inclusion will entail a form of exclusion.

The third paradigm, which is the North European tradition, is the monopoly paradigm based on the works of Weber who claims that power relations are part and parcel of social order (De Haan, 1999). In this paradigm, group monopoly results in exclusion where there is social closure as a result of powerful groups restricting other groups to interact (De Haan, 1999). This can be the case where minority groups, poor or unemployed people have limited power and a small number of people for interaction. Thus in this monopoly paradigm, exclusion is defined as "a consequence of the formation of group monopolies" (Sayed et al., 2003, p. 235). However, these definitions of exclusion are only contextualised within the global North. This brings out a gap and a need to situate exclusion from an African tradition.

I want to propose the fourth paradigm from Afrocentric traditions based on the works of Menketi (1984) and Ramose (1999) on the communality paradigm. Their work is on the philosophy of personhood in which humanness is emphasised within a community. This implies that the community is responsible for establishing social cohesion. For this paradigm, emphasis is on the concept of *Mothofatso*, that is, recognising the binary between humans (Ramose, 1999) so much that there is ontological equality, especially that African traditions and cultures cannot have communities in which 'others' do not belong (Pasha et al., 2017). I argue that the adoption of mothofatso expresses the epistemology of the South and embraces an ethical dimension of Homo-Humanitas. Therefore, failure of the schools to recognise the individual as part of the school community means exclusion.

With the understanding of the dichotomy between inclusion and exclusion derived from different paradigms and typologies which helped in the understanding of both concepts, how can this tension be balanced?

2.3.3 Resilience: balancing the tension

In order to balance the tension between the concepts of inclusion and exclusion, I make a case for a need to alter the perception of the two concepts into a more positive direction; that is to say, seeing the tension between the two concepts as challenges and opportunities. Hence the study's claim follows Sayed et al.'s (2003) assertion that inclusion and exclusion are juxtaposed with each other and not negative consequences of the other. Literature (De Haan, 2000; Fonagy, Steel, Steel, Higgit & Target, 1994) tends to indicate that exclusionary practices always bring forth differentiated responses (Hill, Turner, Walker, Stafford & Seaman, 2006). One of the responses is seeing exclusionary practices not just as victimhood but rather as a growth enhancing circumstance of being exposed to adversity. This is termed

resilience. Resilience can be defined as the dynamic process encompassing positive adaptation within the context of significant adversity (Abiola & Udofia, 2011; Adamson, Beddoe & Davys, 2014; Capstick, 2018). In other words, resilience is one's ability to grow out of difficulties or harsh conditions. In the context of this study, this could be the different forms of exclusion (e.g. economic, institutional, political and social). For such exclusion, individuals tend to use different resilience strategies which include spiritual and social support and individual positive attitudes. Studies on the use of resilience as a framework of coping (Cassidy, 2015) indicate that individuals use their human strengths to adapt to life's adversities.

Studies have also shown that people living in harsh conditions do overcome some odds in their life and manifest resilience in their lives (Dirling, 1999). This is validated by research on the human development theory where it is said that with the innate capacity of resilience that people are born with, the biological imperative for growth naturally unfolds when faced with some environmental features (Cassidy, 2015; Bernard, 1995; Dirling, 1999). This characteristic ranges from aspirations, problem solving, self-esteem, social competence and intellectual skills (Capsticks, 2018; Bernard, 1995; Dirling, 1999). Each of these concepts is discussed as it relates to the study and resonates with the theoretical framework.

Social competence

Being responsive to other people as well as having a positive response to others is one of the features of an individual with resilience. Social competencies include qualities such as the ability to interact well with others and form relations as well as having empathy towards others. These qualities are particularly relevant in this study as inclusionary practices and are also relevant to the African philosophy of *Botho.* More importantly, these qualities also resonate well with Nussbaum's (2000) capability list of affiliation, that is, being able to live for and in relation with others and being treated with dignity and worthy of being equal to others.

Sense of purpose

According to Capsticks (2018), a resilient individual has aspirations and believes in their success and are optimistic about their future. This is also coupled with one's educational aspirations and spiritual connectedness. In terms of this study, these features can be enhanced where there are good resources and conducive educational environments which allow one to

be creative and innovative and this can only happen in inclusionary practices. According to Nussbaum (2000), the capability of practical reasoning is being able to form a conception of good and planning one's life which resonates with this sense of purpose as a resiliency characteristic.

Problem solving

This encompasses the seeking out of different ways of solving a problem. One of these is having the ability to seek help from others to get to the bottom of a problem (Bernard, 1995). Therefore, in line with inclusionary practices, a resilient individual who has these characteristics of critical thinking and a reflective consciousness capitalises on the social inclusion they have with others to find solutions. Being resilient like this corresponds with the capability of the senses of imagination and thought which Nussbaum (2000) lists as being able to use senses to imagine, think and reason.

Autonomy

In the words of Bernard (1995), one characteristic of a resilient individual is one who can distance self from a bad situation. In other words, it is the ability to take control of their situations. Control of one's environment is one of Nussbaum's (2000) skills central to the capability list in which one is able to participate in choices that govern their lives with freedom of speech. In inclusionary practices, this kind of character trait manifests itself where one is able to fit. Being able to fit is having a sense of belonging where other people accept and respect people as themselves.

From the above discussion, it is clear that the absence of environments that enable or foster one to have these characteristics can be said to be exclusionary in nature and if one uses their innate qualities to overcome these environments, it is a manifestation of resilience Thus, instead of disregarding exclusionary practices, we may look at them positively to appreciate inclusion because in them there is resilience By so doing, we may not necessarily have to defend inclusion but rather may have to defend exclusion. I would agree with Dirling (1999) that in the quest for building resilience, exclusion can work. This challenges education systems to work towards enhancing resilience if they are to be inclusive. So what then, is inclusion?

Below I make a distinction of the locality of inclusion by discussing inclusion in education. I will explore the different definitions available in inclusive education studies to situate a

definition which the study will adopt. I further synthesise literature on the current international and regional understanding of inclusive education. The understanding of inclusive education necessitates the careful analysis of where inclusion is taking place as well as the comprehension of international and regional debates. This will contribute to establishing lacunae on the conceptualisation of inclusion.

2.4 Inclusion in education

The initial understanding and meaning of inclusion by the Salamanca Framework in 1994 stressed the importance of accepting differences as a principle of education. And so, in view of promoting education for all, inclusion was about "schools accommodating all children regardless of their physical, intellectual, social and other conditions…" (UNESCO, 1994, p. 6). The understanding went beyond acceptance and focused on the physical and social environment by minimising barriers, something that would ultimately promote accessibility to learning. Hence inclusion was sometimes defined as a process of addressing the diverse needs of all learners by reducing barriers to, and within, the learning environment (UNESCO, 2011). Recently, there has been a proposal to shift the understanding from a definition position to look at exclusionary practices to appreciate inclusion (Slee, 2011; Walton, 2015). The school of thought that put forth this argument is of the opinion that in including the marginalised, other groups in society will be excluded. So to better understand what inclusion could mean, government authorities and schools should explore their community's incidents of social inequality before they can understand the factors that influence their exclusionary characteristics (Slee, 2011). This implies that what inclusion entails would be known. There is also the view to understand inclusion from a global lens of connected situational problems within a societal diversity (Armstrong, Armstrong & Spandagou, 2011). The argument is that in spite of the different contexts, problems around the world tend to be the same and so the understanding of inclusion cannot be comprehended by disconnecting from other situations around the world. This shows that the challenges to the actualisation of inclusivity are universal (Armstrong, Armstrong & Spandagou, 2010; Walton, 2015).

Another suggestion is to look at inclusive education in relation to specific cultures and contexts that attend to educational inequalities (Miles & Singal, 2010). I am inclined to support Miles and Singal given the ambiguities that are significant in defining inclusive education and agree that the concept may be shaped by contextual factors if not by culture. Perhaps the time has come to contextualise inclusive education to a given culture. Given that the meaning "cannot travel seamlessly across cultures and contexts" (Kozleski, Artiles &

Waitoller, 2011, p. 8). Contextual differences might be seen as a positive stance, although the mindfulness of inclusive education should not ignore serious issues emanating from the different economies and cultures. For example, different cultures may interpret inclusion within their societies differently.

The discussed viewpoints reveal the debates, conflicts and contradictions facing inclusive education today (Miles & Singal, 2010). These different understandings of inclusion suggest that there are some controversial views on what the term could mean; so much so that the concept has lost its original meaning (Slee, 2004). That is why there is still no iron cast definition of the concept. It is arguable that there is need to engage with practicalities of inclusion which seem to be complex. Practicalities would be better understood when left to countries to consider how their objectives of inclusive policies are framed in order to better implement inclusion. It is clear that failure to critically engage with what is happening on the ground in education breeds a theoretical vacuum as viewed by Armstrong et al. (2011). While it seems reasonable to base inclusion on contextual realities, governments of the day may decide on practices that are irrelevant or inconsistent with the original intention of their country's inclusive policy. Slee (2011, p. 90) enunciates this and alleges that "there is the propensity for policy to generate perverse subversion of its articulated aims". This implies that inclusive policies can be grounded on politics. Corroborating that inclusion is not a technical nor a policy project, but a political project (Slee, 2011). In raising this view, I argue that without a theoretical framework from which the complexity of the concept is appreciated, inclusive education would remain contested. Thus, educational diversity might be viewed differently depending on who is being marginalised and where. As a result, inclusive education would not mean the same in different contexts. Given the above discussion, and the complexity of the term, the study will adopt a narrow definition of inclusion. According to Ainscow, Booth and Dyson (2006, p. 116), a narrow definition of inclusion refers to the "promotion of inclusion of a specific group of students, mainly, but not exclusively, students with disabilities/ and /or students with special needs". This definition is justifiable in this study as the study's focus is on students with disabilities. Given this stance, and that inclusion in education is a practice constructed by different national and international contexts (Armstrong et al., 2011), there is a need to then focus on synthesising literature on the international and regional contexts of inclusion.

2.5 Current International and Regional Understanding of Inclusive Education

From a global perspective, there seems to be an agreement that it is every child`s right to be educated among their peers, even though total accommodation may not be achieved because there will always be those who will remain absent (Artiles & Kozleski, 2007). Marginalisation is still prevalent and experienced by many children across the world (Walton & Moonsamy, 2015). However, there is no doubt that educational reform in most countries has led to movements towards inclusive education.

In Europe, Norway, Greece, Portugal, Spain, Estonia, Lithuania, Luxembourg and Italy the understanding of inclusive education has resulted in educational reforms that work at demolishing separate schooling in support of inclusion (European Agency, 2014). While inclusion is increasingly present on the policy agenda of these European countries, it seems equally important to point out that a large proportion of learners are still in separate settings (European Agency, 2014). There appears to be pressure to maintain local, regional and national practices in special education that to some degree hinders the removal of barriers to participation (UNESCO, 2011). Consequently, the discrepancies between policy and practice indicate the lack of proper understanding of special education and inclusion. Therefore, one can conclude that the idea of inclusive education in European countries focuses on bringing two or sometimes more existing systems of segregation, integration and inclusive education together (UNESCO, 2011). One example is in higher education where countries like Ireland's educational institutions, similar to other European countries, have widened the participation of their marginalised groups within their societies (Shevlin, Kenny & McNeela, 2004; UNESCO, 2009). They continue to say the widening of access for students with disabilities in higher education has been facilitated by affirmative action and widening of selection processes. In spite of this expanded participation, access to higher education is often (still) the privilege of specific segments of society (UNESCO, 2009).

The Arab States, such as Bahrain, Kuwait, Oman and Saudi Arabia, have seen the reformation of its education systems, implementing integrated curricular frameworks to cater for all learners (UNESCO, 2011). Comparing these countries' experiences with Europe, policy practices seem to be problematic because they still operate under the traditional model of separation and segregation in their implementation (UNESCO, 2011). The understanding of inclusive education in these Arab countries shows that inclusion has been broadened not just for those learners with disabilities, but also for children affected by conflict, from rural areas and religious minorities (European Agency, 2014). Asian countries of Korea, Malaysia,

Sri Lanka, China, Nepal, Indonesia and Thailand have also participated in the growing demand for the inclusive agenda. Consensus for reformation supposes a comprehensive and holistic outlook which saw the introduction of Individual Learning Programmes in classrooms, which include children with special educational needs (World Bank, 2011). The integration of children with and without impairments by these Asian countries was interpreted as one of the most significant contributions to community living (World Bank, 2011).

In the African context, inclusion is in some ways associated with social inclusion, with consideration given to those at risk of being marginalised (Ainscow & Miles, 2008). However, it appears that African countries have used particular entry points, based on their identified priorities and needs, to move towards inclusive education. For instance, in South Africa, inclusive education is underpinned by the need to address past inequalities (Naicker, 1999). In the case of Lesotho, inclusive education is approached from the perspective of an obligation to fulfil domestic and international laws (Eriamiatoe, 2013). In Botswana, at least ideally, inclusion is based on a move to realise the historical diversity of the country and to achieve cultural incorporation of all those who were socially excluded (Mokhuphadyay, 2015). Given these different entry points from different countries, studies (Chakaita, 2010; Mokhuphadyay, 2015; Molosiwa & Mpofu, 2017) have shown that inclusion is prevalent more in primary and secondary education than in higher education. For instance, in Zimbabwe, there was a Disabled Act of 1992 which was later amended in 1996, which was enacted in favour of disabled war veterans. Unfortunately, it excluded students with disabilities whose numbers in higher education stood at 1% (Chakaita, 2010). Thus, Zimbabwe needs mandatory policies to improve wider access to higher education for students with disabilities. Zimbabwe could follow other African countries such as South Africa where there is a commitment to increasing access of students with disabilities in higher education; for example, Education White Paper 6 and the national plan for higher education ensures that there is an institutional plan of ensuring inclusion of learners with disabilities (Department of Education, 2001).

From the above synthesis, without exhausting all the research in the field, the review has shown that:

- There are disparities across countries on their conceptualisation of inclusive education.

- Implementation of inclusive education in most countries is still problematic despite the fact that inclusion stands as a top priority agenda in most of the countries' policies.
- Even though there are disparities in defining inclusion, there is a common quest for inclusion to those excluded, depending on who is excluded and how.
- Reforms on the inclusion of students with disabilities at higher education came belatedly.

With these gaps shown by international and regional literature on the conceptualisation of inclusion, here I locate inclusion within the context of the country under study by looking at the historical development of the concept. This will take the form of studying the perspective of inclusion in Botswana, as well as the context of inclusion in Africa. I will identify relevant concepts and point out inclusion that is specific for Africa, drawing examples from Botswana culture. I will look further to show the applicability of the elements of that which makes for African inclusion. I will attempt to contribute to the agency of having a localised inclusion drawn from the cultures of countries in which inclusive education is located.

2.6 Historical context of Inclusion in Botswana

The Declaration of Human Rights of 1948 has been fundamental in compelling nation-states to enable education for people with disabilities. This declaration has influenced educational policies and legislature globally. Botswana, being no exception signed many of the international agreements which have an endowment for special needs children (Abosi, 2000; Dart, 2007). While the Declaration of Human rights was the bedrock of this provision, the Jomtien Declaration of 1990 was a catalyst for the government of Botswana to acknowledge that education is a human right and that educational aims cut across all children in a common manner. More importantly, recognising this commonality implies making education accessible to all children, inclusive of those with disabilities (Dart, 2007). The Botswana Government not only acknowledged and recognised the need for educating children with disabilities but it also showed commitment by signing the Dakar Framework for Action in 2000 (UNESCO, 2000). Action for the Botswana government was to achieve education for all its citizens, in particular, the disadvantaged and vulnerable. The commitment is evident in Botswana's national policy where the government stipulated its objective of promoting the needs of children needing special education. Although the Government of Botswana

responded positively to these global legislatures, the decolonisation process of Botswana from the British administration also had a huge influence on the country's education policy.

Historically, Botswana is well known for its absence of internal conflicts both before and after independence, making the country peaceful and harmonious (Chisolm & Chilisa, 2012). The peace reigning in Botswana was instrumental in the first education policy known as education for kagisano (social harmony). To maintain the peace among its citizens, the country's formulation of policies were constructed around the four national principles of democracy, unity, development and self-reliance. Above all, one of the characteristics of kagisano is social justice construed as equity and fairness (Chisolm & Chilisa, 2012). Therefore at the bedrock of this kagisano was Botswana's initiative of equity in education through fair sharing of resources as well as equal educational opportunities in a non-discriminatory manner. Malejane and Diraditsile (2019) are of the view that these four principles, if practised and implemented well, succeed in living out the country's philosophy of kagisano.

It is interesting to note that education for kagisano dates back to 1977 before the Salamanca frameworks of 1994 and the Nations Convention on the Rights of Persons with Disabilities (UN, 2006). Reflecting on this policy, it points to the fact that education for kagisano and the subsequent government paper No 1 and the National Policy on Education (NPE) of 1993 were sufficient to lead Botswana's education system in an inclusive direction. Worthy to note is that the NPE had proposed that the then 10% of school-aged population would need support (Abosi, 2000; Chisolm & Chilisa, 2012). My take on the NPE is that the policy was not specific in what kind of support and who in particular would need that support. I argue that the policy was a face value commitment and therefore was not indicative of the actual implementation and action for practice. As in most government policies, the NPE did not have any direct effect on people with disabilities. On a different note, the policy could be applauded for at least steering educational development to a particular principle of special services; hence the Revised National Policy on Education (RNPE) of 1994.

The RNPE mentioned access to education in primary levels of special needs children (SNE) whom it referred to as the disadvantaged group (Government of Botswana, 1994). It is from this recommendation that Botswana, like other African countries, accepted integration as the crème de la crème for its disability population. It is noticeable that the government interpreted integration in the form of quality and standard of education. Quality and standard

of education were seen in the RNPE's call for schools to have specialist teachers and to ensure that the training of teachers features special education. This is a good initiative but I argue that the demand implied that the disability population was to fit themselves within what the schools offer, despite reforms calling for the improved commitment of people with disabilities. Subsequent objectives, policies and plans after the RNPE of 1994 include the National Policy on Vocational Education and Training of 1977 (Ministry of Labour and Home Affairs, 1997) which accentuated the development of special training for the disadvantaged population; the Early Childhood Care and Education Policy of 2001 which state that centres admitting SNE should communicate with the Department of Special education (DSE). It is interesting to note that the aforementioned policies emphasise integration, indicating that these policies are more on how the students can 'bend' to the system. According to Dart (2007), the change of language from integration to inclusion became noticeable in the objective of the National Development Plan [NDP 9] of 2003 which appealed for inclusive thinking. The birth of Botswana's inclusive education policy of 2011 came as a result of the demand to structure the system to adapt itself to the needs of the learners. The development of this policy was to achieve the Vision 2016 objective which had stated that "by the year 2016…All Batswana will have the opportunity for continued and universal education" (p. 5). More importantly, it would have fulfilled the recent United Nations Global Sustainable Development Goals (UNGSDG, 2015) of embracing disability inclusion principles in education (Ainscow, Slee & Best, 2019; Pather, 2019).

While one appreciates the trajectories and pathways leading to the current situation of disability inclusion in Botswana, the emphasis on inclusion as a western epistemology ignores the fact that for decades Botswana had an inclusive policy already in place. My contention lies in the fact that the hallmark of Botswana's educational policies is constructed in Botswana's traditional culture in which the values of interdependence, communal assistance and social justice speak to social harmony. Therefore the policies would have a greater influence on Botswana's inclusive policy of 2011 because the four principles are similar to the tenets of inclusive education. For instance, the principle of democracy stresses classlessness which is the legacy of the Salamanca Frameworks where all learners matter and marginalisation and exclusion are discouraged (Ainscow et al., 2019). Besides, Botswana's understanding of this democratic principle would have satisfied the educational justification of inclusive education of educating all learners together through means of responding to their individual needs (Ainscow et al., 2019). Botswana's liberal-democratic, nation-building

kagisano, as observed by Chisolm and Chilisa (2012), promotes a learner-centred pedagogy where learners are freely seen as equal partners in learning. By so doing, negative attitudes towards differences are curbed through the principle of unity which translates to the social justification of inclusion. The social justification promotes a non-discriminatory society by changing attitudes to differences (Ainscow et al., 2019). Overall, I am inclined to support Panther's (2019) view that Africa has perpetuated the tension between the notions of local inclusion against the dominant view of inclusion being exported from elsewhere. Botswana is one example of an African country that has failed to realise the value of education of kagisano. There is a need for re-centring the neoliberalism position of inclusion to a contextualised inclusion (Mosalagae & Lukusa, 2016) using the principles of education for kagisano. Given this historical context one would be interested to know where Botswana stands now.

2.7 Current status of Inclusion in Botswana

Botswana, like many other developing countries, has followed the global shift towards inclusive education as a means of accommodating the full range of learning needs in regular schools. Inclusive education in Botswana refers to "an education system that includes and meets the needs of all, including those with special educational needs, those with life circumstances, health, stages of development or any other circumstances" (Inclusive Education Policy, 2011, p. 4). This definition is in line with other policy documents (Revised National Policy on Education [RNPE], 1994; National Development Plan, NDP 9, 2003/4-2008/9). Botswana has intensified efforts to increase access to education for children with Special Educational Needs (SEN). The use of SEN to depict inclusive education is rather contrary to inclusivity and is indicative of a country still dealing with special education rather than inclusive education, a stand that is problematic. Consequently, this shows that Botswana has not 're-framed the field' if we are to use Slee's (2011) words. Botswana has supposedly adopted inclusive education as a strategy for meeting children's educational needs. However, the RNPE`s commitment to social inclusion has not been implemented (Mokhuphadyay, 2015). This is evident in the way Botswana`s education system has been exclusionary through its system of promoting special educational settings rather than integration into the mainstream education (Molosiwa & Mpofu, 2017). Botswana`s social inclusion implies that the society has obligations to take care of each of its members regardless of mental, physical, behavioural and emotional status. With the understanding of international literature, I found it necessary to look at African inclusivity since the study intended to develop an understanding

of inclusion in an African context and the effectiveness of TVET in enhancing the capabilities of students with disabilities by exploring student interpretations of their experiences at TVET institutions.

2.8 African Inclusivity

Inclusion in Africa is an outlook of complexities surrounding the continent which varies from disabilities, class, conflicts, cultural and ethnic orientation, to mention a few (Muthukrishna & Engelbrecht, 2018). In line with this observation, Pather (2019, p. 789) alludes that, "in Africa, as an antithesis of exclusion, inclusion can be seen as a fight for freedom to find a local solution". He maintains that this emancipation ranges from political, moral and economic as a result of the nature of African countries' colonisation process. I concur with the author as the discussion above has proven to be true. In Botswana's context, I have already mentioned that the principles of kagisano are based on the social culture of harmony which is a moral aspect expected from each Motswana. One can argue that, just like most African countries, Botswana would want to liberate itself from culture degradation due to the infiltration of the Global north cultures of individualism. Kagisano has shown that there exists African philosophies and theories which can help in understanding the value of inclusion, which is the epitome of inclusive education. Of the principles of kagisano, Botho stands out as a concept to be used by Botswana and most African countries to make possible the fight for African freedom. Accordingly, "it is an African concept which proposes shared collective humanness and social ethics" (Pather, 2019, p. 789). It follows then that to understand these social ethics one needs to trace where they emanate from.

Botho/Ubuntu is an African philosophy which cuts across most of the Southern African countries, although in different names. At the core of Botho principles is "the recognition of a value system that acknowledges people as social and co-dependent beings" (Letseka, 2013, p. 3). One can conclude that African inclusion tends to be centred on the community and the community is not expected to exclude its own because all children are assumed to be the same and to belong to the community (Pasha & Moichela, 2009). Recognising the centrality of the aforesaid commonality, "nobody is an isolated individual. Or rather, his uniqueness is a secondary fact about him; first and foremost he is several people's relatives and several people's contemporary" (Jomo Kenyatta in Letseka, 2013, p. 748). In order to appreciate Botho, there is a need to unpack it in more depth.

2.8.1 The Concept of Botho explored

From the stipulated characteristics of Botho, an explicit understanding is that Botho depicts a rich African life. African people view themselves from a plural perspective, like Us, They and We. Put differently, the essence of collectivism in terms of morality and personhood marks the practice of Botho. This is expressed in the Tswana proverb *Motho ke Motho Ka batho ba bangwe,* literally meaning 'I am because we are'. This proverb in practice means my happiness is your happiness, my sorrows are your sorrows too. In the Setswana culture, an individual is defined from kinship and the society one comes from. My view is that the definition of a person is not centred on 'who you are' but 'whose you are'. Whose here implies the parameter of ethnicity, culture and religion which defines the humanistic nature of a person. Therefore an individual is a community-centred person. For instance, celebrations such as a wedding do not need an invitation, it becomes a community celebration in the same way as deaths and the birth of a new child. Thus, at the bottom of Botho is a collective consciousness. From the philosophy of Botho, there is a clear sign that there is an organic relationship of the majority, hence the communal relationship. In the words of Mbigi (1997, p. 3) "Ubuntu is Africa's contribution to universal humanistic philosophy and religion". My understanding of the author's assertion is that the 'wholeness' of an individual comes from other concepts such as the being (soul and spirit) and the humane (attitude). It is worth noticing that throughout the discussion there are outstanding elements of Botho that are significant to mention and discuss further.

Holism

The philosophy of Botho views an individual in wholeness which means it encompasses the totality of a person. An individual is not seen as a 'fraction of the community' but as complete of the community. The view implies that in Botho people are seen as integrative of one another. Taking the debate further, in an educational setting this implies that race, ethnicity, colour and religion do not qualify one to be a member of the school community. In other words, what is seen from an individual is the self-realisation of a being. In other words, one is affirmed as a human being rather than what characterises him/her. This educational understanding of Botho entails that inclusion from this angle means that the differences in ability, learning style, socio-economic backgrounds and gender do not matter but are what adds beauty to an inclusive setting. On this understanding, Botho enriches a holistic balance between the self and community to create a meaning for humanity and the universe (Menketi,

1984). My understanding is that one cannot be whole without other aspects that contribute to the completeness of being. That is the inner self which is the spirit.

Spirituality

Botho is also seen in African culture as natural disposition. Spirit not as in being evil or demonic, but as in the soul. In the Sotho-Tswana culture when one shows positive attitudes towards self and neighbour it is referred to as *O nale Botho* (she has the spirit of botho) which means that people are not born with *Botho* but that *Botho* is ascribed to an individual after showing that spirit. Therefore, the essence of one being is seen in the inner self of the total being. Thus acts of kindness towards others are not only seen as the personality of an individual; there is the reflection of the outer force from the community ancestors who gives one a good personality. This can be likened to doing works of mercy in Christianity with the belief that it is not by one's strength but by the spirit of God in the person. And so the function of the spirit is to strike a balance between the community, the individual and the environment. That is, the community spirit helps one in knowing who they are and ultimately what they want to become. Relating this to an educational setting implies that the spirit of Botho compels one to respect differences and acknowledge one for who they are because of the spirit in them. Respecting others equates to others respecting you by recognising the greatness in others. For inclusion, this means access, empathy, affirming others, and acceptance. By so doing, the celebration of diversity in a school or class helps one to adapt to the differences and even to life because the spirit of one another gives rise to collaboration and cooperation, especially in a community of practice in education. Thus the disposition of *Botho* binds others together to share a common goal for the common good of all.

Communalism

Solidarity exists because of a common spirit, to mention but one. From a Botho standpoint, an individual is thought of from the virtues one has with the community. So, in other words, Botho is all about community building. Menketi (1984) is of the view that what one possesses does not make him/her a person but the community does that. So Botho articulates that for development or nation-building to be possible there is a need for interconnectedness. In an African livelihood, one would not go hungry because they are poor; the community has a responsibility to share. In Setswana culture, there is a concept known as *Mafisa* (an act where one lends one without cattle some cattle to look after and to use as his own). This act restores the dignity of the one who does not have as well as helping in the day-to-day living of

feeding his family. The community knows that the failure of one man to provide for his family is the failure of the community because sharing is a social commitment.

In the context of education, the school represents the community, hence there is a need for parents' associations, teachers and students to work for the common good of the school. The achievement of the school would be judged by the commitment of the community in which it is based. From an inclusion position, this means the school should share resources equally despite geographical locations. Not stigmatising learners who are from low socio-economic backgrounds and not labelling those who are intellectually challenged. The goal of the school achieving, for instance, good results depends on meeting the needs of the school community. For instance, a learner should feel affirmed by others, have a sense of belonging and be happy. Communalism emphases by Botho in education indicate that discriminatory tendencies which do not work for the dignity of individual and community are revoked. Therefore, any school that does not distance itself from such behaviours are undemocratic towards an individual and thus can be said to have no Botho. There is no collectiveness if there is no relation.

Relatedness

Important to Botho is mutual interdependence. Relatedness is an Afrocentric virtue that sees an individual connected by blood, marriage, family and friendship (Waghid, 2014). In the African context, the relationship between parents and children is of great value. In Setswana culture, a child is not of a nuclear family but the extended family and the community at large. Therefore if one adult in the community disciplines one's child it is a welcomed gesture because the child is 'ours'. Menketi (1984) is of the view that the substance of man is seen through the community relationship and his interactions. In other words, one is worthy of being human by the fulfilment of his social purpose (Pasha & Moichela, 2009). In an educational milieu, the relationship between teachers and students is of paramount importance. Teachers are to act as loco-parentis in the school environment. Therefore there should be a reciprocal relationship. There is a Setswana adage which says *Susu ilela suswana gore suswana a go ilele* (elders respect the young so the young can respect you). African culture respects elders not because of their chronological age, but the wisdom they have. In education, it implies teachers valuing the knowledge and experiences of the learners for each can learn from each other. This owes a lot to Freire (1972) who disregarded the banking concept in which learners are seen as a clean slate. Positioning this understanding from an

inclusion viewpoint, it invites all stakeholders involved in the education of children to see the individual as worthy of others and sensitive to their needs. All individual regardless of their makeup, deserve respect, relationship and being acknowledgement. All things considered, Botho weighs interpersonal relationship as an utmost value. Although from the discussion Botho is seen as an African value that is highly regarded, there are others who do not see it as such.

2.8.2 Botho Critiqued

Communitarianism is an educational philosophy which is Afrocentric (Waghid, 2014). However, the emphasis on this communalism is regarded as oppression of the liberation of the individual as observed by Enslin and Horsthemke (2016). This argument depicts communalism as repressing the worthiness of an individual and sees the individual as secondary after the community. As such, this assertion appears to be problematic to the value of an individual as there is a tendency to overlook elements of individualism that are compatible with communality (Enslin & Horsthemke, 2016). The contention is that while communality is acknowledged, the significance of being individual does not necessarily suggest that one is individualistic. An individual can be within a community, for example, individuals can be compassionate and sympathetic to other individuals as individuals. While to be individualistic is appreciable to a certain degree, there is a strong argument that individuals cannot flourish independently of the community (Metz, 2015). This signifies that even though there is room for individual space, the individual is still connected to the community and it is the community that sees to it that the aspirations of the individual are realised.

This argument advances that the individual and the community are interrelated; a reflection that may communicate the significance of Botho. Then again, individualism is viewed as a Western philosophy that is not compatible with Botho (Metz, 2011; Waghid, 2014). Therefore, the concept of Botho becomes instrumental in addressing the imbalances formed by an individual's uniqueness and societal harmony (Waghid, 2016). Central to the African culture is the acknowledgement of the other person because in communitarianism there is tolerance and caring, hence Botho can be used in schools as a possible strategy to understand inclusion as one of its principles is to bring people together, as argued by Pasha and Moichela (2009). With a clear understanding of Botho, it becomes important to look at the commonalities of Botho and inclusion to substantiate the argument that the African context of inclusion can be synonymised to the Botho philosophy.

2. 9 Inclusive education and African inclusivity: Interlocking ideas

Given the current high profile debate with regard to African inclusivity, it is quite clear that there is a connection between the African philosophy of Botho and inclusion. A review of literature shows that the elements of Botho, whether as a concept or moral principle, are akin to the elements of inclusion. First, both principles carry along virtues of care of everyone in the community. This is depicted through elements such as consideration, compassion, hospitability, equality, respectability, diversity and reciprocal relationship. This can be translated as humanness (Botho), and acceptance and accommodation in inclusive education. In an educational environment, the element of accommodation depicts an attitude of seeing all students in class as bona fide members of that class. Similarly, the underlying principle of Botho emphasises a community of which the individual is part. From the above narrations, there is an accentuation of sameness. It is within this sameness that one becomes empathetic to others' situations and conditions. This precipitates a form of affiliation which Nussbaum (2000) views as central human capabilities. The author convincingly argues that affiliation carries with it the base of self-respect where one is treated as a human being worth of others. Therefore, sameness means non-discriminatory practices for if you discriminate others, it is akin to discriminating self. Imagining the situations of others helps one to live in harmony and well with others, which is a capability that needs to be fostered in education.

Secondly, inclusive education "is a philosophy that brings students, families, educators, and community members together to create schools and other social institutions based on acceptance, belonging, and community" (Salend, 2001, p. 5). This definition has a connotation of togetherness formed by the schools and families with a concern for the individual. In the same manner, Botho philosophy promotes diversity and a communitarian spirit in which one is not an island. This apparently exhibits opportunity capacity for inclusion, that is, one in which everyone belongs in deliberation (Ramose, 2002). From an inclusive setting this calls for pedagogical approaches that are responsive, such as taking consideration of the heterogeneity of the class and its cultures. Hence, inclusion discourages the 'one size fits all' because each pot needs its own ingredients, implying that each 'flavour' of inclusion is dependent on the culture of the school and the language of inclusion (Walton, 2016).

Thirdly, Botho and inclusive education promote social justice in society and in education. The notion of inclusion as a process (Ainscow, Howes, Farrell & Frankham, 2003; Allan, 2007) is significant because there is need for constant reflection on the need of each

individual to see which elements are needed to accommodate individual needs. Thus the worthiness of the individual is valued, tolerated and appreciated. By the same token, Botho values the contribution of each person in the society. For instance, in Setswana culture, there is a saying that *mafoko a bothle a mantle* meaning that everybody's voices or opinions are equal. The possibility that each person should be valued is "equivalent to the acknowledgement of diversity in the community, and it promotes equal treatment of all children in the educational systems" (Pasha & Moichela, 2009, p. 375). Seeing individuals as valuable is an expected natural practice emanating from the beliefs and culture of the Setho-Tswana society. Setho–Tswana is an umbrella word for all ethno-nations who speak Sesotho and Setswana languages (Denbow & Thebe, 2006). In the context of Botswana, there are eight main ethnic tribes (Bangwaketse, Bakgatla, Balete, Bakwena, Bangwato, Batawana, and Barolong & Batlokwa). These tribes have similar cultures and that culture is referred to as Sotho-Tswana. In the context of this study, when I allude to Setswana culture I am referring to the culture of these main tribes. Setswana culture is a patrilineal system which has a connection with other dominant social structures such as marriage and kinship. In these systems, membership is rooted in structures such as families and extended families, schooling and living arrangements (Denbow & Thebe, 2006). This kinship stresses the importance of support, sense of belonging and bonding of members. A conclusion drawn from a reflection on these structures is that the community is responsible for protecting, considering and recognising members for who they are.

While it appears that inclusion is clearly synonymous with Botho in Africa, it is also critiqued for being "utopian and illusionary" (Pasha & Condy, 2016, p. 16). There appears to be some prevalence of exclusionary practices in spite of African countries deeming Botho as admirable. Consequently, the social inconsistencies in practice defeat the tenets of communalism. Marginalised groups tend to be treated unequally in an assumed equal community. Horsthemke and Enslin (2005, p. 57) term this as the "distrust of a limited understanding of Ubuntu". This suggests that as much as Africans want to argue strongly for Botho, it has no relevance so far as there are still some exclusionary practices. Nevertheless, in spite of the limitations discussed above, the elements of Botho are basically 'canopied' under four key elements of inclusion which are welcoming, accessibility, accommodation and acceptance. Perhaps proposing the language of inclusion in Africa to be 'accented' to Botho and in particular to Botswana as Botho education, the question asked by Kabeer (2000) on whether the concepts of inclusion and exclusion, with their origins in the North, are

appropriate for countries in the South becomes relevant. I therefore agree and argue that inclusion has been in existence in Africa all along and that this African philosophy practiced in most African countries cannot be said to be an emerging issue and is older than inclusive education. To be specific to Sub-Saharan Africa, inclusive education has been practiced from the 1990s (UNESCO, 2009), and in Botswana, the country under study, since 2011 (Government of Botswana, [GoB], 2013). Hence these elements of Botho, which are similar to inclusion, cannot be ignored and seen to be unpractical.

One such inclusive pedagogy is Etienne Wenger`s (1999) community of practice in which one of the characteristics is the community where members help each other in learning. From an African perspective, communities of practice have long existed. Forming a community of practice is akin to communalism which is an aspect of Botho. And communalism carries no domination as the goal is the flourishing of human relationships (Waghid, 2014). The research's point of contention is that maybe we do not necessarily have to be struggling with the interpretation of inclusion if we are to adopt African philosophy as our framework of understanding inclusion. Having considered this intersectionality of African inclusivity through Botho and inclusive education, I now look at who is excluded in this study.

This section draws the literature on the meaning of disability by interrogating critical disability studies and meaning to identify the definition of the particular disability the study is based on. The discussion will further look at existing models of disability to position the models that underpin this study. Ultimately, through the disability classification I will justify why the study needs to focus on a particular disability because the language of terminologies is influential in social relations. Throughout the text and discussion of the thesis the understanding of the meaning of disability will be a factor in representing the views of the particular type of the disabled student participants which are missing.

2.10 Disability

Disability is an ambiguous term. Historically, to be recognised as a human being, one was described among other things as able-bodied (Goodley et al., 2014), or in other words, "an ideal of bodily perfection" (Braidotti, 2013, p. 24). This practice implies that if one was disabled (not fitting in the description), one was excluded from the category of the human. Humanity was, therefore, associated with "a relationship of medicalisation and psychologisation tendencies of the body-psyche" (Goodley et al., 2014, p. 344). Disability is therefore, defined as "an occurrence which describes numerous perspectives including

medical, economics, socio-political and administrative" (Altama, 2001, p. 98). This implies that societies determined who was disabled or not by looking at conditions that were viewed to be medical and behaviours treated as psychological; by so doing deciding how they were to be treated, and what rights and entitlement they had (Phiri, 2013). It is within this context that different models are used for the understanding of disability.

In the past disability was viewed as moral failings (Kisanji, 1998) and divine punishment (Munyi, 2012; Phiri, 2013) while in this day and age it is seen as biological deficits, social oppression and environmental barriers (Shakespeare, 2010). There appears to be a shift in the understanding of disability owing to the politics of disability. The politics brought in movements of social explanation of disability, which viewed disability through a social model (Shakespeare, 2010). The term social model of disability stems from the belief that the predicaments of people with disabilities are not the consequences of their disability but are as a result of barriers created by the society (Oliver, 1986). Therefore, the use of disability in this study is associated with the social model.

2.10.1 Social Model of Disability

The social model of disability attempts to offer an explanation of what disability is and what it is not. Although it looks as if it is a widely accepted model between the individual and the human rights models, there seems to be some argument among scholars about this model. Firstly, the model purports that disability is socially constructed (Finkelstein, 1980; Oliver, 1996). This appears to be problematic as there is the other side that holds that disability is not only socially constructed, it is also physical and thus it is intrinsic (Annastasiou & Kauffman, 2013; Shakespeare, 2010; Thomas, 1999; Williams, 1999). On the other hand, there is a contention that disability is based on cultural variations and therefore cannot be claimed to be primarily intrinsic (Gallagher, Connor & Ferri, 2014). It is rational to claim that denial of both biology and medical approaches to disability places no impairment in the model (Annastasiou & Kauffman, 2013; Shakespeare, 2010). Despite these conflicting views, the proponents of the social model convincingly argue that "disability is not so much a predicament in the bodies and minds but rather a problem of societal access and acceptance of impaired ways of being in the world" (Gallagher et al., 2014, p. 1136). The argument is that the person's medical condition or impairment does not make one a disabled person, but it is the discriminatory practices within the society which hinders people with disability to be functional.

Secondly, the design of the model is based on physical impairments to the detriment of other disabilities (Annastasiou & Kauffman, 2013; Shakespeare, 2010). This entails that if the model focuses only on physical impairments, then the model is not representational of other disabilities. However, not all see the model as not encompassing and one-sided, as the model has been extended to be inclusive of other disabilities (Gallagher et al., 2014). The claim is that concentrating on impairments and differences would change the model from being politically influential thereby defeating the goal of having an alternative model that is beneficial to the lives of people with disabilities (Oliver, 2013). It is justifiable not to focus on the differences and impairments of people with disability as they are, unfortunately, viewed as objects rather than human beings with rights.

Thirdly, the model views disability as oppression because there are restrictions on activities. One should readily appreciate the social model for its intention to advocate for changes in the social structures. However, one of the criticisms against this model is that it tends to be oblivious to what is happening on the ground because a total removal of barriers is hard to actualise (Shakespeare, 2010). While the proponents of the model are accused of being limited and partial about what is happening in reality, the model is useful in improving people's lives. Perhaps it would be likely to accept that the model has been misinterpreted, as suggested by Oliver (2013) and Gallagher et al. (2014).

In spite of its limitations, the model appears to be advantageous as it has instilled some sense of moral responsibility on the society to eliminate barriers limiting people with disability to function (Shakespeare, 2010). Also, it has helped to improve the language of disability from the derogative 'disabled people' to a majoritarian lens of 'people with disability' which tends to be more accommodative (Finkelstein, 1991; Oliver, 1990). In conclusion, the social model may be interpreted as regarding disability as "a normal aspect of life, not as a deviance, and rejects the notion that persons with disabilities are in some inherent way defective" (Stone–MacDonald, 2014, p. 3). It is this understanding of disability that will underpin the discussion on what constitutes disability in this study.

2.10.2 Disability Classification

Classification of disability to ensure the provision of equal services is deemed significant in the field of education (Florian et al., 2006). At the same time, it equally perpetuates differences as alleged by Terzi (2005a) and Reindal (2016). The question remains, however, whether or not to group. One would argue that it looks reasonable to classify as a way of

understanding human differences as supported by Florian et al. (2006). On the other hand, classifications are not advantageous because they stigmatise and more often than not address the issues particularised to the label. The contention is that when people are categorised, the focus tends to be on how one is labelled rather than on ways of helping one to achieve their potential. Hence there is a strong belief that classifications are important to influence interventions (Florian et al., 2006). While it seems justifiable and acceptable to classify, the argument remains that educational provisions and planning do not need numbers or particular impairment to be effected (Croft, 2013). Given these arguments, it is worth noting that while at some certain stage classification is necessary, the danger comes when the focus is on the category rather than the reality of the ramifications of the limitations.

In spite of these arguments, classification still remains appropriate to describe the category of the disability. Florian et al. (2006, p. 40) are of the view that "categorising people by visual, auditory-motor and mental capacities is an acceptable practice". While it seems agreeable, it is not a given that children would fall into these categories because it also depends on their characteristics (Croft, 2013). Notwithstanding this argument, the International Classification of Impairment, Disability, and Handicaps (ICIDH; WHO, 2001) conceptualises disabilities in three levels: impairments, disability and handicap. Therefore, classification of disability in this study is justifiable to understand the level of the categories related to the study. With the above background in mind, the categories of the disability for this study are mild intellectual disability and mild hearing impairment. Table 2.1 shows how these categories are classified.

Table 2.0.1 *Disability Classification*

Intellectual disability categories	Hearing loss categories
Mild intellectual disability > IQ 50 to 70	Mild hearing loss > 25 and 40dB
Moderate intellectual disability > IQ 35 to 49	Moderate hearing loss >40 and 70dB
Severe intellectual disability >IQ 20 to 34	Severe hearing loss > 70 and 95dB
Profound intellectual disability > IQ less than 20	Profound hearing loss > 95dB and more

Source: WHO, 2001, p. 23.

With the understanding of what constitutes disability and the type of the disability for this study, the focus is what then disability is in the African context.

The sub-section presents Afrocentric disability, disability in Botswana, and the intricacies of disability and inclusive education. I hope to pick the relationship between the three key concepts: African disability, particularised to Botswana, and what it means for inclusive education. The relationship is important to identify and show a link around issues of inclusion of a particular disability and how different countries respond to issues of disability within and globally. The relationship will become a looking glass during the narratives in discussing contemporary policies and practices in implementation within an African and Botswana definition of disability to meet the needs of students with disabilities.

2.10.3 Afrocentric Disability

In the past, Africa, like Europe, assumed disability from a medical perspective (Stone-MacDonald, 2014). Although there has been a shift from the medical to the current social model, it is still difficult to identify what disability is in an African context because definitions of disability differ considerably across countries and communities (Munyi, 2012; Stone–MacDonald, 2014). It appears that Africans understand disability from a culturally specific viewpoint (Munyi, 2012). For instance, a study conducted in East African countries (Tanzania, Kenya, Uganda, Rwanda) by Stone–MacDonald (2014) indicates that most African countries understand disability from a common perspective. For instance, disability may be caused by unhappy ancestors, by not observing taboos, by beliefs in sorcery and as a divine intervention from God. Similarly, in a qualitative study done by Swartz (2014), it equally appears that Southern Africa (South Africa, Zambia, Namibia, and Zimbabwe) also views disability from the same lens. It is then arguable that from an African perspective, disability is suggestive of being associated with African cultures. This helps us to understand what disability is within the Botswana culture.

2.10.4 Disability in Botswana

In Botswana, just like other African countries, researchers have discovered that cultural taboos and beliefs are associated with disability (ADRY, 2014). Disability is also viewed as evidence of God's trust in specific parents' ability to care for a delicate child (ADRY, 2014). As a result, disability is looked at from an empathetic or charitable model point of view, hence people with disabilities are customarily said to be, *segolenyana sa modimo* (literally, a disable of God). Although the use of suffix *–nyana* in Setswana language denotes

nyenyafatso (reduction or belittling), in the context of disability it implies sympathy and concern for a person with a disability. The *nyana* in this context is used for sentimental purposes. Thus disability (*Bogole)* in Botswana is not associated with debility which "refers to the impairment, lack, or loss of certain bodily abilities" (Livingston, 2005, p. 2). So, Bogole in Botswana culture implies a social identity as compared to a clinical status. Therefore, Botswana`s view of disability is different from how disability was seen in the past which, according to Johnstone (2004), was about madness and medical maladies. Johnstone`s view is corroborated by Livingston (2005) who asserts that disability, which is both a biosocial identity and socially described, is mistaken to imply debility (physical misfortune). It is from this context that Batswana's way of viewing disability is in line with "normalcy and relational to person hood more than it does to idealised body type or capacities" (Livingston, 2005, p. 10). Following this, the use of mild intellectual and hearing impairment in this study was not necessarily meant to mean any clinical status but a social identity. The chosen context of such a stance was not to deny the physical and cognitive capacities of the student participants of this study, but my intention was to situate Botswana's idea of disability (Bogole) which constitutes a person through social relations. What this implies is that what counts as disability is situational and needs to be treated as such in the quest for a relationship with different services, one of which being education.

2.10.5 Disability and Inclusive Education

Disability is perceived as an umbrella term for limitation in participation, restrictions and impairments (Molosiwa & Mpofu, 2017). This limitation becomes apparent when individuals interact with environmental and personal contexts. Subsequently, disability becomes an individual's inability to perform activities that are deemed normal in life. This means that an individual with disability may find it challenging to function according to the expected norms and therefore functions differently (Molosiwa & Mpofu, 2017). At one level, although some individuals function in ways considered 'subnormal', they are still regarded as humans and deserve to be educated (Trent, Artiles & Englert, 1998).

In the context of education, for one to function well, he/she would need an education system which accommodates difference. This is because an inclusive education's tenet is to acknowledge diversities within classrooms and to value individual uniqueness. While it would seem worthwhile to advocate for inclusivity, full inclusion has been challenged for not being realistic in practice (Hornby, 2011; Trent et al., 1998). The criticism is that other types of disabilities like severe disability may not be ideal for inclusiveness because it would not be

beneficial to both the typically developing and the one with a disability. However, inclusion comes about as a recognition of learners with disabilities' entitlement to be educated in mainstream schools (Riddley & Walther 1995, as cited in Bekker, 2013).

Inclusion as a human rights approach entails that barriers to learning should be removed to enable people with disabilities an opportunity to function. While it is possible to argue that segregating learners is a deprivation of their human rights, it may not be morally right to educate them with their peers in the mainstream (Hornby, 2011). The contention is that although mainstream education may be seen as a human right for learners with disabilities, it may however not be the best option in the name of inclusion.

The rationale of inclusive education is that educational systems must adjust to accommodate people with impairments and not vice versa (Hornby, 2011; Slee, 2011; Norwich, 2014). However, this has been challenging to effect because there is a tendency to look at disability from a deficit perspective. The implication of this deficit thinking has been forcing learners with disabilities to access a curriculum meant for mainstream education as opposed to an appropriate curriculum designed for them (Hornby, 2011; WHO, 2001). While acknowledging the rights of people with disabilities in education, the idea is not only to focus on defending inclusion in mainstream education, but also, importantly, their right to learn in an environment that is appropriate for their needs (Hornby, 2011). Inclusive practices advocate for changes in the way things are organised to enable learners with disabilities to function and fit into the existing structures (Molosiwa & Mpofu, 2017). At the heart of inclusive education is the acknowledgement and appreciation that learners are different. Put differently, disability and inclusion are mainly the relationship between the school system and children's diversity (Terzi, 2005b). Following this relationship, this review now looks at the TVET education system.

The study is located within a higher education setting. In this section, I focus on reviewing the history of the TVET system in general, in Africa, and lastly narrow it to Botswana. I look at the synergy between TVET globally, regionally and the context of Botswana and inclusive education. The synergy narratives will help to interrogate policy response in disability issues in higher education, especially in a TVET sector. The accounts will further assist the thesis to contribute to establishing the TVET links with the values of inclusive education.

2.11 Technical Vocational Education and Training (TVET)

TVET is a sector within the education system. While general and academic education is seen as "that which builds analytical skills, knowledge and critical thinking, TVET is viewed as education for the development of craftsmanship, practical experience and practical problem-solving" (Education International, 2009, p. 3). While this assertion differentiates between the two educations (general and vocational), it poses a problem in understanding TVET because skills indicated in the general education are also needed for TVET education and vice versa (UNESCO, 2012). In addition, there is a propensity to view TVET education as a lesser education compared to general education.

Historically, formal TVET education has been tied to the process of industrialisation and economic development. Consequently, TVET policies have often been dominated by economic and equity perspectives (UNESCO, 2012). It is for this reason that most of its definitions are marked by the emphasis on production skills. For instance, one definition holds that TVET is "any education, training and learning activity leading to the acquisition of knowledge, understanding and skills which are relevant for employment or self-employment" (ILO, 2008, p. 2). Similarly, Ngure argues that TVET is defined as "developing ways of learning and the acquisition of attitudes that facilitate success in the workplace" (2013, p. 6). From these definitions, it appears that emphasis tends to focus on equipping the recipient of this education with skills for integration into the labour market. McGrath (2013) concurs by arguing that TVET systems have been based on their perceived role and their relation to the economy. This position does not sit well with human development theories of livelihood. A human development theory of livelihood is focused on the capabilities asset which argues for people's capacity to generate means of living to improve their wellbeing (Powell & McGrath, 2014). At the same time, it is arguably acceptable that TVET has focused on training for the workforce rather than capabilities as the skills are needed to create wealth and emerge out of poverty (African Union, 2007; McGrath et al., 2019). The point is that although skills acquisition seems to be disadvantageous to livelihood theory, TVET has been relevant in bringing a remedy of emancipation from poverty, especially to African countries that are seemingly in the economic crisis of poverty and unemployment (African Union, 2007). In this study, I use the UNESCO (2009) understanding of TVET as training and skills development relating to production and service and livelihood. While this is a universal understanding, the question that emerges is how does Africa view TVET?

2.11.1 African TVET System

The TVET system in African countries has been and is still perceived to be inferior compared to general education (McGrath, 2011; Ngati, 2015). In most cases, it is assumed to be education for those who cannot make it to the universities and therefore it has acquired derogatory names such as 'cousin of the other education' or 'deficit education' (Quisumbing, 2001). This perception can be attributed to African education systems which emphasise white collar jobs over blue collar jobs; that is, acquiring a university degree has always been seen as prestigious and a guarantee for a decent living in African societies.

A lack of support for African TVET by international donor agencies also exacerbated this inferiority view. Therefore, it left room to question the quality of TVET education in comparison to general education because where there was international support it meant a TVET system change. So much that the African TVET systems have been criticised for their lack of collaboration between institutions and the industry, irrelevant training skills not compatible with the labour market as well as disconnected training practices which do not speak to the economies (McGrath, 2011; UNESCO-UNEVOC, 2013). The argument has been that the fragmented skills development in Africa can be remedied by decentralisation where the industry, employers and institutions form collaborative curriculum groups to match localised skills needed (Kraak, 2013; McGrath et al., 2019).

Historical institutional and structural change defines the current TVET systems. African TVET systems have been compelled to shift from the traditional content orientation to a competency TVET system (Akoojee, 2005; McGrath, 2011). The implication of this has been the development of skills to supply the market which seems to mark most of the African TVET system (Kraak, 2013). Competency based training is rooted in the UK supply side model in which Anglo-Saxon countries have been trapped (Kraak, 2013). As colonies of Britain, it has followed that most African TVET systems, particularly from the Southern African Development Community (SADC), have followed the educational policies of its colonial masters (Ngati, 2015; McGrath et al., 2019). As a result, the use of the UK supply-led model was envisioned to bring changes to African economies, produce a set of skills to alleviate poverty, address transition to the labour market and ultimately contribute to the continent's economic growth (African Union, 2007; McGrath, 2011; UNESCO, 2013). However, it has proved to be futile as the intended skilled developed population, envisaged to be increased by the investment in the supply side structures has not been achieved (Kraak, 2013). This led to little skill development, fragmentation in the overall TVET provision, poor

equity and low research output (Allais, 2012; Chisholm, 2009; Kraak, 2004). Thus, the status of the African TVET system needs some revamping to place them on an equal plane with the rest of the world.

2.11.2 Current status of TVET in Botswana

Botswana's TVET was based on the German dual system (practical and theory) which prioritised an apprenticeship scheme. However, the introduction of BTEP meant the substitution of the German dual system with the English system which is outcome-based (Botswana Ministry of Education and Skills Development, 2016). The German dual model could not work because Botswana has a small industrial base which could not sustain such training (Kraak, 2013). The shift has been problematic especially to the employers who preferred the German dual system as opposed to BTEP, arguing that its graduates are half–baked (BOTA, 2010). Reasons for this dislike of the BTEP are that training is 100% residential as opposed to being dual (Botswana TVET Status, 2016). BTEP training consists of classroom instruction, and work placement attachments (on-the-job training) mostly from three to six months, depending on the level of study.

The objective of the BTEP programme was meant for system integration by way of incorporating formal education with vocational education (BOTA, 2010). However, the education system procedures in the country tend to hinder open accessibility to TVET. For instance, TVET admission requires the completion of either secondary education, where candidates join technician programmes, or junior secondary completers who enter as artisans at brigade level (Botswana TVET status, 2016). It is worth noting that BTEP was expected to increase access to TVET, promotion of multiple entries and exit points, as well as recognition of prior learning (RPL) (Ngati, 2015). However, the system has been criticised for not serving the socio-economic, cultural and political context of the country (Tau & Modesto, 2010).

Botswana's TVET fits under the "supply side intervention" (Kraak, 2013, p. 4) but it has programme advisory committees (PACs). These committees consist of the industry and programme developers who are to advise on the content based on the industry's needs. Also, there is the Curriculum Development Group (CDG) which is mainly vocational lecturers from institutions whose purpose it is to develop unit specifications and set assessments as advised by the PAC. If we are to go with Kraak's (2013) suggestion that the demand-led approaches to support firms need all stakeholders to meet, Botswana's TVET system would

score a zero because its PAC and CDG never meet. The current status of TVET in Botswana can be said to be a 'statist model' (Kraak, 2016) characterised by poor qualifications resulting in graduates' unemployment and its non-relevance to the labour market. While the government thought the BTEP programmes would improve employment possibilities, it appears to have failed as the current total youth unemployment rate stands at 23.80% (Statistics Botswana, 2019). From this percentage, TVET unemployed graduates stand at 2.7% from the Brigades and 4.1% from Technical Colleges (Statistics Botswana, 2019). This high number of unemployed TVET graduates (which can be calculated at 6.8%) can be attributed to limited practical exposure at training institutions, curriculum rigidity and poor pedagogical practices as well as the economy and labour markets. To what then does this evidence point in education?

2.11.3 TVET and Inclusive Education

The synergy between TVET and inclusive education can be attributed to different factors. First, TVET attention is on the individual beyond and above the economic development. For this reason, TVET principles are based on the holistic concept of the human person (Quisumbing, 2001). Holistic implies that TVET is interested in developing the whole person through training that is conceptualised and purposely tailored to the goals and the needs of the learner and community (McGrath, 2013). This means that the holistic view of TVET relates well to the commitment of inclusive ideals of shared experiences and a sense of identity communicated across the school and into the community. Secondly, Quisumbing (2001, p. 2) is of the opinion that "the human centred philosophy is founded on the values of human dignity, respect for cultural identity and diversity and tolerance". The human-centred philosophy implies that TVET considers human beings as the most significant entity compared to productivity. However, the emphasis on the field of work may lead to exclusion in realising that humanity comes before work (McGrath, 2012).

It is worth noting that if TVET is operating from the human-centred approach, it takes into consideration the participation of diverse groups in the society (Lamb, 2011). Thus, TVET's human approach is assumed to be related to inclusive education particularly because it tends to focus on the weakest and poorest members of the society (McGrath, 2012). It can therefore be argued that the human rights accounts of TVET can be perceived to be inclusionary. The inclusion of marginalised individuals within TVET is summarised well by Malle et al. (2015, p. 1) who advance that "a strong interaction has been confirmed between disability and poverty, with disability causing poverty, and poverty triggering impairment and disabilities".

There seems to be a vicious cycle of poverty and disability as poverty tends to push individuals with disabilities to exclusion and this exclusion from education leads to exclusion from human development which ultimately breeds poverty (Malle et al., 2015). Arguably, the relationship between the marginalised groups and TVET rests on the assumption that TVET will empower them to be self-reliant, thereby improving their lives as it is an effective tool for achieving social cohesion, integration, and self-esteem (UNESCO, 2015c). TVET tenets hold that the same importance given to other students regarding their professional future should be given to students with disabilities to help them to be successful in their endeavours (Murgor et al., 2014).

TVET faces challenges of equity in terms of how equitable its resources are and how fair students are able to use the resources to produce an equitable outcome in learning (Murgor et al., 2014). It however aims to be inclusive and offers equitable lifelong learning for all (Murgor et al., 2014). It can be concluded that TVET`s shift to a humanist approach as opposed to productivism is realising the right to equal learning opportunities (Powell & McGrath, 2014). This opportunity for equal learning is one of the elements of an inclusive education. Inclusion in this sense implies a more developmental approach which has a participatory inclination (Powell & McGrath, 2014). Conclusively, TVET aims at eliminating impediments that hinder people from being free to live a fulfilled life (Powell & McGrath 2014**)**, and so does inclusive education which aims at 'overcoming barriers' that hinder development and learning for all (Miles & Singal, 2010). With this synergy explained, the review now moves to the framework of the study with its central concepts and shows the intersecting factors of the approach and inclusion of students with disabilities in the TVET education system.

2.12 Theoretical and Conceptual Framework (The Capability Approach)

This section deals with the theoretical framework that the study adopted and shows its relevance to the study. The discussion will commence with a succinct account of how the proponents of the framework, Sen and Nussbaum, expound on the capabilities approach. It is important to have an appreciation of the framework as it will be discussed throughout the thesis. I will draw together the distinct elements of the two proponents and also discuss their intersecting and conflicting ideas. This is to show the significance of their understanding in relation to the welfare of people and justify how it is related to disability and inclusion. The central tenets of the approach are worth deliberating to advance my arguments during the course of thesis to interrogate questions on whether TVET has been effective or not.

The capabilities approach, pioneered by Amartya Sen and developed by Martha Nussbaum, is defined as a normative framework of well-being, human development and justice using functionings and capabilities (Nussbaum, 2000; Sen, 1995, 1997). It is not a theory but a moral approach (Sen, 1985) which endeavours to focus on how well a person is and what the person does to attain that wellness. Wellness, in this regard, denotes the manifestation of what a person can do (functionings) with what he has (Sen, 1985). As a result, the approach does not so much concern itself with the possession of resources by an individual or the state (mental) that a person is in, but rather the freedom the individual has to arrive at what he/she has reason to value (Sen, 1985, 1992, 1999). The reasoning is that sending people resources does not make their lives better unless they have attained well-being (Seligman, 2011). This is portrayed in the famous bicycle example that Sen (1985) used where the author posited that possessing a bike does not mean one has transport to move from one point to another. This cannot be realised until one has acquired the cycling skills. In other words, a person has to take advantage of owning a bicycle and making it function as a means of transport. Therefore, a good life is judged by what people do with these resources that is the functioning of persons (Sen, 1985). It is for this reason that the approach looks at a human being from the aspects of well-being and the opportunities created either by the community or country for the individual to achieve that quality of life (Sen, 1985, 1992, 1999). Thus, it morally judges people on their ability to function and whether they have the capacity to achieve what they want to do and be (Sen, 1999). The approach has been used to measure people's quality of life from different angles and disciplines. It is for this reason that the two prominent scholars, Sen and Nussbaum, have different interpretations of the approach, which will be discussed in order to appreciate their emphasis.

2.12.1 Sen's Version of the Capability Approach

To appreciate Sen's version of the capability approach, one needs to know where Sen is coming from. His view comes from a dimension of poverty studies in which he wants to understand what is happening in a poor household. His main concern is that people should understand that an individual's impaired capabilities and functioning are as a result of inequality in distribution of resources in that particular household. In other words, Sen is saying that as long as there are instances of unequal distribution there is surely going to be an effect on the functioning and capabilities of an individual. What one can extract from Sen's perspective of the capability approach is the questioning of the extent to which owned commodities allow a person to have the freedom of functioning in the society for their own

well-being (Saigarana, Karupiah & Gopal, 2015, p. 191). The focus then for Sen is what people are able to do, which is the pinnacle of Sen's capability approach, as compared to what people are to do to help themselves rise from a poverty situation. Thus Sen bases his version purely on freedom (Saigarana et al., 2015; Sen, 1999). For me, the understanding of Sen's version reveals that control of goods is important to enable an individual to convert them into functioning. And so particularised to this study, the understanding implies that as long as students with disabilities do not have command over what they have gained from attending higher education, they would have nothing to convert. In short they lack freedom. With this synopsis of Sen's version it is important to see how Sen applies the capability approach.

Sen uses the capabilities approach to provide comparable measures of life. His focus is on the moral worth of an individual`s capability of achieving the life they have reason to value, that is, the evaluation of well-being (Sen, 1999). The author's argument rests on four tenets. To begin with, Sen (1999) argues that inasmuch as individuals differ in their ability to convert same resources into beings and functionings, it is insufficient to judge their welfare on the basis of the means only with no concern over what they can do with the resources. The second tenet is that while people can take in the severities of the circumstances they might find themselves in and suppress their desire for what they can never achieve, it would be inadequate to evaluate the subjective mental metrics without looking at whether the metric matches with what an outsider would see as the individual's objective circumstances (Sen, 1999). Thirdly, Sen posits that regardless of whether individuals accept or disregard options before them, the fact that they do have the option is substantial. Sen (1999) argues that evaluation should equally take into account the definite achievements (functionings) and the real freedoms (capabilities). The fourth is that even if happiness may seem to be the only factor that matters concerning evaluating people's well-being, it is not clear enough as to whether happiness should be the only aspect that is looked into as if there is nothing other than happiness. In this point, Sen (1999) maintains that an evaluation of people's well-being should strive to be broadminded. Given this synopsis of Amartya Sen's capability approach we now turn to Nussbaum.

2.12.2 Nussbaum's version of the Capability Approach

Inspired by the Aristotelian and Marxian ideas of human flourishing and good life, Nussbaum epitomises the principle of living well as a person as her version of the approach. Aristotle is of the view that we are human and different from animals because of human reason and we

would be said to be living a good life when we use our rational capacity. However, Marx is of the view that what is fundamental to human societies is the self-realisation of individuals. So Nussbaum shares the same view as both Aristotle and Marx that the environment is the foundation in which human beings can exercise the good life of their owned capabilities. It is worth noting that this endorsement marks the difference between Sen's and Nussbaum's versions because Nussbaum does not focus on the household but each individual in the household (Saigarana et al., 2015). Hence the plurality of one's quality of life is not limited to a singularity form. Thus she uses the term capabilities. Owing to this plurality, which applies to both human and non-human beings, Nussbaum prefers to assert her version as the human development approach (Nussbaum, 2011). My understanding of the human development approach rests in the perception that to the scholar an individual takes precedence in judging the poverty of their household. And thus each individual needs to be developed in order to use their capabilities to alleviate their household from poverty. In relation to this study, the effectiveness of TVET cannot be judged by how the institution as a whole fares in terms of instilling capabilities, but rather each student becomes the unit of the analysis. The knowledge of what Nussbaum comes from gives an understanding of how she applies the capability approach.

Nussbaum exercises the capabilities approach as an ethical framework whose central tenets are social justice and dignity. Nussbaum argues for the restoration of equality for all people and advocates the realisation of people's capabilities on what they can do and what they can be. Nussbaum attests to the fact that the capabilities approach has two claims. Firstly, the chief moral aim is freedom to achieve well-being. Secondly, the very same freedom towards the achievement of well-being is to be appreciated in relation to the capabilities of people, that is, their actual chances to do and be what they have reason to value (Nussbaum, 2011). It is worth noting that the genesis of Nussbaum's capability approach emphasises that an individual is an end and treatment as a means tramples on their dignity (Nussbaum, 2006a). The author's argument is that individuals should be valued as ends by themselves; looking at their abilities rather than as a means to a valuable end. Ends are only alternatives provided people have the skills to convert these to resources. Therefore, Nussbaum's account is motivated by a concept of human dignity; hence it is aimed at providing a partial theory of justice guided by a list of fundamental capabilities. The author claims that the ten fundamental capabilities come into play as a prerequisite to dignity and each person should at least be entitled to one capability (Nussbaum, 2001). In Nussbaum's view, having a threshold

is a necessary specification to a minimum requirement of justice; hence there is need to incorporate the threshold in government constitutions, policies and legislations as a guarantee to any human life (Nussbaum, 2001). With the aforesaid understanding, it is worth exploring where these two proponents share and differ in interests.

2.12.3 Sen and Nussbaum: distinct elements

The first thing to note in recognising the difference between Sen and Nussbaum is the fact that they both agree that the capability approach is a realistic framework for the study of human life from a different perspective. Although there is this concurrence, there is some disagreement. I will discuss four differences: arguments on the groundedness of the theory, how they view capabilities, their methodological difference and their disparities on the culture of relativism.

The starting point of their differences is significantly related to their disciplines and concerns which have been discussed earlier. Nussbaum`s theory is related to her philosophical experience, while Sen comes from an economist background. As scholars from different angles, the grounds of their perception of the theory are justifiable. The basis of Sen's approach is on the development of an individual's freedom (Sen, 1999). Sen believes the capabilities human beings have are instrumental in their freedom and functioning. And so Sen is concerned with constructing a framework of evaluating people's quality of life (Alkire, 2005). This view is in contrast to Nussbaum who ascribes to the Marxian and Aristotelian view which maintains that every human being is a truly human functioning. The truly human functioning refers to a "wide range of human life activities that derived from their capabilities" (Saigarana et al., 2015, p. 194). Thus Nussbaum's (2006) theory is centred on human dignity and her concern is to come up with a partial theory of justice. Based on Nussbaum's argument, it appears that she does not only subscribe to Marx and Aristotle but there is also an allusion to Kant, particularly on the mentioning of human dignity. The Kantian way of human dignity underscores that "humans equally are ends in themselves and not merely means for others to use" (Crocker, 2008, p. 9). I want to recognise Nussbaum`s emphasis on equal moral dignity particularly for this study which deals with individuals with disabilities. Then again, the emphasis fails to acknowledge that not all human beings are equal in autonomy, even in a just society (Crocker, 2008). I tend to concur with Crocker (2008) and Wasserman (2006) that some human beings are excluded; particularly those with severe disabilities who are not in a state to devise their conception of the good life even when they are within a caring society. In this case, I argue that for such instances where the

individual cannot fashion their good life then that is when we can ask what states or communities are doing to help the critically impaired to flourish?

The scholars' differences on what their theory is grounded on also translate to how they apply the approach. Sen's all-inclusive stance to apply the approach at different levels allows the integration of a practical relationship between capabilities when policies are considered (Alkire, 2005). Subsequently, Nussbaum rejects this stance arguing that such an analysis has a utilitarian connotation which is not the core concern of the approach. Here one finds that the main disagreement between these two scholars is that Sen accentuates democratic and public discussion processes which express agency, while Nussbaum draws attention to philosophical theorising in determining valuable capabilities (Crocker, 2008). With this understanding in relation to this study, the contribution is not to extend the capabilities approach to instigate any theory of African inclusion; rather, I intend to ground my arguments on accrediting both Sen and Nussbaum to deliver a framework that can assist in comprehending inclusion of students with disabilities.

Another key difference is the idea of how they view capabilities. Central to Nussbaum's (2000) capability approach is the enlisting of capabilities that the author argues are necessary to any human being if one is to flourish. Not only did she list them, she further categorises them into combined and internal capabilities. Nussbaum (2000) is of the view that for a human being to live well, first and foremost there is a need to manage life activities through human choice and judgments. Nussbaum questions what governments are doing to enhance opportunities. This is critiqued by Dworkin (in Alexander, 2008) who contends that capabilities are subjective and therefore it would be unacceptable that states provide resources to bring about equality. Then again, Deneulin (2013) defends Nussbaum and contends that her approach does not target the group or any system which tends to be assumed responsible for one's incapability of rising from poverty. Deneulin (2013) holds that the individual him/herself should be the focal point. If one is to go by what Deneulin says then I argue that Nussbaum seems to contradict herself because she claims that for capabilities to develop an individual needs a supportive environment. For me, a supportive environment may include the community or the family which can be categorised as groups. I defend the question asked on what the group is doing as opposed to what the individual is doing. My endorsement lies in the reason that the individual and the group live as an

ecosystem and hence this study wants to look at what TVET as a system is doing in enhancing the capabilities of students with disabilities.

Meanwhile, Sen`s view of the capabilities does not include any prescriptive list because the author questions the effectiveness of resources and their distribution towards opportunities. Conversely, Sen is critiqued by Saigarana et al. (2015) that his notion of capabilities is wide-ranging since he does not stipulate the measure of the kind of capabilities to look out for when applying his perspective of the capability approach. The failure of Sen not having a list warrants other scholars to deem his approach not impracticable and sensible (Saigarana et al., 2015). I concur with the scholars that it would have been difficult for this study to assess TVET effectiveness if it were not for the prescribed capabilities providing a basis of what to look for. While I do not oppose contributing new capabilities emanating from the study, nevertheless the central capabilities would be a 'checklist' in fulfilling the objective of the study. Although Sen is critiqued for his vague view of capabilities, however, by virtue of his arguments on freedom as a result of functionings and capabilities it shows that his intention was a theory rooted on the fact that well-being is dependent on the individual. Earlier I mentioned Nussbaum's seeing the individual as the focal point and Sen alludes to the same. Even as they differ in how they view capabilities, I see a convergence of their disparities which is the individual.

Another argument between Sen and Nussbaum is that while Nussbaum's approach insists on attaining at least minimum fundamental capabilities, in other words, minimal justice for all (which the author says no country has attained), Sen`s approach is more concerned with relating to the ideal standard of development in which practical improvements are increased (Alkire, 2005). I am inclined to support Nussbaum when she mentions at least minimal fundamental capabilities as I envisage that in my quest to understand the effectiveness of TVET at least some, if not all, capabilities would have been enhanced. In light of the aforesaid discussion, it is clear that there is lack of agreement on whether or not to have a list. This dissimilarity also suggests they also do not concur on who should select these capabilities and how these should be selected; which is our next point of discussion.

The question of who, and how valuable capabilities and functioning should be selected is another methodological difference between Sen and Nussbaum. Regarding who should choose the valuable capabilities, Sen (1999) entrusts that to individuals and groups who should do so through a democratic and public deliberation. This is different from Nussbaum

who leaves it to philosophers. Nussbaum is of the view that philosophical participatory dialogues are products of arriving at a consensus on what it means to live well and be human. In support of Nussbaum`s viewpoint is Crocker (2008) who asserts that participants in these dialogues are in consultation with their own experiences and of their respective groups. Thus the consensus will transcend beyond the boundaries of religion and culture, just to mention a few, and at least agree on the dimensions of human flourishing. It is from these cross-cultural experiences that Nussbaum feels that philosophy is valuable for public deliberation, which Sen opposes. Sen holds that philosophical theorising is not the answer and cannot take precedence over public reasoning, which Nussbaum tends to downgrade. Whether public debates or philosophical dialogue, I argue that both are instrumental in bringing citizens' consensus, particularly if they arrive at a policy consensus. Nonetheless, in the context of this study, I would agree with Nussbaum on the reciprocity of philosophical dialogues and individual experiences because the study wants to find out what the experiences of students in TVET are. My argument lies in the fact that students' qualitative experiences of TVET would be based on what they deem to be truthful to them based on their own reasoned beliefs. Therefore such an experience is philosophical as compared to democratic deliberation which is based on what they would decide on. I further argue that experiences are not just decided on. Finally, a take from their argument is that the distinction is not all about to list or not to list, but what kind of a list and for what purpose (Crocker, 2008).

The final disparity is their view on cultural relativism. Cultural relativism implies the idea of acknowledging that a person's culture is instrumental in understanding their conception of life. So the difference between the two scholars is that Nussbaum (2000) is forthright in ignoring this belief on the basis that each person needs to be treated as human notwithstanding their differences in lives. It is not surprising that Nussbaum rejects this concept, as has already been discussed, as her concern is the individual. Therefore, it would account for her not subscribing to a communal autonomy as the determination of one's aspects of life. Nussbaum`s position is also upheld by Zechenter (1997), that cultural relativism focuses more on a group`s rights than personal rights. The implication of Zechenter's (1997) and Nussbaum's (2000) argument is that if the group takes priority over the individual then the culture suppresses the individual's well-being over the group's well-being. And this understanding is not what Nussbaum's capabilities approach is all about. In spite of this, Nussbaum acknowledges that while she shares the same sentiments with Sen on the universal norm and the cultural relativism on poverty, Sen is mute on the concept.

Nussbaum criticises Sen for not being forthcoming in advancing his arguments on the concept. I want to defend Sen`s silence by arguing that Sen, unlike Nussbaum, is not concerned with pluralism. His focus has been the poverty of the household rather than the individual. I tend to view his position as justifiable on the basis that even within a group culture is not the same. Nonetheless, in this study cultural relativism aligns very well with the philosophy of Botho and inclusion, for in cultural relativism there are two elements worth mentioning. The first is identity, which is who you are and what one is in relation to self, others and environment. The second is the ultimate concern that people have with their relationship with God, Allah or ancestors, depending on one`s religious background. This is synonymous with elements of Botho, of spirituality and holism. The understanding of self gives one identity when the individual relates with the ultimate being which, according to Nussbaum, is the capability of affiliation. Therefore the identity of self which has a relation with the ultimate with reference to inclusion is that individuals should not be constructed to what the society wants to view them. The society should rather deconstruct individuals to acknowledge them for the persons that they are. By so doing, that is Botho, which ultimately gives rise to the disposition of wellness.

Nussbaum's version cuts across the perspectives of this study in two ways: first, the notion of the individual well-being as important over those of the group. Her view challenges the philosophy of Botho used in this study which emphasises a communal achievement because an individual first belongs to the community. As a result, I see the philosophy of Botho confirming Sen's perspective of the approach as the philosophy does not promote a neo-liberal dimension which Nussbaum seems to promote. Conversely in a second instance, I agree with Nussbaum that individuals need to be treated equally, regardless, and that cultural relativism should not be a hindrance to one's capability development. Her rejection naturally connects to the value of inclusion which also promotes the value of an individual and that all barriers which hinder the inclusion of all should be removed. All things considered, compared to that of Sen Nussbaum's capability approach relates more to the study as it proves to be useful to apply to assess TVET effectiveness.

2.12.4 Lessons learnt from Sen and Nussbaum: similarities and differences

The comparison of Sen and Nussbaum brings to the fore important points worth noting. First is the advocacy for a dignified life founded on human capabilities, hence Nussbaum`s ten central lists and Sen's insistence on 'practical opportunities' (capabilities). Therefore

important to the approach are opportunities that people have. It is for this reason that Sen seeks to identify injustices unhelpful for people to be and do what they have reason to value, while Nussbaum's campaigns for minimal thresholds. The point I am trying to raise is whether minimal threshold or injustices is that at the bottom of the two arguments are concerns for how the social environments relate to the individual. It is important to consider the person's freedom to flourish without being hindered by social structures. This theoretical position is compatible with the social model discussed in section 2.10.1 in which I reason that social facets are contributory to people's lives. One of those factors is the individual and public spaces that are conducive to help individuals grow. Spaces here implies the abundance of choices availed by the social structures. Thus the functioning of the individual is correlated to their freedom. For instance, in relation to this study, being mildly intellectually impaired and provided with an assistive technology without it being redesigned to cater for one's specific learning disability would not give one the freedom to learn. The assertion made conquers with Sen, as his capability approach relates centrally to "freedom in the range of options a person has in deciding what life to lead" (Sen, 1995, p. 10). In education and inclusion, the framework's focal point is the relationship of how each student converts resources into functionings when they interact with the environment as well as considering how the environment has been designed for them.

This means that the essence of the approach is the valuable being and doings (functionings) and freedom. In fact, Sen believes that any account of the capability approach that does not include both concepts misrepresents the approach. Combing the two concepts has been Sen's significant contribution to the whole argument of the capability approach (Alkire, 2005).

The emphasis on freedom is crucial for Sen and Nussbaum. People's freedom is essential for both the individual and public (Sen, 1999). In Sen`s view, functionings and freedom are interwoven and so well-being is dependent on the valued functioning. My understanding of Sen's argument is that in order for a person's development to take effect there is a need for freedom. Without this freedom then development is futile because, as Sen explains, development is "a process of expanding the real freedoms that people enjoy" (1999, p. 1). I thus motivate that for education, policies such as inclusive education should endorse how they are going to develop substantive freedom valuable to individuals. In the context of inclusion, it would be a challenge to think that excluded individuals would develop substantive freedoms when they do not have choices in learning. So the implementation of inclusive education should guard against the exclusion of people either by stigmatisation or

denial of resources because it would hinder the development of real alternatives that help them to flourish in life.

Another lesson learnt is that uniting the two concepts of functioning and freedom gives rise to understanding the changes in individual quality of life as a result of a fully developed capability approach (Alkire, 2005). A developed capability approach appreciates a wider perspective that there is a relationship between the various valued activities and an individual. For instance, the opportunity of attending school may give one self-confidence, employment or even peace of mind. In the context of this study, Sen`s conceptualisation would mean contesting the narrow view of attending TVET as a key to employment. Rather the focus should be on the growth of an individual who has reason to choose and do what they want to be from a range of skills acquired from the institution. Therefore the challenge is for policymakers, implementers and programme developers to capacitate individuals with capabilities that would assist them to achieve this goal. To Sen that would be the essence of expanding human capability.

The expansion of human capabilities helps one to have agency that is, acting and bringing changes to one's life. Agency is both an argument raised by Nussbaum and Sen. They argue that the individual is at the centre of making alternative choices for their lives. In the context of education, the capabilities one acquires should translate into the agency as one is placed in an opportune place to make choices from the many. Hence it is important for the education sector to open up as many opportunities for capability development as possible. For instance, in vocational education where one is doing hospitality operations, the focus should not be on acquiring skills related only to hospitality such as waitressing or being a chef. Key skills such as customer relations, marketing or entrepreneurship should be mandatory and follow the intended capabilities for the major course so that one can achieve well-being; for agency and well-being are interwoven (Walker, 2006b). While the agency is solely dependent on an individual, their achievement contributes to the society; hence Sen's and Nussbaum's capability approach is rooted in an ethical dimension.

Ethical individualism as conceptualised by Sen is the acknowledgement that every person counts and therefore the success of an individual is an accomplishment of the society in which one lives. In other words, one`s success is a collective success. In the context of this study, which is based on the African inclusion as discussed in section 2.7, ethical individualism is in alignment with the spirit of Botho which has a collective and mutual

objective. It tallies with a Setswana proverb which says *moroto wa esi ga o ele* (literally meaning that the deeds of one person do not make any difference unless it is a combined effort). This is different from the neoliberal choices which are egocentric and of individual interest. I insist that the value of this understanding helps in understanding the use of the capability approach in inclusion because inclusion is also rooted in the universal reaction of the recognition of each other. For this reason, segregation and integration are not promoted because equality of education is possible in an environment where diversity is appreciated.

Sen equates equality to human diversity and so is the notion of "the basic heterogeneity of human beings" (Walker, 2006 p. 106). Sen stresses the need to take the diversity of individuals as the pinnacle of equality. His arguments are that no one should be left behind in collective values because of their differences in race or colour. In the context of inclusion in education the argument can be translated to mean policies such as the American policy of 'No child left behind' or the 'no decision without us' promotes this basic heterogeneity. In his work, Sen argues that members of any particular society "should be able to be active in the decisions regarding what to preserve and what to let go" (1999, p. 242). Acknowledging the existing diversity means that the capability approach and the values of inclusion and the philosophy of Botho, which are the main concepts of the study, are synonymous and justifiable in this study.

The hallmark of both Sen's and Nussbaum's approach is the concern for the quality of people's lives to achieve judged on capabilities and functionings. It is, therefore, imperative to further examine these core concepts.

2.12.6 Core tenets of the capabilities approach

Capabilities

The opportunity to choose and act is what Nussbaum (2011) terms capabilities. Similarly, "capabilities are a person's real freedom or opportunities to achieve functionings" (Sen, 1992, p. 20). In other words, capabilities refer to the liberty one has to do what is known to be necessary if one is to survive. For instance, if reading is a functioning, then the real opportunity to read is the capability. Of importance to capabilities is freedom. Freedom means the opportunities (Sen, 1992) and these refer to alternatives that one would have. Put differently, it questions if one has well-being freedom, that is, the appropriate capabilities or possible ways to choose the life that one has reason to value (Nussbaum, 2000; Sen, 1985).

Regarding education, capabilities could mean the real opportunities that learners have to do and be what they have reason to value (Terzi, 2007). Furthermore, in inclusive education, it would suggest the availability of choices that marginalised individuals have; that is, whether they want to choose to flourish by applying their capabilities. In relation to TVET, it would entail the capacity to choose from the available options of selecting those skills and knowledge that are relevant to one's job or market to free themselves from poverty. The alternative would be self-employment to have the liberty to the good life they so wish to live. Thus an individual has the freedom to choose from different opportunities of the varied lives that they have reason to value. Therefore, one can act and realise what they can do. What is of importance to capabilities is therefore the agency which is the realisation of goals and values one has reasons to pursue, whether or not they are connected to one's well-being (Sen, 1995).

Functionings

Functioning is the actual realisation of one or more capabilities or states of being and doing (Nussbaum 2011; Sen, 1999). Being means the state of a human, for example being illiterate or being healthy, while doing implies activities that one can undertake, such as taking part in a debate (Sen, 1992, 1999). In other words, functionings may be looked at from two angles: first, an individual's quality, which may be expressed as either being or doing. For example, this individual *does* consume a lot of food to have more energy to work, or described as *being* illiterate (Nussbaum, 2000; Sen, 1999). Secondly, the idea of functionings can be an abstract classification which is ethically unbiased (Sen, 1995). For example, it can be both good (being healthy) or bad (being raped). This illustrates that whether bad or good, functionings are dependent on personal or social factors (gender, race, access to health services etc.). Thus the beings and doings are to be differentiated from resources used to achieve functionings (Sen, 1999). Functioning implies the *use* a person makes of the commodities at his or her command (Walker, 2006). From an education context, functionings would imply using the resources available (library, books, teachers) to being educated. That is, being literate is distinguishable from owning a book and a pen but going beyond the actual use of that to being literate. In relation to TVET, functionings would mean being able to use the skills developed to be employable or independent. For instance, a certificate in hospitality should help one to be employed in the hotel industry or become a business person. That is, capabilities are pathways to functionings. As a result, the freedom of choice to function points to well-being.

Conversion factor

There are various aspects that are instrumental in one's ability to convert capabilities and functioning and these are known as conversion factors. According to Sen (1999), conversion factors can either be personal, social or environmental. So the question is what things can people do with what is within their control? The truthful sense of this relationship would be determined by the freedom one has over resources. In other words, do people have the conventional power to make alternative choices from a combination of functionings (Sen, 1985, 1992)? The conventional ability emanates from one's personal values which become a driving factor to be able to convert resources into valuable functionings. That is why the approach respects human diversity, recognising that people's intrinsic values are different and that if two people are given the same resources, they would have different conversion abilities because of their different values. It is for this reason that Sen`s concentration is in people's potential to translate commodities into what is central to what they value. Intrinsic values are more important than commodities because without people's values these commodities are insignificant (Sen, 1985, 1999). For example, a TVET qualification is irrelevant if a person does not derive any opportunity from it to live a quality life.

2.12.7 Elements of the Capability Approach

The capabilities approach's main argument is that there is inequality if individuals do not have the basic freedom to live the lives they would like to live (Hart, 2018; Sen, 1979). Therefore, the quality of life is equated with freedom to live a good life persuaded by one's agency, choices, values, opportunities and well-being (Sen, 1999). These are the elements the approach rests upon which ought to be discussed.

Agency is the motivation to achieve goals and objectives that one has a reason to pursue. In other words, it is how an individual promotes that which he/she values. Therefore, the realisation of one's goals and objectives can either be personal or other related-factor motivated (Sen, 1992). It is from this understanding that there are two types of agencies: the realised and the instrumental. The former refers to where an individual's goals are achieved without the *hand* of the individual, hence implying external factors (e.g. other people or the community) making it possible for an individual to realise such goals (Sen 1992, 1993, 1999). The latter is in contrast to the former whereby the individual is an active agent of the changes in the achievement of goals (Sen, 1992). As a result, Sen is of the opinion that there is agency achievement and agency freedom.

Agency achievement denotes that an individual`s success in striving towards the achievement of all their objectives and goals they have reason to value (Sen, 1992). The belief is that an individual is the means to the success of what they have reason to value. While this could be a motivating factor, it does not necessarily indicate that the agency needs to be guided only by an individual's well-being for goals to be attained (Sen, 1985, 1992). In agency achievement, the individual concerns for achievement are beyond personal well-being evaluation, but rather in evaluation of circumstances surrounding that which is generally to be achieved goals (Sen, 1992). This means that as long as the objectives have been realised, whether personally advantageous or not, the individual would have realised their agency achievement. This is the dissimilarity between agency achievement and well-being achievement. This implies that an individual has the freedom or opportunities to have goals and objectives realised without their doings. It then follows that once the values have been achieved then there is agency freedom. Sen (1992, p. 57) defines agency freedom as "one's freedom to bring about the achievement of one's values and which one attempts to produce". This means that the concern for agency freedom relies on an individual's doings to push forward the goals that they have reason to value. By so doing, the individual allows the liberty of embracing other alternatives of realising their objectives and in the process gets their agency freedom enhanced.

A person's well-being, which is influenced by the agency objective, is another element of the approach. The relevance of agency freedom equated to well-being stems from the fact that an individual might want to pursue well-being as a goal. Therefore, well-being is not equivalent to goals and objectives but deals with wellness or personal advantage (Sen, 1992). This means that well-being implies a condition or circumstances an individual might be at regarding their life. In Sen's (1993) words, well-being is a state of a person with regard to what an individual manages to do and be in life. What the person manages to do and be in life does not rest solely on the individual, even though the individual functioning factors contribute to this well-being, other external factors can also contribute to the welfare of the person (Sen, 1993). If well-being is a state of a person then it follows that there should be a way in which a person's wellness is determined. How well an individual is can only be revealed from the advantages one has over others; for the reason that the personal state cannot just be told without some form of a metric. Therefore, the yardstick for measuring the individual personal welfare is through well-being achievement. Well-being achievement implies the evaluation of the wellness of a person's state of being through the individual's

functioning elements compared with their personal welfare (Sen, 1993). This of course is different from agency achievement which focuses on the success of an individual's attainment of goals valued; rather, the well-being achievement's main focus is checking an individual's wellness, which is intrinsically motivated (Sen, 1993).

Freedom of choice is also a part of the capabilities approach and is dependent on functionings options one can choose from (Sen, 1985, 1992, 1999). One of the components of well-being is one of deciding and choosing, which is in turn propelled by capabilities. As explained by Sen, a starving child and a fasting monk have equivalence of functionings – in this case undernourishment (1992). However, the disparity between the two is that the former lacks freedom to eat, if he so wishes, whilst the latter has this freedom. Once an individual has some form of capability sets, the individual has the capacity to choose from alternatives and in the process achieve well-being freedom (Sen, 1999) which is "one's freedom to achieve those things that are constitutive of one's wellbeing" (Sen, 1992, p. 57). This comes about when one has the ability to act freely and choose, which in turn adds value to the person's quality of life. And so, the achievement of well-being is inspired by this freedom which is shown in the capability sets (Sen, 1999). It is important to note that well-being freedom, which is concerned with the freedom to achieve that which is essential to well-being, is different from agency freedom which is the freedom generated from achieving values one wants to bring forth (Sen, 1999). Well-being freedom promotes opportunities for people to achieve what they have reason to value and so it is upon individuals to identify that which they find valuable as opposed to what is valued by others.

Values are another element of the capabilities approach concerned with the identification of value objects (Sen, 1999). Sen's argument is that there is need to establish functionings which count as the good life and how one is going to reach that point of determining what a good life is. It then implies that an individual has to decide that which constitutes value according to one's evaluations. As a result it becomes the concern of an individual to know what they have reason to value. Hence, Sen argues against having a list of elements of a flourishing life. Sen believes that the evaluative space of deciding the valuable object should be done in line with functioning and capabilities (Sen, 1992). Evaluative space entails the "selection of the relevant focal variable" (Sen, 1992, p. 20), while focal variable means variables (incomes, wealth, resources etc.) that one can choose from to ascertain what they call the good life.

2.12.8 Capability Approach Critiqued

With the above synthesis of what constitutes the capabilities approach as viewed by its proponents, there are some criticisms levelled against the approach. First, Nussbaum asserts that the approach is representative of a framework which studies human life on a different platform and is concerned with well-being and quality of life which can be equated to social justice (Nussbaum, 2000). While this looks convincing, this assertion is not received well by Pogge (2010) who contends that the approach is under-theorised as it does not provide a specific public criterion of social justice. On a similar critique, the approach is viewed only as a substantive theory rather than a general framework (Alexander, 2008; Qizilbash, 2011). Secondly, the two pioneers declare that people can flourish when they can exercise their capabilities given a range of doings and beings which should be distributed according to needs. While this can be seen as responding to the individual needs, particularly if applied to inclusive education, different resources allocated for different capabilities tend to stigmatise those who are not capable and thus insensitive to personal heterogeneities (Pogge, 2010). Third, Nussbaum and Sen concur that assessment of people's well-being should not focus solely on functionings but also pay attention to the potential achievements which they both call capabilities (Nussbaum, 2000; Sen, 1993). Their argument is that institutions should be judged in terms of the freedom (capabilities) in that the individuals are able to choose and be what they have reason to value. While there is the importance of capabilities, overall capabilities cannot be ranked according to the diversity in a society lest the approach shows its vertical inequality (Pogge, 2010; Qizilbash, 2011). Although Pogge (2010) alleges that as much as capabilities cannot be weighed on how they favour or disfavour an individual, capability theorists have provided a metric on the overall judgment of an individual's capability to convert resources for their well-being, which is the hallmark of the theory 'ends not means' (Sen, 1999).

I have considered the theoretical framework of the study and discussed the two proponents' versions, their similarities and difference and how other people critique the approach as well as what we can learn from the approach. It is now prudent to see the relationship of this approach to the study.

2.12.9 Capability approach in relation to the study

The sub–section will show how other scholars have furthered the approach in the different disciplines to locate the approach within this study. I will expound on the linkage of the theory with the core concepts of the study to show how the capabilities approach is

instrumental in showing what students with disabilities value. In the end, I will show the intersectionality of both the theoretical perspective and the conceptual framework to argue for the need to have a capabilities-based framework as an alternative to understanding inclusive policies in TVET. This will contribute to analysing the experiences of students with disabilities to inform policies and practice in higher education.

Using both Amartya Sen's and Martha Nussbaum's approaches as the backdrop, this study deliberates what social arrangements (in this case education) intend to do concerning developing an individual. Therefore, the method evaluates policies and other changes on their impact on people's capabilities and functionings (Sen, 1993). In this study, it was applied to find out, from lecturers and programme developers, what influences the learning units of the programmes they teach and what aspects of the programmes they develop enhance capabilities and functionings for well-being. Also, the approach was used to review available policies in Botswana regarding the education of learners with disabilities. The review looks at what policies say regarding inclusivity and opportunities that people with disabilities have to acquire functionings in education and live the life they wish to live. Furthermore, the review also examines what provision of resources, for example, specialised teachers, assistive technologies, books, curriculum are available in attempts to empower students with disabilities.

There is a need to reconsider the impact of the schooling policy, curriculum and teaching and learning strategies on the student as education has a specific function of expanding capabilities and in determining people's real well-being (Terzi, 2014). In this study, the approach was used to find out from lecturers the impact of the unit specifications (modules) they teach on learners with disabilities as well as to assess the functionings the module intends to promote and what the expected outcomes of the taught units on learners in achieving their aspirations of the good life. Through the pedagogies and resources lecturers put in place for their actual teaching, the approach assessed whether learners with disabilities attending TVET institutions have been empowered by those social arrangements to be functional in their lives.

Education should provide genuine opportunities to achieve educational functionings and capabilities about the abilities and knowledge that enable learners to become participants in dominant social frameworks (Robeyns, 2017; Terzi, 2007). In relation to the study, the approach was used to find out from learners the value TVET has been able to impart on them

and whether what is available is helping them to function effectively, act and engage in activities they want and become what they want to be. For example, the study looked at the values such as respect, self-esteem, democracy, independence, problem solving etc., which are necessary to enable an individual to take part in public debates and to make their choices in life. There tends to be a relationship between well-being and the significance of living in a democratic society because social exclusion (being shut out from participating in the social context) is connected with poverty (lack of resources to participate) (Levitas, 2005). Therefore, the capability approach argues that there is a need for a redistributive strategy where institutional arrangements have to show equality of opportunities, which can be translated to capability equality (Dunne, 2009, Terzi, 2007). In this study, the approach was used to look at TVET institutional arrangements on personal, social and environmental conversion factors that enable functioning. The approach was particularly used to question graduated employed and graduated unemployed students on the extent to which the college had been able to provide opportunities for inclusion as opposed to exclusion. This is, if colleges were socially excluding them, then they would have been denied social participation, and limitation in participation equates to poverty (Levitas, 2005).

The capabilities of an individual are shaped by the factors which are influential in the individual's preferences, choices and freedom (Sen, 1995). Therefore, it is likely that individuals will enrol in institutions that bring freedom. It follows that once freedom is achieved, individuals can control their lives. The control of life may be achieved through the skills gained from TVET qualifications by being self-employed instead of working for wages. An unequal society is born out of forcing individuals to sell their labour, therefore the argument is that disability is equally important to capitalism (Finkelstein 1980; Oliver, 1986) because without capitalism discrimination would serve no purpose. Non-disabled workers would welcome those with disabilities, together working to address the needs of the society. Terzi (2007) is of the view that possibilities to exercise agency and education create equal participation for extensive opportunities and freedom.

Melanie Walker (2005), Lorella Terzi (2007) and Caroline Hart (2012) have used the capability approach in education. On the one hand, Walker used the approach to explore how higher education enables students to be and become and questions human capabilities which are valued by higher education as well as how to identify them (Walker, 2005). Terzi, on the other hand, used the approach on disability and special education. The author's argument was that the main tensions in the dilemma of differences could be understood from the capabilities

approach when addressing the debates within an ethical and normative framework of justice and equality (Terzi, 2005). Therefore, schools should be encouraged to be inclusive. For this reason, education should include the cultivation and expansion of some form of capabilities and functionings relevant to a particular education system. For Hart, the capability approach is significant in education because it provides a framework through which education can reconsider its role in human flourishing (Hart, 2012). I therefore used both Walker's (2005) capability list in higher education and Terzi's (2007) list of educational capabilities as a checklist against the effectiveness of TVET in enhancing the capabilities of learners with disabilities. Further, I considered Hart`s (2012) assertion that the capability approach is instrumental in informing societies on the strategies of how a new generation`s capabilities might be enhanced to lead flourishing lives. To follow on this claim I evaluated the relationship between TVET structures and students' conversion factors in finding out if they had the freedom to do and be what they have reason to value. I contend that the capabilities approach is an alternative framework that was relevant for this study in understanding the inclusive policies to be reviewed. I also posit that the approach, as an analytical framework, was instrumental in the study in as far as it could be used in looking at what students with disabilities value, that is, their opportunities and freedom. The approach was not only used as a form of social justice indicator, it also assisted in providing information on the promotion of inclusive practices in the TVET system. Having justified how the approach was used in the study, the review moves on to how the approach relates to the main concepts of the study.

2.12.10 Capability Approach and Inclusive Education

Inclusive education has an ethical dimension to it and one can make a meritorious argument for an inclusive society (Terzi, 2014). Therefore, an inclusive society would ensure that all members of the community are given equal participation. This becomes possible when there is participation in something valuable (Reindal, 2016). The values that inclusion promotes relate to equal opportunities, solidarity and social respect. Although some scholars do not subscribe to inclusion as a positive value, Norwich (2013) maintains that inclusive education does have a plural value dimension. The capability approach then becomes a normative framework by the expansion of freedom. Marginalised individuals may not have the opportunity of freedom to choose or participate in education that brings about their emancipation. Nussbaum contends that "the goal of the capability approach is then to produce capabilities for all" (2011, p. 35). Capabilities of each person are not judged by the standard

set by the society but are focused on the individual as an end. This principle of a person as an end is an ethical dimension with an inclusive connotation (Reindal, 2016).

The capability approach examines capability equality with the assessment of the resources available. Sen (1992) argues that the ability to convert available resources put before the individual is important, therefore, for people to live the good life, equal and effective opportunities need to be provided. This means that inclusive education should advocate for educational resources to enable learners with disabilities to participate equally in the society (Terzi, 2014). A partial theory of social justice that reduces inequalities does create full equality (Norwich, 2014). This full equality can be achieved when education is in a position to state factors hindering learners from achieving their freedom, that is, their experiences of injustices in education (Hart, 2019). If inclusive education aims at restoring learners' dignity and respecting their uniqueness, then evaluative spaces should be extended beyond resources and focus on a holistic development (Hart, 2012, 2019) for the betterment of their capabilities as the ultimate goal. However, additional resources as per the needs of differences stigmatises others (Pogge, 2010), and this might be taken as an exclusionary practice. Then again, additional resources are justifiable if they are meant to achieve a threshold level (Terzi, 2014). At the heart of the capability approach and inclusive education is social justice that is embedded in equal opportunities through social arrangement distributed fairly (Terzi, 2014).

2.12.11 Capability Approach and Disability

The social model identifies people's disabilities as socially constructed (Gallagher et al., 2014). Therefore, under the capability approach, disability is a deprivation regarding capabilities. That is, a lack of opportunity to be or to do as a result of a person's characteristics, resources and the environment (Mitra, 2006). Limitation of capabilities limits how people function or perform certain activities, leading to a reduced quality of life (Graham, Moodley & Lipsky, 2012). A reduced quality of life as a result of limitations in functioning and limited opportunities affects people with disabilities' decent life and their human dignity (Terzi, 2014). In this view, disability is seen as both the deprivation of capabilities and functions (Mitra, 2006), or capacity limitation (Terzi, 2014).

In a capability approach stance, it implies that people with disabilities have limited freedom or advantages to becoming what they want to be because their doings and beings are limited, resulting in no well-being. In other words, their liberation should be looked at as having opportunities for choices rather than being expected to live a standard life of normalcy

(Burchardt, 2004). The approach argues that the social arrangement appropriate for the enhancement of the capability limitation should be availed so that people with disabilities may have opportunities just like non-disabled people and live a life they have reason to value (Terzi, 2007). In the same vein, Nussbaum (2006 is of the opinion that it is the society's duty to try to create many opportunities for people with disabilities to have capabilities through the suitable environment or guardianship care. In the lens of the capabilities approach, disability becomes a case where an individual has an extraordinary need for resources with regard to capabilities (Mitra, 2006). The capabilities approach thus examines the abilities of the person as well as the potentialities and the ability to do things consistently over time. The application of the approach highlights how disability is linked to capabilities and functionings (Graham et al., 2012).

2.12.12 Capability Approach and TVET

The value of the capability approach is to provide individuals with opportunities to live the life they have reason to value as well as empowering people to become agents in their lives (Sen, 2009). Thus, the three most important elements of the capability approach, capabilities, functionings and freedom – serve as a metric for interpersonal relationship evaluation (Sen, 2005). In this regard, capabilities deal with the ability and doings of an individual, while opportunities signify the necessary functionings that an individual has to have and the ability to freely choose from alternatives (Sen, 2005). It is from considering these three principles' output effect that one can conclude that well-being achievement has been realised.

Concerning TVET, the capabilities approach becomes instrumental in evaluating well-being and the quality of life of an individual as opposed to TVET acquisition of employment skills. At the same time, one would argue that employment skills are also necessary given that with the conversion factor one can use the skills to improve well-being. Therefore, TVET's mandate of imparting employment skill is still valuable especially with the advent of the neo-liberal institutional change to respond to the demand-side (Kraak, 2016). By demand-side, I refer to the training to meet the needs of the employers (Kraak, 2013). Contrariwise, the capability approach's view of putting the needs of the individual before the needs of the economy will arguably discourage performativity as promoted by the New Public Management (NPM) (McGrath et al., 2019). The NPM's objective of meeting the "annual target" (Kraak, 2016, p. 2) tends to evaluate an individual from a measurable metric in the form of grading. This is problematic and critiqued by Ball (2013) who opines that the use of performativity to gauge individuals' performances on an output basis is wrong. The

consequences of performativity would exhibit exclusion of people with disabilities, particularly those that are intellectually challenged. This is contradictory to the capabilities approach view of not measuring output in forms of a grade but rather in the form of intrinsic value (Nussbaum, 2006).

While TVET empowers one with skills, knowledge, and an attitude for employment, it, however, does not show any evidence of well-being after qualification (Powell & McGrath, 2014). The point is that trainees only get their qualification but whether individuals have been able to use these qualifications in improving their well-being is not known. Therefore, the use of the capabilities approach in this regard would mean evaluating the conversion factor; in other words, identifying an individual's ability to convert resources into functionings (Robeyns, 2006). For instance, two individuals may have a hospitality operations certificate but would have different opportunities. The argument the approach intends to bring to the fore is that there is a difference between choosing a particular functioning and having that particular functioning (Sen, 2005). The use of the approach draws attention to the importance of human freedom by differentiating between what people *actually* do (functionings) and what they *can* do (capabilities). Even though Unterhalter (2009) argues that it is difficult to know the extent of freedom and capabilities children should have in education, the capability approach looks at the possibility that individuals may achieve the same functionings but may have different opportunities from which to select.

TVET has been viewed as an instrument of poverty alleviation (UNESCO, 2009). It then follows that it increases participation, especially for marginalised groups to help them to improve their economic status. However, access to participation does not equate to capabilities or functionings and does not tell how institutions help in poverty alleviation (Powell & McGrath, 2014). One might be persuaded to support Powell and McGrath and argue that TVET appears not to have been able to alleviate poverty, but rather perpetuated it given that there is a continuous trend of a high unemployment rate among the TVET graduates. New labour believes that improving educational levels of lowly skilled adults and unemployed youths would assist them to improve their welfare (Kraak, 2016; McGrath, et al., 2019). Then again, one might question if enrolling student with disabilities in TVET would not subject them to further marginalisation given that the typically developing are facing unemployment despite their ability. The capability approach in this context would focus on the expansion of capabilities and opportunities, not necessarily on improved access only but also as a way of concern for people's well-being. Therefore, the use of the approach would

assess institutions on a criterion of whether they expand or constrict individual capabilities (Walker, 2010). The capability approach's overall standard is the end, not the means, that is, whether the end has been provided for. In this regard, it will mean that it looks at TVET from the perspective of whether it has been able to develop capabilities as well as the freedom to choose from these capabilities (Powell & McGrath, 2014; Walker, 2010). If TVET does this, it would have satisfied the metric of human well-being compared to its commitment to human resource development (McGrath, 2012; Powell, 2011, 2012).This is despite Quisumbing`s (2001) argument that the capability approach fails to provide an appropriate account of the improvements in the quality of life which must ground its view in the promotion of human development. Human development emerges strongly as what is important for TVET and the capability approach. One wonders if the same can be said of other concepts of the study.

2.12.13 Summary of the intersectionality of the theoretical perspective and conceptual framework

The four concepts of the study inclusive education, the African philosophy of Botho, TVET, and disability, share some common ground. One outstanding aspect is that they notably revolve around the human being. For instance, while on the one hand TVET is viewed as a human development approach to the humanist right of moving from productivism (McGrath, 2013), the philosophy of Botho also emphasises humanness, (Letseka, 2013). On the other hand, disability is considered from the social model which sees humanity before, the disability in an individual (Oliver, 1986) and the capabilities approach as a human development paradigm (Nussbaum, 2006). In other observations, the four concepts all converge on issues of social justice. For instance, inclusive education intends to provide educational equality to all (Florian, 2005), and disability promotes equal opportunities to expand capabilities (Oliver, 1986). In addition, TVET introduced new technologies to increase accessibility (McGrath, 2012). Further, Sen (1999) argues that the capabilities approach focuses on the heterogeneity of opportunities. The approach and the concepts discussed above seem to have an overlap of elements. Most commentators noticed that the theory looks at capability deprivations when there is no equality of opportunity to learn which can be translated into capabilities (Florian, 2014). In addition, the approach advocates equality of provision over location which is equal to educational capability (Terzi, 2005). Significant to the approach is the conviction that a society has a duty to enhance key capabilities or it will not be regarded as a just society (Sen, 1999). By so doing, it will make people see themselves as citizens of the world connected by ties and concern for each other

(Nussbaum, 2006). The notion is akin to the African aphorism of *motho ke motho ka batho* (Letseka, 2013) where personhood is defined within communalism. Furthermore, the capabilities approach aims at "removing the substantive Unfreedom that hinders people from living a fulfilled life" (Powell & McGrath 2014, p. 646). This arguably can be said to be similar to the value of inclusive education which aims to remove barriers that hinder the marginalised to reach their potential. All in all, the four concepts come together in an argument for humanistic values, social justices, equalisation of opportunities and capabilities.

2.13 Conclusion

The literature reviewed above has shown the strengths and weakness of the conceptualisations and description of the core concepts (inclusion, disability, TVET) the capability approach and Botho philosophy. The discussion focused on each one separately then brought to light where they interlink. The review indicated some overlapping elements between the conceptual framework and the main concepts of the study. Similar aspects were brought forth and discussed in order to find existing gaps that could contribute to the research area. In the final analysis, the literature has illustrated that inclusion is dependent on essential contexts, practices, attitudinal and curricular efforts that have a humanistic approach (Miles & Singal, 2010). This spells out that inclusion should be understood from a different perspective, probably an ethical approach and this perhaps serves as a common ground for an inclusive interpretation in Africa, bringing educational justice to people with or without disabilities. The review also showed that the understanding of disability in the different contexts does not contribute much to the understanding of the experiences of students with disabilities in TVET, but the capabilities-based approach acts as a 'mirror'. The operationalisation of the capability approach to understand the experiences of students and finding out the effectiveness of TVET was used as a guiding tool. The next chapter of this study looks at the research design and methodology and how it was applied in this study.

CHAPTER THREE
RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In line with the capability approach which is the theoretical framework informing this study, this chapter delineates the rationale and the choices I considered when selecting the design, data collection, and how the analysis of the empirical data was carried out to facilitate answering the research questions. First, this section discusses why a qualitative research design was considered for this study and how it is appropriate to the understanding and perspectives of inclusivity. Second, it expounds on how and why the research participants were chosen. The chapter also discusses the study's research instruments and data collection methods, as well as how and why the study site was selected. Issues of ethical considerations are clarified and research rigour considered. Finally, the delimitation and limitations of the research design are also deliberated.

3.2 Research Design

Research designs are a researcher's plan of enquiry, as explained by McMillan and Schumacher (2014, p. 72). With this understanding, I followed Braun and Clarke's (2006) assertion that choosing methods appropriate to research questions is vital. Similarly, Denzin and Lincoln (2003, p. 22) as well as McMillan and Schumacher (2014, p. 31) note that "researchers need to choose designs that offer the most accurate answers possible to the research questions". The research design for this study was an interpretive phenomenological analysis within qualitative methods.

Methodology is the "strategic plan of action, process or design lying behind the choice and use of a particular method" (Crotty, 2003, p. 3). The procedures and processes of obtaining a comprehensive account of the research topic were a guiding factor in obtaining the data. In this case, the study intended to find out the effectiveness of TVET programmes in enhancing the capabilities of students with disabilities. To achieve this goal, I empirically and conceptually interpreted students' experiences of TVET and lecturers' and officers' perspectives of inclusion through their multiple interpretations. Both planning and collection of data were conducted with an awareness of the contextual differences of each participant's sets. I was attentive to the distinct understanding of issues and the nature of how I asked questions. In this way, the philosophical underpinnings such as acknowledging the multiple realities of participants, conducting the research within a natural setting (where participants

lived and worked) and positioning myself in the study added value to the data collection. It is for this reason that the study adopted a qualitative design.

A qualitative research design by definition is an "inquiry process of understanding based on distinct methodological traditions of inquiry that explores a social or human problem" (Creswell, 2014, p. 183). The central purpose of the study was to get participants' experiences on inclusivity. This means that the use of a qualitative design was useful in understanding the particular experiences of participants based on multiple meanings which are socially constructed. The qualitative research design was appropriate because research on inclusive education is not scientific or experimental in design (Lindsay, 2007). It therefore would not have been realistic for this research to adopt a quantitative design because traditional research methodologies using standardised measures would fail to capture realities as they happen in the institutions' natural settings (Nind, Benjamin, Sheehy, Collins & Hall, 2004). In this study, these realities were the experiences of participants. Research in inclusive education is not only about inscribing or representing meaning through the voices of a research cohort but it also goes deeper into meanings (Allan & Slee, 2008). This position suggests an appropriate paradigm that can go beyond just inscribing people's meanings but understand class participants' actions from their point of view. Although the collection and the analysis of this type of data are time-consuming (Bryman, 2012; Creswell, 2014), choosing qualitative research over quantitative research in inclusive education was the ideal choice (Bryman, 2012). The reason for this was that the social realities that needed to be investigated were the realities of people with disabilities and therefore they are experts of their own situations (Florian, 2008; Oliver, 1996). It follows then that the paradigm became the source from which the researcher looked at things from a certain perspective to offer justifications on how and why I view things in at particular way. It is for this reason that an Interpretivist paradigm was chosen.

3.3 Research Philosophy

With the understanding that the nature of knowledge (epistemology), being (ontology) and values (axiology) ascertain the kind of methodology as an initial step in research, I explain why the research questions, characteristics of the study and my background influenced the paradigm I chose and was an impetus to this research. A paradigm is an integrated cluster of substantive concepts, variables and problems attached to similar methodological approaches and tools (Kuhn, 1962, 1977). Foucault (1972, p. 131) contends that a paradigm "is a regime of truth or set of values and beliefs expressed in a discourse that maps out what can – and

cannot – be said". According to Hammersley (2012, p. 2), a paradigm "is a set of philosophical assumptions about the phenomena to be studied, about how they can be understood, and even about the proper purpose and product of research". In this study, the interpretivist paradigm was used in examining the cultural meaning of inclusivity in an African context and how these meanings define inclusive education. The objective was to understand the participants' experiences and how they experience their day-to-day realities. Although the same can be said of an ethnographic design which also engages in interpretation and seeking meaning through dialogue with participants, the difference between an interpretivist paradigm in this study and an ethnographic design is that I did not wish to present my own ideologies as a researcher in the text as ethnographers do. Rather, the goal was to fully understand the principle of inclusive education within Botswana as shared by students with disabilities, staff, and officers and to represent their voices in my writing rather than my position.

Interpretivism as a paradigm was thus ideal for this study because it concerns itself with understanding the world as it is from the subjective experiences of individuals (Maxwell, 2013). In addition, "Interpretivist describes the human action as being tied to particular social, historical and cultural context" (Male, 2016, p. 26). This suggests that the researcher seeks to understand people in their role as social actors and that the original description of what inclusivity means from the participants will be captured verbatim without any alteration. Adopting this stance for this study is qualified by Male (2016, p. 125) who asserts that Interpretivism is a "conceptualization process of how situations are meaningfully lived as they are experienced with nothing added or subtracted". This shows that in the field of social science, truth is not final. Therefore, my preferences for an Interpretivist design rested on the reason that my study sought to uncover new thoughts, gain new understanding as well as increase knowledge of an inclusive education within an African orientation from the perspective of the participants. The use of Interpretivism facilitated this intention as the paradigm aims at offering insights into how a given person, in a given context, makes sense of a given phenomenon (Borg & Gall, 1989; Walsh, 2013).

The use of the Interpretivist paradigm in this study was based on the reasons that human beings are not passive perceivers of an objective reality, rather, they come to interpret and understand their world by formulating their experiences into forms that make sense to them (Borg & Gall, 1989; Cohen, Manion & Morrison, 2018). Consequently, the use of the paradigm helped in understanding the perspectives of what inclusion is as revealed to

lecturers, students and programme developers through their experiences. The paradigm was also justifiable for this research on the grounds that it acknowledges that interpretations are thus bound by participants' abilities to articulate their thoughts and experiences adequately (Cohen et al., 2018). Since the study was concerned with the evaluative reason of how TVET can expand opportunities to enhance the capabilities of students with disabilities and what inclusivity means in an African context, it was upon them to make sense of the meaning of inclusivity in their own terms as sense-making organisms rather than what I, the researcher, would prescribe to them. Although I was part of the research as a variable in interpreting the worldview influencing the inquiry (Male, 2016), I however kept an open context and took a reflexive stance. For example, instead of bracketing out the assumptions I brought to the work, I consciously recognised them. In other words, I acknowledged my experiences, feelings and thoughts as part of the research. This follows Ortlipp (2008) view that "a reflexive stance should illuminate the biases and preconceptions that inform one's interpretations" (p. 695). The overall intention of the research questions was to try to extrapolate the understanding of inclusivity in an African context. I did not intend to discover knowledge but rather to shape and understand realities in the environment of those researched (Bell, 2010).

A further reason why I used this paradigm was that it aims to explore in detail the processes through which participants make sense of their own experiences by looking at the respondents' accounts of the processes they have gone through. This means that the lived experience may carry emotions and the paradigm is useful for such kind of emotionally laden and complex research which carries a flexible and personal structure (Cohen et al., 2018). One more reason why the Interpretivism design was ideal for this study over positivism was the relationship it brings to the fore between the researcher and participants. My role in this research was to understand more about inclusivity and capabilities of learners with disabilities. I "enter the research field with curiosity from the point of not knowing'' (Creswell, 2013, p. 135), although I had some ideas and assumptions particularly because I work in one of the institutions. Therefore, bracketing out my assumptions from this study could not be absolute. I am a lecturer in TVET and researching other TVET lecturers as well as being a member of the department being researched, something that did not make me a neutral participant (Ortlipp, 2008). As a member of the department, I had a different opinion about how the department interprets and implements inclusion, especially since my academic background is in inclusive education while other members had done special education. I also

had the intellectual curiosity and desire to know whether students with disabilities benefit from attending TVET institutions. As a result, this made me feel uneasy and I had to jot it down in my field research notes. My uneasiness speaks to what Denzin and Lincoln (2011, p. 501) refer to as "the interpretive crisis" in qualitative research. They maintain that this crisis emanates from the fact that debate on how far the researcher can influence the study has not been ascertained. While the discussion makes some good points, Borg and Gall (1989, p. 385) put forward the idea that "Interpretivists believe that the researcher and the research subject interact to influence one another and are inseparably interconnected". Equally, Bassey (1990, p. 41) is of the opinion that "Interpretivists believe that the interactions of individuals creates the social world". Bearing this in mind, I followed Scheurich (1997, cited in Ortlipp, 2008) who proposes that as researchers, we need to make the 'baggage' we bring to the research visible. For this reason, I make my experiences visible to the readers. My role as an interviewer demanded that I became non-reactive to the participants' responses to increase reliability (Ortlipp, 2008). I executed this by being neutral and encouraged participants to express themselves without making any specific form of reference to their responses in a way that would seem like I was helping them in their construction of responses. It is because of this that being part of the institution became an added advantage. For instance, I was able to access records to support or add to or clarify what participants were relating. Bogdan and Biklen (2007) support this idea when they state that Interpretivism is empowering and exploratory as opposed to positivism which is deductive and confirmatory. Hence I needed to establish the nature of these realities (ontology) and how they were known (epistemology) (Cohen et al., 2007).

3.4 Ontology

Conscious that the study was qualitative and therefore realities were not precise nor predictive as in quantitative research (Bryman, 2012), I had to decide how I viewed my research philosophy. This follows Arthur, Waring, Coe and Hedge`s (2012) assertion that the first question a researcher needs to ask is "what is the nature of the social world?" (p. 16). Put differently, what worldview does the researcher take, which is commonly known as ontology. The term ontology refers to a branch of philosophy concerned with articulating the nature and structure of the world (Wand & Weber, 1993). One can also say that ontology is the philosophical field revolving around (the study of) the nature of reality (all that is or exists), and the different entities and categories within reality. Examples of theories within the field of ontology are ontological monism, pluralism, idealism, materialism, and dualism (Wand &

Weber, 1993). With the awareness that I did not have access to the real world of my participants and that my assumptions were insufficient to make conclusions because there are multiple interpretations, I took an ontological position of subjectivism. Critical subjectivity is one of the tenets of an Interpretivism paradigm. Schwandt (2003) says that Interpretivism believes that reality is multiple and relative and experiences are subjective, time and context bound. The argument is that reality can be explored and constructed through human interactions and meaningful actions (Maxwell, 2013). It is for this reason that there is an opposition between interpretivism and positivism. The former is of the view that objective research, which is value-free, is not feasible therefore it needs to be constructed; whereas the latter argues that the truth is scientific as well as objective hence the need to indeed establish it. The study adopted the former which believes that reality is socially constructed (Maxwell, 2013). What will then count as knowledge is discovering how people make sense of their social world in the natural setting by means of in-depth conversations in the form of one-on-one and focus group interviews on their experiences as they interact with others. In this study, each participants' experience was valued in context and not judged as right or wrong because the ontological assumption is that there is no single 'route' which is correct to arrive at knowledge. To access the reality of what inclusion means to my set of participants, I constructed the meaning of inclusivity through interpreting their social constructs. These social constructions included their language, behaviours, shared meanings and actions visually observed to construct meaning with them (Creswell, 2013; Hammersley, 2012). This follows the fact that many social realities exist owing to variable participants' experiences which include their knowledge, views and interpretations.

3.5 Epistemology

Epistemology is the philosophical field revolving around (the study of) knowledge and how to reach it. One might say that it includes the ontology of knowledge. Also, epistemology is defined as "how do we know what we know" (Crotty, 2003, p. 3) or the "nature of the relationship between the knower or would be knower and what is known" (Guba & Lincoln 1994, p. 201). Examples of theories within the field of epistemology are realism, relativism, rationalism, and irrationalism (Wand & Weber, 1993). The study tried to answer the howness of the realities of participants. In relation to this study, what or how might an African inclusion model look like? This would, in turn, develop an African meaning of inclusion. This 'howness' is best understood through the mental processes of interpretation that are influenced by interactions with social contexts (Guba & Lincoln, 1994). Interpretive

phenomenology was selected as the epistemological framework of this study. Participants and I created knowledge as we interacted and gave meaning to the world of existence. This follows Guba and Lincoln's (1994) assertion that the "investigator and the subject of investigations are interactively linked so that the 'findings' are created as the investigation proceeds" (p. 285). The multiple meanings of what inclusivity is will not be the absolute truth because the subjectivity of what is researched depends on the voice of the researcher. It can either be intrinsic or extrinsic, depending on the experience one brings to the research. As this study adopted an Interpretivism paradigm, what was established, that is, what inclusivity means in an African context and what participants' perspectives are, and if TVET has been beneficial to students, was assumed as the truth as revealed by the participants.

3.6 The Study Context

Two sites were selected: a technical college and a brigade. The technical college is situated in the South Eastern district of Botswana. Technical colleges in Botswana are large institutions located in an urban setting or densely populated area (Mupimpila & Narayana, 2009). Mostly they offer professional and technician programmes. Since the establishment of this college it has been offering foundation to certificate courses but was upgraded to a diploma offering institution in 2012. From 2017, the institution and other diploma offering technical colleges were moved from the Ministry of Education to the Ministry of Tertiary Education, Research, Science and Technology because their mandate is to train technicians. Although the institution offers the Botswana Technical Education Programmes (BTEP), they also offer diploma and national diplomas in secretarial studies and engineering courses from the City and Guilds Institute of London and the recently launched UNESCO programmes: 'Better Education for Africa's Rise' (BEAR) launched in 2014 to offer diplomas in culinary arts, travel management and hospitality management. This institution was earmarked by the government to admit students with mild intellectual disabilities, who are the participants of this study. The students are enrolled in Access to Hospitality operations and Access to Retail business programmes which were piloted in 2012 and revalidated in 2015.

The brigade is located in the North Eastern District of Botswana. Brigades in Botswana are small community schools offering vocational education at semi-skilled level and most are in rural settings (Mupimpila & Narayana, 2009). Brigades in Botswana were autonomous and community-based institutions until 2009 when the government took them over as government institutions. Brigades belong to a different ministry from technical colleges, that is, the Ministry of Employment Labour Productivity and Skills Development. The brigade trains

apprentices and therefore offers certifications from Trade Test C, Trade Test B and National Craft Certificate (NCC) as its highest qualifications. This brigade was also earmarked to offer programmes for Deaf students who participated in this research. They are enrolled in two programmes: Trade Test C in sewing and dressmaking, and carpentry and joinery.

The contextual differences in the selection of these research sites were not an attribute of purposive sampling but rather a convenience sample. While convenience sampling is discouraged due to bias and sampling error (Creswell, 2013), it was appropriate in this study because they are the only two government institutions offering programmes for students with disabilities in Botswana. Nevertheless, the convenience sampling of the two institutions was an advantage because it helped in gaining a deeper understanding of the phenomena being studied. Firstly, the geographical locations of the institutions represented the country's demarcation line of North and South. This was instrumental for the study because inherently there is a disparity in Botswana`s education system between the two regions and therefore my assumptions were that these disparities would be illuminated even in the interpretations of inclusion. Secondly, the different settings provided a reflection of the social and economic differences between the two types of TVET institutions. For example, the urban college would have resource advantage over the rural institution such as teaching and learning resources and human resources due to the programmes offered. I assumed that the difference would be significant to how participants interpret their experiences of inclusivity and how far TVET has been enhancing or constraining capabilities. Thirdly, the different makeup of the TVET institutions – technical college and a brigade – illuminated the contextual differences and similarities as well as the cultures of each institution. It substantiated the literature review claims (Tlale & Motitswe, 2016) that inclusion is contextually defined.

Consequently, the contextual contestations were advantageous to the study because they broadened the understanding of the participants' experiences and also provided in-depth insights which corroborate the paradigm and the methodological choice of the study. The differences in locations and the classification of students' disability functioning admitted in these institutions should not be misconstrued to be a comparative study. Rather, it was used to highlight the differences which were also illuminated in the responses given by the participants despite engaging with the same questions. This is discussed in Chapter Four.

3.7 Sampling

Sampling as described by Patton (2014) is "the act, process, or technique of selecting a suitable sample, or a representative part of a population to determine the parameters or characteristics of the whole population" (p. 1). By this definition, the selected sample of this study were participants who were chosen on the grounds that they would provide information considered relevant to the research problem. This type of process is known as purposive sampling. Purposive sampling is one of the commonly used methods in qualitative research along with convenience sample, judgment sample and theoretical sample (Creswell, 2013). In other words, the study used what Gall, Gall and Borg (2003) assert in selecting participants because they suited the purpose of the study.

The objective of the study was to develop an understanding of inclusion in an African context and the effectiveness of TVET in enhancing the capabilities of students with disabilities by exploring student interpretations of their experiences at TVET institutions. To find this understanding, it was necessary to find suitable participants. The decision on which individuals and the number of individuals to select to answer these questions implied using an appropriate sampling strategy. The study used criterion sampling. Criterion sampling involves "selecting cases that meet some predetermined criterion of importance" (Patton, 2014, p. 238). Therefore, the study had three classes of participants (students, lecturers and officers) which were selected based on various criteria.

The first class of participants consisted of two groups, that is, currently enrolled and graduated students. For the currently enrolled students in the technical college, ten students matched the researcher's selection criteria. These students were chosen on the criterion that they are students with mild intellectual disabilities and useful for the study because the technical college admits this specific disability. A characteristic list was made to further sample participants based on the ability to understand both Setswana and English; ability to communicate well; the chronological age of 18-23 years; and programmes of study. Sampled participants in the brigade were 14 students with hearing impairment who also were useful for the research because of the specific disability category admitted in the brigades and served the study's interests. All were selected for a focus group on the criterion that they have unaided pure tone average 20 dc hearing level, ability to use basic sign language or argumentative system of language, or oral language.

For students who have graduated, eight were selected from the 16 that graduated as the first TVET pilot group for programmes of students with disabilities. In addition, four that have graduated and are employed, and three who have graduated but are unemployed were also considered. However, only seven students from the eight were interviewed: five employed and two unemployed. They were chosen on the criteria of equal representation of the programmes (three from retail business and five from hospitality programmes) and that their places of work and residence were within the researcher's reach. These students were instrumental in providing answers to the purpose of the study which was to find out how effective TVET was in enhancing the capabilities of students.

The second class of participants comprised 16 lecturers who have been teaching vocational skills to students with disabilities. They were purposively selected for individual interviews on the criterion that they have taught the piloted group and the current group of students with mild intellectual disabilities since the programmes started in 2012 in the technical college. In the brigade centre, those who have taught Deaf students since 2015 when they were first admitted were selected. Another criterion was those who have taught more than one semester and more than one learning unit. This was in line with purposive sampling in which the units to be observed are selected on the basis of the researcher's judgement about which ones will be the most useful or representative (Male, 2016).

The third class of participants were programme developers. The criterion was that they were the only two officers who are in charge of developing programmes for learners with disabilities in the TVET sector from the ministries in charge of the brigades and technical colleges. This sample selected represents the study population that is commonly referred to as the 'target population or accessible population' (Burns & Grove, 2010).

3.8 The Research Process

3.8.1 Research Question Development

Using literature reflections, I developed research questions that were aligned to the sub-questions of the study. This procedural technique was utilised to formulate interview schedules appropriate for each set of participants with the purpose of contributing towards answering the main research question. Therefore, the literature review guided which questions to ask and below is how the questions were formulated under predetermined categories.

(a) Understanding of what it means to be included

Economies, cultures and practices are the defining criteria to what inclusive education is in a given context (Allan & Slee, 2008; Armstrong et al., 2011). As a result, the meaning of 'what inclusive education' is (Walton, 2016), and 'what counts as inclusion' (Walton & Nel, 2012) has been a global debate particularly when we bear in mind that inclusion and inclusive education are not the same thing. Evidence of such confusion has resulted in the two terminologies being used interchangeably. Given this contested nature of what inclusive education is, and what can be considered as inclusion, the following questions were found appropriate to ask:

- *What, in your opinion, is to be included? (E.g. school).*
- *What does it mean in relation to disability?*
- *What do you think it means to be included in Botswana's context?*
- *What is meant by the notion of Botho? What is your experience of Botho?*

(b) Policies to help in understanding inclusion

Practice is one way of determining schools' inclusiveness. This practice is guided by policies even though "policy does not guarantee practice" (Walton & Nel, 2012, p. 8). Policies are understood to reform inclusive educational systems (UNESCO, 2009), and they have the tendency to influence inclusive practices (Walton & Nel, 2012), even if they come with complexities of achieving the intended goal of developing a "single education systems for all learners" (Naicker, 1999, p. 1). Correspondingly, Engelbrecht and Green (2007) advise that "the official policy and rhetoric of inclusion has not always translated into classroom experience" (p. 260). Despite this fact, the intensity of inclusive policies and practices are powered by inclusive cultures (Walton & Nel, 2012). The inclusive cultures within institutions are reinforced by pertinent policies which are departmental, regional or provincial in collaboration with inclusive policies (DoE, 2001). It is therefore necessary that besides inclusive policies guiding the implementation and practices, other polices and legislations are put in place. In light of the above, the following questions were asked to programme developers.

- *Which other policies do you use in collaboration with the one you use? (departmental, regional)*

  What element of that policy speaks to your programme outcomes?

Questions to lecturers on policies included the following:

- *Which school policy do you think underpins your teaching preparation?*
- *How has your knowledge of inclusive policy facilitated the way you develop your teaching plan?*

(c) Experiences of students with disabilities

International policies on inclusion postulate that the voices of the young people in education should be heard (Armstrong et al., 2010; Walton, 2011). Research has proven that the voices of young people who have lived experiences of marginalisation are influential in bringing out their understanding of inclusion and exclusion practices (Walton, 2011). In particular, it is vital to listen to the voices of students with disabilities because the others (teachers and learners without disability) may not be able to relate to hindrances as experienced by them (Wendell, 1996, as cited in Walton, 2011). Similarly, Messiou (2006, as cited in Walton, 2011, p. 84) declares that "the perspectives that are of most importance are those of 'insiders' especially children themselves, since they are the ones who experience the impact of either inclusive or exclusive practices". Moreover, Slee (2011) maintains that inclusive education necessitates that "we seek understanding of exclusion from the perspectives of those who are devalued and rendered marginal or surplus by the dominant culture of the regular school" (p. 107). It is for this reason that the experiences of both the currently enrolled and graduated learners were sought and the following questions relating to their experiences were asked:

- *How would you describe your college experience (your best and worst part)?*
- *Do you ever get the opportunity to make choices for yourself?*
- *What was your relationship with others? (e.g. students, staff)*
- *Please tell me about any challenges you experienced at college (e.g. academic, social, personal etc.). What do you think helped?*
- *How did the college deal with your specific challenges if you did have them?*
- *How would you describe your college support in helping you to function well around the college? (e.g. access to building , curriculum, recreation facilities)*

(d) Question on programme effectiveness

The capabilities approach is concerned with assessing societies on their achievement of ensuring the quality of life and giving their citizens basic decency or justice (Nussbaum & Sen, 1993). As a result, it advocates for the move from the customary way of measuring

utility, income and poverty but rather focuses on the identification of functioning and capabilities (Sen, 1992). Therefore, it maintains that the burning question to ask is: "What is each person able to do and be? (Nussbaum, 2000; Sen, 1992, 1999). And so the following questions were asked to lecturers:

- *What measure(s) would/do you use to determine the success of your course?*
- *How would you define "success in life" for your students?*

An individual's quality of life is judged by his/her conversion functionings (Sen, 1999). The relationship that exists between commodities and functioning to achieve certain being and doings is influenced by three factors: personal, social, and environmental (Robeyns, 2005, 2011). It follows that how a human being is able to live a quality life is a reflection of their power for 'conversion factor' (Robeyns, 2017; Nussbaum, 2000). However, literature (Finkestein, 1984; Oliver, 1996) has shown that individuals with disabilities are judged by their deficits instead of centring on the barriers they go through in trying to live the life they would want to lead. So, the following questions were asked:

- *What do you want to do when you have finished college?*
- *How does college equip you for the future?*

The capabilities approach esteems value and outcome which an individual has a part in pursuing. The proponents of the approach argue that individual agency goals are essential (Nussbaum & Sen, 1993). A person's agency freedom refers to "what the person is free to do and achieve in pursuit of whatever goals or values he or she regards as important" (Sen, 1985, p. 203). Thus, the concern should be on the degree of freedom that is availed to each person rather than focusing on individual achievement (Sen, 1993). Therefore, capability autonomy intends to evaluate the degree to which each person has freely chosen their objectives and how far they have gone in achieving them (Sen, 1985, 1992, 1999). In line with the mentioned issues, the questions below were asked:

For students:

- *How does college make you feel?*
- *Do you ever get the opportunity to make choices for yourself? Explain.*

For lecturers:

- *What is the aim of your programme?*

The literature review in this study is instrumental in making logically connected arguments that support the research questions. For example, Table 3.1 shows an excerpt of how

questions were designed from the research questions. From these sequenced, formulated questions, an interview schedule for each set of participants was devised (Appendix B).

Table 3.0.1 *Excerpt of interview protocols designed in alignment with the research questions*

Sub-question	Interview questions	Issue
How do people involved with students with disabilities (lecturers and policy and programme developers) understand what it means to be included?	What do you think it means to be included?	Perspectives of their understanding of inclusivity.
	What do you think it means to be included in Botswana`s context?	Views associated with inclusion in Botswana to find an African inclusion contextualised to Botswana.
What are the experiences of students with disabilities enrolled in TVET colleges in Botswana?	How would you describe your college experience? (Your best & worst part)?	Students' experiences of inclusion.
	What is your relationship with others (e.g. students, staff etc.)?	Elements of inclusivity as experienced by students.

3.8.2 Data Collection and Access

After being cleared by the university ethical committee (Appendix A), I contacted the two ministries in Botswana that the two institutions fall under to get a research permit. After obtaining the research permit, I then contacted the principals of the two institutions to discuss a schedule of dates of visits and how long I intended to stay at the institutions. Since the brigade was more than 579 kilometres from my residence and participants were Deaf students, the focus group interview guide was sent to the sign language interpreter before my scheduled arrival. This was to give the sign language interpreters time to familiarise themselves with the questions. One of the sign language interpreters advised that some questions needed to be modified to become more explicit for the students. She maintained that in sign language they do not sign word for word and that sign language has its own language, hence it has a limited vocabulary. Stander and McIlroy's (2017, p. 84) corroborate that the Deaf community has its own unique visual-manual language modality or sign language. Table 3.2 shows some of the reworded questions.

Table 3.0.2 *Rewording of questions*

Initial questions	Reworded questions
How would you describe your college experience (your best and worst part)?	How do you feel about school?
Please tell me about any challenges you are experiencing at college (e.g. academic, social, personal etc.).	What problems you have at school?
How does the college deal with your specific challenges?	How college help?
How would you describe your college support in helping you to function well around the college? (E.g. access to building, curriculum, recreation facilities)	Now, because you are deaf how did school help?
How have you changed since you attended college?	Now that before come school, example you do not know sewing, now you know explain how??
What are your aspirations for the future, both for your life and your career?	What you want for future?

3.9 Data Generation Instruments

Qualitative research uses four necessary collection procedures (qualitative observation, qualitative interviews, qualitative documents review and qualitative audio-visual materials) (Creswell, 2014, 2013). Using the research problems as a yardstick for selecting relevant data collection methods, the study used interviews (individual and focus groups). The type of data collected in qualitative research, as observed by Creswell (2014), necessitates that researchers collect numerous kinds of data and spend quite some time in the natural setting to capture useful information. These methods are preferably based on the fact that individual interviews were useful because the observation technique was not used, while focus groups allowed me to control the questions as well as provide multiple perspectives on the question being asked. Documents review was used as corroboration or contradiction for data that participants have

been responsive to and questionnaires assisted in providing a large variety of answers (Creswell, 2014). Data was gathered in the following manner:

Students

All sampled students currently enrolled and the graduated students were individually interviewed. I interviewed 12 enrolled students and seven graduated students in their residence and workplaces. Depending on the personalities of individuals (introverts and extroverts), the interviews lasted between 40-60 minutes. I took cognisance of the fact that the students may have difficulties in reading the protocols hence I took them through the information word for word. When they confirmed that they understood, I gave them the consent form (Appendix A). Interviews were conducted in the first language (Setswana) as most learners were not conversant with English. I engaged an independent person who was not familiar with the study to translate the questions into Setswana. This helped me check if the meanings and what the questions intended to ask were aligned with the original English questions.

I also conducted two focus groups interviews for the currently enrolled Deaf students: one time for sewing and dressmaking and one time for joinery and carpentry students at the brigade. Perhaps due to the sign language interpreter not signing the protocols appropriately and resulting in misunderstandings, only three students out of a focus group of seven agreed to be video-recorded. Another possibility could be that since the sign language interpreter did not want to be video-recorded they also declined being recorded (this will be discussed more in the limitations section). The same students were also given questionnaires to complete on a different day with the help of the sign language interpreters. This was to capture what could have been missed by either inaccurate translation by the sign language interpreters or lack of understanding of questions. Also it became beneficial for triangulating the data generated for a broader understanding of multiple realities of inclusivity.

Lecturers

With the research permit forwarded by the respective ministries to the principals, the principals in turn informed the Heads of Departments (HODs) who I wanted to work with. The HODs told all the lecturers meeting the criterion as stated in the information letters and informed them about my visit. All lecturers anticipated and voluntarily accepted to be interviewed, except one. Seventeen in-depth interviews were conducted with lecturers in their

respective colleges. Interviews were conducted during lunch breaks or when they were free within their work schedules in an office designated for the interviews.

Officers

I conducted two interviews with two programme developers and also asked for appointments with them and arranged suitable times to interview them. Individual interviews were suitable because they were in different ministerial departments and to get them together would not have served their purpose as key informants.

In a nutshell, primary data was collected from a total of 41 interviews (individual and focus groups) and 24 questionnaires administered to students. In addition, secondary data was collected from policy documents retrieved from the public ministerial domains for document review.

3.9.1 Semi-Structured Individual Interviews

A verbal conversation between a researcher and a respondent that is structured or unstructured purposefully for eliciting specific information is what is deemed as an interview (Bell, 2010; Guion, Diehl & McDonald, 2011). With this knowledge, I considered what was best for the study and chose to have a 'conversation with a purpose' (Bell, 2010) rather than a structured interview where respondents would respond with a yes or no. I employed semi-structured interviews to develop and clarify the respondents' responses so that their realities could be captured (Rubin & Rubin, 2012). I designed an interview protocol with semi-structured questions to answer the research questions. I used the guide to pre-test and piloted the research questions to identify questions that failed to make sense to participants and these were later reworded. In addition, the guide was employed to stimulate interviewees to express their meanings, opinions and ideas on the topic of the study and to have a dialogue, while maintaining flexibility and control (Guion et al., 2011).The guide further assisted me to have a naturally flowing conversation to gain an in-depth response (Creswell, 2014). Participants were probed to follow up ideas as a way of getting to the root of the emotions (DiCicco-Bloom & Crabtree, 2006). Although probing was used, it was at times disadvantageous as it created some discomfort for some of the interviewees (McMillan & Schumacher, 2014). In this study, I was mindful of participants' discomfort and took steps such as making the respondents feel at ease rather than imposing questions on them. In addition, the interviews were conducted in a relaxed atmosphere that was conducive to open discussions to alleviate their discomfort. This is one advantage of using semi-structured interview questions which

are flexible and allow the interviewers to build rapport and empathise with respondents to put them at ease (Creswell, 2014). I also observed ethical concerns; participants were not forced to answer questions that made them uncomfortable.

The use of semi-structured interviews was beneficial because of their adaptability (Bell, 2010). This follows the sentiments that "interviews allow researchers to co-create meaning with interviewees by reconstructing perceptions of events and experiences" (Rubin & Rubin, 2012, p. 74). My role as a co-constructor was as a collaborator and bringing my experiences and entering into dialogue with participants as co-creators of shared reality. It created a space of understanding and gave the participants a voice through a context in which meanings could be mutually constructed and interpreted. Semi-structured interviews are useful for data collection but can inhibit the interviewee from responding to interview questions in an unbiased way (Creswell, 2014). To guard against this bias, I had to know when not to impose questions on the participants. For example, I applied the interpersonal skills learned for conducting semi-structured interviews such as not frowning at some responses or changing tones or wording of probing questions which could discourage or encourage participants from giving honest responses. Data was audio and video-recorded where permission was obtained for verbatim transcription.

3.9.2 Focus Group Interviews

Focus group discussions constitute questioning several informants concurrently (Denzin & Lincoln, 2011). In other words, it is an interview focusing on a collective view of a given topic. As observed by Creswell (2014), the focus group uses homogeneous participants. In this study, I involved students from the same institution who were doing the same course (sewing & dressmaking and carpentry & joinery) to ensure homogeneity. The maximum number of group participants was seven students per group. An open-ended guide of nine questions was developed to aid the interview. The interview guide included general to specific questions with appropriate probes (Appendix B). A sign language translator was engaged to familiarise herself with the language of the subject and how to translate it into sign language. Before the actual interview, one practice session was conducted with the same students by the sign language interpreter, in my absence. This was to test the reworded interview schedules to maximise capturing the realities well. Besides, before the actual interviews were conducted, participants were informed a week earlier and were reminded a day before the interview. During the actual interviews, I addressed questions straight to the participants not the interpreter, who was positioned next to me, so that participants could see

both of us. It helped in making follow-up probes where necessary after the interpretation of the sign language interpreter. Data was video-recorded for later transcription. Video recording was used particularly for learners with hearing impairment so that continuous interpretation could be made.

Unlike in the individual interviews where the participants interact with the researcher, in the focus group, the interaction is among participants themselves (Cohen et al., 2018). Although the focus group takes less time compared to individual interviews, the fact that it produces data within a short period leads to the production of less data (Cohen et al., 2018). The focus group discussion was chosen as a data collection instrument for the study for two reasons. First, because of its socially oriented nature as it encourages responses for an in-depth discussion and to provide some form of focus on how a particular group thinks about an issue under discussion. Secondly, it was found more suitable to employ for the Deaf students than interviewing them individually. On the other hand, it can be disadvantageous when there are domineering characters within the group (Cohen et al., 2018). To curb such incidents from happening, I laid out some housekeeping rules through the sign language interpreter before starting the interview such as not speaking over someone else. During the interview, I urged the sign language interpreter to call out shyer participants by their names and ask for their inputs. While the discussion group has a strength in that it prods and encourages participants to agree or disagree, in this study it was disadvantageous as participants tended to 'carbon copy' others and therefore no new data was generated.

3.9.3 Questionnaire

Qualitative research uses questionnaires for data generation. According to Cohen et al. (2018), questionnaires are instrumental in cases where interviewing every respondent is not feasible. Furthermore, it can be useful for triangulation purposes. In this study, a 4-point Likert scale questionnaire with 14 questions was administered to all the sampled 24 enrolled student participants for triangulation (Appendix B). Unlike binary yes or no questions, the Likert scale offers deeper insights into what people are thinking and feeling (Gall et al., 2007). This method was chosen to illuminate the qualitative method that was expected to yield data that I could not get from interviews (Bowen, 2009). This followed the primary data collected from in-depth and focus group interviews which was qualitative. Therefore, the use of a 4-point Likert questionnaire was to capture how participants perceived inclusivity and their experiences of TVET as well as whether or not their opinions and attitudes on what had been captured from the interviews was consistent and confirmed what they had said. For

example, I noticed that the sign language interpreter for focus group B translated the same answers for all the students in a question where one would expect their feelings and opinions to differ. I did not feel confident that the interpreter had given me accurate translations. However, the translations could have been accurate despite my lack of confidence given that I had selected an interpreter who was known to the student participants instead of choosing somebody with no connection to the students. This choice was justified by the views of Ingvarsdotter Johnsdotter and Östman (2010) who suggest that an interpreter needs to be a well-established individual from the group. The authors argue that employing someone from the group as an interpreter makes participants confident and comfortable in discussing sensitive issues. In this case, my decision to accept the translations as accurate could be justified given the belief that the students did not have difficulties in expressing their true experiences. Another reason the translations could be accepted was that the interpreter and the students share the same culture, in this case, a deaf culture which means they share a common understanding of things within that culture. Ingvarsdotter et al. (2010, p. 36) maintain that "an interpreter and an informant sharing the same coherence system may have an unarticulated understanding that remains concealed from the researcher". So I may have misunderstood the response, yet nonverbal cues such as body language, eye contact or gesture may have conveyed the unspoken communication which took place between the interpreter and the students. Despite these reasons for accepting the accuracy of these translations in spite of my misgivings, I took the additional step of accounting for the method of the study and its epistemology to confer rigour. To maximise the trustworthiness of my data I got a second opinion on the interpretation of the interview from the group A interpreter who was given the version of the audio recording. This is discussed further in Section 3.11.1 where credibility is considered.

The use of a questionnaire highlighted notable differences from the same questions asked in the interview and the questionnaire. While the use of a Likert questionnaire may be viewed as quantitative, Guest, MacQueen and Namey (2011) argue that certain aspects are better conveyed through words and cannot directly be observed in numerical form. Thus, in qualitative research it is used to measure frequencies, not ordinal numbers. Guest et al. (2011) aver that when analysis is in frequencies and percentages, it is qualitative. Therefore, the use of a questionnaire was more relevant for the study.

3.9.4 Document Review

Qualitative phenomenological studies collect data not only from human beings but also from mute data which can be interpreted in the form of paper reviews. Document review is "a way of collecting data by reviewing existing documents" (Bowen, 2009, p. 1). These documents can be both printed and electronic materials. For the purposes of this study, the documents that were reviewed were policies pertinent to learners with disabilities governing the inclusion of students with disability in TVET. Policies used were only those that illuminated and were helpful in providing insights on inclusivity, capabilities and students with disabilities. Policies were retrieved from the government portal domain and collegiate policies were given by the principals. I devised a data collection form guided by the research questions. The table format captured the summaries of any information relevant to themes that each policy sought to answer pertaining to the study questions (Appendix B).

Document review was chosen for this study on two grounds. To begin with, it was used to triangulate data sources employed in the study. This corroborates Bowen's (2009) assertion that using document analysis is beneficial when coupled with other qualitative research methods. Second, the use of the selected policy documents provided me with background information on the philosophies behind these policies which acted as supplementary data. A clear example is where the results of the study had indicated that the lecturer-participants were ignorant of these policy documents. Besides, for those who were conversant with the policies it assisted me to verify the findings, especially where they had forgotten the details. The analytic procedure entailed finding, selecting, appraising and synthesising the data contained in the documents (Bowen, 2009) so that it could provide me with relational data of what participants say about inclusivity and its meaning in their context.

One of the advantages of using this data instrument was that it was cost effective, as data was readily available and it was a question of data selection (Bowen, 2009). It was also not time consuming as documents were easily accessible especially because they were in the public domain such as the government website and college portals. On the other hand, some contained insufficient details which were not relevant to the study as they were not produced for the purpose of the intended research (Bowen, 2009). For example, the institutions' admission and equal opportunities policies were very limited on information though they were relevant to the study.

3.10 Data Analysis

Being attentive to the qualitative analytic methods, which differ according to theories and epistemologies (Braun & Clarke, 2006), the study's data analysis was informed by its epistemological position; which is to interpret meanings. Thus, the interpretative phenomenological analysis (IPA) was found relevant for analysing data corpus. In fact, Maxwell (2010) puts forward the idea that an excellent analysis of data takes consideration of the theoretical framework, research questions as well as the goals of the research and methods. One of the goals of the research was to understand the experiences of students from a first-person perspective which is deemed to be subjective. Interpretive phenomenological analysis is interested in such subjective knowledge to appreciate understanding (Smith, 2011). Significantly, it is notable for its commitment in experiences and interpretation as key characteristics. There is an assertion that interpretations from IPA's "double hermeneutic" (Smith & Osborn, 2003) entails that a researcher move in an iterative and non-linear approach with their data. As a result, with constant consultations with my supervisor, I employed an iterative process of data analysis with this in mind. An iterative process means that I had to look at the data as a whole through its parts and vice versa to ultimately come to a context in which the whole and the parts were embedded (Smith, Flowers & Larkin, 2013). With this process I had to keep an open view of what the implication of the data might mean. For instance, from each data set, data items were analysed individually looking at what they said, what it meant for each data set and ultimately what the interpretations were. This progression aided me to arrive at what Holloway and Todres (2003, cited in Braun & Clarke, 2006) call 'thematising meanings'. In the words of Braun and Clarke (2006, p. 6), "thematic analysis is a method of identifying, analysing and reporting patterns (themes) within data". Prior to thematising, the following process was ensured.

Data analysis started with transcriptions from the discussions. The students' interviews were conducted in the vernacular (Setswana) so raw data recordings were listened to and translated into English verbatim following the initial data collection as suggested by Miles and Huberman (1994). The English translations were then transcribed. The process was rigorous, moving between the English and Setswana transcripts. The individual recordings were grouped into each institution per course (e.g. Technical College, hospitality students). In listening to each individual recording, I familiarised myself with the data to be attentive to their accounts and interpreted the transcripts. Particular attention was paid to the individuals' contextual experiences. For example, listening to the narrative of classmates from the same

institution carried a distinct personal connection of the individual incidents. This corroborates the view that phenomenological analysis requires describing and analysing the 'text' to interpret the 'context' (Padilla-Diaz, 2015). Engaging with data assisted me in extracting and identifying significant meanings as told by the participants. One of the reasons for data analysis is for the preservation of each participant's unique lived experience while at the same time allowing understanding of the phenomenon under study (Silverman, 2006). Although the same iterative process was followed with the officers' and lecturers' interviews, which were conducted in English, I however cleaned the data (rephrasing and making grammatical corrections of excerpts) to make them decipherable even when read by somebody outside the research context and used the NVivo 10 software.

The video recording of one group from the focus groups who agreed to be video recorded was watched with the sign language interpreter and notes of what was translated during the interview were compared. This was to cross-check the reliability and accuracy of the captured sign interpretation. Since the sign language was done in English, there was no translation but, like the officers' and lecturers' data, the transcriptions were edited to make sense. I reread and reviewed the data to locate themes that were related to the study questions.

The documents reviewed were analysed through a table format indicating the policy name, what it argued for and which one argued against it (Appendix D). This was to establish the meaning of the document and its contribution to the issues being explored. In addition, I read them to ascertain whether they fitted the conceptual framework (Bowen, 2009). The reading and interpreting was geared towards finding meaningful and relevant passages of text. The data identifying the relevant information was categorised as related to the research questions. The next step, as observed by Bowen (2009), was to take a closer look at the selected data and perform coding and category construction based on the data's characteristics and to uncover themes pertinent to the phenomenon. The questionnaire data was closely interrogated to measure responses. The descriptive analysis used identified occurrences of ratings in answering all the questions in the questionnaire. I provided respondents with statements which I asked them to evaluate. The 14 questions that were formulated corresponded to a choice of either positive or negative statements and a 4-point Likert response scale was used to measure the extent of agreement and coded between 1-4 (1 being *strongly disagree* and 4 being *strongly agree*).

I employed a line by line careful examination of each Likert item, that is, a single question in the Likert format (Boone & Boone, 2012). The scores from each individual Likert item were translated into numbers and later transcribed into bar graphs (Figure 3.1). The data first analysed was per institution and per course of respondents – Hospitality Operations, Retail Business, Joinery and Carpentry, Sewing, and Dressmaking. The attention to the data analysis was not on the score of each question, but rather on the combined scores as per Boone and Boone's (2012) advice concerning a Likert scale analysis questionnaire. The compound scores were then categorised to create themes. Figure 3.1 is the grid sample prepared to code the responses.

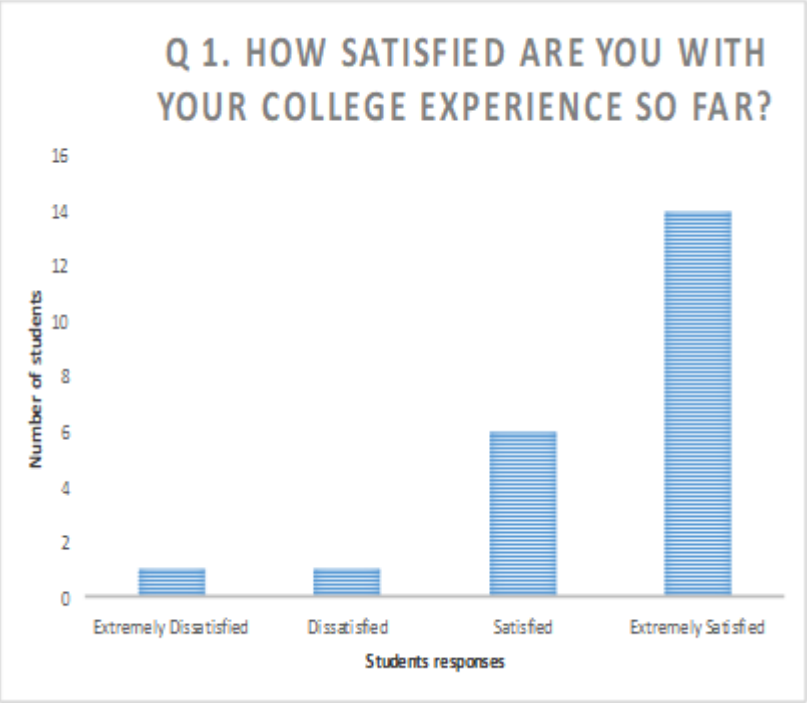


Figure 3.1. Sample analysis grid

Most students except two are satisfied with their college experiences (happiness/pleased – mental functioning = being happy = functionings).

To arrive at the themes, I determined what would count as a theme for this study. This goes along with Braun and Clarke's (2006) claim that the researcher's discretion is significant in establishing what makes their themes. Themes are "patterns across data set that are important to the description of the phenomenon and associated with the research question" (Braun & Clarke, 2006, p. 10). For this study, themes were the final rich descriptions of the categories that pointed to a particular research question. For example, in the above analysis, the question of satisfaction was to find out how rewarding TVET has been to students. The analysis

indicated that the majority of participants felt rewarded. The implication was that they have attained contentment and this contentment equals mental functioning which is associated with being happy and happiness is one of the functionings. Following this description of what makes functioning, I then grouped all data items that pointed to this pattern and were relational to the research question to arrive at an overall theme.

After each set of data was analysed independently, I manually coded eight transcripts to determine the codes and emerging themes and followed the three-step format of qualitative data analysis. Step one was to open the code. Here, I identified essential elements that could possibly make a pattern by comparing and categorising (Saldana, 2013). For example, under inclusion, I looked for what informs that which I called inclusion (e.g. epistemological access, social inclusion etc.). These initial codes were drawn from the literature review as what counts as evidence of inclusion. The second step was the axial coding where I looked at the causal relationships (Saldana, 2013). In this step, a sequence of thematic codes was generated by employing the capabilities approach (knowledge and imagination, resilience, reflections etc.). This was relational to what counts as evidence of constringent or enhancement of capabilities in an attempt to answer the research sub-question three. This Follows Neuman's (2006) idea that at this stage a clear link between the concrete findings and the theoretical themes should be noticeable.

Drawing from the epistemological and theoretical study interest researched, I subscribed to a theoretical thematic analysis in which I focused on more meaningful data coding analysis particularised to specific research questions (Braun & Clarke, 2006). Although the interview questions were asked according to envisaged themes, I, however, did not restrict the thematic analysis only to original themes but was flexible to patterns that came out and were helpful to answer the research questions beyond the initial themes. To come up with themes, the study employed Walker's (2006) and Terzi's (2014) capability descriptions of higher education capabilities. I found their descriptors relevant to this study as it is situated within higher education. Themes that came out strongly from the analysis but did not fall within these descriptors were assumed as new capabilities for higher education. For inclusivity, I looked for themes through the thematic latent analysis level. The latent analysis level demands that a researcher goes beyond the surface meaning but reaches themes through interpretations of the data by identifying features and ideologies that go beyond the meaning (Braun & Clarke, 2006). For instance, in this study, I analysed interview extracts by not only looking at what

the literature reviews gave as elements of inclusion and the African philosophy of Botho, but I also used information related to the research questions and their relations to the capabilities approach**.** Table 3.3 shows how themes were arrived at by not just a description but also by theorisation after linking the research questions with the theoretical framework.

Table 3.1 *Example of how themes were created*

Research question	Interview extract	Theoretical framework descriptors	Relational to inclusivity
What was your relationship with others (classmates, other students & staff?)	We have lecturers who were from other departments who are good and work well with us, and then there are special needs lecturers who are okay, only that there was one who takes herself as the "thee person" and other lecturers were afraid of her even to tell her that she is not treating us well. So she could not even see that she is not treating other people well. Then there are my classmates who are afraid of their lecturer. And she put their morale down. Personally I do not have any relationship with her, even when I have a problem I would not tell her. I prefer to tell other special needs lecturers.	Being able to work with others / cooperation Not being able to develop emotions for understanding and awareness Fear that diminishes learning and subjected to anxieties. Unable to form network of friendship for effective support and mutual trust	Social relationships (social inclusion) Communal practice (Botho) Workmates and students bully. Victimisation (social marginalisation and exclusion) Emotions and demotivated (epistemological exclusion) No sense of belonging. (social exclusion)

Applying the capabilities approach and the Botho philosophy to the process of analysis assisted in finding answers to whether TVET institutions have been able to expand or constrain students' abilities. Through the framework, the thematic analysis was instrumental in the identification of capabilities and functionings which students achieved and valued and those they were deprived of, and to what extent TVET institutional arrangements were able to nurture them. The use of the thematic analysis approach, as argued convincingly by Guest et al. (2011), is a contributory factor in providing feedback to questions of a particular group on

issues peculiar to them. The third step was selective coding which helped to make a storyline by explaining the situations and moving beyond the descriptive analysis of the data. I made some notes as I analysed and tried to raise questions on the relations between codes and data (e.g., how resilience and exclusion were related to the data). For instance, data analysis showed that although students seemingly faced exclusion, they developed coping attributes to adapt to the negative experiences of college. Therefore, in writing the story, I considered factors that could have helped them to develop such an attitude (intrinsic or environmental values). In summary, Figure 3.2 shows the analysis step employed to answer the research questions.

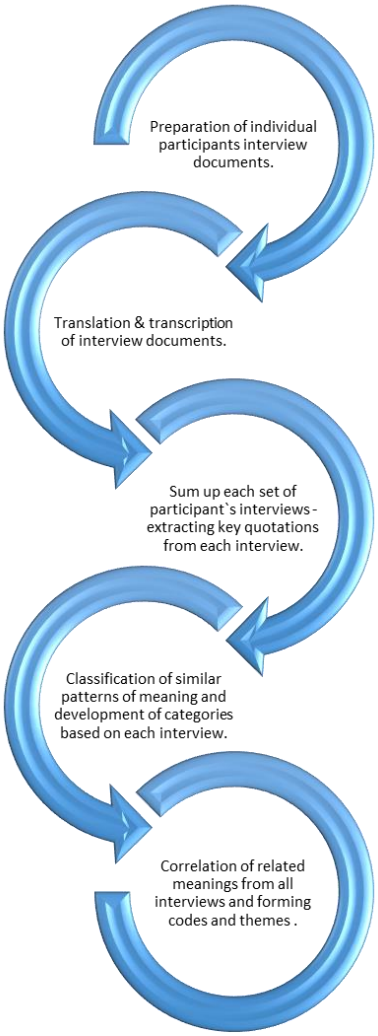


Figure 3.1 Data analysis steps as adapted from Zakirova-Engstrand and Granlund (2009)

3.11 Rigour

Rigour in qualitative research entails descriptions and explanations that are rich to ensure high-quality research (Tracy, 2010). The author continues to say that richness is produced through samples chosen, context, kind of data sources and theoretical constructs which are

prudently selected and are relevant to address specific research issues. Following on these elements, I chose a sample of participants that were appropriate for the study and would give relevant information as they were the experts on the experiences of the phenomenon investigated. For instance, sampled participants were students with disabilities as the study was centred on them; their lecturers who are instrumental in the implementation of inclusion; and officers who are influential in developing programmes and policy to enhance capabilities. The total sampled population of 59 was found to be enough to provide data that would support claims as essential for rigour in qualitative research (Tracy, 2010). The study setting was higher education and therefore the sampled populations and the research sites were higher education institutions. Sample participants were told of the research objectives in the informational research letter before they could voluntarily participate in the study. Four months were spent in the field to ensure that I gathered relevant data so as to collect interesting and significant data for the study (Tracy, 2010). The study was appropriate because the programmes the students with disabilities were doing have not been evaluated to ascertain if they have been beneficial to them since their inceptions in 2012 and 2015. To support this stance, Golofashani (2003) states that rigour also includes the face validity of the research in which researchers need to be appropriate and reasonable. In the words of Tracy (2010), rigour "is also judged by the care and practice of data collection and analysis procedures" (p. 841). In this study, I ensured this claim by an immediate development of anecdotes into field notes immediately after each interview so that the realities could be captured when they were still vivid. During the interviews, I took notes of any non-verbal cues and incidences that would help in the research report. For instance, during student interviews I observed that some students were not free to express themselves about their lecturer's harassment. This was noticed when students took long pauses in between the interview or stopped in the middle of the sentences and immediately changed to say that they did not have the worst experiences at college. During such occurrences, students were once more reminded of their confidentiality and anonymity.

After choosing the research design, I carefully reflected on the different kinds of data collection instruments and possible alternatives that could help to answer the research questions. Therefore, appropriate data collection methods for individual interviews and focus groups were used so that participants could narrate their experiences on their terms. A good interview practice that was followed to safeguard rigour was to subject the interview schedules to some peer review in the weekly Ph.D. students' meeting. It was done to

ascertain the appropriateness of the questions (Tracy, 2010). I also used semi-structured questionnaires and paid attention to the type of questions I asked. The questions were formulated to target specific research questions. For instance, using the indicators of the main elements of the theoretical framework, I asked questions that could give answers that were evaluated against those elements.

To arrive at this research report, raw data was grouped according to each set of participants, such as students, lecturers and officers. A further grouping was according to courses as in the case of the students participants and for the lecturers, data was separated according to the institutions. The analysis was then done transcription by transcription from each data set. The analysis of each individual transcript was then codified observing similarities and differences across the data set. The result from each set was then collated to make one account. It was from this account that the research report was written. Providing readers with this information of how data was organised to a final report accentuates the rigour of the study as observed by Tracy (2010).

3.11.1 Credibility

Credibility in qualitative research asks whether the results can be trusted or are dependable (Male, 2016). Similarly, Tracy (2010) articulates that "credibility refers to the trustworthiness, verisimilitude, and plausibility of the research findings" (p. 842). Accordingly, qualitative research follows five practices that determine research trustworthiness. To achieve credibility, I relied on Tracy's (2010) outline of credibility practices. Thick description is one of the processes that qualitative research uses to realise credibility through the illustration of meaning and provision of profound details (Geertz, 1973, as cited in Tracy, 2010). For this study, this was attained through a thorough literature review so that I could account for intricate identifiable facts of the data that could be understood by anyone outside the research. The use of the literature review aided in giving meanings to ambiguous data that could not be interpreted out of context. For example, in all the data sets, participants used the words "the so-called normal" with parenthetical phrases. To make this silent meaning definite, I had to give a more detailed description to show meaning. More importantly, gestures such as nods and silences in between the interviews meant I had to deduce the hidden meaning behind them.

Another credibility practice is triangulation. In Bloor's (2001) view, "findings may be judged valid when different and contrasting methods of data collection yield identical findings on the

same research subjects; a case of replication within the same setting" (p. 384). For this study, I carefully used methods that promote trustworthiness through triangulation, that is, the use of different methods of data collection. For example, semi-structured questionnaires were given to the same set of students who were also engaged in one-on-one interviews and focus groups with the same questions worded differently and on a Likert scale to triangulate. While the results of triangulating in this manner (similar results) may seem contradictory to the values of interpretative research emphasis (multiple interpretations, multiple realities), the use of different research methods are still accepted as credible means (Tracy, 2010). I subscribed to this declaration by triangulating through conducting interviews with different sets of participants (students – enrolled and graduated – staff and officers). By so doing, I promoted the contextual differences brought by each participant which are equally true in addition to exposing an in-depth comprehension of meanings of the issue under study (Tracy, 2010). These different meanings brought in various voices to the analysis, what scholars refer to as multivocality. Multivocality, according to Tracy (2010), refers to the use of multiple voices in the research report by acknowledging differences (race, culture, religion) in participants. Therefore, a researcher who recognises these variances which are influential in producing multiple realities accentuates credibility.

For this study, I valued the varied perspectives of the participants' experiences in their interpretations of inclusivity even when I had assumed that the same classmates of the same gender in the same department with the same lecturers would have similar experiences. While the researcher can work towards alleviating impediments to credibility, the question of reliability lingers in qualitative studies since the studies are time, place and case specific (Bogdan & Biklen, 2007). The foundational argument stems from the fact that a researcher may impose meanings on findings as a medium of data collection and its analysis. However, Bogdan and Biklen's (2007) argument is not completely valid because being a researcher as well as an instrument of data collection does not dispose one's mind to be philosophical. By so doing, it helped with 'painting' an authentic picture of the data collected and presented. Being philosophical as a researcher fostered a reflective mind of checking if the researcher got the voices and interpretations of participant's right. I concur with Tracy (2010) that credibility goes beyond the researcher's interpretation to checking accuracy with participants which is termed as member reflection. Member checking implies "a process in which the researcher asks one or more of the participants in the study to check the accuracy of the account" (Creswell, 2013, p. 259). In this study, for member reflection of transcription

(Tracy, 2010) interviews from audio-recorded data were transcribed and taken back to staff and officers who participated using emails so that they could determine the accuracy of the data. Only the staff and officers checked transcription accuracy because most of the students would not have been able to read the transcribed scripts and they were also inaccessible because they had completed the course by the time I finished the transcriptions. However, during the interviews' recordings, they were given the opportunity to listen to their recordings and advise where they felt they no longer wanted to be captured. Executing this process corroborates credibility processes where participants are given the liberty to respond, agree or find problems with the research (Tracy, 2010).

3.11.2 Transferability

A highly considered qualitative report is expected to have an impact by speaking back and affecting an audience; this is known as resonance (Tracy, 2010). One path to attain this resonance is through transferability. Transferability is the indication that the findings can apply to other contexts (Male, 2016). Put differently, it is "a study's potential to be valuable across a variety of contexts or situations" (Tracy, 2010, p. 845). Consequently, in this study, I used the quotes of the participants' experiences to candidly describe their narratives. By so doing, it painted an authentic picture that other readers could connect with and relate to. Correlating makes other readers situate their learned experiences as their own to improve their practices in their situation. This is what is termed 'naturalistic generalisation' (Stake & Trumbull, 1982, cited in Tracy, 2010). For example, although the two institutions under study were similar in context and for credibility purposes insights may be shared, it was not the intention of this study to instruct the other institution what to do. Despite anything to the contrary, choices on how and what to do can emanate from their natural perspectives (Tracy, 2010). This is justified by Borg and Gall's words, "the ultimate goal of research is to develop a body of knowledge in the form of generalisations that hold at least to some degree over time and in contexts similar to those in which the generalisations were developed" (1989, p. 386).

In tandem with the above, the research report may assist other readers to expand significant illustrations from this study to a bigger picture in their situations. Perhaps the two institutions may generalise the genuinely insightful experiences of students' participants within the TVET sector. This follows an observation that "most qualitative researchers seek resonance not because they desire to generalize across cases, but rather because they aim to generalize within them" (Tracy, 2010, p. 845). Despite this affirmation, the framework used and the

capabilities extrapolated from the data were significant albeit the different contexts and population. Thus, it could potentially assist in comprehending the TVET and programmes of students with disabilities not only in Botswana but regionally and worldwide.

3.11.3 Confirmability

The significance of one's study relies on the ability to contribute, in various ways, to the research community and it is instigated by one's curiosity to know if the study has any weight on the present situations of knowledge (Tracy, 2010); that is to say, the new knowledge that the research brings to light. For instance, this might include the kind of data brought to light for other researchers. To verify the new knowledge, other researchers need to be in a position to establish the significance of one's data and how it is presented, which is termed confirmability. Confirmability is "concerned with establishing that the data and interpretations of the findings are not figments of the inquirer's imagination, but are clearly derived from the data" (Tobin & Begley, 2004, p. 392). This means that the researchers need to be reflective of what they bring to the study by documenting their predispositions. Carrying out a reflective practice entails that a researcher takes note of the 'aah' moments that appear from the investigations and, by so doing, eliminates any biases that the researcher may have. Creswell (2013) relates to Tobin and Begley's (2004) view and he advances that confirmability refers to "the degree to which the results could be confirmed or corroborated by others" (p. 112). This can be through the theoretical, methodological and practical significances that the particular study brings (Tracy, 2010). One of the practical contributions is when the research complements or supplements social problems (Schwandt, 2003). This means that a researcher needs to verify if his or her study has a story to tell or whether it is useful. This study has brought a new perspective to the research community through its methodological contribution. For example, I fashioned my way of collecting data, analysing and presenting it, which was elaborated in the data analysis section, such as the collection and analysis of the focus interviews for deaf participants. This might be useful to other researchers grappling with issues of methodological dexterity. In other words, there was an audit trail of how data was gathered. As put forth by Bowen (2009), "an audit trail offers visible evidence from processes and products that the researcher did not simply find what he or she set out to find" (p. 307).

3.11.4 Dependability

This refers to the stability or consistency of the inquiry processes used over time (Patton, 2014). In this study, to ascertain dependability, I used a criterion checklist for the selection of

participants, interview guides and schedules for consistency. Furthermore, I involved two sign language interpreters in the rewording of interview schedules for Deaf students. In addition, and as highlighted earlier, the English questions were translated into Setswana by an independent peer. This was to minimise the possibility of errors that may be due to my bias. The availability of the field notes which were documented as well as the process of the collection of data and its analysis was documented. This could be used as an audit inquiry. Employing these measures corroborates Patton's (2014) opinion that dependability entails processes within the research that need to be documented at length and for the documents to be scrutinised.

3.12 Ethical Considerations

Conducting research is not all about selecting participants and choosing research strategies, it requires researchers to follow some norms of conduct (McMillan & Schumacher, 2014). These norms of conduct are what can be termed as ethics in research. Ethics is defined as "method, procedure, or perspective for deciding how to act and for analysing complex problems and issues" (Cohen et al., 2018, p. 56). It implies that these norms should be considered throughout the research process as the researcher makes choices, be it on participants or access to the data needed. Qualitative research, as is the case of this study, follows some practices that are guides of ethics such as existing, procedural, situational and relational (Tracy, 2010).

In the words of Tracy (2010), procedural ethics refer to "ethical actions dictated as universally necessary by larger organizations, institutions or governing bodies" (p. 847). Consequently, I applied first for an ethical clearance from the University of Witwatersrand, School of Education Research Ethics Committee (Appendix A). I also requested permission to use video recordings for participants with hearing impairments. Second, I sought access to the institutions by obtaining a research permit from the Permanent Secretaries of each of the ministries to which the two institutions belong. In applying to the university ethic committee, I also enclosed the informational research letter in which the participants were informed about the nature of the research and if it had any potential consequences to them as well as stating that participation was voluntary and therefore no one should expect any incentives (Appendix A). This was to ensure the committee that the research would do no harm and was not intended to deceive participants.

The documents to be reviewed were available on the government public domain portal and there was no need to obtain permission for them. This aligns with Neuman's (2006) argument that non-intrusive research needs no ethical assessment. However, researchers should show that the materials were obtained in the public domain with no infringement of copyrights and intellectual rights. The research took effect when both permission and ethics clearance were granted.

3.12.1 Informed Consent

Informed consent refers to the permission granted by a human subject (Ma, 2016). All the same, Neuman (2006) argues that obtaining permission should not be as necessary as informed decisions to be made by the participants. To facilitate this, there has to be transparency with the participants. For valid informed consent and assent, I provided participants with information that they could understand. Informed consent was sought from lecturers and officers. More importantly, considering that the student participants were a vulnerable population, I asked parents' consent to approach their children and then asked for the children's consent. All this was done through an invitation letter to participate (Appendix A), while parents of the student participants were sent a letter to give consent to their children's participation in the study. Participants were requested to consent and assent to video and audio recording. From the 14 eligible participants for the two focus groups, four from the focus group A (carpentry and joinery), and their sign language interpreter did not consent to the video recording. From focus group B (sewing and dressmaking), three did not consent to the video recording. Even though they participated in the study, they were made to sit in a way that only those who consented to the recording were on one side to respect the privacy of those who did not consent.

3.12.2 Voluntary Participation

Voluntary participation refers to a "human research subject's exercise of free will in deciding whether to participate in a research activity" (Ma, 2016, p. 51). The letter of invitation to participate included information about the purpose for the research study; what the personal information provided would be used for; video and audio recordings; and information on their participation being voluntary and with no benefits. This was in line with Johnson and Christensen's (2013) view that "the researcher must give the prospective participants a description of the features that might influence their willingness to participate" (p. 109).

3.12.3 Confidentiality and Anonymity

Confidentiality and anonymity are principles of assuring privacy and respect for the rights of participants (Ma, 2016). On the one hand, confidentiality is oriented towards the respect of a participant's rights; in other words, protecting the shared connection between the results and the participants from people outside the project. For example, participants provided their personal information in the interviews and focus groups. I knew who said what and could easily link the responses to the identity of the participants. Confidentiality in this study context meant I did not share these connections. In other words, it protects the participants from any harm. As a result, all data collected was retained as confidential under lock and key in a cabinet and protected by a password on my laptop. Participants were guaranteed that the data (audio and videotapes) would be deleted after the successful completion of the research. This follows the qualitative practice of procedural ethics as stated by Tracy (2010).

Anonymity, on the other hand, means that both the participant's identity and responses cannot be identified (Given, 2008). Considering the nature of the data collection method used in this study, full anonymity could not be possible. Instead, partial anonymity was applied. Partial anonymity exists "when participant's identity is disguised with pseudonyms but their true identities still could be discovered" (Given, 2008, p. 16). Consequently, anonymity in the context of this study meant that participants were assured of the use of pseudonyms codes for focus groups and that any other information which might identify them would be restricted to the principal researcher. Anonymity in this regard strengthened the respondents' loyalty towards the researcher. The sign language interpreters and focus group participants were sworn to confidentiality by signing a confidentiality agreement form not to disclose any information (Appendix I). Identifying information from the study was kept away from published reports, hence the institution names were removed and pseudonyms were used.

3.13 Delimitations of the Study

Delimitations in research refer to choices that the researcher makes for the study that is under the researcher's control (Leedy & Ormrod, 2010). The population of the study was restricted to students with disabilities since they were the key informants and they provided authentic data because of their lived experiences. The philosophical framework can also serve as a limit to a study (Simon & Goes, 2011). This study was restricted to the African philosophy of Botho and the capabilities approach in the context of Botswana with the feasibility of applying it to other African countries. The other delimitation was related to the methodological choice (Simon & Goes, 2011) chosen for this study – qualitative

phenomenological study. Other qualitative methods (ethnography, narratives, case study and grounded theory) are not relevant for research that needs people who have experienced a phenomenon.

3.14 Conclusion

This chapter expounded on the research methodology, research philosophy, and research processes with justifications for selecting the research methods. Reasons why the qualitative research design was appropriate for the study objectives and how it facilitates the answering of the research questions are highlighted. Cognisant of the theoretical foundation of this study, I show how the capabilities framework and the Botho philosophy was employed in relation to the research questions and inclusivity to initiate themes in the data analysis. I also discussed questions relating to the research rigour and how ethical concerns as well as the limitations and delimitations of the research design were considered. The next chapter presents and discusses the research analysis. The analysis will be presented according to themes. Under each theme, similarities and differences that cut across each data set will be explicitly discussed.

CHAPTER FOUR
ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

The central question guiding this study was student interpretations of their experiences at TVET institutions. My assumption was that students have had varied experiences since starting at the TVET institutions in Botswana. This was investigated through the lenses of the capability approach. I therefore looked for indicators of agency, well-being, capabilities and functioning as well as the conversion factors. The evidence of these indicators were gleaned from the experiences of the different stakeholders (currently enrolled and graduated students with disabilities, lecturers and officers). I followed a latent process step of coding and identifying themes which helped to arrive at claims. These claims were then juxtaposed against the assumptions made earlier in the study. Figure 4.1 summarises the process of analysis and arriving at themes.

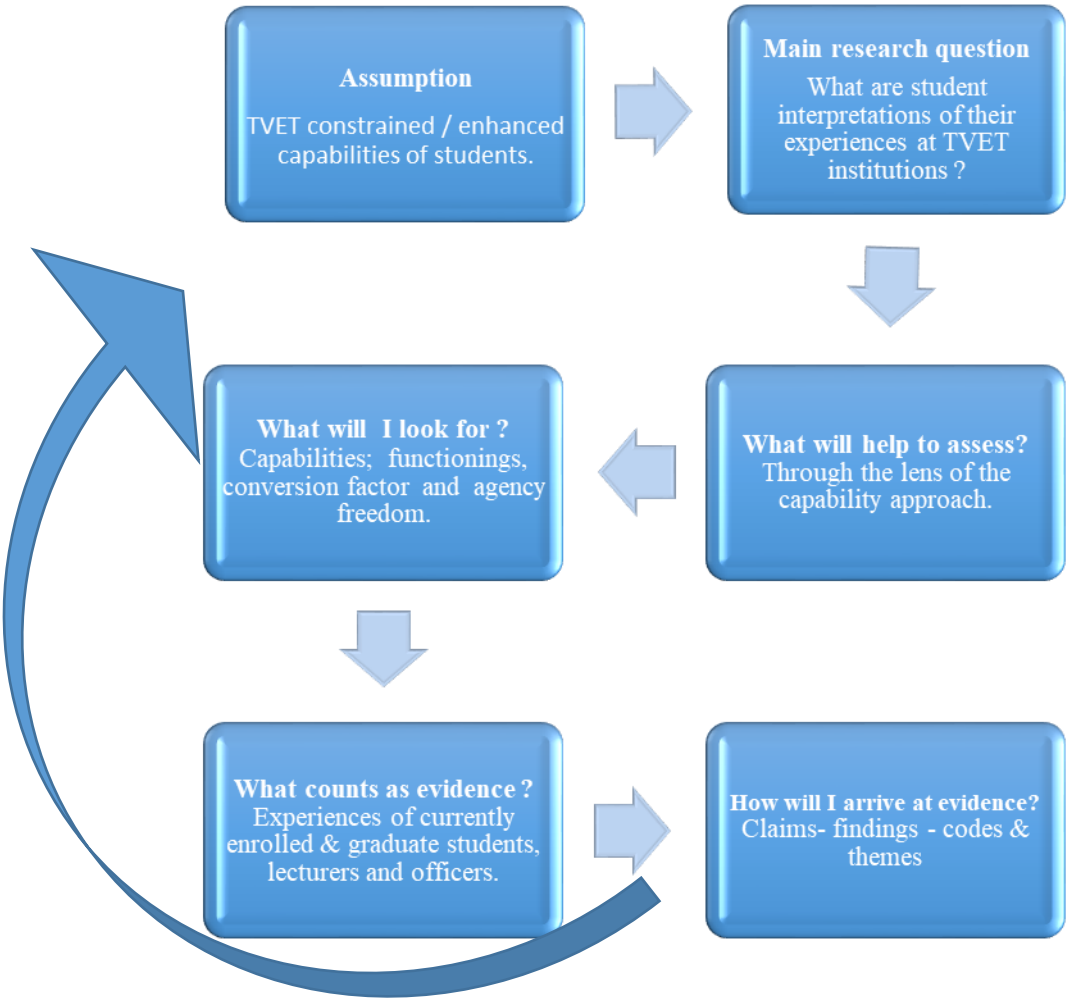


Figure 4. 1. Process of arriving at the empirical answers to the research problems

Given this background, this section presents the data which was interpreted within the frameworks of emergent themes. In the analysis, each theme is introduced briefly and located within the context of the study. Thereafter, the implications of the analysis are discussed. Throughout the section, a demonstration is made on the relationship between what has been analysed from the three sets of participants and the theoretical framework. The discussions relate to themes that emerged from both sets of participants' experiences. These themes were: inclusivity, resilience, educational agency as well as enacted policy and curriculum. Each theme is introduced and subsequently followed by its sub-themes.

4.2 Theme One: Perspectives on Inclusivity

Inclusivity is a familiar concept used mainly in 'special education' and inclusive education literatures. Its definition depends on different contexts with arguments claiming that inclusivity and inclusion are two different concepts (Ainscow et al., 2006). In this study, the term inclusivity is employed to broadly refer to the learning and teaching experiences of lecturers and officers, and the social learning and emotional experiences of the students. Inclusivity cuts across the set participants from both institutions, that is, an urban college and a rural institution.

Inclusivity is not a clear-cut concept (Armstrong et al., 2011; Materechera, 2015; Slee, 2001) and sometimes responding to it may create exclusionary practices (Sayed et al., 2003). Therefore, in the process of the data analysis, the theme of inclusivity is discussed from the perspectives of both inclusion and exclusion. However, I discuss the two concepts separately particularly because the concepts are not competing paradigms and to emphasise their inherent inseparability (Sayed et al., 2003). I align the best experiences as representing acts of inclusion and worst experiences as exclusion. Figure 4.2 shows the relationship between the two concepts and their intensity as it relates to the data. The figure also reveals a disproportionate occurrence whereby issues related to exclusionary practices tip down the scale when weighed against inclusionary practices. Indicators of what the data reveals under each sub-theme are detailed to help in the understanding of how they relate to the themes. The capability approach is applied as a "forward–looking approach to change" (Walker, 2015, p. 2). With this in mind, the structure of the data presentation will start with inclusion and subsequently exclusionary practices.

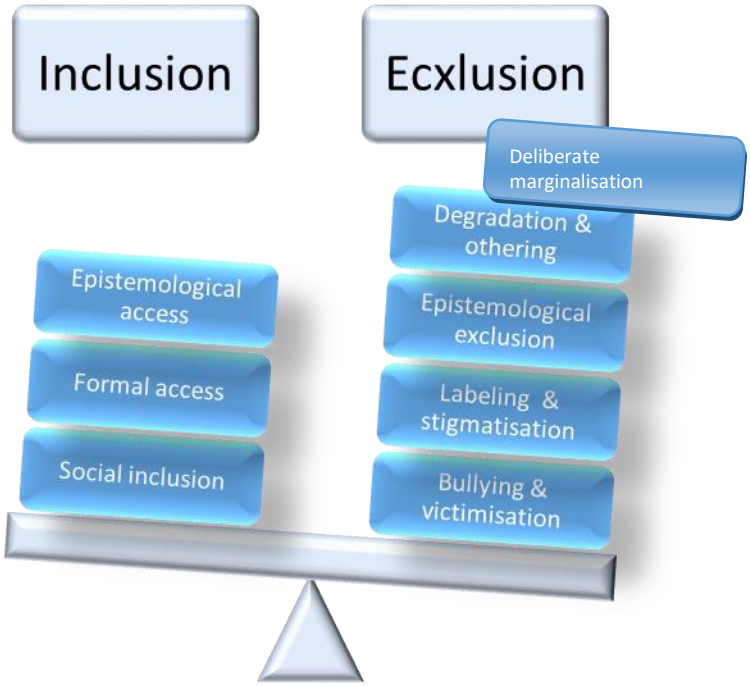


Figure 4.2. Main theme: Inclusivity, sub-themes and associated sub-themes

4.2.1 Inclusion

It is essential to indicate that in the context of this study inclusionary practices refer to social inclusion, epistemological access, formal access and the contextual meaning of inclusion in Botswana. These are discussed below.

4.2.2 Social inclusion

Indicators of social inclusion in the context of this study implied attitudes and behaviours, social relations, acceptances, sense of belonging, tolerance, respect and interaction. The students' experiences from the two different institutions (urban and rural) are highlighted throughout the discussion. It is important to note the use of the phrases 'language or generic' 'the so-called normal' or 'non-disabled students' throughout the discussion. These are expressions used in both urban and rural institutions to refer to non-hearing impaired students and students not living with disabilities which the study also adopts. While the sub-themes were considered in isolation, the urban and rural students' experiences are discussed in contrast to each other. By showing the contrast between the two experiences, I hope to build counter-arguments that strengthen the discussion. Furthermore, discussing the experiences in this manner sustains the work of Sayed et al. (2003) who argue that inclusion and exclusion are inherently inseparable. In the following discussion, I attempt to recreate and read urban students' accounts about their best experiences of college. Sally, who is a 22-year-old female graduate employed in the hospitality industry recounted that:

> *The 'so-called normal' students made us feel like we may have disabilities but we breathe and eat just like them. They allowed us to socialise with them. They did not push us away because of having a disability in one area or other. They allowed us to express ourselves, and we enjoyed ourselves with them in sports. I have two 'so-called normal' students up to now we still communicate. They were like sisters and I could call them family at times.* **(Sally, employed hospitality graduate - Urban College)**

Agreeing with Sally is Mopipi, a 24-year-old male graduate employed in retail who said:

> *The college was okay; the people at the college did not take us as special needs persons. They just accepted us as we are. The teachers were a great team to work with.* (**Mopipi, employed retail graduate - Urban College)**

Similarly, Motlatsi was of the same view when interviewed about her best experiences. She said:

> *Other students who were staying in our hostel and not from our department and course and staff treated us equally. The lecturers were very good with us and were free with us like Ms Mosesane, Mosenki Mr Kgarebe and Malete.* (**Motlatsi, currently enrolled retail business - Urban College)**

The students' encounter with social inclusion is confirmed by the lecturers' interpretation when they were asked how they understood inclusion. The following lecturer's narratives stated:

> *Inclusion, maybe in the case of disability, is whereby people are accepting you for who you are, not looking at you like somebody who is an outcast, if that's the term I can use.* **(Mrs Mphoentle, senior lecturer - Urban College)**

In a closely related understanding of inclusion, Mrs Tsie said:

> *They are people who have got feelings, they are human beings, I don't have any problem with them, they can be included in anything, they are just human, we need them and they need us.* **(Mrs Tsie, lecturer - Rural Institution)**

Each of these positions suggests that students view inclusion as being acknowledged by others, recognised and valued as human beings, as well as being accommodated and not marginalised. By the same token, the lecturers' statements reveal a form of social inclusion in the sense that they see social cohesion, the need for each other and the ability to tolerate and acknowledge others as meaning inclusivity. What both lecturers and students see is a form of social inclusion where students have a sense of belonging, respect among each other and being recognised as significant others. This interpretation of inclusion corroborates both Nussbaum's (2000) and Walker's (2006a) list of capabilities of recognition, respect and dignity, which are also a principle of Botho. These capability descriptors speak of individuals being respected by others and treated in a respectable manner. While Nussbaum sees it as a fundamental list of entitled human capabilities that each and every human being should have,

these lecturers and students view being appreciated as a person as valuable to inclusion in relation to people with disabilities.

The opposite was said by Deaf students from the rural institution:

> *Challenges that I meet is really those gossips and sometimes it makes me feel lonely because you can see when people are talking about you even though you do not hear what they are saying and sometimes they change when you come closer to them.* **(Rorisang, hearing impaired student - Rural institution)**

> *I have personal problems because I feel that language students gossip about us and use bad language, and when I confront them the language students ask how I know because I don't hear.* **(Mercy, deaf student - Rural institution)**

The concern about gossip raised by almost all Deaf students, in particular female students, emanates from the fact that in the deaf culture, "talking behind one's back does carry a negative connotation as the Deaf community prefer direct communication" (Holcomb, 2016, p 3). In this case, because language students appear to use Deaf students' disadvantaged condition of impairment when confronted about the alleged gossip, it becomes rudeness towards Deaf students. From a capabilities evaluation, these students do not feel emotionally safe with other language students. The analysis suggests the possibility that these students are generally unable to relate or live well with language students due to language barriers. This suggests that there are few generic students who are interested in relating with Deaf students. Thus, there is limited friendship and a sense of non-affiliation by the Deaf students. From the lens of Botho philosophy there is no co-independence from the two groups of students. Mrs. Kenny reiterated this when she stated that:

> *In the past years in the school there was that resistance between the Deaf students interacting with the language students.* **(Mrs Kenny, programme developer - Brigades)**

It appears that the effects of the past resistance are still prevalent as Deaf students still feel lonely within the school community, bringing in a sense of isolation which can be interpreted as both an inability to relate well or self-imposed, as related by Lele:

> *Deaf people like to isolate themselves and look down on themselves. For example in the dining hall you will find Deaf people on their own in the corner and language people in another corner.* **(Lele, hard of hearing student - Rural Institution)**

This interpretation of the isolation of hearing impaired students from language students was however challenged by Mrs. Kenny who argued:

> *But today, if you see them in a corner separate from each other, it would just be that they are supposed to face the sign language interpreter. But if there is nothing and you find them in the hostel, you would not know who is deaf and who is not deaf; they play together, they eat together and do things together.* (Mrs Kenny, **programme developer - Brigades)**

Although the officer saw social interactions from a managerial position, it was contradicted by the students. One student said:

> *One time the matron tried to mix the language and deaf people by partnering a deaf and language person in a room. But it did not work. The deaf people took their belongings at night and separated themselves saying that they can't stay with the language people because they steal from them. (***Rorisang, hard of hearing student - Rural Institution)**

The sentiments expressed in the quotation seem to communicate the view that there are differing experiences between Deaf students and officers. The students experienced social exclusion while the officer saw social interaction and participation among students. Social interaction implies that there is respect of difference among students and in this case it appears to be absent. Correspondingly, social participation means an opportunity for increased participation in social actions which again seems not to be the case. As a result, working together among students with hearing impairment and generic students in the rural institution appears to be problematic. This is not only because of the language barrier, but another possible interpretation could be because of mistrust between students. The argument is in line with the narratives of deaf students who felt that the generic students gossiped about them and stole their things. This is in agreement with Holcomb's (2016, p. 3) work which surmises that "deaf people frequently feel like they have a small community of people whom they can trust, and that the wider world is against them". The feeling of mistrust could also be a psychological effect where they might have delayed comfort. To support this claim, studies on the impact of deafness on basic trust states that "deaf infants unlike hearing infants have delayed warmth and nurturance because they have to first wait and see or touch the maternal person before obtaining gratification" (Schlesinger, 2000, p. 352). This means that there is interference in the stable and warm relationship with others. Their limited imagination, because of non-development of emotions, makes them feel like victims of social alienation.

One other second possible factor could be audism. This is the societal belief and attitude towards deaf individuals where the behaviours of the society assume the superiority of hearing over deaf individuals (Bauman, 2004). It could be the case in this context where the students feel gossiped about because 'language students' appear to put themselves above

them, which is insulting in deaf culture (Holcomb, 2016). Perhaps it could also be a case where generic students may have decided to steal from the deaf impaired students because of the belief that deaf impaired students are not human enough to be respected because they cannot hear. Then again, Bauman (2004) says perpetuation of audism could also be the inverse; for instance, deaf individuals' perception that the non-deaf have negative attitudes towards them. This means that because of perceptions of negativity that deaf impaired students may hold against the non-deaf students, they always suspected that the non-deaf students were responsible for taking their belongings whenever they went missing. The possibility that deaf students could steal from each other was not considered. The discussed possible factors, although not exhausted, contribute to the "limited development of positive relationships between hearing and deaf individuals" (Bauman, 2004, p. 4).

Notably, there is a significant amount of testimonies from the data that in comparison to their counterparts in urban area, deaf students in the rural college felt socially included. One of the notable differences revealed by the data is that there appears to be no evidence of social inclusion in the rural institution for students with deaf impairments. Their experience of what could have been social interaction was viewed as some form of social exclusion. This observation implies a one-sided experience, that social inclusion was experienced by one set of participants in a particular institution. This conclusion is corroborated by the questionnaire results in which the feeling of inclusion came strongly from the majority of urban college students. They felt satisfied with their college experience as a result of a sense of belonging, receiving support to function around the college and accessibility to resources which are easily availed by the college. The high satisfaction rate by students from the urban college revealed by the questionnaire indicates happiness, which is a favourable mental functioning. According to a capability analysis, being happy is a form of functioning achieved from the freedom people have (Nussbaum, 1999; Robeyns, 2017; Sen, 1992, Walker, 2015). This is reinforced by urban students' example narratives from the one-on-one interview sessions**.** One said:

> *We are always happy and enjoying ourselves with other students. I like everything about this college. We are free and happy.* **(Kebadireng, currently enrolled retail business student - Urban College)**

This is contrary to what one rural student expressed:

> *I don't have a problem with living with people because most of my time is spent in this college. However, it has been difficult especially for people to accept me. It really needs somebody with a strong and brave heart who knows what she wants. If you are*

> *somebody who is short tempered you can end up leaving. I have realised that people have difficulty living with people with disabilities.* (**Setshego, currently enrolled sewing and dressmaking - Rural institution)**

In comparison to the mental happiness experienced by the urban students, rural students indicated that they did not receive love and care from the non-deaf counterparts and therefore had low mental functioning. The inability to relate significantly contributed to failure by these students to be part of any social network (Robeyns, 2017), which contradicts the tenets of the capability approach of concern for people's quality of lives (Sen, 1999). From a capabilitarian point of view, social relationships are key to the well-being of individuals, and these contribute immensely to their mental functioning (Robeyns, 2017). Well-being refers to having positive experiences (Sen, 1992) where one has the ability to convert their experiences to a positive energy. One example of this positive energy could be the zeal and optimism to acquire new knowledge especially when one has access to this knowledge. An equally significant aspect of inclusivity from the data relates to access to knowledge, commonly referred to as epistemological access.

4.2.3 Epistemological access

Epistemological access is engagement in learning. In the context of this study, it includes lecturers' modification and accommodations of content, using different pedagogical practices suitable for learners' profiles, social networks and lecturers' pedagogical decisions. The experiences of the students in terms of this form of inclusion were captured in their narratives. Chibi, a male retail student currently enrolled in the urban college said:

> *We worked together as a team with other students, like asking for help from the other retail business student because some of the materials were the same with us*. (**Chibi, retail student - Urban College)**

Another student, Olopeng, confirmed this social network when he said:

> *I find it difficult to grasp concepts but my classmates helps me a lot. So they show me what to do and I always thank them; and also when I see them struggling in what I know, I help them.* (**Olopeng, retail student - Urban College)**

The students' narratives were confirmed by Mr Mokgatla, one of the lecturers, who elaborated that:

> *We use peer coaching, it's a strategy here, and learners may find it difficult to understand something that you teach them as a teacher but when they are taught by their peers it becomes very very easy for them to understand because it's taught by*

> *someone who is not very far away from them in terms of understanding and intelligence.* **(Mr Mokgatla, lecturer - Urban College)**

What the data implies is that the good interaction students from urban college had among themselves was not only social but extended to peer assistance. Being able to interact well with most lecturers and non-disabled students enabled students to form networks in learning and have social interdependence as they were able to have mutual trust in others. This enhanced an aspect of good inclusive practices of cooperative learning. Cooperative learning in inclusion disregards 'an individual first mentality' (Walton, 2016). In other words, learning is regarded as collective and beneficial to all those involved. Given the similarity of the social inclusion felt by both students quoted above, I safely conclude that the social dependency shown by the students validates Vygotsky's theory of collaborative learning (1994). Social interaction is an 'incubator' to cognitive development. From the lens of the capabilities framework, this means that the students have achieved the capability of social networks. According to Walker (2006), social network descriptors are observed when an individual has the potential of "being able to form networks of friendship and belonging for learning support" (p. 128). Being able to form this network would enable students to gain competencies as observed by Walker and Unterhalter (2007) who argue that social context can enlarge or constrain individual capabilities. In this case, I argue that urban students' capabilities were expanded by others through the assistance rendered to each other. Epistemological access was also made possible by officers. For example, Ms. Tsholo and Mrs Kenny explained that:

> *When we develop programmes, we are conscious of the different learning styles and we develop the unit with what we call support notes for lecturers and how lecturers can teach the units. Our assessment caters for the different levels of achievement. The latter is brought to effect independently through a reassessment that will have to be done thrice.* **(Ms. Tsholo, programme officer - Technical colleges)**

> *We need to include students with disabilities in everything we do. Their academic and social welfare should be well integrated and streamlined into our operation. We really go out to make them feel at home and value their skills development. We relax some of our requirements.* (**Mrs. Kenny, programme officer - Brigades)**

Sharing the same sentiments with the officers' assertion were lecturers who affirmed that they enhanced **s**tudents' capabilities by engaging in remedial and repetitive learning. Mr Tebatso said:

> *My experience with learners with disabilities is that they are slow. So in order for them to understand the content of what you teach, you have to do repetitive teaching*

> *to give them more practice. And the special needs lecturer also takes them for remedial.* **(Mr Tebatso, lecturer - Urban College)**

It is important to note however, that the lecturer referred to students as 'slow' which is a form of othering. This assumes that since they have disabilities, they automatically warrant the 'slow' label. However, in this case, the lecturer wanted to show that he knows his learners and does all he can to meet their needs. This is particularly so because he is a vocational lecturer who has never been trained on issues of disabilities and is not even aware that such a term can be interpreted as labelling. In this situation, however, it was a case of a lecturer knowing who he teaches as a response to being a pedagogically responsive teacher (Walton & Bekker 2013). Evidence in support of this position can be found in the following lecturer's narrative about quality teaching:

> *The quality policy entails that for quality teaching I should acknowledge the different types of learners and how you could be able to reach out to them since you know that they are differently paced, you might have those who are crawlers, walkers and runners, so quality means being able to bring all of them up to pace just to keep them at the same level.* **(Ms Tanny, lecturer – Urban College)**

Mr Mokgatla substantiated Ms Tanny claims:

> *I use strategies from my university training to help learners understand the content. We are using the scaffolding techniques, where we make use of mnemonics. Mnemonics are basically used to help them remember stuff. One common example is when you use ROYGBV to help them understand the colours of the rainbow, that's how we basically use mnemonics.* **(Mr Mokgatla, lecturer – Urban College)**

What was said by the lecturers is authenticated by one of the students who said;

> *We have lecturers who are from other departments who are good and work well with us. For instance the level of the subject is too low for me and it does not challenge me at all. So it is shallow. These lecturers give me extra work that challenges.* **(Mantsho, current enrolled student - Urban College)**

This means that some lecturers understood that students are not in the same level in their learning so they accommodated them by modifying or scaffolding the content and the assessment. Walton and Bekker (2013, p. 16) view this as "considering who we teach" for the purposes of being pedagogically responsive. What these lecturers were doing is in agreement with one of the objectives of the Child Friendly School Policy of 2011 which advocates for the enabling of "individuals to learn to their intellectual capacity and skills, talents and interests" (p. 3).

While the analysis of urban students' experiences provide much relevant information on the ability to form a social network for support learning as a capability and being able to achieve epistemological access as a move towards inclusion, the same cannot be said of Deaf students in the rural institution. Due to the inability to socially interact and to live well, both with lecturers and language students because of the language barrier, almost all the deaf students feel isolated in learning. For example one of the students said:

> *I face challenges of studying by myself while language students group themselves to help each other. It is so difficult really for me because of my hearing difficulty. Sometimes I miss what is said and unless I find a good student who tells me what we are to do, I find myself lost. And its stresses me because I fail to reach where I want to be. I try to get so much information from here and there.* **(Rorisang, currently enrolled carpentry and joinery - Rural Institution)**

In addition, there are instances language students do not want to interact even in situations where they need help from disabled students, as exemplified by the following account:

> *People do not look at you well and sometimes do not even want to ask help from you even if they have heard you know something and you can help. Some people would rather not come to you to ask for help but rather would send somebody to go and ask for help on their behalf. Only up and until one found that she has no choice but to come and ask from you.* **(Setshego, currently enrolled sewing and dressmaking – Rural Institution)**

Further, while the evidence shows that peer learning among students was challenging, the lecturers were reported to be helpful. For instance Rorisang, a hard of hearing student said:

> *What I like most is that my lecturer is patient with me and tries always to help me until I understand and tells me what needs to be done, even to the extent of asking me to do things on the board.* **(Rorisang, currently enrolled carpentry and joinery – Rural Institution)**

Ensuring participation is a teacher's way of empowering and motivating individuals. This follows Bekker's assertion that "what teachers do is central to epistemological access" (2013, p. 466). In other words, a teacher's pedagogical choices may enable students to have (or prevent them from having) the freedom and opportunity to participate in class as well as to become expressive. For instance, a lecturer's decision to enable participation was narrated as follows by one lecturer:

> *We assist hard of hearing students by speaking loudly and always looking at them so that they can also read our lips. Also, when we start with a group, I, the learners and a sign language interpreter bring all the tools and standardise them. For example, because there are many types of saws, some big and small and with different names, we agree on how to sign them. They may pick one alphabet letter to remember the*

kind of saw we are talking about. This helps them to understand the content. **(Mr Twai, lecturer, carpentry and joinery - Rural Institution)**

Given the above narrations, it is clear that both urban and rural students' experiences enabled some form of epistemological access, although not to the same extent. Urban students appeared to have an advantage over rural students as a result of being helped by both peers and lecturers. This is corroborated by the data analysis from urban college students which reveals that their lecturers were instrumental in their epistemological access. Epistemological access is confirmed by the questionnaire findings in which urban students had a high rating of satisfaction both on human and learning resources provided by their institutions. Satisfaction stemmed from the open opportunities and access to the use of available resources and the chance to meet their lecturers at will. On the contrary, rural institution students experienced a one-sided epistemological access – from their lecturers only. The hostile relations they had with language students was a contributory factor to this one-sided access.

Another reason why there was a difference between urban and rural students' epistemological access is because the urban institution had trained human resource in disability issues and therefore there was integrated teaching between vocational lecturers and special educators. This is an added advantage as the special educators are able to remediate and use accommodation and modification teaching techniques as evident in their narrations. Conversely, rural students rely on vocational lecturers who are not trained in working with them. Consequently, students have limited epistemological access despite the support that the students receive from lecturers. Notwithstanding these limitations, lecturers appear to understand that despite their lack of competence in dealing with students with disabilities, they need to provide a conducive environment for learning.

4.2.4 Formal access

Data analysis revealed one form of inclusion - formal access. Formal access as viewed by Morrow (2007, in Walton & Bekker, 2013) refers to entry into institutions of learning. In the context of this study, formal access was evident through officers and lecturers understanding that inclusion meant giving students equal opportunities in learning, acceptance of their right to accessing education, increasing their access to schooling, and integration and assimilation. The following is a narrative of Mrs Gaborone, a senior lecturer at Urban College:

> My *interpretation of inclusion is that, uuhm… especially now when education is a right for all, I believe it means everybody having access to education and ensuring that each and every person at the level or with whatever challenges that they may*

have, are catered for one way or the other. **(Mrs Gaborone, senior lecturer - Urban College)**

The same interpretation was highlighted by Mr Twai, a senior lecturer in carpentry and joinery in the rural institution who said:

To me it means they may not be treated separately from what a "normal" person can do if I may put it that way, they must have access to education like any other person whether disabled or not.

Mrs Gaborone's and Mr Twai's narratives leaned towards the right to access education - a similar sentiment held by programme officers when they said:

For me, it starts off with accessibility for learners with disability. A school needs to be inclusive. We need to include them in everything we do. Their academic and their social welfare should be well integrated and streamlined into our operation. (**Mrs Kenny, programme officer – Brigades)**

The question of inclusive higher education in Botswana has been in principle tackled universally, that is, by encompassing all categories of students. Hence, it is not only learners with disabilities who are actually being mixed and partaking in benefits with the so-called "normal people". We also have the orphans and vulnerable children (OVC) and learners from rural areas who intermingle with the other traditionally more privileged ones. They are not isolated. **(Ms Tsholo, programme officer – Technical Colleges)**

The above statements attest to the creation of equal opportunities and rights to knowledge and skills acquisitions for students with disabilities. This points to formal access, that is, access to institutions (Walton & Bekker, 2013). Both officers' and lecturers' view of inclusion as formal access is collaborated by the Inclusive Education Policy of 2011 which states that "access to appropriate vocational educational training for young people from marginalized and vulnerable groups for whom this is more appropriate than the academic route" (p. 3).

The National Policy on Vocational Education and Training of 1977 also speaks of access to institutions as shown by the officers' and lecturers' findings stating that "the concept of access refers to the availability of opportunities within the vocational training systems" (National Policy on Vocational Education and Training [NPVT], 2001, p. 11).

Support for formal access by both the inclusive education policy and the National Policy on Vocational Education and Training are obligatory and they influence the Equal Opportunities Policies which declare that "the schools should also be deliberate in catering for children with special needs" (Equal Opportunities Policy of 2011, p. 4).

The interpretation and analysis of what is deduced from officers and lecturers in terms of inclusion as creating opportunities for access to education is also supported by policies. In addition, it is similar to the third typology discussed in the literature review which defined inclusion as about all groups vulnerable to exclusion (Ainscow, 2006). This understanding of inclusion connotes that there are certain groups who are at risk of exclusion and therefore need to be socially included. According to Ainscow (2006), when this inclusion is contextualised to education it refers to groups whose access to school is at risk. Therefore, in view of what the data analysis shows, formal inclusion is a process of exploring how groups deemed as marginalised can be accommodated in the social structures. This confirms the governmental resolve to expand access and opportunities for learning to as many student categories as possible in an attempt to reach the ultimate goal of fully inclusive education. However, there still is a long way to go as the Botswana Federation of Trade Unions (BFTU) observes. The BFTU asserts that "accessibility in Botswana still remains limited; out of the primary school leavers only 6.7 % are likely to have access to vocational education training and brigades" (BFTU, 2007, p. 11).

Notwithstanding the resolve towards universal formal access to higher education, as evidenced by governmental policies that education officers try their best to implement, there is still a record of marginalisation. For instance, officers perceive that at departmental and institutional levels, students with disabilities are seen as burdens. Below are some sentiments by two officers:

> *Much has not been done in TVET. Indeed, out of the 35 Brigades we have, only one Brigade is catering for the deaf. If you ask other principals why they don't admit learners with disabilities, they will tell you that it is not an institution for people with disabilities.* **(Ms Tsholo, programme officer – Technical Colleges)**
>
> *The ministry had identified several institutions that were to include learners with disabilities. Unfortunately it is only urban colleges and rural institutions which offers courses for learners with disabilities. Principals of other brigades refused and are putting up unnecessary demands.* (**Mrs Kenny, programme officer – Brigades)**

The above can be interpreted as a kind of exclusion brought about by the attitude of institutional management and departmental leaderships. Attitudinal barriers by institutions and leadership were also highlighted in the students' experiences where students were deliberately marginalised by the processes and procedures of the department and its personnel. In fact the NPVT policy of 2001 corroborates this:

> Increased access does not necessarily ensure equal opportunities in access to vocational education and training. Certain population groups are under-represented

> in vocational education and training mainly because of social and attitudinal reasons. Chief among these are women and persons with disability. (p. 11*)*

The school leadership is critical for the increase in enrolment of historically disadvantaged student groups in the institutions of higher learning. Unfortunately, if school management does not provide the opportunity for formal access and recognise that education is a socio-economic right for these students, then this can certainly be translated as social injustice. It becomes injustice because the absence of opportunities limits their expansion of capabilities. According to Terzi (2007), the absence of opportunities affect the capability to be educated if education is understood from the perspective of formal schooling and learning.

On the other hand, there is also the view of formal access as going beyond just entering schools but as integration and equal opportunities to learning content and resources. This was exemplified by Mrs Tsie's and Mr Mokgatla's understanding of inclusion:

> *What I understand about inclusive education is that learners with and without disability are mixed together in learning. For example, in my case, it is like what we're doing here; having deaf learner's mixed with the generic learners given the same content just like others.* **(Mrs Tsie, senior lecturer - Rural Institution)**

> *Inclusion basically means learners with disability are not segregated, they are not isolated, they mix with learners without disability, that's how I understand it. It also means that they are not segregated, here in school we have learners without disability. They use the same environment, the same facilities and interact with learners without disabilities.* **(Mr Mokgathla, lecturer - Urban College)**

While there are some views on integration and increase to access in education, there is a different view of inclusion as pointed out by Ms Tanny:

> *Inclusion to my understanding means to be able to fit, in the way that we deliver our curriculum to be able to fit and not feel like outcasts not to feel like you are being done away with. To be included, the special needs students have to feel that they belong and they can do whatever the so-called "normal" students can do and they can fit well in the mainstream of the learners who are so-called normal students. The curriculum should not discriminate.* **(Ms Tanny, lecturer – Urban College)**

Ms Tanny's narrative suggests that the curriculum needs to accommodate learners to the extent that they feel that it was meant for them. More importantly, it needs to recognise them as equal partners in learning with the so-called 'normal students'. In fact, the emphasis on an accommodative curriculum came from other lecturers who support inclusion but with some conditions. Mrs Thukwi, with 13 years' experience of teaching in Brigades and four years' experience of teaching hard of hearing students, said:

> *For me, to combine students is not a problem because if we isolate them they will think since they have disability so the community is isolating them. But the challenge is that they just combine them without looking at their syllabus, without looking at what is suitable for them. I think they should prepare them a curriculum that will suit them.* **(Mrs Thukwi, lecturer – Rural Institution)**

On a similar note, Mr Subbie from the urban college extended inclusion beyond the curriculum to resources and he voiced that:

> *Mixing students is okay. I think first you have to make an assessment to see if there are enough facilities? So long as they have facilities for them. I understand their hostels have been remade to suit them, it would be ok maybe if that can be extended to the classrooms. Assess again if you have members who can teach, first you have to put the human resource in place and then you can roll inclusion out.* **(Mr Subbie, lecturer - Urban College)**

Supporting Mr Subbie in the argument of physical infrastructure as a way to increase accessibility to teaching and learning, Mrs Kenny, an officer in the Ministry under which Brigades fall, shared her experiences as an officer dealing with Deaf students' access to teaching and learning:

> *Inclusive education policy in Botswana, I don't know if I can say it's at its infancy stage or not implemented at all because if it was I could not be having facilities limiting me and human resources limiting me. Classrooms for the Deaf were supposed to be modified, the ceiling lowered so that it reduces sounds, acoustics fitted, robotics fitted but nothing has been done***. (Mrs Kenny, programme developer – Brigades)**

In the final analysis, data shows that both urban and rural students appear to have formal access to teaching and learning to a certain extent. The understanding of formal access as inclusion means that barriers such as an unsuitable curriculum for learning and infrastructure needs to be considered in order to increase access to education of students with disabilities. While this is the case, rural institutions seem to lack resources and the physical infrastructure is not conducive for learning; indicating that students are physically enrolled but may not have access to learning. This defeats the promotion of one of the typologies of inclusion, which is Inclusion as Education for All concerned with increasing access to, and participation within education (Ainscow, 2006). For this typology, inclusion is creating opportunities for all children to access education. In other words, it can be understood as educational diversity which recognises that learners are human and unique. Educational diversity does not end in the classroom as learning can be oral and traditional, implying that recognition of individual uniqueness is not an educational issue but rather a societal concern. These theoretical positions make an important contribution to the understanding of inclusion.

4.2.5 Botswana`s context of inclusion

Officers' and lecturers' understanding of inclusion go beyond the confinement of the classroom, programmes and policies and extend to being a responsive community or nation. This includes, family and society responsiveness, equal opportunity and participation of all citizens, as well as being collaborative and respecting the uniqueness of each Motswana citizen. This is evident in this account:

> *You know for me, "ke Batla go go bolelela boammaruri sister" [I want to tell you the truth Sister]. You know I went to South Africa, I found a school for the deaf. And the deaf learners were secluded from the other students. I remember we were in a meeting with the staff and management and they were saying the Botswana model is wrong where we would like to integrate these learners into the mainstream learning. They should have their own school. Nna for me that is wrong, because I don't think they will ever be a society where you are told "motse oo wa Mathiba ke wa bathloka kutlo [this village of Mathiba is for deaf people only]. Ebile I don't think there will ever be a place where you say, batlhoka kutlo ba diretswe dilo tse dirileng [special things have been made for the deaf community]. Nna ke gore ke tsaya gore [I take it that]. Okay fine, we must integrate some of the necessities for these people in their daily life. We need to integrate them in the society.* **(Mrs. Kenny, programme officer - Brigades)**

> *In a Botswana context, inclusion would mean that these learners should be treated as any Motswana would be treated. By being given equal opportunities like the rest of the population.* **(Mr Mokgathla, lecturer - Urban College)**

> *We know that disabled people for a very long time have been side-lined and they have been kept at home behind the yards. Being inclusive means that it starts with families realising that these students are the future of the nation and the moment we identify that and we appreciate that, that is the first step to enrolling them into the curriculum.* **(Ms Tanny, lecturer - Urban College)**

> *To be part of the development of the country or the development of the college and becoming part and parcel of whatever is done.* **(Mrs Mbatshi, lecturer – Urban College)**

In asking participants to relate inclusion with disability, the understanding did not change as much. This was seen in the following excerpt:

> *In relation to people with disability, it means to respect that somebody's condition is not their own fault, to respect that they are who they are because of the circumstances that are beyond them and us. People should respect how we are and how we are made.* **(Ms Tanny, Lecturer - Urban College)**

> *Batswana should accept that we have people living among us with disabilities and it is up to us to help them to make them feel comfortable, to make them feel important and to make them feel they are the same with us.* **(Mrs Xibi, senior lecturer - Rural Institution)**

> *Batswana are people who have botho, so it means that if I respect myself, it's very obvious that I would accept any person who comes with any condition and I would put myself in that condition that this person is more like me so there mustn't be any difference or any isolation, so that's a way of showing botho.* **(Mr Tebatso, lecturer – Rural Institution)**

One can suggest three things from these narratives. First, the meaning of inclusion as related to citizenship. This emanates from the lecturers' views of inclusion as recognising and appreciating differences from a family, society and national level. In other words, inclusion is being recognised as a citizen of a nation where individual differences are accommodated and provided with equal resources. Secondly, officers' and lecturers' understanding of inclusion stresses opportunities and participation for all members of the community as equals. This is a principle of democracy which Somerville (2011) argues that "democracy, therefore, presumes a Demos (Body) of equals, who recognise one another as fellow members" (p. 417). It is in this regard that inclusive education is viewed as a "franchise of an education in and for democracy" (Slee, 2019, p. 910). The compelling nature of this new evidence supports views from the literature review that the meaning of inclusion depends on the background or situation of each given country (Armstrong et al., 2011), which for Botswana is democracy. In this manner, from a capabilitarian perspective, democratic inclusiveness goes beyond increase in participation to the breaking down of boundaries in order to accept the concerns of the marginalised into the public sphere (Calhoun, 1966, in Bates, 2007). Concern for others and the common good is a capability as far as Nussbaum (2000) is concerned. Pairing up this concern for others with ensuring democratic participation equals to social justice in education. Social justice in education puts emphasis on individual rights and dignity which are enshrined in both the Convention on the Rights of the Child of 2008, which has a clause on participation (freedom), and Botswana's Constitution of 1966 which states that:

> Every person in Botswana is entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever his race, place of origin, political opinions, colour, creed or sex, but subject to respect for the rights and freedoms of others and for the public interest. (p. 5)

Third, inclusion can also be understood as a factor of the Botho principle. This is accentuated not only by lecturers and officers but also by the Botswana constitution. The constitution emphasises rights and dignity in a bid to present respect for the individual as a moral virtue. It can be seen from the analysis that concern for and from others (Nussbaum, 2000) and being able to show empathy, fairness and compassion (Walker, 2006) rests in the concepts of

Botho. Having considered this reasoning, it is also reasonable to look at this principle further to find where Botswana is coming from.

4.2.6 Inclusion as Botho

Botho refers to a humanistic spirit of dealing with each other as valued persons as well as appreciation of diversities. According to Botswana culture, this spirit is what is termed Botho (Humanism). In this study, Botho came strongly as a concept synonymous with inclusion. The understanding of Botho from both lecturers and officers in relation to people with disabilities came across in three different perspectives. First, the meaning of Botho from a humanistic perspectives as exemplified by the following accounts:

> *Kana akere uhm ...tota tota [in real sense], Botho the terminology of Botho comes from humanity. A disabled person is a human being, and ha gotwe botho [when we say botho] okay fine, we use it technically but botho means motho, this is a human being. (***Mrs Kenny, programme developer – Brigades)**

On a similar note, one of the lecturers shared the same sentiments when she said:

> *Mmm! 'Botho' comes from 'motho' and motho being a person, being a human being. When you talk of 'Botho' there are certain norms or expectations of how a person, a full person or a human being should behave towards another and as such, if you are a human being we take it that all human beings have been made by God in his likeness, in his image*. **(Mrs Gaborone, senior lecturer - Urban College)**

When considering the word Botho through the African language, it actually has two words - the prefix *bo-* and stem *–tho.* According to Ramose (1999), the two words depict being as oneness and whole-ness. Therefore, to ethically determine how worthy one human is, is judged through the lens of *bo-tho* (Ramose, 1999). Hence the interpretation of botho implies motho. So the language puts the meaning in shape and space. As a result, the prefix *mo-* and suffix *-tho* personify the individual. In other words, *Botho* affirms the personhood of an individual. As rightly said by Mrs Kenny:

> *So treat this motho just like any person. So for me, whether you are disabled or not, you are firstly a human being who has rights. You are entitled to fair treatment like everybody else is entitled to.* (Mrs Kenny, **programme development officer - Brigades)**

Secondly, there are those who understand Botho from a moral, virtue or conduct perspective. Conduct or virtues are attitudes and behaviours that are acceptable by certain cultures. This implies a connection between the individual and the community because the morals are guided by the norms of a particular society. Each culture has its norms and therefore the following speaks to Botswana's way of defining their Botho from a conduct point of view:

> *Botho is being nice to the person next to you, being polite. To me, I would say that botho is not doing what I wouldn't want done to me. I don't know how I can express it but doing what I would want other people to do to me, yeah me doing what I would want you to do to me.* (**Mrs Mbatshi, lecturer – Urban College)**

> *Botho to me is discipline, to me I am thinking it is more of behaviour which is relating with others without using bad language, speaking to them well and treating them well.* **(Mrs Tsie, lecturer – Rural Institution)**

An equally significant aspect of botho as moral conduct is evident in the students' narration when Mantsho said,

> *Before I came to this college I did not care if I don't even greet or smile at you, but being with others with disability has changed me because I can greet others and my behaviour towards people has changed.* (**Mantsho, current enrolled retail business-Urban College).**

It can be seen from the above analysis that *Botho* speaks to behavioural ethics related to how one is expected to treat others. Put differently, it is a 'mirror' of what is right and wrong in treating other human beings, particularly in reference to oneself. As the golden rule says, 'treat others as you would like to be treated'. From a capabilities perspective this speaks of Walker's (2006) descriptors of being able to have respect for oneself and for and from others (p. 129). In other words, the participant's views of Botho as a conduct is the same as the achievement of the capability- of respect, dignity and recognition (Walker, 2006). It is from recognising the personage of an individual that one accords one respect in a way that dignifies the individual, that is, through acknowledging that he/she is seen from the worthiness of who he/she is. Botho can also be viewed as a value because respecting people carries a form of significance, importance and worthiness which all individuals, with or without disabilities, would love to be accorded. One officer emphasised this when she said:

> *You have got to be able to communicate, to be independent and your livelihood must not be interfered with by the fact that you are disabled, honestly No! For me that's it. Gape keraya gore [also] we have to accept them. They didn't choose to be like that, did they? And it can happen at any level of your life. Kentse kele kana kele Mma Kenny jaana [As old as I am as Mrs. Kenny]. I can be disabled*. **(Mrs Kenny programme development officer - Brigades)**

The sentiments expressed in these quotations embody the view that Botho has greater emphasis on empathy and benevolence; that seeing one as a human being compels one into an instinctual relationship. According to the sociology of relationships, the Botho way of seeing humanness in others is not a question of impulse of who or whom we choose to relate with, rather, it can be assumed to be a compulsory and natural way of relationship (Menketi,

1984). The statements alluded to by the officers and lecturers resonate with the National Policy on Care of the Disabled which stipulates that there should be "recognition and protection of the human rights and dignity of every individual" (1996, p. 1).

Thirdly, one element of Botho emphasised by data is that it implies communal membership. This implies that individuals are meant to enjoy a sense of belonging to the community. In other words, a humanistic spirit begets respect, dignity and recognition which ultimately leads to mutual appreciation as members of one family, to oneness without prejudice. The officers' and lecturers' understanding that one needs to be part of a nation confirms the Tswana adage that 'it takes a village to raise a child'; emphasising the sense of belonging that encompasses all individuals, since all of them are claimed to be 'ours' (Ramose, 1999). So every individual has meaning and life only as part of the community and that outside the community, he/she is a non-being (Waghid, 2014). This was exemplified by this account:

> *Make a person feel that he is also part of the nation, he is respected, and he can contribute to whatever we are doing. Don't hurt the person.* (**Ms Tsholo, programme developer – Technical Colleges)**
>
> *Botho is to build the nation and person to be a better person or to be a better nation, you know.* (**Mrs Tsie, lecturer - Rural Institution)**

In summary, what the data points out is that the Botho philosophy endeavours to have sentiments of kinship as pointed out in communal membership, appreciating individuals from a social perspective and recognising the personage of others. Such sentiments have been appreciated gestures for participants, particularly urban students who were happy to be treated as human beings because they also "drip blood" like others, as said by one student. On the contrary, the elements of Botho seem not to be prevalent in rural institutions where students seem to be de-personified. From the framework of a capability approach, a person esteemed for their worthiness is destined to achieve their individual agency, something that might be unachievable by the students in the rural institution. The capability of being respected and recognised as a valuable individual is actually essential, particularly in higher education which is capable of leading to educational achievement. This achievement is the ultimate goal for which the officers develop programmes and policies as well as the lecturers' aim of imparting skills from their course module.

4.3 Exclusion

In measuring exclusion, student participants were asked about their worst experiences. The rationale behind the question was to get insights into what was restraining their happy

moments in college and this was interpreted as exclusion. This exclusion included deliberate marginalisation, labelling as stigmatisation, degradation and othering, epistemological exclusion, victimisation/bullying and negative emotions. The first thing to be discussed is deliberate marginalisation.

4.3.1 Deliberate marginalisation

Marginalisation is generally conceptualised as an experience of an individual socially excluded by others. In other words, it is a lack of equal opportunities and barriers to learning and participation (Messiou, 2017). In the context of this study, deliberate marginalisation is the imposed marginalisation where individuals were restrained and conditioned not to socially relate with others. To urban student participants, this is what they echoed. Onneile, a currently enrolled hospitality student, said:

> *My worst experiences are when we are denied going out, I don't like it. For instance, when I want to go to church we are denied. When other students invite us to visit their church, the matron will call my parents and tell them. I don't like it because we are the only group that is not allowed.* **(Onneile, current employed hospitality student-Urban college)**

In the same way an unemployed graduate substantiated this when she said:

> *We were not allowed to go outside of college. Sometimes we could spend three months without going out of college and that traumatised us and we were bored and gave up and told ourselves that there is nothing we can do. Most of the time we only watched TV.* **(Mogwato, unemployed hospitality graduate)**

Observing this from another angle, another respondent had this to say:

> *My programme lecturer was putting too much pressure on me (oppressing, harassing) which was bad. She did not want us to hang with other people around the school, but she knows that we are people through other people. But she did not allow us to interact with people and that was the bad part. When you take us away from people, you are putting us in a cage. It was caging because we are persons through other people and for someone to learn we learn from other people.* **(Mopipi, employed retail graduate)**

It is worth noting that this social marginalisation was not a result of other students not wanting to have social interaction with those with disabilities. It was however deliberate ostracisation by the personnel and management of the department. Hence, in spite of the students' best experiences of interaction and forming of friendships with others, students still felt excluded as a result of this deliberate marginalisation. The students' experiences illustrate that they had limited opportunities of deciding and choosing what they wanted to do, how they wanted to do it or what they loved to do. Consequently, at the end of the day they told

themselves that there was nothing they could do. According to Walker and Unterhalter (2007), the **s**tudents' hopelessness illustrates that when a disadvantaged group is denied opportunities, it tends to accept that the hierarchy is right, as a way of accepting the situation resulting in restrained aspiration. From the social justification of the inclusion viewpoint, students experience an attitudinal barrier. This originates from the manner in which the department viewed students by not trusting in their capabilities to live independently and therefore wanting to control them. In fact, when one of the lecturers was asked about her opinion about inclusion she said:

> *I see mixing student with disabilities and those without as a serious hazard in one way or the other because we need to babysit them. By babysitting them I mean to know where they are, when its getting dark we need to know if so and so is there because we will know then that their parents did not take them.* **(Mrs Nare, hospitality lecturer - Urban College)**

On the contrary, Mr Mokgatla, a male lecturer from the same institution differed with Mrs Nare because he saw this babysitting as a contradiction to the aims of the modules they teach and a barrier to student's freedom when he said:

> *Well, learners with disability here are not given much freedom, the fact that they have disability make them get treated like babies but they are not babies. They are locked up, they are not allowed to go out without permission. They are monitored like small babies even when it comes to bathing even though some of them can do that without any guidance. This actually disadvantages them as they cannot practice their skills independently. We teach them independent living and yet in practice we do not allow them to practice what we teach so we are contradicting ourselves.* **(Mr Mokgatla, lecturer – Urban College)**

What Mrs Nare said, above, is what the students felt as being caged and treated differently from others and being infantilised. This was confirmed by a 22 year old, Mantsho, a currently enrolled retail business student, who observed that:

> *I feel we are oppressed because we are limited. Because for us to go out permission from our parents is wanted, so I feel that they are insulting our intelligence. I have friends whom I relate with and stay with so I can't even go out with them. I have to send them if I need something. I want to go and buy things for myself because I am able to do that.* (**Mantsho, retail business)**

From the students' accounts, this deprivation has been an impediment to both capabilities and inclusive practices. This deprivation from the lens of inclusive traditions resonates with the paradigm of the French Republican tradition in which exclusion is primarily defined as "the rupture of a social bond' (De Haan, 1999, p. 2). In Rousseau's theorisation, any estrangement with one's own society is exclusion because being part of a society is being included. In the

context of this analysis, it means that this estrangement is perceptible because students were deprived of participation in their social lives. Furthermore, this deliberate denial to interact is an impediment to agency and freedom as students appear to be 'enslaved' and are seen as burdens rather than agents. This speaks to Bates who is of the opinion that "institutions have a responsibility of developing human capabilities" (2007, p. 142). The importance of agency is overshadowed by an attempt to safeguard the name of the institution. This implies that in situations where students are taken advantage of, the shift in attention is not on the students but on saving the good name of the institution, hence the idea of 'baby-sitting' students was seen as ideal. Other people might argue that it is the right of the institution to protect the students because they are in their custody and also a vulnerable group. This view has also been observed by Hart (2019) who asserts that schools have tendencies of positioning children as vulnerable, needing special protection, which unfortunately results in paternalistic policies which portray children as incapable of autonomy. I tend to agree and hold that by so doing the institution was impairing their functioning. Sen argues that "opportunities to function are dependable on what institutions exist which can be evaluated on their contributions to our freedom" (1999, p. 142). In this case, the college failed to recognise the importance of giving the students the freedom to be. From a capabilities approach viewpoint, students' capabilities and functioning were constrained.

The expectation is that higher education exposes all students to opportunities that promote their integrity as people who matter in the society. This resonates with Walker's (2006) contention that education in any context should promote respect, dignity and recognition. Sen (1999) adds that the administration and leadership are accountable for the promotion of human capabilities. Nonetheless, the experiences of these urban students highlight the attitudes of the college environment towards students with disabilities, namely the dilemma of difference. The dilemma of difference (Terzi, 2007) originates from the fact that the college wanted to 'protect' students because they are vulnerable and yet at the same time doing so becomes detrimental to their functioning and freedom. This 'protection' meant that the college was not successful in striking a balance between participation and protection and in the process was failing as an institution to be a good space for developing students (Hart & Brando, 2018).

Despite the fact that there is evidence of the determination to embrace all students with disabilities and to provide them with an environment that fosters their sense of belonging, there are still instances where officers share the same opinion as students about the

marginalisation of students with disabilities. Exclusion can be spotted within the very institution wherein programmes and policies are developed for students with disabilities. Furthermore, although pro-disabled students' programmes and policies have been designed in these institutions of higher learning, their implementation is still a challenge because of the system, management and educators' negative attitude. This attitude towards students with disabilities was observed by an officers who said:

> *TVET system in general is not inclusive. It might be inclusive on paper, but when it comes to implementation and interpretation, it is not. They don't go out to include learners with disabilities. People see them as a burden. Educators do not include people with disability; they take them for granted.* **(Mrs. Kenny, programme developer - Brigades)**

The attitude of implementers, as observed by Mrs. Kenny from a management perspective, was confirmed by one of the implementers when he echoed:

> *Lecturers from our department do not want to teach students with disabilities. I have not been taught how to deal with them but I do it to learn.* **(Mr. Tebatso, lecturer - Urban College)**

Deliberate marginalisation caused by school leadership was also evident in the data, as demonstrated by the following account:

> *I once received a phone call from a parent who told me that she had a son with disability and wanted to find a place for him to study. And a principal of a certain brigade says he cannot admit the child just because he had seen a report from an educational psychologist. The child`s condition was not severe. His challenge was that he had an operation in the head so the doctor recommended less work, but the principal told the parent that their college is not for people with disability. He did not consider the child's ability, but instead the report on his health status. It's unfortunate that because of a specialist report, the child was assumed to have some disability.* **(Ms Tsholo, programme developer - Technical Colleges)**

This study found that significant negative experiences were not only in rural institutions. The above discussion was from the experiences of one set of students from the urban college, experiences that are different from the rural institution. While the rural institution students had limited relationships with generic students, they however had more freedom of being around the college. The analysis reveals that despite the fact that the two TVET institutions were once under the same ministry, they had two different ways of understanding and implementing inclusion. The school leadership and management of the two institutions played different roles in this interpretation and implementation in the respective colleges. While this appeared as the case, it was also apparent that deliberate marginalisation was not an institutional management decision but was departmentally oriented, specifically the

influence of one particular lecturer. As a consequence, this deliberate ostracism in the urban college department can be read as an exclusionary practice that leads to the labelling of students and assuming them as being incapable of performing. From a capability point of view, deliberate marginalisation meant that students' "critical agency" (Sen, 2002, p. 258) was not developed.

4.3.2 Labelling as stigmatisation

One of the notable outcomes from the analysis, which was strongly shown by urban students in connection with their worst experiences, is a form of exclusion through labelling. Below is an excerpt of one student:

> *There is this name "special needs". You don't have to use that name. We know that we are special but you don't have to say that word. When you refer to us that way, you take down our confidence. We can accept ourselves that we have disability but that does not mean inability. As long as people know and accept me, that's the best part for me rather than hiding behind my finger, pretending that am like this when I am like that. Why should a label be put on us? We have disabilities but it does not mean that we are unable. That was really bad. Calling us by that name took away our self-esteem. (***Mopipi**, **employed graduate)**

Sharing the same opinion was Neelo, a 21-year-old female currently enrolled in the hospitality department:

> *The other challenge was the use of the word 'special needs' to refer to us. I did not like the use of the word 'special needs' that was used, because I don't know what it means. I don't know if it means being poor. I remember even my mother once we went to a shop saying to people that I am special needs, and I did not like it. I remember again one of our lecturer, when we were doing market days saying that 'we have partnered those who are normal and not normal'. It does not show respect to us*. **(Neelo, current hospitality student - Urban College)**

While some students were discontented with the use of the word, others had a different view and saw the positive side in the use of the label. For instance Ame said:

> *People used to refer to us as 'special needs' and we told them that we do not like the use of the word 'special needs' because we are the same as them. At the same time I sometimes used to like being called 'special needs' because it showed who I am. But they need to respect me because I am different in a particular way. (***Ame, current hospitality student – Urban College)**

Mokhutshwane, another student, did not mind much although he only preferred its use in certain environments. He declared that:

> *The use of this name 'special needs' for me will depend on where I am and the environment. It always hurts if we are where people do not know that I am in special*

needs and you call me that. Because I should be treated well in the society. **(Mokhutshwane, retail business - Urban College)**

Despite the fact that students accepted their disabilities, they however did not like to be classified and categorised, hence they decried labels given to them. Nevertheless, societal assumptions of disability were the reason behind the imposed labels. This showed that how people managed disability is dependent on public and private spaces. That is, students were comfortable with being labelled when they are in a known space where people are familiar with them as opposed to a common environment where people do not know them. The students' stance regarding their labelling validates the adaptability approach in which disability is seen as an interaction between one and the environment (Soder, 1989). While labelling in inclusive education is not something new (Boyle, 2014; Boyle & Sharma, 2015), and serves no purpose especially if it is linked with limited resources and support for learners with additional support (Arishi, Boyle & Lauchlan, 2017), scholars contest whether labels should be adopted simply because they are demanded by the education system.

In the context of this study, one can postulate that the repercussions of not letting students be, that is, giving them the freedom to interact freely with the environment, led to their being viewed differently and gave the urban college community reason to think that there is something wrong with the students. Therefore, I agree with Terzi (2005) that it is the limitation of the schooling systems that caused the label 'special needs'. Following Terzi's assertion, I argue that the school system socially constructed the labels which the collegiate community adopted and used to refer to these students. In other words, the use of the word 'special needs' became an institutional practice which was exclusionary in nature (Terzi, 2005). This runs contrary to Becker`s (1963) labelling theory which suggests that labels serve as a special marker which are used to identify and classify particular students in institutions or society. Although labelling to other scholars (Booth & Ainscow, 1998) is to recognise differences and confer social salience to those differences (Arishi et al., 2017), in the context of this study, labelling is seen as a discriminatory practice. Significantly, the department under which students with disabilities in urban college falls is called the 'special needs department'. This automatically assigns a label to the students registered in the department. However, students from electrical, hospitality or textile departments are not labelled according to their departmental name. This shows that the use of the label was disabling marginalised students because the labelling came with segregation consequences such as negative self-image. While arguing against labelling of individuals with disabilities, Terzi

(2005) holds the view that "difference is not a euphemism for a defect or for abnormality but needs to be promoted and celebrated" (p. 448). This corresponds with Becker's (1963) idea that labelling in disability sees the differences in the biological make up and the norm as a social significance rather than negativity to social differences. Moreover, labelling as a form of discrimination contradicts humanism.

Although students did not propose any preferred name to be used when referring to them, it emerged that their identity is important to them. One can posit that being independent and being able to construct one's identity is a marker of their agency functioning. While it appears that the students have this functioning, it seems that the community hinders this functioning through the continuous use of labelling. This runs counter to Sen's argument that the role of education is to enhance agency, well-being and freedom (1992, p. 41). Thus, they felt that being referred to using the 'special needs' label was derogatory as it did not take cognisance of the value of their personhood. This is illustrated by student Mopipi's narrative:

> *I don't see myself as somebody with disability because I am just a human being like any other person. I can interact with people and I can learn and do what can be done. I don't go around defining myself as* disabled. *I am dyslexic but with support I am able to excel very well. Even if you tell yourself that you have disability, it would not pay bills.* **(Mopipi, employed - retail graduate)**

In the same way, Sally said:

> *I need to be treated like a normal person. I am a living human being; when I get cut I drip blood. The 'so-called normal' students are just the same as me. I wouldn't think that the category of disability is way different from them. I don't know what type of disability I have, but I think I am dyslexic, however I think it is worn out then*. **(Sally, employed - hospitality graduate)**

Upholding the student's view of the need to be included and treated as normal, Mrs Tsie, a senior lecturer in the rural institution, commented:

> *Inclusion in the context of disability does not mean that by being disabled a student cannot do anything. I believe that we have to include them in decision making, they are part of us as a nation, as a community, as a family. So just like any child, if you have a child at home, if you make a decision, they have to be part of every decision you make. So how are we going to help them if we exclude them? How are we going to empower them if we exclude them*? **(Mrs Tsie, senior lecturer - Rural Institution)**

The above narrations suggest that the language or the terminology that is used to refer to the students is detrimental to their being. According to the labelling theory, the terminology used to refer to individuals can work to depersonalise and blur their self-identity. Being seen as a non-being denotes being a passive entity because your personhood then comes after the

disability. In Terzi's (2005) view, if the disability comes first then it becomes the prime identifiable characteristic. This contrasts with Waghid's (2014) perspective of promoting the acceptance of the self as a human deserving of respect and value rather than looking at oneself from a perceived identity. These students regard themselves as normal and want to be treated as such. They viewed the imposition of labels as an act that seeks to confer pity. This is not something they want for themselves as they do not see any difference between the 'so-called normal' students and themselves. This results in stigma and defeats inclusive practices as well as being an agent. In fact, Barack Obama questions such social marginalisation by rightly pointing that "how you speak about people is how you treat them" (Walton & Bekker, 2013, p. 454). The capabilities approach regards individuals as agents not means, therefore negative labelling impedes the achievement of agency. The erroneous societal assumptions about the functioning ability of these students, particularly in the urban college, meant that students were not given any opportunities to make choices. They were regarded as incapable, which is a well-being freedom constraint. The capabilities of social interaction remain crucial in education. Student Mopipi backed this allegation with this view:

> *At the end of the day we go to school so that we can work and interact with people. We need to know that as people we are not the same. We need to interact to know other people in preparation for meeting different people in the industry. For instance, when you go to work, you would not know what kind of person your boss would be like. So interaction prepares us for such instances.* **(Mopipi**, **employed - retail graduate)**

On a different note, Deaf students did not report any stigmatisation and labelling from their institutions as experienced by their urban college counterparts. While one would assume that these students, because of the strained relationship with the language students, would be subjected to labelling, this was not the case. Significantly, urban students who interacted freely with the so-called normal students were the ones who were given derogatory names and labels. This accounts for what Soder (1989) terms informal labelling. That is the tendency to attach meaning to a phenomenon, in this case the student's disability. Instructively, the tendency of the society to label individuals is not only detrimental to those who are being labelled but it also has a negative impact on the people working with labelled individuals (Becker, 1963). This might further have adverse effects on how individuals interact in institutions of learning. For instance, professionals working with individuals with disabilities may be hindered by the perception of labelling to open up to the capabilities of labelled individuals (Arishi et al., 2017) because people would not expect much from them

and thus degrade them. This brings us to another significant outcome of the data analysis which is stigma.

4.3.3 Degradation and Othering

The data analysis revealed stigma. According to Erving Goffman's (1963) study, stigma refers to "those attributes that reduce the bearer from a whole and usual person to a tainted, discounted one" (p. 3). This implies that the differences in which societies view each other warrant others to be perceived differently. This study shows the impact of degrading students which ultimately leads society and lecturers to lower their expectations with regard to their capabilities. For instance Mopipi continued by saying:

> *People still believe that there are the so-called normal and the special needs; yet such a label or barrier should be abolished. Just because we are looked at from our appearance, people believe that we have to be dirty, tarred and torn so that they can sympathise with us. So people should not be sympathetic to us because we are normal. Being special does not mean being looked down upon or people should become sympathetic to us.* **(Mopipi, graduate, employed - Urban College)**

> *Other students view us as 'special needs'. They always see me doing things well, so they always ask me if I am 'special needs' when I say 'yes', they would say I am lying. Simply because one of us used not to bath and so people expected that for one to be termed 'special needs' one should be behaving like him.* **(Mokhutshwane current enrolled – Urban College)**

Misrepresentation of people with disabilities has also been observed by Rorisang, a hard of hearing **s**tudent, who expressed that**:**

> *People like to judge other people physically and make a decision about you to say you cannot be able. I don't want to look down on myself because if I do, people will also look down on me. So I chose how I want people to treat me. I want them to take me as any other person.* **(Rorisang, current enrolled - Rural Institution)**

The narratives above imply that society has a certain perception and attitude about being disabled. In this study, this was evident in the way the so-called normal students used specific stigmatising language when interacting with students with disabilities.

The students' frustrations over the polarised view on the irreconcilable difference between the so-called normal/abnormal or able/disabled show their awareness of the lack of social approval where they are concerned and thus their degradation. All the same, this is not surprising if one has to take Johnstone's (2004) assertion that something which is still prevalent today and which has been for the last past 500 years is how people with disabilities have been seen as deviants, mad, medical maladies and objects of charity. Livingston (2005)

adds that disability, which is a biosocial identity and socially described, is mistaken to imply debility (physical misfortune). The scholar continues to argue that disability is more aligned with identity and capacity, hence when such names as '*malangane*' and 'disabled' are used by other students they bring in a form of incapacity, stupidity and uselessness. The narratives are suggestive of how the character of these students, set against other non-disabled students they related with, formed their identity. What then counts as disability becomes situational. For instance, in Botswana, disability (*Bogole)* is not an issue of debility which can be likened to a clinical status but rather it refers to a social identity (Livingston, 2005). Notably, none of the student participants, except one, had physical disabilities or a deformed body to justify being called disabled (*Digole*). Therefore, in the context of this study, disabled (*Segole*) was used in the manner which indicates someone who is not normal. This is substantiated by Livingston's (2005) affirmation that "normalcy for Batswana is related to personhood more than it is related to idealised body type or capacities" (p. 10). While disability scholars are of the view that relationships model what constitutes disability through social exclusion and that stigma emanate from the medical model that categorises individuals as deficient (Livingston, 2005), to the Batswana, impaired relationships denote bodily misfortune which is treated as disability. It is in this regard that the spirit of Botho is exercised where individuals seen as having some bodily misfortune are handled with sympathy. More importantly, for the Batswana, love and care are strengthening and nurturing attitudes for well-being. This was evident in students' narratives where Setshego, a physically impaired student using crutches in the rural institution, said:

> *My classmates likes to do things for me. For example, holding my food which I do not like. I am a person who wants to do things for myself. So it's difficult and we always fight on that because I am not used to the extra care that they want to shower on me. Now they know me as a person who would want to be helped in instances where it's beyond me and I have asked for their assistance.* **(Setshego, currently enrolled – Rural Institution)**

The above narration speaks to Livingston's (2005) observation that while the western concept of rehabilitation is to promote independence, in Botswana, independence is not pivotal. Hence the insistence of this student to do things for herself is surpassed by Botswana's views that people living with disabilities live in a web of dependencies. This raises questions of a disjuncture between disability and debility in Botswana. The answer to this lies with Mutanga's (2015) suggestion that there is need for a capabilities-based approach on matters of disabilities.

In the context of this study, stigma impedes learners' development, in particular their achievement of capabilities. For instance, Rorisang, a female hard of hearing student, had this to say:

> *My interest was in auto mechanics and that is the course I applied for. But then I was told to do carpentry and joinery because I can't hear well and I was told auto mechanics was going to affect my ears, and I was taken to carpentry. I had to accept the situation and do carpentry as I had no choice and there was nothing that could be done. I was interested in auto because I want and love to fix cars and I have seen my uncles at home fixing cars and wanted auto so that when I need help they can assist me and see if am doing the right thing. But then with carpentry there is no one at home who is working with wood***. (Rorisang, current enrolled – Rural Institution)**

In the same way, Mopipi, a male employed graduate from the urban college shared the same experiences as Rorisang from the rural institution and said:

> *When I went to college, I wanted hospitality because hospitality had lot of opportunities and it is marketable. There are many hotels and it's easier to get a job. When I started the course, that's when I heard that I am in retail business course. I did not know what it was and I did not want it. But then I found myself in a retail class and I stuck with it and told myself that I will give it a go and see what it is. Maybe the lecturers who chose it for me looked at my disability and decided retail was suitable. Retail has not really added any value to me.* **(Mopipi, employed graduate –Urban College)**

These narrations confirm student-capped ability, something which is against the college admission policy of 2011 which advocates for the encouraging of "candidates from disadvantaged backgrounds and those with disabilities to access where possible learning programmes/courses of their learning choices" (2001, p. 10).

The implication of capped ability means that students gave up on their dreams or lowered the standards they set for themselves and eventually gave in to other people's impositions. This is forcefully depicted by Mopipi's statement that "I was stuck with the course". In line with choice and well-being, these students portray what are termed as adapted preferences. According to Sen (1987), people have a tendency of settling in with what works for them in accordance to what they reason to be rationally possible. Therefore, in situations where there is entrenched deprivation, an individual may adjust their aspirations, as in the case of the student's narration, and decide to live with what is available to them out of desperate situations or to survive (Sen, 1992, 1999). For example, when Mopipi was asked what he did in trying to correct the choice made for him, he said:

> *I did not do anything after realising that am in a course I do not want. I just accepted especially that I did not want to just sit at home and watch TV. Because sitting and*

> *doing nothing would not bring any food to my table.* **(Mopipi, employed - retail graduate)**

The implication of making choices such as the one narrated by Mopipi is a compromise to one's choice for well-being and does not reflect the individual's best interest nor his reality of life (Walker, 2006). Viewing this from a capability lens indicates that the students' capability of knowledge and imagination is hindered by limited access to intended skills of courses they want to pursue. According to Walker (2006), knowledge and imagination entails the capability to acquire knowledge from a desired course. However, because these students have been pigeonholed, they are unable to acquire this capability. Not being happy because one has been forced into doing a course that one does not want means that their freedom to choose that which they want to do was impeded. This means that the student's agency, which assumes that individuals are responsible for shaping their own lives informed by their goals, is lacking (Walker & Unterhalter, 2007). This unequal educational opportunity also implies that the students' well-being is debilitated because agency, as viewed by Alkire (2002), is vital to well-being. More importantly, their limited educational access denied them the opportunity to be able to convert resources into capabilities (Walker & Unterhalter, 2007). In the context of this study, there seemed to be aspirational limitations because of the students' constraint to choices which may ultimately hinder believing in themselves. One example is a student's account that:

> *The problem that I see is that special needs students are not caring about themselves and it's like they have given up hope on themselves so if you degrade yourself and take yourself for granted people will also do so. I have realised that the special needs students believe that they are stupid and they will remain like that if they believe that they are. And people will treat them as they regard themselves; as such as "stupid*". **(Mantsho, current enrolled – Urban College)**

> *Most deaf people like to isolate themselves and look down on themselves.* (**Rorisang, current enrolled - Rural Institution)**

In the final analysis, the picture that emerges is that the institutions, community and the organisational structure of these institutions 'constructed' these students into how they wanted them to be. This observation is similar to the position held by Oliver (1996) that the social environment contributes to an individual's impairments. This was the case when the functional limitations of the students were emphasised. This reads into Nussbaum's (2000) supposition that people's choices may be informed or deformed by society. In the context of this study, othering in this institution leads to deformity in the form of epistemological exclusion.

4.3.4 Epistemological exclusion

One form of exclusion which was revealed by the data analysis is epistemological exclusion. Generally, epistemological exclusion is the inability to engage in learning as a result of a teacher's lack of consideration of who they teach and not being pedagogically responsive (Walton, 2016). However, in the context of this study, epistemological exclusion manifested through the deliberate denial of students' creativeness and going beyond what they believe they can do due to their being pigeonholed and assumed incapable of excelling as well as lecturers' lack of understanding of content. Some students' narrations backed this position:

> *My experience here in this Brigade has been a challenge because I am doing practicals only, but I think I have the ability to do other subjects such as English and technical drawing.* **(Shibili, current enrolled carpentry and joinery – Rural Institution)**

> *The challenge I have is the lecturer who teaches me. She does not allow me to be creative. If the lecturer gives us homework and asks us to give two examples, and I give more than that, she will shout at me and tell me that my mind is limited to the number of examples she said I should give. So it is boring and not interesting.* **(Mantsho, current enrolled – retail business - Urban College)**

What is illustrated above echoes Walton and Bekker's (2013) theorisation of the myth of a child where the child is given an inner deficit of inability to succeed because of being different. The scholars continue to say that differences have been equated to deficit, something inclusive education should work to challenge. There should be fair access to education that allows the individual to reach a quality life with the ability to make their own decisions. One can deduce that students are frustrated because they cannot find support and probably cannot aspire to higher education because they have limited knowledge (Access). In fact, this hinders the claim that the capabilities approach asks what people are able to do (Nussbaum, 2000; Sen, 1999). Being impaired by circumstances to reach what is valuable in one's life is a setback to well-being. It is easy to argue that the lecturer may have wanted to keep the student with others. This might work to contain a competitive spirit which may make them "inferior or second best" (Walton & Bekker, 2013, p. 456). However, to epistemologically exclude others ultimately leads to boredom and monotony in learning. To do so illustrates what Lewin (2009, cited in Walton & Bekker, 2013) calls silent exclusion in which these students do not benefit from the curriculum as there is no new knowledge that is generated. It could be that the lecturer was not able to deal with the different learning profiles and therefore the pedagogical choices she made defeated the objectives of inclusive

education. It could also be possible that she was 'pedagogically paralysed' in her inability to know how to reach out to the needs of each learner (Walton, 2016).

Epistemological exclusion was also experienced by students because they were unable to engage with learning because of vocational lecturers', sign language interpreters' and special educators' incompetence. Vocational lecturers did not know sign language although they had the vocational content and the sign language interpreters knew how to sign generally but did not have knowledge on the vocational vocabulary to sign (e.g. a bobbin). In the end, the students found themselves lost in the process of learning, particularly when the other person (either the interpreter or vocational lecturers) was not available. This has been evidenced by the following narratives:

> *The university only teaches us basic sign language. So even doing the interpretation is not that easy. I have to develop new terminology for the appropriate vocational subject. I have to know how I can sign pleats, bobbin etc. I am a biology teacher so I don't have sewing skills and so even if the lab is free, I can't go and do repetitive teaching with them because I would spoil their work.* **(Mrs Zita, sign language interpreter - Rural Institution)**

The challenge faced by the sign language interpreter was also confirmed by the vocational lecturer of a different module who had this to say:

> *Sign language interpreters do not have the vocational skills so sometimes it is difficult for them to sign, say a hammer or a saw***.** *I didn't have an interpreter for some time and if I had to explain something, I would try and explain just fumbling with signing*. **(Mr Twai, carpentry and joinery lecturer - Rural Institution)**

Lecturers' incompetence was not only evident in the rural institution, the same experiences were revealed in the urban college:

> *Personally we were just thrown into the deep end without preparation of what to expect and how to teach students with disabilities. We were just given a time table and told, here, go and teach. I had to adjust while I was in there because there is a timeframe to deliver the unit so I had to learn to work with them. Had we ever been taken for a course or something to prepare us it could have helped because after this you can deliver. But when one goes back home and sits back and reflects on the lesson, you just don't know if you did right.* **(Mr Subbie, lecturer – Urban College)**

> *Basically I am a remedial therapist and work hand in hand with the lecturers here in the school to help manage learners with disabilities, but I have not been trained in the vocational skills I am helping with.* **(Mr Mokgatla, lecturer – Urban College)**

These experiences are instances of epistemological exclusion whereby students are disadvantaged by the human resource choices made by the school, that is, lecturers who are not trained in one area or the other. Although there is collaborative teaching, there is also a

high amount of learning disengagement by students. This has been observed by one of the officers who said:

> *I don't know how to say this one, aah, by the way am on audio I am going to say it. I think the people who are working here, you know, are mostly trade's people who do not have, you know, like a substantial education component. They have limitation in terms of interpreting some of these policies.* **(Mrs Kenny, programme developer – Brigades)**

The epistemological exclusion experienced by these learners defeats the value of the capabilities approach which is to empower people to become agents in their lives (Sen, 2009). Thus, the three most important elements of the capability approach - capabilities, functionings and freedom – are not achieved by students. It is from considering the output of these three principles that one can conclude that well-being achievement has not been achieved and in this case the students seem to have been disadvantaged. Another significant factor in epistemological exclusion revealed through data analysis is the limited access to learning resources that students with disabilities encountered in institutions. The effect of limited learning resources results in epistemological exclusion because learners have limited engagement with the curriculum due to limited opportunities for more practices. Owing to this, learners fail to achieve capabilities. Mrs Kenny verified this through her narration:

> *My students failed because they did not access learning or the examination, and this obstacle is due to the fact that curriculum and exams are not modified. They did not access any learning and if they did access learning then it means they did not access exam. I had to put my foot down in 2015 to ask the DTVET to modify the exam with the examining body (DTVET, B. E.C and Madirelo). We had expected the examining body to implement the modification of the exams, but to no avail. People do not regard the skills development of these learners as a right like the mainstream students. I don't know why.* **(Mrs Kenny, programme developer - Brigades)**

The same sentiments were also voiced by her counterpart in the Ministry of Research Science and Technology, Ms Tsholo, who said:

> *Disabilities, such as the intellectual disabilities, were totally neglected and were not catered for. I think that is why our government decided to develop these programmes for learners with mild intellectual disabilities to allow them to be enrolled and to have knowledge at the tertiary level.* **(Ms Tsholo, programme developer – Technical Colleges)**

The limitations of human resources to impart knowledge as well as learning-support resources contribute to no or limited knowledge, skills and attitude to learning. This results in a deficiency in the commitment to learning which in turn leads to epistemological exclusion. Mrs Kenny reiterated that:

> *The main challenge is the limitation of human resources and also the insufficiency of facilities. I would like to have a fully-fledged library for instance, with equipment, computers where my Deaf learners can go and do research. But I don't have those.* **(Mrs Kenny, programme developer - Brigades)**

What has been indicated by the officers goes against the 1996 National Policy on the Care of People with Disabilities which states that there should be *"*formation of environments in which all people, including those with disabilities can develop their abilities to the fullest possible extent" (1996, p. 1).

This policy is in support of the expansion of capabilities through conducive environments. A conducive environment means opportunities to access learning and teaching resources which will invariably imply happy learning environments. The argument here is that under such conditions of happiness, mental functioning of students is developed. Therefore, in the lens of the capability approach, the development of the intellect is dependent on a good environment for learning, for if the environment is not conducive, it follows that the capability of being educated is affected (Walker & Unterhalter, 2007). Therefore the environment of learning is instrumental in either hindering or developing the capability to be educated, as indicated in the next point of discussion.

4.3.5 Bullying/Victimisation

A striking finding from the students' data, particularly from the urban college, is that students experienced exclusionary practices at the hand of their lecturer. Not only were the current and graduate students experiencing deliberate marginalisation, they were also experiencing verbal abuse. This abuse led to some emotional trauma which translated to epistemological exclusion. In the words of Mokhutswane, a current student:

> *I don't have any worst experience except for my class lecturer who always uses abusive language in reference to us. I find it impossible to live with her and I don't like her. When I have to attend her class, I am not happy. She is moody and she brings her stress from home to class so I always feel like staying away from her class, just stay in the hostel. I am not happy at all with her. I don't have a relationship with her.* **(Mokhutswane, current enrolled –Urban College)**

The same was also experienced by Mogwato, a 2012 graduate, who voiced that:

> *Coming to lecturers, one of them was not free, jealous and discriminatory with us, and I was not comfortable with her. Every time I had to go to her class, I felt stressed and did not like to go. It's like she was not comfortable with teaching us. I knew that if I raised my hand, I will not be given the chance to speak. So I ended up not raising my hand in class. And even when I wanted to ask something, I was afraid, and that made*

> *me not to have a relationship with her because I was afraid of her* **(Mogwato, graduate, unemployed - Urban College**)

Fear of the lecturer was also noticed by another student who expressed that:

> *There are my classmates who are afraid of their lecturer. And she kills their morale. Personally I do not have any relationship with her. Even if I have a problem, I would not tell her. I prefer to tell other special needs lecturers.* **(Mantsho, current enrolled retail student - Urban College)**

The outcome of the data analysis from the students' narratives reveals the fear of students in their interaction with the lecturer. The students display strategic dissociation from their lecturer. In the words of Goldenberg and Goldenberg (2013, p. 217), "emotional cut off is an emotional distancing to break emotional ties". These students' experiences emphasise a situation of a psychological separation where fear crippled their relationship with the person who was supposed to be close to them. Students were paralysed by fear and ultimately did not engage in learning. Studies have shown that fear and anxiety have a negative impact on learning, particularly for students with disabilities (Folino, 2017). Folino further maintains that fear disrupts their attention, concentration and focus and, in the end, disrupts efficient information processing. From the perspective of the capabilities approach, this kind of fear is what Walker (2006) calls fear that diminishes learning. Being subjected to fear does not contribute to the objective of education which is human flourishing (Walker, 2006). This was evident in a student's narrative where she felt discouraged and frustrated:

> *I was always afraid and embarrassed give answers to questions even when I knew them because I was afraid I might say the wrong answer. So my self-esteem was always down and I always ended up just keeping quiet. It was a hurtful experience and I had wanted to tell my teachers that I wish to be given the chance to always speak. I had always wanted to also be given the chance to speak but the same student was always chosen to go and speak.* **(Mogwato, graduate, unemployed)**

These kind of student experiences particularly happen in settings where learners have no emotional safety (Riddley & Walther, 1995, cited in Bekker, 2013). These scholars assert that situations where learners are made to feel stupid for mistakes in the course of learning eventually lead to no risk taking (Riddley & Walther, 1995, cited in Bekker, 2013). The aforementioned has been clearly displayed by the student's action to personally withdraw from learning as she felt unworthy of being capable as others. This experience demonstrates the failure to establish "a classroom environment that supports risk taking which is likely to have learners who are intellectually and emotionally engaged" (Bekker, 2013, p. 479). This means that from a capabilities approach perspective, the students were constrained by fear to

be because they were epistemologically excluded as they were present in class but not engaged with learning. Disengagement with learning hinders skills acquisition which may ultimately result in no agency achievement as well as a barrier to learning, which an exclusionary practice is.

Owing to these exclusionary practices, students developed mechanisms of persevering in the situations through the development of emotional acceptance. Theorists refer to this as "situations where behaviour change either fails to occur or occurs but not to the extent the other person would like" (Goldenberg & Goldenberg, 2013, p. 350). This means that if the lecturer's intention was to victimise the students as a way of demoralising them, it however did not work because the students seemed not deterred by the lecturer's language and behaviour towards them. Instead, they saw the situation from another angle and had their own analysis of their lecturer as expressed by 21-year-old Olopeng:

> *My lecturer is a challenge because of the way she treat us. She uses derogative words on us. She calls us "special needs" and we have realised that she is also "special". She takes a lot of grandpas' medication so we have concluded that she has a problem and therefore a 'special teacher' for 'special students'.* **(Olopeng, currently enrolled, retail student)**

In connection with the above, Mopipi, an employed graduate, had a similar experience and said:

> *The challenge was my lecturer who, even when I had done a mistake, I was afraid to go to for help. She was not friendly like other lecturers and we were afraid of her because she was always angry and shouting at us. It was difficult that even when you have personal challenges you couldn't approach her. We learnt to internalise and learnt to live with her and accept that people are not the same. This mean that she is one of them and we needed to adapt and accept that people are not the same in this earth we live in.* **(Mopipi, retail, employed graduate)**

These statements indicate that both current and graduate students had similar experiences with this particular lecturer. Notably, it is students from one course who went through victimisation each year. Therefore, the emotional acceptance that the students developed helped them to make intolerable behaviour bearable. While one may argue that such a step shows the students' desperation to reduce anxieties in themselves and guard themselves from further abuse, this might also be linked to students' way of seeing the situation from a detached point of view so that it does not hurt their feelings. In other words, they were also able to use emotional acceptance as a coping mechanism particularly when they realised they were not in a position to change the situation when the leadership did not help. That was epitomised by Mantsho:

> *We used to tell the HOD and he would take us for granted and would actually rub in what the lecturer said. Like for instance, he would say that yes we are limited and that is why we are in a special needs department and if it was not so we could be doing electrical courses. At the end, we gave up because we had no help.* **(Mantsho, currently enrolled- Urban College)**

One can infer that these students who have gone through these TVET institutions had suffered an emotional, social and cognitive deficit at the hand of a lecturer. Educational theorists allege that while a teacher sees self as a lone arranger of visible programmes (academics) and invisible programmes (behaviours and morals), the arrangements should neither present frustrations nor be detrimental to the acquisition of desirable academic and social behaviours (Biggs, 2003). Surprisingly, despite all this victimisation, none of the lecturers interviewed - even from the same department with the alleged lecturer - actually pointed this out, even when lecturers were asked about the challenges that students with disabilities faced in the college. Lecturers only pointed to environmental and academic challenges. However, this is not unexpected because one of the students said:

> *There are special needs lecturers who are okay and work well with us. Only that there was one who takes herself as the "thee person" and other lecturers were afraid of her even to tell her that she is not treating us well. So she could not even see that she is not treating other people well.* (**Mantsho, retail student - Urban College)**

Although this lecturer's bullying was found in one institution, one striking finding is that students with disabilities have a set of coping mechanisms they use in difficult situations. For example, while the students from the rural institution were not necessarily bullied by lecturers or other students, they developed a defensive mechanism for survival as seen by this experience:

> *My challenge is when I am absent and I ask to be taken through what was done during my absence. It depends on the mood of the teacher. If they want to assist me, they do. Sometimes they say I would learn from my absence and I always accept when the lecturer does not want to take me through the missed lesson as I would be the one at fault because of my absence.* **(Setshego, sewing and dressmaking – Rural Institution)**

Another coping strategy used to negotiate assistance from language students is exemplified by the following:

> *As a person with a hearing problem, I have accepted the situation even though it's painful. I am trying to live with people in peace so that they can assist me where I don't hear because if I don't do that, they will not tell me what is being said and wanted. Even when people make me angry I just cooperate with them so that I can get their help.* **(Rorisang, carpentry and joinery – Rural Institution)**

Certainly, from a capabilities lens, these students have developed 'internal' conversion factors by using these personal strategies to have functionings (Sen, 1999). Had these students not had this intrinsic value, they would not have been able to cope with the negative experiences from their institutions. While the strategies seemed good, at the same time it appears it was not meaningful to students because the situation produced negative emotions.

4.3.6 Negative emotions

While most restrictions in the data appear to lean towards physical restriction, there exists a connection between these barriers and students' emotions. The consequences of this explicit exclusion negatively affected students. Negative emotions such as fear, emotional stress, trauma, boredom, anxiety, mistrust, and demoralisation were reported by all groups. In the words of Vygotsky (1993), human emotions are an essential part of a complete human being. It is, therefore, expected that in an environment where there is exclusion, emotional competency would not be developed due to limited interaction between lecturers and their students. The colleges' focus on the safekeeping or protection of students is flawed since attention is only paid to the students' disabilities and keeping them away from the other aspects of their humanity such as emotions, which need to be taken into account (Vygotsky, 1993). This negates the role of emotions in cognitive development. In fact Bekker (2013) opines that learning is not only a cognitive experience but is also a personal and emotional experience. The evidence shown by the data implies that when there is no emotional safety, students will have challenges in learning (Riddley & Walther, 1995, as cited in Bekker, 2013). In the context of the capabilities approach, these students do not have emotional integrity (Nussbaum, 2000). Emotions, as viewed by Walker (2006, p. 188), involves "not having one's emotional development blighted by fear or anxiety". In view of what the data shows, one can suggest that negative emotions destroyed the students' capability to learn. In other words, negative emotions impaired the students' imagination and creativity and thus learning was not taking place. Therefore, the capability to be educated becomes futile because there is limited learning. This is apparent when students felt like absconding from classes or dropping from the course altogether because they felt they were wasting their time due to a disengagement with learning. One example is Mokhutswane`s narration:

> *I used to lose hope every time we go to class because I did not know a lot of things. I had no idea of what is happening or being taught. So I always felt that I am just accompanying others to class.* **(Mokhutswane, currently enrolled retail student - Urban College)**

> *Personally, I once wanted to leave this course because when I am outside of college, people treat me normally and I function well, but when I get to college, I am treated like I have limited thinking and I am always told that I am limited and I am a "special needs". That treatment really depressed me and made me to lose my morale.* **(Mantsho, current enrolled retail student - Urban College)**

The above speaks to the students' low self-esteem brought about by the lecturer's insensitive treatment. Walton and Bekker (2013, p. 455) reiterate this when they argue that "putdowns and sarcasm by a teacher contributes to a learner's sense of marginalisation in the school and can lead to dissatisfaction and disengagement in learning". In addition, this deliberate ostracism had a strong negative effect on students, that is, the lack of the sense of belonging. Consequently, students resorted to substitution behaviour to compensate for the emotional gap. For instance, particular cases of sexual abuse and sodomy among the students were prevalent.

> *My problem was to umh .... I ... to... (hesitant) I had a problem. I have that serious problem, and that I didn't want, a young boy, he was sleeping with me. I had that serious problem. He used to come to my hostel and was sleeping with me and I did not like it.* **(Allboys, employed graduate)**

> *I used to be disturbed since some students like boys used to force themselves in our rooms.* **(Fifi, currently enrolled hospitality-Urban College)**

These instances of abuse were confirmed by lecturer Nare when she admitted that:

> *I see what these children living with disabilities go through in this college, they perpetrate cases of rape, sexual immorality and gayism (such boys sleeping with these other boys) which is something very bad. But this is what they do.* **(Mrs Nare, lecturer – Urban College)**

Considering this statement, there is a likelihood that the students' behaviour could have been a form of emotional escape or psychological symptoms from being institutionalised, bullied, and victimised and therefore used intimacy as entertainment. This translates into the limit in mental functioning since students seemed to look for what can compensate for their unhappiness. Accordingly, Nussbaum (2000) argues that human life includes bodily integrity, that is, being secured against forms of violent and sexual assault. However, this was not the case in these institutions. In short, unhappiness and negative emotions were an endangerment to students' well-being. What it means is that other institutions of higher education should focus on what is required to enhance students' capabilities and potentialities.

4.4 Insights and implication from theme one

It can be seen from the above analysis that discussing the theme of inclusivity from different participants' data sets has revealed commonalities and differences experienced by each

group. Noticeably, the extent to which they experienced the theme of inclusiveness was remarkably distinct. This validates that people's ontological idealism lies in their interpretation of what they view as reality (Guba & Lincoln, 1994). Hence, participants' perspectives and experiences were contextual and interpreted according to their constructions on what they hold in their different course groups and institutions (Denzin & Lincoln, 2011). In short, the data analysis reveals four overarching conclusions. First, the contextual difference of inclusion, that is, despite the TVET institutions being the same, the experiences of both students and their lecturers in the same system were different. This confirms what most inclusive education scholars have argued before that inclusive education differs considerably from one national and local context to another (Kozleski et al., 2011; Lindsay, 2007; Schmidt & Vrhovnik, 2015) and this study from individuals within the same institution.

Secondly, there were disparities in the classification of disability. Exclusionary practices (stigmatisation, lecturer bullying, deliberate marginalisation) were more prevalent in the mild intellectual disabilities at the urban college in contrast to Deaf students in the rural institution. Owing to this, one would assume that these students would record the highest rate of worst college experiences. However, the questionnaire analysis showed the opposite. Therefore, one conclusion could be that indeed different people have different things they have reason to value. Students in the urban college seemed to value the capability to be educated because in spite of the exclusionary practices, they were satisfied with college. This means that these exclusionary practices did not deter them from achieving what they want to be. On the other hand, Deaf students seem to value social identity and affiliation. This conclusion arises from the fact that despite the limited exclusionary practices experienced, they were the unsatisfied set of participants.

Third, attitudes seem to have a strong impact on being inclusive. Data analysis reveals that one lecturer's attitude within an institution affected the applicability of inclusive education practices. Studies on teachers' attitudes (Bhatnagar & Das, 2013; Mokhuphadyay, 2015) point out that that the teachers' social representations of students are influenced by their previous experiences. In the context of this study, this particular lecturer regards herself as the most experienced in the department on issues of disability and inclusive education. This was also observed by a student who said, "there is one lecturer who is feared by colleagues and takes self as the thee person".

Lastly, the fourth conclusion drawn from the analysis is the aspect of Humanness. All sets of participants espoused humanity as the main tenet of Botho. Data analysis indicated both the metaphysical nature of botho (concept of being and existence) and the ethical dimensions (moral principle of how people should act toward others). This corroborates two of the three dimensions of the concept of Ubuntu as argued by Pasha (2016). With this conclusive analysis, the next theme of resilience is discussed.

4.5 Theme two: Resilience

One common theme emerging from the data findings across the sets of participants is the aspects of resilience. From a developmental psychology point of view, resilience is the ability to thrive and maintain a relatively stable psychological and physical functioning even under adverse conditions (Adamson et al., 2014; Goldenberg & Goldenberg, 2013). If we are to go by this statement, the implication is one's ability to persevere after one has gone through some straining circumstances. The findings confirm this assertion as students showed a certain 'bounce-back' characteristic despite the oppressive practices (marginalisation, ostracisation and non-affiliation) encountered as discussed in the previous section. Figure 4.3 shows the sub-themes under resilience. The graphic representation summarises the relationship between the central idea, which is resilience, and the three types of resilience - the emotional, work and educational drawn from the data. Central to the idea of resilience are factors that influenced these types inferred from the data. The types formed the structure of the discussion in the analysis of this theme. The section begins by discussing emotional resilience which shows that notwithstanding exclusionary practices, students remained largely undiminished, which in turn is evidence of educational and work resilience. Then factors which enabled students to achieve this kind of resilience under those circumstances are discussed.



Figure 4. 3 Main theme: Resilience and sub-themes

4.5.1 Emotional resilience

An individual in a constraining situation may either become hardened or hopeless. However, in the context of this study, there was emotional resilience which Capsticks (2018) defines as the capacity for individuals to cope with emotional changes, both their own and those of others. Observations from the study indicate that students developed emotional growth and changes in behaviour as a coping tool when things were wrong. One such example can be found in Mantsho's narration:

> *My lecturer always says some provocative words and I have developed a strategy of shutting out what she says as if it does not bother me. This way, the words bear no harm to me. It's only when another student asks me if I am aware of what she said that is when I will realise that she did not speak to me well.* (Mantsho, **currently enrolled retail – Urban College)**

In spite of the emotional and psychological abuse which was manifested through this lecturer's language of marginalisation and verbal abuse, Mantsho decided to react positively to adapt to the situation. What Mantsho did is echoed by Ledesma (2014) who attests that growth is likely to be seen in people who, despite stressful situations, still remain positive. Blocking away situations is a distinctive element of reaching self-determination.

Emotional resilience was also displayed by Rorisang who also used coping mechanisms to survive other students' rejection:

> *As a person with a hearing problem, I have accepted the situation even though it's painful. I am trying to live with people in peace so that they can assist me where I don't hear because if I don't do that, they will not tell me what is being said and wanted. Even when people make me angry I just cooperate with them so that I can get their help*. **(Current enrolled, sewing and dressmaking - Rural institution)**

Granted that the students' ways of dealing with the situation was a survival mechanism to deal with their unpleasant situations, it was possible for them to repress emotions which may later be projected in different forms (e.g. violent behaviour or temperament). Still, that was not the case here. The students did not adopt a rigid stance or become detached, but rather they were emotionally and intellectually mature. From these narratives, reacting positively and optimistically despite the hardship students went through was a demonstration of resilience (Adamson et al., 2014; Ledesma, 2014). Therefore, these students displayed agency because of their ability to use their intrapersonal skills to navigate attitudinal barriers (from lecturer and other students). While one may argue that the tendency of 'laughing hurtful things off' or sacrificing your happiness is a form of masking, that is, acting as if it does not matter while it does, I argue that students saw beyond the barrier and focused on the benefits they could gain and that is possible through an individual who has agency. One can safely conclude that these students had the capability to fight back against painful situations. The students also displayed the capability approach tenets of making choices to achieve what was important for them. For instance, choosing to cooperate knowing the benefit is greater than the simple behaviour of enduring anger. This, according to Sen (1992), is a realised agency freedom. Notwithstanding these limitations, being resilient remains in a number of situations such as in education or academic situations.

4.5.2 Educational resilience, Aspirations and Agency

Educational resilience speaks to educational outcomes achieved by individuals despite adversities encountered (Capsticks, 2018; Cassidy, 2015). The conclusion drawn from the students' data analysis reveals the interrelationship between what students aspire to and their individual agency and resilience. This can be considered as having educational resilience. Resilience in education is shown by the students' "cognitive shift" (Ledesma, 2014, p. 3). In other words, the experiences students encountered gave them a new way of thinking about their lives motivated by the capability of aspiration. The students' different personalities and the different environments they were in cultivated their resilience. Of particular significance is the fact that most of them were doing courses they did not choose for themselves and therefore they ignored this predicament and strived to do their best. For instance:

> *My interest was in auto mechanics and that is the course I applied for. But then I was told to do carpentry and joinery because I can't hear well. I am trying and would see how this is going to end. But I believe I will make it to where I want to be although this is not my course at heart.* **(Rorisang, carpentry and joinery – Rural Institution)**

On a similar note, one student participant said:

> *I came to college because I wanted to do something with my life. Staying at home is not the right thing. Even if you tell yourself that you have a disability it would not pay bills. I needed to go to school so that I can learn something for the future*. **(Mopipi, graduate, employed**)

The findings showed that students became adaptable to the situation they found themselves in instead of despairing. This attitude agrees with the lecturers' reflection that one of the things that they observe to determine if the objectives of their modules have been achieved is a student's resiliency. And this is what was said:

> *Somebody who can be able to fit well in whichever circumstance that they can get in, who would be able to work with others cordially.* **(Mrs Mphoentle, lecturer - Urban College)**

The narratives related by Rorisang and Mopipi reveal that resiliency is related to an individual`s agency as shown by the two different circumstances. Rorisang is inspired by her personal motivation and self-belief (i.e. strong conviction that she can succeed), whereas Mopipi is driven by the aspiration for his future life (learning something for the future). This goes to show that resiliency is based on one's ability to act in response to one's individual values as well as on the level of vigour one possesses. Both students strived in their own different capacities propelled by how they interpreted their state of affairs. The level of vigour as one of the motives of resilience was also noted by one of the lecturers who stated that:

> *The element of growth is passion, willingness. And you must have a goal, those things will help you grow. But if you don't have a passion or willingness to do anything, you cannot grow. The things that they have learnt from school and from the industry are going to increase their knowledge. That alone I think can take them somewhere especially if they have passion and they are willing it can take them somewhere. I don't doubt that.* **(Mrs Xibi, lecturer sewing and dressmaking - Rural Institution)**

One more conclusion drawn from the data analysis is that students were able to adapt to the learning constraints. Vulnerable as they were to circumstances such as epistemological exclusion, stigmatisation and social exclusions, they did better than what one may have expected. These conditions strengthened their ability to aspire for a better future and create innovative ways of how they want to pursue their dreams. Besides, students' ambitions were

not blocked by ‘self-doubt and confusions’ (Hart, 2016). Educational resiliency gave them an opportunity to reflect on what they thought could change the situations for themselves and others. For instance Mopipi said:

> *I want to be a leader and talking to people and motivate people not to be ashamed of their disability. I dream of going back to that college and give a testimony of myself. Remember, Sister that the programme started with us. So my valued goal is to go there and tell people that I was like this and that, now I am this. I want to go and teach people that I am so and so and live like the so-called normal.* **(Mopipi, graduate, employed)**

Similarly, Mantsho from the currently enrolled students from urban college felt the same when she said:

> *When I came to the college, I had no aspiration but having attended classes with other people with disability I have a dream of working with people with disability. So I want to go and rewrite my Cambridge so that I can go and train as somebody who could help people with special needs.* **(Mantsho, currently enrolled retail student – Urban College)**

Equally, the same opinion was held by Rorisang:

> *I am also thinking to be a sign language teacher to assist the deaf students. I want to be able to help the Deaf with information that they are not given by the sign language people. I have the yearning and eagerness to let the Deaf know as much information as they can.* (**Current enrolled, sewing and dressmaking - Rural Institution)**

Aspirations for the future were also supported by lecturers when they alluded to the fact that:

> *We want to see them progressing in life, we want to see them as managers and CEOs of their companies. That would make us proud to see our products being able to live a successful life. So this is one thing that I really wish to happen.* **(Mrs Nare, lecturer – Urban College)**

The three narratives quoted above expressed by both the enrolled students and the graduates describe a very strong outlook about resiliency and aspirations. It also qualifies Appadurai’s view that, “aspirations are never simply individual, they are always formed in interaction and in the thick of life” (2004, p. 67). That is, to be resilient does not only imply the ability to be successful in the academic circle in order to measure success in education, but to possess other attributes of seeing variables in becoming educationally successful. In fact, one feature of being resilient is having a sense of purpose (Capsticks, 2018; Ledesma, 2014). This is beneficial because the students had shown evidence that their stressful life in college could be interpreted into positive adaptations. One such account was:

> *When at college, I took a decision that I want to finish my course and told myself that I want to be independent and I would not allow myself to go back to that situation at home where I was kept in the house and not given the chance to do what I think I can do. Because if I go along with going back home, I would not achieve anything in life. So I decided that I will become independent and try to see what I can do for myself in life and be happy.* **(Mogwato, unemployed graduate)**

Student resilience, through how their lecturers measure them, is a contributing factor to their quality of life. Lecturers want to see some changes in their students (that is, development of some capability sets) and these capabilities would suggest that the students have achieved the capability to be educated (Alkire, 2002).

The data also highlighted the area of access to infrastructure. When the institutions were built, they were not designed with any type of disabilities in mind. This was confirmed by one of the lecturers who said:

> *Before the government or even after the government took over our school, it did not cater for people with disability, like for somebody using a wheelchair. But when these buildings are inspected, I don't know how they got approved without these modifications.* **(Ms Thukwi, lecturer - Rural Institution)**

This means that issues of access in terms of a conducive environment, particularly for Deaf students, was problematic. Acoustics for reducing noise and inappropriate chairs with no stoppers at the end made learning a challenge. However, students did not complain much but continued to get the most from the situation they encountered. For instance Ross said:

> I *embrace every opportunity since I want a better future. I want to work hard and have my own company.* **(Ross, currently enrolled, carpentry and joinery – Rural Institution)**

The students' endurance was supported by one of the lecturers who said that:

> *One needs to easily adjust to that environment; you should struggle when you get there.* **(Mr Subbie, lecturer - Urban College)**

Student Ross' narrative was reinforced by one of the officers when asked about the aims of the programmes she develops. The officer indicated that they would want to see a graduate who is autonomous and able to socially participate. She said:

> *I intend to produce a graduate who will be able to make a living out of the skills they acquired here, yes, make a meaningful life. Somebody who, if they would want to progress in terms of studies, they should be able to do that. If they want to open their own business, they would do that.* **(Mrs Kenny, programme developer – Brigades)**

One of the personal growth targets aimed for is a person's ability to overcome educational hardship such as not finding employment and thereby lacking the possibility to be independent, to stand up for oneself, and to take part in the building of the society one lives in. The officer's view is of encouraging students to persevere in life towards achieving their dreams, be it work or further studies. The officer's intention is to give students an opportunity to be able to negotiate challenges that they may face based on their individual characteristics as a factor that enables resilience.

Data also shows that students were reflective about their future. For these students, resiliency was a 'stepping stone' to what they would want to achieve in the future. In this way, resiliency has been the driving force behind their ambitions. Resilience, when paired well with agency and aspirations, can become pivotal in one`s achievement of well-being, particularly if one has a notable extensive agency pertaining to one's aspirations (Hart, 2016). An outstanding element observed from the data is the character for adaptability among the students. Academically, some reported their ability to endure constraints such as testified by Mopipi:

> *When I started the course, that's when I heard that I am in retail I did not know what it was and I did not want it. But then I found myself in a retail class and I stuck with it and told myself that let me give it a go and see what it is. I just accepted especially since I did not want to just sit at home and watch TV. Because sitting and doing nothing would not bring any food to my table.* **(Mopipi – graduate employed.)**
>
> *Before I wanted carpentry and the sign language interpreter chose dressmaking, but now I am trying*. **(Lele, sewing and dressmaking-Rural Institution)**
>
> *I see sewing as simpler than before and when I find practicals difficult, I do not give up, I try until I get it.* **(Mercy, sewing and dress making- Rural Institution)**

Mopipi, Lele and Mercy have turned their disappointments and despair into motivation. This concurs with Waxman, Gray and Padron's (2003) assertion that individuals who make stressful circumstances positive have possible growth, especially by believing in their capability to do what they value. Put differently, they have been able to achieve agency which was prevalent in the data. There appears then to be an increasing growth of resilience beyond the emotions and educational situations bringing us to the third type.

4.5.3 Work Resilience

Students' ability to be resilient scholars enables them to be unaffected by the challenges they might face in the work environment. They transferred educational resiliency to the work

place which assisted graduates to deal with difficult work mates and customers and the harsh environment of their work. For example Sally said:

> *It's tougher out there. Anything can happen and I need to stand on my two feet. College has taught me that anything can happen and I need to pull up my socks.* **(Sally, employed graduate).**

> *When I come to work, I don't know what mood the people I am going to meet are in. For instance, when I go for room service I come with a mentality that I don't know who is in the room and what kind of mood the person is in. This has helped me to be patient and know that I can bump into any mood.* **(Mopipi, employed graduate)**

The adaptive outcomes translated from college to work environment can be reasoned to match Sen's assertion that the measure of well-being should be in the conversion factor (1992). The same can be said of this student's ability to display attributes of problem-solving skills which Waxman et al. (2003) say is one personal characteristic of resilient children. Being able to have problem-solving competency can be viewed as accomplishing success in school (Waxman et al., 2003), or, put differently, having success in agency. Undoubtedly, there is some interplay of forces that helps one to come back and not succumb to adversities. Consequently, accomplishing success or becoming more resilient is attributed to different factors. An equally significant aspect of the study is on the factors which influenced achievement of resilience.

4.5.4 Factors influencing resiliency

One of the observations made from the data was that resilience was made possible by two things: social interaction with others and external factors.

External factors

External factors include the school's social arrangements that enabled them to cope. For instance, the use of the guidance and counselling office offered an opportunity for students to talk about their situations to lecturers they felt comfortable with, etc. The following testimony by Mopipi is illustrative of this:

> *The best part was that there was a group of lecturers who could understand our situation with our abusive lecturer and what we need. We had the support of other teachers that we could talk to and they had always confronted the teacher who was harsh to us and tell her that she is not doing right.* (**Mopipi**, **graduate, employed**)

This goes to show that social structures put in place by the institution assisted in dealing with barriers that could impede students' learning. This also resonates with inclusive practices where schools have to eradicate barriers to learning by giving students access to resources. In

the final analysis, resilience is not only about an individual's personal quality, but is also inclusive of other structures.

Peer support

In addition, students managed to overcome attitudinal and social obstacles through support from their peers. Social interaction which was the only interaction they were allowed to engage in on their own as 'special needs' students (in the case of urban college students) and socialising among themselves as Deaf students (rural institution) contributed to their ability to cope. Coping with self-identity was captured well in this account:

> *I left college at least knowing how to read simple sentences. This was made possible by the fact that it was only us learners with disabilities. So we were not ashamed to raise up our hands to say I don't understand. Unlike when we were at junior secondary schools. We were 35 and we were always afraid to say we need help because others would shout at us that we are delaying them and that we are stupid. But in this college, we were free with each other and we sometimes asked our neighbours for help without feeling embarrassed or ashamed of ourselves*. **(Mopipi, graduate, employed)**

Likewise, support from others was also experienced by student Tontosi who said that:

> *When others used to call me funny names like malangane which I did not like, I would tell my classmates and they used to advise me to ignore them. I would listen to them because I would sometimes advise them too.* **(Tontosi, currently enrolled, hospitality student – Urban College)**

In these narratives students have been socialised to learn to live well with others so that they can gain support from them. Others gain confidence after realising that they are not alone in their disabilities. This agrees with the fact that interaction with other people is a form of collective, social and affiliation capabilities (Dubois & Trani, 2009). Similarly, Nussbaum (2000) agrees that affiliation capability includes the ability to live in relation with others as well as to participate in social interactions. This shows that their perseverance was influenced by their affiliation to each other, and that they found support in each other as a social commitment. I tend to support the view that "at the core of a person's ability to sustain himself is his intimacy with others" (Ledesma, 2014, p. 20). By the same token, "belonging is a strong motivation for most human beings" (Deci & Ryan, as cited in Bekker, 2013, p. 480). So the ability to live in relationships with others helped the students to have positive conduct.

Positive conduct

Positive conduct, in these findings, means behavioural 'etiquette' of living together which sustained the students. This is supported by student narratives below:

> *I have seen some growth. In terms of behaviour changes, I now can stand up for myself. Before that I could not stand up to any person. I love this change because I now cannot hold grudges* **(Setshego, sewing and dressmaking student – Rural Institution)**
>
> *I had very low self-esteem. But since I attended that college, I have high self-esteem. I used to think that I am the only one and different. Yet, actually, when I went to that college, I realised that we are so many given that we had two classes of people with disabilities. Therefore, I am not the only person and I am not alone*. (**Mopipi, graduate, employed)**
>
> *I am pleased with the changes I see in myself because it was what I needed most, especially when I come to interact with others. I have learnt how to converse with others well.* **(Ame, currently enrolled - Urban College)**

The students' ability to have control over their emotions helped them to notice their behavioural change. They developed the spirit of tolerance of the different characters and had good conduct among themselves. Being able to be resilient assisted these students to become adaptable. Adaptability in this context means students' ability not to be consumed by self-pity but to find ways to respond positively to the environment they find themselves in. Adaptability made them alter their behaviour to what would work for them. This competency was revealed by most students in the questionnaire findings. The findings showed a high rate of strong agreement to have found attending college to have changed their behaviour towards the way they perceive themselves and others. One example from the interview was:

> *During my school years at junior school form 1-3, I was afraid of people knowing that I did not know how to read. I knew they were going to treat me differently and I did not want that. We all have problems and different problems. My problem could be reading and another person could have his/her own and that is life. So I am not even embarrassed and ashamed that people can know that I don't know how to read. So I have really grown. This college has taught me a lot.* (**Mopipi, employed graduate)**

Religion

One other form of external support was the students' religious beliefs. Most of the students drew inspiration, motivation and adaptability from their religious freedom. Reference to beliefs and faith in their God imparted and sustained hope in students, particularly when they were faced with challenges, be it academic, social or personal. This is confirmed by students' accounts below:

I had stress when I fell pregnant because I was all alone due to the fact that I had no parents and my family is dysfunctional. So I had hoped in the Lord that I would get some help somewhere. So, after giving birth, I felt so hopeless, but still accepted the situation and based my trust in the Lord. (**Mogwato, graduate unemployed)**

As Deaf people we have low self-esteem. And yet God has given us the intellect to succeed like all people, and He sees us as we try. Personally, I find solace in knowing that I am a woman of faith. (**Rorisang, carpentry and joinery – Rural Institution)**

I want to show people that I have the potential. I am a Christian and I know that God will help me. **(Chibi, sewing and dressmaking Rural Institution**)

The space for religious freedom enabled students to persevere because they believed that they were not alone in their situations and therefore where they had no hope they trusted that they would still manage because of a supreme being. Freedom to exercise one's religious beliefs comes from being able to use one's senses, imagination and thought as registered in Nussbaum's (2000) capability list. Students used their imagination and thought that the only person to help when human beings have failed is God. Therefore, invisible as God is, He helped the students to keep striving, hence resiliency.

4.6 Insights and implications from theme two

Important to the above analysis is the belief that students with disabilities are absolutely dependent and are assumed not to know what they can do with their lives. In other words, societies view them as having no agency and aspirational goals. The analysis has indicated the types of resilience the students developed in line with the situations they were in. All these elements of resiliency can be summed up as being made possible by the students' capability to aspire. Everybody, including people with disabilities, wants to live the 'good life' and therefore no one is immune to wanting to achieve or live in hope. Literature shows that everybody has aspirations (Appadurai, 2004), and this has been true in this study. The main element shown by this theme is the capability to aspire. Therefore one can safely say behind resilience is the capability to aspire as shown by the data analysis where students managed to overcome constraints. Although the analysis also shows that the students managed this through the external factors already discussed (social relations and resources within the institutions), it is the students' intrinsic values that assisted them to persevere. The argument here is that the individual agency that the students had, coupled with external support, as in the form of their relationships with others (both teachers and peers), and their freedom to pursue their religious affiliation, was an important factor in their lives. This clearly shows that from the lens of the capabilities approach, it is important that individual

choices and aspirations are considered. By so doing, all individuals, regardless of their disabilities, have to be given equal opportunities.

One of the aspects revealed by the data is the fact that the different disabilities had different external factors that were instrumental in the students' enhanced resiliency. While the resilience of students in the urban college was enhanced by their good relationship with peers, rural institution students were boosted by their school environment. This brings us to the need to look at what and which external agencies offer the best influence to students with disabilities in the pursuit of capability enhancement. The key capability extrapolated from the three sets of participants is educational resilience. Evidence in support of this position, can be found in Walker et al. (2006, p. 128) who say that educational resilience is about being "able to navigate study, work and life … able to negotiate risk, to persevere academically, to be responsive to educational opportunities and adaptive constraints". In the context of this study, it is evident that once students had acquired educational resilience, all other things (emotions and work resilience) followed. Therefore, educational resilience appears to be foundational to all other forms of resilience discussed in the study. For example, students persevered academically despite having felt epistemologically excluded and having an environment that was unconducive for learning. To the students, they were able to be responsive to educational opportunities by seeing education as an opening to their desired life. To officers and lecturers, the programmes and modules developed and taught were believed to have helped students to be able to be adaptive outside the college environment. It can be seen from the above analysis that agency, resilience as well as aspiration are important factors for students with disabilities. In fact Hart (2016, p. 13) contends that, "aspirations matter because they are a manifestation of the freedom to aspire which is valuable for human flourishing in its own right". In light of this conclusion, the following section looks at one of the agencies revealed by the data.

4.7 Theme three: Educational Agency

Being included physically in education does not necessarily guarantee the achievement of functionings. Nevertheless, participation in education certainly becomes instrumental to a capability to be educated. Participation means enabling environments which give one the freedom to engage with learning. Therefore, limited participation causes limited functioning. The point is that we look at the value of access or opportunities to education on an individual. Accordingly, this is what is known as educational agency which is defined by Vaughn (2007) as referring to "what education has contributed to valued functionings" (p. 117). In the

context of this study, it implies what students with disabilities have attained from attending TVET institutions, the valuable skills they have acquired from particular modules imparted by lecturers, and what their level of well-being is in reference to the programmes developed by officers. Figure 4.4 shows the relationship of concepts which are central to educational agency. The graphic representation recapitulates some common freedoms and functionings from the data that speaks to educational agency and cuts across the different participants. These indicators of educational agency include functioning and capabilities, knowledge capability, imagination and reflection, socio-economic factors, valued freedom and well-being. These will form the structure of the discussion on this theme. First to commence the discussion is functioning and capabilities.

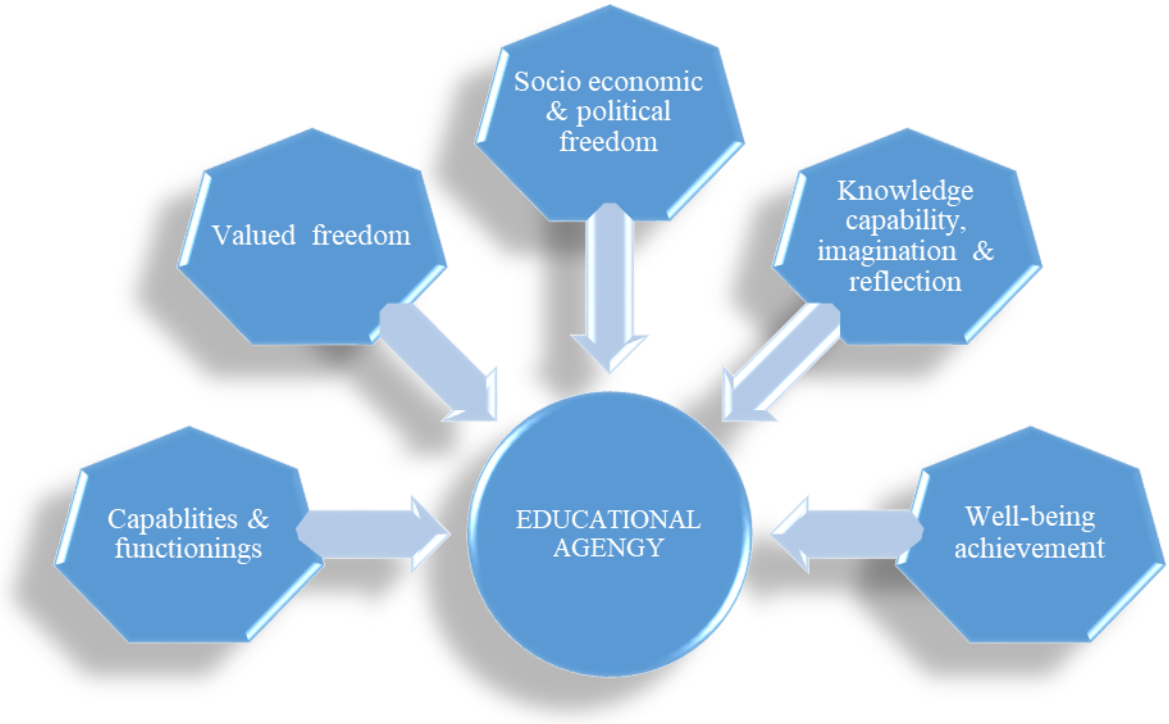


Figure 4.4. Main theme: Educational agency and associated themes

4.7.1 Capabilities and functionings resulting from higher education access

Students with an opportunity to access tertiary education were bound to possess a certain degree of skill changes as individuals and what they value in life. This is highlighted by the following excerpt from one of the students:

> *I have changed because I have learnt a lot especially in skills accumulation. For instance, in primary school, we were not taught so much but I have come to discover a lot of things. I did not want to end at primary school. I had wanted to go to college to learn more skills so that one day I see myself working.* **(Neelo, current enrolled hospitality student - Urban College)**

In addition, data revealed what students gained by being in their institutions. Students narrated that they came to the institutions without any skills and now they were able to do activities such as reading, communications skills, knowing how to live and be happy with others (mental functioning through inter- and intra-personal skills). For instance, they said:

> *The skills that I have learnt like ICT have taught me how to make my own CV, typing, and emailing. If I open a business, I would use these computer skills to market my business. Like sending adverts in photos through emails and typing prices.* **(Neelo, currently enrolled hospitality – Urban College)**

The above shows some form of acquired competencies as well as having some conversion factors of making their opportunity a reality through reaching a state of being because of their intrinsic values and what they have reason to value. In fact, Nussbaum (2003) and Sen (1999) are of the view that access to higher education is a central capability, equal to intrinsic and instrumental values. In this case, what the students do (functionings) and what they were free to do (capabilities) (Sen, 1999) are centred on these two values.

While the data provided positive findings on educational agencies of students, at the same time there is a group of students who seem to be dissatisfied with the functioning and capabilities achieved. This concurs with literature which states that given the same opportunities and freedoms, individuals are not expected to value similar functionings (Vaughan, 2007). One example is drawn from one of the student participants from Urban College, Reya, who argued that:

> *What I see is that I can live well thanks to what I have done at school. However, to be highly successful, it would be better to do something higher than what one has done.* **(Reya, currently enrolled student – Urban College)**

What the student observed was also noted in the lecturers' responses. Lecturers are of the view that although they aim to impart skills, knowledge and attitude through the modules they teach, they believe that the course programmes have deficiencies and may not really benefit students much, particularly in the market. Data revealed that the functions and capabilities of the students seem to be limited. This was illustrated by lecturers' narrations:

> *To me, the skills they do are not enough because kana for Trade Test C we give them patterns, someone is just cutting and sewing unless when they get home that's when that child would engage their parents or a tailor outside, that's when they can get something but, hela hela with two years mhmhm.. even the generic ones in two years they are empty because it's only the basics, they start to design the pattern in third year which is Trade Test B.* **(Mrs Tsie, sewing & dressmaking – Rural Institution)**

The same view was also held by Mr Tebatso who said:

> *We teach the students basic skills on how to use the computer. That's the main thing, to help them understand how to use a computer. I think if maybe there was a continuation from Access to a Certificate because I think what they are doing is very basic. After teaching them and assessing them I think they can progress maybe to another level.* (Mr Tebatso, **lecturer, computer skills - Urban College)**

Likewise programme officers do not believe that what they develop is sufficient for students to live well after school nor to be competitive in the market. They feel the content is too basic. An example is the officer who said:

> *The programmes students are doing are totally insufficient. That is why I am advocating for a higher level because it would increase meaning. The current programme lacks the finesse, the proficiency in terms of [sic] skills is not very different because if it was dressmaking in the past, it is still dressmaking to date. But the level at which they are doing it is not as refined to enable them to go to next level.* **(Mrs Kenny, programme developer – Brigades)**

The excerpts from the different lecturers from the different departments and courses and other college officials reveal that students' capabilities and functionings were limited. What the students received would not help them to live well after college. What is implied from the above arguments through the lenses of the capabilities framework is that the inability to create opportunities and freedoms for students to grow 'cripples' students in their bid to secure their valued capabilities. It could be that the limited functionings are the source of what Setshego, one of the students, shared as frustrations because they have limited skills as a result of not being taught well by lecturers who exhibit some professional misconduct when she said:

> *One academic challenge we face is lecturers who do not really teach. Sometimes one comes just to mark the register and go, and sometimes they don't come at all.* **(Setshego, currently enrolled – Rural Institution)**

The data captured the student's perception on the quality of the teaching that they get. This incompetence affects students' opportunities to secure their values and beings which are compromised. In this case, institutional leadership should enforce the monitoring of lecturers against these tendencies. Moreover, Wilson-Strydom (2015) is of the view that within the school context, social conversion factors such as teachers' absenteeism, poor quality teaching, subject choice limitation as well as lack of resources are the foremost factors that are deleterious to learners' capabilities. The scholar adds that these negative factors affect the students' opportunities, hence attending school is of utmost importance. Therefore, this implies that these institutions should work on intensifying opportunities and freedoms so that the students may be enabled to live the lives they want to live. In view of the capabilities framework, it can be deduced that real opportunities curtailed by lecturers hinder students

with disabilities from becoming active agents both for themselves and their participation in the society. This contradicts Nixon (2011) who claims that "higher education not only contributes greatly to our achieved 'functionings', but it also provides an institutional space to exercise our freedom capability to choose between alternative combinations of 'functionings'" (p. 70). One striking outcome from the discussion is the conflicting statements from the stakeholders and students regarding the achieved capabilities. While on the one hand the officers and lecturers interviewed pointed to limited capabilities gained through access to education, on the other hand, students seemed to differ. Some students seem to have different views in which some tend to be satisfied with the functioning and capabilities obtained. In their words, this is was what they said:

> *I don't want to do any degree because up there in the universities there is no practical but theory. I have seen graduates of these universities struggling with practical work. They don't know how to design and sew. The work of these graduates is not impressive. Here I don't want to lie, the Brigades are teaching us and it is my best experience and I don't regret being here because we do both theory and practicals at the same time*. **(Setshego, currently enrolled - Rural Institution)**

> *The school has prepared us to be educated and it is a good thing because we are the parliamentarians of tomorrow. I am happy about what I have learnt especially since it was my first time to do this course. I am going to use what I have learnt in my dream business. If I can't find employment, there are government programmes that I can enrol in. For instance, youth programmes like rearing of small livestock, backyard gardens and sewing. I will use the skills I have learnt to employ other youths in a catering company.* **(Neelo, currently enrolled - Urban College)**

The achievement of capabilities and functionings was also substantiated by the questionnaire analysis in which all the students strongly agreed that the college has prepared them for the future through the learning outcomes of key skills such as numeracy, communications, living independently, ICT, personal and interpersonal skills. The students' feeling of being prepared demonstrates some acquisitions of skills, attitude and knowledge which they might use in their future hence providing them with confidence in completing college. This is also backed up by the Revised National Policy on Education (GoB, RNPE, 1994) which was aligned with Botswana's National Development Plan (NDP 10) which states that it wants to "enable all children with special needs to become productive members of the community, by equipping them with relevant pre-vocational and survival skills to promote self-reliance" (p. 9).

With the aforesaid, there are differing views between the lecturers' and officers' interview analysis compared to students' interviews and questionnaire analysis. Above all, is how

stakeholders and students differ regarding gained and not gained functionings which TVET education has contributed to (Vaughn, 2007). The argument is that it may be possible that students believed that they had gained capabilities because of what they value in life compared to what the lecturers and officers feel are educational functionings that are specific to vocational education. Therefore, there is need to consider different agency as a point of focus.

4.7.2 Knowledge capability, imagination and reflection as a form of agency

Attending higher education was viewed as a valuable achievement for the participants since most of them had been in the special units classes for a long time and had passed the age of primary education (in the case of mild intellectual participants in urban college and as a last resort for deaf impaired students). According to their narration, TVET has been valuable to them because they have acquired new knowledge and skills from the courses they are learning. For instance, in their commentary Lele said:

> *I came here with limited skills, but now I have realised that I have grown in experience especially in skills of making jackets and trousers because jackets have challenges of pockets and now I can do them.* **(Lele, currently enrolled student - Rural Institution)**

By the same token, Setshego said:

> *The skills that I have learnt here like management, bookkeeping, numeracy are the reason I want to do business. For instance if I did not have these skills, I was going to run the business ordinarily. For example, the money I would get I was going to just put in my pockets without saving and managing the business. So bookkeeping has taught me how money is used. The skills am getting from here are so much relevant to my life.* **(Setshego, currently enrolled – Rural institution)**

The narrative suggests that knowledge acquisition seems to be at the heart of the students' attendance in college, meaning that they found receiving new skills as paramount and as an opportunity of applying agency towards attaining a good life. Good life, from an Aristotelian perspective, starts with the development of practical thinking (Aristotle, 1984). Following Aristotle's assertion, practical thinking was exhibited by students through their ability to relate skills gained from their course to practical use as captured in their narratives. This resonates with Walker's (2006) capability list of knowledge and imaginations in which an individual acquires skills and knowledge from their field of study. Students' horizons were so expanded by the skills they accumulated that they had used their senses and thoughts to know how they could apply the skills in their lives. This is in agreement with Walker and Unterhalter (2007, p. 478).) who maintain that "higher education helps a person to do many

other things that are also valuable such as getting a job and broadening one's horizons by bringing one in touch with diverse others".

What is raised by the students is upheld by lecturers who said that the intentions of courses that they teach is to give students knowledge, skills and attitudes related to the course of study and what is relevant to the industry. Below are what the lecturers recounted:

> *Remember when these students come here they are not aware of what hospitality really means and by the time they leave we would have given them the basic rules, in fact not rules but basic skills and knowledge that they will use in the hospitality industry.* **(Mrs Tefo, hospitality operation lecturer – Urban College)**

> *I teach entrepreneurship and problem solving and they are meant to equip students with business skills as you know that Botswana has been over reliant on minerals and the beef industry. So the government has been saying lets diversify and look into the ways in which we can diversify the economy and increase the nation's participation in the economy.* **(Ms Tanny, key skills lecturer – Urban College)**

What the above narrations imply is that it is assumed that when students have gained necessary functionings, then they would be able to know and make choices pertaining to their future. Lecturers' views have been justified by officers' observations that in their assessments, students have acquired knowledge from the programmes they developed. This is because they are absorbed in the workplace (as graduates). Officers are of the opinion that this is the key driver of both the state and the educators in developing pro-disabled student programmes and policies as shown by the narratives below:

> *The intention of the government is that these students should have access to education and gain skills in hospitality and retail business so that they can open their own business.* **(Ms Tsholo, programme developer - Technical Colleges)**

> *I would like to see a kind of graduate who would want to open their own small business when they finish, more importantly, I would like to see a happy graduate.* **(Mrs Kenny, programme developer – Brigades)**

Knowledge and imaginations from these officers are seen as proof of students' mental functionings which was clearly narrated by one student and resonates with one of the officer's views that she would want to see a happy graduate when one of the students said:

> *My experience has been of happiness because I have never worked closely with computers. So I came to learn new things especially using different machines. This was good because I was learning something new.* **(Bame, currently enrolled, retail business - Urban College)**

The courses developed for disabled students have enabled them to acquire knowledge and imagination as well as mental functioning to make use of these skills for practical endeavours to upgrade their lives and make themselves self-reliant. What the officers highlighted is

aligned with the country's National Development Plan 9 which places focus on "equipping learners with skills to enable them to enter into self-employment as well as create opportunities for lifelong learning" (NDP, p. 9).

The development of such programmes and policies by these officers was aimed at curbing what the BFTU policy on education saw as a "focus on academic excellence and training which is not market based" (BFTU, 2007, p. 11). This shortfall of the country's education system, the BFTU continues, has resulted in an increase in the levels of unemployment.

Acquiring knowledge and imagination from the course developed and policies implemented enable the students to be self-reliant and to alleviate the unemployment rate which stands at 33.3% in Botswana (State of the nation address speech, November, 2019). The aforesaid findings read into Nussbaum's (2000) argument that senses, thoughts and imagination, coupled with adequate education, enhance one's ability to use their senses to imagine and think. Walker's (2007) studies on capabilities in gender also assert that knowledge as a capability is instrumental in post-school choices and careers (p. 189). This study finds pro-school choices to be very instrumental in career choices. A clear example is Rorisang's and Mantsho's accounts:

> *I was interested in auto mechanics because I want and love to fix cars. I have seen my uncles at home fixing cars and wanted auto mechanics so that when I need help they can assist me and see if I am doing the right thing.* **(Rorisang, currently enrolled, carpentry and joinery – Rural Institution)**

> *At home we are business people, so when I heard the word 'retail business' they told me that it deals with retailers explaining through the examples of their business and I got interested.* **(Mantsho, currently enrolled retail business - Urban College)**

The desire for new knowledge particularly for those who had the opportunity to choose courses for themselves as a capability gained through education (attendance of TVET) was influenced by students' agency after being inspired by the family background. Both students may be said to have what Socrates calls 'a reflected life' in that they used their imagination of how working for oneself could be like, or how it is like to live a life like their relatives in the case of Mantsho. As a result, students not only studied what was useful for their future and career, they also used the studies as a tool to see imaginative opportunities for engagement in their personal and societal lives (Nussbaum, 1993).

4.7.3 Socio-economic and political forms of agency

Individual agency is influenced by four factors: social and economic arrangements as well as political and civil rights. These will either promote or deter one's agency (Sen, 1999, pp. xi–xii). In the context of this study, the social arrangements enabling agency were examined. Social arrangements are inclusive of institutions which provide educational opportunities so that freedoms can be expanded (Walker & Unterhalter, 2007). An analysis shows that students had both agency-freedom and achievement as per these narratives:

> *I really want to open a factory, especially for protective clothing and uniforms. Because I have realised that I have an opportunity of doing well with that merchandise. Because where I come from is a village surrounded by mines. So they either go to Francistown or Gaborone for protective clothing. I want to also create employment opportunities for people in my area.* **(Setshego, currently enrolled – Rural Institution)**

The same sentiment was shared by 22-year-old Sally who articulated that:

> *I really want to try to open my own hotel. And the experience of what I am currently doing can and will help me with that, that is, open my own restaurant and running it with my own rules and my own employees. Right now I am working to make money. When I have saved, then I can start a small business. I wish to help the economy of Botswana by making a business and employing the youth of Botswana.* **(Sally, graduate employed)**

The students' accounts imply that they are thinking of themselves as agents who can bring change not only in their lives but also in their country. Students have been able to acquire agency through the opportunity of accessing vocational education. It is through having this agency that students have personal convictions that they will be successful in life and know where they would be in five to ten years. The students' ability to hold on to their agency and practically reasoning about how they can fulfil their agency agrees with the assertion that educational practices should foster a connection with learners' origins and outcomes (Walker & Unterhalter, 2007).

As with students' data analysis, lecturers' data proved what the students experienced. Lecturers' data analysis brought to light that students were empowered to be either self-reliant or absorbed in the labour market. The following narrations are examples of the views of the lecturers:

> *We want graduates who can straight away fit into the industry. The idea is to impart skills that are relevant to or in line with what is done in the industry. So that we produce learners who are employable not learners who will go there and when they*

> *are there they are trained again. So if we talk of carpenters we talk of people who can fix a ceiling easily or erect a roof like what is done in the industry*. **(Mr Twai, carpentry & joinery lecturer – Rural Institution)**

Sharing the same view was Mrs Nare who said:

> *We want an employable candidate and one who can start their own business. An entrepreneur, one who is ready to work and one who is to start their business. Those are our graduates.* **(Mrs Nare, Hospitality, lecturer – Urban College)**

The views of the lecturers depict empowerment for employment. This resonates with the claim that TVET tends to focus on the training of students for productivism (Kraak, 2013; McGrath, 2013) rather than on capabilities and functionings. This position is echoed by the students' questionnaire data outcomes where it shows that most students responded highly to either being employed or having their own business informed by the courses they did. The same sentiments have also been expressed by the officers that they develop programmes and policies so that students may be absorbed into the market. Officers maintained that the programmes developed were geared towards enhancing the capacities of students with disabilities, and the policies made offered them equal opportunities alongside 'normal' people. Both programmes and policies were meant to encourage what students have reason to value. The officers were of the view that:

> *These students need skills development just like any other person, so as to be independent and for their livelihoods.* (**Mrs Kenny, programme developer – Brigades)**

In the event that one of the aims of education is to expand people's agencies (Walker, 2006), TVET in this regard tends to aim for that. Though the main goal is employment, at the same time the courses intend to contribute to the students' agency achievements. One lecturer said:

> *I intend to produce independent graduates who are self-driven and who have knowledge in this area of hospitality*. **(Mrs Tefo, lecturer – Urban College)**

Not only are lecturers intent on developing career prospects of students but they also want to see a student or graduate who can make choices independently, have an opportunity to choose and make informed decisions from what they have learnt as well as producing expressive works. Put differently, they aim to develop students with agency freedom. Agency freedom, as opposed to well-being freedom, is having options of skills and reasoning autonomously the options that one may take (Vaughn, 2007). Lecturers would want to see:

> *Someone who can compete in the fashion industry, someone who can identify the gap in the fashion industry and introduce something. Like as I speak now, almost everything is from South Africa, so I think now it is time for us as Botswana to produce students who will be able to manufacture and to make factories. These*

> *students are still young they can still be very very creative.* **(Mrs Thukwi, lecturer – Rural Institution)**

Agency freedom has also been verified by students' data as most of them want to start their own businesses after finding out options that are available to them, and what they see as a market in the places in which they live. For instance Peace said:

> *I want next year to have laminators, photocopying machines and binders because I have realised that, during exam times, schoolteachers have problems printing exam material because mostly they go and converge in one school, which I think delays them. So if I can have at least two photocopying machines it would help. This business is relevant to what I have done because I did office procedure and office equipment in retail business.* **(Peace, currently enrolled retail student – Urban College)**

On the basis of this analysis, one can conclude that agency plays a very important role in the lives of students with disabilities as they would be able to become autonomous beings, particularly in the life they wish to live. The opportunity of new knowledge students obtained is the basis of their ability to use their conversion factor as an influence to convert their aspirations into capabilities and functioning (Hart, 2016, p. 6). Achieving agency for them would entail the ability to choose what they prefer and take an active role in their life as opposed to parents and teachers making decisions for them.

A person's ability to achieve what is important in their life is considered to be an important element of the capabilities approach. However, the agency of the students in the rural institution is questionable. Nussbaum's (2000) contention is that there is need to reflect on whether all students are recognisable as having equal opportunities in education and claim to resources. In the case of students from this institution, the redistribution of time for practicals to expand agency was inadequate. For example they said:

> *We do practicals and no theory so most of the time we are bored because we don't have anything to do when the language students do theory like bookkeeping. So we get bored and sleep. We don't just argue with them.* **(Lele, currently enrolled - Rural Institution)**

The students' grievance was also corroborated by lecturers in their interview when they expressed their institution's unsuitability for inclusion. Ms Thukwi said,

> *Like in our situation, we do practicals on Tuesdays only. So other days Deaf students do nothing. I cannot do practicals with them every day because I also teach other classes. So these influence the spirit of laziness.* **(Ms Thukwi, lecturer, sewing and dressing making- Rural Institution)**

The same observation of limited agency was noticed by officers who noted that while policies and programmes intend to aid the achievement of agency, students have no agency freedom because they have no transitory opportunities. The development of students' skills becomes capped. In their capacity as officers developing programmes and policies, they try to enhance students' capabilities; however, many stakeholders involved tend to disadvantage the students who are resolute in achieving the best out of what they set out to do. For example:

> *The system does not allow them to go further than the Trade Test C. So when I advocated for them they said they cannot because they need theory. However, Botswana Qualification Authority (BQA) are saying they can go up to higher level with practical. So I am fighting for them to reach the trade test B which is my high level in the institution with only practicals.* **(Mrs Kenny, programme developer – Brigades)**

> *As for now, I don't see any college, or any student, furthering or being admitted to do further studies or anything going beyond the Access programme. Some of the students are just home, few are in the industry, some of them are employed but they are not doing what they have learnt at school but do something else. (***Ms Tsholo, programme developer – Technical Colleges)**

The quotes indicate that students in this institution had unequal opportunities and capacities which diminished their agency (Walker & Unterhalter, 2007). For instance, where students are taught two days in a week, the other three days they come to sleep. According to debates on social justice, if all students were considered in terms of outcomes and functioning, this institution would be viewed as perpetuating injustice (Walker & Unterhalter, 2007; Wilson-Strydom, 2015). Limited achievement of agency was also noticeable in the questionnaire analysis in which all the students from this institution were sceptical of being successful in life as well as being prepared for the future. The uncertainty suggests that they felt their agency has not been adequately developed. In this context, it is worthwhile to consider Walker's (2006) view that lack of agency or hampered agency equals disadvantage. Consequently, these students' constrained agency would imply that they will have limited societal participation which disempowers them from making any differences in their lives and those of others. Some students found some classes to have been irrelevant to their future careers, as exemplified by the following narrative:

> *Retail business does not have anything to take home. For instance, I believe that what is being done is what can be done on a day to day basis like entrepreneurship. I believe that one can live with it because it includes budgeting. You don't have go to school for that. I feel that the two years I have spent here academically is a waste of time because I did not really learn anything new. My feeling is that the college should*

> *do away with retail business because it's useless*. **(Mantsho, currently enrolled – Urban College)**

21-year-old Mokutshwane holds the same opinion:

> *I want to continue with school and go and do carpentry in Mochudi. Why I want to do carpentry is that retail business really does not have any value. I believe people should see what I am doing, it is just helpful in the skills like customer care. I don't think being taught how to use a paper cutter would take you anywhere.* **(Mokutshwane, currently enrolled - Urban College)**

The above statements show that some programmes do not assist in well-being and agency freedom as students do not have sufficient skills to penetrate the market; they felt the lessons themselves did not help even when they had access to the curriculum. The students' experiences run counter to what Nussbaum (2011) and Sen (1992) say that one level of agency is to enhance people's capacities. In addition, it also opposes the aims of the Botswana Pastoral Care Policy which stipulates that its intention is "to empower and equip the youth with skills that promote accountability, responsibility and patriotism" (2001, p. 3). Thus, the educational inclusion of students with disabilities in TVET should not only be seen in terms of an increase in enrolment, it should rather actualise what Morley and Croft (2011, p. 383) claim as the nurturing of "our understanding of social citizenship for disabled students". The capability of practical reasoning empowered the students to take control of their own learning and to reflect on the knowledge and how they want to achieve their goals. For instance, Rorisang said:

> *When I took the decision to attend classes with the language students, I was told at school that I was going to fail because I need to write theory. Still, I rejected that claim, since I was resolute not to attend classes with the Deaf but rather to write English just like other students. They tried to convince me that I should not write. But I stood by my choice and eventually my lecturer told me that if I insist on wanting to write it's up to me , but I should know that I will not pass. It was difficult and I wrote, first time and got 13%, and they told me that they had warned me. But I continued to stick to my decision and I wrote again and passed the English exam*. **(Rorisang, currently enrolled – Rural Institution)**

The above testimony shows that the student was able to make autonomous and reflective choices which she valued. Persistence to do a theory subject, despite being discouraged by the institution, is made possible by an individual's intrinsic values. While the institution was not helpful in assisting in the reflective capability, the student's opportunity to make that independent decision and stood by it to the end provided her with agency. Being imaginative takes an individual who has the competency to reflect on their 'beings and doings' paramount to what they value. Accordingly, competencies in education are seemingly difficult to select

(Terzi, 2007). While Terzi's claim may be true, Bailey (1984) contends that education can provide 'serving competencies' which include skills such as logical reasoning. Terzi further argues that serving competencies go beyond the expectations of just being educated (Terzi, 2007). This suggests that behind serving competencies lies the value of critical and reflective capabilities wherewith an individual has the competency to compare and contrast on what and how one approaches life. Hence, reflection includes being able to use senses, thought and imagination as well as practical reasoning and translating them into action. This was evident in how students were thinking of their future, as Reya said:

> *My dream is that when I get older I want to be self-employed. I want to see myself somewhere. The way I see it, within five years I would have my own business. For now I am thinking of having access to the capital, and how to get it. My dream is to save and generate the capital for my business.* **(Reya, currently enrolled – Urban College)**

This indicates that students had the ability to reason things out after making reflective choices. These choices consisted of reasonable preferences (choosing A instead of B) that are derived from the student's deep understanding of what is good for them. This concurs with Nussbaum's equating practical reasoning with "the ability to form a conception of the good out of one's senses and understanding, and to engage in critical reflection about the planning of one's life" (2011, p. 34).

From the discussion, one can postulate that social arrangements and conditions play a significant role in achieving agency. Notably, the two groups of students from urban and rural institutions developed agency beyond the capacity of their respective institution's provision of opportunities to enhance their agency. Walker (2015) believes that creating opportunities for creative and critical thinking is imperative in higher education. Likewise, education is entrusted with an objective of expanding agency (Robyens, 2017). In the case of the disagreeing students, the programmes may have not benefited them, like the rest of the students, to the extent that their agency was not developed. Walker and Unterhalter (2007) claim that whilst programmes in education are intended to benefit students, at the same time they can also undermine student agency.

4.7.4 Valued freedom versus caging: The question of subjectivity of inclusivity in choice making

At the heart of the capability approach is the individual's agency freedom. Agency freedom points to, among other things, the freedom to engage in discussions. Particularised to students, it implies non-interference with their potential to develop agency (Unterhalter &

Brighouse, 2007). It then follows that social conditions which hinder the development of agency freedom can be said to be detrimental to individual well-being. The data collected for this study indicates that students with disabilities were limited in having freedom and were not happy with the kind of arrangements where their freedom was taken away from them. Mantsho, a currently enrolled student, said:

> *I feel we are oppressed because we are made to be limited. So I feel that they are insulting our intelligence.* (**Mantsho, currently enrolled – Urban College**)

If the goal of education is to expand freedom, then the TVET institutions seem to have failed. This is because "positive freedom", which refers to access to certain valuable goods (Robeyns, 2017, p. 99), in this case the students' opportunity to act freely, was constrained. Students in both institutions had no opportunities to make decisions for themselves. They were undermined because of their disability. For instance they said:

> *We had no opportunities to make decisions for ourselves, it was not simple to just stand up and say this is what I want to do. Everything needed to be decided by our elders. Even if you had some decision you would want to take it was not simple. We used to be put like in a "box" as special needs, separate from the rest of the students*. **(Mopipi, graduate, employed)**

> *I don't remember having opportunities to make choices for ourselves. There are no opportunities. There is no choice that I have made in my life. I don't like choices being made for me, what I wish is to make my own choices rather than somebody making it for me. I had wished for an opportunity to make my choice, so I am thinking that because we are in special needs, they take us as people who cannot make their own choices.* (**Neelo, currently enrolled – Urban College)**

> *There are no opportunities here to make choices for ourselves. We are not given those opportunities. We are forced to do things even if we do not want to do them. So we do as we are told and we cannot even dispute that. We don't really have any opportunities for making decisions for ourselves*. **(Setshego, currently enrolled - Rural Institution)**

The students' unhappiness and feelings of being belittled in making their own decisions was confirmed by lecturers:

> *I wouldn't say we give them opportunities to make choices for themselves. They are not given any because it`s either choices are made by the school or their parents. I don't know if their parents should give them chances to make choices for themselves, but what I have observed is it is either us or their parents*. **(Mr Mokgathla, lecturer – Urban College)**

Not only are students denied the opportunity to be involved in discussions pertaining to what they value, this also extends to being denied the freedom to access information on their learning, as Mrs Nare admitted:

> *In my activities they don't have choices because it's a syllabus and therefore we are informed by it that at a certain level, they have to have covered some aspects, so in the learning process they don't have choices*. **(Mrs Nare, lecturer - Urban College)**

Mrs Tsie holds the same view when she maintains that:

> *These children are just like any other children, even our generic ones, we do the same to them, we just tell them go and do this. You decide for them and at the end, they will tell you that is not what they want. So this thing is on both sides. It is not affecting students with disabilities only.* **(Mrs Tsie, lecturer – Rural Institution)**

The experiences of students' show that they were instructed how to think. This confirms that they had limited freedom and deemed not capable of making choices for themselves. Accordingly, this goes against Lozano, Lozano, Mulder, Huisingh and Waas' (2013, p. 132) declaration that "the educational process must be conceived as a process that enables students to critically understand, interpret and give meaning to key issues in their lives and society". Mrs Tsie's narrative seems to be what Vaughn refers to as "a system of compulsory education where children do not have the freedom to choose whether to participate in learning, choose particular subjects or attend classes etc." (2007, p. 118).

The students' claims that they feel "boxed" also imply the existence of forms of oppression. The study reveals that the only time students were given an opportunity to make choices was during their work placement where they had to choose where they wanted to go for internship. This accentuates the observation by Walker (2015) that one level of agency is to accord students' chances of making choices. Not only did students make choices, but they also contemplated and weighed up options (either considering distances to travel to work, benefits of place selected etc.) in order for them to make these informed choices. Therefore, the expansion of choices made is one's opportunity to indicate what one values in life (Sen, 1992). The final finding brings to the fore the subjectivity of inclusivity. This is argued from the point that the social arrangements (lectures, syllabi) do not provide any opportunity for making choices. This subjectivity is not something new; Hart (2012) points out, that in most cases students are limited in choosing the education they want, the form or the place in which it occurs. This translates to exclusion in decision making and defeats the tenets of seeing students as a community in learning because they are not enabled to become active agents. The thinking that it is right to make decisions for the students because they are a vulnerable group or pigeonholed does not sit well with the capabilities framework nor inclusive practices. While it might seem to be done in the spirit of showing care and support, at the same time one can interpret it as an exclusionary practice.

4.7.5 Well-being achievement and personal value

An interesting point in this analysis is that despite denying students the freedom of choice, lecturers were committed in assisting students to have well-being achievement. Well-being achievement, in the context of the capability approach, refers to how well one's life is focused on functionings (Sen, 1985, 1993). This data reveals that lecturers believe that the ability of the students to live well is dependent on them and how they use the functionings (skills from course). The lecturers' view, particularly that well-being depends on the individual, is convincingly argued by Robeyns (2017) who advances that well-being achievement lies in the personal value in relation to the one organising their own life. When lecturers were asked if what they impart will aid students to live well after college, this is what they said:

> *It all depends on the kinds of learners that we have. Some of these learners that we have, I would say, the programme is enough for them, and some of them are above it. However, it is better to just give them the skills and then see how best they can use them than to deny them that opportunity*. **(Mr Mokgathla, lecturer – Urban College)**

Mrs Tsie also believes in the students' achievement of well-being:

> *It depends on the child, and the good support from the parents. With the little that they have acquired here, they can go further. Depending on the child, one would say now I have to do something, and ask their parents to buy them a machine and start sewing under a tree. With that they cannot stay without a plate of 'Bogobe' on their table.* **(Lecturer – Rural Institution)**

The above narration relates to what Parfit (1984, as cited in Robeyns, 2017) states that well-being answers questions of what would be best for an individual or what will make one's life go well. Put differently, well-being speaks to what makes one happy or what one desires to be fulfilled (Robeyns, 2017). What emerges from the data agrees with the students' interview analysis where they see themselves in the future as being successful. Most of them hope for a successful life in the future. They also reasoned on how that could be actualised. Similarly, the questionnaire analysis showed that almost all the students were confident of their success in life. In the end, one can accept Robeyn's (2017, p. 122) idea that the "desire fulfilment theory of well-being is all about the extent to which one's desire is fulfilled". The sentiment expressed in the quotation embodies the view that without an attitude of getting a good life, one would not achieve well-being because desiring is key to well-being achievement. Given the current analysis with regard to educational agency, it would be interesting to find out which values students have attained which would be tools towards reaching their desires and satisfying their longings.

4.8 Insights and implications from theme three

The discussion has highlighted some significant points from this theme. Important to note is that most of the student participants are happy with the skills and values they have acquired from attending a TVET institution. The student views could be that what they have gained from TVET were new experiences compared to what they experienced in their special education unit, hence they appreciate the new skills. Despite this achievement of new skills, a few students believed that the courses they did was not enough and are not satisfied with their TVET experience. These students are worried about their future well-being. This view was upheld by lecturers who felt that the programmes they teach are too basic for students and thus limit student capabilities and functionings. This could be so because all the lecturer participants in this study still view TVET as a vehicle for employment and are therefore worried about students' chances of being absorbed in the industry. This view is similar to the officer's position that the programmes they develop for students are insufficient. While such failures must not be discounted, they were small when compared to the capabilities gained from TVET as revealed by the data. Table 4.1 summarises capabilities achieved that speak to the data analysis which would be helpful in gauging how effective these programmes are in improving the functionings of students with disabilities. The capabilities identified match Terzi (2007), Nussbaum (2000) and Walker (2006), except for work resilience which is a new capability identified from the data.

Table 4.0.1 *Summary of extrapolated capabilities from the students' data*

Functionings from the data		Capabilities
Walker (2006) and Nussbaum (2000)	Being able to adapt to learning constraints Being able to persevere despite epistemological and social exclusion Being able to study despite dysfunctional environments	Educational Resilience
	Being able to internalise situations to avoid pain Being able to find alternatives to deal with pressure Being able to have a defensive mechanism as a survival tool	Emotional Resilience / emotional integrity
	Being able to adapt to job constraints in different work environments Being able to persevere in the work place	Work Resilience
Walker (2006) and Nussbaum (2000)	Being able to acquire skills from the course area Being able to imagine a better future for themselves Being able to develop further skills Imagining a better future	Knowledge and imaginations
	Being respected for who they are and being able to respect others Being acknowledged and accepted by others Being able to tolerate the different personalities	Respect, dignity and recognition

Walker (2006) and Nussbaum (2000)	Being able to participate in social clubs Being able to relate well with others Being able to form cooperative learning to support each other	Social Relations and social networks
Terzi (2007)	Being able to hope for a better life. Being able to be motivated to achieve their dreams Being able to read and write Being able to learn technological skills in gaining computer competency Being able to solve mathematical questions (sorting, ordering, measuring) Being able to use their senses to make informed decisions about their lives Being able to establish inter- and intrapersonal relationships	Aspirational Literacy Science and technology Numeracy Problem solving Social participation

In the final analysis, it appears that students were able to acquire some valued functionings and capabilities which are competencies that could be instrumental in their well-being. Nevertheless, there still remains a growing problem of the differences between these institutions. While there is achievement of competencies in both institutions, rural institution students recorded limited competencies (such as numeracy, ICT, communication skills) as they do not do theory subjects. One common significant point from the student participants from both institutions, is the lack of freedom in TVET institutions. The concern from the students was that while they appreciated the skills acquired, they felt that their voices were not heard and their agency freedom was trampled upon. One wonders if it is the organisational structure informed by policies or a question of curriculum.

4.9 Theme four: Enacted Policy and Curriculum

One of the themes that emerged from the analysis is enacted policy and curriculum. This means the definite curricular content that students are supposed to engage with in the classroom (Graham-Jolly, 2003; Porter & Smithson, 2001). This came out as an important theme in the context of this research because the understanding of capabilities is valuable for policy and curricula. Owing to this, the policies and curriculum, agency, freedoms and opportunities that people have dependent on the individual. Figure 4.5 shows the revealed issues under enacted policy and curriculum. The graphic representation shows the relationship between the reflections revealed in the data. These reflections congregate around the main theme and will shape the discussion. The structure of the discussion begins from the top as it filtered through to the main theme.

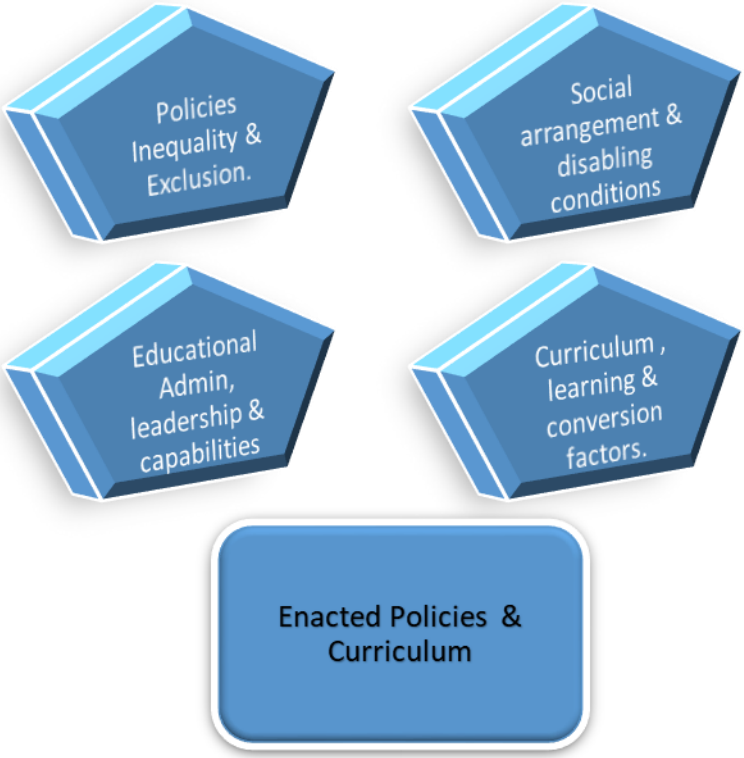


Figure 4. 5. Main Theme: Enacted policy** & Curriculum **and associated themes

4.9.1 Policies, inequality and exclusion

Responses from officers revealed that in their programme development they are guided by policies that speak to people with disabilities, both locally and internationally. In response to the quest for quality education that can add value to students with disabilities, Mrs Kenny narrated:

> *First of all is the constitution of this country. That is the first one. Go tswa hoo ha ke bua [from there] locally, the inclusive education policy, the Revised National Policy on Education (RNPE) white paper 2 of 1977, it talks about including everybody, especially for vocational education. Vision 2036, coming from Vision 2016, it says also the same that Sustainable Development Goals (SDG) includes quality education.* **(Mrs Kenny, programme developer – Brigades)**

Similarly, Ms Tsholo said that,

> *There is this inclusive education policy which was supposed to be implemented in 2015, that is the policy that we are using even in schools.* **(Ms Tsholo, programme developer - Technical Colleges**)

While these officials try to work on policy guidelines, they are faced with challenges of implementing (lecturers in institutions) and interpreting these policies and programmes correctly, something that disadvantaged learners. This is exemplified by the following account:

> *… I don't know how to say this one, aah… by the way I am on audio, I am going to say it. I think the people who are working in brigades, are mostly trades' people who do not have a substantial education component. They have limitation in terms of interpreting some of these policies. You should see Sister how I struggle to have us implement our own enrolment guidelines.* (**Mrs. Kenny, programme developer – Brigades)**

Mrs Kenny's allegations are not surprising considering that one of the major concerns highlighted by the data from the lecturers interviewed is that most lecturers are ignorant of policies. When asked about the policies that guide their teaching and learning, data revealed four types of lecturers when it comes to policy knowledge. To begin with are those lecturers who have heard of some policies but are not conversant with the content of the policy. For instance, Mrs Gaborone, with more than ten years' experience of teaching and five years' experience of dealing with learners with disabilities, said:

> *That question I don't know really whether I can be able to answer it. When you talk of policies I am not that comfortable. I know there is an equal opportunities policy. I may not know the contents but I know that it is there, to some extent I know there is an equal something policy.* **(Mrs Gaborone, senior lecturer- Urban College)**

> *aah! …Policy? I haven't gone through any policy, neither the inclusive policy. I only heard the word inclusive education from my times at the university. Otherwise I don't know of any. (***Mrs Mothusi, sign language interpreter – Rural Institution)**

The second group are those who have no knowledge of the existence of policies in school departments as well as at the national level. For example, Mrs Mosweu, with more than ten years' experience and five years of teaching learners with disabilities, had this to say:

> *I don't think in this school there is any special policy that deals with those kinds of students because the policy is the same. There are rules and regulations that need to be followed by anybody and everybody. So I am not aware. Besides, even if it was there it wouldn't make any difference because I have been treating the students and I am still willing to treat the students like any other normal students. I would not refer to the policy to say, I have to treat you like this because you are like this, no! no,! even if I look at it, it will not make any difference to me. (***Mrs Mosweu, senior lecturer - Urban College)**

Not only did Mrs Mosweu have no knowledge of any policy, but Mr Subbie also faced the same teaching experience challenge when he said:

> *With the learners with disability, I don't remember anything that really guides us. The only thing was the timetable, to say you do this and that and I also do my own research on how to handle learners with disabilities or come to other lecturers in the department to ask how something is done.* **(Mr Subbie, lecturer – Urban College)**

Another group of lecturers are those who are aware of policies but are not really bothered to implement them. Like Mrs Mphoentle, a senior lecturer with more than 20 years of teaching experience but with five years of teaching learners with disabilities, who narrated that:

> *Yes, I am conversant with the Inclusive education policy but I do not really use it to guide my lesson preparations.* **(Mrs Mphoentle, senior lecturer – Urban College).**

The narratives show major challenges in policy implementation. According to Van Meter and Van Horn (1975, pp. 447-8), "policy implementation encompasses those actions by public or private individuals (or groups) that are directed at the achievement of objectives set forth in prior policy decisions". This means that these lecturers are unable to put policies into practice. It then follows that the intentions of policies are not realised because attention has not been paid to the interpretation of the policies. The concern for the implementer's limited or lack of policy knowledge is a confirmation of the concerns raised by officers' data. One example is the officer saying:

> *We did the guidelines together although I may have been at the helm of drawing the exercise, but I thought I trained people enough to know what is meant by affirmative action. But when it comes to implementation I have to be at people`s back to see if they are actually doing it, are they really applying the requirement. Sometimes it puts me at loggerheads with them. (***Mrs Kenny, programme developer - Brigades)**

The inability to implement policies affects service delivery because policies have a relationship with service delivery. This means that if policies are not implemented appropriately, or not at all, then the delivery of services to those for whom they are intended will not be achieved or realised. For instance, if lecturers are not aware of the inclusive policy's push for the right to resources and teaching in home language, then learners will not benefit from inclusive education policies because lecturers are not deploying the principles of

the policy. There is a missing link between policies and practice as well as implementation and service delivery. According to Van Meter and Van Horn (1975), policy implementation and service delivery are critical for both the public and private sectors. In short, there is limited or no particular consideration of pedagogical practices that allow students to engage with teaching and learning. Therefore, one can concur with the fears of the programme development officers. The officers' concern poses a problem: the lack of the interpretation of policies would limit the intentions of the students' development, thereby challenging their aims or goals. Policy interpretations and implementations constitute key drivers of agency achievements. Conversely, the inability to convey the attitudes, knowledge and skills intended by these policies and programmes is detrimental to student agency and results in violation of justice (Brighouse, 2003). Above all, it is inequality and exclusion in Sen's (1999) instrumental freedom.

On a positive note, there was the fourth group of lecturers who knew some elements of some policies and tried to interpret and implement them, or at least were aware of the contents of the policies and what is expected of them. These were highlighted by the following:

> *School policy? I think it is the curriculum policy because it defines the aspects of how the curriculum is designed and implemented. The college has got the quality policy regarding how well your delivery should be in terms of quality. But outside the college, I believe there are policies as well, technical vocational educational policy, there are also ETTSP, I don't know what it stands for, vision 2036, Revised education policy education 1994, those are some of the policies that we draw from our achievements and mapping the way forward and we use to shape how we want our education to be like.* (**Ms Tanny, lecturer – Urban College)**

Similarly, Mrs Mphoentle had knowledge of some existing policies:

> *The school policy, mmm…! honestly, we have an equal rights policy in this school, which is the one that guided me when I was teaching these units or modules. The equal rights policy gives any other person who has been admitted into the college similar rights. There is no segregation. I know that these students have got a right to education so they need to be accorded the education that they are here for***. (Mrs Mphoentle, senior lecturer - Urban College)**

It is assumed that with Mrs Mphoentle and Ms Tanny's knowledge of these policies, they would at least align the policy objectives to their teaching. The alignment would help the lecturers to reflect on what counts as approaches to their teaching and learning (Biggs, 2003). In other words, a productive learning environment would entail identifying curriculum coverage and the level of cognitive demand (Biggs, 2003). By so doing, the capabilities approach as a normative framework (Robeyns, 2005) may be used to assess the design of these policies in order to correct their failures (Flores-Crespo, 2007) and to create

environments where expansion of capabilities are realised. Policies are instrumental in capability expansion, however their implementation depends on school environments.

4.9.2 Educational administrations' leadership and capabilities

The success and failure of policies and curricula can either constrain or present opportunities for the development of individuals. For example, where an institution's administration or leadership provides a conducive environment to enable conversion factors, functionings will be achieved. The institutional administration or leadership constitutes a social structure that the capability approach recognises as one of the important social arrangements (Bates, 2007). It is therefore imperative that this social structure enables achievements of capabilities to measure the equality of opportunities. One example of such was by Mrs Kenny:

> *During the beginning of the initiative to admit these learners in the institutions, we had gone for three benchmarking exercises in South Africa. It is from this benchmarking that the love for working with learners who are deaf was developed. They are so close to me that I can't see the institution without learners who are deaf. When my students failed because they did not access the curriculum, I had to put my foot down in 2015 to ask the DTVET to modify the exam with the examining bodies, namely the Botswana Examination Council and Madirelo Testing Centre.* **(Mrs Kenny, programme developer – Brigades)**

The official's action as part of policy leadership speaks of the social structure that promotes opportunities for capabilities achievement. This ensures that Deaf students are given the opportunity to access examination like the language students through modified examinations. By so doing, the officers recognise that both groups of students have the same capability sets. And so, the environment that these groups of students share would influence what they want to pursue in life. The same sentiment is shared by Robeyns (2017) who claims that social environments and individual preferences shape their choices, enabling them to pick some bundles of functionings. More importantly, the Pastoral Care Policy supports this when it advocates for the "Formation of environments in which all people, including those with disabilities can develop their abilities to the fullest possible extent" (2011, p. 1).

It is worth noting that while the pastoral policy advocates for an environment that enables capabilities, this is not practically happening in institutions. One of the examples is that of lecturers who refuse to teach learners with disabilities, yet management is mute about it. One of the lecturers said:

> *When you look at our environment, these students came in 2012 but if there was a policy it should have been given to lecturers that they can know how to involve other people. The situation as is it does not show that there is any policy which guides us to accept them because in this department, most lecturers are refusing to teach special*

> *needs students. I ended up taking modules that I am not trained for to help the situation.* **(Mr Tebatso, lecturer – Urban College)**

This means that teaching a module that one is not fully competent in may result in the lack of expansion of capabilities because lecturers will be limited in helping learners to acquire knowledge. It can therefore be argued that government administrators do not take into consideration the social structures that may impede the development of capabilities sets. One of the officers narrated the frustrations she faces as a programme developer in the Ministry. She claimed that at the ministerial level, leaders seem not to know or account for what they are doing as programme developers in their ministry. For example she said:

> *Here in the office, I was doing something on facilities that are not in use. The Permanent Secretary asked me if I am from education, I told her I am a special educator and the Permanent Secretary told me that she does not need a special educator and that I must be redeployed.* (**Ms. Tsholo, programme developer – Technical College**)

So, if the top management do not recognise what officers do for students with disabilities, how could they support what officers need (resources, modifications of infrastructures etc.) for better implementations of the programmes that they develop? The capabilities approach critiques local systems of oppression where people in power tend to forget the expectations of social norms against their personal choices (Koggel, 2003, in Robeyns, 2017).

One can conclude that education administrators can contribute to social justices or injustices in education. For instance, if social arrangements do not actually give individuals the freedom to achieve what they can do, then there is lack of justice. One example is the department's administration deciding on strict measures that oppressed student's freedom to move freely as declared by one of the students who said:

> *There was a barrier between the "so-called normal" and us because they were afraid to talk to us because they were told by the management that they cannot touch us, speak with us and interact with us because we are special needs. And we ended up believing that we are really "special". This attitude changed everything, like for instance Sister, if there was a collegiate meeting we would find that seats were put for us in front, as opposed to the idea that this is a collegiate meeting and we can interact with others***. (Mopipi, employed graduate)**

These were limited opportunities which hindered students to learn from others. In fact, this lack of opportunities, as indicated by Taylor (1979, as cited in Robeyns, 2017), has two dimensions: the concept of freedom, which means that an individual is free to shape their own life, and the opportunity offered to everyone to undertake whatever activity toward realising their dreams. Non-physical barriers, which could be erected by the administration,

may hinder valuable alternative freedoms or create option freedoms (Robeyns, 2017). There is also a further point to be considered in relation to leadership's role in creating enabling conditions in the environment.

4.9.3 Social arrangements and disabling conditions

Constraints and opportunities, which may be availed or withdrawn by the educational administration and leadership, may positively or negatively affect conditions that enable capability expansion in education. The participant officers' data reveals that their policy and programme implementation are affected by insufficient educational material in institutions, unskilled personnel, or inadequate teacher education and unmodified structures. One of the key findings was the incompetency of officers and staff. Strangely enough, officers, as the top management of the programmes for learners with disabilities, are not skilled enough in their area. This is revealed by these narrations:

> *At first, I had challenges because am not skilled or trained. I was not trained in special education for the Deaf. I had to rely on people to interpret policies, standard, Acts, especially inclusive education policy.* **(Mrs Kenny, programme developer – Brigades)**

Similarly, Ms Tsholo said:

> *I will say special education teachers, as well as most of us, were not trained in those trades like mechanical engineering, hospitality, dressmaking etc. So the challenge would be to give support to the vocational lecturer.* **(Ms Tsholo, programme developer – Technical Colleges)**

Incompetency was also revealed by lecturers' data when they said:

> *When dealing with learners with disabilities, I was not comfortable because I did not know how to handle them. When they get annoyed and cry during the lesson because there was no one to interpret, I would ask myself what I have done. I think we should also be trained so that we can be able to also communicate with them properly. Even though there are some interpreters, there are some technical vocational terms that the interpreters do not even understand themselves then it becomes difficult. I think they should train us on the issues of sign language.* **(Ms Thukwi, lecturer - Rural Institution)**

Lecturers' incompetence to deal with learners with disabilities was also picked up by students themselves when they stated that:

> *In the kitchen, the lecturer is not a nice person and she does not know how to teach us. She shout instead of explaining things nicely to us. She does not allow us to learn freely in the kitchen. We were just being controlled like small mice. I did not even had the time to really know her. I wanted to give up on the class but I ended up saying let me try.* **(Sefika, currently enrolled - Urban College)**

Both officers and lecturers pointed to limited competencies in their respective areas. Whilst the programme developer has no skills, attitude and knowledge in the vocational programmes she is developing, the policy developer also has no skills as far as policies that are relevant to learners with disabilities are concerned. The situation is indicative of the misplacement of skills and, worse still, it makes theory and practice difficult, if not impossible. Armstrong (2008, p. 100) is of the view that "managerial competencies are an administrative function for successful implementation of national and organizational policies". This means that working experience is necessary for efficient policy and programme implementations. From the lens of the capabilities approach, such conditions do not lead to beings and doings that education intends to develop. Ultimately, they incapacitate students and fail to promote human agency, knowledge and skills (Terzi, 2007).

4.9.4 Curriculum, learning and the Conversion Factor

According to Flake (2017, p. 83), a curriculum is "what is taught in schools whilst learning is what knowledge or skill has been acquired". There is therefore a link between curriculum and learning, and the failure to see this connection implies that what was aimed at by the curriculum developers will not be achieved. Implementers need to properly organise and select pedagogies, resources and assessments that would help students to convert their capabilities into functionings (Walker & Unterhalter, 2007). In the context of this study, negative experiences which affected this conversion factor highlighted by the findings include, among others, a rigid curriculum. Curriculum rigidity in this study implies time frames and content outlines which do not give lecturers any room to be creative. This is shown by a narrative from Mrs Gaborone, one of the lecturers who said:

> *Unfortunately, I would say the courses are rigid, there is no flexibility. The unit specifications dictates to us what should be covered and when it is expected to be covered, so much that students do not have choices to have certain options to take or grow into, so at the moment it's very hard and fast*. **(Mrs Gaborone, senior lecturer - Urban College)**

Curriculum rigidity also came up from official's responses in which they alluded to an outdated curriculum which does not match the present needs of the industry. One of them had this opinion:

> *The two programmes need to be reviewed, we need to make sure that we consult the industry because some of the content may not be relevant to the industry. Sometimes, there is this view that we are producing graduates who are not matching the industry, so we better review the two programmes so that we see if they are still relevant to what the industry* needs. **(Ms Tsholo, programme developer – Technical Colleges)**

What comes from these narratives are issues of curriculum and content. Upgraded curriculum and content in higher education are what policy and programme developers need to take cognisance of. Programme developers should avoid recycling programmes that make students redundant, having knowledge that is no longer relevant to the industries' expectations, let alone to the market need. However, officers are frustrated because they are no longer developing the curriculum. One of the officers said:

> *We were redeployed last December to carry on in the development of the curriculum. Ever since we came here, it's like we are not recognised. We were told that the government is now going to consult with the Germans and Japanese and sign a memorandum of understanding to use their curriculum. We are actually doing nothing. We don't know our mandate, we are just working as messengers for the director. We are not doing anything with curriculum development yet the curricula used here are outdated as some of them were drafted 20 years ago.* **(Ms Tsholo, programme developer - Technical Colleges)**

The officers' concerns over outdated curriculum and content were corroborated by data from document analysis where the National Policy on Vocational Education and Training revealed that "Programme development efforts are not always coordinated and the present curriculum does not always meet the new developments and demands within the economy. Curricula developed outside are still widely used" (2000, p. 8).

One may argue that outdated curricula results in limited capabilities achievement. More importantly, the fact that the curricula remain Eurocentric, with some of them dating from colonisation or the early years of the post-colonial era, poses questions about its relevance to the industry and the country's economy and culture. Officers disclosed that they no longer develop the curriculum but that the government has a memorandum of understanding with foreign countries to adopt programmes that are not country specific. This is despite the fact that relevancy in curriculum is important because it can decrease the unemployment rate. In particular, a country-tailored and specific content and curriculum recognises differences with regard to culture and socio-political orientation.

Such redundancy can prevent any possibility of securing students' valued doings and beings. From the standpoint of the capabilities framework, experiences that one gets from formal education, whether positive or negative, have a contributory effect on the choices that one makes and how one navigates their future (Walker & Unterhalter, 2007). It is not surprising that if the curricula, as stated above, are outdated and do not match the current standard, then learning will not be successful. Certain capabilities may not be achieved or may be very minimally achieved. This translates to injustices created by the education system, particularly

vocational education. The argument is that the ministry has paid insufficient attention to the flourishing of capabilities and thus the lack of conversion factors.

One important point emerging from the analysis is the issue that content lacks substance for learners with disabilities. The curriculum seems neither expansive nor appropriate. Students with mild intellectual disabilities at the urban college are pursuing Access certificate courses which give them basic skills and are lower than certificate level courses, while deaf impaired students' curriculum content is capped to a certain trade. This was corroborated by one of the lecturers who said:

> *They do only up to year two, even if they have passed they can't go to year three because they don't have theory. Currently we have a group that has finished and have passed very well their year two practicals, but they keep on calling to ask if they would be coming to year three.* **(Mrs Thukwi, lecturer - Rural Institution)**

Data shows that both mild intellectually impaired and Deaf students had limited chances of going further than what they have done. The same sentiments were echoed by the programme developer who indicated that at the moment they were not developing any curriculum. She added that she did not see any institution offering higher levels of what the students with disabilities had done. In addition, the students themselves narrated that their courses teach insufficient skills and would not help them to be successful in life.

Besides curriculum rigidity and outdated content, there is also another aspect of poor pedagogical practices. Most of the lecturers interviewed are of the opinion that their teaching is affected by not being conversant with either skills of how to teach students with disabilities or skills and attitudes in vocational skills. This means that they do not know which pedagogies are to be used when teaching students with disabilities. For example:

> *My role is to just interpret. The university only teaches us basic sign language. I am a biology teacher by profession and now I have to develop terminology signs for the appropriate vocational subject. Interpretation is not that easy. I have to know how I can sign pleats, bobbin etc. and I would not know how a bobbin is signed. At the end, I do know what to do with them because I don't even have the sewing skills*. **(Mrs Mothusi, sign language interpreter – Rural Institution)**

The narratives imply that students' capacity to actively use agency has been constrained by language barriers particularly for Deaf students who are disadvantaged because of the contractual deployment of sign language interpreters who are sometimes not available. More importantly, even when resources are available, they lack the vocational skills to relay the information correctly and appropriately to the students. Thus there seems to be some

disparities in these two colleges. On the one hand, for Deaf students there is not much that is done in terms of content accommodation and modifications. On the other hand, for students with mild intellectual disabilities, lecturers have opportunities to be creative and involve the students in the learning process. For example, one lecturer said:

> *I always try to be flexible depending on what they tell me and how I see it going to work. For example, when I come up with activities, sometimes I engage them to say how best we can do this guys because I know they are not empty. They can come up with very good ideas so I give them choices in that manner*. (**Mr Mokgatha, lecturer - Urban College)**

One other challenge that is illuminated by the data is the question of resources. Lecturers are limited in resources that help in teaching and learning, particularly resources for the Deaf students. This was also highlighted by the programme officer who is concerned that appropriate resources are not provided in institutions to assist the Deaf. This is shown by the following comment:

> *What I would say is that the resources are not there, because a projector and videos would have been an ideal teaching aid. Because all can see, hear and learn. Another thing on the resources is that we have hard of hearing and deaf and the chairs do not have stoppers and yet there is no mat to curb noise from the chairs when they screech. As if that is not enough the sitting arrangements is also a challenge. They are supposed to sit in a horse shoe so that nobody sits behind another, so that they can lip read and see without hindrances but because of the space this is not possible*. **(Mrs Mothusi, sign language interpreter - Rural Institution)**

Walker and Unterhalter (2007) argue that functionings and capabilities are dependent on the circumstances that individuals find themselves in, and one of them could be social conditions. Potential freedoms (Sen, 1992) that these learners could achieve can be constrained by this lack of limited resources. The implication is that there are inequalities of resources (curriculum, modules and appropriate personnel) as far as students with disabilities are concerned. Hence students' individual functionings are affected while their classmates who are not deaf benefit. This speaks of the metric of inequalities (Sen, 1992) because Deaf students are in the same environments with generic students and yet the opportunities are not the same. In Sen's (1992) view, social opportunities can expand or diminish agency, which is the case of the Deaf students. In fact Terzi's (2007) study on the visually impaired attests to the fact that disability is a disadvantage in situations where an appropriate environment is not designed, thereby affecting the conversion factors to a particular functioning.

The last point that the data drew attention to is the question of assessment. Lecturers were asked how they measured the achievements of capabilities imparted by their course

objectives. They alluded to assessments in terms of formal and informal assessments. One major issue was their incorporation of informal assessments. For example, one of the assessments was to look at functioning and internal capabilities achievement, as described by Mr Mokgatla:

> *We have the summative and formative assessments and so those are the assessments that tell us whether or not the learner is capable. And also informal assessments that we conduct by maybe just observing whether or not learners are conscious of what is happening to them.* **(Mr Mokgatla, lecturer - Urban College)**

Besides capability functioning, Ms Tanny said they look at students' conversion factor ability when she said:

> *When they go out there and they do not find the jobs that they are looking for, and they don't just fold their arms but then look for something else as the sole proprietors*. ***(Ms Tanny, lecturer - Urban College)***

Furthermore, Ms Mahupetsa said she looks at the industry feedback and learning disposition which can be termed as agency achievement:

> *On the rate of employment after graduation our learners with disabilities are also being absorbed because we also attach them for six month. They do so well and they secure places of employment, a certain percentage of them get employed.* ***(Ms Mahupetsa, lecturer – Urban College)***

The above measures point to issues of agency where learners are judged according to finding 'plan B' where 'A' has not been achieved, capabilities and functionings as well as educational agency. Such outcomes as viewed by Sen (1992) are what counts as education. The impact of the social arrangements (policies, curricular, resources assessment etc.) is assumed to be empowering (Walker & Unterhalter, 2007). This implies that choices that would be made by individuals depend on these resources.

The analysis has revealed that there exists a form of prejudice in the department of technical vocational education as a department of higher education. This has been manifested through a lack of attention to social arrangements (skilled officers for development of policies and programmes, support from leadership and administration for appropriate programmes and curriculum). The analysis brings to light the fact that the curricula and programmes developed by officers curtail the promotion of inclusionary practices because the modules do not serve the interests of the students and, more importantly, they limit their capabilities and achievements. As officers and lecturers narrated, students with disabilities, particularly the deaf, tend to be limited in terms of programmes of study and even in pursuing advanced levels of study. Therefore, it is imperative that higher education follows what Robeyns (2017)

alludes to, that is, the need to look at whether the capability approach to social justice should actually inform the justice-enhancing policies that need to be developed. In this regard, institutions of higher learning should use the Sustainable Development Goals to gauge how their social justice policies are ranked in terms of the practicality of the capabilities approach (Robeyns, 2017; McGrath et al., 2019). In summary, this section brings to the fore the notion that students, especially those with disabilities, seem to be secondary and priority is given to the so-called normal students as far as social arrangements (policies, programmes, resources, etc.) are concerned, particularly in TVET colleges. Mutanga (2015) also highlights this, pointing out that in higher education students with disabilities are included INTO higher education but excluded IN education.

4.10 Insights and implications from theme four

The sentiments expressed in the above discussions give several insights. First, lecturers' relationship with policies can be categorised into four types: those with no knowledge of policy; partial knowledge, circumstantial use of policies and those who are cognisant of policies and implement policy principles. Of central concern is that the majority of lecturer participants are mostly in the first three types. Second, reviewed policies stipulate what and how enabling environments can be created for the development of capabilities and functioning. However, because of the limited understanding of issues around disability and what may appear as bureaucracy at the administrative ministerial level, both the urban and rural institutions are frustrated by disabling conditions such as limited resources, untrained personnel, and outdated curricula. An equally significant aspect of the insights is that the rural institution is mostly affected by these disabling environments. As a result, students' capabilities and functionings are more affected in the rural college as compared to the urban college students. Thirdly, there are feelings of incompetency from both lecturers and officers because they lack training in disability and vocational areas. Both vocational and special educators (in urban college) and sign language interpreters (rural institution) are inadequately skilled. This affects the students' beings and doings. Fourth, the inflexible and outdated curriculum limits lecturers from going beyond the prescribed competencies. As a consequence, programmes appear not to be aligned with current industry needs. This concern was raised by both students and lecturers who felt that the modules imparted limited skills and knowledge. Lastly, students from the two institutions have no chance of new pathways for further studies and qualification. The implication of all these factors is that TVET would

not be able to know if their programmes are effective; illustrating what the literature review has shown as the production of half-baked graduates (BOTA, 2010).

4.11 Conclusion

This section presented the analysis from the three sets of participants, student's questionnaires and document reviews in which four sub-themes were discussed. In the chapter, I reported and examined the narratives of the different stakeholders (students, lecturers and officers). Their voices, which were evident throughout the research, were presented. The outcomes extrapolated from the data are contributory findings to research on capabilities and higher education, TVET institutions in particular.

The first outcome was a discussion on the perspectives of inclusivity where participants voiced their views on inclusion in relation to their experiences. In the second theme, types of resiliency and factors that contributed to students' ability to endure constraining conditions in order to achieve what they have reason to value were discussed. The section brought to the fore that intrinsic values are not enough for agency or resiliency. The analysis revealed that external values are also important in the creation of agency and resiliency. The third section dealt with the educational agency of the students. It highlighted the extrapolated capabilities valued by the students as a result of being in TVET institutions. The capabilities identified were placed against existing capabilities and what was not in the rank was viewed as new capabilities. The last section was based on policy practices and curricula. This illuminated how enacted curriculum and policies are influential in the enhancement or constringent of capabilities. In conclusion, the arguments brought forth illustrated a capability approach to an African inclusive education in the TVET sector. The next chapter will draw on this analysis to present overall findings and respond to the research questions.

CHAPTER FIVE
RESEARCH FINDINGS, SUMMARY AND CONCLUSION

5.1 Introduction

The study intended to develop an understanding of inclusion in an African context and the effectiveness of TVET in enhancing the capabilities of students with disabilities by exploring student interpretations of their experiences at TVET institutions. In this regard, the experiences of students with disabilities and their lecturers' and officers' understanding of inclusive education were sought. The capabilities approach became instrumental in understanding what enables or constrains the development of capabilities. Data related to the stakeholders' experiences was gathered using in-depth interviews, focus groups, questionnaires and document reviews. The data analysis started with transcriptions of the interviews and the questionnaires. After this, I categorised the data and deduced some patterns of meanings. From these patterns, four main themes emerged. In the interpretation of these themes, I drew from the conceptual framework of the capabilities approach which I particularised to answer the specific research question.

Given this summary, I thread all the strands together to bring to light the contribution of this study. This study offers an original area of investigation hence making what I hope is a significant contribution to research focused on developing inclusive education in an African context as well as factors that constrain or enable capability development. A discussion of the overall findings follows.

5.2 Discussion of the overall findings

5.2.1 Theme one: Inclusivity

Finding out the experiences of students in TVET institutions was crucial to this thesis. Chapter Four detailed the experiences of students as they spoke about their emotional experiences (*negative emotions, bullying and victimisation by their lecturer),* social experiences *(social inclusion/exclusion, marginalisation, ostracisation, and stigmatisation),* teaching and learning experiences *(epistemological inclusion/exclusion, formal access and labelling),* and personal experiences. My understanding of the experiences of the students was also enriched by the voices of their lecturers and officers. While students are in the same department of technical and vocational education (DTVET), their experiences in the two selected institutions are not the same. Even within the same institution, the experiences of students still differ in relation to the courses they are studying. These disparities of

experience can be attributed to factors such as (a) geographical location – urban and rural. The urban college is easily accessible to the department of TVET, and the ministry under which the college formerly belonged. Due to this, and the fact that it is a pilot TVET institution for programmes for students with disabilities, the institution and its programmes are actively supported and all stakeholders are actively involved and committed to the programme. Unfortunately, the same cannot be said of the rural institution which does not receive the same departmental and ministerial support. Consequently, the rural college students do not have support in terms of social arrangements from the department and the ministry. This translates to institutional inequalities based on geographical location. This key finding relates to Hart's (2018) observations that limitations in accessing quality learning opportunities could be as a result of where children live and this translates to inequality in accessing education. This finding is not surprising as the literature review shows that Botswana's educational system is marked by inequalities and poor performances between districts in the rural and the urban areas (Boko, 2015). Therefore, it is important for DTVET to normalise equal opportunities for all their institutions, regardless of geographical location.

One other notable difference is (b) the disparity in resource allocation. The urban college is a well-resourced institution both in terms of human (qualified special educators who engage in integrated teaching with qualified vocational lecturers) and learning resources (teaching materials in terms of a hospitality centre for practicals and office procedure equipment and their own computer laboratories for retail practices). Institutional facilities are instrumental in how both the students and the lecturers experience issues of inclusion. These excellent facilities give students a better learning experience which contributes to their educational functioning. The lecturers are also supported in the teaching of their modules because facilities are there for practical purposes. Similarly, officers are better positioned in developing learning units and assessments packs because facilities for such are available. The rural institution students do not have consistent sign language interpreters (who are employed on a contract basis with contracts not guaranteed) and enough practical spaces for their practice. The officer responsible for the infrastructure development in Brigades worries about facilities which are not up to standard. For example, Mrs Kenny said that even when she submits an annual budget with the material needed to improve facilities, when given the funds, the money for resources proposed is not included. The allegation is affirmed by students' discontent with the inadequate facilities for doing practicals outside the timetabled lessons. For example, they travel 30 kilometres to come and sleep in class without being

taught. Lecturers described the uncomfortable desks which have no stoppers and contribute more to the loss of hearing for the Deaf students. The challenges have created an unsuccessful implementation of inclusion practices. Stofile (2008) has argued that the adequacy of resources is one reason for successful implementations of policies and programmes. In the findings of this study, the predicament of having insufficient facilities informed the divergence of how students experienced inclusion in TVET. A similar finding conducted in two universities in South Africa (University of Venda and Free State) by Mutanga (2015) shows that well-resourced or poorly equipped environments influence the experiences – negative or positive – of higher education for disabled students. In this study, students from the poorly equipped rural institution felt that they are excluded and taken for granted. Facilities play important roles in the development of capabilities and functioning and so limited facilities mean that the capability of knowledge and imagination is restricted. As a result, most students from the rural institution felt that they have insufficient skills to live successfully out of college. The argument raised above indicates that there are differences in service provision which resulted in different experiences for the two groups of students. This calls for TVET to ensure equal provision of resources for all its institutions by putting policies and practices in place based on assessment of allocation and distribution of resources by the department or Ministry.

One notable gap observed in this study is the difference in how the two institutions deal with the various student disabilities. The urban institution serves students with mild intellectual disabilities and the rural institution serves Deaf students. Differences in dealing with the two categories result in different experiences for the students. Mild intellectual disabilities students in the urban college are segregated in teaching and learning but integrated socially. This academic segregation is because their course level (Access programme) is lower than what is provided in a diploma offering college – although hospitality and business courses are offered to non-disabled students. This is different from the rural institution where Deaf students are integrated because they are doing the same level and course with generic students. The arguments from the management of the two institutions are that mild intellectual disabilities students would not benefit from integration and to include them at different levels would disadvantage them. In the rural institution, they believe that they can learn together although it is difficult for lecturers because they have a high teacher-student ratio. The class size then becomes a problem, and the sharing of resources also becomes a challenge. These different experiences mean that the modes of teaching and resources used

are different. Therefore, the two institutions differ in the interpretations of policy and practice. These differences in interpretation give rise to students' varied physical and psychological states as they come to terms with policies' implementation. According to Hart (2019), this results in inequalities in experiences of education. In effect, therefore, the disability classification of these students is a contributory factor to their different experiences as the two institutions try to cater for the different types of disability students enrolled in their respective institutions. These findings corroborate Schmidt and Vrhovnialso's (2015) studies on factors connected to the attitude of inclusion which revealed that the category of the child's special needs comes forth as a factor to their inclusion. This means that TVET tried to reduce barriers that may hinder educational support by catering for the different disabilities. At the same time, it can also be said that there was a stereotyping of difference. This calls for curriculum developers and policymakers to ensure that institutions have a systematic support policy for all the disabilities.

Another experience was the students' need for academic space. Findings revealed that students wanted the freedom and opportunities to learn other subjects just like generic students. For example, the Deaf students felt excluded because they wanted to do theory compulsory modules like their counterparts because they believe they are able. The exclusion of these students from these other subjects means that Deaf students will lack the capabilities their counterparts enjoy and this perpetuates educational differences (Hart, 2019). The need for students to want to enjoy educational opportunities like their peers shows that they have personal agency which would help them to achieve what they want to do in their lives. Therefore, TVET as an educational institution has a duty to provide conditions and spaces for students to choose for themselves what they want to do rather than intruding in what students see as valuable (Hart & Brando, 2018). Agency is associated with the capability to make choices. Therefore, students would feel included if they are given the opportunity to choose what they want to do and which they have reasons to value. However, lecturers believed that they know best what the students want and thus made choices for them. An example from the data is the fact that lecturers and guardians decided on the courses students should take. One good example from the data was the student who forced the institution to allow her do a theory subject despite discouragement from the staff who told her she would fail. Despite this discouragement, she managed to pass after many trials. This showed the underestimated persistence and resilience that students with disabilities have. Students' persistence indicates a fixed mind set which, according to Cassidy (2015), is a function of

resilience in which individuals believe in their own ability. The social and academic suppression they experienced at the hands of the institution (urban college) and from other students (for Deaf students in the rural institution) impacted on their sense of belonging. The access to an institution, which does not translate to access to education as a capability, is a restriction to functionings and hinders the development of other freedoms. This means that TVET institutions should create learning environments that respect students' voices and support their freedoms to enable them to achieve their potential.

The expectation is that higher education exposes all students to opportunities that promote their integrity as people who matter in society. This resonates with Walker (2006) who postulates that education in any context should promote respect, dignity and recognition. Likewise, Sen (1999) argues that the administration and leadership are accountable for the promotion of human capabilities. The experiences of the students highlight how the college environment creates inclusionary and exclusionary practices towards students with disabilities. The findings show that the elements of both inclusion and exclusion happened simultaneously in a manner that suggests that the two concepts are inseparable. Both inclusion and exclusion were present in both institutions although happening in varying degrees. The implications for this is that policymakers should develop systemic procedures and processes that guide TVET as an educational institution to ensure all learners, irrespective of the institutions they are enrolled in, benefit from inclusive education.

One of the striking findings that mark the discrepancies between the two institutions is the urban college students' experiences of a lecturer's lack of professional culture. In the words of Evans (2008, p. 27), professional culture can be interpreted as "the attitudinal or people's responses towards their profession as opposed to professionalism, which is about the function and quality of service within the perimeters of one's responsibility". In the context of these findings, the lecturer's behaviour and attitude towards students did not fall within the parameters of a teacher as a loco-parentis. The discussions in Chapter Four reveal that deliberate marginalisation, verbal and emotional abuse, academic and social exclusion were most prevalent at the hands of one lecturer in one particular programme. This did not only demonstrate the dissimilarities between these two institutions, but also within the department. Students from the retail programme of the urban college felt terrorised. This resulted in their different experiences in their attempts to exercise their agency to negotiate space as compared to those enrolled in a hospitality course. Students from retail business harboured hate towards the lecturer, anxiety and fear as compared to hospitality students who experience their

lecturer to be hospitable, showed appreciation and love for others and the course. The retail students' situations were aggravated by the 'culture of silence' from other lecturers in the department who turned a 'blind eye' to the students' predicament. Mantsho, one of the students, asserted that "there is one lecturer who takes herself as the thee person and other lecturers in the department are afraid of her". It was therefore not surprising that the lecturers interviewed in the department never alluded to this abuse in spite of being asked about the challenges that students with disabilities faced. Even at the time of writing this report, there is a reported case of a current 2019 student who attempted suicide allegedly because of abuse from the same lecturer.

Common studies on teacher attitudes (Goodman & Burton, 2010; Forlin, Keen & Barrett, 2008; Mokhuphadyay, 2015) have focused on perception, attitude towards inclusion, and their competencies, among other factors that affect successful inclusion. However, this study unearthed significant findings on teacher personality and psychological state as influencing negative college experiences on the implementation of successful inclusion. Recent studies (MacFarlane & Woolfson, 2013; Monsen, Ewing & Kwoka, 2013) confirm that indeed teachers' attitudes play an important role in the adoption or intention of inclusion. In the context of the study, the lecturers' emotional and psychological behaviour towards students was a constraint to the department and the colleges' implementation of inclusion. From a capabilities framework, non-affiliation with a teacher would affect the functioning capability of students which is meant to be promoted by education as a social process. The discussed issues reveal that the different environments that the students were exposed to contributed to the differences in their experiences of inclusion. The remedy to this is that institutional management and leadership should have continuous professional development programmes for their lecturers to ensure professionalism and the enforcement of a code of conduct to curb students' abuses.

Having considered the students' experiences, this study also looked at how the people working with them view inclusion. As such, lecturers' and officers' understanding of inclusion is interrogated.

External agencies such as policies, infrastructure and other social arrangements are important elements that enable or constrain conditions of functionings. However, the people involved with students with disabilities can be instrumental in diminishing or increasing their well-being. This can be seen in the findings discussed in Section 5.2.1 where a particular lecturer's

abuse affected the experiences of students and the operation of inclusivity. The study shows that the perspectives of lecturers (from the two institutions) and the officers gave an almost similar experience of their understanding of the meaning of inclusion. Their knowledge falls into two Tswana cultural elements. The first one is *Setho* which implies human relatedness and independence. From their own narrations, treating students with disabilities as one of their own was an important factor of what it means to be included. For example, the expressions 'they are human like us, their disability is not inability, and they are part of the community' rests on a metaphysical understanding of the fact that to become human, one needs to be part of an environment with other human beings (Chakaita, 2010; Menketi, 1984; Ramose, 1999). Therefore, they viewed students' presence in the institutions as their right. Secondly, *Seriti* which literally means commanding respect. Seriti means that irrespective of students' disabilities they are human beings and they are equally and morally worthy of respect. In this philosophy, the understanding is that rights and equal opportunities should be given to students with disabilities.

Certainly, there is no shortage of disagreement with the above understanding from those who subscribe to the Botho principle. However, such recognition did not benefit students with disabilities as the findings showed that these TVET institutions were a hindrance to the attainment of personhood. For instance, at the top of these dehumanising practices was a lecturer's lack of professionality. Professionality, unlike professional culture, entails "ideologically, attitudinally, intellectually and epistemologically-based stance on the part of an individual, in relation to the practice of the profession to which s/he belongs, and which influences her/his professional practice" (Evans, 2008, pp. 6-7). In the context of these findings, all the vocational lecturers are not equipped with skills and knowledge to teach students with disabilities, and the special educators and sign language interpreters have no vocational skills. Therefore, students with disabilities in these institutions continue to lack support services. This equates to a society (i.e. these institutions) that causes the disablement of students. In the case of these findings, the disablements are the human resources involved with students who are not epistemologically and ideologically prepared. To address this disablement, the institutional leadership should train staff in both disability issues and vocational skills to bolster staff functional development. Training plans, both long and short term, for the needed skills should necessitate this action. Following this up, Mahlo (2017) contends that the success of inclusive education depends on the structure of support provided by the school organisations.

An equally significant finding, besides professionality, was the lecturer's lack of professionalism. This implies the lack of professional practices in one's daily practice (Evans, 2008). In this study's findings, this relates to lecturers' inability to interpret their daily activities in terms of the expectations of policies. Findings revealed that a majority of the lecturers have no knowledge of policies that guide their daily practices, particularly the inclusive policy. Therefore, their understanding of inclusivity was more related to exclusion. From the interview interactions, these staff members indicated issues such as not needing to know and using any policies to understand how to deal with students because they knew it would not change anything. The response was meant to show that they do not discriminate against students with disabilities from the so-called normal. However, the answer showed issues of ignorance and lack of awareness and that there is a need to respond effectively to students' needs and support their learning. This translated mostly to epistemological exclusion. In addition, some of the responses, like that of Mrs Mbatshi that "we need to babysit students with disabilities to always know where they are", was also meant to show that they do care and have concern for them. For this lecturer, she thought she meant well because she assumed that the students have limited capabilities to function without staff monitoring. For this reason, lecturers were not aware that such a practice was a form of perpetuation of othering by default. Even though the intention was to ensure their well-being, the students perceived they were being treated as children, which capped their capability for social networking. Lecturers were not aware that students needed some space of freedom to develop competences and failure to recognise that was a threat to student's well-being (Hart & Brando, 2018). These findings concur with Materechera's (2015) studies in the Northwest province of South Africa which revealed that teachers are faced with predicaments of inclusion in school contexts due to lack of a fit between policy expectations and pragmatic realities.

The lack of professionalism also meant that lecturers understood inclusion from identifiable valuable concepts such as humanness, personage, compassion, equality and respect which they equated to Botho. However, they could not see the connection between these identified values and inclusive education. Although few in their practices indicated that they operated within the botho principle when teaching and dealing with students with disabilities, they were not aware that they were actually implementing tenets of inclusion. Responding to today's classroom diversity requires planning that is influenced by many policy documents (Mahlo, 2017). Therefore, limited knowledge in policy practices meant that students were

excluded from learning because there was limited curriculum delivery. So, in general, these lecturers disrespected the humanness of students with disabilities if we are to go by their understanding that Botho implies that the development of the students' well-being depends on them as a community. The implication is that if TVET, as an institution of learning, wants to become a community within a community (Tuersley-Dickson, 2015), they should invest in the functional development of the staff, especially in the area of policy awareness.

Another significant finding was the lecturer's' attitudinal stance of an inclusive setting. While all the lecturers complained about not being trained to execute their work well, at the same time, they had negative attitudes towards inclusion. Most of the lecturers demanded extra pay, being taken for body massages, and counselling as reward incentives for working with students with disabilities. The findings back up Slee's (2019) claim that schools which believe that to meet the needs of students with disabilities there has to be trained specialists run the risk of educationally excluding students until and when they are given additional funding. In the urban institution, one service department refused to teach students with disabilities, while another department believed that students with disabilities were not the quality of people to be working in industries such as hospitality. The reason given was that they were unable to deal with customers and that employers would not be patient with them because the industry is centred on profit making. The urban lecturers' attitudinal stance towards their students fails to answer to Slee's (2019) question of how institutions might overcome their ontological spaces which shun exclusion and progress to arrangements which establish nobility for social belonging. This was different from lecturers in the rural institution that took pride in their students' work and believed that they could go far in life. The two different lecturers' attitude displayed the disparities in the interpretation and implementation of inclusion and corroborated previous studies (Engelbrecht & Green, 2007; Mahlo, 2016) that teachers make learning possible and their attitudes towards inclusive practices are important. The implications are that there is need for schools to put into action effective support systems which can motivate lecturers. Moreover, there should be an increase in the internal and external teacher attitudinal development programmes so that lecturers' attitudes to their work may be modified, for example, the programmes on emotional intelligence to learn sensitive strategies towards the support of inclusive practices.

5.2.2 Theme two: Resilience

It is important to note that the limitations presented by the exclusionary practices did not deter the students. Findings show that while students experienced emotional and learning

constraints in TVET institutions, they grew in resilience. This revealed a relationship between unbecoming situations, resilience and aspirations. The findings indicated that students from the two institutions used their conversion factors and developed emotional, educational and work resilience. The capability approach views the personal, social and the environment as elements influencing conversion factors (Sen, 1999). Students in the urban institutions used their lecturer's abuse to develop emotional resilience. For instance, Mantsho did this by "blocking all the insults out" and choosing to focus on her goal and purpose of being in college. Given the same environment of abuse, students used different personal conversion such as their peers and religion to bounce back. They also used the influence of their social environment to address their deprivations and to enhance their social exclusion and inclusion. For example, because of the social exclusion between deaf impaired and language students, Rita took it as her goal to become a teacher of the deaf because she is both hard of hearing and doing a vocational course. In addition, the good social environment in the urban college has given Mantsho the desire to work with people with disabilities by opening a company (which at the time of writing of this report is registered and about to start operating). That is to say, the social environment that students found themselves in became a motivating factor to aspirations and agency achievement.

Indeed, from these experiences, there was hope and optimistic behaviour from students as opposed to powerlessness. This supports Beddoe et al.'s (2013) assertion that resilience can be learned and education has the capacity to strengthen resilient qualities. Furthermore, the implications of the findings revealed that the absence and availability of conversion factors have a bearing on how students with disabilities learned their 'beings and doings'. In particular, agency comes forth as a dominant factor in tackling deficiencies and coping strategies, necessitating policymakers and the institutions' leaders to advocate for and foster resilience by looking at their institutional structures and contexts to address sources of Unfreedom. One way of doing this is by adopting Mutanga's (2015) proposal in which the author offers a political conversion factor as an analysing framework for ascertaining whether the environments are enabling or unjust for disability-inclusive policies. By a political conversion factor, Mutanga implies being able to have the political will to influence and act on policies concerning people with disabilities at different levels. Given these factors, one would be curious to know if students benefitted from attending TVET institutions, and the answer lies in the next theme.

5.2.3 Theme three: Educational Agency

This section looks at the programmes offered in the TVET institutions in a bid to understand their benefit to students with disabilities. The overall findings identified the significant opportunities and freedoms valued by the students. What dominates the findings are two insights. First, that the two institutions have differences and similarities of achieved capabilities. Table 5.1 shows the extent to which these capabilities have been achieved and those neglected by TVET.

Table 5.1. *Status of capabilities developed per institution*

Capabilities	Urban College	Rural Institution
Resilience (being able to bounce back from difficulties)	Emotional Academic Work	• Academic
Respect, Recognition & Dignity	Acknowledged by the college community (Students and staff)	Acknowledged by staff only but not by other students
Knowledge & Imagination	Acquired knowledge from the courses they did and the key skills subjects	•Acquired knowledge from the courses they did but no key skills
Social relation and network	Formed intra- and interpersonal relationship with others and had support for learning	No social networks nor relations were formed
Aspiration(what individuals want to be in the future as a result of changes in their preferences)	Motivated to have a better life and succeed	Not sure if they are going to succeed in life
Learning disposition	Able to know how they are going to pursue their interest	Able to know how they are going to pursue their interest and have alternatives
Voice (the freedom to be heard and express what one values)	Silenced through deliberate marginalisation, harassment, pedagogy & curriculum implementation	Silenced for speaking out, not active in the learning process, pedagogy and curriculum implementation

Key



Enhanced capabilities



Partially achieved capabilities



Constrained capabilities

Based on Table 5.1, the findings show six capabilities that are achieved. The table clearly shows that the urban institution had more enhanced capabilities than the rural institution. The rural institution had most capabilities partially enhanced. Factors discussed in Section 5.1.1, that is, inequalities in the distribution of resources, geographical differences and different

academic spaces between these institutions are contributors to the imbalances of capabilities developed. Apart from these achieved capabilities, other valuable competencies such as voice and freedom important to higher education were not expanded. There was one common capability that was constrained from both institutions, that is, the students' voices. For instance, the students' voices were silenced in the form of not being given the opportunity to exercise their freedom of speech For example, in the urban college decisions were made on behalf of the students because they were deemed incapable of making independent decisions pertaining to their lives. Also, students were afraid of punishment if they expressed their concerns, hence they endured in silence. In the case of the rural institution, students were silenced by being ignored by the management who never paid heed to their grievances when they complained about not being given enough time for practicals. In other instances, students were severely punished, like the case of Setshego who was suspended and had to seek the assistance of the area Member of Parliament to be reinstated. These examples show that these TVET institutions used mechanisms of silencing the students' voices and in the process constrained their freedom. According to Otto, Walker and Ziegler (2018), freedom is an end in and of itself. Therefore, freedom is important to students as they need to become agents of their lives and what they have reason to value. Besides, students hold the right to have a voice in affairs pertaining to them in their capacity and maturity level, putting into practice their agency and practical reasoning (Hart, 2012; Hart & Brando, 2018). Notwithstanding this limited capability, overall students were satisfied with the achieved capabilities. The questionnaire findings also revealed this and showed a high satisfaction rate over dissatisfaction. If we infer from these findings, this study suggests that TVET institutions should ensure that valued capabilities are secured. In addition, there is need to put into practice policies and procedures that would develop unenhanced capabilities.

The second insight relates to the way in which the findings show how the achieved values can be instrumental in students' functioning, especially when the capabilities approach and the inclusive values are juxtaposed. One of the findings concerns how there is a relationship between the capabilities approach and inclusive education. Data shows that the functionings achieved by students translated to certain capabilities which are also evident in inclusive education thus showing that the capabilities approach and inclusive values have the same instrumental elements that are important for students with disabilities. Figure 5.1 shows the scope of these capabilities and their connections to inclusive values.

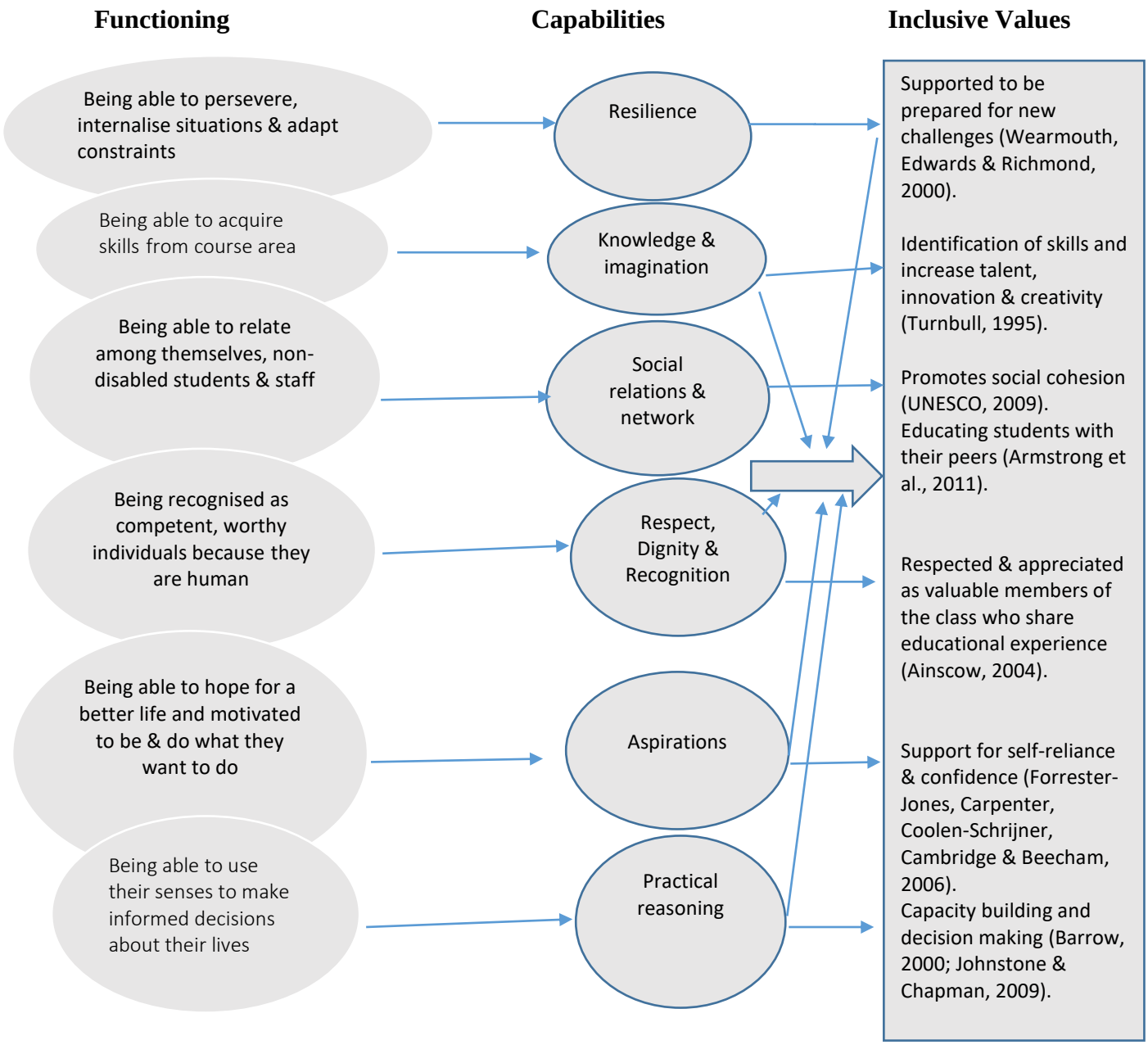


Figure 1.1 Relationship between extrapolated valued functioning and inclusive values

5.2.3.1 Resilience

The effects of exclusionary practices as discussed in Chapter Four lead to what one may argue as precluding important questions such as how a student with disabilities can remain 'happy' and industrious in an environment of marginalisation and stigmatisation. Data demonstrated that this was countered by resilience. Resilience, as Chapter Two shows, implies positive acclimatisation in constraining situations (Adamson et al., 2014). From a capabilities framework, the development of this capability would assist learners in facing challenges they could be exposed to in their everyday life such as poverty, deprivation and socio-economic hardship. The success of this capability means that personal development in

learning, one of the aims of an inclusive education, has been achieved. Therefore, to be nurtured, there is a need to remove 'Unfreedom' (Sen, 1999) as a barrier. Similarly, inclusive education intends to remove barriers in learning by increasing opportunities that support and prepare an individual for new challenges (Wearmouth et al., 2000). This means that the TVET institutions offer a space in which education for personal development and well-being is achieved.

5.2.3.2 Knowledge and imagination

Students from both institutions obtained course skills which they valued. It is from these acquired values that they could see the difference in competencies from their previous schools and TVET. From a capability approach, this speaks to acquiring the capability of knowledge and imagination, corresponding to one of the values of inclusive education, which is the aim to identify skills and increase talent, innovation and creativity (Turnbull, 1995). The attainment of skills means that students would not only rely on employers, but they can also use their skills for self-independence, especially that they have a conversion factor as shown in section 5.2.3.1. Therefore, TVET has been accurate as this capability of knowledge and imagination has been achieved. Ongoing staff development and resources for learning to increase the chances of continuous capability attainment is commended.

5.2.3.3 Social relations and networks

Table 5.1 shows that though this capability was fully enhanced in the urban college and only partially in the rural institution, overall there was a level of attainment of social relations and networks as capabilities similar to one of the values of inclusive education which is to promote social cohesion (UNESCO, 2009). From a capability lens, the attainment of this capability meant that students had a sense of belonging which contributed to their mental happiness, self-esteem, and personal identity. The attainment of this capability means that students would be able to form relationships at home, in the workplace and networks for their business. Therefore, TVET can continue to put measures in place for different support systems such as emotional support (love, care), instrumental support (services that can assist in developing this support) and informational support (advice and suggestions) as argued by Simplican, Leader, Kosciulek and Leahy (2015).

5.2.3.4 Respect, Dignity and Recognition

The social relations and networks discussed above bring in an aspect of appreciation of relationships in recognition of the uniqueness of individuals. The findings show that the

capability of respect, dignity and recognition was developed in TVET institutions. The capabilities approach recognises individual differences and acknowledges that conversion factors are the cause of human diversity. This is in agreement with inclusive education's requirement that students are to be respected and valued as equal members of the class (Metz, 2015). The effectiveness of the achievement of this capability will mean that in life, students would be able to respect the individual opinions of others in business meetings and co-workers' ways of doing things as well as listening to other people's views in solving problems rather than seeing the differences as a problem. In order to cultivate this capability, TVET institutions need to promote an inclusive community of practice in addition to its mission of training for employability skills. While core skills are needed for employment, there is also a need for soft skills as employability traits to be able to work well with others.

5.2.3.5 Aspirations

While individuals are different and unique, they also share one common thing – hope for the future. The study findings revealed that students were longing for higher education. This aspiration for a better life comes after spending much time in special education units and being at home. The capabilities approach takes into account different disability experiences by attaching importance to choices, agencies and the freedom prevalent in people's lives. Similarly, inclusive education promotes opportunities for experiential learning where teachers, through their different pedagogies and curriculum, create an experience for students to develop self-reliance and build their confidence (Forrester-Jones et al., 2006). The functioning of the student would be improved by this capability if after college they are able to economically, educationally and socially live better and more comfortably by converting their college experience to fulfil their dreams, especially as all the students hope to be entrepreneurs. TVET as an institute of higher learning should have a continuous review of its policies. Not only do people aspire, but institutional policies, missions and visions are descriptors of what institutions intend and hope to do (Walton, 2016). Therefore, it should be a TVET mission to aspire to secure students valued functioning and capabilities to assist them in their ambitions.

5.2.3.6 Practical reasoning

Being aspirational is related to values that an individual has while in the pursuit of what one wants to do and be in life. The study findings revealed that students had goals of accessing higher education institutions so that they could boost their chances of achieving their aspirations. These goals become enriched when one can use reason to make informed

decisions about their lives. This is the capability of practical reasoning. It is the role of inclusive education to promote capacity building and decision making (Barrow, 2000; Johnstone & Chapman, 2009). The effectiveness of accomplishing this capability can be seen in how all students aspire to own businesses informed by the course they took. For example, opening a catering company because one possesses hospitality skills, having an internet and photocopying shop because of the knowledge of office procedures, and owning a furniture shop because of skills one has in carpentry and joinery. Therefore, attending TVET assisted in developing decision-making skills which were informed by the capability to be educated. There is need for TVET to create contextual opportunities so that combined capabilities gained within the TVET educational system may be realised. These contextual opportunities can be social arrangements which include, among others, curricula and policies.

5.2.4 Theme four: Enacted Policy and Curriculum

Relating the capability approach against inclusive values brought about questions about the effectiveness of these programmes. The above consideration seems to point out that TVET programmes have been effective. However, there appears to be two differing views between the students and the people involved with them. While student participants were satisfied with course modules and were optimistic about their well-being achievement, officers and lecturers were pessimistic of students' achievement in life. There were several factors that added to the doubt of the officers and lecturers.

The first one concerned outdated curricula. Findings indicated that lecturers and officers were concerned about the outdated TVET curriculum. Not only were they outdated, but they were also not evaluated in terms of graduates' competencies. TVET mandates are that programmes are revalidated after five years. However, it is only validation of content but not on the contributions of the programmes to students' development. For instance, programmes in the urban college were developed in 2009 and were revalidated after six years in 2014. Although revalidated, they have not been evaluated. As a result, they are still referred to as pilot programmes. Therefore, the effectiveness of these programmes on students' functioning would not be known if they are not evaluated. Using an outdated curriculum means that programmes are not relevant to living and working in the 21st century. The literature review in Chapter Two revealed employers' dissatisfaction with TVET graduates (BOTA, 2010). The curricula are partly outdated because they are derived from the TVET mission, values and principles which are still based on training for productivism. Therefore, the content design is focused on employability and does not include 21st century interdisciplinary content

and design. It is for this reason that lecturers and officers were worried about programmes being too basic for students or lacking finesse because they are still looking at employability traits while the students see themselves as entrepreneurs. In this case, TVET has been asked to redesign the curriculum indicators to measure the knowledge and the skills of their programmes.

Secondly, officers and lecturers question students' achievement because of what they see as an irrelevant curriculum. Of significance to the findings of this study was the fact that the TVET curriculum was derived from western curricula. The findings indicated that TVET has moved from using the German dual system model, to the Scottish model, to the Botswana model, and a possible shift to the Japanese curricula. Curriculum developers in TVET said they had been stopped from developing curricula as the government intends signing a memorandum of agreement with Germany and Japan to adapt their curriculum. The use of these western curricula means that the contents and practices are irrelevant to Botswana as they do not have the values and thought processes of Botswana. For example, the German dual model could not work in Botswana because of the limited industry for apprenticeship. This adds to the lecturers' and officers' doubts on the effectiveness of these programmes to local students' functionings. What TVET needs is a culturally responsive curriculum that will also fit in with the African context of Botho. This curriculum that resonates with the culture and the spirit of Botho has been termed as inclusive by lecturers and officers. The implication is that TVET curriculum developers, policymakers and educational personnel in the Ministry should take steps to emphasise a curriculum that instils relevant knowledge and skills.

In addition, officers and lecturers have highlighted restricted professionalism as another reason they question students' achievements. Restricted professionalism relates to lecturers' narrow classroom-based perspectives (Evans, 2008). The findings indicated that lecturers' incompetence contributed to their inability to execute their daily classroom activities (see 5.2.2). The curriculum also restricts lecturers' teaching. Lecturers have indicated that TVET curricula are rigid and that they are unable to include teaching techniques and skills they think the industry needs. The learning units come with prescribed support notes on how to teach the units, making lecturers reluctant to devise other ways of delivering the content. The sign language interpreter in the rural institution pointed out that because lecturers are behind schedule with regard to what they are supposed to teach and have to finish within a specified time, she was unable to sit with them to find common sign language vocabularies used in their teaching. Consequently, lecturers only focus on their measured skills rather than

experienced skills. The findings revealed the contested nature of the efficiency of TVET programmes in expanding students' beings and doings. What this means is that TVET programme developers should prescribe curricula that are flexible, rationally based and intellectually stimulating.

5.3 Implications from overall findings

In this chapter, the overall findings from the four themes were laid out after considering the results. For example, the differing experiences of students from the two institutions; the understanding of inclusion as rooted in the Setswana concept of Botho; the different conversion factors that lead students to grow in resilience; the commonalities and differences of capabilities and functionings achieved per institution; and the effectiveness of the programmes. Although the study did not set out to compare the two institutions, the use of the capabilities approach has highlighted a lot of disparities between them. The enabling conditions were not the same and the study findings revealed that the rural institution students were more disadvantaged than the urban college students, thereby hindering their capability to be educated.

There is a need for TVET to build a framework that will set out to evaluate the capabilities of students they intend to educate in all its institutions regardless of disabilities and geographical locations. Especially since the department's mission and vision are the same and thus the transformative agenda of the department should fit its various institutions.

5.4 Reflection and answers to the research questions

The research questions developed in line with the central question are now presented: What are the students' interpretations of their experiences at TVET institutions? What follows are the overall answers to each research question.

5.4.1 Research question 1: What are the experiences of students with disabilities enrolled in TVET institutions?

This study focused on finding out the practical experiences of students to hopefully discover what has not been previously described as their experiences. Students were not asked directly what their experiences of TVET were; instead, questions were asked in an attempt to reveal their best and worst experiences of college in terms of their social, emotional, personal, learning and teaching experiences. By so doing, identifiable elements which were experienced were then categorised according to inclusion or exclusion. The discussion of

responses provided by theme one on inclusivity and theme two on resilience constituted the experiences of students.

The unequal distribution of resources and disablement of educational spaces for learning was a critical factor not only to disabled but also to non-disabled students in government institutions. However, when students with disabilities are confronted with the same experiences, it becomes an undesirable experience because it adds to their existing challenges which in the case of this study were being deaf impaired and intellectually challenged. Students from both institutions equally encountered inclusion and exclusionary practices. However, there was strong evidence of disproportionate occurrences of inclusion and exclusionary practices and the extent to which the experiences occurred in these two institutions. The different occurrences meant that students from the urban college experienced more of the inclusion practices such as social interaction, epistemological and formal access than students from the rural institution. At the same time, the rural institution students had disadvantages in learning and social relations but they were not stigmatised and bullied by any lecturer. The difference adds to the existing view that inclusion differs in contexts and each learning environment has its own challenges (Florian, 2008; Sayed et al., 2003; Tlale & Motitswe, 2016). On the whole, in view of these experiences, students underwent more exclusion in TVET institutions.

Students also experienced emotional and learning constraints in TVET institutions. Adverse emotional experiences were mainly recorded from the urban college students due to a lecturer's abuse. Learning obstacles affected the rural institution students who experienced disabling conditions. The effects of these differences are that in terms of measuring the happiness level of these two groups, the rural institution students were in a happier environment that the urban college students, indicating that the well-being levels of the two groups were not the same. Corroborating studies show that the life satisfaction of the two groups in the same objective situations differed (Robyens, 2017). One would assume that because overall urban college students were in a more enabling environment than the rural institution students, they would have the 'happiness approach' (Robeyns, 2017); however, it shows that the lack of emotional integrity can affect other domains of student development. Despite the limitations that the students encountered, they applied adaptive mechanisms and developed emotional, educational and work resilience. Thus, this substantiates what is known as adaptive preferences (Robyens, 2017; Sen, 1985) as the students grew in resilience under a non-conducive environment that was detrimental to their flourishing. The students'

experience of growth in resilience went beyond the standard type of resilience as basic capabilities to education. The experiences brought to light work resilience as a valuable professional capability. This is a new finding contributed by this study. Though this is not universal, I would argue that this could be added to the existing capability list attained at higher education. With this question answered, the study's focus now moves to how people working with students understood inclusion.

5.4.2 Research Question 2: How do people involved with students with disabilities (lecturers and policy and programme developers) understand what it means to be included?

The overall intention of the question was to find out how people involved with students with disabilities, such as lecturers and programme developers, understand inclusive education in a given context. In addition, the question sets out to unravel what, in their view, counts as inclusion. The opinions of the lecturers and officers were sought through in-depth interviews for clarity. The interview protocols were to find the description of inclusion through indicators of what participants may describe as inclusion. Theme one on inclusion was instrumental in providing answers to this question.

Lecturers and officers understood inclusion as appreciating students with disabilities as human beings who need to be respected and acknowledged as persons with rights to education like other students in their institutions. They viewed the education of students with disabilities as having human rights which should be accessible to them on a non-discriminatory basis. This interpretation resonates with the international and national frameworks which advocate for the rights of people with disabilities. For instance, the Universal Declaration of Human Rights of Persons with Disabilities (1948, p. 6) states that students with disabilities should have "equal access to education with others in the communities in which they live". While one may argue that this human right to education does not necessarily mean inclusive education, nevertheless, the aims of inclusive education such as equality in learning and accessibility are similar to the human rights agenda. It is also noted that human rights apply to all persons. However, in this understanding, the emphasis on human rights of people with disabilities is a way of showing respect and protecting their dignity. More importantly, students with disabilities are not to be seen as objects of medical treatment but rather as social agents for whom education has to enhance their capabilities. There is therefore a relationship between capabilities and human rights. Education is a

capability on its own and the denial of educational opportunities is a denial of capabilities which is in turn a violation of human rights (Robyens, 2017).

The understanding of the lecturers and officers was derived from the ethical dimensions of Botho. In this understanding, there is no exclusion because exclusion means disrespect to the other person. As such, their comprehension of inclusion meant the equality and equity of the education of students with disabilities. The argument does not mean that non-disabled students should be disrespected but this argument stems from the fact that disability in Africa has always been considered negatively (Pasha, 2016), hence, respect and the acknowledgment of others is important. Acknowledging diversity in education is the value of inclusive education; echoing the Salamanca Statement of 1994 which stipulated that schools should endeavour to serve all students. The officers' and lecturers' understanding of inclusion along the lines of the Botho principle make way for the current debates on the Afrocentric perspective of inclusion (Pasha, 2016; Pasha et al., 2017). The Afrocentric view of inclusion rests on the roots of an inclusive community whereby emphasis is placed on belonging. Thus, inclusion would then entail creating a space of learning to impact students by integrating them into a community of learners. However, such an understanding does not necessarily mean those discrepancies in inclusion would not occur even with this localised understanding. Answers to this research question revealed that factors such as attitudes, unprofessionalism, limited knowledge of policy and the incompetence of stakeholders involved in disability issues intensify exclusionary practices. It shows that knowing what inclusion is, is not sufficient without the moral support dimension. This adds to the debates concerning inclusion where critics argue that the principle of inclusion is appealing to the eye but it is often overshadowed by pragmatic issues (Thomas & Loxley, 2001). One of the challenges of the practice is the efficiency of inclusive schools.

5.4.3 Research Question 3: What is the effectiveness of these programmes in improving the functionings of students with disabilities?

Central to this question was the need to determine what has been beneficial for students with disabilities in TVET. The 'what' question was not to gauge or find out how the TVET programmes relate to students with disabilities, rather, the 'what' question was to discover the link between the TVET programmes and the capabilities approach, particularly on the aspects of students' functionings. Exploring the functioning phenomenon was done to give direction to TVET to find out whether its programmes are beneficial to students. The

discovery of answers from theme three on educational agency and theme four on enacted curriculum and policies led to this answer.

The effectiveness of the TVET programmes on students' functionings was questioned by lecturers and officers, while students themselves saw the programmes as enabling to their functioning. The different views were as a result of the different grand objectives of TVET held by lecturers with regards to the students. For the students, attending TVET was one of the social and educational opportunities offered to them, especially when they reflected on where they were coming from in terms of former schools and previous knowledge and skills. However, for the lecturers and officers, although productivism is crucial to TVET, their concern was that the students' completion of two years of education in TVET did not guarantee them success in life since they viewed the programmes as too basic. This apprehension can be sustained as it correlates with Hart's (2019, p. 13) proclamation that, "It is clear, therefore, that overall educational achievement and enrolment tell us little about the extent to which individuals have equal chances to flourish". Also, Unterhalter (2003) maintains that education is a process for individuals to exercise agency through information, reflection, understanding and recognising their rights as individuals. With this understanding and the lecturers' aims of promoting employability for students, it is clear that their uneasiness about the TVET programme was not about the ability of students to reason but rather their arguments were based on skills and knowledge for employers.

Despite this uncertainty, this research showed that TVET has, to some extent, enhanced the capabilities of students with disabilities. The significant valuable professional and personal achievements by the students were identified. Table 5.1 (Section 5.2.3) shows the valuable opportunities achieved, and Figure 5.1 in the same section shows how students can reason from the achievement of those capabilities, showing how TVET had a positive impact on students' functioning and capabilities. Nevertheless, the finding also indicated that the two institutions had different capability sets achieved by its students due to different contexts. The outcome is similar to Flores-Crespo's (2007) comparative study on three universities in Mexico which indicated substantial variations of graduates' capabilities as a result of some established circumstances. As argued by Unterhalter (2003), schooling, social opportunities, and the development of reasoning are instrumental in capability development, and when people have those equal opportunities they are bound to have a fair share of human agency. Unfair shares relate to these findings as the urban college students had advantages of more capabilities achievement than the rural institution students.

The findings also revealed that while there was a significant capability achievement, the other essential competencies important to higher education were not expanded. This was attributed to factors such as an outdated and inflexible curriculum and lecturers' lack of policy awareness. In capability studies, these challenges are known as structural constraints. Similar research conducted by Mutanga (2015) also showed that disabled students in two South African universities appreciated the skills and knowledge from their courses in spite of other challenges. Both study findings buttress existing knowledge that holds that the structural constraints faced by people impact on their capability sets and conversion factors (Robyens, 2017). Correspondingly, Unterhalter (2003) claims that supporting conditions and educational processes need to be considered in the academic context if one has to apply the capabilities approach. Answering this question brought to the fore the contested nature of the effectiveness of the TVET programme in expanding students' being and doings. It would be important for another study to be carried out focusing on the impact, evaluation and indicators for measuring the effectiveness of the TVET programme.

In concluding this section, it has been evident throughout these discussions that there are many distinctions between these two institutions. This could be attributed to their initial composition, that is, the urban being a government-owned institution, and the rural a community-owned institution. This tension meant that each institution has to attend to its challenges. For example, the rural institution has to address the language barrier between the generic and the Deaf students as well as the infrastructure development. On the other hand, the urban college needs to deal with one of its staff members and the management on the operation of the special needs department. Addressing these constraints would help in the betterment of the inclusion of students with disabilities in these institutions. The study has drawn up challenges revealed by the findings and the possible solutions as initiatives that TVET can develop as an agenda to enhance inclusive practices. Table 5.2 is a snapshot of the challenges from both institutions and how and by whom they can be resolved.

Table 5.2. ***Extrapolated challenges and proposed solutions***

Challenges	Responsible office	Proposed solutions
Inequalities along geographical lines	Department of Technical Vocational Education and Training	Normalise equal opportunities for all their institutions regardless of geographical location
Service provision	Government Ministries for higher education	Ensure equal resources provision for all its institutions by putting in policies and practices which will assess the department's or Ministry's equitable allocation and distributions of resources
Lecturers' lack of professional culture	Institutional management and leadership	Continuous professional development for their lecturers to ensure professionalism and enforce a code of conduct where it is appropriate to curb students' abuses
Implementation and interpretation of inclusion	Policy division in the ministry	Employ systemic procedures and processes that guide TVET as an educational institution to ensure that all learners, in spite of the institutions they are enrolled in, benefit from inclusive education
Limited staff professionality	Government Ministry and institutional leadership	Functional development of staff through long and short term training
Lecturers' attitudinal stance of inclusive setting	Institutional leadership and management	Increase internal and external teacher attitudinal development programmes so that lecturers' attitude to their work may be modified
Removal of Unfreedom	Institutional leadership and management	Development of an analysing framework for assessing if the environments are enabling or unjust for disability-inclusive policies
Contested views on the efficiency of TVET programmes	DTVET Curriculum division	Redesign curriculum indicators to measure knowledge, skills and attitudes
Curriculum rigidity and irrelevancy	Government Ministry policy and programme development division	Culturally responsive curricula that impart relevant knowledge and skills.

5.5 Recommendations

The above summaries of findings have provided insight into the Botswana TVET system. The study is the first of its kind in Botswana. The findings are important because they have highlighted some of the challenges faced by TVET in realising the goal of inclusion of students with disabilities. The use of the capabilities approach and Botho philosophy in this study has aided in answering the research objectives of finding out if TVET has been effective in enhancing the capabilities of students with disabilities. The study revealed that while there were some variations in the two colleges in terms of how many and which capabilities have been enhanced, the overall finding was that TVET has been effective in strengthening students' capabilities based on Walker's (2006) and Terzi's (2007) capabilities list expected at higher education. TVET education in Botswana has a role to play in the enhancement of capabilities; therefore, enabling environments are important factors to consider in creating opportunities for students to have reasons to value their beings and doings.

The stakeholders' perspectives and experiences, particularly for students, have brought out significant and unexpected findings. The findings of one institution's lecturer's unprofessionalism provided a basis of a context-specific challenge that affected the inclusion of students with disabilities. It is hoped that what the study revealed from the two institutions will be taken into consideration for policy transformations. The findings were helpful in answering the main research question, that is, what are student interpretations of their experiences at TVET institutions. What of the question is answered by attending to the above challenges and to the recommendations given to the different stakeholders.

5.6 Recommendation for different stakeholders

The following recommendations are grounded on the findings and conclusions resulting from the experiences and understanding of all the stakeholders who participated in this study. Giving suggestions for each participant set is found to be appropriate so that the different needs of each set of participants are stipulated for action. Table 5.3 shows the recommendations suggested for each set, followed by the discussion.

Table 5.3 *Recommendations for each participant sets*

Students	Lecturers	Policy developers
Students should be given equal opportunities for participation to enable capabilities and functionings as end means	Negative interactions with lecturers are detrimental to the students' agency achievement. Therefore, lecturers should provide reciprocal relationship with students as a support structure for the development of students	To find the philosophy that would guide the TVET curriculum to give Botswana's TVET an identity
Partially enhanced capabilities should be developed through appropriate educational strategies	Educational development and training of vocational lecturers on disability issues and special educators on vocational skills are urgently needed as part of in-service training.	Recognise the Botho philosophy as a paradigm for inclusion to have a contextualised inclusion in Botswana
Curriculum objectives which focus on developing students' voices should be encouraged	Lecturers to use the capabilities approach framework as assessment tools to find out capabilities and functionings achieved from their courses	Adopt an African TVET that would give relevant capabilities and functionings in an African society
Students, curricula should be flexible to accommodate their educational needs	Lecturers to provide a capability enhancing environment through their pedagogical choices to increase participation	Policy and curriculum redesign to fit the higher education context for practicable inclusivity for the marginalised population
Academic and psychological support for students should be a priority for institutions throughout their course durations. This will harness resiliency and agency	Lecturers should be supported by the institutions and departments to realise their inclusive agenda	Policies should stipulate conduct and action for personnel dealing with students with disabilities

One of the findings of the study was that social arrangements in these TVET institutions did not present students with balanced freedoms, which resulted in students from the two institutions having unequal human capabilities (Sen, 1999). The unequal capability

achievements cause different conversion factors which point to the difference in flourishing resulting in inequality in outcomes of education (Hart, 2019). The study recommends that students should be given equal opportunities for participation to enable capabilities and functionings as end means. The study also provided evidence that limited opportunities meant that the outcomes of being in TVET were restricted. From a capability lens, this means that there was no relationship between opportunities and outcomes (Walker & Unterhalter, 2007). In addition to these restricted outcomes, the study also demonstrated that students were limited in what they were able to do, especially in making their voices heard. The human capability involves the expansions of "the freedoms [of students] to actually enjoy and choose the lives they have reason to value" (Sen, 1992, p. 81). However, in this study, it was observed that students were not given the freedom they needed of making their own choices. In this case, I recommend that students should be encouraged and given the freedom to express themselves and their partially enhanced capabilities must be developed through pedagogical, educational strategies and objectives. One of the disadvantages students experienced was the curricula. A curriculum which does not empower or facilitate one to have an ability to have an expansion of capabilities is detrimental to human development. The study recommends that the students' curriculum should be flexible to accommodate the educational needs of all. The findings also point out that the social conditions and circumstances in which students found themselves were constraining their agency. Following Robeyn's (2005) view that goods and services do not only translate to people's capabilities but that non-material circumstances matter too, the study proposes that academic and psychological support for students should be a priority for institutions throughout their course duration to harness resiliency and agency.

Further recommendations are considered for lecturers based on the study's findings. The study found that the emotional and educational status of lecturers conveyed some factors which are known as structural constraints (Robeyns, 2017). One of the constraints was the negative relationship between students and personnel working with them which affected the students' capabilities; providing evidence that capability enhancement is not directly related to resources only but also to non-resources (Robeyns, 2017). Therefore, the study recommends that lecturers should have a reciprocal relationship with students as a support structure for the development of the students' agency. One other factor is the lecturers' limited competence. Their limitedness as a structural constraint implies that they have minimal insights into how to influence the students' capabilities and, because of this, the

study recommends educational development and training of vocational lecturers on disability issues and special educators on vocational skills as part of in-service training. With substantial findings suggesting the contestation on the well-being and TVET programmes between students, lecturers and officers, the study recommends that lecturers should use the capabilities approach as an assessment tool during and after module completion to find out capabilities and functioning achieved from their courses. It is also clear from the study that lecturers are crucial in implementing the inclusive education agenda. However, some are not happy and have negative attitudes towards inclusion, concluding that their mental adaptation (Robeyns, 2017) may be limited in adjusting to the circumstances of teaching students with disabilities. It is recommended that the institutions and departments should support lecturers to change their mind-set about inclusion and students with disabilities to realise the inclusive agenda.

The study findings also resulted in a set of recommendations for policymakers. It was found that the structural constraints prevalent in the study also include failure of policy implementation. The study found that the TVET system kept changing between different countries' curricula, instancing that there is no sensitivity to local curricula objectives. As a result, the study recommends that policymakers should incorporate a Botswana specific TVET curriculum that would provide relevant capabilities and functionings in an African society.

The findings have also shown that the current TVET education system and policies have pitfalls which translate into doubts about its relevance and efficiency. Therefore, it is the recommendation of this study that to evaluate the progress and impact of the TVET programmes, policymakers should lobby for the development of assessment systems to measure growth. Moreover, the uncertainties of the TVET programmes' efficiency originate from the lack of an identifiable philosophy which could act as a standard guide of operation in designing TVET policies and curricula. Furthermore, it is the recommendation of this study that policymakers should engage with implementers to find common ground on Botswana's set of philosophies. Hence the study recommends that at the initial development of the curricula, policymakers should ensure that there is a philosophy that guides the TVET curriculum to give the Botswana TVET system an identity.

Not only is the lack of an identified philosophy a problem to the TVET curricula, the study also found that even the inclusive education policy in Botswana is operating from an

unidentified paradigm or typology. Thus, the study recommends that policymakers should advocate the use of the Botho philosophy as a paradigm for inclusion in order to have a contextualised integration to Botswana. As evidenced by the literature review (Sayed et al., 2003; Ainscow, 2006), typologies and paradigms define inclusion. The findings also point to the fact that the TVET's guiding policies on programme revalidations are at an abstract level and not pragmatic because they are revalidated without evaluations of impacts. The study therefore recommends that during programme running and after programme expiry, policymakers and programme developers should engage with the implementers and students on evaluations to inform policy and curriculum redesign to fit the higher education context. One of the findings pointed to Botswana's inclusive education and the TVET policy's lack of regulating personnel dealing with students with disabilities. After the study found out that one lecturer is a serial student abuser with no attempt to curb the victimisation, the study recommends that policymakers should review these policies and stipulate a code of conduct and actions for personnel dealing with students with disabilities. Given the above recommendations for policy and practice, it is the hope of this study that they will influence changes in the TVET systems, particularly by recognising the contributions this research brings to the field of the TVET education system.

5.7 Methodological reflections, contributions and significance of the study

In this section, I employed Mouton's (2001) three world framework which is the everyday life (world 1), the science (world 2) and the meta-science (world 3). The use of this three world framework was instrumental in showing how the methodological choices made impacted on how the problems stated were investigated; how the theoretical framework helped with the analysis of the data as well as showing the link between the philosophical interests and methodological issues of this study. Reflecting on these three worlds helped to identify the strength and limitations encountered in each world to bring to the fore contributions, significance and limitations of this study. Figure 5.2 shows a snapshot of the limitations and contributions as per each world of framework followed by the discussion.

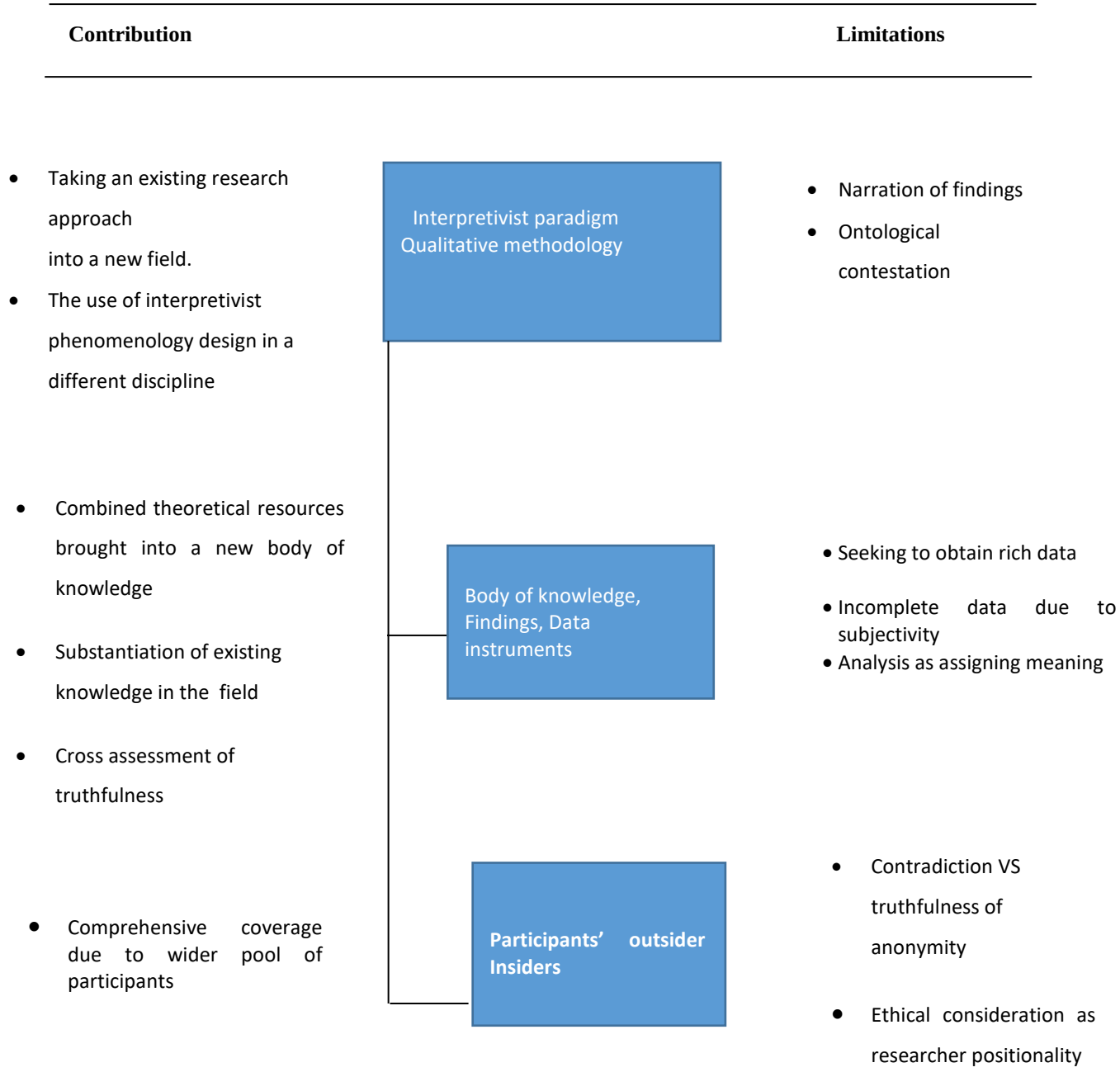


Figure 5. 1. The basic three world framework (Mouton, 2001)

With the understanding of the three world framework, the following makes the theoretical and methodological contributions as well as the practical limitations.

5.7.1 Study contributions

5.7.1.1 Theoretical contribution

The study was grounded on the capabilities approach (Nussbaum, 2000; Sen, 1999) and the African philosophy of Botho (Menketi, 1984; Ramose, 1999). The combined use of the two was instrumental in addressing a global concern looked at from a local reality in a particular

space and context which is TVET and Botswana for the first time. The two theories were found to be complementary to each other. Botho brought out an Afrocentric paradigm based on a moral and human rights approach, while the capabilities approach strengthened the social justice view in understanding inclusion in Botswana. I have come to the conclusion that certain indigenous concepts contribute to a cultural and localised understanding of inclusion. Table 5.4 shows how the Botho philosophy, inclusion and capability approach brought emergent collaborative contributions to Afrophone Philosophies, suggesting that we still need more studies on African epistemologies in education.

Table 5.4 ***Interdisciplinary synergy***

Botho Principles	**Inclusive values**	**Capability elements**
Care for everyone in the community	Acceptance and accommodation	Respect, dignity and acknowledgement
Communalism	Heterogeneity and diversity	Affiliation
Co-independent (humanness)	Integration	Social relation and network
Community support to foster aspirations	Support for self-reliance	Aspirations
Social development	Social cohesion for increase of talents	Knowledge sense and imagination
Social justice in society or community	Social justice in education	Justice in equal opportunities

The collaborative use of the two existing approach and philosophy brought together interdisciplinary findings between the economic and philosophical theories of the capabilities approach, the educational concepts of inclusion and the sociological concepts of disability to shed light on the capabilities constraint and enablement by TVET education. The use of these combined conceptual resources from different disciplines brought a new research agenda to Botswana; that TVET is beneficial to students with disabilities even though the programme's efficiency is uncertain.

The core elements of the capabilities approach - functionings and capabilities - assisted in answering the research question on the effectiveness of TVET to students through the identification of functioning achieved and not achieved. And the implication of the principles

of the philosophy of Botho - respect, human dignity and compassion -allowed me to dissect and relate the different factors to the experiences of students as well as the understanding of inclusion from the people working with them to show that inclusion is not a single value concept. I have established that the two theories can become a new lens for identifying and analysing educational challenges in a given space, also functioning as an informational base which ultimately made the following methodological contributions.

5.7.1.2 Methodological contributions

This is the first interpretivist phenomenological study of the experiences of students with disabilities in TVET institutions, and their staff and officers' understanding of inclusion in Botswana. As a result, the study has contributed to the use of the interpretivist phenomenology as an existing research approach into a new field of TVET and inclusive education in Botswana. It shows that the paradigm shares similar characteristics with inclusion. The first one is that the paradigm is inclusive because it seeks knowledge from multiple voices and viewpoints of individuals. In this way, it takes cognisance of different cultures and acknowledges that their experiences will not be the same. This is similar to inclusive education which recognises diversity and acknowledges individuals for who they are. Therefore, the use of the paradigm in the field of inclusive education brings new insights to educational researchers. The interpretivist phenomenological approach is relevant to research in education that seeks multiple voices from a population rather than from statistics and diagrams.

Employing a qualitative method in this study reveals that the technological advances for coding used such as Nvivo10 in this study were instrumental in rigour and objectivity as well as in coding units into a new theme. The findings on engaging with technologies appropriate for the research design brought out incidental new results such as the disparities of TVET institutions in Botswana which was not an objective of the research study. I suggest that a comparative research study of all TVET institutions is urgently needed. The study advances that the use of an established data analysis tool can facilitate arriving at a new research agenda.

The use of similar interview questions for in-depth interviews and questionnaires as well as the different data collecting instruments used in this study enabled the enrichment of data and served as an assessment to the truthfulness of the claims. By so doing, the study highlighted replications from previous studies (Kapoulus & Mitic, 2012) which showed that the cross

assessments of the truthfulness of instruments are good quality checks. For instance, in this study, when students were asked about their best and worst experiences in the in-depth interviews, it revealed both social inclusion and exclusion. The same questions when asked in the questionnaire format generated both the lack of social networks and social acceptance. This corroborated Miles and Huberman's (1994, p. 267) assertions that "the use of different methods squares the findings with what was needed to be squared when multiple findings come from different sources".

In terms of ethical concerns, the student participants fell under the category of vulnerable groups in the research. Therefore, consent from their parents or guardians was needed. While this is an ethical procedure to be followed, I found it contradictory to the research framework in which agency freedom was one of the factors to look out for to assess the effectiveness of TVET. This is so because these were people ranging from 21–27 years who were expected to participate in the study without their parents' presence. If they have been justified in the study as being competent to give relevant information, then they are competent to stand on their own without asking parents and guardians to make decisions on their behalf. The study contests the uniformity of seeking consent for the so-called 'vulnerable populations' and points out that it does not apply to all research demands. Therefore, the study questions the concept of vulnerability and suggests that perhaps some ethical expectations need to be reviewed so that they are aligned with theories used in the research, especially because this study has shown that vulnerability is context bound.

This study was the first research on the inclusion of two categories of disability classifications at the same time in higher education in Botswana. That is, critical participants in this research were students with disabilities (mild intellectual disabilities in the urban college, and deaf impairment in the rural institution). The gathering of data of the different disability classifications offered the research a comprehensive coverage of the phenomena. The data gathering resulted in new findings of unique experiences peculiar to their disabilities and a contrast of the experiences between the two groups. This is something that would not have been achieved if a qualitative method had not been chosen. The study contributed to the pool of knowledge observed by Kapoulus and Mitic (2012, p. 362) that a "qualitative research approach is valuable only when the findings offer new, unique, original, rich, and vivid knowledge unattainable via other approaches". Consequently, the new findings will help in informing policies on the solutions of the different classification needs. Nonetheless,

these results must be interpreted with caution and several limitations should be borne in mind.

5.8 Limitations of the study

The findings of this study have to be seen in the light of the following limitations, which will be discussed in two sections: methodological and pragmatic limitations.

5.8.1 Methodological limitations

One of the objectives of a qualitative research method is seeking to obtain rich data. For this study, it meant the interpretation of meaning from participants' in-depth interviews, focus groups and document reviews as an epistemological inquiry that the investigation took. I found it challenging to compress the massive data extrapolated from the hidden meanings of these research instruments in presenting data findings. This follows an observation made that the use of different research instruments in qualitative research poses problems when one tries to avoid compromising data by either generalisation or losing the specific of the purpose of the data (Kapoulus & Mitic, 2012). I was not aware of any other existing qualitative way of presenting all the meanings without having to condense them, except data reduction techniques known in qualitative research. This meant that while data was comprehensively collected, it needed to be reduced. The study interrogates the notions of rich data when studies have shown that the feasibility to get all dimensions of the results is not possible. It might be preferable not to use more than two data collecting instruments to arrive at rich data exhaustively.

I followed the recommended approach in qualitative research of thematic analysis. Consequently, this implied that the identification of meanings meant that items that are claimed as the meaning needed to make sense to protocols. I must acknowledge that this was found to be a limitation especially when I had to formulate interview protocols according to themes in qualitative research that is subjective and looking for a meaning of a phenomenon that is context bound. Such a stance could have implications for the findings. I agree with Gummesson (2005, as cited in Kapoulus & Mitic, 2012, p. 360) that "the very term 'analysis' is not really applicable in qualitative research since it implies reliance on the pre-established formulas, processes, and designs to the phenomena". So, the study brings to the fore that while thematic analysis is encouraged in qualitative research, assigning meaning in qualitative research seems to be unavoidable without the research emulating quantitative research. Perhaps it is time for researchers to allow themes to emerge organically. More

importantly, alternative analysis, besides content and thematic analysis, could be sought as a new agenda by 21st century researchers.

The ontological stance of subjectivity that the study employed meant that I was not looking for uniformity of experiences but the participants' conscious meaning of experiences as related by them. However, I found that it produced incomplete data for this study when the expected things that were known both to the researcher and participants were not said. These unarticulated experiences could have otherwise contributed immensely to the study. A classic example is the issue of the lecturer's abuse that the students experienced. This was seen as one of the limitations of an interpretivist design. One might argue that it might not have been an issue to other lecturers to share on the issue particularly if we are to follow Hogg and Maclaran (2008) that knowledge in qualitative research is derived from the subjectivity of the participants' interpretations and depiction of social experiences. The study proved that the line between subjectivity and objectivity in research is difficult to establish. Possibly, it could be valuable to allow subjectivity to be circumstantial, depending on the data that is extrapolated.

Also, one of the limitations encountered was in line with narrations of findings in engaging students with deaf impairment as participants. Since I had no knowledge of sign language interpretations, it meant that limited words to fully express their rich experiences might have been missed as the process of interpreting data was long (from students to sign language interpreter and to the researcher). This follows Kapoulus and Mitic's (2012, p. 281) claim that "the challenge of qualitative research lies in how to eloquently put into words the rich knowledge extracted from qualitative inquiry". I underestimated the difficulty I would encounter in recruiting sign language interpreters as participants. Having learnt this lesson, it is proposed that a sign language researcher could carry out a similar research with the same objective to properly and sufficiently explore students' experiences.

5.8.2 Limitations of the research design

The limitations of the study are influences that the researcher cannot control and set parameters on the application or interpretation of the results of the study (Leedy & Ormrod, 2010). One of the limitations was that the sample (the few learners with disabilities that are enrolled in colleges under study) may not serve as an inferential sample to generalise the conclusion of the study. Therefore, this study used different sources of evidence (triangulation) to ensure trustworthiness. Triangulation provides qualitative research with a

likelihood of overcoming the biases or weaknesses of a single method (Creswell, 2014). The second limitation arises from the research methodology used. Since a qualitative analysis is a complete, detailed description of participants' experiences, it is limited in this study because it cannot adequately describe the experiences of the deaf participants. In addition, the sign language interpreter for focus group B's lack of cooperation presented another limitation. She did not modify the questions to the students and skipped some questions in the questionnaire. This was worsened by the fact that she did not consent to the video recording which would have helped when given to another language interpreter. This means that a highly experienced researcher is needed to encode behaviours (Thurmond, 2001). Finally, qualitative research requires strictness and rigour by employing different techniques which might be time-consuming (Creswell, 2014). However, the absence of rigour might jeopardise the outcome of the results. So to address this limitation I had to be prudent in selecting an appropriate qualitative method.

5.8.3 Personal reflection of my role as a researcher

The researcher's position as an insider in the research was both a limitation and an advantage. Gaining access to both institutions and to the participants' cooperation was not difficult for this research as I am an employee of the department. This shows that the issues of gate keepers in research are contextual. The participants' openness in in-depth interviews was excellent due to three factors. First, they were happy to be selected as participants and believed that they were chosen because they could provide the information needed which made them proud. Second, they were pleased to help to complete my studies since I was their colleague, as some commented. Thirdly, some were keen for the study to be carried out with the hope that the study findings would help to resolve some of the problems they were facing. They therefore hoped that people in positions of authority would read the research report and find ways to implement it. At the same time, doing a research at my place of work proved to be difficult in guaranteeing anonymity, as well as emotional and personal detachment. I needed to be objective to get the subjective views of the participants. This agrees with Creswell's (2014) claim that subjectivity and objectivity negate each other.

Moreover, as an insider, and knowing the situation of an unprofessional colleague (discussed throughout the findings in Chapter Four) made me exclude her from being a participant even though she could have provided relevant data to the study. It would have been beneficial to the study to include her to get her perspectives on inclusion. I would have compared the students' experiences of victimisation from her perspective and perhaps shed light on why the

students experienced the bullying from her. Maintaining a position of non-bias as an insider coming as an outsider in the research proved to be difficult. The study challenges the assumptions that the positionality of the researcher can be bracketed. Perhaps a follow-up research with a different researcher inclusive of her and this current researcher as a participant would generate different findings and aid the next revalidation of the current programmes.

5.8.3 Pragmatic limitations

While the use of a sign language interpreter was ideal for the study, it however needed the researcher to have basic sign language knowledge. Although the sign language interpreter for focus group A consented to take part in the research, she refused to appear on the video and only wanted her hands recorded and not her face (Section 3.13). It was a disadvantage to the study because sign language is inclusive of both lip-reading and hand gestures. Perhaps I was naive to expect that she would play her role as somebody instrumental in the research. To overcome this challenge, the study used other methods (the questionnaire) to triangulate. For future research studies, a professional independent sign language interpreter could be employed, depending on the availability of funds.

Studies have shown that the use of a focus group in qualitative research is beneficial for providing a broader range of information (Creswell, 2013). For this study, it has proven to have a limitation as Deaf students imitated the responses of their colleagues in the focus group and thus no new data was generated. Experience has shown that there are some factors that a researcher needs to consider when choosing the data collection tools. Integrating other data collecting instruments could be an advantage in situations like the one faced and researchers should interrogate whether the tools selected suit the participants.

The study set out to find out whether TVET education has been beneficial to students with disabilities in terms of capability enhancement and their experiences of inclusivity. The study left out other stakeholders such as the families of the student participants, employers of graduate participants and non-disabled students who were in the same institutions. While they were left out because of research logistics, they would have provided useful insights which could have been used to triangulate the results. Future research on students' experiences could be inclusive of this neglected population because studies by Mutanga (2015) have revealed that views of non-disabled students are essential.

The study was limited to two government institutions because they were the only institutions in Botswana that offer programmes to students with disabilities. As a result, the findings cannot be generalised to other contexts. However, the significance of the findings and the conclusions drawn from this study are sufficient to support other research contexts. According to Anderson (2010), there is enough in research to deal with the amount of information required to provide adequate support. Therefore, for this study, the capabilities extrapolated are sufficient to inform programmes and policy developers on dealing with disability issues.

5.9 Implications for research practice

If the goal of TVET was to move from productivism to human development, then the critical implication was to improve the extent to which their programmes are effective. The importance of this research was to influence and advocate for a paradigm shift in TVET from a departmental level. Institutional influence would not be a likely means here. Senior departmental officers (directors and principal policy and curriculum officers) are fit to influence the change of TVET grand objectives. The officers' engagement with implementers at the institutional level is likely to affect this change.

One of the key findings from the research was the exclusionary practices that were prevalent in these institutions, yet they enrolled students to respond to inclusion. It was also noticeable that there were variations on how the two institutions interpreted and implemented inclusion. The training and inductions of implementers are clearly appropriate mechanisms to effect better inclusionary practices. For those lecturers who have negative attitudes towards teaching students with disabilities and those sceptical of students' appropriateness to be in TVET courses, their perceptions may be shaped by learning from their peers and adopting the culture of the institutions. If TVET is to continue increasing access to students with disabilities in their institutions, then the key is to influence implementers to value their enrolment.

A methodological experience that was realised is the impact this research had on participants and how they believed it would initiate changes in TVET. Questions asked were eye-openers to some lecturers who had not thought of reflecting on the impact of TVET programmes on students with disabilities. The questions made them assess their departmental performance in terms of students with disabilities' agency achievement to map a way forward. To the students, the questions asked made them to think of what they can do with what they have

achieved from TVET and change their view of themselves as people with disabilities. A follow-up study on student participants after some time would benefit in assessing their well–being achievement.

A personal lesson learnt is the impact of the findings and suggestions proposed which have encouraged me to build and open a private technical vocational secondary school with the help of the Catholic Church and the German networks established through this research. I envisage embarking on this adventure to implement the proposed suggestions in order to support them. In addition, this will add a dimension of a different dual technical and secondary school with a different objective of human development based more on students' well-being than academic achievement for the first time in Botswana. The expectation is that this would help put Botswana's policy and curriculum development division on an alternative TVET mission. In view of these implications, I suggest the following proposals for further studies.

5.10 Recommendations for further research

Many gaps have been exposed by these research findings around the knowledge of inclusive education at TVET and the capabilities approach, which would benefit from further research.

- The study was limited to the experiences of currently enrolled and graduate students, their lecturers and two officers. It would have been beneficial for this research to qualitatively obtain the experiences of parents and non-disabled students as other stakeholders. Similar research is recommended to capture their experiences and perspectives which might bring out different insights into the experiences of inclusion of students with disabilities.
- The contestation on the efficiency of the TVET programme with two positions, that is, students' opinion that TVET programmes will help them to flourish and the stakeholders' views that the programmes are inefficient, held for and against by students and officers, remain an issue. It would be helpful to explore the value of the TVET programmes to find their effectiveness with a different research objective such as focusing on well-being and flourishing. This would help to quantify the impacts of this programme on students.
- While the study has revealed some capabilities enhanced by TVET concerning current students with disabilities, it would be useful to carry out a longitudinal study of the

capabilities achievements of all the cohorts who were enrolled since the inception of the programmes.

- An essential finding is the vast difference shown in the two TVET institutions on capabilities achieved and enhanced resources and implementations of inclusion. It would be useful to carry out a comparative study of all TVET institutions as well as between TVET government and private institutions to determine capabilities and other disparities in different contexts.
- Development of a different methodological approach that researchers with no knowledge of sign language can use for research with deaf impaired participants to capture their experience robustly is recommended. It would assist in checking the consistent efficiency of the programmes.
- Qualitative research without a thematic analysis which does not have prior interpretation of the participants' experiences would be beneficial. Although methodologically challenging, it would be valuable to find out if the same indicators of experiences would be confirmed.

5.11 Conclusions

This research aimed to find out the effectiveness of TVET education in enhancing the capabilities of students with disabilities in an African inclusive setting. While taking cognisance of both the methodological and pragmatic limitations of this study, I managed to accomplish this by using the capabilities approach and the Botho philosophy as guiding frameworks. I have applied the framework throughout the research to understand the TVET system and how it can promote the capabilities of students with disabilities. This has highlighted essential findings, especially the capabilities enhanced by TVET which were not known as the programmes have not been evaluated before. Factors which contributed to these differences were identified. These include geographical location, resource distribution, categorisation of students into different disability groups and lecturers' attitudes. These factors contributed to the outcomes of enhanced, constrained and partially developed capabilities. The end results contributed knowledge on the effectiveness of programmes in the functionings of the students with disabilities enrolled in these institutions. I also identified how students with disabilities have experienced TVET. The study reveals both inclusionary and exclusionary experiences even though the students' exclusionary experiences were overwhelming. Notably, the causes of such experiences included stigmatisation, labelling,

bullying and epistemological exclusion. Hence, the negative experiences shaped the types of capabilities achieved in the different contexts and circumstances.

Following the students' experiences, I explored the understanding of inclusion from the people working with them. A remarkable finding was the persistent problem of the conceptualisation of inclusion even though the stakeholders associated inclusion with the African philosophy of Botho. The reasons for this were their limited competencies in policies guiding their practice, their attitudes towards inclusion as well as using outdated curricula that influence the type of graduates produced by TVET education, therefore implicating TVET as still retaining a productivism orientation rather than the well-being achievement of students. It has also facilitated how the students' functionings were modelled as a result of the programme. The study successfully achieved the objectives of finding out the effectiveness of TVET in students' functioning.

In the research, the involvement of students with disabilities who are currently enrolled, as well as alumni, was emphasised. In doing this, their families and non-disabled students were left out, as highlighted in the limitations of the study. I would have liked to add them in the study but given the time and resources at my disposal, it would not have been possible. However, as intended, the envisaged number of currently enrolled student participants was recruited, except for three alumni who could not be reached; making it clear that the first objective of finding out the experiences of students in TVET was well achieved. Due to the restructuring of the government Ministries, the intention of involving one policy developer was not possible. This resulted in some complicated ethical procedures, that is, the specific Ministry where I would get permission to interview policy developers. Nevertheless, two programme developers were recruited instead. With this, the study achieved the second objective which was to obtain the perspectives of all stakeholders (two officers and some lecturers). The transcription of data was done and sent to the lecturer and officer participants to confirm the data captured. There was no disagreement of the data from these participants. The analysis was done separately per institution and per course of study, but the themes that emerged were consistent throughout the analysis and contributed to the final analysis.

In concluding this thesis, the findings are established through answering the research questions. Therefore, I hope this study has produced the results on how, in the context of an African inclusive TVET, the capabilities of students with disabilities can be enhanced. I also believe that the use of the capabilities approach has highlighted some dimensions that TVET

needs to work on as interventions for policy, in particular the expansion of agency freedom. At the institutional level, it is hoped that the appropriate people (institutional management and leadership) may have access to the study results and consider the underscored challenges in impacting the inclusion of students with disabilities in their institutions. In addition, they can use the findings to explore how they can invest in the capability approach as a way of recognising students as persons with abilities rather than people with disabilities lest they make students impoverished. This is in line with what the originator of the framework said:

"Poverty is not just a lack of money; it is not having the capability to realise one's full potential as a human being."

~ Amartya Sen

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APPENDICES

Appendix A: Ethical clearances

University Ethics Clearance

Wits School of Education

27 St Andrews Road, Parktown, Johannesburg, 2193 Private Bag 3, Wits 2050, South Africa. Tel: +27 11 717-3064 Fax: +27 11 717-3100 E-mail: enquiries@educ.wits.ac.za Website: www.wits.ac.za

30 May 2017

Student Number: 1592853

Protocol Number: 2017ECE017D

Dear Macdelyn Khutsafalo Mosalagae

Application for Ethics Clearance: Doctor of Philosophy

Thank you very much for your ethics application. The Ethics Committee in Education of the Faculty of Humanities, acting on behalf of the Senate has considered your application for ethics clearance for your proposal entitled:

A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana.

The committee recently met and I am pleased to inform you that **clearance was granted**.

Please use the above protocol number in all correspondence to the relevant research parties (schools, parents, learners etc.) and include it in your research report or project on the title page.

The Protocol Number above should be submitted to the Graduate Studies in Education Committee upon submission of your final research report.

All the best with your research project.

Yours sincerely,

M Mabetha

Wits School of Education

011 717-3416

cc- Supervisor: Prof Elizabeth Walton

Research Permit

Telephone : 3655400 / 3655483
Fax : 3914271
E-mail: botsamote@gov.bw

REPUBLIC OF BOTSWANA

Block 6, Government Enclave, Headquarters
Private Bag 00517 Gaborone

MINISTRY OF TERTIARY EDUCATION, RESEARCH, SCIENCE AND TECHNOLOGY

REF: MOTE 1/18/6 II (18)

8th June 2017

Ms. Macdelyn Khutsafalo Mosalagae
27 St Andrews Road
Parktown
JOHANNESBURG 2193
Private Bag 3
Wits 2050
South Africa

Dear Madam

APPLICATION FOR RESEARCH PERMIT

Reference is made to your letter dated 30 May 2017 regarding the above captioned subject.

Your application for Research Permit for the proposed research tilted ***"A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana"*** has been granted for you to conduct a research at Gaborone Technical College. The permit is valid for one (1) year. You are kindly advised to peruse Section 4.4 to 5.0 of the 'Guidelines for Application for Research Permit' in Botswana.

Any changes in the proposed research should be communicated, without fail, to the Permanent Secretary, Ministry of Tertiary Education, Research, Science and Technology citing above reference.

By copy of this letter, the Director of Research, Science and Technology is advised to take note of this development and ensure that deliverables to Government are timely met.

Thank you.

Yours faithfully

Oupa T. Masesane
FOR/PERMANENT SECRETARY

Cc: Director, Department of Research Science and Technology

Information Letter to Lecturers

Wits School of Education

27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3007 • Fax: +27 11 717-3009 • E-mail: enquiries@educ.wits.ac.za • Website: www.wits.ac.za

Invitation to participate in research individual interview and participant information letter

Dear ---------- Date:

Information letter regarding participation in research study

My name is Macdelyn Mosalagae, a PhD student at the School of Education at the University of the Witwatersrand, South Africa. As part of my degree I am conducting research within the field of inclusive education. My focus is to find out how the capabilities of learners with disability in an African inclusive TVET can be enhanced. The title of my research is, A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) sector in Botswana.

As a lecturer who has taught students with disabilities in your college, you are ideally positioned to provide information about the experiences of having students with disabilities alongside the typically developing students in your college. I would like to invite you to participate in this research project. If you accept my invitation, I would ask for an individual interview with you which would last between 40-60 minutes. The interview would be based on your perspectives on the meaning of inclusivity, how the understanding of inclusion influences your teaching. I intend not interfering with the day to day running of your classes, therefore, the interview would be conducted and held at a place and time convenient to you. With your permission, I would like to audio record the interview for accurate capture of your responses. **Participation in this research project is entirely voluntary.** If you choose to participate there would be no reward or payment, however, you would be asked to indicate

your understanding of the processes and conditions of participation, and your consent to participate. If you choose not to participate there would be no penalty. Neither participation nor non-participation will affect your job in any way. If you choose to participate, you would have the right not to answer any question you are uncomfortable with. You also would have the right to withdraw from participation at any time during the research process, with no negative consequences or penalty to yourself. Confidentiality will be maintained and you can be assured that your privacy will be protected at all times. All data collected (including electronic questionnaires, audio recordings and hard copies of interview transcripts) will be kept securely in a locked cupboard in my office, and will be destroyed by shredding or deleting within three to five years after completion of the study. The results of the research will be used for academic purposes only. This includes my PhD research project, and possible publications in academic journal articles, books or book chapters and conference presentations. In any of these publications, I guarantee your right to anonymity through the use of pseudonyms, and no names of your institution or department, or any other identifying information will be used. There are no foreseeable risks to you or your institution in participating in this project. The research project has been cleared by the Human Research Ethics Committee (Education) of The University of the Witwatersrand, **Protocol 2017ECE017D**.

There are no direct benefits to you if you choose to participate but I would expect that participation in the research would assist us in understanding how to equip students with disabilities to participate in the society. If you are willing to participate in the research project, please fill in the attached consent form. If you have any concerns or queries regarding this research, please do not hesitate to contact my supervisor or me.

Thanking you in anticipation.

I look forward to your response

Yours Sincerely

Name of student: Macdelyn Mosalagae Research supervisor: Prof Elizabeth Walton

Wits Student number: 1592853 Email: Elizabeth.Walton@wits.ac.za

Email: 1592853@students.wits.ac.za 011 717 3768 (office)

Informed Consent Form for Lecturers

Research Project: A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana.

I _____
(participant's full name)
[PLEASE PRINT]

☐☐

am willing / am not willing
to participate in the research project.

Permission to be audiotaped
I agree to be audiotaped during the interview YES/NO *
I know that the audiotapes will be used for this project only YES/NO *

Permission to be interviewed
I would like to be interviewed for this study. YES/NO *
I know that I can stop the interview at any time and don't have to answer all the questions asked. YES/NO *

Informed Consent

Please also indicate the following by circling your response:

- I have read and understand the "Invitation to participate in research study and participant information letter": Yes / No
- I understand that my participation is voluntary and that there are no negative consequences for choosing not to participate in this study: Yes / No
- I understand that by providing full consent on this form I am accepting the invitation to participate in the study Yes / No
- I understand that I may withdraw my participation at any time without any negative consequences: Yes / No
- I understand that I have the right to decline to answer any of the questions contained in the interview: Yes / No
- I know that the researcher and supervisor will keep my information confidential and safe and that my name and the name of my institution will not be revealed: Yes / No

- I understand that my responses will be used anonymously at all times and I will not be identified in any research publications: Yes / No
- I understand that the research results will be used for academic purposes, and may be published in conference papers, journal articles or books: Yes / No

Signature: _____ Date: _____

For clarification of any of the statements above, please contact me macisdoozah@yahoo.co.uk

*** Please circle your choice of answer**

Information Sheet For Parents Of The Currently Enrolled Students College

Wits School of Education
27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3007 • Fax: +27 11 717-3009 • E-mail: enquiries@educ.wits.ac.za • Website: www.wits.ac.za

Invitation to participate in research and participant information letter

[Date
Dear [Parent / Guardian / Caregiver]

My name is Macdelyn Mosalagae, a PhD student at the School of Education at the University of the Witwatersrand, South Africa. As part of my degree I am conducting research within the field of inclusive education. My focus is to find out how the capabilities of learners with disability in an African inclusive TVET can be enhanced. The title of my research is, **A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana**. By capabilities in this study meaning the ability of the student to be able to be and do what they value in their lives.

As a parent/guardian/caregiver of a child with disabilities currently enrolled in Gaborone Technical college, an institution under study, you are receiving this letter because your son/daughter has been purposefully selected as one of 10 possible student participants in the study.Your son/daughter is ideally positioned to provide information about his/her experiences studying in a TVET institution along other typically developing students. I would like to invite your son/daughter to participate in this research project. Your son/daughter`s participation in this study would entail them being part of a focus group interview with their programme peers which will last between 40-60 minutes. The interview would ask them to share their responses to questions about their experiences of inclusivity in a TVET college. I intend not interfering with the day to day attendance of your child's normal class activities, therefore, the interview would be conducted and held at places and time convenient to them. I would also ask for your son/daughter's consent.

With your permission, I would like to audio record the interview for accurate capture of your son/daughter's responses. Your son/daughter's participation is completely voluntary and there will be neither negative consequence to you if you do not consent to their participation, nor any negative consequence to your child if he or she chooses not to participate. If you agree to your child's participation, neither you nor your son/daughter will receive any money for giving permission and participation. You are informed that you will not incur any

expenses. Neither participation nor non-participation will affect your child in any way. If you choose to allow your child to participate, he/she would have the right not to answer any question he/she feels uncomfortable with. Your son/daughter also would have the right to withdraw from participation at any time during the research process, with no negative consequences or penalty to him/her.

Confidentiality will be maintained and you can be assured that your child`s privacy will be protected at all times. All data collected (including electronic questionnaires, audio recordings and hard copies of interview transcripts) will be kept securely in a locked cupboard in my office, and will be destroyed by shredding or deleting within three to five years after completion of the study. The results of the research will be used for academic purposes only. This includes my PhD research project, and possible publications in academic journal articles, books or book chapters and conference presentations. In any of these publications, I guarantee your child`s right to anonymity through the use of a pseudonym (fake name), and no name of your child, or institution, or any other identifying information will be used. There are no foreseeable risks to your child or his/her institution in participating in this project. The research project has been cleared by the Human Research Ethics Committee (Education) of The University of the Witwatersrand **Protocol 2017ECE017D**. There are no direct benefits to your child if you choose to allow him/her to participate but they might benefit from any institutional changes that might be put in place after the findings of the report if there were exclusionary practices experienced by students in the institutions.

If you are willing to allow your son/daughter to participate in the research project, please fill in the attached consent form. If you have any concerns or queries regarding this research, please do not hesitate to contact my supervisor or me.

Thanking you in anticipation

I look forward to your response
Yours Sincerely

Name of student: Macdelyn Mosalagae
Wits Student number: 1592853
Email: 1592853@students.wits.ac.za

Research supervisor: Prof Elizabeth Walton
Email: Elizabeth.Walton@wits.ac.za
011 717 3768 (office)

Parents' Consent Form For Current Enrolled Students

Research project: A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) sector in Botswana

Informed consent form for parents of Gaborone technical college students

Instruction

Please fill in and return the reply slip below indicating your willingness to allow your child to participate in the research project named above:

I, ----------_____ the parent of----------_____

Permission to be audiotaped

I agree that my child may be audiotaped during the interview YES/NO*
I know that the audiotapes will be used for this project only YES/NO*

Permission to be interviewed

I agree that my child may participate in a focus group interviewed for this study. YES/NO*
I know that he/she can stop the interview at any time and doesn't have to answer all the questions asked. YES/NO*

Informed Consent

I understand that:

- My child's name and information will be kept confidential and safe and that her/his name and the name of his/her college will not be revealed.
- He/she does not have to answer every question and can withdraw from the study at any time.
- he/she can ask not to be audiotaped,
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

For clarification of any of the statements above, please contact me macisdoozah@yahoo.co.uk

* Please circle your choice of answer

Information Sheet for Parents of Graduated Students

Wits School of Education
27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3007 • Fax: +27 11 717-3009 • E-mail: enquiries@educ.wits.ac.za • Website: www.wits.ac.za

Invitation to participate in research and participant information letter

[Date

Dear [Parent / Guardian / Caregiver]

My name is Macdelyn Mosalagae, a PhD student at the School of Education at the University of the Witwatersrand, South Africa. As part of my degree I am conducting research within the field of inclusive education. My focus is to find out how the capabilities of learners with disability in an African inclusive TVET can be enhanced. The title of my research is, **A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana**.

As a parent/guardian/caregiver of a child with disabilities who has completed and graduated from a TVET institution under study, you are receiving this letter because your son/daughter has been purposefully selected as a potential participant as a graduate student. Your son/daughter is ideally positioned to provide information about his/her experiences when studying in a TVET institution along other typically developing students. I would like to invite your son/daughter to participate in this research project. Your son/daughter`s participation in this study would mean him or her taking part in an individual interview which would last between 40-60 minutes. The interview would ask him/her to share his/her responses to questions about his/her experiences of inclusivity in a TVET college and his/her well-being after completion. I intend not interfering with the day to day normal activities of your child, therefore, the interview would be conducted and held at a place and time convenient to him/her. I therefore, would like to request your permission to allow your son/daughter to participate in this research. I would also ask for your child's consent.

With your permission, I would like to audio record the interview for accurate capture of your son/daughter responses. Your son/daughter's participation would be completely voluntary and there would be no negative consequences to you if you do not consent to their participation, nor any negative consequences to your child if he or she chooses not to participate. If you agree to your child's participation, neither you nor your son/daughter will receive any money for giving permission and participation. You are informed that you will not incur any expenses. Neither participation nor non-participation will affect your child in any way. If you choose to allow your child to participate, he/she would have the right not to

answer any question he/she feels uncomfortable with. Your son/daughter also would have the right to withdraw from participation at any time during the research process, with no negative consequences or penalty to him/her.

Confidentiality will be maintained and you can be assured that your child`s privacy will be protected at all times. All data collected (including electronic questionnaires, audio recordings and hard copies of interview transcripts) will be kept securely in a locked cupboard in my office, and will be destroyed by shredding or deleting within three to five years after completion of the study. The results of the research will be used for academic purposes only. This includes my PhD research project, and possible publications in academic journal articles, books or book chapters and conference presentations. In any of these publications, I guarantee your child`s right to anonymity through the use of pseudonyms, and no name of your child, or any other identifying information will be used. There are no foreseeable risks to your child or your family in participating in this project.

The research project has been cleared by the Human Research Ethics Committee (Education) of The University of the Witwatersrand, **Protocol 2017ECE017D.** There are no direct benefits to your child if you choose to allow him/her to participate but his/her participation in the study would assist the TVET department to employ strategies that are accommodative to all.

If you are willing to allow your son/daughter to participate in the research project, please fill in the attached consent form. If you have any concerns or queries regarding this research, please do not hesitate to contact my supervisor or me.

Thanking you in anticipation
I look forward to your response
Yours Sincerely

Name of student: Macdelyn Mosalagae
Wits Student number: 1592853
Email: 1592853@students.wits.ac.za
Contact number: 078 1606890

Research supervisor: Prof Elizabeth Walton
Email: Elizabeth.Walton@wits.ac.za
011 717 3768 (office)

Parents' Consent Form For Graduated Students

Research project: A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) sector in Botswana

Please fill in and return the reply slip below indicating your willingness to allow your child to participate in the research project named above:

I, _____ the parent of _____

Please circle your choice of answer: Permission to be audiotaped

I agree that my child may be audiotaped during interview YES/NO

I know that the audiotapes will be used for this project only YES/NO

Permission to be interviewed

I agree that my child may participate in an individual interview for this study. YES/NO

I know that he/she can stop the interview at any time and doesn't have to answer all the questions asked. YES/NO

Informed Consent

I understand that:

- My child's name and information will be kept confidential and safe and that her/his name and the name of his/her college will not be revealed.
- He/she does not have to answer every question and can withdraw from the study at any time.
- he/she can ask not to be audiotaped
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

For clarification of any of the statements above, please contact me macisdoozah@yahoo.co.uk

Informed consent form for current enrolled and graduated students

Wits School of Education

27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3007 • Fax: +27 11 717-3009 • E-mail: enquiries@educ.wits.ac.za • Website: www.wits.ac.za

Research Project: A Capabilities Approach to an African Inclusive Education in Technical Vocational Education and Training (TVET) in Botswana.

Instruction

Please fill in the reply slip below if you agree to participate in my study.

I_____
(participant's full name)

[PLEASE PRINT]

☐ **Am willing /** ☐ **am not willing**

to participate in the research project by being individually interviewed for this study in a 40-60-minutes

Permission to be audiotaped

I agree to be audiotaped during the individual interview YES/NO *

I know that the audiotapes will be used for this project only YES/NO *

Permission to be interviewed

I would like to participate on an individual interviewed for this study. YES/NO *

I know that I can stop the interview at any time and don't have to

answer all the questions asked. YES/NO*

Informed Consent

I understand that:

- My name and information will be kept confidential and safe and that my name and the name of my college will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped
- All the data collected during this study will be destroyed within 3-5 years after completion of the project.

Sign_____ Date_____

Please contact me at macisdoozah@yahoo.co.uk if you want to ask something about this study

*** Please circle your choice of answer**

Confidentiality agreement – focus group participants

Wits School of Education

27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3007 • Fax: +27 11 717-3009 • E-mail: enquiries@educ.wits.ac.za • Website: www.wits.ac.za

Maintaining the confidentiality of the identity and contribution of each member of the focus group is vital to me. As I have undertaken not to reveal anything that could identify you in any report on the findings of this research, I would ask that you sign the following confidentiality agreement in which you undertake not to share the names of fellow focus group members, or share information from the focus group with any other person.

Please complete the form below **before** the commencement of the focus group interview.

I _____ (please print name) hereby agree that

- I will not share the names of the other participants in the focus groups with any other person
- I will not share any information given in the focus group by other participants with any other person.

Signed: _____

Date: _____

Appendix B: Data Collection Instruments

Focus Group Guide for deaf impaired students

1. How would you describe your college experience? (Your best and worst part)?

2. What is your relationship with others? (E.g. students, staff)

3. Please tell me about any challenges you are experiencing at college (e.g. academic, social, personal etc.),

4. How does the college deal with your specific challenges?

5. How would you describe your college support in helping you to function well around the college? (E.g. access to building, curriculum, recreation facilities)

6. How have you changed since you attended college?

7. What opportunities do you have to make choices for yourself?

8 What are your aspirations for the future, both for your life and your career?

9. How does college equip you for the future?

THANK YOU FOR YOUR TIME

Interview schedule for graduated students

1. How would you describe your college experience? (your best and worst part)?

2. What was your relationship with others? (E.g. students, staff)

3. Please tell me about any challenges you experienced at college (e.g. academic, social, personal)

4. How did the college deal with your specific challenges?

5. How would you describe the support you received in helping you to function well around the college? (E.g. access to building, curriculum, recreation facilities)

6. How have you changed since you attended college?

7. What opportunities did you have in college??To make choices for yourself?

8. What are your aspirations for the future, both for your life and your career?

9. How did college equip you for the future? (E.g. knowledge, skills/attributes and values)

THANK YOU FOR YOUR TIME

Translation of Students Interview Guides in Setswana

1. How would you describe your college experience? (Your best and worst part)?

Maitemogelo a gago eke ng ole monale bogole mo sekoleng (tse dintle le tse di bosula)

Dikai (maitsholo le maikutlo a batho ka ban aba special needs,

2. Botsalano jwa gago le babbagwe, lecturer le di classmates)

3. Please tell me about any challenges you experienced at college (e.g. academic, social, personal).

.A ko ontlotlelele ka di kgwethlo tse o koapaneng le tsone mo sekoleng (dikai

Modithutong, botslaono le ba bagwe, dikgwethlo tsa gago

Keng se sethusitseng go lebaganyana le dikgethlo tse

4. How did the college deal with your specific challenges?

Sekole se ne sa tsaya di kgato dife ka di kgwethlo tsa gago?

5. How would you describe the support you received in helping you to function well around the college? (E.g. access to building, curriculum, recreation facilities)

O kare thuso e sekole se go neeetseng go go thusa go tshela sentle mo sekoleng kee entseng jang (jaaka go kgona go fithelella di kago, dithutho, tsa motshameko, jalo jalo)

6. How have you changed since you attended college?

O bona o fetogile jang fa e sale o tsena sekole mo collegeing e/ keng se se fetogileng ka wena fa o sale o tsena mo sekoleng

7. What opportunities did you have in college??to make choices for yourself?

Ke ditshono dife/ menaytla efe e o nnileng le yone go itseeela ditswetso k abo yone

8. What are your aspirations for the future, both for your life and your career?

Ditoro tsa ggao keng fela ka botshelo jwa gago kana tsa dithuto/ dititro

Oipnona o le fa kae mo botselong , odirang eneg ka matshelo a gago, / kana go tsweledisa tsa ithuto ya ggao

O bona go tla kgonaale kaeng / kgontsiwa keng

9. How did college equip you for the future? (E.g. knowledge, skills/attributes and values)

Fao bona sekole se go baakanyeditse jang bokamoso jwa ggao

KE LE BOGELA NAKO YA GAGO

Students Survey Questionnaire

As part of my thesis research at the University of Witwatersrand I am conducting a survey that investigates the capabilities Approach to an Inclusive African TVET: The experiences of student with disabilities in Botswana. I would appreciate if you could complete the following questionnaire. Any information obtained in connection with the study that can be identified with you will remain confidential.

Respondent details:

Name---------- Age---------- Gender: male/female

Mobile number---------- college----------

Instruction: Please tick what is appropriate

1. Think about your overall experience in classes, extracurricular activities, and social events since you have been in college. How satisfied are you with your college experience so far?

Extremely Dissatisfied	Dissatisfied	Satisfied	Extremely Satisfied
○	○	○	○

2. Please rate how much you agree with the following statement:

There is at least one adult in my college (Teacher, guidance counsellor, or other staff) who cares about me .

Strongly Disagree	Disagree	Agree	Strongly Agree
○	○	○	○

3. Please rate how much you agree with the following statement:

There is at least one student in my college (classmates, other student on campus) who cares about me .

Strongly Disagree	Disagree	Agree	Strongly Agree
○	○	○	○

4. Please tell me about any challenges you are experiencing at college.

Please rate how much you agree with the following statement.(select one option)

	Strongly Disagree	Disagree	Agree	Strongly Agree
a) I have personal challenges	○	○	○	○
b) I have social challenges	○	○	○	○
c) I have environmental challenges	○	○	○	○
d) I have academic challenges	○	○	○	○

5. How does the college deal with your specific challenges ?
How would you rate your accessibility to the following? (select one option)

	Extremely Easy	Easy	Difficult	Extremely Difficult
a) curriculum	☐	☐	☐	☐
b) infrastructures	☐	☐	☐	☐
c) assistive devices	☐	☐	☐	☐
d) Lectures who can help me when I don't understand	☐	☐	☐	☐
e) Course materials	☐	☐	☐	☐

6. How would you describe your college support in helping you to function well around the college?
Please rate how much you agree with the following statement. (select one option)

	Strongly Disagree	Disagree	Agree	Strongly Agree
a) My lectures help me when I have difficulty with my coursework	○	○	○	○
b) My lecturers ensure that I understand the content before introducing new topics	○	○	○	○

7. What opportunities do you have to make choices for yourself ? Please rate how much you agree with the following statement (select one option)

	Strongly Disagree	Disagree	Agree	Strongly Agree
a).I have been given the opportunity to select the course that interests me.	○	○	○	○
b).I have the opportunity to provide input into my course schedule.	○	○	○	○
c). I have the opportunity to take classes that are interesting to me.	○	○	○	○
d). In my classes I have options to complete assignments in ways that I can best express my learning	○	○	○	○
e). I have opportunities to work on my own	○	○	○	○
f).I have an opportunity to make positive relationship with others	○	○	○	○
g). I have opportunities to participate in extracurricular activities	○	○	○	○
h). I have been given the opportunity to choose where I want to do my work experience	○	○	○	○

8. How far do you think your college has equipped you for the future? (Select one option)

highly equipped	○	○	○	○	○
equipped	○	○	○	○	○
not equipped	○	○	○	○	○
moderately equipped	○	○	○	○	○

9. What proportion of the classes that you are required to take do you believe are relevant to your future plans? (Select one option)

All of the classes are relevant	Most of the classes are relevant	About half of the classes are relevant	Few of the classes are relevant
○	○	○	○

Please give example of a relevant class ----------

Please give an example of a class that was not relevant ----------

10. How does college equip you for the future ?

Please select one best option that represents how you feel

	Strongly Disagree	Disagree	Agree	Strongly Agree
a).The learning outcomes of my major course of study have prepared me to be successful after college.	○	○	○	○
b).The learning outcomes of numeracy have prepared me to be successful after college.	○	○	○	○
c).The learning outcomes of Information and communication have prepared me to be successful after college.	○	○	○	○
d).The learning outcomes of communication skills have prepared me to be successful after college.	○	○	○	○
e).The learning outcomes of Personal and intrapersonal skills have prepared me to be successful after college	○	○	○	○
f).The learning outcomes of Independent living have prepared me to be successful after college.	○	○	○	○
g). The learning outcomes of introduction to work have prepared me to be successful after college.	○	○	○	○
h). The learning outcomes of Job coaching have prepared me to be successful after college.	○	○	○	○
I). The learning outcomes of work placement have prepared me to be successful after college.	○	○	○	○

11. What do you want to do when you finish college? Please rate how much you agree with this statement.

I know what I want to do when I finish college.(Select one option)

Strongly Disagree	Disagree	Agree	Strongly Agree
○	○	○	○

12. What do you think you will do after college? (select one option)

I Will be employed	I will be self employed	I will further my studies	I will not do anything	
○	○	○	○	○

13. How confident are you with yourself ?
Which of the following statements best describes how confident you are about finishing school ? (select one option)

Definitely not confident	Not confident	confident	Definitely confident
○	○	○	○

14. What are your aspirations for the future, both for your life and your career? Please rate how much you agree with this statement.
I will be successful in life. (select one option)

Strongly Disagree	Disagree	Agree	Strongly agree
○	○	○	○

Appendix C: Sampled Completed Data Collection Tools

Sample of Lecturer transcribed script

R: Good Morning**!**

P: Morning

R: My name is Macdelyn Mosalagae and I am doing a research project entitled a capabilities approach to inclusive education. The aim of this research is just to investigate TVETs programmes that are offered to learners with disability, am checking whether they have been effective in their lives, so I will take you, thank you so much for agreeing to be part of this interview and let me take you through the research protocol once again so that you know or you are aware of your rights, that you have read the invitation to participate that's the letter that I gave you and then that you understand very well that whatever that we discuss here is very very confidential and therefore as much as you have written your name here I am going to give you a pseudonym as well as the college so that anything or nothing is linked to you and that you are aware that you can stop the interview at any time and you have the right not to answer any questions that maybe make you uncomfortable or you do not want to answer and then that whatever is going to be gathered here today is going to be stored between three to five years and then in the meantime it's going to be under lock and key and then that after that time later it is going to be erased that is complete deletion and then the interview is going to last between 30-60minutes.

R: Kindly share with me what you are doing, how long you have been in this college maybe how long you have engaged with learners with disability.

P**: Can I start with my name?**

R: Yes

P**:** [redacted]. I am a lecturer in the hospitality and tourism department but the hospitality operations section, I have taught access to hospitality students for one year, I have been teaching them basic laundry skills,

R: Thank so much, can you share with me what have been your experiences with dealing with learners with disability?

P: Basically most of the learners are very obedient and of high manners. When they don't understand they will tell you to repeat yourself so that they can get it correctly and they are very time conscious.

R: So in terms of, I understand you don't just teach from your own department you also have non-disabled students

P: Yes in our department we do have non-disabled students, particularly in hospitality management

R: **what is your opinion on having leaners with disability in your college and also under your department?**

P:I would say they complement each other as sometimes the ones with disability will go to those without disability for help so that is when they complement each other, they are teaching each other

R: **Have you come across or heard of the word inclusive education or the word inclusion?**

P: I have come across that word but not in any more ehhh I don't know what to say

R: **I know you haven't been in this area but then in your own opinion what do you think then inclusion means to you?**

P: It means including?

R: **Can you elaborate on including, you are free to use both languages so that you can express yourself properly?**

P: Inclusion means taking them along, being part of that education that we provide to our leaners.

R**: You say being part, then you said taking them along, can you elaborate more on what you mean by taking them along or being part?**

P:I mean giving them skills and knowledge in the hospitality industry irrespective of the non-disability or disability

R: In your opinion what do you think of inclusion is in relation to disability?

P: I think it means just forgetting about disability and moving forward with daily duties of [redacted]

R**: Moving forward as in say, can you elaborate, as in forgetting about disability and moving forward?**

P: Giving these learners the skills and knowledge irrespective of their non-disability or disability

R: **If you go outside like in any Botswana context what do you think then disability?**

P: Back then disability was taken as a shameful thing but nowadays people are coming forth, they are no longer hiding it, the disabled candidates like they used to hide them in the past

R: **So then inclusion in a Botswana school context what would it mean to you?**

P: It would mean engaging these candidates in everyday duties, not hiding them away as they used to be hidden away

So in your activity say in your session plans, then what would you think inclusion would mean.

P: I don't understand

R: **In your daily teaching what would you think it means to be included in the school or daily activities?**

P: It would mean assessing the disabilities that they have and to come up with activities that the students are able to do

R**: So we are still talking about the Batswana's way may be have a way of defining our own inclusion so are you aware of the notion of Botho in Batswana's culture?**

P: I would say yes,

R**: In your opinion what is 'Botho'?**

P: Botho, means who you are and how you relate with other people, how you take yourself in front of other students in everyday places

R: **In relation to people with disability what would it Botho mean to you?**

P: It would mean the same thing, it means taking them with the same hand that you are taking the ones that are not disabled

R**: You have taught learners with disability and you say you taught them laundry skills so what is the aim of the laundry skills that you are teaching these learners?**

P:The aim of the basic laundry skills as lecturers is for us to give these learners the skills mostly the laundry skills that they are going to use in the industry or even in their homestead, If I can even give an example whereby students are expected to wash their clothes and then to iron and pack them nicely in their hostel or their homes so that is the skill that we give to the students in order for them to impart them into their families and in order for them to use them during the work placement

R: **Which school policy guides your lesson preparation especially towards learners with disability?**

P: I am not sure about that one

R: **Any principle or anything that guides you maybe when you prepare you have at the back of your mind about these learners with disability?**

P: In most cases we work with the special needs department whereby they would take the lesson plans and I don't know how to say it, (I-Modify) to modify them so that they suit the learners' disabilities

R**: So does that mean you are not aware of an inclusive education policy?**

P: I am partly aware but not aware.

R: **Ok so can you please elaborate on or give me the example of inclusive principles that guide your teaching or preparation of activity or maybe preparation of your lesson plans, any element of the inclusive education that you use or you have at the back of your minds when you teach learners with disability?**

P: In our industry because we normally do practicals with students, we try to use visible objects, and then the tasks that we use with students are real life tasks like using the laundry machine, if I may give an example like that, so that is a real life example whereby students are going to use in the industry, I don't know if I answered your question

R: **In your teaching, how are the students given the opportunities to make choices for themselves, do you create opportunities for them whereby they are able to take initiatives and take choices that pertain them on their own?**

P: Yes we do because mostly we encourage them to follow their brains for their talents because they are different passions I hospitality

R: So how do you do that? Or encourage or inculcate that in your teaching or in your preparation or in any interaction with them?

P: Oh can I skip that for now**?**

R: **Ok, so what type of graduate do you aim to produce? May be what kind of graduate do you aim to produce at the end of the programme?**

P: The one who is able to go and work in the hospitality industry

R: **When you say ready what do you mean, what is ready to you?**

P: The one that will leave GTC with skills and knowledge that they are going to use at the work placement

R: **Can you maybe elaborate on the skills and knowledge that you are talking about?**

P:Remember when these students come here they are not aware of what hospitality really means and by the time they leave we would have given them the basic rules, in fact not rules basic skills and knowledge that they will use in the hospitality industry or the experience
R: **So then how do you determine the success of the course that you teach?**
P: Through evaluations mostly after attachments, reports that we receive from the work placements
R: **Anything else that you can say defines a ready student in the industry?**

P: We also use assessments, and different subjects will use in their programmes
R**: what is the aim of these assessments?**
P: Just to check the skills and knowledge that we give to these candidates whether they are ready going to into the industry or not
R: **In your observation maybe what has been the attitude of the college in helping learners with disabilities?**

P: I would say that mainly because the community is not trained with special needs, we were not sure on how to deal with students but once we engage with students we tend to like them more, rather than not engaging with them, what I mean is my experience having dealt with them is different from somebody who wouldn't have dealt with them before, the moment you engage with them I class that is the time you see that students are of high quality, yes I can say that.
R: **What do you think are the challenges that they face in the college, may be in terms of academic, in terms of infrastructure, in terms maybe of social interactions?**

P: I think the challenges that they face are, I think it would be the communication breakdown because most of them they don't pronounce the words properly like the no-disabled students

R**: With your personal experience then, what have been the challenges that you face in teaching them? (If you didn't face anything just say)**.

P:At the moment I wouldn't say I have had any challenges with them because I said I have enjoyed each and every moment I have had with these students
R: **Do you think in your own opinion that the skills, you spoke about them having basic skills, do you think what you are giving them will be able to equip them to leave successfully after college?**

P: Yes I think so because most of the companies have hired some of the students we have graduated last year from special needs department
R: **So do you see them being successful, or coping well outside college?**

P: Yes, why do I say yes it's because most of the special needs students are of high confidence, they have a lot of confidence, I don't know (amid a chuckle), so they can succeed in any how
R: **Ok so is there anything that wehave not talked about that maybe is relevant to discuss?**

P: I think the other thing that we haven't talked about is the one of parents on this inclusive education, why do I say the role of the parents it's because these students they need the support of the parents so that they can go through this industry.

R: **What has been the experience of the parents, why do you think they need that support?**

P: It's because they are social partners to guide them through the education system, they need that support

R: **Can you give an example of the support that you think the parents can give to these learners?**

P: Just like the studying skills or studying together with the students

R: **Anything else that you think needs to be included?**

P: No thank you

R: Thank you so much, I really appreciate your time and your input in the study.

P: You are welcome!

Sample student transcribed script

File: Research interview ([redacted])
Duration: 00:45:37
Date: 07/09/17
Institution: graduated employed [redacted]
Type of disability: Mild intellectual

Conversation	Response	Code	Theme
Interviewer :	Good afternoon sir		
Respondent:	Good afternoon sister!		
Interviewer:	Welcome to this interview. I am Macdelyn Mosalagae and I am from Wits University. I am doing a study entitled a capabilities approach to an inclusive African TVET. I am trying to investigate the effectiveness of TVET programs that you graduated from.		
Respondent:	Okay sister!		
Interviewer:	Let me take you through the interview protocol so that we have a same understanding.		
Respondent:	Yes sister!		
Interviewer:	You know that you can stop the interview at any time, and that you do not have to answer to all the questions if you do not want to.		
Respondent:	Yes sister!		
Interviewer:	You know that I am going to give you a false name for confidentiality purposes		
Respondent:	Yes sister!		
Interviewer:	You are aware that data is going to be destroyed within 3-5 years by complete deletion and that the interview is going to last between 40-60 minutes?		

Respondent:	Yes sister!		
Interviewer:	Could you please tell me about yourself?		
Respondent:	Myself, Sister I like myself; I love my work here. People like me to work here, especially my boss supervisors and colleague. They are nice and treat me well, I Am like a child to them, and I take them as my mother's whatever I do here I like.		
Interviewer:	Oh okay that's nice to hear.		
Interviewer:	You were once in college right? Please tell me how you got to that college		
Respondent:	College? I used to like college, I didn't know the college, and my mother looked for a place for me.You remember sister, that time when I didn't know you and you took me for an interview. My mother saw the school in the newspaper. I stayed there; you took care of us and teach us nicely sister. [redacted] was teaching us maths and [redacted] taught us everything, I liked it.		
Interviewer:	Did you choose the course that you were doing?		
Respondent:	Yes! (enthusiastically)		
Interviewer:	Which course was that?		
Respondent:	The one for cooking (implying Hospitality)		
Interviewer:	So tell me about your experiences in that college (worst and best)		
Respondent:	There was a lady teaching us in the kitchen and was not teaching us nicely.		
Interviewer:	What do you mean by saying not nice?		
Respondent:	She used to shout at us, do that, do that. She was not nice. I don't like to be shouted at. That always made me afraid Sister eish! sister I was afraid		

Interviewer:	So what was your best part?		
Respondent:	I liked the uniform, the school, it was nice Sister and everything was great. And my best part was when I did things well and I don't get shouted at.		
Interviewer:	How was your relationship with others (your classmates, other students, Lecturers, staff)?		
Respondent:	My relationship was good. People were always happy to see me, talking to me nicely they liked me and treated me well. They were friendly sister. My classmates it was you know okay Sister. They were you know, they loved me. And other students I make friends with them. Lecturers treated me well Sister My studies was great, I came to class and do what I want. I made friends you know! They came to me and I asked them that we make friends. I did not have problem with mixing with them. Other students helped me.		
Interviewer:	Please tell of the challenges you experienced at college (personal, academic etc.)		
Respondent:	The problem I had was my classmate at [redacted] My problem was to umh …. I … to…(hesitant) I had a problem, I have that serious problem, and that I didn't want, a young boy , he was sleeping with me I had that serious problem. He used to come to my hostel and was sleeping with me and I did not like		
Interviewer:	How did the college help you with that problem?		
Respondent:	I spoke to [redacted] and you guys sister helped me. I also reported to [redacted] (matron) and they helped me. They advised the boy to let me alone and not enter into my room again. I did not like it Sister.		
Interviewer:	Where you happy with the helped they gave you?		

Respondent:	Yes!		
Interviewer:	How has that affected you?		
Respondent:	It was bad Sister, I didn't like it but now am coping, I am okay now.		
Interviewer:	How would you describe the support you received in helping you to function well around college?		
Respondent:	I had no problem with functioning around. Academically, I used to go to the Computer lab to learn by myself and library to read.		
Interviewer:	How have you changed since you attended college?		
Respondent:	My behaviour was not really good before I attended college, I used to be moody, angry sad everything. Now I know how to take myself home to check on my parents for a weekend.		
Interviewer:	What are you working as?		
Respondent:	I work in the housekeeping.		
Interviewer:	How are you applying what you have learnt from college to the work you are doing now?		
Respondent:	I offer room service for customers to provide what is needed in housekeeping. I know how to iron, use a washing machine, dry them and fold them. I record and count what is being taken out. I have been here for two and half years.		
Interviewer:	How does it feel to work?		
Respondent:	The work is perfect for me to work here.		
Interviewer:	How has the college equipped you for the future?		
Respondent:	I learnt maths, flower arrangement, job coaching umh…… and what else? Oohh		

	that all.		
Interviewer:	What are your aspirations for the future?		
Respondent:	I want to see myself having a laundry of my own to make some money, big Money, then I can afford to buy myself a car, a house everything.		
Interviewer:	How do you think the college has equipped you for the future?		
Respondent:	It has prepared me to work here, I have longed to work.		
Interviewer:	If you were not employed, what would you think you will be doing?		
Respondent:	Working, work, work, I would find work.		
Interviewer:	What you would you want to say that we have not discussed here?		
Respondent:	My life at [redacted] was great, my classmate were great. I can recommend the college to somebody else because the college was great, good excellent, Fantastic. I liked the college.		
Interviewer:	Thank you for your time.		
Respondent:	You are welcome sister.		

Sample student with Deaf impairment focus group

File : **Focus Group interview (Group 2)**

Duration: 01:16: 20

Date: 15 /09/17

Institution: [redacted] (Dressmaking Year 2).

Type of disability: Deaf and Hard of Hearing (7 students)

Sign Language Interpreter [redacted]

Interview: Hello! my name is Macdelyn Mosalagae. Thank you for allowing me to interview you. We will go through the interview protocol. That you have agreed to be part of this focus group interview; you have given permission to be video recorded and you know that this video recording is going to be used for this study. That you are free to withdraw from the study at any time and that you do not have to answer to any question that maybe makes you uncomfortable or you do not want to answer to. That all that is going to be discussed here is confidential and that you are going to be given a false name and also your college is going to be given a false name. Thank you

Sign language Interpreter: Signing all that is being said after the interviewer

Respondent: nodding

Interviewer to sign language interpreter: Please give them codes

Sign language interpreter: Keba- A, Mercy B , Lele C , Tebogo , D, Gorata E, Kesa F , and Ditsa G (A- D are fine with video recording , EFG no recording)

Questions	Responses	Code	Themes
Q 1 How would you describe your college experience (worst and best) **Modified to** **How do you feel about school?**	**Keba:** fine, there are no interpreters; sometimes I feel that hearing people are gossiping about us. **Mercy:** Fine **Lele:** Fine **Tebogo:** Fine **Gorata:** Fine **Kesa:** Fine		

	Ditsa: Fine		
Q2 How is your relationship with others ?	**Keba:** Fine , but I don't want to have any boyfriends with language **Mercy**: So! So! Eg if I want help from language give me attitude, so feel that they are not accepted. But I might have a boyfriend with language **Lele:** Fine **Tebogo:** Fine **Gorata**: So , so some feels they are accepted by language **Kesa:** Sometimes if they want help from language they refuse **Ditsa** Not the language give them attitude, like last time I wanted a blue cloth to sew and the language boys refused and gave me the cloth that I did not want the brown one. I did not like it		
Q3 Please tell me about any challenges you are experiencing at college (academic, social , personal**)** **Modified to** **What problems you have at school**	**Keba:** tired most of the time because of the everyday transportation form Marobela to Mara pong **Mercy:** I have personal problems because I feel that language gossips about us and use bad language and when I confront them the language ask how do I know because I don't hear **Lele:** I don't have other problems , but I have personal problem because we do practical's and no theory so most of the time they are bored because they don't have anything to do when the language do theory like bookkeeping, so we get bored and sleep. We don't just argue with them		

	Tebogo: We are not doing practical's and others are so we sleep **Gorata:** They don't do theory just sleep **Kesa:** I know that language gossip about us because I lip read them when they gossip about us **Ditsa;** they don't have hearing aids and they don't have the opportunity to interact with language because they isolate them.		
Q4 How does the college deal with your specific challenges?	**Keba:** we have sign language interpreter who assist us **Mercy:** sometimes matron assist us and the sign language interpreter **Lele:** I get assistance from the sign language interpreter and when I need to go to the hospital I am taken there **Tebogo: Nothing** **Gorata: Nothing** **Kesa: Nothing** **Ditsa Nothing**		
Q 5 How would you describe your college support in helping you to function well around the college (access to building, curriculum, recreation facilities?	**Keba:** The curriculum is okay because sewing is easy , I would like to play volleyball **Mercy**: Sewing is easy my only problem is walking **Lele**: I find sewing easy and I like netball but they are problems because language separates them an even in the hostel they are staying on		

Modified to **Now because you deaf, how school help you?**	their own because communication is problem if they stay with language that is why they choose to be separate **Tebogo:** sewing is easy **Gorata:** easy sewing and like to play netball **Kesa:** curriculum is easy because sewing is practical , but I am not interested in sports **Ditsa:** curriculum is so so		
Q 6 How have you changed since you attended college? **Modified to** **Now that before come school, e.g you do not know sewing, now you know, explain how**?	**Keba:** before I did not have practical skills now I do **Mercy:** I see sewing as simple than before and when I find practical's difficult I do not give up I try until I get it **Lele:** because we are doing practical's I have the skills of sewing before coming here I did not. **Tebogo:** My behaviour is okay and I now have the skills **Gorata:** When I started it was hard now I am okay **Kesa:** Before they started machine was difficult to put in order **Ditsa:** I know how to sew now which I did not know before		
Q 7 What opportunities do you have to make choices for yourself**?**	**Keba:** no answer **Mercy:** I thought I was going to senior school but then I had to come to the brigade, so I failed from three, so when I was told am coming here I thought I was going to senior but only to come		

	here for dressmaking **Lele:** before I wanted carpentry and the sign language interpreter choose dressmaking but now I am trying. I am thinking Monday to Friday we can just do practicals. I have told some adult but nothing **Tebogo: no answer** **Gorata: no answer** **Kesa: no answer** **Ditsa: no answer**		
Q8 What are your aspirations for the future, both for your life and your career? **Modified to** **What you want for future?**	**Keba:** to work outside **Mercy:** I want to do business for myself. I want to apply where I did my attachment and work there. **Lele:** I want to be self-employed or get employment and do sewing business for myself and make uniform for nurses **Tebogo:** I want to work as a dressmaker or work at the saloon **Gorata:** I want to sew and sell for pep store **Kesa:** I want to sew and also work in a saloon and if there was a beauty therapy course here I would have done it because I know how to plait hairs not dressmaking. **Ditsa** I want to have my own business		
Q 9 **How does the college equip you for the future?**	**Keba:** I don't understand **Mercy:** the school has helped me with practical		

Modified to	skills when parents come I show them what the school has taught me. At attachment I have learnt a new skills of overlocking **Lele:** I have skills for to help me to sell **Tebogo:** the school has taught me pattern making **Gorata:** did not want to answer because tired **Kesa**: tired no answer **Ditsa** tired no answer		

Interviewer: Thank you for your time and I wish you well in your business and sometimes we will meet when you have opened stalls as you indicated

Respondents: Welcome (signing)

Sample of document review

Document selected	Data analysed	Themes
The constitution of Botswana (1966) Fundamental rights and protection of the individual	Seeking data on learners rights and their entitlement and how they should be treated	**Inclusivity** Achievement of inclusivity and fundamental rights
The first National Policy on Education (NPE) of 1977 a reaction by Botswana leaders to move away from the British colonization model of learning to a more inclusive system when education was for the elite	Importance of having a contextualized education that is accessible for all	**Inclusivity** Based on the principle of '*Kagisano';* (an expression of social harmony based on democracy, self-reliance, unity and development– botho
The Revised National Policy on Education (RNPE) **Government White Paper No 2 (1994). It endeavours to prepare Batswana for the transition from a traditional agro-based economy to the industrial economy.**	Addressing issues of access, equity, and the improvement of the quality of education	**Inclusivity** Ensures all citizens including those with special educational needs have equality of educational opportunities, advocates for social integration of disabled in ordinary schools and community
National Policy on Vocational Education and Training (2001) provides clear direction for future development of vocational education and training. Employment creation, productivity improvement, and overall human resource capacity building.	Relationship between policy on restructuring of content and programmes offered	**Educational Capabilities** How the skills of learners with disabilities can be enhanced in TVET
Pastoral care policy (2008) intended to empower and equip youth with skills for accountability ,responsibility and patriotism	The role of the policy in developing agency	**Agency** Opportunities for social participation

Appendix D: Sample Example Of Analysis

Example of question 1 interview of two students

Responses	Code	Category	Theme
Question 1			
GT I have learnt how to live with people because I have been away from home for a long time. I don't have a problem with living with people because most of my time is spent in this college. However it has been difficult especially for people to accept me. It really needs somebody with a strong and brave heart who knows what she wants. If you are somebody who is short tempered you can end up leaving. I have realised that people have difficulty with living with people with disabilities. By way of their looks; people do not look at you well and sometimes do not even want to ask help from you even if they have heard you know something and you can help. Some people would rather not come to you to ask for help but rather would send somebody to go and ask for help on their behalf. Only up and until one found that she has no choice but to come and ask from you. I feel there are few people here in this institution that is still discriminatory. I don't really know, I don't know if they are afraid of us, or what but I don't know what could be the cause because personally I am an open person and am free with everybody. I don't know why they would be afraid of me. My worse experience…Hey what can I say? But I would say its living	Interrelations Unaccepted self determination Inability to relate Made to feel differently Unwillingness to work with others Taken as last resort Feeling discriminated Societal attitude towards disability Self-knowledge and free to interact	Relations Isolated Developing emotions for understanding Stigmatised Subjected to physical harassment No social network inability to works with others segregated stigmatized inability to live in relation with others Undignified treatment Cared for by others	Social inclusion Social exclusion Emotional integrity Bodily integrity Social exclusion No social relations Social exclusion Non Affiliations No respect, dignity and recognition Included Feeling accepted

well with people from this Kalanga area because when I first arrived here it was like it was their first time to see Somebody with my kind of disability and were afraid of me. But am now happy because I can see much change in them and I am living happily with them now. Compared to 2015. I am grateful for that change.Hey! in 2015! This people did not really like me, they did not want me at all. When I got to the kitchen they would speak Ikalanga. Every time I had to go for my meals I did not want to. However I had a classmate who I think had observed that I was avoiding going to the kitchen, so she would force me to go and eventually the people got used to me. Now am happy and even when they don't see me they would want to know where am. I think now they are used to me and I can hear the local language even though I can't speak it. My experience in this college is in the course I am doing and wanted. I am not afraid of anything especially in doing my work, I am not afraid to take somebody's material and make what the person want. I know that when I have measured the person I am sure of making exactly what the person want	Unwanted and unloved Noticeable change of attitude from others Language discrimination Imposed avoidance Shown concern from peer Feeling recognised Course of on choice Competent in skills acquired and confident in applying skills	Ostracized Limited competence in intercultural communication Subjected to fear Recognised and showed concern Living in relation with others Acting inclusively towards others Appreciated and accepted Ability to make reasoned choice valued functioning's	Social exclusions Social exclusion Emotional integrity Affiliation Affiliation Respect , dignity and recognition Practical reason Capabilities achievement
RT As a person with hearing problem, I have accepted the situation even though it's painful. I am trying to live with people at peace so that they can assist me where I don't hear, because if I don't do that they	Self-acceptance Living with others for help sake	Respect for oneself Adaptive to constrains	Respect, dignity and recognition Educational resilience

will not tell me what is being said and wanted. Even when people make me angry I just cooperate with them so that I can get their help. What I like most is that my lecturer is patient with me and tries always to help me until I understand and tells me what need to be done, even to the extent of asking me to do things at the board. However sometimes I feel worried that people are gossiping about me.It's very difficult when you don't hear, but am helped by the fact that I am a woman of faith and I believe in myself. I don't want to look at myself down, because if I do people will also look me down. So I chose how I want people to treat me. I want them to take me as any other person.	Tolerated others behaviours Value lecturer support Worry and suspicious Faith as source of strength No self –devaluation Choosing how to be treated Treated like others	Justified anger Lecturers pedagogical responsiveness Subjected to anxiety Freedom of religious expressions Ability to respect self – self esteemed Dignity treatment from others Treated as worth equal to others	Emotions Epistemological access Negative Emotions Religious affiliations Freedom of choices Respect , dignity and recognition (Humanness).

Sampled focus group analysis

File: Focus interview (Group A)

Duration: **00:40: 58**

Date: **13 /09/17**

Institution: [redacted]

Type of disability: **Deaf and Hard of Hearing**

Sign Language Interpreter [redacted]

Questions	Responses	Code	Themes
Q 1 How would you describe your college experience (worst and best)	**Peka:** Everything is difficult and I can't cope **Shebe:** It has been good, everything **Ndongo:** Everything is fine **Bafana:** Everything is fine I am coping well **Nnokosa:** It has been good **Shibili:** My experience here in [redacted] brigade has been a challenge because I am doing practically only but I think I have the ability to do other subjects such as English and technical drawing **Ross:** I am fine everything is fine	**Not enjoying college** **Happy with college** **Satisfied** **Happy with college** **curriculum dissatisfaction** **believing in ones capabilities**	**Negative experience of college (no educational access)** **Being happy content** **Mental functioning** **Limited capabilities/ partial epistemological access** **Agency**
Q2 How is your relationship with others?	**Peka:** hearing counterparts are rude and I hate them **Shebe :** I get along with	**Dislike for others** **Ability to interact with teachers** **Inability to interact with**	**No reciprocal love** **Emotional integrity** **Social interactions with adults**

	teachers because interpreters help us during working hours but as for other students I don't get along with them because they are rude **Ndongo:** relationship not good because some of the hearing counterparts are not willing to help us when in need **Bafana:** I am relating well with others **Nnokosa:** Fine **Shibili:** I interact well with others , staff and learners **Ross:** There is a little interaction because of communication barrier	**peers** **Inability to interact with peers** **Good interaction** **Limited contact /language barrier**	**Non affiliation / social exclusion** **No networking for learning support** **Social and epistemological exclusions** **Social relations** **Social exclusion**
Q3 Please tell me about any challenges you are experiencing at college (academic, social , personal**)**	**Peka:** There is no challenge **Shebe:** There is no challenges **Ndongo:** There is no challenges **Bafana:** I don't have any challenges **Nnokosa:** I don't have any challenges **Shibili:** I don't have any challenges **Ross:** No challenges		
Q4 How does the college deal with your specific challenges	**Peka:** Nothing because no challenge **Shebe:** Nothing because		

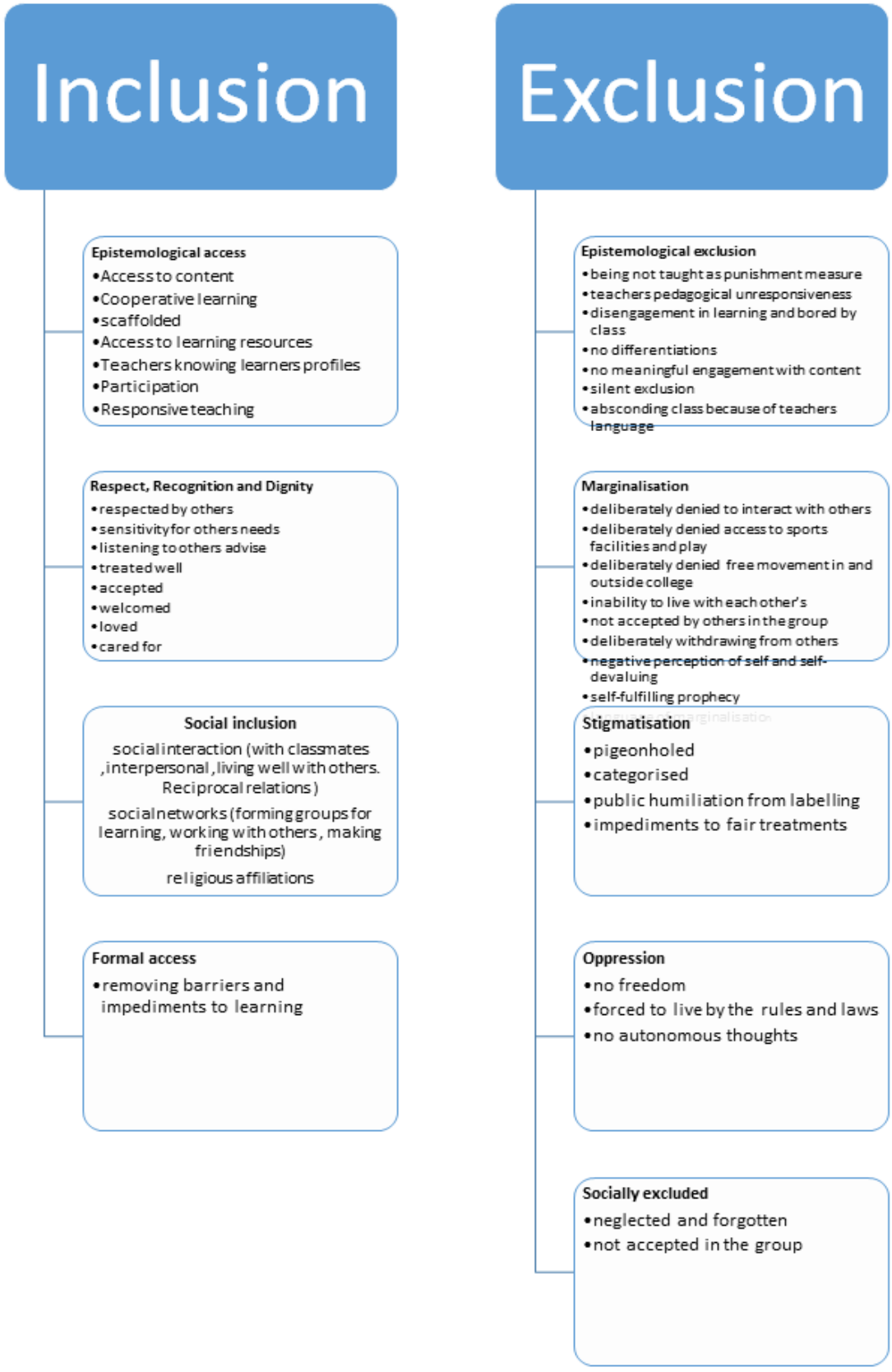
	no challenge **Ndongo:** Nothing because no challenge **Bafana:** Nothing because no challenge **Nnokosa** Nothing because no challenge **Shibili:** Nothing because no challenge **Ross:** Nothing because no challenge		
Q 5 How would you describe your college support in helping you to function well around the college(access to building, curriculum , recreation facilities	**Peka:** nothing **Shebe:** no recreation facility , about the curriculum I don't know **Ndongo:** recreation facility not available and as for the curriculum I am happy that they were able to teach us practical since we do not perform well in theoretical subjects **Bafana:** I don't know **Nnokosa**: curriculum I don't know because I have never seen it **Shibili:** curriculum has catered us to do practicals and the recreation facilities are not available. I get access to building nicely **Ross:** no recreation facilities and the school did a great job by helping us to do practical's since theory is a problem to us	**Limited infrastructure** **Curriculum satisfaction** **No knowledge of what one is learning** **Educational provision** **Ability to access infrastructure** **Provision of alternative skills**	**Inability to enjoy play and recreation (social exclusion)** **Provision to learning profile epistemological access** **Access to resources** **Environmental provision** **Epistemological access**

Q 6 How have you changed since you attended college?	**Peka:** Nothing **Shebe:** I have never changed **Ndongo:** I have never changed **Bafana:** I have never changed **Nnokosa:** I have never changed **Shibili** I have never changed **Ross**: no changes		
Q 7 What opportunities do you have to make choices for yourself**?**	**Peka:** nothing , everything is tough **Shebe:** no answer **Ndongo:** [redacted] is boring , no opportunities **Bafana:** I do not use any opportunities **Nnokosa:** I want to have a better life After school **Shibili:** I learn to improve my life to the better **Ross:** I embrace every opportunity since I want to better a future. Work hard and have my own company	**Limited opportunities** **Future well being** **Aspire**	**No agency freedom** **Aspiration** **Aspiration** **Aspiration s** **Well-being agency**
Q8 What are your aspirations for the future, both for your life and your career?	**Peka:** To work as a carpenter **Shebe:** I learn, when I finish I want to have my business but the	**Career choice** **Not confident about life. anxieties**	**Freedom of choice** **Emotional integrity**

	challenge is how I am going to communicate with others outside, it is going to make my life difficult. **Ndongo:** When I done with school I want to work as a carpenter and I hope I will receive support from my family and other people outside **Bafana:** I want to have my own business, employ others who are Deaf **Nnokosa:** When I finish school I want to have my own company based on carpentry **Shibili:** I want to sell goat if I don't see progress in carpentry **Ross:** When I finish school, I want to have my own company	**Career choice informed by course** **External support** **Aspiration to capabilities** **Career choice informed by course** **Alternatives to choices**	**Agency and aspiration** **Environmental factor to achieve agency freedom** **Personal development of others** **Practical reasoning** **Agency freedom** **Agency aspirations**
Q 9 **How does the college equip you for the future?**	**Peka:** No, help that I am getting **Shebe:** by teaching us more on what is needed outside **Ndongo:** Not doing anything to help me for the future **Bafana:** They prepare for the future by engaging me in train and production **Nnokosa:** Teaching me and engaging in train with production	**gaining competencies** **competency skills**	**capability achievements** **capabilities and functioning** **Educational resiliency**

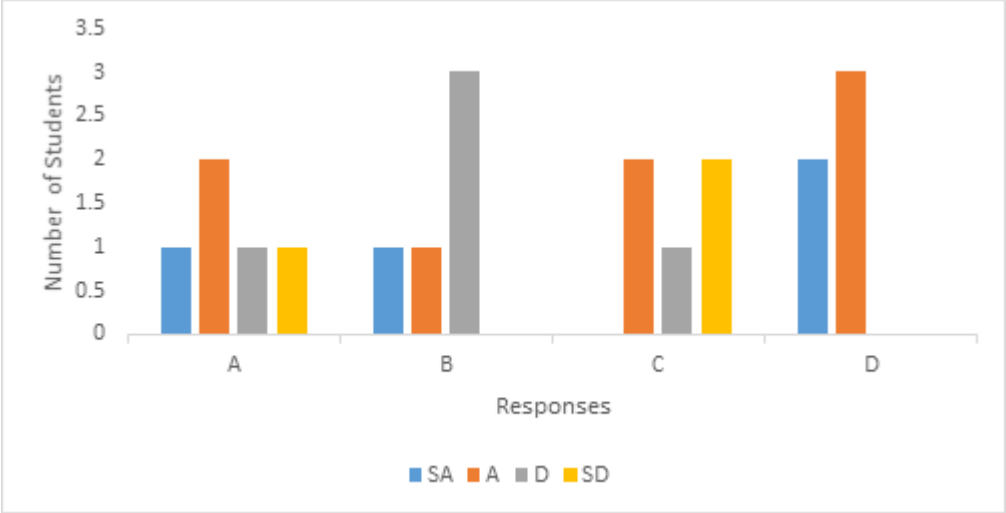
	Shibili: By teaching me a lot, and engaging me in train with production which prepares me to face hardships in the future **Ross:** By giving insights about the future, teach us to meet the standard that are needed outside	**Confident to face the future** **Prepared for the future**	**Functioning and capabilities achievements**

Student collated responses into themes



Sample student questionnaire analysis

Question 4 analysis	**Number of respondent**				
	S A	**A**	**D**	**S D**	
A	**1**	**2**	**1**	**1**	
B	**1**	**1**	**3**	**0**	
C	**0**	**2**	**1**	**2**	
D	**2**	**3**			



- A – most students agree to have personal problems and only a few do not (
- B - most students disagree to having social challenges (thus ability to relate or interact – inclusion)
- C- most student disagree to having environmental challenges very few attest of having one ((ability to function around – inclusion)
- D- All student agree to having academic challenges (Inability to engage with learning – epistemological exclusion)

Overall: There is interaction with others and the environment, although they have personal and academic challenges (inclusion & exclusion- Inclusivity)

Sample table of summaries of policies against research questions

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Policies theme	Corroboration or support	Argue against
Inclusivity **(Research question 1 and 2)**	Inclusive aim no (d) access to appropriate vocational educational training for young people from marginalized and vulnerable groups for whom this is more appropriate than the academic route . **I E (policy p.3)**	Accessibility in Botswana still remains limited, out of school leavers only 6,7 % are likely to have access to vocational education training and brigades (**BFTU,p.11)** Access to vocational education and training is very limited. Recent enrolment data indicate that less than 10 % of all secondary school leavers have access to some form of vocational education and training. **(NPVET, p.6)** There is inadequate development of business skills to facilitate sustainable income generating activities for the youth **(BFTU,p.12)**
Educational agency **(research question 3)**	Entrepreneurship education programmes will be developed for young people and adults with disabilities who are unlikely to find unemployment in other ways , or would prefer to be self –employed **(I E , p 9)**	Focus on academic excellence and training which is not market based has led to an increase in unemployment. **(BFTU, pg 11)**

	NDP 9 focuses on equipping learners with skills to enable them to enter into self-employment as well as create opportunities for lifelong learning **(p.9)** Vocational education for children with hearing physical and sensory impairment will focus primarily on the use of modern technology to enable them to enter employment or self-employment**(I E p.9)** Young people and adults will be supported in finding employment	Botswana`s education system is academically oriented and does not encourage diversity of career opportunities (**BFTU,pg10)** There is lack of the exploitation of the rural areas to create job opportunities for the youth **(BFTU,p12**

APPENDIX E: Thesis Turn It Report

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ORIGINALITY REPORT

8%	5%	2%	6%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to University of Glasgow Student Paper	<1%
2	Submitted to Pathfinder Enterprises Student Paper	<1%
3	Submitted to University of South Africa Student Paper	<1%
4	Submitted to University of KwaZulu-Natal Student Paper	<1%
5	uir.unisa.ac.za Internet Source	<1%
6	Submitted to University of Birmingham Student Paper	<1%
7	repository.up.ac.za Internet Source	<1%
8	hrdcsa.org.za Internet Source	<1%
9	Submitted to University College London Student Paper	<1%