

**Narratives of differently abled persons:
informing career guidance policy**

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informing career guidance policy**

by

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DEDICATION

I dedicate this thesis to God, the omnipresent, the omnipotent, without whose benevolence my human efforts would have been vanity of vanities.

I also dedicate this thesis to my mother, who sacrificed all to set me on the way towards education. My mother I revere you, I dedicate this last phase of the journey you started long ago, to you.

It is only proper again to dedicate this work to my eternal bride, 'Malephole whose humaneness, wisdom, love and dedication became pillars I leaned on when I could not toil on, any more. Your unfailing support spurred me on and gave me unceasing strength towards the goal'.

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¹ Centre Européen pour le Développement de la Formation Professionnelle (CEDEFOP).

DECLARATION OF ORIGINALITY

I, Maximus Monaheng Sefotho, hereby declare that this PhD thesis titled *Narratives of differently abled persons: informing career guidance policy*, is my original work and that all sources I have consulted have been indicated and acknowledged by means of complete references.

Signature _____

Date _____



CERTIFICATE OF LANGUAGE EDITING

I, ARLEN KEITH WELMAN, the undersigned, hereby certify that I have revised the language of the thesis Narratives of differently abled persons (DAPS): Informing career guidance policy, written by MAXIMUS MONAHENG SEFOTHO, and have found the standard of the language acceptable provided that the indicated mistakes have been corrected.

(Signed)

A.K. Welman M.A. (English), B.Ed. U.P.

Pretoria

1 September 2012

| | |
|---------|---|
| CCH | Career Construction for Hephapreneurship |
| CDEE | Career, Disability, Education and Employment |
| CEDEFOP | Centre Européen pour le Développement de la Formation Professionnelle |
| DAPs | Differently Abled Persons |
| DPOs | Disabled Peoples Organizations |
| ECCD | Early Childhood and Care Development |
| EU | European Union |
| GHS | General Household Survey |
| GTZ | Deutsche Gesellschaft für Technische Zusammenarbeit |
| IBO | Independent Business Owner |
| ICF | International Classification of Functioning |
| ICT | Information Communications Technology |
| INCOME | Imagine, Informing, Choosing, Obtaining, Maintaining and Exiting |
| ILO | International Labour Organization |
| LDCs | Least Developed Countries |
| LNFOOD | Lesotho National Federation of Organizations of the Disabled |
| KWIC | Key-words-in-context |
| OECD | Organisation for Economic Co-operation and Development |
| TAG | Technical Assistance Guidelines |
| UNESCO | United Nations Educational, Scientific and Cultural Organisation |
| WHO | World Health Organization |

Narratives of differently abled persons: informing career guidance policy

The purpose of this study was to understand how experiences of differently abled persons could inform career guidance policy. Career Construction for Hephapreneurship was developed as a conceptual model from multiple discourses to inform the inquiry, including career psychology, entrepreneurship, existentialism and psychology of disability. The socio-political approach to disability framed the study epistemologically. The study consisted of multiple case studies involving disabilities classified under auditory, hearing impairments, intellectual, physical and visual types. Participants (n=6, 3 males and 3 females) were chosen according to purposive sampling. Data were collected through face-to-face and narrative interviews, audio-recorded and transcribed verbatim. Additional views were also collected via face-to-face interviews with (n=10) stakeholders with an interest in issues of disability and inclusion of differently abled persons.

Two themes emerged from the inductive thematic analysis of data sources. It was found that disability remains stigmatised in Lesotho. Discriminatory practices include parents excluding their differently abled children in their early lives. Social exclusion seems to continue from home to school and into the world of work: DAPs experience discrimination in education because of late schooling and the absence of both career guidance services and inclusive policy. As a consequence DAPs' career choice is limited due to such stigma - related barriers. Attitudes of stigma and discriminative actions thus appear to confine DAPs to particular careers within an already high unemployment world-of-work landscape. Both self-advocacy by DAPs and representative advocacy emerged as informal ways to counter the absence of formal policy.

In response to limited career options DAPs seem to prefer entrepreneurial careers to promote self-empowerment. Nonetheless education limitations also mean that DAPs have skill deficits, which inhibit entrepreneurial careers. Career Construction for Hephapreneurship was adapted based on findings to guide policy development in similar emerging economy countries. I posit hephapreneurship as a viable alternative career path to counter stigma and discrimination impeding DAPs' career choices.

- Advocacy
- Career choice/construction
- Career construction for hephapreneurship
- Career guidance
- Disability
- Hephapreneurship
- Inclusion
- Policy development
- Protean careers
- Social exclusion



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"Recognizing and respecting differences in others, and treating everyone like you want them to treat you, will help make our world a better place for everyone. Care... be your best. You don't have to be handicapped to be different. Everyone is different!"

Kimputer, Kim Peek, inspiration for Rain Main.

Hope, as an ontological need, demands an anchoring in practice.
Paulo Freire (1992, p. 9)

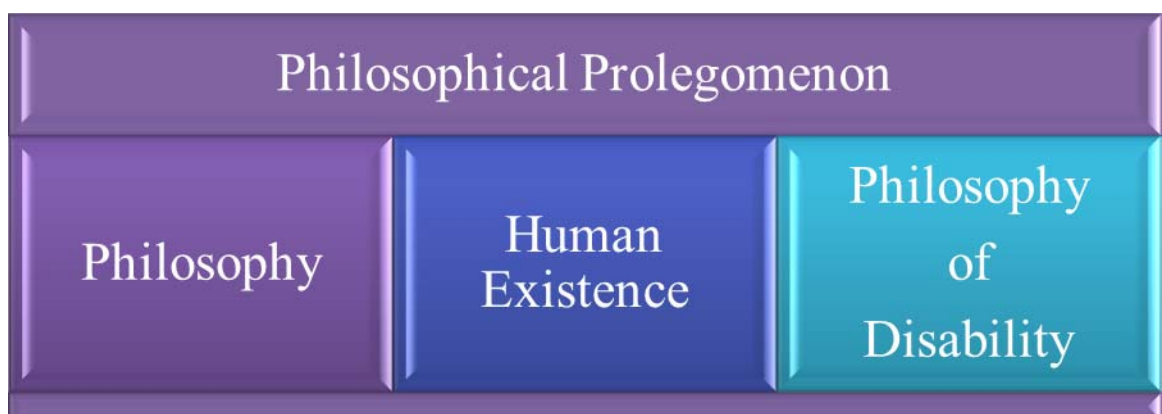


FIGURE 1.1: A map of the philosophical prolegomenon²

¹ Echolocation stands for chapter in this thesis.

² A detailed prelude prefacing the study.

1.1 PHILOSOPHICAL PROLEGOMENON TO THE STUDY

My own narrative provides a point of departure and approach to this study (Holliday, 2007). I grew up with a strange clicking sound around me. It was a sound I got accustomed to at a tender age as I began to perceive different things in my environment. My family was a regular household in a rural setting, but with an abundance of love, togetherness, and care for others. My father had a friend who frequented our home, almost lived there. The strange sound emanated from my father's friend when he moved about, especially in the open air. I used to sit quietly at the feet of the two friends. Over time, I developed an interest in my father's friend. In the rural mountainous areas of Lesotho, a certain type of tranquillity blankets the atmosphere. Sounds from nature become vivid, sweet, strange, melodious, and sometimes overwhelmingly curious. It was usually in the quiet of the day when that special sound, emitted by my father's friend would draw one's attention from afar. It was a sound that announced his presence, his movement and soon everyone knew where he was.

Familiarity often renders strange phenomena usual. At the time I was surrounded by the sound from my father's friend, for which I had no name, it became normal. Strangely enough, with my limited knowledge, I had never come across any other human being with such a sound. It was years later that I saw a documentary on television discussing echolocation. As I followed the discussion, it took me back to those early days when I used to hear that strange sound. Then I learned that the strange sound has a name and a purpose. As Cousin (2010) suggests "the thinkable is constrained by our vocabulary" (p. 10). At that time my vocabulary was too limited to think of a name for the sound even in my own language, Sesotho.

My father's friend was born blind, but he was independent. I grew up seeing him till our garden plots with a spade and his work was done with such finesse that there would be no need for raking once he had completed the task. I used to see him travel alone between villages far apart. He also owned a horse, which he had to take out to the veld, like most men in the village, and at regular intervals he would go to water the horse and change the grazing spot.

In my young mind his situation was not strange, not abnormal, and not unusual, because he could do things for himself and for other persons. Sometimes he did things with such refinement that he would outdo others. I guess I did not want to see him as different. I only

saw a different strength and the willingness to make meaning out of life like everyone in the village. This profound experience preceded a similar one involving a younger man.

As I grew a little older, it was part of my upbringing to start the traditional practice of looking after cattle, grazing them and doing all the chores young men performed at that time. Normally young men would go out in pairs until each could manage the task on their own. I happened to be paired with a young man who had dysarthria resulting in a dysarthric speech (Sannett, 2006). It was a great dilemma to me as we had to communicate in order to fulfil our task. According to Sannett (2006), “dysarthric speech refers to the speech which is poorly articulated due to interference in the control of the muscles, usually caused by a central or peripheral motor nerve” (p. 74). Children, somehow, always find ways of dealing with the unknown. It was no different for us.

We started devising a way of communicating, which is, talking. I found that my friend could not pronounce words properly. He heard all that was said and he understood, but somehow his tongue could not manage to mimic the sounds he heard. So it was extremely difficult to communicate with him. However, we persisted with our mini-training until he was able to utter some words. I remember at one point as we boisterously bragged about our little achievement how his grandmother became infuriated. To her, it was as if I was making fun of her grandson. However, that did not deter us from our resolve to practise speaking. We continued until my friend was able to speak for himself. Today, he is an independent person, employed and supportive of his family.

Another experience of disability dawned in my life in 1979. In my father’s house, we were three siblings. I was the only male. My mother had an only sister who was married in Bloemfontein, South Africa. Towards the beginning of the 1980s she became extremely ill and died, leaving behind a daughter who was less than six months old. Just before she passed away, she had made arrangements that the baby be taken to her sister (that is my mother) who lived in Lesotho.

On arrival, the baby was emaciated and weak. She rarely cried. She was tiny and seldom moved. As it was customary, my father performed a ritual and welcomed the baby so that she could acquire our family name and be allowed to perform any ritual all family members are obliged to undergo. A sheep was slaughtered; she was given our surname and introduced to the extended family.

As the baby (now my sister) grew and began to move about, it became apparent that she had poliomyelitis. When she started practising to stand, she could not do so properly erect as normally expected. I remember there were times when I used to try and stretch her knees to see if they would be straight, but in vain. I found myself doing this occasionally until I gave up when results were unattainable. My sister grew up and was ready to go to school. From a tender age, I had been interested in the education of all my sisters. So it followed that I was keen to know about her progress once she started school.

My sister repeated class one many times. She grew physically, but cognitively experienced a lot of difficulties. This was yet another drawback the family was not aware of nor prepared for. Since I was still in the lower levels of my education, it never occurred to me that there could be explanations and ways of assisting my sister. She never attained much in school; therefore she falls among people referred to as disabled, uneducated, poor and unemployed. She has been working as a domestic helper, but she does not last long with any employer. This is how close disability is to my own narrative as a foundation to my thesis.

As I read books and gathered information from various media, I recall nostalgically that these experiences left a mark in my life. But now I need more than familiarity to understand my experiences. I need psychology, philosophy, education and other disciplines. The following section, then, is about the conceptual landscape of the problem in this study.

1.2 CONCEPTUAL LANDSCAPE OF THE PROBLEM

1.2.1 INTRODUCTION

Work and employment are radically evolving, becoming complex in the 21st century. This and other trends in the world of work lead to heightened unemployment, especially of people with disabilities. The psychology of working reveals pre-industrial trends that span a history of endemic neglect of people with disabilities with continued insignificant changes noticeable in today's work landscape (Blustein, 2006). Although it may seem that inclusive policies accommodate people with disabilities, narratives of experiences of disability reveal enduring unemployment trends among differently abled persons (DAPs).

Career guidance is essential for meaningful existence in today's world of work that is changing so rapidly. Given the ever-complicating world of work today, it becomes incomprehensible to think of paving the way to a meaningful future without consideration of

career guidance. Nonetheless, as in most services, people with disabilities may not be enjoying the opportunities provided by career guidance. Current trends in literature are very thin on career guidance and disability, especially in countries with a low socio-economic status. Notably, public policy appears to be either too general about issues of disability or indifferent towards the plight of DAPs in relation to their involvement in the world of work. Blustein (2006) envisions possible contributions of career psychology to inform policy issues of chronic and acute unemployment.

In the light of the aforementioned I was challenged by how career guidance policy does not seem to be informed by disability discourses on career choice/construction. I was perturbed by insignificant participation of learners with disabilities in learning, especially in tertiary institutions. Similarly I observed non-participation in the world of work. This presented me with food for thought on career choice/construction, disability and the meaning surrounding these issues. Thus I decided to investigate how narratives of DAPs could inform career guidance policy.

In this study I commence by providing relevant background to the study and situating career guidance within disability. I state the problem, the purpose and the research questions. Since some concepts are new to career, disability and entrepreneurship literature, I provide a clarification of concepts. I end with a delineation of the echolocations as they appear in this study.

At the core of social change is a process of providing career guidance and understanding of disability (Subašić, Reynolds & Turner, 2008) in order to inform policy (Blustein, Medvide, & Wan, 2011). Savickas (2011) makes a profound observation that “work in the 21st century leaves people feeling anxious and insecure” (p. 3). I contend that work in the information era presents a paradox of information influx, overload and concomitant confusion. For instance, while there may be information about careers, discourse in career and disability appears to be confusing to most people with disabilities. Meanwhile, the relationship between disability and career remains largely unexplored, and society’s capacity to include DAPs in the world of work far from ideal (Savickas, 2011). Yet, as observed by Gibbs (2013), “the essence of work is the essence of being...” (p. 1). Current discourse is showing escalating interest in disability. Nevertheless, the marriage between disability and career receives very little attention (Soresi, Nota, Ferrari & Solberg, 2008). Killeen (1996) notes an unpleasant backdrop of too many people with a propensity to make a contribution yet denied the opportunity as an area where

guidance must make an impact. Such a description squarely fits the phenomenon of career and disability. However the process of social change and provision of career guidance (Law, 1996) suffers lack of policy commitment in most countries (Watts, 1996).

This study sets the stage for recapitulation of career guidance through guidance policy. The study echoes many voices resonating the strengthening of public policy commitment towards inclusion of DAPs in the work force (Komesaroff & Mclean, 2006). Seldom do experiences of DAPs serve as a platform for informing career guidance policy as reflected in the research focus of many programmes in education, training and employment (Clegg, Murphy, Almack & Harvey, 2008). Often career guidance is subsumed under other programmes perceived to be more deserving (Flederman, 2008). The rest of this chapter involves background to the study and captures the following areas: career guidance, career guidance and disability, disability and unemployment, disability and career guidance policy, entrepreneurship and disability, research problems, purpose of the study, significance of the study, research questions, contributions of the study, assumptions, concepts clarification, conclusions and echolocation map.

1.2.2 CAREER GUIDANCE

The world of work has become so complex that career guidance throughout the lifespan is indispensable. Internationally career guidance is becoming bedrock for education and training in the 21st century. In this thesis I use the term ‘career guidance’ rather than ‘career counselling’, which is more common in the United States of America and Canada (Lundahl & Nilsson, 2009). The relationship between career guidance and counselling is one epitomised by guidance as a more practical (Offer, 2001) side within career psychology (Chen, 2001; Watson & Stead, 2002). Career guidance is attracting growing favour (Watts, 2009) and rapidly becoming an instrument for promoting equity and adaptable skills for the world of work (Bartlett, 2009). This growing interest is perhaps born out of the prevalence of problems and imbalances which plague the world today. To address the problems and imbalances in society it is imperative to promote social transformation (Clegg, Murphy, Almack & Harvey, 2008). Therefore it seems that lifelong career guidance could play a pivotal role in bringing about necessary changes in this new era (Gothard, 2001). Moreover career guidance services support economic efficiency, by making the labour market to operate more effectively (Watts & Fretwell, 2004).

Career guidance throughout the world takes different forms and cognisance of the “environment that influences individuals’ careers” as well as addresses social needs (Collin, 1997, 435). For instance, Hui, (1998) believes that “in Hong Kong, the term ‘guidance’ is used to refer to all guidance, counselling and pastoral services in schools” (p. 435). In Russia there does not seem to be an overall programme or policy for career guidance (Popova, 2003). Guidance programmes in schools in the United States were experiencing a fundamental shift in theoretical orientation and praxis (Macdonald & Sink, 1999). Lundahl and Nilsson, (2009) report on “educational and vocational guidance (EVG) in secondary education at national and local levels in Sweden” (p. 27). Clark and Talbot (2006) note the establishment of a bilingual all-age career guidance service under the banner of Careers Wales. These are some of the examples of career guidance programmes internationally. The central message gleaned from these programmes is that career is following a developmental lifelong trajectory towards building the future (Savickas, 2002).

Thus career is futuristic (Baruch, 2006) and it can be seen as giving meaning to people’s lives (Young & Collin, 2000) while career guidance is generally considered to be a lifelong process (Watts, Sultana & McCarthy, 2010). However, seldom is career guidance considered viable during early years of development. I contend that if it is a lifelong process, career guidance has to commence early in the life of individuals as “in all-age guidance” (McGowan, 1999, p. 133). As such, career guidance takes a developmental (Macdonald & Sink, 1999; Savickas, 2002) and not a treatment approach to guidance processes (Thomes & Bajema, 1983). Career guidance may have different roles at different stages of development and to a diversity of individuals (Clegg, Murphy, Almack & Harvey, 2008). Like disability, career guidance evades an all-encompassing definition. Consequently various definitions emerge from different parts of the world. However, the definition that permeates career guidance literature states that:

Career guidance refers to services intended to assist people, of any age and at any point throughout their lives to make educational, training and occupational choices and to manage their careers. Career guidance helps people to reflect on their ambitions, interests, qualifications and abilities. It helps them to understand the labour market and education systems, and to relate this to what they know about themselves. Comprehensive career guidance tries to teach people to plan and make decisions about work and learning. Career guidance makes information about the labour market and about educational opportunities more accessible by organising it,

systematising it, and making it available when and where people need it (OECD, 2004, p. 19).

I regard career guidance as a lifelong process (Watts, Sultana & McCarthy, 2010) to prepare and guide people for construction of careers as a way to assign meaning to their existence (Savickas, 2000). Preparation can be through information generation (Flederman, 2008), understanding self and environment towards decision-making and skills development (Gould & Carson, 2008). Career guidance can be perceived not as a therapeutic but as a growth-enhancing process in which individuals exchange information and construct careers. Below I discuss career guidance and disability.

1.2.3 CAREER GUIDANCE AND DISABILITY

While lecturing in career guidance and counselling over a period of ten years, several cases of disability caught my attention. I was subsequently prompted to engage in practitioner-based research described by Foreman-Peck and Winch (2010) as “research carried out by practitioners into the activity that they are conducting, with a view to understanding that activity and improving it, particularly in relation to their own practice” (p. 16). I faced a dilemma of incapacity in dealing with learners with disabilities. This observation remained nagging my mind and I continuously wondered how many more educators were as ill-prepared as I was to accommodate learners with disabilities. I was aware that my understanding of disability, let alone of people with disabilities was next to nought. I then began to want to deepen my understanding of this phenomenon.

Based on my interest in disability, I became aware of the presence of DAPs and their environment. I observed that most people with disabilities I knew were not employed. More often than not, some were employed in certain professions according to their disabilities. For instance, most visually impaired people would work as receptionists or lawyers. These are careers that require verbal abilities more than any other. According to Andersen (2009), work is an important social institution that fulfils basic psychological needs, and unemployment prevents the individual from fulfilling those needs. However this scenario raises many questions about career choice of people with disabilities. Are they free to choose and construct a career they are interested in or are they confined by various factors including disability?

Understanding disability is the nexus of disability discourse since disability is a reality that touches the lives of a tremendous number of people (Jaeger & Bowman, 2005). Current trends at the theoretical level are encouraging as more books on disability (Bornman & Rose, 2010; Curran, 2007; Goodley & Lawthom, 2006; Kristiansen, Vehmas & Shakespeare, 2009; Vash & Crew, 2004; Watermeyer, Swartz, Lorenzo, Schneider & Priestly, 2006;) circulate around the world. Some psychology books (Mwamwenda, 2004; Swanson & Fouad, 2010; Woolfolk, 2010; Zunker, 2006) also have begun to include chapters or special topics addressing disability. In many ways framing disability as a difference rather than a deficiency is a radical departure from the more persistent ways of thinking about it (Gray, 2009). For instance “over the past decade, other parents – together with some people with autistic spectrum conditions – have rejected the quest to ‘cure’ or ‘defeat’ autism in favour of accepting and respecting autistic difference” (Langan, 2011, p. 193). I believe that inclusion or treatment of disability in public discourses (Sunderland, Catalano & Kendall, 2009) is likely to promote and inform public policy (Watts, 2009). Notwithstanding, Goldstein, Siegel & Seaman (2009) insist on limited portrayals of disability in psychology textbooks. In the next section I appraise disability and unemployment.

1.2.4 DISABILITY AND UNEMPLOYMENT

Though enshrined within social inclusion, it seems that disability is not given central stage in the world of work (Redley, 2009), therefore leading to unemployment of DAPs (Fevre, 2011). Unemployment is largely deemed to have a negative impact on subjective wellbeing of individuals (Winkelmann, 2009). I posit, more so, those living with disabilities and encourage “using unemployment as an opportunity to affect change” (McArdle *et al.*, 2007, p. 250). Consequently unemployment blocks work as an important source of meaning (Andersen, 2009). Generally disability is subsumed under *diversity* or *disadvantage*. While this approach is helpful, it may not be inclusive enough to conscientise society about the predicament of people with disabilities to participate in the labour market. ILO (2001) shows that:

There are approximately 610 million persons with disabilities in the world today, of whom 386 million are of working age, and 80 per cent live in developing countries, predominantly in rural areas. Unemployment among disabled persons is significantly higher than in the workforce as a whole – at least double this rate, but often higher, with some countries reporting a rate as high as 80 per cent of the labour force of disabled persons. The overall result is that many disabled persons live in

poverty and social exclusion. Their potential contribution is lost – to their own livelihood, to their families, to employers and to society as a whole (p. 1).

The thrust of this thesis is that DAPs are able, only in a different way and as “people are becoming the masters of their own destiny, and thus the managers of their careers” (Baruch, 2006, p. 127). Yet, Watermeyer, Swartz, Lorenzo, Schneider and Priestly (2006) warn that disabled and non-disabled people struggle to the same extent with difference and carry the universal fallibility of humanness which emerges to trip humanity in the face of threat. According to Spillers (1982):

Disabilities have long been noted as social attributes that carry either positive or negative connotations. The connotations can be seen in light of the "imputation of deviance" phenomenon. This refers to the notion that the presence of a disability leads to the expectation that the possessor will be different and objectionable. Difference and objectionableness are two key ingredients of deviance; hence, a person with a disability is considered deviant by the non-disabled population (p. 56).

It is semantically provocative to use the word *different*, but in the context of this thesis, *different* denotes *sui generis* that is, ‘individually unique’ and not negativity (Martinich, 2005). It is this sense of difference which characterises disability throughout this thesis (Connors & Stalker, 2007), only to accommodate human variation (Scotch, 2000).

Ironically Schur (2002) advises that disability has been consistently linked to labour market difficulties in many studies. According to Kimberlin and Ager (2009) ...disability has frequently been defined and addressed as a primarily economic issue, linked to the ability (or inability) to work. Fundamentally, disability alienates DAPs from the potential of abilities inherent in them as living beings (Papinaeu, 2009). As one of the difficulties, social exclusion places people with disabilities on the fringe of society. A more recent study by OECD (2009) reveals that “despite increased efforts to develop and expand employment integration measures; employment levels of people with disability have not improved” (p. 11).

“Evidence of skill deficits among persons with disabilities is most apparent in countries where quotas for employing disabled people cannot be met because of low education and skill levels” (ILO, 2011, p. 10). Paramount in a chain of exclusionary factors is unemployment (Kim, 2008). As noted by ILO (2009), “calculating macroeconomic losses related to disability helps in understanding the scope of disability-associated concerns, and serves as an important

basis to calculate the opportunity costs of inactivity, e.g. in the context of a cost–benefit analysis” (p. 1). Although the focus of this thesis is not on calculating microeconomic losses of excluding DAPs from the labour force (Opini, 2010), it is extremely important to mention that unemployment of people with disabilities may be costly (Opini, 2010) to many countries, especially those relying on governmental entitlement programs (Blanck, Scharzt & Scharzt, 2003).

Consistently employment rates for people with disabilities are noted by some researchers (Brucker, 2009; Kruse & Hale, 2003; Schur, Kruse, Blasi & Blanck, 2009) as significantly lower than employment rates for people without disabilities. The complexity of unemployment is perhaps compounded by lack of transferable skills (Watts, 2009) acquired through education and training or lack of lifelong career guidance (Flederman, 2008). There could also be a need to address the problem of unemployment among people living with disabilities (Piggott, Sapey & Wilenius, 2005). Forecasting the proceeds of inclusive education (Bornman & Rose, 2010; Forlin & Hopewell, 2006; Graham & Slee, 2008), it is perhaps prudent that policy frameworks (Watts, Sultana & McCarthy, 2010) reflect thinking forward about inclusion of prospective employees on completion of their studies to make “work-based transitions” towards economic participation (Blustein, Medvide & Wan, 2011, p. 2).

Beyond economic benefits of employment of DAPs lie psychosocial benefits of employment such as decreasing social isolation (Stewart, *et al.*, 2009) through interactions with co-workers or members of the public and a greater sense that one is filling a valuable social role (Schur, 2002). While these benefits may be desirable, they are usually inaccessible to DAPs who may be experiencing social isolation (Watts, 2001). “It is known that social isolation is negatively associated to psychological wellbeing” (Momtaz, *et al.*, 2011, p. 141). If DAPs experience social isolation, they may use social avoidance as their defence mechanism, thereby deepening their isolation (Anooshian, 2003). Thus, self-imposed social exclusion may result as another unwelcome situation in the lives of DAPs. Social exclusion originates in DAPs’ economic inactivity (Redley, 2009). Consequently as Barnes and Mercer (2005) predict, challenging the social exclusion of disabled people through policy might promote social inclusion (Flederman, 2008) which has become the guiding principle of most policies and services for people with a disability in recent years (Pearson, Wong & Pierini, 2002). In the following section I review disability and career guidance policy.

1.2.5 DISABILITY AND CAREER GUIDANCE POLICY

A crucial but mostly neglected problem related to social exclusion may be the lack of clear career guidance policies in many education and employment systems (Debono, Camilleri, Galea & Gravina, 2007). One of the policy areas which became central within the EU's purview is career guidance (Watts, Sultana & McCarthy, 2010). It thus became imperative for OECD and the European Commission to conduct major reviews of national career guidance policies during 2001-2003 (OECD, 2004) concluding that:

A number of common messages emerged from the reviews about deficiencies in national career guidance services. Many examples of good practice exist in the countries that were reviewed. Nevertheless there are major gaps between how services are organised and delivered on the one hand and some key public policy goals on the other. Access to services is limited, particularly for adults. Too often services fail to develop people's career management skills, but focus upon immediate decisions. Training and qualification systems for those who provide services are often inadequate or inappropriate. Co-ordination between key ministries and stakeholders is poor (p.3).

Public policy on career guidance seems to be a critical problem in many countries (Watts & Fretwell, 2004). The Organisation for Economic Co-operation and Development (2010) also notes that “the multi-faceted issues facing the South African economy pose policy challenges for the government on many fronts that need to be addressed simultaneously” (p.11). In Australia, the Organisation for Economic Co-operation and Development (2010) observed that

“... given the multiple and inter-related characteristics of social exclusion – homelessness, health/disability problems, insufficient education and training, poor social networks – a comprehensive approach to service delivery is needed. Improving the tax-transfer system and targeting education policy more towards disadvantaged groups would boost employment and social inclusion” (p. 9).

Three co-ordinated reviews of national career guidance policies carried out by OECD, the European Commission and the World Bank, covering 36 countries in total indicate that in all countries, career guidance is viewed as a public good, linked to policy goals related to learning, the labour market and social equity (Watts & Sultana 2004). Nevertheless public policy remains a vital instrument to guide all activities by different stakeholders even where provision of career guidance may be treated as partly a private endeavour (Flederman, 2008).

Notably “present policy makers have proposed a raft of seemingly new initiatives to solve what appears to be a somewhat intractable problem” though the problem of unemployment among DAPs still persists (Danieli & Wheeler, 2006, p. 485).

Career guidance policy challenges may be both global and local, but they require special attention by policy makers in order to address gaps in education, training and employment (OECD, 2004). Watts and Fretwell (2004) allude to career guidance policy in transitional economies as “...a traditional policy rationale in which career guidance is viewed in somewhat institutional and reactive terms, as a measure designed to lubricate the operation of the education system and its relationship to the labor market, and to combat such phenomena as unemployment or mismatch” (p. i). Unfortunately career guidance policy in the transitional economies is not a stand-alone policy, but “guidance will always be one aspect of more general policies, especially in education, the labour market and democracy building” (Flederman, 2008, p. 26). It is not clear whether this is elevation or downgrading of career guidance given that current provision tends to be based on the traditional approach (Watts & Fretwell, 2004).

Ironically, “the provision of career information and guidance throughout a citizen’s life has become an issue of great importance worldwide, as societies prepare themselves to meet the challenges that the transition to knowledge-based economies represents” (Sultana, 2002, p. 7). Subsumed under other programmes, career guidance is likely to experience a direct policy vacuum (Watts & Fretwell, 2004), leaving it marginalised and struggling for space in the curriculum (Reid & West, 2011). What this means in everyday experience (Biklen, 2000) in the provision of career guidance is indicative of a discipline replete with challenges (Watts & Fretwell, 2004). The core of this study is to find out how stories emanating from the everyday experiences of DAPs can inform career guidance policy. In my exploration of this issue throughout the study, I regard a **hunch** and **assumptions** about entrepreneurship as a possible alternative to unemployment of DAPs. Below I discuss entrepreneurship and disability.

1.2.6 ENTREPRENEURSHIP AND DISABILITY

As “entrepreneurship is becoming an increasingly important source of employment for women across many countries” (Langowitz & Minniti, 2007, p. 341), can the same apply to DAPs as a way of “entrepreneurial career” construction (Wilson, Kickul & Marlino, 2007, p. 387)? The spirit sustained throughout this study endeavours to answer questions such as the

one just posed. Surprisingly, "...most studies have not included specific career options around entrepreneurship" (Wilson, Kickul & Marlino, 2007 p. 389), especially entrepreneurship and disability which occupies a pivotal position in this study (Pavey, 2006). Perhaps this lacuna leaves room for exploration of contexts for disability entrepreneurship (Welter, 2010) within the purview that "entrepreneurship has become an important alternative for many people, as a way to increase both security and flexibility" (Larsson, 2006, p. 160).

The need for economic freedom may spearhead engagement in disability entrepreneurship (McMullen, Bagby & Palich, 2008). Importantly "the need for emancipation of *DAPs*³ arises out of the desire to become oneself" (De Witt, 2009, p. 49). Deeply entrenched fears about disability entrepreneurship may centre on scepticism about the utility of such an undertaking (McMullen, Bagby & Palich, 2008). While fear may be legitimate, there is perhaps a need to look around the world for best practices and exemplary living such as that of Nick Vujicic who declares the following: "For me, it means being faithful to your gifts, growing them, and taking joy in them" (Vujicic, 2010, p. 27). I deduce from this statement a sense of acceptance while taking responsibility for construction of destiny. Beyond growing the gifts, I construe a social construction of entrepreneurship (Nicholson & Anderson, 2005) as a portrayal of bricolage, defined as: "Making do by applying combinations of resources already at hand to new problems and opportunities" (Baker & Nelson, 2005, p. 333). In this study attention is steered towards my hunch on construction of hephapreneurship as an alternative to the problem of unemployment of DAPs (Larsson, 2006) in Lesotho and elsewhere, and "...a force for creating a 'better world'" (Griffiths, Kickul, Bacq & Terjesen, 2012, p. 612).

The Kingdom of Lesotho is a small country landlocked by South Africa and listed as one of the world's 50 Least Developed Countries (LDCs) (ILO, 2006). There exist in Lesotho, four Disabled Peoples Organizations (DPOs) and an umbrella body, the Lesotho National Federation of Organisations of the Disabled (LNFOD) (Kamaleri & Eide, 2011, Mariga & Pachaka, 1993). There is no comprehensive disability survey yet undertaken to date. The country profile on employment of people with disabilities indicated that "Lesotho has no disability-specific legislation" (ILO, 2006, p. 5). Disability policy development has generally been slow and intermittent in the Lesotho context. Kamaleri and Eide (2011) noted in a study undertaken in 2009-2010, the availability of "...a draft National Disability and Rehabilitation Policy which is yet to be presented before the Cabinet" (p.16). Career guidance policy has

³ DAPs is my own insertion.

also not been developed in Lesotho in general and in particular in addressing career choice/construction of differently abled persons. Below I articulate the problem of this study.

1.3 RESEARCH PROBLEM

Literature on career guidance is vast. However, studies investigating career choice/construction of DAPs have tended to focus mainly on employment, de-emphasising the foundational steps of decision-making and choice. Career guidance policy as well has not yet sufficiently accommodated career choice/construction of DAPs even in this era of “an *alternative* form of inclusion” (Reid, 1999, p. 548), popularly known as social inclusion (Watts, 2001). Society is formed in a way that serves the interests of those who are not yet disabled and it fails to serve the interests of those who are disabled (Mahowald, 1998) and therefore, “...most of the disabled remain socially excluded and culturally stagnant” (Foley & Chowdhury, 2007, p. 378). Consequently it appears that unemployment of DAPs continues to have adverse effects on society as a whole. It seems unemployment is still at play as the old perception of disability which is identified with a “weak” class that invites oppression (Silvers, 1998, p. 54). For instance “the disabled are suppressed both by medical discourse defining them as bodily defective and dependent, and by economic institutions defining the disabled as unsuitable to participate in working life” (Solvang, 2007, p. 53).

Notwithstanding policy pronouncements relating to employment of DAPs, it seems that the equality agenda lacks effectiveness in as far as employment inclusion is concerned. “In many countries, for instance, domestic law contains blatant discriminatory provisions for people with disabilities that undermine access to justice and full participation in society” (Durocher, Lord & Defranco, 2012, p. 133). Mpofo and Conyers (2004) estimated DAPs as having a 2-to-3 year lag in securing employment. The recent recession has disproportionately impacted employment of people with disabilities, whose employment levels dropped at three times the rate of non-disabled workers (Ribet & Hill, 2010). “Despite international investments in development initiatives targeted to people who have a disability – investments by domestic governments in support to people who have a disability and commitments by governments to international and domestic human rights commitments – little if any progress has been made in improving the economic, political or social status of people who have a disability in developing countries” (Laurin-Bowie, 2005, p. 51).

“Employment of workers with disabilities declined during the 1990-1991 recession. However, as the economy expanded during the remainder of the decade, the employment of workers with disabilities continued to decline” (Houston, Lammers & Svorny, 2010, p. 10). Therefore non-participation in the labour market deprives DAPs of opportunities to establish support systems, social relations and networks. Logically, unemployment of people with disabilities augments general unemployment rates if taken into consideration. Even with efforts such as the Technical Assistance Guidelines (TAG) on the employment of people with disabilities by the South African Department of Labour it is generally proving difficult for employment inclusion to effectively materialise (Department of Labour, n.d.). For instance, in the United States, Hotchkiss (2004) notes the following:

“...passage of the ADA may have made employers more sensitive to employing disabled individuals, but employers may be unwilling to make the accommodations necessary to employ disabled workers on a full-time basis. In addition, hiring disabled individuals into full-time employment typically means including them in the health benefits offered to all workers, possibly increasing the employer’s (and other workers’) cost of health coverage” (p. 26).

The cost of exclusion may be inestimable in most cases, but its observable impact on the lives of DAPs and their societies surely warrants serious consideration in order to inform policy. A review of literature reveals that there is no substantive research available that provides insight into career guidance, disability and policy. Through this study I canvass for further research in this area.

1.4 PURPOSE AND SIGNIFICANCE OF THE STUDY

Purpose is the controlling force in research (Patton, 2002). Congruent to the salient and dual nature of disability and career in this investigation, the purpose of this study was double-pronged. Firstly, the purpose of this study was to understand how experiences of DAPs can inform career guidance policy. Through interrogating disability and career discourses, the study intended to contribute to the current understanding of career choice/construction and disability, as well as shed light on a contemporary problem of career within disability discourse (Tracy, 2010). Secondly, the study sought to provide a new interpretation of career guidance and disability as difference discourse, using contemporary careers as bridges towards hephapreneurship (Silvers, Wasserman & Mahowald, 1998).

This study is significant in the following ways: Informing direction for education, the labour market and employment systems in today's complex world; the current body of literature does not link career choice or construction to disability; establish links between career guidance and disability; emphasises the importance of career guidance policy as remedial to the skills mismatch in many societies today; advocates for re-valuation and understanding of disability as discourse of difference; development of the Career Construction for Hephapreneurship (CCH) conceptual framework.

Although it experienced a trajectory of struggle for space (Reid & West, 2011), career guidance is at the centre stage of **informing direction for education**, the labour market and employment systems in today's complex world "given the paradigmatic shift towards seeing guidance as a service that has relevance throughout the life span" (Sultana, 2010, p. 128). The disjointed efforts by stakeholders in the provision of career guidance echo a need for career guidance policy formulation in order to direct research and practice (Flederman, 2008). The changing landscapes from career planning to career management indicate transformation in the career discourse (Savickas, 2000). I subscribe to the unequivocal importance of career guidance as the harbinger of meaningful existence for human beings. The current body of literature does not link career choice or construction with disability, or safe recent developments in (Chapter 20 by Salvatore Soresi, Laura Nota, Lea Ferrari and V. Scott Solberg) (Sultana, 2010). This study hopes to establish links between career guidance and disability and the view that career discourses will engage further and debate issues of career choice/construction and disability to inform policy.

This study emphasises the importance of career guidance policy as remedial to the skills mismatch in many societies today (Sultana, 2010). Thus the study **displays political relevance** regarding the education, employment and **socio-economic sectors** in society today (Seale, 1999). The political relevance is acknowledged by McCarthy (2011), perceiving guidance as a socio-political activity. I contend it would be remiss of policy makers, institutions of higher learning, the labour market and the corporate world to expect skills and labour harmonisation that have not been illuminated by career guidance policy. Nonetheless, I recognise gaps in relation to that. Career guidance policy is still not articulated nor developed in many countries.

The study was envisaged to primarily benefit DAPs and their immediate families and communities. Psychosocial health benefits of DAPs could be a result of self-employment

through meaningful engagement and contribution. DAPs also stand to benefit through socio-economic participation. Rather than being dependent, many who participate in hephapreneurship would have purchasing power, decision-making power and be in control of their lives. The study envisages economic participation of DAPs likely to reduce government costs by reducing numbers of people who depend on welfare and disability programmes. Ribet and Hill (2010) note that “however, more recently, policymakers have begun to re-examine the need for a narrow definition of the protected group, recognizing that unfair discrimination on the basis of disability should be prohibited, not just for people with severe disabilities, but for people with all levels of disabilities” (p. 2). The study is poised to contribute towards policy making as it teases issues about career guidance and disability policies. As an advocacy tool, the study stands to conscientise policy makers towards viewing disability in a positive light, seeing how policy can promote independence of people with disabilities.

The study advocates re-valuation and the **understanding of disability as a discourse of difference** and encourages conceiving disability positively towards promoting abilities of DAPs (Solvang, 2007). I encourage, along with and through borrowing Gray’s (2009) phrase, movement from deficiency to difference. Thus, “... trying to improve on or extend explanation for the problem” of disability (Jansen, 2011, p. 146). This study discards the myth that regardless of their personal attainments, individuals identified as disabled suffer from the same paternalism as that which women once endured (Silvers, 1998). The study embraces difference. Striker, as cited in Solvang (2007), categorises difference as a road to humanity, encouraging “... reverence of human life” (Letseka, 2012, p. 54). This appears to be a profound and different kind of understanding of disability which I perceive saliently surfaces in this study. Advocacy also affords the study emancipatory lenses through which to see disability (Creswell & Plano Clark (2011).

As anchored in literature an important contribution of this study is the development of the Career Construction for Hephapreneurship (CCH) conceptual framework. This is an effort aimed at filling a gap in knowledge relating to career choice/construction of DAPs, and in understanding disability through a positive outlook (Hayashi & May, 2011). As observed by Korsgaard (2003), “a constructivist account of a concept, unlike a traditional analysis, is an attempt to work out the solution to that problem” (p. 99). The framework encourages self-employment of DAPs. It is hoped that through a ripple effect, enterprises developed by hephapreneurs could provide employment even to other disadvantaged groups.

The need to include persons with disabilities in the world's development mainstream is evident, particularly with regard to the Millennium Development Goals. Without their participation, it will be impossible to halve the incidence of poverty and hunger by 2015, as envisioned in millennium development goals (United Nations, 2007). As observed by Martz (2004), "... an authentic life with a disability would entail being responsible for one's attitudes despite the restrictions or inconvenience of the disability-because this disability is not a reflection of one's core self" (p. 153).

1.5 RESEARCH QUESTIONS

The following was the key question of the study:

- *How can understanding narratives of differently abled persons inform career guidance policy?*

The following subquestions were examined in order to answer the key question:

- *How do differently abled persons understand their experiences of career choice /construction?*
- *Can insight into career choice/construction of differently abled persons and stakeholders in disability inform inclusion of career guidance policy in the education system?*

1.6 CONCEPT CLARIFICATION

"Language itself is value laden" (Cousin, 2010, p. 10) and terms used to describe people with disabilities have been changed to negate stereotypes and false ideas (Zunker, 2006). Consequently concept clarification is imperative in order to establish common understanding. I espouse "the constructive power of language" to enhance a positive image of disability, emphasising abilities and optimise on "...the role of linguistic and social structures in shaping our social world" (Chen, Shek & Bu, 2011, p. 129).

1.6.1 CAREER CHOICE

Career choice denotes "subjective decisions based on one's preferences, aspirations orientations, intentions and objective information regarding economic conditions,

employment opportunities and social factors such as family, education and *disability*⁴” (Schreuder & Coetzee, 2011, p. 380).

1.6.2 CAREER CONSTRUCTION

“Career construction comprehends and attends to vocational choice, adjustment, and development as a fluid process of making matches, making meaning, and making it all matter to self and society” (Hartung & Taber, 2008, p. 77).

1.6.3 DISABILITY: THE LEXICAL LENS

Disability is enrobed within conceptual uncertainty (Hahn, 1986). However, language remains the descriptor of disability (Mackelprang, 2010). “Looking through a lexical lens, the term *disability* has only recently become a signifier of the grand category of atypical bodies” (DePoy & Gilson, 2011, p. 10). The word disability as generally accepted, has superseded and outmoded the now deemed offensive terms such as “crippled” or “handicapped”, but has not yet been surpassed by newer coinages such as differently abled (Concise Oxford English Dictionary, 2008). I contend that the prefix *dis* (Harpur, 2012); “meaning, apart, away from, separation from, reversal” (Penguin Dictionary of Psychology, 2009, p. 220) expresses negation, and therefore, repudiates ability (Parmenter, 2011). An outcry by DAPs, ‘Don’t *dis*-my ability’ reflects a public emergence of discourses slowly questioning the term disability (e-news, 2012). (Harpur, 2012) claims the concept disability as being supportive of a separatist ableist ideology.

I espouse Savickas’ (2011) observation that language constitutes a critical element that may not be representational in career choice/construction. In most languages, similar negative meanings are also encountered such as in Sesotho, the word *sekoa* which signifies “the atypical human” being (DePoy & Gilson, 2011, p. 9). Generally Sesotho systematically uses the prefix ‘se’ in reference to persons who are anomalous in nature (N. Taole, personal communication, July 18, 2012). Words such as *sebupuo*, which translates as the creature; *sefofu*, referring to one who was born blind; *sehole*, which designates one with unspecified disability; *semumu*, which symbolises one who cannot speak; *seritsa*, which expresses one who cannot walk, usually dragging his or her body in moving about and *setholo*, meaning one who cannot hear, typify Basotho’s negative attitude towards disability. In Spanish *discapacidad* or *invalidéz* is used to describe disability in now defunct terms such as

⁴ Disability is my own addition.

incapacity and invalid in the English language (Concise Oxford Spanish Dictionary, 2009). Cooley and Salvaggio (2002) hence suggest “ditching the ‘dis’ in disability” (p. 50). Thus, concentrating on and emphasising *ability* without ‘dis’. I agree with Mackelprang (2010) that disabled persons have been extensively subjected to the insidious power of negative language.

Although disability seems to be a more acceptable term currently, a closer examination of the term provides an alternative perspective. The recognition that “disability” is an evolving concept acknowledges that society and opinions within society are not static (United Nations, 2007). Thomas (2004) encourages the notion that “disability-restricted activity-has to be understood as the product of multiple bio-psycho-social forces” (p. 574). Disability seems to be a concept that evades general definition so far. In this study no attempt is made to define disability, only descriptions to indicate types and categories of disability. People with disability, who are self-aware, dispute that *disability is not inability*. This pithy saying has become a sceptre with which DAPs guard against negativity towards them. Inability on the other hand denotes incapacity. I acknowledge that “disability is a complex process, which is multidimensional, dynamic, biopsychosocial, and interactive in nature” (Brandt, et al., 2011). Generally “disability can be conceptualized on a continuum from minor difficulties in functioning to major impacts on a person’s life” (The World Report on Disability, 2011, p. 22).

1.6.4 DIFFERENTLY ABLED PERSONS

This term is synonymous with ‘people with disabilities’. In this thesis I use persons, as “the term person refers to the uniqueness of each human being” (Van Manen, 1990, p. 6). The term differently abled was coined by the US Democratic National Committee in the early 1980s as a more acceptable term than handicapped (or, in the UK, disabled). The motivation seems to have been both a genuine attempt to view the people previously called handicapped in a more positive light and also a need to be seen as politically correct. My motive for using the phrase is to foster thoughts, feelings and actions about disability in more inclusive and positive ways (Susinos, 2007). Although the majority of DAPs may be uneducated, unemployed and poor, CCH does not discriminate them on the basis of their socio-economic levels. The model considers all DAPs who need, desire and aspire for self-employment. I acknowledge that entrepreneurship is not for everyone and it cannot be a panacea for all DAPs’ unemployment problems. However, due to employment conditions that are ever becoming complex, escalating numbers of persons who depend on social grants and countries facing high

unemployment rates, it is unlikely that DAPs could be absorbed within the workforce sustainably. While I use differently abled, I am aware that it is a politico-emancipatory idea with the potential of a disputed concept (Schuurman, 2003). I align with Harpur (2012) in suggesting a transition to change the debate from disability to ability and encourage use of the phrase, *differently abled persons* in place of people with disabilities.

1.6.5 CAREER GUIDANCE

Career guidance is a highly amorphous concept and career displays manifold meanings in different social contexts (Savickas, 2000). Adopted in this study:

Career guidance refers to services and activities intended to assist individuals of any age and at any point throughout their lives to make educational, training and occupational choices and to manage their careers. Such services may be found in schools, universities and colleges, in training institutions, in public employment services, in the workplace, in the voluntary or community sector and in the private sector. The activities may take place on an individual or group basis and may be face-to-face or at a distance (including helplines and web-based services). They include career information provision (in print, ICT-based and other forms), assessment and self-assessment tools, counselling interviews, career education programmes (to help individuals develop their self-awareness, opportunity awareness, and career management skills), taster programmes (to sample options before choosing them), work search programmes, and transition services (CEDEFOP, 2008, p. 10).

I found this definition of career guidance very comprehensive and all-encompassing. It seems to me that it can accommodate needs of a variety of people and situations preparing or managing their careers.

1.6.6 CONTEMPORARY CAREERS

The social contexts within which career draws its meaning indicate that “career must become more personal and self-directed to flourish in the postmodern information era” (Savickas, 2000, p. 59). Thus, providing for changing views on career (Walton & Mallon, 2004) to which I add that personal meaning for DAPs concerning career construction could expand significance to career in the twenty-first century. Thus reference is to contemporary careers defined within the purview of protean and boundaryless careers later discussed in more detail

under literature review. Contemporary careers are self-constructed and self-managed allowing careerists space and time to make meaning of their work life experiences (Chen, 2011). “The definition of career becomes looser and individual interpretation is privileged as attention switches from the objective conditions of career to individual’s subjective experience (Walton & Mallon, 2004, p. 76).

1.6.7 HEPHAPRENEURSHIP

Hephapreneurship may be perceived as a process of fostering positive and meaningful existence anchored on subsistence entrepreneurship of DAPs and any other underprivileged persons, founded on the ethos of career choice/construction towards transformative social justice and social change. I discuss hephapreneurship in more detail in Echolocation Two. In the next subsection I examine the philosophical underpinnings of qualitative research, a paradigm upon which the current study is anchored.

1.7 PHILOSOPHICAL PROLEGOMENON

1.7.1 SITUATING MYSELF WITHIN THE PHILOSOPHICAL PROLEGOMENON

Situating myself (Neville-Jan, 2004) within the study accords it a voice – my voice embedded in the inquiry (Samuels in Dhunpath & Samuels, 2009). I forge a voice (McCormack, 2008) and pave my way to a self-reflexive (Neville-Jan, 2004, p. 113) journey, emphasizing “an individual’s experiences as a journey of becoming” (Bloom, 1998, p. 65 cited in Lyle, 2009). I situate myself within this philosophical prolegomenon, a philosophical discourse to show the way, and let you in on my relationship with philosophy (McCormack, 2008). I also based my study on the history of ideas, as the focus of philosophy should be to enhance scholarship (Kezar, 2004). I use this philosophical prolegomenon to foreground my writer’s voice and assert my presence in the study (Ridley, 2008). Indeed McCormack (2008) explicitly declares that “only philosophy, it seemed, would allow the play of discourse voices necessary for exploring and articulating the issues I wish to explore...” (p. 832).

My journey with philosophy dates back to the 1980s. I followed a course in philosophy at St Augustine Major Seminary. I was intrigued by how ancient philosophers attempted to make meaning of metaphysical existence, that is the existence of things and what they are made of. I am continually intrigued, as Papineau (2009) remarks that “human beings are thinking creatures, for whom pure understanding is an end in itself. Finding out about the origin of the

universe may make no difference to the way we behave, but it would run counter to human nature not to pursue such questions” (p. 8). Williamson (2007) further points out that philosophers care about the difference – what difference? They also have a professional temptation to represent it as a deep philosophical one in terms of their own discipline.

That intriguing moment with ancient philosophers led to an unquenchable thirst welling up in me to know more about philosophy (Kezar, 2004). Thus, my joy increased as in almost all the courses I took in my studies, I took a course in philosophy. So philosophy became my sceptre, my guide, my challenging discipline that always perturbed my intellect. As I started lecturing after my post-graduate diploma in counsellor education, my first lecture was on the philosophical foundations of adult education (Elias, Merriam & Knowles, 1995). It was a moment of reflexivity for me as I learned how little I knew about philosophy. Through that experience, philosophy kept on beckoning.

“Philosophy is often presented as underpinning the craft of social research...” (Seale, 1999, p. 466). It was during my doctoral journey that philosophy once again arose in my consciousness. This time, I was crying because of being relegated in my study. I felt that something was amiss. Behold, on introspection I realised that I had left out a big part of my academic repertoire: philosophy. I was perturbed by Kezar’s (2004) observation that most research texts are devoid of philosophical assumptions and questions. As I thought about my study, asking questions about career choice and making meaning out of life, a thought struck me: that it is through philosophy that I could pave my way. Hence I started thinking of this, my philosophical prolegomenon, as my point of approach to my study.

1.7.2 MY ASSUMPTIONS AND WORLDVIEW

Generally research is built on assumptions about phenomena. As the philosophical prolegomenon serves as my entry into the study, it also directs my assumptions about the study and how I see the world. For purposes of this philosophical prolegomenon the most pertinent assumptions are those underlying the worldview concerning career choice and construction, disability, and the economic contribution of DAPs (Myers, 1997).

My worldview constitutes a set of fundamental beliefs that affect how I respond to the world that surrounds me. Underlying my worldview are the basic principles of positive psychology, philosophy of disability and the 21st century world of work, as discussed in Echolocation

Two. My worldview is that society ought to recognize the abilities and potential of DAPs. Philosophy ought to be a guiding principle on issues of disability in today's world. The 21st century world of work has the potential to be inclusive, allowing DAPs space to make their own contribution to their own livelihoods and to society at large.

The following two assumptions underlie the study:

- Narratives of DAPs can inform public policy in areas such as career guidance, disability, education and employment.
- Entrepreneurship is likely to be considered as empowerment in combating the unemployment of DAPs.

1.7.3 INTRODUCTION TO PHILOSOPHY

The purpose of this prolegomenon is to establish philosophical foundations (Shapiro, 2003) of the study, and also to ascribe philosophical significance and a broader purview to the thesis (Knobe, 2007). My general observations while reviewing various doctoral theses exposed a dearth of attention to philosophical significance in many studies. Doctor of philosophy theses sometimes omit or make only a fleeting reference to philosophy, for example Brown, (2005) and McIlveen, (2008). Such silences have been identified by Van Manen (1990) as “epistemological and ontological silences” (pp. 113-114). The same concern is registered by Efinger, Maldonado and McArdle (2004) about dissertations not mentioning philosophy or philosophical underpinnings of research questions or designs and some doctoral students (earning a doctoral degree) while never mentioning the word “philosophy” in their dissertations, nor applying philosophy in their inquiry (p. 733).

The approach of this prolegomenon is descriptive. I describe the philosophy I espouse (Saunders, Lewis & Thornhill, 2009) and advance my assumptions about how I view the world. I assert my own philosophical voice, motivated by Fiala's (2002) declaration that “the voice of philosophy is a mutual communication aimed at provoking thought in order to call forth truth as the object of philosophy.” While I advance philosophy, I simultaneously maintain accountability to generic doctoral thesis requirements.

Likewise Mulhall (2009) argues that a human life, a university, and a culture that lacks anything deserving the name ‘philosophy’ would lack something fundamental to their own flourishing. It is my desire that this thesis does not suffer such a void. Evely, Fazey, Pinard, and Lambin (2008) agree that much debate and criticism is generated through poor

communication and misunderstanding of personal philosophical worldviews. In order to obviate these problems, doctoral theses could declare philosophies that underpin and guide their explorations. Indeed, many could benefit from the enlightenment brought by deeper analysis of the philosophy that guides their practice in many disciplines.

Similarly provoked by philosophy, I ponder over whether many theses are guided by particular philosophies in their formulation of questions, assumptions underlying the studies, methodologies and assertions of writers' voices. Attempting to fill this void, I wish to premise this study in philosophy as a guiding principle that explains my beliefs, values, and ideas about how I view the world (Balogun, 2008). I believe, like Saunders, Lewis and Thornhill (2009) that the practical benefit of philosophy is to understand the unexamined assumptions that we all have about the way the world works. For instance I concur with worldviews such as those embodied in voices (for example Lysack, 2006; Vokey, 2009) urging that "the relationship between a researcher's worldview and their particular research methodology is of extreme importance, especially when they are attempting to investigate culturally specific phenomenon" (Carroll, 2008, p. 8). Other ignored paradigms in the omission of philosophy may be counselling paradigms in research (Cottone, 2007) as well as epistemological paradigms and researchers' philosophical stance (Alexander, 2006).

In the light of the aforementioned, I declare my philosophical stance (Creswell, 2009) as existential, premised on the philosophy of existentialism, later to be discussed in this echolocation. Savin-Baden and Major (2010) conceive stance as the way researchers position themselves in relation to their subjects, their participants and their own belief systems, even the way in which they locate themselves across the qualitative paradigm. Existentialism focuses on individual existence (Xirau, 2000), the individual experiencing the world as a surrounding environment, the experience of others and the individual becoming aware of himself/herself as a distinct and subjective existence (Ozmon & Craver, 1995).

I also declare my philosophical assumptions, namely that philosophy can assist humanity to understand existential problems such as career construction of DAPs. In retrospect I see the influence to embrace philosophy stemming from my passion as a career counsellor to help others give meaning to their lives, to fill an existential vacuum (Ndou, 2005). As an educational psychologist and a career counsellor, it is my passion to assist others to develop their potential, believe in themselves and construct meaningful existences. In the following

sections, I examine the word ‘philosophy’, its subordinate parts from its etymological and historical usage and then relate philosophy to this study.

1.7.4 LOCATING PHILOSOPHY IN THE CURRENT STUDY

According to Erkilic (2008) philosophy is a critical element of any education process. One is also inclined to believe that philosophy is a crucial part of research as it may play a guidance role in the process of inquiry (Erkilic, p. 1). In a study, “Philosophy, Methodology and Action Research” Carr (2006) notes that in action research, as in any of the other social sciences, ‘methodology’ stands in a particular relationship to ‘philosophy’ in that research methods are justified by the former, which is in turn justified by knowledge derived from the latter. This study is about narratives of DAPs as they inform career guidance and counselling policy. Thus I envisage philosophy as significant in the study. Conroy, Davis and Enslin (2008) concur that philosophical investigation should be construed not as an initial step anterior to the task of research, but as a way of standing in relation to evidence and policy-making throughout the process of investigation and adjudication.

Philosophy illuminates and aids understanding of complex phenomena using a philosophical lens (Efinger, Maldonado & McArdle 2004). Disability as a multifarious phenomenon is profoundly intricate, and it is my contention that the more it is examined under the microscope of philosophy, the better it might be understood. Williamson (2007) concurs that perhaps philosophy can find some sort of legitimate employment by investigating what a researcher brings to inquiry, this way, locating philosophy within the process of exploration in the current study. Philosophy is a quest for a comprehensive understanding of human existence. From its inception philosophy began with man’s sense of wonder and curiosity about life (Stumpf, 1989). Philosophy was prompted by constant recognition that things are not exactly what they seem to be. The sense of wonder and inquisitiveness led to attempts to give answers to emerging questions such as a focus on disability as a philosophical issue (Kristiansen, Vehmas & Shakespeare, 2009).

In this study philosophy vexes my mind as a researcher, but in my perplexity, it nudges me to ponder on the epistemological, ontological and methodological underpinnings of my investigation (Gray, 2009). “At the base is a worldview, i.e. an ontology that reflects researchers’ understanding of self, own experience, the nature of the relational world and the nature of knowledge and theory. Epistemology (theory of knowledge) expresses how the

researcher seeks to know. Methodology articulates the set of theoretical ideas justifying the approach which the researcher is adopting to inquiry” (Coghlan & Coghlan, 2010, p. 195). Philosophy seems to claim its space in the study by interlinking various stages of the thesis. Fundamentally, philosophy affords the study rigour and critical examination of constructs utilised throughout the investigation (Ikuenobe, 2001).

Thus the intellectual activity of wonderment develops into philosophy, making claims about the nature of things, the nature of knowledge, and the nature of human existence (Verene, 2007). Likewise, I postulate that human existence has to be meaningful in order for human life to be worthwhile. Initially, philosophy concentrated on the physical world and only later considered human existence and how human beings experience the world (Mulhall, 2009). For example as a philosophical experience human beings use wisdom to survive. Bora (2007) declares philosophy as the ultimate enquiry about life and its existence.

For survival and for comprehension of the phenomena that surround them, human beings employ wisdom to devise ways to explain phenomena for themselves and how to interact with them. Bora (2007) is enlightening in discerning that the word 'philosophy' has a practical utility as an active theory and a conclusive way to conduct life. Thus, philosophy as envisaged ought to guide the way human beings could conduct their lives in more practical ways. Accordingly, Greene as cited by Denzin and Lincoln (2002) refers to “practical philosophy which she alludes is concerned with the mode of activity called the practical (praxis)” (p. 987). Therefore use of philosophy as a guiding principle can be viewed as a sign of wisdom and an intellectual virtue in human beings. In the next section I take a detailed look at wisdom as a guiding principle.

1.7.5 WISDOM AS A GUIDING PRINCIPLE

Philosophy embraces wisdom as an intellectual guide to human activity. For instance for Magee (2009), in elegant philosophy, we see wisdom as an outlook, a worldview, and a conceptual model of existence, plan, or course of action. However, Macdonald (2001) cautions that wisdom is not one thing; it is a whole array of better than ordinary approaches to being, and living, and dealing with the world. Irwin (2010) also explicates that wisdom teaches engagement, dedication, loving kindness, and the joy and humour of our limitations. It seems that wisdom is a recognisable attribute of human beings reflected in thoughts and manifested in experience. It also appears that wisdom can provide individuals with ways to

competently negotiate the chaotic and complex world in which they live. Wisdom as a human attribute and an individual endowment is recognised as a property of laypersons, a recognition which is normally not acknowledged (Ardelt, 2004). At this point, borrowing from ancient philosophy is desirable to facilitate better understanding of philosophy as wisdom and how it applies to real-life situations, especially to the current study.

1.7.6 TWO INTELLECTUAL VIRTUES FOR DECISION-MAKING

As Wall (2003) reminds us, Aristotle (284–322 B.C.) explained philosophy by distinguishing between two intellectual virtues, *sophia* and *phronesis*. *Sophia* (usually translated "wisdom") is the ability to think well about the nature of the world, to discern why the world is the way it is and it involves universal truths. On the other hand *phronesis* (Foreman-Peck & Winch, 2010) is the capability to consider the mode of action in order to deliver change, especially to enhance the quality of life (Halverson, 2004). Seemingly both *sophia* and *phronesis* are vital in an individual's life – they are not mutually exclusive but can be complementary. Nonaka and Toyama (2007) elucidate that *phronesis* is generally understood as the ability to determine and undertake the best action in a specific situation to serve the common good. In other words, it is the high-quality tacit knowledge acquired from practical experience that enables one to make prudent decisions and take action appropriate to each situation, guided by values and ethics, which are principles of philosophy.

Ultimately prudent decision-making and appropriate action guided by values and ethics imply *phronesis* as a concept that synthesizes “knowing why” as in scientific theory, with “knowing how” as in practical skill, and “knowing what” as a goal to be realized (Nonaka & Toyama, 2007, p. 378). In this thesis more emphasis is placed on *phronesis* as it denotes practical wisdom and relates to practical experience. This thesis is about narratives of individuals who are differently abled, and it seeks to inform career guidance policy. As *phronesis* is about practical wisdom, it is envisaged as an alternative for people with disabilities to address their day-to-day practical problems.

Wisdom continually engages human beings in the quest for more knowledge to sharpen their worldview, to analyse the world and make decisions about how they relate to it. As Bora (2007) has remarked “one's philosophy of life is connected to one's worldview, and a person can realize his or her actual existence when able to develop a philosophical outlook” (p. 2). The continuous search for the meaning of life leads to the development of conceptual models

of existence and the meaning of what existence signifies. Thus, human beings develop frameworks to conceptualise the meaning of life.

For Vokey (2009) conceptual frameworks develop through dialectical arguments. For example a big debate in current disability discourse is about a universally agreed upon definition of disability. Humanity has been guided for centuries by engaging in philosophical dialectical arguments to generate frameworks to answer some of life's greatest questions. In the dialectical arguments Strong and Pyle (2009) discern that:

Language itself is a human construction – for Heidegger (1969) it is how we “bething things” – and is the means by which humans understand and influence each other in recognizable ways. As a human construction, language is therefore imbued with all things human, most particularly human values. Thus, different ways of putting language to experience reflect different human purposes or ways of relating to those experiences (p. 331).

I posit that philosophy might still give humanity direction regarding the complex issues of disability today. Conroy, Davis and Enslin (2008) concur that philosophy can assist, deploying insights into a range of discursive practices to unearth other similar or overlapping patterns in social and academic discourses. Possible points of reference in clarifying philosophical dialectical argument and dilemmas might be Wittgenstein (1958) and Vygotsky (1978), cited in Strong, and Pyle (2009).

Similarly practical wisdom may guide DAPs to self-illuminate, rise above disability, embrace ability, and engage in discourses that answer to existential problems such as unemployment so prevalent in their lives. For instance, Houston, Lammers and Svorny (2010) observe that employment of workers with disabilities is significantly affected by business fluctuations, but as economies expand, their employment continues to decline. The decline in employment compounds an already serious problem of unemployment among DAPs. As a consequence Phillips (2009) notes that more people with disabilities are likely to be unemployed or employed on more precarious contracts.

Despite the critique of philosophy as an abstract and irrelevant pursuit (Keith, 2006; Williamson, 2007), philosophy continues to be a foundational and epistemological bedrock (Keith, 2006) in addressing complex questions about life today. Humanity needs philosophy whenever faced with questions that are intellectually perplexing and practically complex, such

as human existence (Papineau, 2009). From this discussion I conclude that philosophy strives to illuminate existence in order to aid understanding of human existence. Similarly philosophy might help in deepening understanding of the existence of DAPs as part of the human race.

In conclusion situating philosophy in this study cannot be overemphasised. It seems legitimate that philosophy takes a central place in the study in order to clarify theories, processes and assumptions about phenomena (Kvernbekk, 2001). This is in accordance with Bora (2007) who considers philosophy the ultimate enquiry about life and existence. Like most phenomena, existence warrants understanding and a philosophy of existence known as existentialism which might further aid in the directed engagement with the meaning of existence (Beck, 1963). Thus in the following section I deal with the philosophy of existentialism.

1.7.7 EXISTENTIALISM AS A CENTRAL CONCEPT IN MEANING

Existentialism is a subgenre of philosophy emphasising humans as individual, solitary and free (Papineau, 2009). However, freedom of choice generates a deep sense of dread in the face of a universe lacking order and direction – a frustrating space. Conversely, existentialism characterises a re-awakening of human beings' interest in themselves (Martz, 2004). In this way, as a philosophy, existentialism is a theory of individual meaning requiring individuals to ponder the reason for their existence (Emery, 1971). Accordingly:

Existentialism is a philosophical tendency that typically emphasizes the subjective realities of individual existence, individual freedom, and individual choice. There is an emphasis on each person finding their own way in life, on making choices for oneself as one sees fit. Choices made tend to establish the subsequent pattern of individuals' lives and profoundly influence the ensuing nature and aspect of the person who makes them. Even choosing not to make a choice is a form of choice bringing with it consequences (Emery, 1971, p. 7).

Philosophy, therefore, strives to bring order and direction through providing paradigms, frameworks and models that answer some universal questions such as human existence, freedom of choice and others (Vokey, 2009). In developing a conceptual model for existence, philosophy uses sophia, thereby developing paradigms and models for humanity to follow in addressing complex existential questions. Therefore later in this study I propose a conceptual

framework, which addresses the existential problem of DAPs and unemployment. Notably I concur with Kierkegaard (1813-1855) who was considered a quintessential existentialist by Walsh (2008), believing that philosophy should speak directly to individual people and awaken them from passive, slumbering lives, to the important task of transforming people's existence (Schroeder, 2005).

Atterton (2005) believes that existentialism is particularly well suited for expressing life-affirming values, and is a resource for addressing unique personal characteristics and circumstances. Such values and circumstances can give meaning to one's life, respecting and promoting human dignity, identifying potentialities and promoting employment of DAPs, while promoting pro-disability policies among others. Central to existentialism are individual existence, freedom and choice. Individual existence denotes the existence of human beings and not of inanimate things and animals, as the latter do not belong in the purview of philosophy. Thus, existentialism concerns itself with human existence (Martz, 2004). It raises questions, advances hypotheses and points towards possible answers about the meaning of existence. What then is the existentialist view of human existence?

1.7.8 HUMAN EXISTENCE AS THE CRUX OF EXISTENTIALISM

Human existence is a given and not negotiable. Philosophers, theologians, and lay people have long sought to understand the meaning and ultimate purpose of life (Park, Park & Peterson, 2010). As such, human beings may have an in-born yearning to know the answer to the meaning of their existence. This yearning may be full of paradoxes and self-contradictions, but it is a desire inherent in human nature. Human existence is fundamentally concerned with the individual subjective existence (Ubudiyat, 2007). This study is concerned with narratives of individuals who are differently abled, and how these narratives can inform career guidance policy. However Aguas (2009) comments that the human person is not just a metaphysical concept. Additionally Demeterio (2008) underscores that the human person is the concrete, existing human individual. Because human beings exist, sometimes they ask questions about their existence, and thus display curiosity.

Human curiosity and awareness of individual existence promote reason to find meaningful existence – a definition of being in the world. Längle (2005) argues that personal meaning is a complex achievement of the human spirit and is found in the individual's confrontation with the challenges of the world and one's own being. Längle poses the question: "How can people

find orientation in the midst of the innumerable possibilities that characterize our present day and how can this orientation be realised?” (p. 2).

My position is that philosophical dialogues might lead to answers likely to give direction to the issues of disability. DAPs are confronted with many complex problems, principally compounded by worldviews on disability. Against this background Vallicella (2009) suggests that it is perhaps most natural to take the meaning of life (or of a life) to be its purpose, point, end, goal, or telos. Thus human life is meaningful only if it has a central organizing purpose, a teleological aspect that renders life meaningful and purpose-driven.

Teleology (from the Greek *telos*, “end”; *logos*, “reason”) is a doctrine explaining phenomena by their ends or purposes, design, directive principle, or finality in nature or human creation (Cornelissen, 2001). Accordingly human beings have a duty to explore and discover the meaning of their existence, that is, generally the possible purpose and significance that may be attributed to human existence and one's personal life. A further question about human existence could be: do human beings need meaning in their lives? My assumption is in the affirmative, noting however that it is the responsibility of each individual to find meaning for his/her existence. As observed by Steger and Kashdan (2007) the search for meaning is thought to be important to wellbeing processes, and the absence of meaning hypothetically drives people to seek meaning. “As part of a dynamic process, a deficit in meaning would stimulate people to search for it, resulting in them discovering a satisfying purpose and meaning in their lives” (p. 164).

Consequently subjective existence defines individuals as distinctive beings similar to no other. As individuals define themselves, they characterise their identity and purpose of existence. Thus individuals possibly make choices in defining their existence. Indeed, human beings are not always free to make choices about their identities, mainly about the purpose of their existence (Carteran, 2004). I contend that an individual can perhaps enjoy freedom without enjoying freedom of choice.

I maintain that freedom is relative and freedom of choice circumstantial. Thus, in relation to this study, freedom to choose and construct careers by DAPs may be relative to their circumstances. Mendis (2009) warns that attitude to choice will affect the ‘cost and benefit’ equation surrounding choice. Therefore individuals ought to assert their freedom where it may

be compromised and make choices where possible. In the following paragraph I discuss freedom of choice as a key concept in career construction.

1.8 CAREER CONSTRUCTION

1.8.1 FREEDOM OF CHOICE IN CAREER CONSTRUCTION

Schwartz (2004) notes that a life without choices would be unliveable. Choice allows for informed decision-making in career construction. One of the existential questions scholars have debated for perhaps much of the history of humankind is that of free will and freedom of choice (Drubach, 2008). Choice provides individuals with some sense of power and control over their lives. For example a differently abled individual may choose to work or not, but society may be discouraging or inclusive through its attitudes and policies. If such an individual eventually executes his/her choice, whatever that may be, he/she would have exercised power and established control and taken ownership of the choice made. They would have exercised freedom of choice. In order to construct one's career, one has to choose the material with which to construct.

The will to choose perhaps gives power to individuals over their circumstances. However, they need to be conscious of the choices in their lives, the meanings they attribute to their actions and those of others (Ford & Lawler, 2007). For Carter (2004), 'freedom of choice' refers to the fact of choices made freely. Although choices may be made freely, Ahlert's (2010) interpretation is that the degree of freedom an individual experiences in decision-making depends on many circumstances. Scanlon (1986) elaborates that:

“Choice” applies not only to something that an agent does – as in “She made a choice” – but also to what an agent is presented with – as in “She was faced with this choice.” It thus encompasses both an action and a situation within which such an action determines what will happen: a set of alternatives, their relative desirabilities, the information available to the agent, and so on. “Having a choice” among specified alternatives under specified conditions is itself a good which individuals may value differently – as is “having the choice whether to have the choice” and so on (p. 177).

By implication choice has to be available for an individual to act on it, or the individual has to seek opportunities for choice. One of the major questions to be asked in the disability discourse is how much freedom of choice DAPs have. However, DAPs experience a 'denial

of choice and control over their lives' (Kröger, 2009, p. 405). I contend that perhaps choice for DAPs is complex and circumstantial.

Evidently choice is the act of selecting or making a decision when faced with two or more possibilities (Mendis, 2009). Nevertheless a study by Schwartz and Ward (in Linley & Joseph, 2004) warns that too much choice yields negative results and the consequences of unlimited choice may go far beyond mild disappointment, to suffering. However, lack of opportunities to choose may also be aversive especially in relation to DAPs.

Although choice is desirable, it must be controllable, calculated and conducive to the purpose of finding meaningful existence. Whatever our choice is, we are destined to experience its consequences, even if we cannot yet imagine any (Chalko, 2001). Besides, choice enables individuals to tell the world about themselves and what they desire (Schwartz & Ward, 2002). Choice potentially frees DAPs as a manifestation of their independence and responsibility, and conceivably a measure of human dignity regarding construction of their career. Each person with a disability has the opportunity to participate as fully as possible in making decisions about the events and activities of his or her daily life in relation to the services he or she receives. Choice liberates, provides control and bestows dignity upon an individual. In the next part, I discuss human dignity as an extension of choice and existence.

1.8.2 HUMAN DIGNITY AS CENTRAL TO CAREER CONSTRUCTION

Although the concept of human dignity is not new, from an existential position, dignity is crucial to all of humankind. Nevertheless, human dignity presents significant challenges in the realm of public discourse (Friedman, 2008). However common the concept of human dignity has become, Shultziner (2006) warns that its meanings have become ambiguous and blurred. Even if not defined, there is general agreement that dignity is good; it gives human beings honour, prestige and recognition. Consequently human dignity denotes the objective value inherent to all humans (Jordaan, 2009). In the same manner:

Human dignity does not require a proof or a justification but it needs to be understood, and when it is understood it cannot be denied because humanity cannot deny the existence of the social world. If these considerations are true, it cannot be controversial whether human beings as members of human community have human dignity (Fischer, 2009, p 5).

It is my contention that DAPs as human beings have dignity. According to Aguas (2009), a human being has dignity because he or she is a person. Human dignity is rooted in man's personhood and the dignity of man is based on his spiritual essence (p. 55). It must be noted that 'man' as used by some authors is a generic term standing for human being. In this thesis, a more gender sensitive term, human being is adopted. I concurrently link human dignity to the concept of *Ubuntu* (Mji *et al.*, 2011) which over and above the usual sense of "a human being is a human being because of other human beings" extends beyond Ubuntu-oriented notion towards embracing the dignity of the human person on the bases of occupying an existential space in the world (Letseka, 2011, p. 48).

1.8.2.1 Dignity as human worth

Jordaan (2009) provides a philosophical view that human dignity refers to the intrinsic worth of all human beings, what Leshota (2011) expresses as 'a botho worldview' (p. 175). Nevertheless, human beings who have disabilities do not seem to enjoy this intrinsic human dignity or worth. For example, work is one of the realities of life which gives human beings dignity and worth, whether they are employed or self-employed. In relation to disability, however, Ville (2010) points out that historically, the notion of disability is founded on the notion of being unfit for work, thus unfit to earn a living and therefore void of dignity. Wah (2007) agrees with Jordaan (2009) that in ⁵Confucian thought, dignity is regarded as a universal human quality that lies at the root of the fundamental worth of people. Further to that Wah (2007) observes a dichotomisation of dignity in Confucianism in the following manner:

The term "dignity" in the Confucian moral tradition is used in not just one, but two senses: firstly, "dignity" as inherent and something we recognize as definitional of being "human"; and, secondly, "dignity" as earned and something we cultivate as a virtue, a distinct human good. The first sense of "dignity" is grounded in one's intrinsic natural nobility, which is from within oneself. The second sense of "dignity" is esteem conferred externally, something that which is earned or cultivated (p. 469).

While accepting that the first sense is inherent to human beings, it is the latter that is likely to affect how others relate to DAPs. If dignity is inherent to being human, regardless of age, gender and other human attributes, then all human beings have dignity regardless of their

⁵ A Chinese ethical and philosophical system.

status in the world (Adorno, 2009). Even DAPs have dignity and must enjoy all the attributes bestowed upon all human beings. This thesis embraces both the inherent and conferred senses of human dignity.

1.8.2.2 ABSOLUTE AND RELATIVE HUMAN DIGNITY

Berglund, Mattiason and Randers (2010) offer an additional categorisation of dignity located in the humanistic view, described in terms of absolute and relative dignity. “Absolute dignity is inherent to all human beings while relative dignity is related to individuals’ educational level, social background and social network as well as to the culture in which individuals find themselves” (p. 1). In the latter case the human being has to earn or cultivate dignity. Relative dignity seems to pose a multiplicity of problems because it is based on ascribed dignity, especially based on social background or culture.

It is within the socio-cultural sphere that the individual has to earn relative dignity as defined by others. If dignity is an inalienable and universal quality of human beings (Aguas, 2009), why do human beings have to earn or cultivate it? I contend that dignity has to be cultivated because society is segregationist, and it thus alienates people according to the space they occupy in the world. However, human existence is about giving meaning to each individual being’s way of life, either by self or others. The choices DAPs make about their existence should carry with them responsibilities to live productive existences. This way DAPs might cultivate dignity for themselves.

It is therefore incumbent upon human beings to cultivate dignity for themselves. However, depending on how society defines dignity within its cultural boundaries, DAPs may find it hard to cultivate dignity. For instance, in relation to career choice, Murtagh, Lopes and Lyons (2007) explain that most careers require the negotiation of many potential barriers, and society’s structures impose constraints. One of the impositions is disability.

Sometimes it may depend on the worldview of disability as perceived by the individual and the society (Brink, Van der Walt & Van Rensburg, 2006). Society’s worldview of disability might be a constraining one where DAPs are seen to be unfit for productive existence. Thus, Misra, Walls and Orslene (2010) warn that employers are concerned about the capabilities of potential employees with disabilities to fully accomplish the required work tasks. This

scepticism about accomplishment of tasks manifests an attitude towards disability. The non-acceptance by employers might have adverse psychological effects on rejected incumbents.

How individuals view themselves may have an impact on how they assign dignity to themselves based on views of society. It may depend on whether DAPs see themselves as disabled, therefore with inabilities, or whether society sees them that way. As observed by Ralston and Ho (2007):

It becomes apparent that terms like “disability,” “human being,” and “person” carry with them much normative significance. They are strongly correlated with prescriptions for action and lead us to form certain attitudes about those entities to which we ascribe these labels. For example, many of us hold that “persons” are intrinsically valuable and therefore should be respected by cultivating those features that make them persons, and not engaging in actions which may prevent them from exercising or exhibiting those features. Similarly, if a person is deemed to have a “disability,” many will claim that there is a corresponding moral imperative to ameliorate or eliminate that disability (p. 619).

Formation of certain attitudes about entities implies formation of worldviews, which can also be called philosophy (Smart, 2008). Thus it is possible to form certain attitudes and develop particular worldviews about disability. Therefore it is befitting to ask if there can be a philosophy to explain worldviews on disability. Kristiansen, Vehmas and Shakespeare (2009) edited a book entitled “Arguing about disability: philosophical perspectives”, which aims to fill the gap between disability studies and philosophy (Louhiala, 2009). The book is a pioneering work which emphasises disability as a philosophical issue (Kristiansen, Vehmas & Shakespeare, 2009).

Nonetheless the complexity of the concept of disability perhaps beckons philosophy to analyse it and work towards viable answers, definitions and processes to be followed in dealing with disability. Likewise, in this thesis, I attempt to link disability with philosophy, with the aim of situating philosophy within disability discourse and working towards stimulating discussions on a multiplicity of policies dealing with disability, especially career guidance policies. Within disability discourse, the philosophy of disability has become the third way, a new paradigm. The next section deals with the philosophy of disability.

1.9 PHILOSOPHY OF DISABILITY

There is a notable dearth of literature on the philosophy of disability. Perhaps the deficiency is born of observations that philosophy may overwhelm practical politics of disability (DeShong, 2008). Conversely, however, philosophy illuminates other disciplines and quests for answers about life, helping humanity create paradigms while simultaneously examining these paradigms (Perumalil, 2001). Sellman (2010), however, cautions that philosophy is not normative or prescriptive, that is philosophy does not set out to tell researchers and practitioners what to do nor how to do it.

Among the objectives that might be included under the rubric of philosophy are attempts to be exploratory, explanatory, reflective, thoughtful, analytical, critical, logical, and meaningful (Knight, 2006). So, philosophising relates to method and philosophies emerge as a result of applying the method (Smart, 2008). For example, philosophy guides education, psychology and research. I believe also that philosophy might guide research on disability by contributing towards a definition of disability, principles and terminology. Philosophy may also guide researchers in the development of frameworks and theories which will deal with various disability issues. Various disciplines may use philosophy to anchor theoretical developments and guide practical application. As seen by Davis (2009), philosophers of education, for example, often draw on debates and findings in pure philosophy to develop positions about education.

In my view philosophy might fill the gaps prevalent in the discourse on disability and salvage disability theory from an abyss of confusion and lack of orientation. For instance, Baglieri, Valle, Connor, and Gallagher (2010) agree that:

The field of special education, historically founded on conceptions of disability originating within scientific, psychological, and medical frameworks, will benefit from acknowledging broader understandings of disability. Although well intended, traditional understandings of disability in special education have inadvertently inhibited the development of theory, limited research methods, narrowed pedagogical practice, and determined largely segregated policies for educating students with disabilities (p. 1).

Philosophy consequently might bridge gaps in disability discourse by exploring spaces in theories of disability and becoming a basis for policy and practice (Conroy, Davis & Enslin,

2008). Disability is a dynamic phenomenon modulated (i.e. modified or maintained) by changes in person or environment (Jahiel, 2007). Kristiansen, Vehmas and Shakespeare (2009) on the other hand contend that disability is a thorny and muddled concept, especially in relation to philosophical issues in the field of disability studies, which sociological perspectives have overshadowed. This oversight retrospectively leads to reflection on disability discourse.

I consider whether indeed disability discourses pay justifiable attention to narratives of DAPs, to their career choice/construction in particular or to enabling policies that facilitate meaningful participation in development. Disability discourse has been dominated by a dichotomy of extreme worldviews represented by medical and social models of disability (Louhiala, 2009). Currently there is a move towards a third disability paradigm (Kristiansen, Vehmas & Shakespeare 2009; Yong, 2009; Tubbs, 2005). This disability paradigm has developed because, undoubtedly, “[disability is] the spectre haunting normality in our time. That spectre may be crippled, deaf, blind, spasming, or chronically ill – but it is clearly no longer willing to be relegated to the fringes of culture” (Barnes, 2009, p. 337). One then expects that the new disability paradigm is positioned to rethink and make a distinctive contribution to disability discourse by providing direction to theory, policy development and praxis. Consequently this thesis aligns with the new disability paradigm for its social and political foci on disability. In the next section I briefly review some theories of disability.

1.10 PHILOSOPHY AND THEORIES OF DISABILITY

As observed by James (2008) disability has been a topic of heightened philosophical interest in the last 30 years, and disability theory has enriched a broad range of subspecialisations in philosophy. Theories of disability suggest a close link to political activism, and disability as a social phenomenon has been understood in terms of oppression and discrimination (Louhiala, 2009). This thesis attempts to bring about understanding informed by a positive outlook on disability, one that is liberating and inclusive (Hayashi & May, 2011).

However theories of disability are not comprehensive in their deliberations on what constitutes disability. This disparity is captured by O'Brien et al., (2008), who support the criticism that:

Existing definitions of disability lack clarity and are often contextual. For example, in the employment context, disability may be defined as a person's ability to work,

while in the health care context, disability may be defined as a person's physical ability to carry out a life-related task. The lack of a unifying framework for considering disability can therefore lead to confusion about definitions, poor communication, and fragmented service delivery (p. 2).

Some attempts on dialogue about disability are worth noting, such as models developed to explain disability (Kristiansen, Vehmas & Shakespeare 2009). Overall, the subject of disability rarely receives comprehensive treatment with respect to its impact on human behaviour and its role in the social environment. Specifically there is a notable drought in models examining disability, work and employment of DAPs. Reid-Cunningham and Fleming (2009) suggest the following models of disability:

- **Individual models** conceive disability as a problem of the person who carries the disability, and this may be based on the assumption that people with disabilities have something inherently wrong with them.
- **The moral model** draws upon religious tenets that associate disability with sin or punishment for wrongdoing.
- **The oppression model** is based on the societal perception of people with disabilities as “others” that can cause them to become “psychologically, socially, and economically oppressed”.
- **The diversity model** features the shared and unique experiences of groups of people with multiple cultural or societal identifications.
- **In the social construct model** the problem of disability is seen as society’s inability to address the needs of its members by removing environmental and social barriers to participation and institutional benefits (p. 12).

Among these models, the social construct model [elaborated on further in the literature review (Echolocation Two) as the socio-political model (Smart, 2009)] guides this study. The social construct model argues that it is desirable to remove environmental and social barriers that limit or hinder participation of DAP in productive activities and institutional benefits. Subsequently this thesis is about narratives of individuals who are differently abled and how their narratives can inform career guidance policy. From a positive psychological (Miller, 2008) perspective, I consider the social construct model of disability as relevant to this study because it critiques social institutions and suggests what can be done to understand optimal living of DAPs.

Therefore I premise my conceptual framework on the social construct model (Reid-Cunningham & Fleming 2009) that suggests recognition of the potential of DAPs and aims at ultimate emancipation from societal constraints. Barnes (2003) confirms that the tragedy is that our society continues to discriminate, exclude and oppress people viewed and labelled as disabled. The social construct model, however, is a tool with which to gain insight into the disabling tendencies of modern society in order to generate policies and practices to facilitate change (Barnes, 2007). As Albert (2004) affirms:

The social model of disability represents a protean challenge to traditional thinking about disability. If applied in the development context it has the potential to transform policies and practice as well as the lives of people with disabilities. While many people may find the social model a helpful way to conceptualise disability and have even begun using disability rights language in reports and policy documents, this is not enough to make a real difference (p. 8).

As disability is a complex phenomenon (Gitlow & Flecky, 2005), the development of theoretical models responsive to disability issues in their diversity and depth is warranted. Consequently Gitlow and Flecky (2005) note a paradigm shift from a deficit or impairment model to a social model of disability. The new disability paradigm challenges thinking about disability and promotes potential for policy transformation and informed practice. This is where a philosophy of disability might become relevant. Oliver (1999) observes that all social theory must be judged on three interrelated elements: its adequacy in describing experience; its ability to explain experience; and finally its potential to transform experience. I contend that philosophy might be the answer in transforming disability experience.

Theorising on disability in this thesis is located in an interdisciplinary approach which, I argue, offers an alternative basis for describing and explaining experience from a multiplicity of worldviews. Kristiansen, Vehmas and Shakespeare (2009) also believe that conceptual and analytical rigour typical of philosophy might enrich the theoretical development of the disability research field. The analytical rigour of philosophy denotes a research base which can be used to study issues of disability.

1.11 ECHOLOCATION OUTLINE AND OVERVIEW

ECHOLOCATION ONE

Echolocation One introduces and provides background to the study. As an entry point the echolocation stipulates the purpose of the study and tabulates research questions and clarifies

concept used. Echolocation one deals with the philosophical prolegomenon to the study. In this part I immerse myself and declare my philosophical stance. Birks and Mills (2011) encourage researchers to be conscious of their philosophical position. I review and situate the study within the discipline of philosophy as a guiding principle. I trace my antecedents with philosophy and indicate the importance of philosophy in leading the inquiry towards meaning-making.

ECHOLOCATION TWO

In Echolocation Two I review pertinent literature, identify a disability model which I espouse as a model underpinning my study. I use the medical and social models as building blocks for the socio-political model of disability. The socio-political model of disability underpins this research towards the emancipatory approach to disability. I also discuss theories of career choice and draw a difference between traditional and contemporary careers as ladder rungs for hephapreneurial careers. Echolocation two introduces CCH; a conceptual framework I developed *a priori* from the review of literature.

ECHOLOCATION THREE

Echolocation Three treats the methodology I followed and the research design of the study. I indicate my choice of the design and explain the sample and sample choice. Since I chose multiple case-studies and I contextualise each individual case within the study.

ECHOLOCATION FOUR

In Echolocation Four I present results of the study. I provide information on data analysis and interpretation. I show my choice of strategies and how I use a polylogic approach to analysis. I commence presentation of results foregrounded with a detailed presentation of each case. I then present results by themes, subthemes and categories. In my presentation of results, I use verbatim representation of participants' voices.

ECHOLOCATION FIVE

Echolocation Five is the re-visiting of literature that I found compatible with the results of my study. I also provide a reflexion of contrasting literature and indicate the silences encountered.

ECHOLOCATION SIX

Echolocation Six treats the presentation of findings, provides conclusions as well as implications of the study. In this echolocation, I use CCH to answer the key research question of my study. I also anchor CCH to the emancipatory paradigm as an emerging theory in the disability discourse.

1.12 SUMMARY OF ECHOLOCATION ONE

In this prolegomenon I have laid the philosophical foundations of the study and declared my philosophical stance as a researcher. The discussion has shown the importance of understanding one's philosophical worldview as a researcher in order to recognise implications and philosophical underpinnings of the study. The fulcrum on which this thesis balances is meaning-making and the prolegomenon suggests that it is worthwhile to re-visit philosophical issues such as human dignity and freedom of choice in order to re-orient existential issues pertaining to DAPs.

The prolegomenon notes a serious drought in the literature on philosophy of disability, but applauds the seminal work by Kristiansen, Vehmas and Shakespeare (2009), while simultaneously encouraging a strong presence of philosophical debates on disability. Finally, I examine the philosophical underpinnings of qualitative research to situate the study within the post-positivist approach, to indicate the direction of methodology and open the way to literature review.

Central to maintaining reflexivity is the need for researchers to constantly locate and re-locate themselves within their work, and to remain in constant dialogue with research practice, participants and methodologies (Bott, 2010). As researchers re-locate, one of the most important aspects not to be overlooked is literature and theories that shape the researcher's belief system. This study is about narratives of DAPs towards informing career guidance policy. In the next echolocation, I embark on the review of the literature.



ECHOLOCATION TWO NARRATIVE AND SOCIAL CONSTRUCTION OF DISABILITY AND *HEPHAPRENEURSHIP*⁶

“A narrative is like a room on whose walls a number of false doors have been painted; while within the narrative, we have many apparent choices of exit, but when the author leads us to one particular door, we know it is the right one because it opens.”

John Updike

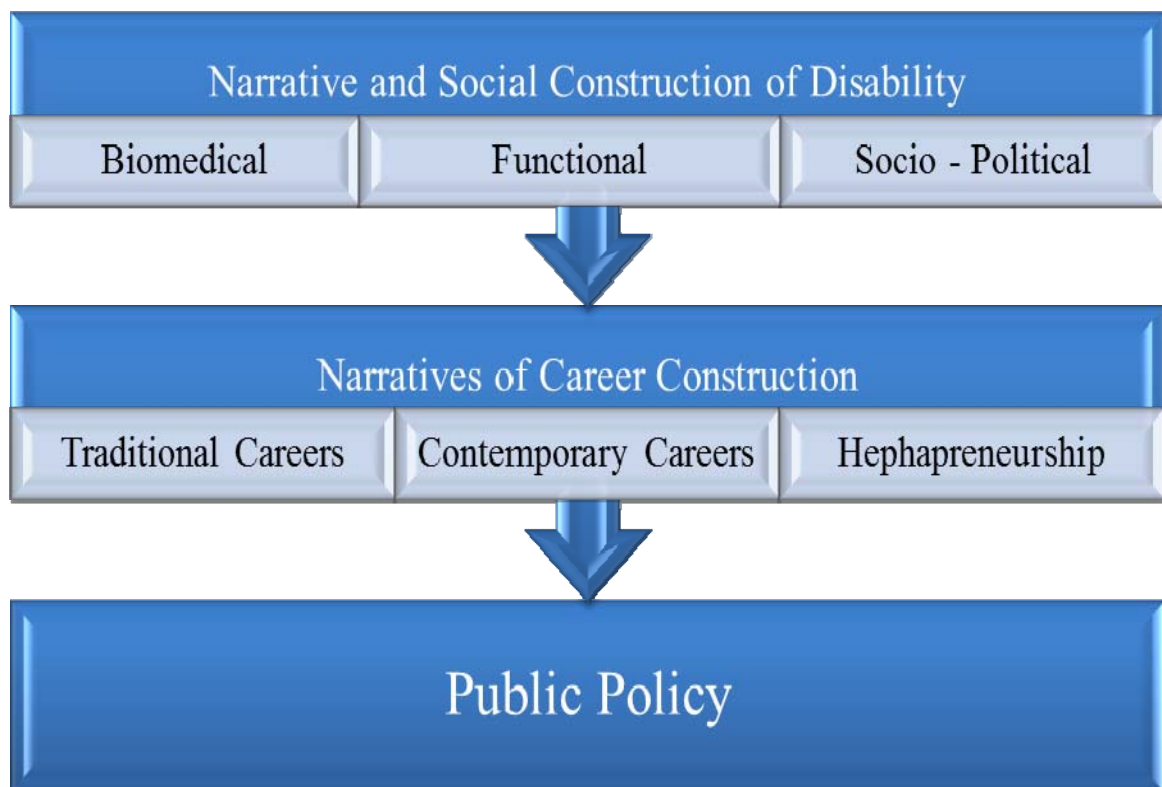


FIGURE 2.1: Echolocation map

⁶ Hephapreneurship is a process of fostering positive and meaningful existence anchored on subsistence entrepreneurship of DAPs and any other underprivileged persons, founded on the ethos of career choice/construction towards transformative social justice and change.

2.1 INTRODUCTION

In this echolocation I am going to navigate through a range of narratives; that of social construction of disability, my own personal narratives of growing up surrounded by disability and stories of family echolocating through disability. As the direction-finding continues I will use models of disability, the biomedical, the functional and the socio-political models as a compass to find insight into general attitudes and stereotypes of disability. I espouse Spillers' (1982) definition of attitudes as positive or negative reactions to an object or being. In relation to this thesis, attitudes connote positive or negative reactions to disability or DAPs. The essential focus of this thesis is career guidance, construction and the world of work. Therefore the study continues to navigate through narratives of career construction in the 21st century world of work, reflects on career guidance and counselling and policy issues, and enters the province of types of careers. The last part of the literature navigation deals with challenges and prospects of career choice for differently abled individuals.

Disability is a contested concept (Encyclopaedia Britannica, 2009), "associated with widely varied meanings and definitions" (Mpofu, Hawkins, Bishop, Cherema, Ntinda & Moswela, 2010, p. 36). The central disagreement in modern debates on disability concerns how we should view the presence of a disability (Barnes, 2009). As noted by Marks (1999), "Language is not a transparent referential system...it does not refer straightforwardly and objectively to objects in the external world" (p. 139). Meanwhile, Castrodale and Crooks (2010) succinctly capture varied meanings and definitions of disability via the phrase, 'geographies of disability' (p.89), as definitions tend to be contextual. Consequently, as part of the human explanatory repertoire, people use attitudinal judgements (Krahé & Altwasser, 2006) and develop explanatory systems in order to explain disability from different geographical locations (Engel, 1977). Elsewhere, Tsang, Chan and Chan (2004) declare that the study of attitudes toward disability has been an important research topic in occupational therapy. However one notices that literature is sparse in relation to disability and career choice, perhaps due to various attitudes towards people living with disabilities.

In this literature review I explore narratives of DAPs as exemplified by either direct or indirect experiences of disability (Clandinin & Connelly, 2000). Czarniawska (2004) declares narration as a common mode of communication that can facilitate accounts of disability (Higgins, 2008). Solvang draws (2007) a dichotomy that "on a sociological level, the concept of disability is rooted in two constructs of the welfare state-inability to participate in working

life and medical pathology” (p. 51). One might interpret Salvong’s dual view as relating to the social and medical models of disability (Hemingway, 2010). However, further delineation by other researchers indicates a plethora of models attempting to understand disability (Downs, Thornton & Hebert, 2008; Galvin, 2003; Smart, 2009).

In my review I invite a fresh perspective on disability (Ferrier & Muller, 2008) and seek to foster independent critical thought (Silverman, 2010) on narratives of DAPs and how by default they may inform public policy in general and career guidance policy in particular. Navigating through disability discourse (Salvong, 2007; Grech, 2009), viewed as difference discourse (Gray, 2009), proves to be a task that calls for the already existing direction-finding maps. The normal route is by way of reviewing theories as versions of the world (Flick, 2009). However, I place more emphasis on the review of models, though not being oblivious of theories. Silverman (2010) construes ‘model’ as an overall framework for looking at reality (p. 109). Silverman’s observation is in concert with my observation that perhaps within disability discourses models take precedence in the review of disability issues (Sunderland, Catalano & Kendall, 2009). Engel (1977) broadly defines “a model as nothing more than a belief system utilized to explain natural phenomena, to make sense of what is puzzling or disturbing” (p. 130).

Conversely, Jaccard (2010) asserts that theories often involve a relationship between concepts to define and explain some phenomenon. Similarly Swanson and Fouad (2010) describe theories as providing guidance in making sense of very complex sets of information about human behaviour to aid understanding and prediction of future behaviour. In this thesis then I examine the interplay of both theories and models, with theories forming foundations for models.

Disability is a dynamic and multifaceted phenomenon (Parmenter, 2011) experience resulting in a plethora of models in literature addressing the phenomenon (Connors & Kirsten, 2007; Shakespeare & Watson, 2001; Brandon & Pritchard, 2011). For instance Brandon and Pritchard (2011) and Smart (2009) identify three broad models of disability, namely the biomedical, the functional and the socio-political. However Smart (2009) warns that “no single model reflects all the needs of people with disabilities” (p. 3). Therefore, it may not be wise to dismiss any of the models as they may be relevant to disability from different angles. This study locates the socio-political model within the social constructivist paradigm as a focal point in meaning-making. Smart (2009) underscores that the socio-political model is the

newest model of disability wherein Hahn (1986) notes that policy makers, legislators, professional service providers, and the general public are considered part of the problem of disability and therefore disability is seen as a collective concern which requires collective responses and amelioration.

Over the last century there has been a shift from conceptualizing disability as a challenge to law and order, to viewing disability as a medical and/or economic deficit and then as a socio-political issue (Jongbloed, 2003). I regard disability as a potential driver of economic advancement of DAPs and their environments. The transition from a medical to a social model of individual disability is a political process of change (Langan, 2011) with implications for understanding of and relationship that borders between the individual, social life and political participation (Beckett & Wrighton, 2000).

A revisit to philosophy as a disability discourse precursor is warranted as it harmonises the multiplicity of positions about the phenomenon of disability (Webb, 2009). It is helpful to look at ideas of poststructuralism, a philosophical view advanced by pioneering figures (Radford & Radford, 2004) such as Foucault and Derrida (Maley, 2008). According to Peters (1999), poststructuralism can be characterised as a mode of thinking and a style of philosophising. On the one hand Foucault's prominence in poststructuralism manifests itself in several studies which emphasise construction of meaning (Brandon & Pritchard, 2011; Lewis, 2007; Liasidou, 2008; Morgan, 2006). On the other hand Derrida's use of the concept of deconstruction may be utilisable in the review of the concept of disability (Newman, 2001). Below I review narratives under biomedical, functional and socio-political models of disability (Brandon & Pritchard, 2011; Smart, 2009).

In this study I contemplate three models of disability: *biomedical*, *functional* and *socio-political* as lenses to guide my review of DAPs' narratives (Barrow, 2008; Smart, 2009). I attempt to identify and explicate a line of argument for possible influence on public policy (Blustein, 2006). I use the socio-political model as bedrock to develop a conceptual framework and social constructivism as the overarching meta-theory. I also examine implications of the socio-political model on the promotion of career construction and public/career guidance policy development. Through the review of literature, I attempt to identify gaps and facilitate development of a conceptual framework of career construction and DAPs (Watts, 2009). Prior to the models I preview narrative and the social construction of

disability. In the next section, I review narratives as a way into the world of DAPs and show how society constructs disability.

2.2 NARRATIVE AND THE SOCIAL CONSTRUCTION OF DISABILITY

2.2.1 INTRODUCTION

“Testimonial narrative on disability reveals the embodiment of ideologies and norms, the articulation of which can lead to progressive change” (Parin, 2008, p. 80). A study by Gold (2007) asserts that “narrative is ubiquitous, omnipresent, and inescapable” (p. 1271). Moen (2006) identifies narrative as a story that tells a sequence of events that are significant for the narrator or her or his audience. Garden (2010) also muses that “narratives respond to the call for agency and self-representation expressed by the disability rights slogan: ‘Nothing about us without us’” (p. 4). The observation may succinctly indicate a desire for individual and social construction of disability. For Moen (2006), “narratives, therefore, capture both the individual and the [social] context” (p. 4). Consequently narratives of disability, like a crystal, may be constructed within multiple stories conceived in the minds of individuals as much as they are socially constructed (Moen, 2006).

Gray (2009) provides a succinct distillation of disability discourse, contrasting discourses of disability and their relationship to major narrative frameworks of disability. The drive is towards redefining disability as difference rather than deficiency (Gray, 2009). Although this positive outlook towards disability is currently gaining momentum, multiple stories of people living with disabilities continue to depict a gloomier picture: for instance, Franits (2005) injects a potentially controversial topic “Nothing about Us without Us: Searching for the Narrative of Disability”. Initially this mantra excites as one reads it, but on deeper analysis, it poses more challenges than expected, as its practical implications may be more complex. For example, studies focussing on disability and the media show how people with communication disability are not included in radio shows (O’Malley, 2008). In cases of non-participation, voices of people living with disabilities may be represented by non-disabled people (Kovarsky, 2008). This representation however should not be disempowering but rather be transformational, especially through research.

As a researcher, cogitating on career choice (Rabiee & Glendinning, 2010), career construction (Hatung & Taber 2008) and disability appeared to be a mammoth endeavour (Barnes, 2009). Career and disability are complex phenomena and formidably intricate when

put together (Reid-Cunningham & Fleming, 2009). To explain this complexity to myself and to my readers, I use metaphorical representations and mental images to aid my understanding (Gianni, Korpes & Lavigne, 2007). In my mind's eye, I see a relationship between career and disability based on the biomedical and functional models. Generally, the attainability of a career seems to depend on whether one is living with a disability or not. This impenetrability of a career by DAPs proves to be a mirage. A mirage is “an unrealistic hope or wish that cannot be achieved” (Concise Oxford English Dictionary, 2008, p. 911). In order for DAPs to break through the mirage represented by traditional linear careers where they have been discriminated against and marginalized, they have to define what constitutes career veracity for them (Marcum, 2008). Veracity denotes correctness and carefulness in one's plan of action (Merriam-Webster Online Dictionary, 2010). Veracity designates the quality of being believable or trustworthy.

While I ponder the construct “career” and juxtapose it with “disability”, I find great disparities in mutual accommodation of one for the other. As I have argued above, I have come to conclude that the concept of career for DAPs may resemble a mirage and be unattainable. Careers might represent for DAPs the aesthetic phenomenon of a rainbow, beautiful to admire but never to be attained. Within the disability narrative discourse, Pope and Bamba (2005) pertinently ask whether the Disability Discrimination Act has closed the employment gap. They find that the gap has not been closed. Although the study was conducted in the UK on annual General Household Survey (GHS) over a twelve-year period, 1990 – 2002, much may have remained unchanged. Indeed, Kelly and Shin (2009) found limited information regarding counselling interventions that can help chronically indecisive clients to develop self-confidence and career schemas or to clarify personal preferences.

Thus, within the landscape of career discourses, social construction of disability is inextricable from scepticism, disbelief and non-accommodation of DAPs. Singal (2010) concurs that:

While engaging with people with disabilities is crucial, providing them opportunities to express themselves when they have been continually excluded is rather challenging. In contexts where people with disabilities are not only marginalised but have also been systematically made invisible in policy and academic discourses the value of research which attempts to hear their voices is difficult to exaggerate (p. 16).

Consequently social construction of disability is taking a new shape (Taber & Hatung, 2008). Through research DAPs are accorded voice: a voice to narrate their own story and tell society about their world and its meaning. More importantly social construction entails how disability can be and is construed by society. Gabel and Peters (2004) reveal that “this trend is often located within a postmodern paradigm, in which the binaries or oppositions become illusory, and might yield theories that permit the concurrent deconstruction of material existence and socio-political processes at play in co-constructing disability” (p. 588). Consequently, Maree, Ebersöhn and Vermaak (2008) encourage postmodern career facilitation as a technique to combat unemployment. Perhaps the said facilitation could be extended to DAPs. Murphy and Perez (2002) corroborate that “postmodernism supports an awareness of the so-called ‘culture of disability’ that allows persons to be understood in their own terms” (p. 61).

As I sifted through many conceptual representations of disability and the world of work it occurred to me that DAPs could chart a way towards a world of work which could accommodate them as a marginalized group (Prideaux *et al.*, 2009). They could describe what represents the veracity of their desired careers (McIlveen & Patton, 2007). As they self-construct (Guichard, 2009) and construct careers through narrative, DAPs could co-construct careers and therefore work towards career social construction (Bujold, 2004). In this manner, DAPs could lay foundations for public policy development through productive actions.

However, social construction of disability may impede positive strides towards emancipation from scepticism. Burr (2008) cited in Chen, Sheck and Bu (2011) portrays social constructionism as seeing reality as a product of social processes. Thus there is a need for the transforming power of narrative to conscientise society and influence public policy (Bujold, 2004). Various researchers agree that disability is socially constructed and can be understood within a narrative framework (Amigot, 2007; Arneil, 2009; Bricout, Porterfield, Tracey, Colleen & Howard, Gürgens, Rikke, Ineland, & Sauer, 2010; 2004; Mackelprang, 2010; Meekosha, 2008). Through narrative “we make ourselves; we create our essence” within the space of making and creating selves rests the power of personal narratives as indicators of the salience of narrative (Noddings, 2012, p. 62). In the next section I review personal narratives of growing up with a disability.

2.2.2 STORY-ING DAP’S CAREER PATHING

Creswell (2007) acknowledges that “narrative researchers need to focus on the stories to emerge, recognising that all people have stories to tell” (p. 119). Smith and Sparkes (2008)

also perceive narrative as a means of inquiry potentially valuable and useful for disability researchers. Mattingly and Lawlor (2000) regard narrative and story as synonymous terms widely used in many different ways. Conversely, Feldman, Skoldberg and Brown (2004) draw distinctions between narrative and story, suggesting that a story is a subset of narrative. Like many researchers (Brenton, 2009; Buchholds, 2009; Grant, & Simmons, 2008; Heydon, 2010; Jeong-Hee, 2010; McNay, 2009; Watson, 2009), I will use narrative and story interchangeably in this thesis.

Narrative seems to germinate forcefully in qualitative research. Narratives are important not only, or even primarily, because they tell about past lives, but because they enable making sense of the present and paving ways to the future (Watson, 2009). Narratives provide a heritage of information otherwise relegated to obscurity on account of technological developments in the 21st century. Narration is a way of explaining experiences and situating selves in the universe. For instance Egan (2010) notes that narrative therapy focuses on clients' understanding of their stories and how their experiences, thoughts, emotions, and actions fit into the context of the story.

Through narratives of disability, DAPs may tell their stories and construct meaning for their existence. Harter, Scott, Novak, Leeman and Morris (2006) postulate that narratives constitute complex and sophisticated knowledge of individuals, as well as the lived socio-cultural and political contexts in which individuals re-create and perform stories. As individuals re-create and perform their stories, they create narratives essential to the construction of personal identity, relationships, and fully actualized lives (McNay, 2009). The re-creation of a life with a disability is understood by Barrow (2008) as indicating that:

Around the same time that the social model of disability was being developed, a number of people were exploring health and illness in narrative terms. For example Frank (1995) conceptualized illness through the narratives of chaos, restitution and quest (p. 32).

A chaos narrative is when illness overwhelms; there is an incessant present, no discernible future and a lack of reflection as if life's map is lost (Frank, 1995). A restitution narrative is when illness is viewed as transitory with a focus on remedy (p. 32). Finally a quest narrative is when illness is met head-on and alternative ways of understanding illness are sought and incorporated into daily life (p. 32). For some illness is used in their quest to bring about social reform. One could draw parallels with Frank's (1995) model of conceptualisation of illness.

Chaos could be equated to the biomedical model because it depicts life as not getting better, therefore, taking a defeatist stance. Restitution could be equalled to the functional model as it seeks to restore functionality of DAPs. Quest could be paralleled to the socio-political model of disability given that it calls for social justice through social action.

This study adopts a quest narrative (Frank, 1995), as it relates to the socio-political model of disability anchoring this inquiry (Smart, 2009). However the quest narrative as adopted in the thesis transcends illness and focuses on abilities and potential. For Lodi (2010), “potential isn’t a snapshot of a specific outcome, it’s a kaleidoscope of possibilities” (p. 24). As Frank (1995) indicated, quest stories tell of searching for alternative ways of being. Similarly I posit that DAPs arguably ought to search for positive ways of relating to disability and making career decisions (Seligman, 2007). The search for a meaning of living a life with a disability may sometimes not make much sense. However “As people tell their stories they start to hear their life anew through the hearer; they fabricate, explain and elaborate, exaggerate, minimize, silence themselves and give themselves away” (Råholm, 2008, p. 66). Their stories seem to serve a specific function of self-representation (Garden, 2010).

Some people are adept in telling stories about themselves and phenomena surrounding them. Others can barely tell their stories. But stories are told because they are the central component of experience and reality, as they define who we are, where we are coming from and where we are (Chataika, 2005). Stories are narrated to convey certain messages or paint a mental picture of lived experiences. DAPs also have stories to tell about their experiences of disability. Some experiences of growing up with a disability place individuals on the brink of society.

Individuals variously display different reactions towards disability. Vash and Crewe (2004) suggest that people born with disabilities grow gradually into the recognition that they are different from most other people in ways that are negatively evaluated. As pointed out in echolocation one, disability language is generally disabling. The word disability connotes negation of ability. Narratives of disability are also replete with negativity, and therefore emotionally charged. For instance Vash and Crewe (2004) tell a story of a young woman who believes that because of her disability, it is neither easy for her to find dates nor to develop boldness like other women.

Therefore, growing up with a disability may be an emotionally laden experience, described as a thorny concept (Kristian, Vehmas & Shakespeare 2009). Inferences can be made that narratives of disability are also emotionally charged, as more than half of the people living with a disability are appraised negatively by society (Hosain, Atkinson & Underwood, 2002). On the other hand, depending on the individual and their circumstances, sometimes individuals living with disabilities ignore what society tells them and believe in their potential, as illustrated by Wieck (2002) in the following words: “We need to get out into the community and show people we have smarts and intelligence just like they do. If I let my disabilities get the best of me, I would just stay home and watch TV” (p. 3).

Some DAPs may have a very open and positive outlook on life, be independent, want to challenge themselves and achieve great things in life (Morales, Ramirez, Esterle, Sastre & Mullet, 2010). When they positively self-define, people living with disabilities might excel in what they do. It is examples of success of DAPs which can be used to foster positivity among people living with disabilities, for them to realise that each person has the potential waiting to be unleashed. Generally personal narratives of growing up with disability form part of the ecosystem which the family becomes fundamental. Families provide support to members living with disabilities (Fujiura, 2010). No story is worthy without being intertwined within a family story.

2.2.3 ECHOLOCATING WITH THE FAMILY THROUGH DISABILITY

A significant body of research has emerged around the issue of disability and the family: for example ‘the impact of childhood disability on family life’ (Dobson, Middleton & Beardsworth, 2004), ‘service delivery for children who are deaf: Thoughts of families in Turkey’ (Sipal & Bayhan, 2010), ‘the obscuring of class in memoirs of parents of children with disabilities’ (Calton, 2010), ‘making the familiar strange and making the strange familiar: understanding Korean children's experiences of living with an autistic sibling’ (Hwang & Charnley, 2010), ‘parental voices and controversies in autism’ to mention just a few (Langan, 2011).

The family forms a central part of stories about disability as it is normally present on the journey with DAPs. Nevertheless Roger (2007) warns that becoming the parent of a child diagnosed with learning disabilities can have a dramatic impact. Family factors (family income, partner relationship, and family climate), and environmental factors (social support)

can play a pivotal role in shaping narratives of disability (Vermaes, Janssens, Bosman & Gerris, 2005). Owing to these various factors, different stories may emerge which mark the trajectory of living with a disability in a family. In their study on *spina bifida*, Vermaes, Janssens, Bosman and Gerris (2005) identified three areas of parental adjustment: “(1) psychological adjustment, (2) interpersonal adjustment in the dyadic partner and parenting relationships, and (3) parents' perceptions of the family atmosphere” (p. 2). Adapted to this thesis, these areas may form various plots for stories of disabilities that may contribute to disability discourse.

Family environment plays a key role in the life of DAPs. Campbell (2008) attests that “from the moment a child is born she/he emerges into a world where she/he receives messages that to be disabled is to be less than in a world where disability may be tolerated but in the final instance is inherently negative” (p. 151). Families may experience complex emotions before psychosocial adaptation (Beaune & Forrest, 2004). Every family responds differently to disability. One family might find it difficult to accept the birth of a child with impairments, but another may simply be afraid and need more information about what the future holds, while a third may celebrate the birth of their child (World Health Organization, 2010, p. 20). The family constitutes a foundational support system of differently abled individuals.

Siblings may also respond in different ways to disability. Some might accept a brother or a sister with a disability as part of their family, while others might reject the person and see him or her as a burden that brings shame to the family (Alghazo, 2002). Some siblings may be very understanding and supportive. Moreover, as Xiong (2007) established, Hmong parents tend to have a positive attitude toward individuals with disabilities and have hopes for their children with disabilities but have lower expectations for their children with disabilities than their children with no disabilities.

Presence of a disability in a family must be a very testing and challenging experience. Parents react variously towards disability; siblings interpret it in different ways, but depending on the family's response, the person living with a disability is central to how a family's social response towards disability is formed. Thus, Langan (2011) encourages parents to speak with one voice on issues of disability. Navigating through a plethora of uncertainties, the family may eventually establish effective ways to respond towards disability, establishing socially acceptable responses. In the next section, I review models of disability as echolocating tools through narratives of disability.

2.3 THE BIOMEDICAL MODEL OF DISABILITY, GENERAL ATTITUDES AND STEREOTYPES

2.3.1 INTRODUCTION

Engel (1977) states that the biomedical model was devised by scientists for the study of disease, as such; it is a scientific model with assumptions and rules based on the scientific method (Van Manen, 1990). The implication of the model as it relates to disability is that disability falls within the category of diseases. Over time, the biomedical model of disability has encountered challenges (Smart, 2007), as it provides a traditionally *medicalised* view of disability indicating what is wrong with people living with disabilities (Albert, 2004). The central assumption of the biomedical model is that the person living with a disability is considered to be ‘the problem’ (Chen, n.d.).

Nonetheless among all the models, the biomedical model of disability seems to be the most influential (Smart & Smart, 2006), even on such fields as research (Engel, 1977). Underlying the biomedical model is the assumption that pathology is present (Smart & Smart, 2006; Ward & Baker, 2005), and in addition, disabilities are objective conditions that exist in and of themselves (Smart & Smart, 2006). The *medicalisation* of disability seems to inculcate negative and sometimes condescending assumptions about people living with disabilities.

It is perhaps plausible to argue that general attitudes and stereotypes about disability emerge from the ethos of the biomedical model of disability (Solvang, 2007), as it can be reductionist and subjugating (Engel, 1977; Smart & Smart, 2006). As observed by Sunderland, Catalano, and Kendall (2009), the biomedical model is essentially one of deficit or deformity, in which the individual is ranked and defined by physical or intellectual capacities that are below the normal or expected level. Thus Smart (2009) surmises that “models of disability define disability, determine which professions serve people with disabilities and help shape the self-identity of those with disabilities” (p. 3). Based on this line of argument, one would establish that general attitudes towards disability are driven by the reductionist biomedical model of disability (Wade & Halligan, 2004).

The biomedical model has had a great impact in dealing directly with disability even as considered pathological within the medicine discourse (Ward & Baker, 2005). Nevertheless, it may not suffice to emphasise the positive endeavours in trying to understand disability. It is

perhaps the tenacity of the biomedical model which has brought about some improvements in the lives of some people living with disabilities. In this regard, Smart (2007) advises that:

The Biomedical Model has had dominance in shaping the public's understanding of disability because of the following factors: a) the long history of the Biomedical model, b) its reliance on the prestigious and authoritative academic disciplines of medicine and science, c) its strong explanatory power, and 4) the public's intuitive understanding of medical diagnoses (par. 3).

However, the biomedical model's general assumption that the person is a problem has caused the model to be challenged on several fronts (Fisher & Goodley, 2007; The Lancet, 2009 & Harpur, 2012). That general assumption may have snowballed into diverse assumptions made about people living with disabilities. Assumptions may evolve into attitudes, and attitudes might translate into negative stereotypes and consequently affect perceptions of people living with disabilities (Finchilescu, 2010). Attitudes (Lippa as cited in Kleeman & Wilson, 2007) are learned evaluative responses, either positive or negative, directed at an object or a person. Negative attitudes towards people with disabilities begin to emerge early in the process of development. Attitudes towards disability generally represent the judgements of individuals with overt disabilities. Watermeyer, Swartz, Lorenzo, Schneider and Priestly (2006) indicate that our individual and collective reactions to disability are complex, and reflect motivations which are often deeply imbedded within our histories and ourselves. The one who makes judgements usually behaves in particular ways towards the individual about whom judgements are made, usually condescending ones. Thus the judge overtly displays thoughts and feelings about disability which may not be in favour of transformative action. Consequently conceptualisations are formed of disability. In the subsequent paragraphs I preview general stereotypes of disability.

2.3.2 GENERAL STEREOTYPES EMANATING FROM THE BIOMEDICAL MODEL OF DISABILITY

Although based on generalizations and often contradictory to factual information, stereotypes are powerful in their ability to convey ideas and images about a group of people (Clark, 2002). According to the Penguin Dictionary of Psychology (2009), a stereotype is a set of relatively fixed, simplistic overgeneralisations about a group or class of people about whom negative unfavourable characteristics are emphasised. Consequently everybody is susceptible to some kind of stereotype, especially those who appear to be conspicuously different.

According to the World Health Organization (WHO, 2010), negative attitudes, perceptions of, and practices towards people with disabilities are prevalent in many communities. Widely held stereotypes of disability are generally negative in nature as disability is commonly a negative concept (Mallett, 2009). As Donoghue (2003) remarks, the ‘meanings already attached’ are those negative images that come with the label of disability. Evidently society treats people living with disabilities in an inequitable manner when compared with non-disabled people mainly through stereotyping (Schwartz & Lutfiyya, 2009). Stereotypes are constructions of a marker of difference, generally, a commonly held public belief about specific social groups or types of individuals (Gray, 2009). Stereotypes create a mythology that shapes attitudes, beliefs, and actions and inevitably affect how we think about social issues (Temple, 2001). Correspondingly specific attitudes, beliefs and actions toward noticeable disabilities may develop (Spillers, 1982).

The stereotypes associated with disability that literature suggests could negatively impact on several aspects of the life of differently abled individuals (Jaeger & Bowman, 2005). Hwang and Charnley (2010) observe that culturally embedded stereotypes of disability affect the ways in which disabled people are seen and see themselves, with stereotypes that form the basis of misinformation on individual and community levels. In other words, stereotypes can transform into cultural stereotypes wherein they might be endorsed within communities (Deal, 2007).

Meanwhile Burgess (2003) asserts that stereotypes may be reasonably accurate and useful; they are only a problem when they are inaccurate, especially when those inaccuracies are negative and hostile. But, who is to judge whether a stereotype is accurate or inaccurate? Is it normally the one being judged or others? Even though stereotypes may be positive or negative, they eventually point to some difference. Accordingly Ruškus and Pocevičienė (n.d.) claim that the greatest problems in stereotypes are in those semantic categories where disability is described negatively. Stereotypes prevail in all spheres of life and tend to be negative (International Labour Organization, 2010). For instance Chearúil (2009) observes that apart from disability stereotypes, there are other stereotypes such as “the blanket stereotyping of single parents – specifically lone mothers – as scroungers who choose to live off the State as both an undeniable reality, and a shameful one” (p. 5).

Therefore, whatever seems “different” is often subjected to stereotypical explanations about its nature. For example, disability is often deemed to be “different”, therefore it can be

explained through varied negative stereotypes (Cuddy, Norton & Fiske, 2005). Mallett (2009) explicates that:

Stereotypes of disability are deemed to be either *unacceptable* in line with medicine's tendency to particularise and pathologies and therefore negatively associating impairment with incomplete/incapacitated selves or *acceptable* in line with a generalised humanist conception of the whole, true human being, where wholeness is associated with acceptance and fulfilment of self regardless of impairment (p. 5).

Many unacceptable stereotypes abound in different cultures and languages. For instance, handicapped (Cutcliffe & McKenna, 2004; Krahe & Altwasser, 2006 & McKenzie, 2009) used to mean "person living with a disability", and handicap (Kombo, 2009) for "disability", cripple (Mpofu & Conyers, 2004) used to mean "a person living with physical or mobility impairment" or "Wheelchair-bound" (Mpofu & Conyers, 2004) for someone who uses a wheelchair, denoting entrapment.

In this thesis, I espouse "differently abled", an *interindividual variation* (Terzi, 2007), as a positive term that promotes advancement of potential that can be found in DAPs. At an individual level, potential could be considered as idiosyncratic gifts and talents inherent to a person. It seems to me that society could regard disability as part of human diversity (Terzi, 2007); only different, but neither negative nor presupposing inability. Society could be cautious that stereotypes generalise groups of people in ways that promote discrimination and ignore the diversity within or among groups (Heenan, 2005).

Conceptualised from a positive psychology paradigm, disability is perceived as a natural, ordinary part of human existence and it should be expected to form part of an emancipatory living experience (Turmusani, 2004). While society generally stereotypes disability, there are attitudes particular to education. Below I review attitudes towards disability and functionality of DAPs through the lenses of the functional model of disability as related to education and employment.

24 FUNCTIONAL MODEL OF DISABILITY AND ATTITUDES TOWARDS EDUCATION AND EMPLOYMENT

2.4.1 THE FUNCTIONAL MODEL OF DISABILITY

The Functional Model of Disability defines disability as "role failure", meaning that the individual is not able, due to disability, to perform his or her functions or roles (Smart, 2009).

Nevertheless, this is not tantamount to viewing an individual as a failure, as the same individual could still perform other functions and roles unaffected by the disability. Thus, Jette (2006) refers to Nagi's disablement model, which regards disability as the expression of a physical or a mental limitation in a social context. It seems what is important is that which is defined by society. Thus in this thesis, functional failure in education and employment environments is important as these factors may affect career choice/construction.

In a study "Parenting with Mild Intellectual Deficits: Parental Expectations and the Educational Attainment of Their Children", Taylor *et al.* (2010) indicates that parental expectations were the strongest predictor of attainment in school, and one suspects by default in other areas of life. A significant percentage of students entering higher education today have one or more disabilities (Klein, 2009). An increase in numbers of persons entering education institutions may influence education systems as education constitutes a fundamental part of constructing meaningful existence for humanity (Hatung & Taber 2008).

However, attitudes towards disability and education prevail in society, indicating how society judges disability relative to education. For instance Lewis (2009) notes that "according to Rwanda's SNE Policy, disabled children are excluded from their local schools due to long travel distances, discriminatory attitudes among students and staff, communication barriers for those who are deaf and blind, lack of support for teachers, and inaccessible school infrastructure" (p. 18). Attitudes may be operating from inside or outside the individual. Firstly, internal attitudes form the bases for the meaning DAPs may ascribe to their life. Internal attitudes may be linked to how individuals see themselves in relation to social expectations. Thus self-concept may constitute a basis of how individuals relate to disability.

Nevertheless society externally (Smart, 2009) defines disability through systems such as the International Classification of Functioning, Disability, and Health (ICF). Such instruments usually compartmentalise disability and they are reminiscent of the biomedical model in measuring and prescribing action to be taken on disability. Some studies (Jette, 2006; Oakland, Mporfu, Grégoire, & Faulkner, 2007) point out that ICF has the potential of becoming a standard for disablement language that looks beyond mortality and disease to focus on how people live with their conditions. As language always evolves, so does disability language. Nonetheless, it would be encouraging for disability language to evolve positively as suggested in this study.

On an existential level, the disabled body represents the undesirable, and it is a threat to the wholeness of the self (Solvang, 2007). As such, self-concept of learners living with disabilities becomes essential in the process of teaching and learning (Ademokoya & Shittu, 2007). Self-concept can be a fundamental factor that facilitates effective learning for differently abled learners (Garaigordobil & Perez, 2007). Self-concept is inherently the views one has about oneself (Sheridam, 2007). If the conception of self is a positive cultural one, an individual is likely to define their life in productive and affirming ways (Stein & Stein, 2007). Alternatively the individual might be trapped in self-pity, inactivity and non-productivity, thus having low entrepreneurial self-efficacy (Urban, 2010).

However, a differently abled learner's self-concept may be pivotal in education. Difference may have an impact on overall performance and achievement (Mwamwenda, 2004). With a positive attitude, an individual within education programs might transcend a particular area described as his or her "disability" and concentrate on those areas that complement him or her as a productive person. A positive self-image may benefit a differently abled learner (Stanley, Ridley, Harris, & Manthorpe, 2011). Seeing themselves as able, differently abled learners might be propelled to perform to their maximum oblivious of prevailing external attitudes.

External attitudes may be related to conspicuous disabilities triggered by observations which may result in certain attitudes. In the area of education, specific forms of disabilities are prevalent as learning disabilities. As observed by Klein (2009) learning disabilities form a group of disorders marked by significant difficulty in taking in, encoding, organizing, retaining and/or expressing information through which remembering, reading, writing and speaking may be affected. In the present era recognition and acknowledgement of learning disabilities has led to significant changes in education (Marguerite, 2009). For instance there have been major transformations of education systems towards inclusive education, although many present implementation challenges (Bornman & Rose, 2010).

Major challenges of inclusive education might generally centre on attitudes towards inclusion and policy implementation (Bornman & Rose, 2010). Sometimes a person living with a disability may not be considered capable of learning, a subtle prejudice towards disabled people (Deal, 2007). Differently abled learners may be faced with attitudes of other learners in the school. In a more generic way such learners may be faced with either acceptance or rejection by their peers. If accepted, it may be easier for differently abled learners to have less to worry about, or even to prove a point. On the other hand, if not accepted, their situation

may be aggravated and learning may be negatively affected. Thus differently abled learners may be perpetually confined to non-attainment of opportunities in today's learning or knowledge society, or 'learning economy' (Aynsley & Crossouard, 2010).

Schools as receiving agents may also have attitudes towards disability (Krahe' & Altwasser, 2006). School disability policy may be an important aspect informing attitudes of the school towards disability (Hahn, 1986). Where there are no policy provisions, schools are likely to form attitudes towards education and disability based on how disability is perceived in their environment. Usually attitudes inform behaviour. Therefore, practical application of either mainstreaming or inclusion will depend on schools' attitudes towards educating children living with disabilities. Subsequently the complexity of disability necessitates highly trained teachers who would understand the needs of learners in order to help them (Haider, 2008).

Teachers' attitudes towards inclusion are clearly influential in the effective implementation of inclusive policy (Campbell, Gilmore & Cuskelly, 2003). Teacher attitudes might form fundamental responses in the education of children living with disabilities, sometimes depending on the level of disability they are asked to accommodate within their classroom (Campbell, Gilmore & Cuskelly, 2003). Alternatively, teachers may become supportive, but mostly, lack of support to learners living with disabilities may be due to inadequacy of skills and consequential frustration on the part of teachers.

One of the fundamental roles of education is to train individuals to become contributing members of society (Mont, 2004). Schools in this regard play a pivotal role in the training of learners living with disabilities. However inception of the policy of inclusion found many teachers inadequately prepared to deal with learners with disabilities (Michailakis & Reich, 2009). Consequently those with disabilities may not be regarded as capable of making any contributions; instead, they are seen as a burden to society. However, a study by Xiong (2007) questions this assumption, asserting that all the Hmong parents studied wanted their children with disabilities to perform well in school and half of them wanted their children to continue their education after high school.

Transformative inclusive education distances itself from negative attitudes towards disability. Moreover Heumann (2009) indicates that "negative perceptions of disability have been predominant throughout history, resulting in deeply felt beliefs, often unconsciously held" (p.8). I believe that the philosophy underpinning the practice of inclusive education is that of

regarding every learner as deserving to be given a chance to make their own contribution to society. Thus DAPs could be deemed capable of making career choices and schools would assist them in constructing their careers as they progress in education. This has implications for disability and the world of work. In the next subsection, I discuss attitudes towards disability and employment.

2.4.2 ATTITUDES TOWARDS DISABILITY AND EMPLOYMENT

Attitudes towards disability and employment seem to be mostly characterised by discriminatory practices against DAPs in the workplace and beyond (McMahon & Shaw, 2005). In a more inclusive society, people with disabilities would have equal opportunity to be employed (Jaeger & Bowman, 2005). Nonetheless employment as a function of meaning-making seems to be discriminatory towards DAPs (Kruse & Schur, 2003). Even so, employment is closely linked to the state of the economy, and notably entrepreneurs play an important role in economic growth (Bothe, 2009). One can assert that active participation of DAPs in entrepreneurship is likely to make significant contributions to any society. Yet, people living with disabilities still experience various forms of discrimination based on disability (Turnbull III, Beegle & Stowe, 2001) in relation to work and employment (Schur, 2003).

Discrimination can take various forms, for instance denying someone employment on the basis of disability (Klein, 2009). Kruse and Schur (2003) contend that people living with disabilities have low employment rates. In most societies persons with disabilities have not been believed to be capable of employment. For instance Hall and Parker (2010) assert that job seekers with disabilities face external and internal obstacles to employment. One could assume that the negative and non-promotional attitudes towards disability stem from the functional model of disability, whose emphasis is on functional needs and desires (Smart, 2009). The same attitudes are found in societies believing that individuals with disabilities deserve pity and not encouragement, that they are dependent and should not be encouraged to venture into the world to make a contribution. Perhaps it is this kind of attitude that has led to the reluctance of the world of work to open its doors to DAPs (Snyder, Carmichael, Blackwell, Cleveland & Thornton III, 2010). Hence the move to engage in a socio-political action, to change attitudes towards more receptiveness of disability. The next section provides narratives of DAPs and their experiences of disability.

2.4.3 THE SOCIO-POLITICAL MODEL AND CHANGING ATTITUDES TOWARDS DISABILITY IN THE 21ST CENTURY

The socio-political model of disability serves as precursor to hephapreneurship (later defined under conceptual framework) in this thesis. This model displays attributes that are interactional (Smart, 2009) and favourable to germination of positive attitudes and change towards disability (p. 7). Smart and Smart (2006) argue that “The Socio-political model refuses to accept the inferior, dependent, and stigmatizing definition of disability; furthermore, in this model, disability is defined as a social construction in that the limitations and disadvantages experienced by people with disabilities have nothing to do with the disability but are only social constructions and therefore unwarranted” (p. 34). Thus, one observes a change in attitude in disability discourse. Smart (2009) further registers the strength of the socio-political model, indicating that it has the power to mobilise people with all types of disabilities and thus “is a politically active advocate” that uses the politics of inner strength and diplomacy (p. 8).

The timbre of the concept ‘socio-political’ provokes thoughts of ‘that which is social’, intermixed with ‘that which is political’. One finds interplay of the social with the political. The nomenclature socio-political in this thesis therefore suggests positive and transformative socio-political attitudes. However the meaning of social as adopted in this study denotes societal; meaning individuals construct meaning defined through the social contexts in which they find themselves (Thomas, 2004), while that of political designates politic, meaning wise (Sunderland, Catalano & Kendall, 2009). That means the general but profound meaning of socio-political as endorsed under social constructivism implies that DAPs ought to be socio-politically wise and possess qualities of self-advocacy (Roets & Goodley, 2008). DAPs’ attitudes towards life ought to be those of people who become resilient through life experiences that compel them to come out of negativity and discrimination into self-definition (Scheper-Hughes, 2008). DAPs could make a political statement through positive action by engaging in productive construction under hephapreneurship.

Given the evidence concerning disability narratives and models of disability, it is clear that although some positive changes are evident, they are still not adequate to cater for the enormity of the problem of disability. In the context of this study, the socio-political model encourages de-construction of negativity towards disability (Dickerson, 2010). Every individual living with a disability ought to be seen as unique but not different from the rest of

humanity. This study endorses a suggestion by Smart (2006) to consider disability not as a personal tragedy but as a public concern. It struck me as pertinent to link career choice/construction to the 21st Century world of work as part of such public concern. One hopes that this concern will initiate debate leading to public policy developments favourable to abilities of DAPs. I assert that society ought to be concerned about career choice/construction of DAPs. In my mind the most viable way of making a link is through career guidance and counselling.

2.5 CAREER GUIDANCE AND COUNSELLING: A REFLECTION ON POLICY ISSUES

Career guidance and counselling ought to represent hope through empowering DAPs with choices for their life and career (Coetzee & Roythorne-Jacobs, 2007). Nonetheless, career guidance objectives are weakly reflected in policies for education, training and employment in most countries, as observed by international organisations such as the Organisation for Economic Co-operation and Development (OECD, 2004). Notably, disability remains peripheral to the larger development agenda and the disability studies debate maintains an almost exclusive focus on Western settings, loaded with associated historical, social and cultural assumptions (Grech, 2009). One might add that even policies on disability issues are under representative of disability. While it might sound contradictory, persons with disabilities suffer from discrimination throughout the world and are frequently excluded from social, economic and political processes in their societies despite the existence of policy (GTZ, 2006). Furthermore career guidance provision is often a collection of disparate sub-systems within education, training, employment, community and private sector, each with its own history, rationale and driving forces, rather than a coherent and integrated set of arrangements (OECD, 2004).

According to Johnstone and Chapman (2009), policy serves to legitimise, sanction, encourage, and disseminate desired practice. Policy provisions, however, are problematic in emerging economies as middle-income countries in general tend to have less well developed career guidance systems than high-income countries (Watts & Sultana, 2004). Besides, these countries have more limited career information to support such systems. These limitations are manifest in the absence of anti-discrimination and employment policies of DAPs; yet there is no country in which major policy or programme initiatives related to work and employment

are not required. Baglieri, Valle, Connor and Gallagher (2010) reiterate the former observation that:

Like other forms of oppression, the history of disability discrimination chronicles a relentless infliction of segregation, dehumanization, and exploitation. However, unlike race, ethnicity, gender, and sexuality, disability as a civil rights issue has received considerably less public attention (p. 2).

Public attention may drive development of public policy through social action. Public policy discourse encompasses a multiplicity of theories and ideologies attempting to define what constitutes public policy. However, defining public policy proves elusive (Smith & Larimer (2009), pointing towards typologies as the best way to understand public policy (Birkland, 2004). A more generic definition by Brooks (1989, cited in Smith, 2003) is that “public policy is the broad framework of ideas and values within which decisions are taken and action, or inaction, is pursued by governments in relation to some issue or problem” (p. 5). An earlier classical work by Lowi (1972) seems to have stood the test of time and identified four types of public policy as distributive policy, constituent policy, regulative policy and redistributive policy.

I align my thinking with the regulative policy which is subdivided into competitive regulatory policy and protective regulatory policy (Birkland, 2004). According to Noruzi and Rahimi (2011), “Regulatory policies, or mandates, limit the discretion of individuals and agencies, or otherwise compel certain types of behavior. These policies are generally thought to be best applied when good behavior can be easily defined and bad behavior can be easily regulated and punished through fines or sanctions” (p. 174). I maintain that the regulatory nature of policy within this framework could be directed towards hephapreneurship and how it could benefit DAP as well as society. Thus it becomes imperative for public policy to be developed in ways that encourage regulation for self-employment of DAPs, creating possibilities to establish working spaces. The competitive nature of entrepreneurship could be regulated to accommodate hephapreneurs through protective policy measures which favour differently abled hephapreneurs as well as protect the general public (Birkland, 2004).

Public policy (Blustein, Kenna, Gill & DeVoy, 2008) translates into topical policies such as career guidance policy (Watts, Sultana & McCarthy, 2010), disability policy (Baker, 2004; Zola, 2005), education policy (Smith & Lupton, 2008), employment policy (Danieli & Wheeler, 2006) and entrepreneurship policy (Dennis, 2011). Each of these topical policies

represents a very significant area for consideration under public policy towards addressing needs of DAPs (Mladenov, 2009).

Policy forms a crucial directive for social action and this becomes foundational to policy-making (Mladenov, 2009). Once again I invoke philosophy as it “can offer a vital if modest contribution to deliberations in the policy arena ... by exploring the spaces in-between” the topical policies mentioned above (Conroy, Davis & Enslin, 2008, p. 166). According to Conroy, Davis and Enslin (2008), “philosophers also contribute to the clarification, analysis and defence of values that do already, or in some cases ought to, underpin policy and practice” (p. 175). Issues of disability appear to be complex. Policy is also a complex phenomenon, and dealing with both seems to be an intricate task. However, policy is desirable and through CCH, I encourage that synergy be established between related topical policy areas to address policy issues geared towards entrepreneurship (Givel, 2008).

Vast changes in the world of work spur public policy (Herr, 2003) changes globally and locally in areas such as education, training and unemployment (Blustein, Kenna, Gill & DeVoy, 2008). Currently there seems to be the political will to address issues of disability in the political arena. Policy statements promulgated may indicate proactive pro-disability endeavours to bring about change in the lives of DAPs. Through their experiences, DAPs could have the potential for a significant impact on the policy process (Smith, 2003). However, policy may not be equated with practice, as Johnstone and Chapman (2009) advise that “policy is of little value if it does not yield the intended impact on practice” (p.131). In the framework developed in this thesis, I consider public policy to be the driving force behind the interplay of change and development. Arguments for a targeted policy are bolstered by the fact that unemployment is clustered among younger workers and DAPs (Levinsohn, 2007). Johnstone and Chapman (2009) argued that “policy serves to legitimise, sanction, encourage, and disseminate desired practice” (p. 131). Conversely, Watts (2002) warns that:

Public policy is not of great intrinsic interest to most career guidance practitioners. What draws them to career guidance work, and what inspires and motivates them, are not policy goals, but a concern for helping people. They are interested in people as individuals, rather than in political ideas (p. 2).

Notwithstanding this warning, the framework I suggest in this thesis leans and borrows heavily from the socio-political model (Smart, 2009; Watts, 1999) found to be most interactional and a strong advocacy tool for DAPs (Smart, 2009). “The socio-political model

closely reflects the daily lives of people with disabilities... *and* has the power to mobilize people with all types of disabilities rather than dividing individuals with differing disabilities into rival factions”⁷ (Smart, 2009, p. 8). Thus, hephapreneurship is likely to be enhanced through collaborations of differently abled hephapreneurs. Nonetheless it is highly desirable that public policy be put in place to guide and protect hephapreneurs.

It is befitting that in instances such as disability, career guidance and counselling practitioners anchor their advocacy action on public policy to guide their practice. Without backing by policy, it seems that career guidance has no significant place in society, but suffers being relegated to the periphery, only to be summoned ephemerally and on *ad hoc* bases. Sometimes career practice seems to experience policy-practice gaps (Goodman & Hansen, 2005), especially in least developed economies, and I contend that career practitioners need to be proactive political players in order to inform policy direction for their profession. Perhaps narratives of marginalised groups such as groups of DAPs might help to inform policy, especially with the emphasis placed on inclusive education and employment (Johnstone & Chapman, 2009). It may also be a viable alternative to develop policy which regulates and protects self-employment of DAPs as a way to encourage such an endeavour (Sikora & Saha, 2009).

Disability, career guidance and counselling decisions and policies illustrate a reciprocal need for social change to inform public policy and vice versa. Policy on disability is beginning to have a central place in public discourse: for example, Graham and Grieshaber’s (2008) work on “*Reading Dis/ability: Interrogating Paradigms in a Prism of Power*” may form part of discussions that inform public policy (Blustein, Kenna, Gill & DeVoy, 2008). By default changes in the world of work landscape seem to drive public policy towards inclusion in various sectors, such as inclusive employment and self-employment (Temkin, 2009; Arnold & Ipsen, 2005). In the education sector use of non-discriminative and disability friendly language now seems to be observed (Obosi, 2010). Accessibility has become part of infrastructure and inclusivity almost daily parlance. Policies are also being developed addressing diverse disability issues and societies are transforming in tandem with changes encouraged mainly by disability movements. However, Soresi, Nota, Ferrari, and Solberg (2008) sternly warn that “too often, having a disability translates into less advantageous career guidance programming” (p. 405), thus re-iterating the importance for alternative programmes that can improve the livelihoods of DAPs.

⁷ ‘And’ is my own addition.

In consequence Torjman (2005) encourages proactive policies, which can be introduced and implemented to cater for career choices of DAPs. Through this study, I advocate for policies that bring about social change in the lives of DAPs, not symbolic policies (Givel, 2008) for symbolic representation (Box-Steffensmier, Kimball, Meinke, & Tate, 2003). Disability movements have also played a vital role in influencing policy over time. Families affected by disability perhaps sometimes find the burden of disability too much to bear. Thus movements for advocacy have sprung from civil society organisations trying to highlight issues of disability.

Notably Priestley, Waddington and Bessozi (2010) point out that disability policy discourses have changed dramatically over recent decades. The international context of career guidance enjoys the participation of important bodies such as OECD, EU, UNESCO and the World Bank. Policy discourse change is evidenced by, among others, a review that was begun in early 2001 of career guidance policies in 14 OECD countries, entitled 'Career Guidance and Public Policy: Bridging the Gap' (Organisation for Economic Co-operation and Development OECD, 2004). The OECD Review (2004) makes the following observations:

As education and employment policies seek to widen choices and to create systems that can respond to varying needs across the lifespan, career guidance becomes increasingly important for public policy. And public policy is important for career guidance: it sets the frameworks for it, and provides most of its funds. However there is a gap between the two. Few career guidance practitioners show a great engagement in policy questions. And few policy-makers have a detailed grasp of how career guidance is organised and delivered (p. 7).

It is perhaps realistic to note that there is more than a gap, but a gulf between the developed and the least developed countries regarding developments in career guidance in relation to public and career guidance policy. While the observations made by OECD (2004) bear so much importance to career guidance and policy, it may not be adequate to generalise and apply them to non-OECD countries such as least-developed countries. However some of the factors may form a basis for development in the least-developed countries and may be adapted to their home environments (Both, 2009).

As disability discourse is slowly gaining centre stage, OECD (2003) advises that disability policy is confronted with twin and contradictory goals: one of ensuring that citizens living with disabilities are not excluded, and the other of ensuring income security. Even though

both goals may be desirable, the viability of the second goal may apply only to certain developed economies. One also doubts whether the first goal would still be viable after the world recession from which many economies have suffered serious setbacks. Thus this uncertainty fortifies the argument of this thesis that perhaps given a chance and encouraged, DAP could contribute to their own livelihoods and to economies in general through subsistence entrepreneurship.

Lack of disability policy and unguided practice gave rise to the emergence of social criticism leading to the development of the disability paradigm (Schalock, 2004). It seems to me that there are identifiable shortcomings in public policy in relation to disability. Public policy approaches disability in the most noncommittal terms possible (Nicholls, 2010). Instead of straightforward self-explanatory declarations, policy statements are hidden in inaccessible language that does not spell out feasible implementation plans. Nonetheless, there are some positive changes manifested in anti-discriminatory policy in some cases (Nicholls, 2010).

Research to date seems to have concentrated on disability policy perhaps due to mounting social pressure and the changing mind-set (Ricketts, 2010). Notwithstanding, policy on career guidance and counselling is either underdeveloped or non-existent. Likewise, there is no connection made between disability and career guidance and counselling policy. Attempting to fill these gaps are policies and practices of diversity such as inclusive education and employment (Infante & Matus, 2009). The evidence seems not to validate these policies and practices to date. But Sunderland, Catalano and Kendall (2009) dispute this assumption through the following sentiments:

...while official professional and public discourses on disability and rehabilitation exhibit predominantly negative discursive patterns and features (i.e. aspirations to achieve 'normality' and a negative lexicon, such as disability, coping, rehabilitation, burden, abnormality, etc.) there are many other potentially positive and empowering discursive and narrative patterns and features that remain hidden beneath negatively oriented ways of seeing, being, acting and describing in academic, policy and practice settings (p. 703).

It is the emphasis of this thesis to create positive narratives through highlighting the construction of meaningful livelihoods by DAPs. Throughout, the trajectory of this thesis rides on the wings of positive self-definition (Björnsdóttir & Traustadóttir, 2010), positive psychology (Gable & Haidt, 2005), pedagogy of hope (Peters, Grégoire & Hittleman, 2004),

philosophy of hope and other approaches undergirding manifestation of conspicuous positive attitudes towards disability (Te Riele, 2010). Policy has a great bearing on the aforementioned, mostly career guidance policy leading to choice and construction of a career. Burns and Gordon (2010) advise that “What policies are seen to work in one country may or may not work in another. Nonetheless, countries are generally watchful of those trends that become best practices, often adopting or adapting them” (p. 205). Below, I discuss types of careers as possible ways towards trends that have become best practices.

2.6 NARRATIVES OF CAREER CONSTRUCTION IN THE 21ST CENTURY WORLD OF WORK

2.6.1 NARRATIVES OF CAREER CONSTRUCTION

My contention is that career choice precedes career construction. One of the most significant developments in the world of work discourse is career construction (Savickas *et al.*, 2009). The 21st century world of work marks a paradigm shift (Gabel & Susan, 2004) from career choice (Schreuder & Coetzee, 2006) to career construction (Busacca, 2007). The European Centre for the Development of Vocational Training (CEDEFOP, 2008) acknowledges the following:

Career’ is a multifaceted concept. It can be about meaning, sense of purpose and direction. It also includes ideas of progression and development both at work and at a personal level. In this way, it embraces ideas about lifelong learning as well as skill development. It is also concerned with people’s futures – the skills they want to develop, what they want to achieve at work and as a person – as well as their future employability in a rapidly changing labour market (p. 13).

Career construction emerges from the theory of constructivism whose focus is directed towards “meaning making, purpose and life direction” (Busacca, 2007, p. 57). Gulati (2008) construes constructivism as a philosophy that offers an appreciation of many ways of knowing and understanding the world. Moreover Zeeuw (2001) contributes a metaphor to constructivism, baptising it “a ‘next’ area of scientific development” (p. 77). Subsumed under constructivism (Raskin, 2008), career construction assists individuals with using work to foster self-completion and derive meaning, satisfaction, and happiness as they design their lives (Hartung & Taber, 2008).

DAPs ought to form part of the fostering of self-completion and happiness in designing their lives. Nevertheless, the contrary seems to be true. Career narratives of DAPs generally represent tales of negativity, discrimination, unemployment, pain and frustration in the 21st century world of work (Pryor & Bright, 2008). Narratives are revealed in ways in which we talk and behave; this is what I refer to as narrative voice (Barrow, 2008, p. 32). In our era, there is a growing interest in disability and work-related issues, such as promoting employability (Baruch, 2001), finding decent work and self-employment (Schreuder & Coetzee, 2009). However, people living with disabilities continue to be marginalised and discriminated against (McTigue, 2007; Pope & Bamba, 2006). As a result Barlow, Wright and Cullen (2002) confirm that “people living with disabilities are at an increased risk of unemployment” (p. 37). However the role of interventions aiming to enhance the employment prospects of people living with disabilities is receiving increased attention (Barlow, Wright & Cullen 2002). One such intervention could perhaps be career guidance and counselling, through which DAPs may choose and construct a career.

However fields of vocational psychology and career development have not advanced and have hardly developed conceptual frameworks to inform guidance practice and public policy regarding the shifting, yet central, role of work in the 21st century (Coutinho, Dam & Blustein, 2008). In the world of work, persons with disabilities experience common patterns of discrimination – such as high unemployment rates, prejudice against their productivity and lack of access to the workplace environment (ILO, 2007). Hartung and Taber (2008) suggest that:

Career construction represents a theory and counseling model and methods within the developing constructivist tradition within vocational psychology. The constructivist perspective complements the objectivity and individual differences basis of the long-dominant logical positivist perspective by emphasizing that individuals actively create their own subjective and personal career realities (p. 76).

Thus DAPs are responsible for their own career realities at an individual level. Conversely, within the social constructivism context, the society is also responsible for assisting DAPs to attain autonomy for participation in productive livelihoods. Career choice/construction may perhaps provide solid foundations for assisting DAPs to realise their potential (Hartung & Taber, 2008). “Career construction attends to the developmental tasks and role transitions that people confront and the coping strategies that they use to deal with these changes” (Hartung

& Taber, p. 79). Current trends seem to be moving in favour of career construction which aligns squarely with social constructionism (Savickas *et al.*, 2009).

2.6.2 TRADITIONAL LINEAR CAREERS

Traditional linear careers (Harrison, 2006) are the mainstay of the world of work today and are likely to maintain a sense of history throughout the rapidly changing career landscape. On the other hand, there are new trends emerging in the 21st century world of work. Careers in the traditional domain are conventional and usually confined to an organization with a promise for traditional lifelong jobs (Tractenberg, Streumer & Zolingen, 2002). These careers are characterized by lengthy tenure and climbing of the corporate ladder (McDonald, Brown & Bradley, 2005), and are based in the organization with inherent benefits providing opportunities of careers for life. Fernandez and Enache (2008) observe that traditional careers imply the ‘traditional’ model of ‘one career’, starting with a specific kind of training leading to a quite stable career path in the same profession or area of expertise, usually in the same kinds of organizations for the rest of an individual’s working life. Within traditional linear careers, “success is measured by career rewards, including promotions and increased pay that are granted to the employee by the organization, and the traditional career is characterized by linearity and path dependency” (Valcour & Ladge, 2008, p. 301).

Ideally, traditional linear careers are envisaged as accommodative of prospective employees. Conversely, disability discourse indicates that people living with disabilities have always been discriminated against regarding employment (Schwartz, *et al.*, 2010). Studies by Howard (2007) and Unger (2002) indicate that employers’ attitudes toward people living with disabilities still retain out-dated perceptions about what is required to make a workplace successful. In a study conducted by Wehbi and El-Lahib (2007) in Lebanon, people with disabilities were found to be more likely to see themselves as discriminated against in mainstream workplaces as opposed to within disability related workplaces. Negative perceptions and attitudes toward persons with disabilities persist (Shannon, Schoen & Tansey, 2009). As a result, some studies (Graf, Blankenship & Marini, 2010; Hernandez & McDonald, 2010; McMahan & Shaw, 2005; Snyder, Carmichael, Blackwell, Cleveland & Thornton III, 2010) reflect the traditional career’s un-accommodative and negative attitudes towards career and employment of people living with disabilities.

Meanwhile contemporary organizations face phases of an on-going process of change (Baruch, 2001), perhaps driven by technological, socio-political and economic transformations. Following these changes, narratives of disability and employment indicate that the corporate culture can create attitudinal, behavioural, and physical barriers for workers and job applicants with disabilities (Schur, Kruse & Blanck, 2005). On the other hand a different view put forward by Barnes (2000) is that there is little doubt that during the latter half of the 20th century our understanding of disability and the complex process of disablement has been transformed. It is not clear however how much transformation has taken place so far. One can only assume that some encouraging strides have been made during the 21st century. Paradoxically, Shier, Graham and Jones (2009) report that despite public policies stressing greater inclusion of disabled people in the labour market, the presence of workplace and employer discrimination and labelling are primary factors impeding success in securing and maintaining employment in the labour market.

It seems that the traditional lifelong organizational career model no longer remains relevant for many workers (Donnelly, 2009), let alone workers living with disabilities. The traditional career, in average and big size companies, has been more and more substituted, due to other types of relationships between capital and work generating new career fields, for example, the “entrepreneurial career” (Regis, Falk & Calado Dias, 2007). Savickas (2007) consequently warns that in the postmodern world, employees can no longer depend on an organization to provide them with a familiar and predictable environment to spend their lives. This uncertainty of the postmodern world of work seems to challenge the veracity of the 21st century traditional careers. All the same Baruch (2006) remains optimistic that the traditional career system is not dead, but is certainly not the norm any longer for a growing number of people and career environments, and does not form the new norm or the way careers are now managed.

One observes that there may be opportunities driven by the aforementioned changes. The inclusive social policies (Roulstone & Warren, 2006; Shier, Graham & Jones 2009) that are currently in place, changing societal attitudes (Shier, Graham & Jones, 2009), and the labour market that is opening up to DAPs may be opportunities to be explored (Edwards, 2009). For instance, the widely used cyberspace seems likely to allow innovation in boundaryless business opportunities from which DAPs could benefit. Through technological advances there is provision for working unconfined by space and time, reaching global customers from wherever one is located. The versatility of the 21st century career may imply change towards

contemporary careers, mostly in the form of self-employment or entrepreneurship (Khanka, 2009). Besides, “stigma, fear and lack of understanding continue to create barriers to workforce participation making traditional employment difficult to achieve as an outcome” for DAPs (Moxley, 2002, p. 5). Therefore it is imperative to look towards contemporary careers as new pathways towards career construction. Migration from traditional to contemporary careers seems a viable option, especially but not exclusively for DAPs.

2.6.3 CONTEMPORARY CAREERS (PROTEAN, BOUNDARYLESS AND ENTREPRENEURIAL CAREERS)

Contemporary careers (Coetzee, 2006) are careers of the postmodern era, where both global and technological changes have impacted on the world of work (Watson, 2007). The most popular contemporary careers depicted metaphorically by Inkson (2006), which have dominated the careers discourse, are the protean career since 1976, and the boundaryless career since 1994 (Briscoe & Finkelstein, 2009). Metaphor typically gives physical or visual representation of abstract concepts such as career, and thereby provides a currency for understanding one’s situation and that of others, and for developing new insights (Inkson, 2006).

In the light of metaphor, a person draws meaning from, or gives meaning to events and experiences such as career mirage or veracity or *personal meaningfulness*⁸ (Woods, 2010). Meaningfulness is defined as a fundamental sense of meaning, based on an appraisal of one’s life as coherent, significant, directed, and belonging (Schnell, 2010). Consequently not many DAPs may be able to fit this description of meaningfulness. In relation to careers, not many would regard ‘career’ as providing them with significant meaningfulness.

For instance the notion of careers for life equals career mirage in the world of work today because careers for life are no longer a viable reality for workers in the 21st century (Coetzee, 2006). Careers for life have begun to represent an unrealistic hope, and no longer give assurance for stability. To obviate the mirage in the new millennium, there is a move towards thinking of ‘contemporary careers’ (Sargent & Domberger, 2007). The conceptual framework in this thesis proposes that, through following contemporary careers, DAPs are most likely to experience career veracity.

⁸ My own emphasis to highlight veracity as personal meaningfulness.

De Vos and Seons (2008) agree that it is assumed that a protean career attitude is associated with career success, but warn that empirical evidence is scarce in proving this assumption. The conceptual framework proposed in this study, anchored in positive psychology (Seligman, 2005) and hope theory (Snyder, Rand & Sigmon, 2005), envisages and promotes a positive attitude towards the world of work (Buzan, 2007). “Positive psychology is about well-being and satisfaction (past); flow, joy, the sensual pleasures, and happiness (present); and constructive cognitions about the future – optimism, hope and faith” (Seligman, 2005, p.3).

Based on positive psychology, I suggest that contemporary careers could have an impact on career veracity. As DAPs construct their meaning of life, they are encouraged to embrace hope, optimism and have faith that the world of work may provide for them not utopia, but concrete experiences founded on career veracity. However according to Mont (2004), discrimination against disabled people and the misplaced belief that they cannot contribute fully to the economy can be substantial barriers towards their employment. As an indication of discrimination, Handicap International (2006) estimated that 80 per cent of all people with disabilities of working age are unemployed. This may indicate that traditional careers may be giving DAP false hopes in their anticipated world of work. Therefore I propose that career mirages could be cleared and decisions be based on career veracity for DAPs. Traditional careers may be used to scaffold towards contemporary careers to provide for realisation of potential. Narratives of DAPs could also provide an opportunity for exploring some of the complexities around disability and medicine, beginning with the distinction made between illness and disability and thus between the social and medical models of disability (Garden, 2010). I review these contemporary careers in the section that follows starting with protean careers.

2.6.3.1 Protean careers

Although the disability narratives are replete with negativity, social transformation and transition from an exclusive to an inclusive world of work are desirable. Since the traditional linear career proves to be inaccessible to the majority of DAPs, it may be viable to transform their life and transfer to protean careers. A protean career is one in which the individual takes responsibility for transforming a career path (Donnelly, 2009). As Crowley-Henry and Weir (2007) point out, “The protean career concept emerged inductively from the narratives” (p. 246). One also observes that the 21st century knowledge economy is characterised by the

emergence of protean careers. This transformation may be profoundly desirable for DAPs, as they need to carve a career path in line with their individual potentials. Inkson (2006) proposed that the terms protean (Hall, 1996) and boundaryless (Arthur & Rousseau, 1996) careers are in essence metaphorical, and suggested nine metaphors (Inkson, 2004) that are appropriate for the present era. This thesis adopts the path metaphor or career as journey as it conceptualises career as movement which may take place geographically, between jobs, between occupations, or between organisations (Inkson, p. 103). The movement might be between traditional and contemporary careers where traditional linear careers may serve as foundations for contemporary ones.

As in many aspects of life DAPs may benefit from the approach by Prideaux, Roulstone, Harris and Barnes (2009) of reconceptualising work and welfare in the 21st century. Although this transformation and transition seem laudable, experiences of people living with disabilities prove otherwise. For instance in a study conducted in Canada, Shier, Graham and Jones (2009) report that disabled people in Canada remain under represented in the Canadian labour market, even though policy and programming is present to increase participation. Within the career and employment discourse Barnes (2000) finds disability politics having only a marginal effect on the employment problems encountered by disabled people. The old order (Hytti, 2009) of being “stuck in the land of disability” is reflected in the title of a paper by Björnsdóttir and Traustadóttir (2010, p. 59). Therefore a paradox is apparently created by this scenario. For instance on the one hand policy directs one thing, but there is no translation of policy into practice on the other hand. As a result DAPs are caught between policy and their practical experiences of disability. Hence the major drive of this thesis is to encourage them to transcend traditional linear careers into protean careers (Briscoe & Finkelstein, 2009).

Briscoe and Hall (2006) define the protean career as a career in which the person is values-driven, in the sense that the person’s internal values provide the guidance and measure of success for the individual’s career. Protean careers emphasize individual values and self-fulfilment consisting of a personal sense of purpose (Hall, 2004). It seems that protean careers are likely to give DAPs their voice in defining their personal sense of purpose. Thus DAPs may find personal meaning in defining for themselves what entails career veracity based on their own values (Agullo & Egawa, 2008). The character of the protean career to change form and adapt appears suitable for the flexibility expected from contemporary careers. It also implies movement that is characteristic of boundaryless careers (Hytti, 2009). Seemingly, this is a kind of plausibility that might be accommodative of differently abled workers’ needs.

A protean career might be construed as ornamental by sceptics who might be fixated on traditional linear careers (Park & Rothwell, 2009). Nonetheless, in the postmodern world of work, change seems to be inevitably occurring at alarming rates, which warrants concomitant change in work predispositions.⁹ Such predispositions can be nested within the “protean career attitude *which* consists of being driven by one’s personal values (values-driven) and managing one’s own career in terms of performance and learning demands (self-directness)” (Segers, Inceoglu, Vloeberghs, Bartram, & Henderickx, 2008, p. 214). It is within the auspices of this thesis that provision for recognition of values and learning demands is promoted. A protean career is a new and still evolving career path conceivably worth a try by DAP (Reitman & Schneer, 2003). Another metaphor closely related to the protean one is boundaryless career, hereafter reviewed.

2.6.3.2 Boundaryless careers

Much career research since the 1990s has focused on the so-called move away from traditional “organizational careers” (Smith-Ruig, 2008, p. 20). Granrose and Baccili (2006) observe that in response to the uncertainty of today’s volatile employment conditions, some career scholars (e.g. Hall & Chandler, 2005) claim that employees have developed boundaryless careers that are independent of organisational boundaries. Baruch (2006) notes that a boundaryless career may exist when the actual career or the meaning of the career transcends the boundary of a single path within the boundaries of a single employer.

Criticisms levelled against the boundarylessness of career are varied, both at conceptual and empirical levels (Brocklehurst, n.d.). Significant scepticism is that “the evidence for the boundaryless career has yet to emerge” (Brocklehurst, p. 4). One is inclined to assume that perhaps there is an oversight on the part of Brocklehurst depending on the definition of a boundaryless career construed as an absolute metaphor. Reflecting on metaphor (Best, 2007; Duarte, 2009) as a construct of analogy, it defeats the purpose to perceive physical boundarylessness as solely explanatory of the boundaryless career as cognitive metaphor whose personal experience bears testimony to boundarylessness such as the current experience among European Union countries. One of their most successful programmes run by CEDEFOP is the EUROPASS (CEDEFOP, 2009), a European competences passport which provides EU citizens with a single document containing all the information on the

⁹ My own insertion.

training they have completed, the competences acquired and the diplomas obtained, which can be used all over Europe (CEDEFOP, 2009).

In today's information economies, it is supposedly viable to conquer the physical distance via technology. Therefore, a boundaryless career seems very much viable and perhaps advantageous. Brocklehurst (n.d.) concludes a discussion on the boundaryless career by asserting that boundaries of some form are likely to remain for the purpose of constructing meaning even if they are not organisational in form. "Yet any boundaries must be viewed as ephemeral, merely the consequence of routinized past practice" (p. 5).

Lazarova and Taylor (2009) urge that although recent research has greatly contributed to clarifying the construct of boundarylessness, further refinement and a more comprehensive theoretical model are needed. "A boundaryless career can be viewed and operationalised by the degree of mobility exhibited by the career actor along both physical and psychological continua" (Sullivan & Arthur, p. 23, 2006). First, physical mobility is the transition across boundaries (Lazarova & Taylor, 2009) and, second, psychological mobility (Segers, Inceoglu, Vloeberghs, Bartram, & Henderickx, 2008) is the perception of the capacity to make transitions. Accordingly this mobility could possibly promote entrepreneurship as another career option in the world of work today.

A hypothetical debate can be entertained to demonstrate possible discourse scenarios that might ensue between traditional linear and contemporary careerists. Assuming that traditional careerists were to demand empirical evidence of viability of contemporary careers, one would be faced with a paradox (Lazarova & Taylor, 2009; Heslin, 2005). But, is that not the nature of traditionalism, to be sceptical of innovation? The traditionalists might go further and blame proponents of contemporary careers for being utopian (Grech, 2009). However traditionalists can be asked to also show evidence of how far accommodative the world of work has been of differently abled prospective workers. Narratives of exclusion display lamentations of people living with disabilities who are discriminated by the world of work's current status quo (Hall, 2004). There may be scanty evidence proportionate to the legacy of traditional linear careers. Thus, eventually, one would suggest that both sides consider possibilities of bridging the gap by allowing meaningful transition from traditional linear to contemporary careers (Pope & Bambra, 2005). Like Hughes (2009), I contend that there is a middle ground, neither utopian nor dystopian, between traditional linear and contemporary careers. This middle ground may be explored through the entrepreneurial career, reviewed in the next section.

2.6.3.3 Entrepreneurial careers

The entrepreneurial career seems to be currently the alternative career of choice compared with the traditional linear type (Regis, Falk & Calado Dias, 2007). The economic impetus of entrepreneurship permeates the 21st century world of work (Nieuwenhuizen & Nieman, 2009). It is now generally acknowledged that the world of work is rapidly changing towards entrepreneurship (Nabi & Holden, 2008). This metamorphosis calls for change of employers' and employees' perceptions of work and employment. Accordingly for Shane (2003), entrepreneurs play an integral part in today's economy and entrepreneurship is a crucial topic for the 21st century, indeed, a cornerstone of capitalism itself. Fick (2002) reiterates that entrepreneurs are the engines that get the economic trains moving.

Change in perception may provide prospects for DAPs to self-actualize in a career that will accord with who they are: that is, entrepreneurship within the sphere of disability, not classical and sophisticated entrepreneurship (Botha, 2009). It ought to be entrepreneurship that would be accommodative of DAPs' needs. Based on the model of Adhikary, Rai and Rajaratman as adopted by Botha (2009), the ideal starting point for DAPs seems to be subsistence entrepreneurship. Self-employment (Wehbi & El-Lahib, 2007) is central to subsistence entrepreneurship as manifested by the temporary market stall or stand (Botha (2009). According to Mwachofi, Broyles and Khaliq (2009), there is also a need to implement policies or practices that ensure equity in access to services that might translate into more equitable employment and earnings outcomes.

Consequently the clarion call from people living with disabilities, 'count us in' as captured in a report by (ILO, 2008), seems to encapsulate the thinking about disability in the 21st century. As Pavey (2006) perceptively states, "there are people who do not fit the conceptual models but who are nevertheless developing their own businesses and other aspects of entrepreneurship" (p. 224). One can only draw parallels to DAPs in agreement to Pavey. Indeed, narratives reveal lived experiences of disability (Stanley, Ridley, Harris & Manthorpe, 2011). One such experience is social exclusion and exclusionary employment practices (Susinos, 2007; Barnes & Sheldon, 2010).

The flexibility enshrined in entrepreneurship might accommodate the needs of DAPs. It may also be full of challenges, such as perpetuation of stigma but, like any other journey in life, the risk may be worth taking (Randall & Buys, 2006). Coetzee (2006) warns, however, that

becoming an entrepreneur means experiencing a career that is different from the traditional job-in-an-organization notion. The difference signalled by Coetzee dovetails smoothly with the argument of this thesis and is situated within the postmodernist discourse which is that of encouraging hephapreneurship (discussed under the conceptual framework) for DAPs (Solvang, 2007). Therefore, entrepreneurs must possess skills and competencies conducive to entrepreneurship. Another factor that makes the entrepreneurial career unique is the lower degree of structure, predictability, and support which may promote flexibility toward entrepreneurial career choice (Parker, 2004).

Notwithstanding these encouraging entrepreneurial career characteristics, paradoxical challenges for differently abled entrepreneurs might become obstacles to participation in entrepreneurial careers. That is if entry into entrepreneurship is not considered a normal career transition while dispelling the stereotypical conceptions of entrepreneurs and thus making entrepreneurship a more accessible career choice for DAPs (Hytti, 2009). The subsequent section discusses career choice challenges and prospects for DAPs.

2.6.4 CAREER CHOICE CHALLENGES AND PROSPECTS FOR DAPs

“It is our choices ... that show what we truly are, far more than our abilities”

J. K. Rowling (Harry Potter and the Chamber of Secrets)

2.6.4.1 Career choice challenges for DAPs

One is inclined to think that challenges of career choice for DAPs are innumerable. Disability is itself a challenge and the linkage between career choice and the world of work may become even more challenging. Today’s economic cycle is an unpredictable one, and job security has become an elusive experience (Duys, Ward, Maxwell & Eaton-Comerford, 2008). Among the main issues in career guidance and counselling are the mismatches between public policy goals (Dennis Jr., 2011) and the organisation and delivery of services, limited access to services, and inadequate training and qualification systems (OECD, 2004) for service providers (Debono, Camilleri, Galea & Gravina, 2007). Now, with the aftermath of the global economic recession, differently abled workers might find themselves more disadvantaged and therefore experiencing career mirage.

Bagenstos (2006) observes that the challenge posed by the arguments of disability rights activists is not limited to the disability settings. One believes that the challenge can be

extended to every facet of disability. In this thesis the challenge seems to be around career choice/construction by DAPs. Disability rights advocates embracing the principle of “choice”, but contending that societal stigmas and other social pressures effectively coerce people into making decisions that reflect biases against people with disabilities (Bagenstos, 2006).

In their study “Economic empowerment and black disabled entrepreneurs: Negotiating partnerships in Cape Town, South Africa”, Lorenzo, Van Niekerk and Mdlokolo (2007) identify ‘choice of occupation’ as the first of the six spheres within which they found that “optimal interaction could take place” (p. 429). Conversely Dowse (2009) identifies some of the challenges facing DAPs and notes that “choice may appear a simple matter of making an assessment of options available and selecting one’s preferred option based on some kind of rational, emotional or needs-driven process. Many people with intellectual disability, either due to cognitive impairment or lack of appropriate support and accessible information may not be in a position to reliably engage in choice or give consent (p. 580)”. Moreover Shier, Graham and Jones (2009) discover barriers to employment of disabled people such as exclusion, securing and maintaining employment, discrimination and labelling among others. Peters, Gabel and Symeonidou (2009) also indicate that, on both individual and collective levels a crucial task is to develop a theory of political action which also involves the generation of tactics or strategies for its implementation. I view this proposed political action as relating to policies that could holistically address issues of DAPs regarding career choice/construction and unemployment.

Career choice as envisaged in this thesis implies two trajectories within which ample room exists for making choices and promoting employability (Coetzee, 2007), just like many choices made on a path one chooses when undertaking a journey. The two trajectories imply using traditional linear careers as a springboard in order to migrate towards contemporary careers. Career according to Greenhaus, Callanan and Godshalk (2008) “is a pattern of work related experiences that span the course of a person’s life” (p. 9). Individuals make choices among the many experiences they have had from the early years of personal development. Schreuder and Coetzee (2008) propose career choice as subjective decisions based on one’s preferences, aspirations, orientations, images, intentions, and objective information regarding economic conditions, employment opportunities and sociological factors such as family and education. Coetzee and Schreuder (2009) again agree that people’s ‘career preferences and career values’ refer to people’s unique views about the paths their careers should follow and which guide their career decisions.

One of the major challenges envisaged by this study is, as Powers (2008) puts it, ‘Recognizing ability’, and, I add, recognising abilities in disability. I acknowledge that it may be hard to see abilities beyond disability, and it may also take a harder look to find those abilities in disability (Eckard, & Myers, 2009). Based on attribution theory an incremental view of ability by the essence of existence and experiencing life, gaining some survival skills, enhances ability (Woolfork, 2010). Literature on disability and career choice and construction emerges primarily from within two discourses (Castrodale & Crooks, 2010). One body of literature comes from disability studies with much focus on disability (Dowse, 2009; Sunderland, Catalano & Kendall, 2009). Based on current developments the drive is towards equality and social inclusion. Another corpus of literature emanates from disability and employment discourses, where there are discussions of de-construction of disability, co-construction of career identities and social construction of careers of DAPs (Lunt & Thornton, 1994). Drawing from these notions of choice and unrelated deliberations, this literature section provides an overview of how transition from traditional linear careers to contemporary careers can facilitate overcoming inherent challenges (Dowse, 2009).

However according to Rabiee and Glendinning (2010) “challenges in exercising choice may particularly arise where disabled and older people have multiple or on-going support needs and their preferred options are not available” (p. 828). Career choice can be an essentially rational process if the person knows how to select and obtain appropriate information and is able to apply a comprehensive and appropriate decision-making process to it (Othman & Ishak, 2009; Zunker, 2006). Baruch (2004) agrees that the two major career issues for the individual are career choice and career development and recognizes that career choice may be unintended and that career aspirations can modify a person’s life depending on individual circumstances. Some career choices, however, have elements of uncertainty about them and are sometimes guided by policy which then becomes important in guiding career choice (Othman & Ishak, 2009). Policy might direct DAPs towards informed career choice. In the next section I address career choice prospects for DAPs.

2.6.4.2 Career choice prospects for DAPs

Career prospects for DAPs can be construed as opportunities abounding for career guidance and the world of work. Career discourse is slowly abandoning the idea of career choice. However, for purposes of demonstrating through the metaphor of a career path, I continue to utilise this phrase. I contend that choice is the essence of career construction. A builder cannot

construct a house unless many choices have been made about the type, size, colour, and other important aspects.

Interest in careers research or employment of DAPs is another area of opportunities, as in studies by Lustig and Strauser (2008) and Smith and Sparkes (2008). According to Schur (2002), “employment of people with disabilities has been promoted not only for its economic benefits but also because it can improve their skill levels and integrate them more fully into mainstream society” (p. 339). These studies indicate that there is awareness of disability and action in terms of research, projects and programs. In promotion of these endeavours, Mont (2004) suggests that removing barriers to participation that plague disabled persons not only improves their lives but society as a whole by increasing productivity, lowering unemployment, and reducing reliance on government transfers. These barriers form part of a plethora of challenges facing DAPs and the world of work.

Career prospects abound in the world of work today, such as the desire to equip disabled people for employability and with technical skills they need to compete in the job market (Coetzee, 2007). Powers (2008) notes that in developing countries more can potentially benefit from skills development aimed at increasing productivity and earning power in small enterprises in the informal economy. In addition DAPs can tap into opportunities that exist through self-employment mainly in the informal sector (Mordi, Simpson, Singh & Okafor, 2010). This way they might create employment and boost economies in their respective environments.

The above discussion resonates well with subsistence entrepreneurship as a way to create self-employment and contribute to the economy. It is a major thrust of this thesis to declare subsistence entrepreneurship as the main career prospect extrapolated from literature for DAPs and other minority groups who may benefit from it. Naheed (2009) confirms that entrepreneurship through self-employment has already been developed by some people with disabilities, yet still on a very limited scale. Naheed (2009) further notes that disabled entrepreneurship needs to be developed systematically and progressively for both academic investigation and practical consideration.

2.7 SUMMARY OF LITERATURE REVIEWED

The trajectory through a maze of literature in this study leads to the realisation that narratives of disability are embedded in experiences. These experiences have been narrated through

disability discourses depicting personal stories of growing up with disability and how the family plays an indispensable role in the lives of DAPs. Three broad models of disability became spectacles through which narratives of DAPs unfolded. The biomedical model's emphasis on people living with disabilities as 'a problem' portrays a negative perception of disability, and has led to the rejection of the model. The functional model emphasises the failure of the individual living with a disability to perform certain roles and functions. In the same manner this model does not resonate well within disability discourse, as it equates DAPs with failure.

With the advent of the socio-political model, signs of positivity begin to dawn in disability discourse. The model perceives disability as socially constructed and therefore places the responsibility of bringing about change on society. Thus, mobilisation of people and advocacy become central to this model. The impetus of the socio-political model is that disability is a public concern; therefore, linkages have been forged between this model and career choice/construction as a political statement and action. The drive is towards employability and self-employment through disability entrepreneurship of DAPs.

Declaring that disability is not inability, promoting a positive self-image and encouraging active involvement, the thesis paves the way for continuing debates on being 'differently abled', not disabled. Over centuries disability has evolved beyond inhibition. However, more research is necessary to address the issues of work and DAPs, especially in developing countries. Policy development and implementation strategies need to be researched in order to guide practice. In the next section, a conceptual framework emanating from the review of literature in this study is developed and explicated.

2.8 AN ALTERNATIVE CONCEPTUAL FRAMEWORK: CAREER CONSTRUCTION FOR HEPHAPRENEURSHIP (CCH)

“Paradoxically, the image of the disabled hero validates the lived experience of a few disabled people and invalidates the lived experiences of the majority of disabled people because they cannot meet such expectations”

Overboe (1999, p. 19).

2.8.1 INTRODUCTION

I anchor this framework *a priori* by inference and extrapolation (Erickson & Kruschke, 2002) from the literature on disability and career construction. Significant gaps exist in the literature

on frameworks addressing career choice/construction by people living with disabilities. Public policy seems to present further gaps and display non-committal attitudes regarding the labour market and disability (Kanellakis, 2010). Moreover the corporate world seems ill-prepared to accommodate differently abled workers. While public policy is still shaky on disability and employment, generally policy might be perceived to be an imposition, for instance if employers have to comply with employing individuals solely because they are living with a disability and are protected by policy. By conceptualising career construction for hephapreneurship (CCH), I seek to redress the gaps I have identified in the career guidance and disability entrepreneurship literature and suggest hephapreneurship as an alternative route to addressing unemployment of differently abled individuals. I embrace Richards and Morse's admonition that: "if theory emerges, it is because the researcher 'emerged' it" (p. 154). This appears to contradict the popular belief that, "themes emerge from data" (Willig, 2009). Since I am working from a social constructivist perspective, I see my interaction with data as a social construction of themes whereby the participants and I co-construct themes (McMahon & Watson, 2011). Therefore CCH is a co-construction by the author, literature and I believe: the participants.

In this echolocation I present my conceptualisation of career construction for hephapreneurship. I provide an overview of the framework and advance narratives of disability as premises to inform public policy on disability and career choice/construction. I explicate career choice while linking traditional linear careers as benchmarks for contemporary careers with hephapreneurship. Central to this framework, I present hephapreneurial career construction and contemplate how this framework could inform public policy. CCH serves as a central processing unit connecting and guiding all parts, processes and activities of this study. It serves as an anchor linking important theoretical constructs in career guidance, disability and public policy to illuminate larger issues around experiences of people living with disabilities (Marshall & Rossman, 2011). Thus CCH holds potential significance across several fields such as educational psychology, career psychology, economics, entrepreneurship education, disability studies and public policy. CCH is to be seen as a contribution to a debate rather than a prescription and as a tool I use to clarify and interrogate complex ideas emerging from literature (Weaver-Hart, 1988).

2.8.2 RATIONALE FOR THE FRAMEWORK

Much research on DAPs has focused mainly on barriers to employment (Jans, Kaye & Jones, 2012). It appears judicious to postulate that an alternative conceptual framework is necessary

to cater for career choice/construction of DAPs. “Existing theories of career development have been criticized in the rehabilitation literature for having questionable applicability to persons with disabilities” (Beveridge, 2002, p. 1). The area of career guidance among DAPs is theoretically under-developed (Lindsay, 2011). Consequently I use the conceptual framework to ground this study in the relevant knowledge bases (Rocco & Plakhotnik, 2009). I commence this rationale by reflecting on two key frameworks that approximate linkages between career choice/construction, disability and the world of work in order to position and anchor my framework in established literature. First I review an ecological model of career development of people living with developmental disabilities by Szymanski and Hanley-Maxwell (1996). Second I review *Income: A framework for conceptualizing the Career Development of Persons with Disabilities* by Beveridge *et al.* (2002).

Though Szymanski and Hanley-Maxwell (1996) are of the opinion that there should not be a definitive theory of career development for disability, I believe that given the complexity of disability, it may not be possible to develop an all-encompassing theory. However, it is also not in the interest of DAPs to prevent frameworks from emerging to address different issues related to disability at different times during human history. I concur with Lustig and Strauser (2003) in encouraging that “...it is important for practitioners and researchers to have a conceptual framework for the development and implementation of effective interventions that reduce negative and dysfunctional career thoughts” (p. 105). As Goodley and Roets (2008) establish, DAPs need to “...re-configure and re-invent themselves...” (p. 248). Nonetheless, employment and disability history present a negative picture of possibilities of self-reinvention by persons living with disabilities. The proposed framework (CCH) does not pretend to be a panacea for career and disability problems; it is malleable and amenable to transformation and further research and development (Beveridge, 2002). Through the framework, I demonstrate my firm believe in that there are no set ways of looking at life, especially concerning issues of disability.

Szymanski and Hanley-Maxwell’s (1996) ecological model emphasised career development of people with developmental disabilities. In this model career development is considered to be representative of heterogeneity that represents all disabilities. Goodley and Roets (2008) dispute the concept ‘developmental disabilities’ as complex, messy and ambiguous (p. 240). Szymanski and Hanley-Maxwell (1996) also acknowledge that the concept, developmental disabilities, is sometimes used synonymously with mental retardation. The authors further register their scepticism about the potential of DAPs, describing them as having ‘flat interest

profiles or limited repertoire' (p. 49). The model appears to be narrowed to only persons with developmental disabilities.

Beveridge *et al.* (2002) also appear to be generally addressing persons with disabilities and any other individuals, but equally concentrating on career development. Their framework: Imagine, Informing, Choosing, Obtaining, Maintaining and Exiting (INCOME), has an element of choice that agrees with that of CCH which provides socio-political legitimacy (Jones, 2001). According to Mutso (2007), "career choice is often talked about, but little attention is paid to the real decision-making process" (p. 40). Within this study, the process of decision-making is perceived as central to self-determination by DAPs.

Contrary to the above observations CCH does not prescribe types or categories of disabilities which can be considered for self-employment. That is an individual choice which needs to be encouraged and supported in view of establishing a life structure (Hartung, 2011). In this study, career choice presupposes a way of life, a way of constructing a life suitable for one's circumstances as self-determination (Blustein, Kenna, Gill & DeVoy, 2008). CCH acknowledges the potential inherent in every human being and emphasises the abilities everyone possesses. Underpinning CCH is a belief that career choice/construction of DAPs must transcend the traditional, the ordinary and the familiar in order to promote meaningful existence in the discriminatory world of work. CCH addresses self-employment through career choice/construction as a gap not addressed by the two frameworks briefly reviewed. Although it focuses on DAPs it is also applicable to any other disadvantaged or marginalised groups in society.

2.8.3 CAREER CONSTRUCTION FOR HEPHAPRENEURSHIP (CCH)

Encouraged by the current direction of disability discourse and the attitudinal changes in the world of work gleaned from the literature, I coin the concept 'hephapreneurship'¹⁰, whose expressive meaning signifies my journey from the philosophical prolegomenon in this study to the formulation of this framework and beyond (Baker, 1992). The term is a compound of the root *Hephaestus* (Encyclopaedia Britannica 2009), the only Greek god who worked, and the suffix – *preneurship* (Ebenstein, 2006). The word "preneur" depicts taker or undertaker, one who undertakes a certain activity in order to establish a business or a way of earning a living, some type of "nascent entrepreneurship" explained as those entrepreneurs who are

¹⁰ Meaning which relates to the researcher's feelings or attitude.

about to start a career as self-employed (Matlay, 2006). I believe this coinage may add a cross-disciplinary value to the development of *entreprenology* (Nieuwenhuizen & Nieman 2009). It also allows me to share in a language designed for the purposes and profit of DAPs (Noddings, 2012). I therefore envisage *hephaentrepreneurship* as sometimes developing from subsistence entrepreneurship of DAPs founded on the ethos of career choice/construction towards transformative social justice and social change for positive and meaningful existence. I propose through CCH, a new look and conversion of the welfare paradigms (Buckingham, 2011) towards a transformational paradigm whereby DAPs and society would transform their world views on career choice/construction, disability and employment (Mertens, 2010). The framework was built using concepts of some of the major career theories already discussed under literature above.

Several distinctive and sometimes conflicting characteristics are embodied in the *hephaestian* myth (Dolmage, 2006). *Hephaestus* is depicted as somewhat mysterious, with extraordinary powers (De Poy & Gilson, 2011) and, I contend, just as complex as the phenomenon of disability. According to Dolmage, “*Hephaestus* is never fully a hero, never fully a villain (p. 130)”, he is only a depiction of an ordinary human being. In contrast to this *Hephaestus* also seems to transcend the negativity of disability and becomes an embodiment of *métis* (p. 119). A relationship can be established between philosophy as practical wisdom called *phronesis*, as discussed in *echolocation 1*, and *métis*, described by Dolmage as the cunning intelligence needed to act in a world of chance. “*Phronesis* is practical knowledge. It is a model based on personal experience. It is personal, and it helps us to make sense of particular situations” (Thomas, 2011, p. 214). *Métis* can be described by qualities such as invention, craftiness, hard work, positive association, creativity and ability to think laterally. DAPs may possibly choose positive association as a central quality that relates to principles of positive psychology.

I propose CCH to contribute to the disability debate as an aspect of difference discourse (Creswell, 2007; Gray, 2009; Solvang, 2007). Additionally, through the framework, I wish to contribute to literature by challenging interdisciplinary debates on new terminology and reviewing traditional conceptions of disability. I argue for more recognition of the needs of differently abled individuals concerning career construction within disability entrepreneurship. I respond to calls for models that can address ways which encourage differently abled individuals to actively use their different or alternative abilities for meaningful existence (Gray, 2009). While espousing multicultural narratives as reinforcement

for the foundation of the framework, I wish to advance further debates on disability literature by addressing the dichotomy of ability-disability (Alexander, 2001). I begin by reviewing recent advances in the ‘difference discourse’ and providing an overview of current issues in disability entrepreneurship.

Despite the promise of inclusive employment of differently abled individuals, current disability and employment discourses question the commitment of the world of work to employ people living with disabilities (Martz, 2007). My contention is that the world of work is not yet ready to narrow the employment gap as evidenced by unemployment among differently abled individuals (Siperstein, Romano, Mohler & Parker, 2006). According to Martz (2007), “inclusive employment, which involves a work setting that is physically accessible and attitudinally supportive of individuals with disabilities, is a trend that has been increasing in strength over several decades” (p. 322). Perhaps Taylor and Ekman’s (2008) indication that United Nations reports include more than 60 years of research and policy recommendations that speak to the inherent dignity and worth of all human beings could influence inclusive employment in the corporate world. In spite of these positive strides, disability discourses still show a great gulf between public policy, employment and career practices in relation to differently abled individuals (Meekosha & Shuttleworth, 2009). For instance OECD (2004) notes a gap between public policy and career social reality (Clark, 2011).

As a way to redress weaknesses in policy issues, Watts and Sultana (2004) identify the following three public policy goals which policy-makers regard as vehicles to expand access to career guidance:

The first are learning goals, including improving the efficiency of the education and training system and managing its interface with the labour market. The second are labour market goals, including improving the match between supply and demand and managing adjustments to change. The third are social equity goals, including supporting equal opportunities and promoting social inclusion (p. 109).

I find all three goals relevant, and I include them as propositions in my CCH framework, as I wish to inform public policy by show-casing experiences of DAPs. Anscombe (1959, 1971) advises that “propositions have a feature that is comparable to a feature of pictures” (p. 75), hence my presentation of CCH in diagram form. These experiences may be communicated through narratives of differently abled individuals (Watson, 2009). I align myself to the

observation made by Harpur (2012) that “disability advocates have employed various strategies to alter society’s acceptance of social apartheid. One vehicle that has been employed is the use of language” (p. 326). Through this framework I attempt to prepare fertile theoretical ground for social equity, self-employment opportunities and social inclusion, in essence, “...getting people off disability benefits and into work” (OECD, 2009, p. 5). I align myself with Prideaux, et al., (2009) in suggesting “... a reconfiguration of the meaning of work for disabled people... [and recognising the] imperative that the realities of work are fundamentally reconfigured in a way that completely acknowledges the wider social and economic contributions of disabled people” (p. 564). I agree that “deficiencies in the institutional context also can create opportunities when entrepreneurs exploit gaps left by new regulations and rules” (Welter, 2010, p. 166).

Below is a model of my conceptualisation of Career Construction for Hephapreneurship (CCH) which I discuss after explaining core constructs aligned with my thinking.

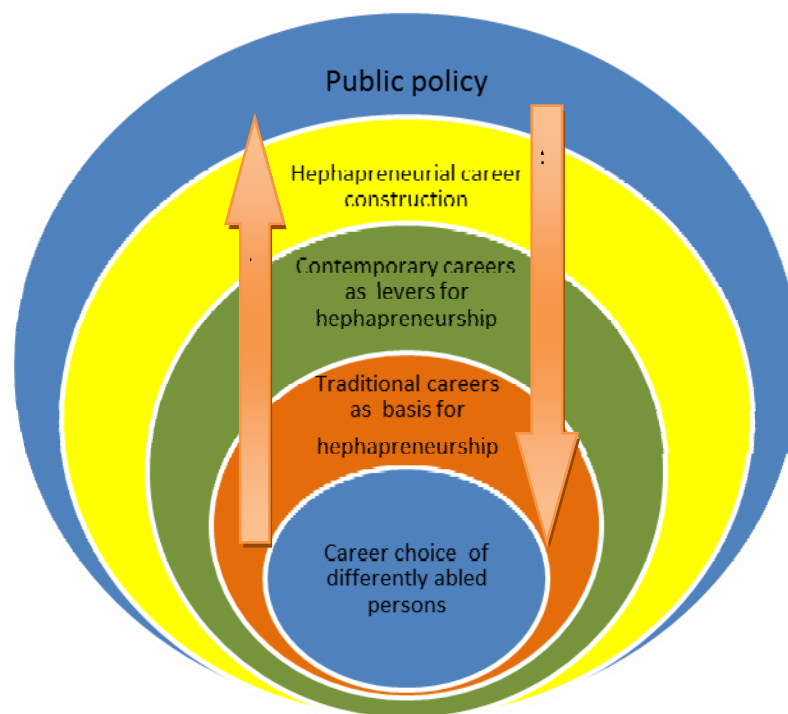


FIGURE 2.2: Framework Modelling of Career Construction for Hephapreneurship (CCH)

2.8.4 CONSTRUCTS EMBEDDED IN THE CONCEPTUAL FRAMEWORK: CAREER CONSTRUCTION FOR HEPHAPRENEURSHIP (CCH)

2.8.4.1 How I developed the framework

Within the parameters and focus of the study, the main method I used to develop the framework was revision of multidisciplinary literature, identification and review of key concepts and I considered relevant to thoroughly explain experiences of career choice/construction by DAPs (Jabareen, 2009). While extensive methods and procedures for developing conceptual frameworks are variously suggested (Hicks *et al.*, 2010; Jacobs & Park, 2009; Leshem & Trafford, 2007; Seuring & Muller, 2007), I found Seuring and Muller's methods of a structured search for literature, relevant to my aim for developing the framework, through which I sought to understand how experiences of DAPs could inform public policy (MacFarlane & O'Reilly-de Brún, 2012). Unlike Seuring and Muller (2007), I engaged in a miniconcept analysis whereby I identified concepts which would provide a network that would augment the phenomenon I was studying (Jabareen, 2009). The concepts I identified and used to develop the conceptual framework constitute the following phases: First, career choice (2.14.2) which forms a basis and point of departure for DAPs' choice. Second follows traditional careers as bases for hephapreneurship (2.14.3); third comes contemporary careers as levers for hephapreneurship (2.14.4), fourth follows hephapreneurial career construction (2.14.5), although policy might seem like the last phase of the framework (2.14.6), a dialogical iteration is envisaged to exist between the first phase of career choice and policy as explained in (2.15.3).

2.8.4.2 Career choice of differently abled persons

At the core of CCH lies the premise that careers are important to every individual (Othman & Ishak, 2009), placing career choice/construction as conceptual bases for the framework (Pryor & Bright, 2008). Choice is the foundation upon which productive human existence is premised, but, "the concept of choice is complex and much contested ..." (Mitchell & Sloper, 2011, p. 522). Career choice/construction consequently involves complex decision-making (Edwards & Quinter, 2011). However, as persons with disabilities remain disproportionately under educated, untrained, unemployed, under employed and poor (Thomas & Thomas, 2008), a solid rationale is specified for an alternative conceptual framework encouraging self-employment (Marshall & Rossman, 2011). As an alternative to combat the aforementioned

factors, disability entrepreneurship for individuals living with disabilities has become an acknowledged option for individuals living with significant disabilities (Naheed, 2009).

By way of career construction for hephapreneurship (Hartung & Taber, 2008), I support a view that differently abled individuals ought to be economic, social and political actors (Botha, 2009). Current career discourses replace career choice with career construction (Blustein, Kenna, Gill & DeVoy, 2008) as part of the contestations about choice (Mitchell & Sloper, 2011). Researchers (McMahon & Tatham, 2008; Mutso, 2007) and advance reasons for the change in perception as propelled by the changing landscape of the world of work that does not allow for choice anymore. However, Zimmerman and Kontosh (2007) observe that employment choice is a significant decision in people's lives. I also contend that construction rests on the choice of what is to be constructed. As a result, career choice provides a starting point for career construction. I consider conscious career choice as the foundation for career construction.

In this thesis I place career choice in a pivotal position as it supports accommodating needs of differently abled careerists (Goldacre *et al.*, 2010). Career choice is surrounded by ambiguity and uncertainty (Watson & Stead, 2002). While I acknowledge the uncertainty, I contend that career choice remains a choice that carves an existential space which describes the work world of differently abled individuals. This choice is located within positive uncertainty but becomes an imperative choice that provides an epicentre for existential meaning (Watson & Stead, 2002). It is the kind of choice that is not fixed, but might take a protean nature of changing form according to need and context (Fugate, Kinicki & Ashforth, 2004). It may be a choice that transcends physical space and traverses cyberspace. Subsequently my contention is that choice provides freedom, a virtue valued and cherished by humans. Within the purview of CCH, I envision free choice made by differently abled individuals as likely to be a marker of significance, perhaps transcending traditional linear careers. Meanwhile, I acknowledge that choice is complex; and career choice is super complex.

2.8.4.3 Traditional linear careers as bases for hephapreneurship

I concur with Savickas *et al.*, (2009) that past contributions to current changes still need to be embraced and those aspects found valuable, maintained, while progress is envisioned. Although there is a move towards contemporary careers, I postulate that traditional linear careers may still serve as benchmarks for contemporary careers. Therefore I include

traditional linear careers in my conceptualisation of hephapreneurship. I strongly believe that there is no need to reinvent the wheel, but to build on traditional careers. For instance differently abled entrepreneurs may need to engage in workplace-based experiential learning in order to acquire some skills and competencies. In fact, in order to change negative attitudes and perceptions towards disability, it may be advantageous that those differently abled individuals who are employable and have carved an existential working space in the world of work, serve as role models and ambassadors of disability within the corporate world (Duarte, 2009). This way, differently abled entrepreneurs may not have to function alone, but regard working as a means of social connection for a productive system which accommodates their hephapreneurial needs (Blustein, Kenna, Gill & De Voy, 2008). In this way, traditional careers may be conduits towards contemporary careers which may accommodate career needs of differently abled individuals.

2.8.4.4 Contemporary careers as anchorage for hephapreneurship

Contemporary careers are not a new concept in career discourse (De Vos & Soens, 2008). Although not familiar to many people, contemporary careers are already in force in society today (Baruch, 2006). For instance, the corporate world no longer employs individuals on permanent and pensionable bases, but increasingly part-time, on contract or by consultancy (Blickle & Witzki, 2008). Therefore individuals ought to possess skills needed for the job they are hired to do and have to be employable. The versatility of contemporary careers allows far-reaching effects in accessing jobs beyond physical borders (Coetzee, 2006). Contemporary careers (Walton & Mallon, 2004) seem to provide space for skills development and acquisition of career competences necessary for self-employment, entrepreneurship and or hephapreneurship (Arthur, Khapova & Wilderom, 2005).

Contemporary careers are depicted metaphorically (Briscoe & Hall, 2006) as careers of present-day times such as boundaryless and protean careers (Kuo-lin, 2007). I add hephapreneurial careers to this metaphorical picture while I perceive contemporary careers as levers for hephapreneurial career development. The nature of the protean and the boundaryless careers can leverage towards hephapreneurial careers and development of career attitudes such as ‘values-driven’, ‘self-directed’, ‘psychological mobility’ and ‘physical mobility’ (Segers *et al.*, 2008).

These four career attitudes could form levers for hephapreneurial career construction. Firstly, differently abled hephapreneurs could embark on hephapreneurship driven by values they may envisage in hephapreneurship. Secondly, hephapreneurs ought to be the ones to indicate direction for what they would like to do and they must lead the way. Thirdly, echolocating through the world of work through a boundaryless mind-set while espousing positive psychology, hephapreneurs could traverse the universe psychologically and reach far beyond the confines of physical space in their entrepreneurial endeavours (Segers *et al.*, 2008). Fourthly, physical mobility may be desirable to allow interaction with other hephapreneurs and to locate the enterprise where the market could become easily accessible.

2.8.4.5 Hephapreneurial career construction

Although entrepreneurship may not be a panacea for unemployment problems of differently abled individuals, it might be a beacon of hope for this marginalised group. According to Hughes (2007), "...the abstract universal argument...recognizes that disabled people have to make a significant effort to establish their human worth" (p. 677). Today entrepreneurship is seen as a viable solution to the ever-growing problem of unemployment (Othman & Ishak, 2009) and, I contend, even of people living with disabilities (Larsson, 2006). As observed by Smallbone (2010): "It is increasingly recognised that entrepreneurship is a global phenomenon, which is not confined to mature market environments" (p. xxi). While acknowledging a plethora of problems surrounding entrepreneurship, Ipsen and Arnold (2005) regard self-employment as particularly valuable for people living with disabilities. Disability entrepreneurship as a form of self-employment may be important to differently abled individuals, assisting them to resist negative perceptions and disbelief of their own potential (Temkin, 2009).

The pulse of career construction "is the development, implementation and enhancement of a vocational self-concept, i.e. a vocational identity" (Blickle & Witzki, 2008, p. 154). Woolfolk (2010) states that self-concept is the "individual's knowledge and beliefs about themselves-their ideas, feelings, attitudes, and expectations" (p. 560). Through CCH, I maintain that differently abled individuals could contemplate their self-concept and strive to build a positive one that could enhance their lives. According to Smith *et al.*, (2009, p. 15), "Self-concept is in turn influenced by the other factors which make up an individual's sense of career (e.g., abilities, interests, disability)". I infer that differently abled hephapreneurs need to develop

and establish a career self-concept pertinent to hephapreneurship. However their success in doing so depends on their general self-concept, given the ‘label’, ‘disability’.

I envisage career self-concept as forming a central constituent part of a hephapreneurial personality required of differently abled hephapreneurs (Oishi, Lun, & Sherman, 2007). I recommend that career self-concept be used as a foundation for hephapreneurial career construction. Self-concept is sometimes equated with identity, therefore career self-concept could be construed as tantamount to career identity. According to Coetzee and Roythorne-Jacobs (2006), career identity consists of the meanings by which individuals consciously link to their own motivation, values, drives, interests and competencies with acceptable career roles. I perceive the conscious linking and acceptable career roles as relevant to hephapreneurial career construction in that they imply choice of a career and consequent construction thereof. Similarly Trög (2010) maintains that “in the post-modern age, it should also be understood that a person’s career identity is a process” (p. 25).

2.8.4.6 Public policy

Disability discourses show great disparities between public policy, employment and career practices in relation to DAPs (Meekosha & Shuttleworth, 2009). For instance OECD (2004) notes a gap between public policy, career and social reality (Clark, 2011). Central to the disability debate is difference explained through dichotomies of ability/disability, normal/abnormal and various other alienating descriptions (Barnes & Mercer, 2010). Striker as cited in Solvang (2007) categorises difference as a road to humanity, yet, Watermeyer, Swartz, Lorenzo, Schneider and Priestly (2006) warn that disabled and non-disabled people also struggle with difference and carry the universal fallibility of humanness which emerges to trip humanity in the face of threat.

Embracing difference positively has potential for public policy advocacy through experiences of DAPs (Blustein, Medvide & Wan, 2011). If disability is considered in a positive light, as having potential and abilities to share with the rest of humanity, public policy could include issues of disability in all spheres of governance and through sustainable programmes. Plant and Thomsen (2012) suggest that in Denmark, “Guidance, on the whole, is strongly policy-driven, rather than being a policy driver from a professional point of view” (p. 14). Furthermore public policy could level the landscape in the world of work to enable DAPs to be actively involved in productive existence. As a way to redress policy issues, Watts and

Sultana (2004) identify the following three public policy goals which policy-makers regard as vehicles to expand access to career guidance: The first are learning goals, including improving the efficiency of the education and training system and managing its interface with the labour market. The second are labour market goals, including improving the match between supply and demand and managing adjustments to change. The third are social equity goals, including supporting equal opportunities and promoting social inclusion (p. 109). I find all three goals relevant, and I include them as propositions in the CCH framework, as I wish to inform public policy by show-casing experiences of DAPs. These experiences may be communicated through narratives of DAPs (Watson, 2009). Through this framework, I attempt to prepare fertile theoretical ground for social equity, self-employment opportunities and social inclusion, using CCH as a platform. Below I present my assumptions about constructing a career from a disability point of view under CCH.

2.8.5 ASSUMPTIONS OF CCH

Brink, Van der Walt and Van Rensburg (2006) define assumptions as “the basic underlying truths from which theoretical reasoning proceeds” (p. 25). My reasoning through CCH is encompassed in a set of assumptions I delineate below and see as central to the framework. I developed these assumptions to serve as a springboard to provoke thought and discussion around CCH. I assert that these assumptions could shape policy direction and thus practice on hephapreneurship. I believe that these assumptions will be modified and refined several times through discussions and continued research in career psychology.

2.8.5.1 The first assumption relates to subsistence entrepreneurship

Starting from subsistence entrepreneurship, DAPs (who need to start from beginner levels of entrepreneurship) could scaffold towards entrepreneurial sophistication to address their needs (Nieuwenhuizen & Nieman, 2009). Generally, DAPs are considered uneducated, unskilled and poor (Blackburn, Spencer & Read, 2010; Braithwaite & Mont, 2009). As such it is likely to be difficult for them to start off business enterprises. However, I support the view that subsistence entrepreneurship could be a place to start (Nieuwenhuizen & Nieman, 2009). There may be problems where there is no start-up capital, but if public policy could be enacted, perhaps commercial banks could finance subsistence entrepreneurship for differently abled persons. However it may be better to start with “supporting capacity building of disabled people organizations” (Lord *et al.*, 2010, p. 8). The private sector could also help, but

the idea is for differently abled persons not to depend on outside assistance per se, but to start with subsistence entrepreneurship.

2.8.5.2 The second assumption relates to contemporary careers as levers for hephapreneurship

Contemporary careers could be the axle upon which hephapreneurship rotates (McDonald, Brown & Bradley, 2005). Both the boundaryless and protean careers seem to provide for career exploration activities such as informational interviews which can unfreeze DAPs and motivate them for new possibilities (Briscoe & Hall, 2006). Segers *et al.* (2008) emphasise that individuals should be motivated and follow their own internal compass. Every differently abled individual knows his or her own reality, and therefore is better poised to make an appropriate choice. Among the nine career metaphors put forward by Inkson (2004), the craft metaphor as career construction emphasises “the role of the individual in creating his or her own career” (p. 101). Thus, by their adaptable nature contemporary careers could encourage DAPs to espouse hephapreneurship (Inkson, 2006).

2.8.5.3 The third assumption relates to a dialogical disposition of policy influence

Bi-directionality of policy influence encompasses an interactive process that could emanate from individual career choice experiences of DAPs or from existing public policy structures (Birkland, 2001), thus providing for a dialogic disposition where experiences of DAPs inform policy in as much as policy informs career choice/construction of DAPs (McLaren, 2000; Kahn & Kellner, 2007; Lewis, 2009). Watts (2002) emphasises that public policy is crucial to career guidance work, while endogenous to policy are causal relationships in policy-making (Smith & Larimer, 2009). Curtain (2000) captures the essence of policy direction in the following words:

Policy makers also need to ensure that they are inclusive by putting in place policies that take full account of the needs and experience of all those likely to be affected by them, whether they be individuals or groups, families, businesses or community organisations. Good policy also requires involving those outside government in policy making. This includes consulting with those who are the target of the policy, outside experts, and those who are to implement the policy. Finally, good public policy is based on learning from experience (p. 36).

CCH encourages utilisation of experiences of DAPs to inform policy as a way of sharing of power. In this study I borrow the explanation of experience from DePoy and Gilson (2011), as “...one’s personal and unique ways of being, articulating, and sensing. Experiences are not directly ascertainable and must be inferred or asserted by the experiencer.” Therefore policy direction ought to spring from experiences as well as be guided by policies already in existence around the world. Experiences are represented by the up-ward pointing arrow on the CCH diagram, while policy is represented by the downward pointing arrow. I hope that CCH will encourage more research and establish synergy between governments and differently abled persons towards hephapreneurship. I thus envisage policy to ultimately cater for self-employment needs of differently abled persons. Watts (2008) notes that “In belated recognition of the importance of policy matters, the last few years have seen a rapid growth of interest in the application of public policy to career guidance” (p. 341). I add to this recognition, the importance of public policy to career guidance as a path to hephapreneurship.

2.8.6 PATHWAYS TO HEPHAPRENEURSHIP

I submit that the following four steps may carve a path towards hephapreneurship and propose CCH as ‘suggestion empowerment’ for DAPs (Hechanova, Alampay & Franco, 2006, p. 72).

2.8.6.1 Choice of a career as an important step in carving a niche within the world of work

Differently abled individuals could start off with the mind-set of an entrepreneur while engaging in self-knowledge and seeking information about the world of work (Kiyosaki, 2010). Career choice indicates an area where an individual could start a career journey as demonstration of self-efficacy (Goldacre, *et al.*, 2010).

2.8.6.2 Identification of a repertoire of skills and attitudes forming a working personality

DAPs must identify their career personality. That is individuals must find their special gifts, talents and competences, generally, their abilities. Based on a contemporary careers approach, differently abled individuals’ repertoire of required skills could include being value-driven and self-directed, as well as having physical and psychological mobility (Segers *et al.*, 2008). The emphasis should be more on requisite knowledge, skills and abilities of the differently

abled persons. Perhaps the following list of employability skills could be central to the repertoire:

- **Basic skills:** Reading, writing, performing arithmetic and mathematical operations, listening, and communicating (Fulks & Alan Craig, 2008). I summarise these skills as literacy skills. According to Noddings (2012) “literacy...can be regarded as a tool of social improvement. It enables people to hold better jobs, obtain better services, and perform their civic tasks more intelligently” (p. 73).
- **Thinking skills:** Thinking creatively, making decisions, solving problems, and analysing (Murphy, 2010). The goal is for DAPs to make their own choices about their livelihoods.

2.8.6.3 Entrepreneurs’ social skills

Social perception (the ability to perceive others accurately), expressiveness (the ability to express feelings and reactions clearly and openly), impression management (skill in making favourable first impressions on others), and social adaptability (proficiency in adapting one’s actions to current social contexts) (Baron & Tang, 2009).

Mayer, Roberts and Barsade (2008) predict that, “as skills grow in one area (e.g., perceiving emotions), so will skills in other areas, such as understanding emotions and being able to regulate them” (p. 513), which is fundamental for differently abled individuals.

2.8.6.4 Career construction – Training and workplace-based experiential learning

Training and workplace-based experiential learning are crucial to hephapreneurial career construction (Baron & Tang, 2009; Hisrich, Langan-Fox & Grant, 2007; Samuel, 2010). Differently abled hephapreneurs could benefit from training to prepare for starting new business ventures (Baron & Tang, 2009) and develop entrepreneurial attitudes (Hisrich, Langan-Fox & Grant, 2007). Lifelong learning and training through workplace-based experiential learning may be beneficial. Consequently, Savickas *et al.*, (2009) conclude that, “From a constructionist viewpoint, career denotes a moving perspective that imposes personal meaning on past memories, present experiences, and future aspirations by patterning them into a life theme” (p. 246). I believe that through training and workplace-based experiential learning, differently abled individuals may be likely to construct a career in hephapreneurship.

2.8.6.5 Starting a business venture

Hisrich, Langan-Fox and Grant (2007) document that entrepreneurship is a major source of employment, economic growth and innovation, promoting product and service quality, competition, and economic flexibility. It is also a mechanism by which many people enter the society's economic and social mainstream, aiding culture formation, population integration, and social mobility. DAPs could start a business at household level and expand beyond this as their businesses grow.

2.9 SUMMARY OF LITERATURE REVIEWED

In the table below I present a summary of the literature reviewed focusing on three broad areas, that is, career choice/construction, disability and policy. I display themes that emerge from literature and indicate researchers who are prominent in discussing such themes.

| Area | Emerging key themes | References |
|----------------------------|---|--|
| Career choice/construction | Construction of meaning Obstacles to employment Career construction Self-completion Employability Self-employment Work-place discrimination Contemporary careers Hephapreneurship | Lewis (2007) Brandon and Pritchard (2011) Hall and Parker (2010) Savickas <i>et al.</i> , (2009) Busacca (2007) Hartung and Taber (2008) Baruch (2001) Schreuder and Coetzee (2009) Wehbi and El-Lahib (2007) Inkson (2006) |
| Disability | Socio-political model Self-representation Disability as difference Culture of disability Quest narrative Interindividual variation Public concern | Smart (2009) Garden (2010) Gray (2009) Perez (2002) Frank (1995) Terzi (2007) Smart (2006) |
| Policy | Public policy Regulative policy Social action Policy-practice gaps Less public attention | Smith and Larimer (2009) Birkland (2004) Mladenov (2009) Goodman and Hansen (2005) Baglieri <i>et al.</i> , (2010) |

TABLE 2.1: Summary of themes emerging from literature

Key issues emerging from the literature in this study indicate the centrality of DAPs' construction of meaning through career choice/construction. Obstacles to employment may lead to alternatives via self-employment. There is a strong inclination towards disability entrepreneurship, herein conceptualised as hephapreneurship within contemporary careers. I assume that CCH will be validated *ex post facto* from the results in this study and/or through further research. Conceptualising this framework, I have followed "the road less travelled" in disability and career discourse by developing it a priori from the literature (Peck, 1978). The framework does not intend or pretend to isolate, segregate or discriminate DAPs. Through the framework I strive to support, encourage DAPs, and *conscientise* society to look at disability through eyes that transform negative perceptions into positive ones.

The framework intends to strengthen the position of people with disabilities, and through it, I see no mirage but veracity in turning disability into ability. Subsequently I agree with the renowned South African disability entrepreneur Ari Seirlis' words which form the apex crowning CCH that: "skills are your tools; entrepreneurship is your vehicle. Disability is often a state of mind" (Seirlis & Swartz, 2006, p. 371). I strongly believe in the transformation of negative attitudes towards disability transmuting into positive attitudes with the purpose of embracing ability.

Disability emerges in the literature with various subthemes emphasising acceptance of difference. The socio-political model of disability and the quest narrative mirror a central driving force towards social change. Disability is construed as a public concern and DAPs are encouraged to strive towards self-representation. If disability is a public concern, it therefore calls for public action through public policy. In this study social action by DAPs is considered a driver of transformative public policy. Many gaps are identified in literature regarding public policy concerned with career guidance, disability, education and employment. Thus literature appears to encourage self-representation of DAPs in the labour market through self-employment towards social change.



ECHOLOCATION THREE METHODOLOGY AND RESEARCH DESIGN

“The whole of science is nothing more than a refinement of everyday thinking.”

Albert Einstein

*Hope, as an ontological need, demands
an anchoring in practice.
Paulo Freire (1992, p. 9)*

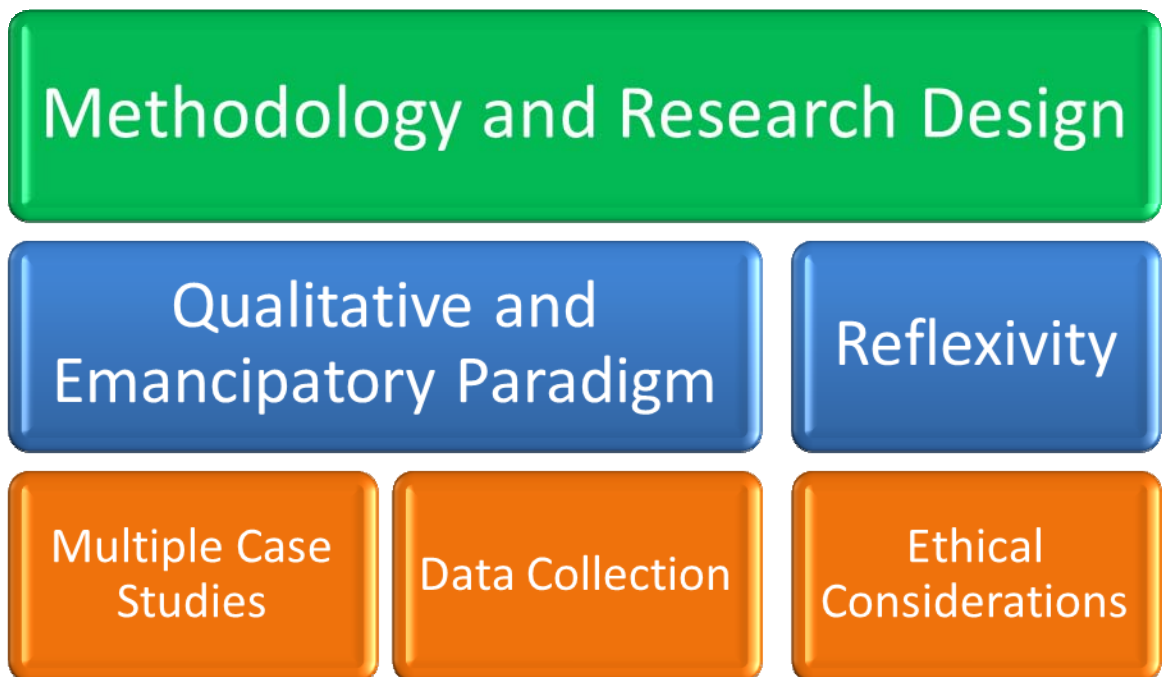


FIGURE 3.1: Echolocation map

3.1 INTRODUCTION

In this echolocation I present the research design and methodology I used in the study. I justify my methodological and design choices and explain my role as a researcher. The purpose of this echolocation is to delineate the design and methodology used in this study. The journey of my inquiry began with a philosophical prolegomenon in which I situated myself within the study. Navigating through my thesis demanded introspection for me to identify ways in which knowledge is socially constructed in qualitative research. Thus my epistemological, ontological and methodological compasses assisted me to echolocate together with my fellow travellers in this journey, as we collectively constructed meaning (Chen, Shek & Bu, 2011). Hesse-Biber and Leavy (2011) encapsulate research methodology as signifying that “the relationship between ontology, epistemology, theory and method can be thought of as a nexus – the research nexus” (p. 353).

In conceptualising my study, I was guided by a deep-rooted desire for understanding the experiences of DAPs in their journey towards constructing a career (Savickas *et al.*, 2009). I believe that having spanned almost ten years lecturing in career guidance and counselling my world view was influenced by an orientation to help others make meaning of their life experiences (Foskett & Johnston, 2010). I saw my role as that of an advocate for social change (O'Day & Goldstein, 2005), a philosophical world view focusing on the needs of people who may be marginalised or disenfranchised (Creswell, 2009). This world view was concretised into a constructivist paradigm as a tool for social construction of disability (Creswell, 2007).

Initially I had no idea of what a paradigm was, save only a philosophical world view formed from my antecedents in philosophy. However, later on I discovered and agree with Wittgenstein's observation of language games (Stumpf, 1989) that in fact paradigm is just a grand name (Silverman, 2010) for world view, philosophical stance (Sarantakos, 2005), set of beliefs, general orientation and a whole way of thinking about research (Holliday, 2007). It all depends on the choice of scientific genre within which one is operating, which may eventually lead to paradigm competitiveness.

Paradigm rivalries paved the way to articulation and choice of specific ways of understanding the world through research (Flick, 2009). A paradigm is “a perspective or world view based upon sets of values and philosophical assumptions, from which distinctive conceptualizations and explanations of phenomena are proposed” (Gray, 2009, p. 579). Babbie (2008) maintains

that “paradigm is a model or framework for observation and understanding, which shapes both what we see and how we understand it” (p. 34). A fundamental observation emanating from paradigm discourses establishes that reality is constructed from various perspectives leading to multiple paradigms (Brink, Van der Walt & Van Rensburg, 2006) and new skirmishes in the methodology wars (Alexander, 2006). This observation further fuels paradigmatic competitions resulting in varied world views and understanding of phenomena (Sterling-Folker, 2000). Moreover there is a multiplicity of paradigms available for the community of qualitative scholars leaving room for informed paradigm choice (Thomas & Magilvy, 2011). In the next section I review a qualitative and emancipatory research paradigm that underpins my study (Borg & Gall, 1989).

3.2 QUALITATIVE AND EMANCIPATORY RESEARCH PARADIGM

3.2.1 INTRODUCTION TO QUALITATIVE AND EMANCIPATORY RESEARCH PARADIGM

The research question this study set out to answer was: “How can understanding of narratives of DAPs inform career guidance policy?” While Guba and Lincoln (1994) saw competing paradigms in qualitative research, I saw complementarity and followed a dual qualitative (Sarantakos, 2005) and emancipatory research methodology in order to address this research question (Danieli & Woodhams, 2005; Strier, 2007). The methodology I chose has as its central principles openness, reflexivity, explication and flexibility (Sarantakos, 2005).

The qualitative and emancipatory research paradigm (Oliver, 1992) emerged as central and alternative paradigm to disability research (Wolgemuth & Donohue, 2006; Paiewonsky, 2011). By emphasising emancipatory potential, this paradigm provides opportunities usually inaccessible to DAPs (Mienczakowski, 1995) towards emancipatory knowledge (Marvasti & Faircloth, 2002). Situating my study within the qualitative and emancipatory paradigm (Danieli & Woodhams, 2005; Rice, 2006) has been a conscious choice influenced by my disposition and outlook on life (Barbour, 2008). On the one hand qualitative research is both exciting and challenging (Mason, 2002). On the other hand “qualitative research practice is both a science and art” (Mariampolski, 2001, p. 10). Thus, in order to arrive at the choice for qualitative research, I had to contemplate and juggle reasons for the choice I wanted to make. I understand that as a science, qualitative research becomes influenced by the scientific method (Anderson, 1998). As an art, it allows me a researcher’s space to demonstrate how much I have learned and understood about qualitative investigation. I therefore concur with Merriam (2009) that “qualitative researchers are interested in understanding how people

interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (p. 5).

“Qualitative research embraces the view that as far as peoples’ perceptions are concerned, there is no one single and objective truth. In other words different people in different places at different times, interpret things differently” (Hartley & Muhit, 2003, p. 103). I chose qualitative research to provide space for participants in this study to narrate their lived experiences and present a holistic view of the life of a differently abled person from their own perspectives. “Thus, constructivists challenge the notion that research is conducted by impartial, detached, value-neutral *subjects*, who seek to uncover clearly discernable *objects* or phenomena” (Mir & Watson, 2000, p. 941).

As I chose the qualitative and emancipatory research paradigm (Danieli & Woodhams, 2005), I was aware that I was risking criticism levelled against it (Barbour, 2011) by proponents of quantitative research, especially in their insistence on impartiality, objectivity and value-neutrality (Mir & Watson, 2000). Nonetheless I was encouraged by Denzin and Lincoln (2008), who emphasise that “Qualitative research is a field of inquiry in its own right” (p. 3). Even if the paradigm controversies continue, it appears that qualitative research is enjoying widespread acceptance (Guba & Lincoln, 2008). “Qualitative research helps us make sense of the world in a particular way” (Richards & Morse, 2007, p. 4). Nevertheless critique of qualitative inquiry does not seem to lose steam. It is encouraging, though, to observe a compromise reached between the qualitative and quantitative paradigms via mixed method research (Greener, 2011). Thus, instead of emphasising the weaknesses of each paradigm, identifying strengths from each could benefit the investigation.

The methodology undergirding this study allows for alignment with the socio-political model of disability and career construction of DAPs. Silverman (2010) broadly defines methodology as ‘a general approach to studying research topics’ (p. 117). Sarantakos (2005) contends that methodology is a model entailing the theoretical principles and frameworks that provide the guidelines about how research is to be conducted. In the light of disability research, McDermott and Turk (2011) acknowledge that disability has a human characteristic that includes medical, functional and social perspectives. My methodological choice was therefore a socio-political act directed at in-depth understanding of disability and career construction while simultaneously advocating a career guidance policy and social change (Smart, 2007).

My choice is also informed and propelled by politics of hope (Peters, Gabel, & Symeonidou, 2009) and is backed by Turmusani's (2004) conflation of politics and research, justifying that:

Research can be inherently political, and plays an important role in transforming and changing the world, and not only in describing it. In other words, the impact of research goes far beyond theoretical circles, into the life of society. The adoption of a particular research method for example, will influence the suggested solution put forward to deal with disability issues (i.e. influencing societal policies and provisions concerning disabled people). This is the reason why the choice of research method becomes a political decision and should be dealt with as such (p. 4).

I believe that the fulcrum upon which any research process balances is methodology. McMillan and Schumacher also (2006) consider methodology as systematic and purposeful, where procedures are not haphazard but planned in order to yield data on a particular research problem. Similarly, Henning, Van Rensburg and Smit (2004) succinctly posit that “methodology refers to the coherent group of methods that complement one another and that have the “goodness of fit” to deliver data and findings that will reflect the research question and suit the research purpose” (p. 36).

I aimed the qualitative methodology at the social construction of disability and career construction respectively (Hole, 2007). I engaged the emancipatory research methodology (Strier, 2007) to understand disability as difference discourse, where hephapreneurship could be considered as plausible instrument of empowerment and freedom for differently abled hephapreneurs (Gulati, Paterson, Medves, & Luce-Kapler, 2011). I utilised the emancipatory research methodology to challenge my ontological and epistemological lenses towards disability and how far those could influence my journey throughout the research process (Creswell & Plano Clark, 2011). This I accomplished through principles of qualitative methodology (openness, reflexivity, explication and flexibility) (Sarantakos, 2005). Emancipatory research methodology emerges as an alternative and most appropriate methodology for disability research (Danieli & Woodhams, 2005). “Here, *emancipatory* stands for the political aim of this research...” which is liberation of DAPs from the shackles of disability and unemployment (Wolgemuth & Donohue, 2006, p. 1024). “The emancipatory mode presents research as advocacy, and abandons the claim of research to objectivity” (Walmsley, 2001, p. 196).

As noted, “emancipation is important as it emphasises the freedom necessary for people to pursue a meaningful life and society” (Watson & Stead, 2002, p. 27). Nevertheless, Danieli and Woodhams (2005) note that “not all researchers in the disability field approach their research with the explicit political aim of the emancipation of disabled people nor do they all explicitly link their political position and their methodological approach to research” (p. 283). I, however, have declared my methodology as a political act (Simons, 2009), as “emancipatory research is as much a form of political action as it is research” (Walmsley, 2001, p. 195). I do so conscious of methodological sensitivities that are likely to be provoked by this stance, but I also acknowledge my deep rooted desire to see DAPs living free and independent lives through research findings as an emancipatory act in that such findings have the potential to unite disparate viewpoints and ultimately make an impact on a "public problem" (David & Kienzler, 1999, p. 207). The future of emancipatory disability research remains precarious as a paradigm establishing itself in research (Barnes, 2003; Oliver, 1992). However, Creswell and Plano Clark (2011) and Haberman (1972) recognise the emancipatory theory as a worldview interested in critical and rational thinking (Babbie & Mouton, 2001). “Disability research is conducted within a highly politicised ‘hotbed’ of competing paradigms and principles” (Hodge, 2008, p. 29). Nonetheless, given current positive social changes which begin to recognise disability, emancipatory disability research is setting realisable strides (Hodge, 2008).

Nevertheless one of the most serious limitations of emancipatory research is the problem of accountability of researchers towards disabled people and their organisations (Barnes, 2003). Another limitation of emancipatory research is thwarted emancipatory value of emancipatory inquiry (Hodge, 2008). The germination of emancipatory research is replete with socio-political challenges surrounding disability (Humphrey, 2000). One of the most outstanding challenges relates to “disability research which should be about research *with* rather than *for* or *on* disabled people” (Goodley, 1999, p. 27), a kind of inclusive research (Walmsley, 2001). This is a politically laden statement which may be ideal and not always practical owing to a bias that “in the emancipatory research paradigm, disabled people should control, rather than merely participate in, the research process (Walmsley, 2001, p. 195). Hence Oliver’s (1992) effort to change the social relations of research production, transferring power from the researcher to the researched. While this may be a desirable approach, the same caution must be exercised as questioning the arrogance that may accompany efforts to emancipate the “other” such as DAPs (Kincheloe & McLaren, 2005; Petersen, 2011). Within the scope of this study, I construe emancipation as an accompaniment by allies in the journey towards self-

emancipation by DAPs from socially constructed obstacles in the realisation of their abilities (Creswell & Plano Clark, 2011; Walmsley, 2001). Below I briefly discuss reflexivity as I consider it a key principle in my research methodology and as a means to control limitations inherent in a qualitative study.

3.2.2 METHODOLOGICAL REFLEXIVITY IN QUALITATIVE AND EMANCIPATORY RESEARCH

Reflexivity as methodological power in qualitative research is fundamental to case study research (Pillow, 2003). Currently methodological imperialism seems to be overtaken by developments in scholarship (Clarke, & Walsh, 2009). However, at times the relationship between philosophy of science (Almeder, 2007) and research science appears similar to that of family members who are intimately connected, mutually influenced, and more than occasionally quarrel (Yang, 2008). On the other hand Fagan (2010) examines the vexed relation between ‘the rational and the social’, focusing on methodological assumptions in the human sciences. One such methodology is reflexivity, described as rigorous self-scrutiny by the qualitative researcher throughout the entire process (Leedy & Ormrod, 2005; MacMillan & Schumacher, 2006). This view is supported by Finlay (2002), who writes that, from this we can understand that:

Reflexivity, then, can be understood in a multitude of ways according to the aims and functions of the exercise at stake and the theoretical or methodological traditions embraced. In terms of aims, reflexivity can be understood as a confessional account of methodology or as examining one’s own personal, possibly unconscious reactions. It can mean exploring the dynamics of the researcher–researched relationship. Alternatively, it can focus more on how the research is co-constituted and socially situated, through offering a critique or through deconstructing established meanings (p. 224).

Thus, reflexivity challenges the meanings I have concretised as a researcher and provides for critical self-scrutiny (Mason, 2002). I started by examining the concept ‘disability’ and juxtaposed it with ‘differently abled’. I reflected on data collection, my own short-comings in dealing with sign language and I looked back to the beginnings of my study when I realised a need for a philosophy that guided me (see Appendix D). Reflexivity provides tools for possible changes in paradigm and improvement in the researcher’s practice in undertaking inquiry. Reflexivity is the way to instruct ourselves about how to be critically and explicitly

conscious of what we are doing as intellectuals (Jung, 1993, in Nagata, 2006). It is a critical exploration of our activities in research (Raven, 2006).

Cognisant of methodological underpinnings (Raven, 2006), my reflexive moments entailed declaration of my stance (Creswell & Plano Clark, 2011) and situating myself within the study (McMillan & Schumacher, 2006). I espoused and engaged in reflexion as utilised within the scope of philosophy as a contemplative concept of knowledge construction (Habermas, 1972). I used reflection (McMillan & Schumacher, 2006) as a way of metacognition about my thoughts and the decisions I took concerning my study and asked myself whether my assumptions and beliefs limited or enhanced understandings (Rallis & Rossman, 2010). For Barrett and Mills (2009),

This reflexive view admits of the ways in which the researcher's prior experience of the research phenomenon, context, and/or participants (in both general and specific terms) also shapes the inquiry and the research process. Further, a reflexive view also acknowledges the relational features of the inquiry, specifically the ways in which the relationships that evolve between researchers and participants during the inquiry process shape the course of the inquiry and the interpretations that are developed (p. 418).

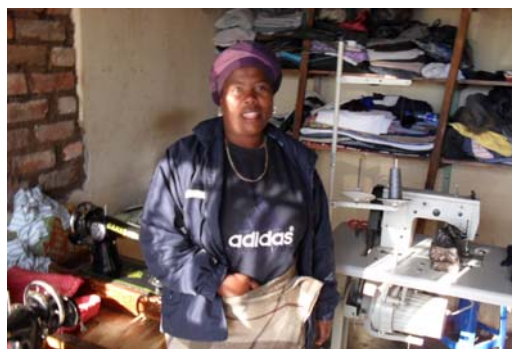
As part of my reflexive inquiry, I followed four generally used strategies: reflexivity as recognition of self; reflexivity as recognition of other; reflexivity as truth; reflexivity as transcendence (Pillow, 2003). In recognising myself reflexively, I situated myself and narrated my own story and relationship with disability in the philosophical prolegomenon of this study, thereby simultaneously acknowledging and recognising DAPs through real-life experiences. I often discussed with other professionals and friends who were the disinterested parties in some of the experiences I have had. One such experience was about a participant for whom I use the pseudonym, 'The Photographer'. In recognition of his abilities in photography, a colleague and friend engaged The Photographer to video-record and photograph a doctoral graduation ceremony as a result of discussions on my study (Holliday, 2009). Below is a photo taken during the ceremony.



PHOTOGRAPH 3.1: Graduation ceremony photograph

The engagement of The Photographer was in recognition of his skills and abilities as a differently abled hephapreneur. Through advocacy and emancipation (McLaren, 2000) of The Photographer, I marked where my ‘self’ ended and another began through use of self-reflexivity and recognition of the other (Pollow, 2003). Apart from the photograph above a video of the ceremony was produced which represents evidence of reflexivity as recognition of other.

Under the aegis of qualitative and emancipatory research, truth about disability is considered socially constructed (Brucker, 2009). In this study the objective was not to establish truth, but to understand real and varied experiences of DAPs. These experiences may essentially form part of the narrative truth through the stories DAPs told about themselves. As part of the truth about the other, I present below another photograph of a participant given the pseudonym, ‘Independent Business Owner’. This is to document the working life of the participant (Gray, 2009).



PHOTOGRAPH 3.2: Independent Business Owner

I met the Independent Business Owner through the manager of her former school where she learned about her trade and some business skills. Her truth is co-constructed (Holliday, 2009)

as others tell stories of success about her which she corroborates, and as seen in Figure 3.2, I demonstrated reflexivity as transcendence (Habermas, 1972; Pollou, 2003) through relinquishing my own positionality (Choi, 2006) in the study and recognising the participants' emancipatory stance as people who have stories of achievements to be shared with others (Freedman, 2006). Their stories sometimes become a platform of self-advocacy (Ledger & Tilley, 2006). On many occasions they may not have been successful, but they may have achieved a milestone in conscientising society about their abilities and need for social change (Freire, 1992).

Although reflexivity has been used extensively in qualitative research it cannot escape the sharp eyes of positivist critics (Choi, 2006; Holmes, 2010; Subreenduth & Rhee, 2010). For instance, Lynch (2000) states that "reflexivity, or *being* reflexive, is often claimed as a methodological virtue and source of superior insight, perspicacity or awareness, but it can be difficult to establish just what is being claimed. Some research programmes treat reflexivity as a methodological basis for enhancing objectivity, whereas others treat it as a critical weapon for undermining objectivism and exposing methodological 'god tricks'" (p. 26).

I repudiate such scepticism and embrace reflexivity in this study, as I view it as a crucial point of departure in striving to understand phenomena. Holmes (2010) suggests that "Reflexivity refers to the practices of altering one's life as a response to knowledge about one's circumstances" (p. 139). I construe a relationship between my undertaking of research in this study and the utmost responsibility to self-check as I continue my journey of inquiry. I concur with Kinsella (2006) that there is a relationship between constructivism and reflective practice in research. I found myself forming some opinions on the research project as I reflected (Tracy, 2010).

Generally I seemed to be inclined more towards advocacy in my approach to the study. However the outcomes of reflexive judgements are risky and uncertain and can often entail 'unintended consequences' and unforeseen side-effects (Selwyn, 2005). To guard against this warning by Selwyn (2005), I recorded some reflective notes and re-engaged repeatedly with my reflection in order to identify possible unconscious reactions (see Appendix D). In addition "reflexivity in research is not a single or universal entity but a process—an active, on-going process that saturates every stage of the research" (Guillemin & Gillam, 2004, p. 274). With this awareness my approach to the study became a conscious and cautious on-going reflexive exercise.

The fieldwork was an emotionally laden undertaking, a mixture of joys, risks, concerns, dilemmas, surprises, omissions, mistakes and lessons. The setting of the study was Maseru and Bera in Lesotho. Disability in Lesotho is generally divided into four groups (auditory, intellectual, physical, and visual) and is a complex topic to deal with, especially when it is coupled with careers and employment. The joys I experienced included seeing the willingness and resilience of DAPs engaging in entrepreneurial activities to give meaning to their lives (Eloff, 2008).

I was also faced with many challenges during the interviews. Some of the participants were self-employed and I could not put their daily activities on hold to accommodate the interviews. Thus, in some instances I had to conduct the interviews in the informal sector where I experienced varied interruptions. Although there was some background noise that fortunately did not affect the recordings (Silverman, 2010). For example while listening to the audio recordings one is confronted with cars honking their horns, people passing by and rendering their cordial greetings, others come by to talk to their friend, only to find that an interview is going on. The beauty of it was that nothing disturbed the flow of the conversational interview as it were. On one occasion I had to interview one gentleman in the car as there was no other space to use. Although these were challenges at the time, on revisiting the recordings, I am filled with a sense of awe at the profundity of the conversations despite some interruptions.

3.3 RESEARCH DESIGN IN QUALITATIVE AND EMANCIPATORY INQUIRY: MULTIPLE CASE STUDIES

3.3.1 INTRODUCTION TO THE RESEARCH DESIGN

Designs abound in qualitative and emancipatory research. “Research designs are procedures for collecting, analysing, interpreting, and reporting data in research studies” (Creswell & Plano Clark, 2011, p. 53) and “decisions about design, measurement, analysis and reporting all flow from purpose” (Patton, 2002, p. 213; Thomas, 2011, p. 27). The purpose of this study was to understand how experiences of DAPs can inform career guidance policy. According to Richards and Morse (2007) “research design is created by the researcher, is moulded (rather than dictated) by the method, and is responsive to the context and the participants” (p. 74). The decision for the design I used in this study was informed and aligned to the purpose of my study as re-stated above (Thomas, 2011). Furthermore my decision for the design was also informed by my research questions (Thomas, 2011). In attempting to answer the research

question for this study, I reviewed literature and it led me to the design of my study which would assist me to answer the “how” of the study (Gray, 2009, p. 247).

Whereas qualitative designs can be categorised into three basic types, that is exploratory, descriptive or causal, the design of my study is explorative as it aimed to discover ideas and insights of DAPs (Churchill, Brown & Suter, 2010). “A research design is simply the framework of plan for a study as a guide in collecting and analysing data...it is a blueprint that is followed in completing the study” (Churchill, Brown & Suter, 2010, p. 78). Case study design in particular explores many themes and subjects and is inductive (Gray, 2009).

Informed by my philosophical outlook within the qualitative emancipatory tradition, I used a case study design (Creswell, 2007) underpinned by an inductive approach (Gray, 2009; Yin, 2011). Qualitative emancipatory research is a way of looking at the world and a constellation of approaches used to generate knowledge about the human world (Higgs, & Cherry, 2009). Through observation, “over the past several millennia, human beings have developed several strategies to help them make use of the human mind to better understand the unknown. Key among these, is deductive logic, inductive reasoning, the scientific method, critical thinking, and collaboration with others” (Leedy & Ormrod, 2005, p. 31). The main division of forms of reasoning generally utilised in philosophy is between deductive and inductive reasoning (Papineau, 2009). In this study I follow the inductive reasoning approach as one that undergirds the constructivist paradigm (Roulston, 2010).

Merriam (2009) notes that induction is an important characteristic of qualitative research which must be highlighted. Inductive reasoning involves making predictions about novel situations (Devetak, Glažar & Vogrinc, 2010) based on existing knowledge (Hayes, Heit & Swendsen, 2010). Induction is the formation of a generalisation derived from examination of a set of particulars (Rothchild, 2006). By its complex nature knowledge of disability requires thinking that recognises patterns embedded in the meanings communicated through narratives (Chamberlain *et al.*, 2011). Furthermore, induction predictions (Greener, 2011) align with career construction as no instrument can forecast with certainty the future of a career chosen today in the evolutionary and complex situation of tomorrow’s world of work (Arthur, 1994). Inductive reasoning (Hayes, Heit & Swendsen, 2010) is thus a central, logical research approach to this qualitative study and it is envisaged to reveal the ‘real’ nature of disability (Danieli & Woodhams, 2005).

The case study design occupies a central position in this study. According to Rule and John (2011) “a ‘case’ is a particular instance...**a circumstance or problem that requires investigation**” (p. 3). A case study provides distinctive opportunities for in-depth analysis of phenomena (Gerring, 2004). The potential of case study design provides for specificity and focus on disability and career choice/construction in this study (Gray, 2009). The case study was found to be a particularly instructive design allowing for a broader outlook and consideration of the phenomena under study (Flick, 2009). Thus a case study allows for data collection that can promote development of a theory (Gray, 2009) and yield explanatory insights (Babbie, 2008). Rule and John (2011) confirm that “a ‘case study’ is therefore a systematic and in-depth investigation of a particular instance in its context in order to generate knowledge” (p. 4). Generally, I found case study to be illuminating on many fronts, such as methodologically and in its focus on detailed case analysis (Anderson, 1998). As Thomas (2011) observed: “The case study thus offers you an example from which your experience, your phronesis, enables you to gather insights or understanding a problem” (p. 215).

Potentially my case study is likely to “produce first-hand information” (Sarantakos, 2005, p. 216) about how narratives of DAPs can inform career guidance policy. This case study advocates DAPs in several spheres, such as promotion of inclusive employment, provision of career guidance and, above all, support for self-employment as an alternative way towards empowerment. The study concerns itself with “... serious social issues ... envisaged to motivate stronger links to **practitioners and policy makers**” (Huff, 2009, p. 205). On another front I envisage the potential of the case study design as possible replicability in different study sites to take this qualitative study to another level (Yin, 2011). From inductive reasoning, I chose my research design as a case study, which by nature explicates phenomena inductively.

3.3.2 MULTIPLE CASE STUDIES DESIGN’S POTENTIAL FOR MY STUDY

Figure 3.2 below is a diagrammatic representation of participants from whom data were collected. In this study I focused on ubiquitous disabilities regardless of category and range considered normal for human beings (Barnes & Mercer, 2010), which could still allow persons engagement in meaningful and productive livelihoods.



FIGURE 3.2: Multiple case studies by type of disability

Differently abled persons in Lesotho are generally classified according to the disability categories in Figure 3.2. The auditory group represents those with hearing impairments. The intellectual group encompasses those with mental handicaps. The physical group includes those with various forms of physical disabilities and the visual group relates to those with differing forms of visual impairments. These classifications may not be based on the International Classification of Functioning, Disability and Health (ICF), but are on the decision of disability organisations and associations to facilitate coordination in dealing with disability in the Lesotho context. Additional views were represented by stakeholders as presented in Table 3.2 in this thesis.

Whereas researchers (Creswell, 2007; De Vos, Strydom, Fouche & Delpont, 2005; Silverman, 2010; Willig, 2008) generally identify three different types of case studies (intrinsic case study, instrumental case study and multiple case studies), I opted for multiple case studies in view of their potential for making comparisons of cases in four categories of disability in Lesotho (Gray, 2009). This choice consequently facilitates theory generation (Willig, 2008) related to my proposed conceptual framework and possible generalisations thereof (Leedy & Ormrod, 2005). My choice is supported by MacMillan and Schumacher's (2006) observation that qualitative research describes and analyses people's individual and collective social actions, beliefs, thoughts and perceptions. Despite criticisms labelled against case study limitations such as non-generalisability (Leedy & Ormrod, 2005; Willig, 2008), multiple case studies provide triangulation (Cohen, Manion & Morrison, 2007) and 'replicability' aspects to the case approach, assisting in obviating generalisability limitations (Welman, Kruger & Mitchell, 2005). Multiple case studies also provide strength for the study of thick description

grounding (Patton, 2002); the holistic nature, being lifelike, renders data user-friendly, illuminates meaning and thereby communicates tacit knowledge (Merriam, 2009). Case study design provides multiple data and multiple perspectives desirable within the qualitative paradigm (Simons, 2009). As stated earlier, I chose each case on the basis of its richness of information to address the study research questions (Patton, 2002).

I chose a multiple case study design because I found that it allows holistic, in-depth engagement and diverse views during narrative interviewing and provided a deeper understanding of phenomena (Yin, 2009). Merriam (2009) reminds us that qualitative case studies share with other forms of qualitative research the search for meaning and understanding. Case study is in-depth (Patton, 2002) understanding of a problematic situation, used to explore perceptions, antecedent conditions and other factors contributing to the phenomenon under study (Foreman-Peck & Winch, 2010). “*Case studies, generally speaking, need not contain an explicit evaluation nor recommendation for practice. However, in educational case study research, an element of evaluation and implications for practice would be an expected outcome*” (Foreman-Peck & Winch, 2010, p. 38). It is obvious that central to qualitative case study research is understanding of phenomena being studied. In this study I endeavour to understand disability and career choice/construction as narrated by DAPs.

Case study design is generally considered as de-linked from any theoretical underpinning (Gray, 2009). Contrary to Gray’s (2009) observation, several theoretical positions informed my choice of the case study design. First, my existentialist philosophical disposition (Papineau, 2009), where I assert that DAPs might actively seek meaning in life (Higgs & Smith, 2006). Second, my constructivist outlook where within the socio-political sphere, I consider my study as supportive of social construction of disability by DAPs and the society, and third, and most importantly, my choice as influenced by existentialism as the overarching philosophical theory underlying this study.

3.3.3 CONSIDERING LIMITATIONS OF MULTIPLE CASE STUDIES

“Despite case study’s popularity as a method, it persists with something of an aura of methodological second best about it...” (Thomas, 2010, p. 575). In general case studies are criticised for lacking reliability and on the grounds that another researcher might come to different conclusions (Anderson, 1998). Case studies are generally criticised for the mass data

they accumulate which results in difficulties in processing and lengthy, detailed reports (Simons, 2009). Case studies are often criticised as less powerful (Babbie, 2008), as producing results that cannot be replicated (Sarantakos, 2005), and as using small sample size leading to non-generalisability of results (Leedy & Ormrod, 2005). Again, a case study based on “personal experiences, however, provides very thin empirical evidence” (Noddings, 2012, p. 88). These generally perceived weaknesses of case studies can be strengthened through use of multiple case studies.

Multiple case studies reverse the conditions listed above, in that several cases are used to jointly study the same phenomenon from different angles, converging centrally to illuminate understanding (Stake, 2005). While case studies can penetrate situations in ways that are not always susceptible to numerical analysis (Cohen, Manion & Morrison, 2007), multiple case studies use the same ‘scientific criteriology’ (Mason, 2002, p. 38) by engaging various cases in the sample, replicating findings in a number of cases and sharing resemblances in experimentation (Gray, 2009). I chose participants to represent the multiple case studies because of their interesting and unusual or revealing characteristics (Thomas, 2011). I also specifically had in mind the potential object of my study, which was disability and career choice/construction (Thomas, 2011). As Thomas (2011) puts it, “the object ... will be this analytical focus that crystallizes, thickens, or develops as the study proceeds: It is the way that this “object” develops that is at the heart of the study” (p. 514).

3.3.4 THE CASE: FOUR CATEGORIES OF DAPS

Case study design requires a well thought out choice of the case to be studied (Silverman, 2010). As Gray (2009) argues: “Case studies, explore subjects and issues where relationships may be ambiguous or uncertain” (p. 247). I considered various options at the beginning of my study. I purposefully and intentionally chose appropriate sites that could provide relevant and necessary information (Creswell & Plano Clark, 2011). My choice of four categories of disability in Lesotho, (see Table 3.1) through “maximal variation sampling” (Boeije, 2010, p. 36) was influenced by the experiences I had with disability as I was growing up and later as a professional (Creswell & Plano Clark, 2011). I had two encounters, one with a man who was born blind, and the other with a boy who was living with dysarthria. I explicate these experiences under the philosophical prolegomenon of this study in Echolocation One.

I highlight the case in this study to provide the reader with the picture of disability in Lesotho. Classification of disability differs by context “especially in low and medium resource countries of the world” (Bickenbach, 2011, p. 564). Disability is multidimensional and in Lesotho, disability is classified into four major categories, namely deaf persons, mentally handicapped persons, physically disabled persons and visually impaired persons (Ntlatlapa, (2005). While this classification may leave out a lot of disabilities unaccounted for, it perhaps suffices for the context of Lesotho. Several organisations working in the four types of disabilities operate throughout the country. There is also an umbrella organisation catering for all four categories. All these organisations are non-governmental and mostly operate through foreign aid support. Their coverage is limited to the most accessible parts of the country, leaving remote mountainous areas subserviced.

My intention was to purposefully (Willig, 2009) identify an area that would provide for opportunities to learn (Stake, 2005), pertinent to a current social problem and driven by some substantive interest in the subject matter (Doyle, 2003). It would also have to be an area that provides for conceptual cross-fertilisation and intellectual growth (Stake, 2005). Ultimately it would have to be an area that provides for extreme variations (Babbie & Mouton, 2001). I found the four categories of disability in Lesotho challenging and wanted to relate them to career choice/construction. I also found this combination high on extreme variations since, DAPs are seldom thought to be able to take part in career choice/construction. I regard this combination high on conceptual bases since both fields are separate and conceptually rich and I thought that a combination of the two could form a strong conceptual development. This appeared to be fertile ground for learning and the combination made a strong case to purposefully choose career guidance and disability, anchoring on the purpose of this study which was to understand how experiences of DAPs can inform career guidance policy, to refine current understanding of career choice/construction and disability and to provide a new interpretation of career guidance and disability as difference discourse.

This purposive choice led to four categories of disability in Lesotho as a unique case for this study (McMillan & Schumacher, 2006; Silverman, 2010). This bounded case (Mason, 2005; McMillan & Schumacher, 2006) of the four categories of disability in Lesotho is set out to study how things happen and why (Anderson, 1989). Case studies can be categorised according to the purpose for which the researcher chooses to use them and that has implications for the design. “*Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more*

methods. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame—an object—within which the study is conducted and which the case illuminates and explicates” (Thomas, 2011, p. 513). Case study is about “an instance called a case” (Swanborn, 2010, p. 2).¹¹ “Case study is a study of the singular, the particular, the unique...whose focus...is the story of the case” (Simons, 2009, p. 3). The case (Stake, 2008) for this study is the four categories of DAPs in Lesotho as a phenomenon I investigated (Simons, 2009).

3.4 CHOOSING MY RESEARCH PARTNERS

3.4.1 COMPOSITION AND DELIMITATION

I decided to study narratives of DAPs in order to understand their experiences (Babbie & Mouton, 2001). My case study encompassed people (DAPs: e.g. people with auditory, intellectual, physical, or visual disabilities), systems (Career Guidance: e.g. career guidance in the education system) and policies (Career Guidance Policy: e.g., lifelong career guidance policy) as it studied narratives of DAPs and how they can influence public policy. The research participants in this study comprised DAPs in the districts of Maseru and Berea (MacMillan & Schumacher, 2006). The main area of concentration was Maseru. However, as purposive sample (Babbie, 2008) selection allowed me as the researcher to handpick (Cohen, Manion & Morrison, 2007) one participant who was ideal for my case study and resided in Berea, a neighbouring district to Maseru. Below I present a table of the sample representing participants in this study.

| Participants by pseudonym | Disability | Gender | Age | Education |
|--|--------------|--------|-----|---------------|
| The Farmer ¹² <i>The Welder</i> | Auditory | F | 38 | Diploma |
| | | M | 27 | Welding |
| The Photographer | Intellectual | M | 35 | Leather works |
| ¹³ <i>Independent Business Owner</i> | Physical | F | 38 | Sewing |
| The Doctor | | M | 47 | Pharmacy |
| The Teacher | Visual | F | 35 | B.Ed. degree |

TABLE 3.1: Composition of individual interviews

¹¹ ‘Whose focus’ is my own emphasis

¹² Formerly owned a welding business, employed at time of interview

¹³ Self-employed at the time of interview

3.4.2 SAMPLE OF INSTITUTIONAL REPRESENTATIVES

In addition (N=12) representatives of education institutions, (n=3) associations of disability, (n=3) a rehabilitation centre, (n=1) the corporate world (n=1) and government ministries (n=4) were selected for face-to-face semi structured interviews. The criteria for the choice of these representatives were that they had an interest in disability. I purposively chose the sample (Babbie, 2008) related to disability, education, employment or policy. A representative from an exclusive organisation was interviewed as the specialised support wing under the Ministry of Education. Table 3.2 below shows the sample of twelve institutional representatives who formed additional units for data collection.

| Name | ¹⁴ P* | Type | Number |
|--|------------------|--------------------------------|--------|
| National University of Lesotho | P 1 | Institution of higher learning | 2 |
| Lesotho College of Education | P 2 | Institution of higher learning | 1 |
| Lerotholi Polytechnic | P 3 | Institution of higher learning | 1 |
| Disability associations | | | |
| Lesotho National Federation of Disability | P 4 | Stakeholder in disability | 1 |
| Lesotho Society for the Mentally Handicapped Persons | P 5 | Stakeholder in disability | 1 |
| St Angel Home for the disabled | P 6 | Stakeholder in disability | 1 |
| Vocational School | | | |
| Itjareng Rehabilitation Centre | P 7 | Vocational Training for DAPs | 1 |
| Phillips Lighting Maseru | P 8 | | |
| Ministries | | | |
| Ministry of Education and UNESCO | P 9 | Education Policy | 1 |
| Ministry of Labour | P 10 | Employment Policy | 1 |
| Ministry of Finance | P 11 | Training Finance | 1 |

TABLE 3.2: Purposefully selected institutions

3.4.3 LIMITATIONS AND DELIMITATIONS OF PURPOSIVE SAMPLING

Purposive sampling suffers sampling bias (Leedy & Ormrod, 2005) by its very focus of ‘fitness of purpose’ (Cohen, Manion & Morrison, 2007, p. 262), since it does not provide equal opportunity for all members to stand an equal chance of being selected (Leedy &

¹⁴ Participant number

Ormrod, 2005). Purposive sampling is a non-probability (Gray, 2009) type of sampling, meaning that it is not about generalisability, but representativeness of larger populations (Welman, Kruger & Mitchell, 2005). To obviate these limitations I aligned myself with the strengths advanced for purposive sampling (Creswell, 2007), such as choosing the sample because it illustrated characteristics relevant to answering the questions posed in my study (Silverman, 2010). Gray (2009) notes that one of the limitations of purposive sampling is that "... the researcher may inadvertently omit a vital characteristic or may be sub-consciously biased in selecting the sample" (p. 152-153). In choosing the sample, I engaged in extensive consultations and discussions with the people responsible for disability associations who suggested possible candidates for the sample in order to make informed decisions. In the following section I discuss data collection.

Sampling in qualitative research can follow different logics (Flick, 2007). I decided to choose one participant deemed to best represent a group based on my familiarity with the disability landscape, but also local knowledge vested in leaders of disability groups in Lesotho (Thomas, 2011). The four participants represent the core members of four disability groups in this study (auditory, intellectual, physical, and visual). Two participants (IBO and Welder) represent the self-employed and the once self-employed respectively. There were three males and three females. Participants chosen for this study had to meet four types of inclusion criteria (Brink, Van der Walt & Van Rensburg, 2006). First they had to belong to one of the four disability groups mentioned earlier. Second, they had to be of a working age, which is within the range of 18 to 65 years of age, as population parameters for this study (Babbie & Mouton, 2001). Third, they had to be either employed or self-employed. Fourth, they should not be functionally limited (Jette, 2006). "Functional limitation is limitation in performance at the level of the whole organism or person" (Jette, 2006, p. 731). Exclusion criteria (Brink, Van der Walt & Van Rensburg, 2006) signified people with disabilities who were critically disabled and could not make decisions on their own, nor participate in a meaningful way without being a danger to themselves or to society in general.

My rationale for choosing this particular sample (Leedy & Ormrod, 2005) was based on my intention for deeper understanding and exploration (Yin, 2009) of narratives of DAPs and how they could inform career guidance policy (Blustein, Kenna, Gill, & DeVoy, 2008). I based my choice on the 'fitness of purpose' and 'fitness of audience' (Cohen, Manion & Morrison, 2007, p. 262). By virtue of their experiences of disability and career choice/construction, the sample was sufficiently representative of larger disability populations

in Lesotho (Babbie & Mouton, 2001). Their verifiable experiences (Sarantakos, 2005) could be extrapolated to mirror those of other DAPs, and thereby provide sufficient grounds for converging (Yin, 2009) evidence from multiple sources (Gray, 2009). I believed the sample to have the potential to provide rich information that could be relevant to my study with the possibility of providing examples beyond the case itself. Table 3.3 below shows the sample selection details.

| Inclusion and exclusion criteria | Inclusion | Exclusion |
|---|-----------|----------------------------|
| Belong to one of the four disability categories | 6 | No potential to contribute |
| Be within the range of 15 to 64 years of age | 15-64 | Outside the working age |
| Be employed | 4 | Working at interview time |
| Be self-employed | 2 | Have own business |
| Should not be functionally limited | 6 | Able to perform functions |

TABLE 3.3: Inclusion and exclusion criteria

3.5 DATA COLLECTION

3.5.1 INTRODUCTION

Data collection is inescapably a selective process (Miles & Huberman, 1994). I collected data during two phases over a period of three months from June 2009 to August 2009 (refer to Appendix C) with research schedule providing relevant details). My main data collection method was interviews (Kvale, 2007). Firstly I collected data from differently abled participants in phase one of the interviews, and secondly from representatives of the institutions of higher learning, disability associations and relevant government ministries in phase two as a way of triangulating informants (Bowen, 2005). Data collection was the time I anticipated eagerly as I prepared to listen to the stories of DAPs. I used two methods shown in the table below for data collection, such as narrative and semi structured interviews.

| Methods | Participants | Documentation |
|-----------------------------------|--------------|--|
| PHASE ONE | | |
| Narrative Interviews | DAPs | Video and digital voice recordings (Verbatim transcriptions) (App. I). |
| Semi structured interviews | DAPs | |

| Methods | Participants | Documentation |
|---|---|--|
| PHASE TWO Semi structured interviews | DAPs, representatives institutions of higher learning, disability associations, corporate sector and ministries | Video and digital voice recordings (Verbatim transcriptions) (App. I). |

TABLE 3.4: Data collection methods

3.5.2 PHASE ONE: NARRATIVE AND SEMI STRUCTURED INTERVIEWS OF DAPs

3.5.2.1 Introduction

In phase one I collected data by visiting selected participants in their respective environments (working places, homes or other places where participants felt comfortable) to conduct face-to-face interviews (Creswell, 2009). First I made appointments telephonically with participants, explained briefly what the research was all about and then agreed on a proposed date and time for the interviews. Prior to actual interviews I again explained the purpose of the interviews. I also explained in detail the ethical implications of the research and advised participants that they could withdraw if they not did concur with participating in the research (Leedy & Ormrod, 2005) (refer to Appendix A). If they agreed to participate, then I asked them to sign consent forms in order to protect themselves and myself (Mason, 2002). Interviews lasted two to three hours and were sometimes spread out over two different sessions depending on participants' circumstances.

My first interview with the Farmer presented me with communication challenges, as I needed to have a sign language person to assist. Data generation through use of sign language presents advantages and limitations in communication (Sutton-Spence & West, 2011). Fundamentally advantages of sign language centre on facilitating communication, which is mostly compromised by the non-universality of sign language (Sutton-Spence & West, 2011). There are different sign languages worldwide, just as there are different spoken and written languages. For instance in the case of differences in American, Australian, British, and South African English. I was challenged when I had to interview a participant who needed a sign language assistant. This indicated to me limitations both to those who were deaf and those who could not communicate through sign language. Sign language interpretation might present a representational crisis compromising trustworthiness of the data collected (Hole, 2007).

Although qualitative interviewing is an interaction between the interviewer and the participants, in this case it was important to have a third person whose role was to assist with sign language (Babbie & Mouton 2001). Nevertheless I noted that although the participant had speech problems, it was not a great problem to follow her conversation (see video clip in audio and video recording appendices.). The use of the sign language assistant was more for interpreting (Spector-Mersel, 2011), which refers to the production of oral output based on other-language input which may be either written (to be read) or unwritten (impromptu) (Shlesinger, 1998). In this case the interpretation was intra-linguistic, from Sesotho into Sesotho through use of a sign language medium.

I ensured trustworthiness through my commitment to active self-examination (Hsiung, 2008) and cross language reflexivity while collecting data (Temple, 2008). I made my position as a hearing researcher explicit to the participant in that I empathised and I noted in my journal my thoughts and emotions (Hsiung, 2008) about how my inability regarding sign language might influence the process of data collection, analysis, and even the eventual writing up of the findings. I maintained a healthy scepticism throughout the process (Mason, 2002).

3.5.2.2 Using narrative interviews within the qualitative paradigm

I used narrative interviewing as entry point in the biographical lives and career paths of the participants (Flick, 2009). Narratives provide “a basis for contextual details that facilitate an understanding of the person’s role and experience in the case” (Simons, 2009, p. 71). I utilised a set of semistructured questions to guide the narrative interviews (refer to Appendix B.). These questions generally addressed career development stages of DAPs (Blustein, 2006). For Guenette and Marshall (2009), “a narrative interview format is an excellent method for having participants talk and describe their experiences in the form of a story” (p. 86). Narration became central to the conversational partnership formed during data collection as participants told their stories. Lewis (2010) asserts that “story is central to human understanding—it makes life liveable, because without a story, there is no identity, no self, no other” (p. 505). The interviewing time was to me a sublime moment as I began to understand DAPs for who they were, through their own life histories (Flick, 2009). “Stories are sacred as is the space created through the sharing of stories. When we share our stories, they come to life through the telling, however, the story has a life of its own and that life is given through the spirit of story and the storyteller” (Lewis, 2010, p. 507). But there may be limits to stories.

Generally qualitative researchers use interviewing as a way to understand the worldview of the interviewee. Within the ambit of this study, I intended to conduct emancipatory or transformative work through the use of interviewing as a method (Roulston, 2010). Thus I encouraged the participants to narrate their stories freely during informal conversation interviews (McMillan & Schumacher, 2006). This method seemed to provide more valuable information and it allowed me to ask pertinent questions based on what was observed though the flow of the interview would be conversational (Flick, 2009; Silverman, 2010).

Wolgemuth and Donohue (2006) assert that narrative inquiry is a potentially transformative process which often presupposes knowledge to be a dialogic co-creation between participant and researcher. Narrative interviewing places the narrator central to the story in order to make sense of the world (Downs, 2009). DAPs have rich stories to tell like any other person. Theirs are stories of hope and triumph, stories focused on the future like any other story. Sometimes, they are emotionally laden stories. Nonetheless the conversational nature of the narrative interview offsets various inequalities in qualitative interviews (Clandinin & Connelly, 2000). For instance once rapport (Patton, 2002) has been established (Borg & Gall, 1989; Welman, Kruger & Mitchell, 2005), catharsis may be engaged to cater for the emotional aspects of the interview (Thuesen, 2011). Through narrative interviewing, experiences of DAPs were brought more into the open to illuminate the hidden world of disability (Saratakos, 2005). Simons (2009) encourages using one's natural conversational style during interviewing "to indicate friendliness, informality and an attempt to equalise the relationship between the interviewer and the interviewee" (p. 44). I was confronted with the challenge of not interfering or providing guidance in the flow of the interview (Borg & Gall, 1989).

I found narrative interviews ideal for DAPs, providing a relaxed environment in which participants expressed themselves spontaneously (Simons, 2009). In qualitative research "the interview is a flexible tool for data collection, enabling multi-sensory channels to be used: verbal, non-verbal, spoken and heard" (Cohen, Manion & Morrison, 2007, p. 349). Narrative interviews can be complex and taxing and therefore challenging to novice interviewers (Creswell, 2007). In my journey through my doctoral research, I drew on my training as a counsellor and was able to use my interviewing skills as bases on which to build the process.

3.5.2.3 Limitations of narrative interviews

Qualitative interviews are generally contrasted with quantitative interviews (Holliday, 2007). The entry point for qualitative interviewing is establishing rapport (Welman, Kruger &

Mitchell, 2005). Key to interviewing is recognition of the indispensable role of the interviewer as central to the interview process (Babbie & Mouton, 2001). However, the interviewer brings along assumptions and biases (Babbie, 2008) about what he/she is looking for from data and thereby invades the natural space of the interviewee (McMillan & Schumacher, 2006). The case study design takes up a lot of time, given the intensity and depth with which interviews are conducted (Borg & Gall, 1989), especially employing multiple case studies (Silverman, 2010). Since qualitative interviews use conversational questions sometimes it may be difficult to accurately record information, or to steer the conversation in the direction of soliciting information that answers the question (McMillan & Schumacher, 2006). I used semistructured questions to give focus to the interviews (Silverman, 2010). Use of conversation can pose problems of pooling the information to make meaning out of it, especially emerging from multiple case studies (Yin, 2010). Sometimes use of verbatim data can be open to distorting the world of the people involved (Holliday, 2007). Nonetheless Corbin and Strauss (2008) encourage that "...doing qualitative research with all its flaws remains an important endeavour" (p. 49). Yin (2011) cautions that "philosophically, experienced qualitative researchers recognize that true neutrality may not exist" and further notes that the remedy is to avoid blatant bias (p. 138).

3.5.2.4 Phase One: Semistructured interviews

After narrative interviews, I conducted semistructured interviews to focus interviews on specific technical issues such as career choice, disability and career guidance policies. I used semistructured interview questions (see Appendix B) to provide direction and focus on the subject matter (Gray, 2009). This appeared to be the most enriching experience both for the study and for the participants as they could talk freely about their experiences (Van Manen, 1990). Some participants commented about the importance of the study as it helped them reflect and that it strengthened their will to forge ahead and live positively (Gray, 2009). "The positive attitude is enhanced as participants in a qualitative interview may feel as if they're simply engaging in a friendly chat with the researcher, who is typically someone they've come to know and trust" (Borg & Gall, 2005, p. 184) (refer to Appendix B).

3.5.3 PHASE TWO: SEMISTRUCTURED INTERVIEWS

3.5.3.1 Introduction

The case study method requires utilisation of multiple sources of evidence for data collection (Gray, 2009). In phase two I targeted stakeholders envisaged to have an interest in issues of

disability and career choice/construction (see Table 3.2.). As stated stakeholder representation was composed of agents of associations of disability, institutions of higher learning, a rehabilitation centre, the corporate world and government ministries. My main focus was on exploring information on public policy regarding disability and career guidance. I wanted to find out how these institutions perceived themselves contributing to issues of disability and career guidance, thereby informing policy. I used research questions as a basis for the semi structured interviews (see Appendix B).

I audio-recorded the interview proceedings to document interview data collection (refer to Appendix A. video recordings for transcriptions of audio recordings and Appendix C). None of the institutions had a policy on disability or career guidance. It was a phase that disproved my assumptions about the availability of policy in those institutions. I was faced with a dilemma of dropping document analysis as one of my data collection techniques as there were no disability or career guidance policy documents to analyse (Blustein, 2006).

3.5.3.2 Limitations of semistructured interviews

Although sometimes used extensively in qualitative research, semi structured interviews display an asymmetrical relationship between the interviewer and the participants with the interviewer occupying the more powerful position of an interrogator (Kvale, 2007). Sometimes this relational asymmetry renders an interview flawed as the participants might offer information they think the researcher wants and not the reality of the phenomenon under investigation. Semi structured interviews can be slow and time-consuming (Gray, 2009). It is sometime hard to ensure anonymity of responses from the semi structured interviews (Gray, 2009). Nonetheless semi structured interviews provide flexibility and freedom of responses, allowing participants to freely narrate their stories (MacMillan & Schumacher, 2006).

3.6 ORGANISATION AND DOCUMENTATION OF DATA

3.6.1 TRANSCRIPTION OF DATA

Since the beginning of data collection, I organised data based on individual cases in phase one. I put data together from each case in one folder, which contained a text transcript, video and/or audio files. Since the study involved only a modest number of participants, I carried out the entire interviewing process myself. This afforded me extensive personal exposure to

understand the depth of the problem I was researching (Yin, 2009). I organised all appointments and conducted interviews in Sesotho and English.

The first step was to condense extensive data into manageable summary units (Thomas, 2003) (see Appendix A). Kvale (2007) encourages explicit description of the transcription process. Organisation of transcripts was subdivided into transcripts emanating from different data sources such as video-recorded interviews (Appendix A), field notes (Appendix D) and photographs (Appendix F) (Silverman, 2010). On completion of each interview process, I engaged a typist to transcribe only those recordings which were in Sesotho. Prior to transcription I discussed the process with the transcriber stipulating what needed to be done. As a person trained in typewriting, he could type fast and produce “good” transcriptions (MacLean, Meyer & Estable, 2004). Most of the interviews were conducted in Sesotho. I needed to translate six from Sesotho into English.

The process of transcription was done through first listening to the recordings at least twice before the actual typing of the transcripts. This was to acquaint the transcriber with each story he was going to process. The third round involved the actual typing of the recordings. The recordings were stored in a laptop which was used solely for research purposes. Headphones were used to block interference and to enhance the acoustic quality of the recorded material (Kvale, 2007). Once the first draft was complete, the transcriber checked it against the recording and made the necessary corrections. Then the draft would be printed and read in order to check if it made sense. Necessary adjustments would be made and another draft printed. I spot-checked every transcription against the audio recordings and video materials at intervals during transcription and then repeatedly ascertained correctness once the process was completed (MacLean, Meyer & Estable, 2004). Thus this was my role on the technical level of my research, re-listening to the interviews and beginning the process of interpreting data and generating preliminary analysis (Roulston, 2010). “Transcription is often a vital part of qualitative research and its importance should not be overlooked or ignored. Transcripts that remain faithful to the aural record contribute to data quality and subsequently to the rigor of data analysis” (Witcher, 2010, p. 130). If not done efficiently, transcription can cause problems of accuracy and rigour (Witcher, 2010). To avert these problems, I repeatedly engaged in verification by going through the translated scripts and comparing them with the audio recordings from which the translation was made, careful not to distort the intended original meaning (Simons, 2009). Repeated listening allowed me the opportunity to reduce

the transcription effect (MacLean, Meyer & Estable, 2004), re-live the interview experiences and learn more from the data I had collected (Kvale, 2009).

Since I was predominantly using digital data collection methods, I opened folders for each individual case to store data in all these distinguished forms such as audio visual, textual and photographic. In anticipation of analysis, each data set was stored to facilitate easy access for future use, what Miles and Huberman (1994) refer to as data management. I used pseudonyms to protect the identity of my respondents to label the files and all transcripts accordingly. “Documentation is the process of providing proof based on any kind of source, whether written, oral, or objects” (MacMillan & Schumacher, 2006, p. 428). In this study I documented data in the form of audiovisual recordings (refer to Appendix E) (Creswell & Plano Clark, 2011), field notes (see Appendix D) and visual data (see Appendix F) (Silverman, 2010). The prominence of voice acquired through interviews became the conveyor of the essence of the speaker’s self and a mirror to the soul (Mazzei & Jackson, 2009).

Furthermore, the power of digital media provides unique opportunities for those whose voices have not been heard in research (Gray, 2009). Thus it became imperative to preserve such invaluable data (Creswell & Plano Clark, 2011). I therefore carefully stored all audio visual files secured with passwords to guarantee confidentiality (Yin, 2009) in the management of data (Creswell, 2007). The preservation of audiovisual recordings provides the advantage of permanence of records for future use whenever necessary (Anderson, 1998). I stored data on a separate external hard drive, where it may not be easily destroyed and made further copies on discs (MacMillan & Schumacher, 2006). Audiovisual data are valuable for a qualitative researcher in that they can be accessed any time during the iterative analysis process and for verification of facts at later stages in the analysis process.

Although translation is the key to meaning (Raper, 2010), while engaging someone in transcription and simultaneous speech translation, I was aware of the dangers of possible mistranslation (Fügen, Waibel & Kolss, 2007). Chen and Boore (2009) warn that “collecting qualitative data in one language and presenting the findings in another involves researchers taking translation-related decisions that have a direct impact on the trustworthiness of the research” (p.234). I therefore re-read through the translations and listened to the recordings several times in order to maintain translation equivalence (Pym, 2007) of the originally intended meaning (Pym, 2007).

Dealing with disability and career choice/construction appears not feasible to many people. Nonetheless the role I saw myself playing as a researcher and facilitator of multivoice reconstruction was the re-awakening of interest in the subject of disability (Guba & Lincoln, 1994). Most respondents were sceptical, but through the interviews, some declared their interest and resolve to do something about disability issues, educative authenticity especially inclusion of DAPs in education and employment (Guba & Lincoln, 1994; Stufflebeam, 2008). Though not intentional, I found myself playing an advocacy role for positive difference and general acceptance of the abilities of differently abled individuals. I found the interviews providing a human side to the study.

3.6.2 FIELD NOTES

Field notes augment oral interview data collection as part of the field work, during which the researcher is vigilant to note observations and insights as part of the commencement of analysis (Corbin & Strauss, 2008). I used audiovisual recording during all interviews to compensate for any information I might miss through fallibility of the human attention span while taking field notes. According to Saldaña (2009) field notes are the researcher's written documentation in which rich analysis may occur. Notes should be made systematically (Sarantakos, 2005) of anything that is being observed or heard (Welman, Kruger & Mitchell, 2005). Field notes also allowed me as the researcher to record my emotions, preconceptions, expectations and prejudices concerning my study (Strydom, 2005) (see Appendix D).

Extensive use of field notes is another important aspect of enhancing credibility and trustworthiness of qualitative research (Babbie & Mouton, 2001). Field notes are one means I employed as a qualitative researcher whose aim was to try and understand the experiences of DAPs concerning career choice/construction and disability and how these can influence policy. Nevertheless the extended use of field notes might jeopardise data collection due to the intensity of information emanating from the interviews. I used voice recordings mainly and only noted in my notes non-verbal behaviour I thought significant, intriguing or disturbing (Welman, Kruger & Mitchell, 2005). Wolfinger concludes: "At first glance, writing field notes seems deceptively straightforward" (2002, p. 85). My field notes consequently suffered from the choices I made of what to record, that is things that I observed during data collection. In terms of the actual recording, the writing of field notes was not a strong point in my study. I did not have the tacit knowledge required in the creation of field notes

(Wolfinger, 2002). However, I compensated with audio-visual data collection (Silverman, 2010).

3.6.3 VISUAL DATA

Visual data may be in the form of photographs, film and video (Flick, 2009; Roulston, 2010) or may cover a much broader spectrum from photographs, extending to naturally occurring observations (Silverman, 2010). In this study I used both photographs (Appendix F) and video recording (Appendix A) during data collection and presentation (Roulston, 2010). “Given the heavy use of photographs in everyday life ... today’s audiences have become increasingly perceptive of consumers of good photography” (Yin, 2011, p. 246). Although photographs represent a powerful medium of data collection, they present problems of reactivity, with participants altering their behaviour in front of a camera, therefore creating the danger of bias towards the study (Gray, 2009). Depending on circumstances, video can be seen to curtail the freedom of individuals during the interviews (McLarty & Gibson, 2000). One of the most important considerations is how visual data (Silverman, 2010) can be used to construct a convincing and meaningful argument (Mason, 2002). This may be a problem for novice researchers and calls for vigilance throughout the research process (Roulston, 2010). Nonetheless it becomes beneficial not to overlook possibilities of presenting data via visualisation (Kvale & Brinkmann, 2009).

Current technological developments have improved on data collection in various ways (Gray, 2009). One of the ways providing for multiple sources of information I discovered was audio-visual material (Creswell, 2007). In order to augment my data collection, I decided to use video recording and still photographs (Mason, 2002) to document the experiences I encountered during the interviews as a public record of the lives of the participants in my study (Lykes, 2001). The video recordings served to safeguard against misinterpretation and misrepresentation of the interviews (Silverman, 2010). Thus I resolved to confine the recordings mainly to conversational fieldwork (Heath & Hindmarsh, 2002). The photographs served as valuable records that can provide multi perspective interpretations and re-interpretation of photo data as evidence of the stories DAPs told about their experiences (Clandinin & Connelly, 2000).

Visual data present challenges on several fronts (Mason, 2002). One major challenge is an analysis of information captured in visual data (Silverman, 2010). In relation to this study, I

used visual data in the context of my interviews and I was cognisant of asking the participants which aspects of their experiences they wanted captured and presented through visual media (Silverman, 2010). As a researcher I was conscious of what information could assist me in answering my research question and address the intellectual puzzle presented to me by disability and career choice/construction of DAPs (Mason, 2002).

Transcription of video data involves detailed scrutiny (Heath & Hindmarsh, 2002) and awareness that transcription involves ethical issues (Kvale & Brinkmann, 2009; Marshall & Rossman, 2011). These ethical issues concerning transcription and translation require respect for the interview participants (Marshall & Rossman, 2011). Transcription is not a passive processing of data, but a deeply active process (Hesse-Biber & Leavy, 2011). As I was transcribing, I also engaged actively in reflexivity (Roulston, 2010) and asked myself questions about the fairness in my representation of what I was hearing, translating and transcribing (Kvale, 2007). In cleaning the data I also strove to convey the meaning I heard over and over from the authentic voices that communicated it (Marshall & Rossman, 2011). Marshall and Rossman (2011) observe that one of the most serious limitations of transcription rests on the reality that “we do not speak in paragraphs nor do we signal punctuation as we speak” (p. 164). To deal with this problem I was able to draw on my armoury of being multilingual and having been subjected to learning a foreign language through listening to a plethora of recordings, translating and transcribing from Spanish to English and vice versa. In one of the courses I took then, I learned that good translation is the translation of meaning and not necessarily the words used by the speaker verbatim. Once transcripts were ready for analysis, the next step was to consolidate information in order to examine it globally.

3.7 DATA ANALYSIS

3.7.1 INTRODUCTION

My approach to data analysis was underpinned by an interpretivist position and a social constructivist meta-theory sustaining this study (Goulding, 1999; Leitch, Hill & Harrison, 2009). A central theme in social constructivism is co-construction of meaning as a social product of actors, interactions and institutions (Flick, 2009). Since I embarked on “Narratives of Differently Abled Persons (DAPs): Informing Career Guidance Policy”, in this study, I analysed narratives of DAPs through general inductive analysis as an overarching analytic approach. Within general inductive analysis, the analyst “... must construct as sense of the whole – of a complete and consistent entity – from partial views” (Thomas, 2011, p. 105)

which emerged from individual case studies to create a gestalt from multiple case studies (Gray, 2009).

In order to complete the gestalt I also analysed visual data in the form of photographs taken during or after interviews. Corbin and Strauss (2008) encourage use of questions as one of several analytic tools. I examined the photographs and asked myself, what story is the photo telling? Under each photo I analysed, I documented my reflections and inferences about the photo (see Appendix F). I subsequently asked myself another question; how does the photo represent the study? I documented what I regarded as items in the photo which represented the study and added brief commentary about my thoughts and feelings (see Appendix F). The last part of how I analysed the photos included identifying important concepts or codes that I deduced from my observations and reflections (see Appendix F). The categories that emerged from this analysis were incorporated in the general list of distinctive words in (Appendix D) to be analysed as a whole.

I also analysed field notes through selective coding focusing on core concepts I judged to be relevant to the study (Flick, 2009). After the interviews I immediately wrote short notes on what I observed while the information was fresh in my mind. Just below the observations, I wrote memos that highlighted salient concepts in what I was describing (Kvale, 2007; Corbin & Strauss, 2008). These formed part of the list of concepts found in (Appendix B). Through selective coding, I looked for central concepts that I could attach to career, disability and self-employment, thereby forming a storyline (Flick, 2009).

I searched for concepts or phrases that occurred frequently and saliently from data (Thomas, 2003) (see Appendix D). I initially traced frequencies (Welman, Kruger & Mitchell, 2005) by generating a list of all the distinctive words in the transcripts and counted the number of times each one occurred (Cohen, Manion & Morrison, 2007; Thomas, 2003) (see Appendix D) I then looked for key-words-in-context (KWIC) (Ryan & Bernard, 2003) as relating to my study, which I labelled as significant (Dey, 1993) (see Appendix D). I grouped words that seemed to belong together to form patterns (Henning, Van Rensburg & Smit, 2004) (see Appendix F). I recursively regrouped data to see if I had found any new emerging trends from data (Miles & Huberman, 1994).

Qualitative data describe and take the reader to research sites as if they were there during data collection (Patton, 2002). In this study I engaged general inductive data analysis (Creswell,

2007) describing particular experiences of DAPs and relating them to the general analysis of socially constructed meanings (Quinlan, 2008) both at manifest as well as latent levels (Densten & Gray, 1999). At manifest level, themes are directly observable in the information and covertly underlying the phenomenon at latent level (Boyatzis, 1998). Engaging general inductive analysis, categories and patterns become explicit from data throughout the study process (MacMillan & Schumacher, 2006). This continuous emergence of themes renders qualitative data analysis a complex process, one that calls for vigilance throughout. The themes that emerge, or categories, are the essential building blocks of my analysis (Thomas, 2011).

Subsequent to the preliminary themes I identified, I searched for further relationships in data. As I was navigating through the data, I made notes, summaries and wrote memos as reflective techniques of identifying gaps and relationships in the data (see Appendix F). At this stage I realised that the process was deeply iterative taking me through a “*hermeneutic circle*” implying that understanding a text as a whole requires considering its individual parts, but at the same time understanding each part requires a sense of the whole” (Parker, 2011, p. 87).

Thus I became aware that qualitative data analysis can be challenging (Creswell, 2007; Silverman, 2010) as it presupposes “methods for examining social research data without converting them to numerical format” (Babbie, 2008, p. 415). Data analysis in case studies can present even more serious challenges, as Yin (2009) cautions that “analysis of case study evidence is one of the least developed and most difficult aspects of doing case studies” (p. 127). Admittedly I was faced with a seeming impasse, a maze of data and no analytical framework to follow (Seale, 2002). Nevertheless, what seemed like stalling was beneficial for me as it provided time for reflection and focussed engagement with data. While engaging in further reading on case study investigation, I learned from Yin (2009) about the need to develop a data analysis strategy as a researcher. I then decided to fuse aspects of analytic strategies from Thomas, Yin and Carney that I had found relevant to my analytic approach as shown in the Table 3.5 below.

3.7.2 FUSING THOMAS, YIN AND CARNEY

In order to strengthen my analytic strategy, I fused Thomas’ (2006) general inductive analysis (3.11.3), Yin’s (2009) cross-case analysis (3.11.4) and Carney’s (in Miles & Huberman, 1994) construction of explanatory framework for formation of themes (3.11.5) (Refer to table 3.5 below). It appeared that the conflation of the general inductive analysis, cross-case

analysis, with the ladder of analytic abstraction proved to be beneficial for comparing cases within multiple case studies for what they reveal (Thomas, 2011). Through fusion of the above-mentioned analytic strategies, (Graneheim & Lundman 2004) it became possible to systematically analyse data and work towards the construction of an explanatory framework (Miles & Huberman, 1994). Use of word clouds enhanced the process of analysis and made cross-case synthesis possible and amenable to the corroboration of inducement of themes from data (McNaught & Lam, 2010).

| Author | Techniques |
|---------------|---------------------------------------|
| Thomas (2006) | General inductive analysis |
| Yin (2009) | Cross-case synthesis |
| Carney (1990) | Construction of explanatory framework |

TABLE 3.5: An integrated analytic model

While I acknowledge strategies suggested by Boyatzis (1998), Braun and Clarke (2006) as well as Saldaña (2009), I found Yin’s (2009) suggestion of developing my own analytic strategy feasible and reinforcing to my study because “a research strategy is a way of approaching data with a combination of techniques that are ideally consistent with the method the researcher has chosen to use” (Richards & Morse, 2007, p. 11). Though qualitative data analysis is generally considered a primarily inductive process (McMillan & Shumacher, 2006; Dey, 1993), I decided to augment a purely inductive analytic approach as I realised it was too general and could leave out important nuances from data (Anderson, Adey & Bevan, 2010). Since the design of the study involves stories from participants, analysis of conversation, text, audio and visual data become central (Silverman, 2010).

“In qualitative inquiry, little is clear and obvious and analysis is often a work of compromises and blind attempts at making the best choice” (Morse, 2010, p. 485). I found “general inductive analysis” a suitable approach of analysis for the purpose of my study (Thomas, 2006, p. 238). I chose general inductive analysis on the basis of its strength in facilitating condensation of extensive and varied data into summaries, establishing links between research objectives and findings and making connections to developed models of theories (Thomas, 2003). I contrasted general inductive analysis with other types of analysis such as discourse analysis (Willig, 2008), whose main emphasis is studying language use in the text, and grounded theory whose aim is to generate or discover a theory (Creswell, 2007). Subsequent

to the collection of the audio-visual data through video and photographs, (MacMillan & Schumacher, 2006) I included visual data analysis (Gibson & Riley, 2010) in my repertoire of scrutiny in order to connect the viewer to the argument of my study (Harper, 2005) (see Appendix B).

Following general inductive analysis, it is advisable to start by coding data (Gray, 2009), which then leads to inductively derived categories, and finally to a finding or a theory (Alasuutari, 1996) (see Appendix A). In the process of creating text, I initially colour-coded and condensed extensive data into summary formats (Thomas, 2003) (see Appendix A) and concept maps from each individual case (Kane & Trochim, 2007) (see Appendix K). I traced from data general indicators, formed codes and combined them into categories (see Appendix A). From the categories I wrote reflective memos about the general impressions data were communicating to me (see Appendix A).

Creswell and Plano Clark (2011) advise that the essence of qualitative data analysis is the coding process, and for Miles and Huberman (1994) coding is analysis, some models of analysis such as Carney's ladder of analytical abstraction (Carney in Miles & Huberman, 1994), are used as a template (Fereday & Muir-Cochrane, 2006) upon which the analysis process is demarcated (Hamat & Embi, 2010). Boyatzis (1998, p. 1) describes a "good code" as one that captures the qualitative richness of the phenomenon of the study. As I worked through my data, I heeded Flick's (2009) advice of understanding coding as representing ways of breaking data up into manageable parts after which they are reassembled in new ways and forms. I mostly used concepts and ideas from data to develop codes (see Appendix A) and I abstracted some from the sense of meaning from data I perceived. "The essence comes in understanding ability emerging from phronesis-in other words, from the connection to your own situation" (Thomas, 2011, p. 215). Richards and Morse (2007) point out that: "abstracting from data gets you somewhere else-away from the data and toward the concepts that help you understand them and (sometimes) build theories about them" (p. 153). In the same manner Graneheim and Lundman (2004) encourage abstraction "...since it emphasises descriptions and interpretations on a higher logical level" (p. 106).

The main idea of coding data is to work towards abstraction (Flick, 2009). I worked towards abstraction by developing a chain of evidence from data summary units, to codes and categories leading to themes (Boeije, 2010) (see Appendix: A). Dey (1993) states that "abstraction is a means to greater clarity and precision in making comparisons" (p. 94).

Furthermore “abstraction is related to the way we learn from experience and to the way we craft concepts in order to achieve goals” (Martínez & Huang, 2011, p. 490). “Abstract thinking involves transforming data from individual instances by creating, exploring, and using general categories that are derived from the data” (Richards & Morse, 2007, p. 153). I used general categories derived from data as bases for abstraction into themes (see categories in Appendix A) following Richards and Morse’s (2007) advice that abstracting begins at the beginning of the study.

Approaches to qualitative data analysis are underpinned by the fitness for purpose and design of the investigation (Cohen, Manion & Morrison, 2007; Richards & Morse, 2007). In this multiple case studies design, data analysis could not simply follow a narrow or single approach given the delicate and intricate interaction (Hartley, 2004) of information to be processed (Yin, 2009). Consequently the first stage of my data analysis was an overwhelming experience as I encountered myself working through multiple levels of abstraction (Creswell, 2007). Once data had been processed and stored, I was faced with the seemingly insurmountable and daunting task of analysis (Anderson, 1998; Silverman, 2010). The first step of my analysis strategy therefore became general inductive analysis.

3.7.3 GENERAL INDUCTIVE ANALYSIS

Manning (1997) advises that the constructivist paradigm uses inductive analysis. Fundamental to my data analysis strategy was general inductive analysis in which I iteratively identified themes from data (Thomas, 2006). At this stage I was using inductive data analysis as my way of seeing patterns that became conspicuous from my data (Boyatzis, 1998). I initially identified isolated individual themes in accordance with MacMillan and Schumacher’s (2006) acknowledgement that pattern-seeking commences with the researcher’s hunches about the relationships in data. I espoused Costa and Ferreira’s assurance that multiple cases reinforce the results by replicating the pattern-matching. “The researcher determines how well the data illuminate the research problem and which data are central” (p. 373). Gray (2009) identifies the logic of emerging patterns as that which either match or fail to match those patterns that were expected.

However, as I worked through data, I became aware that the general inductive approach appeared to be too broad and did not provide indications of how to move beyond general identification of themes. For instance, Thomas (2006) indicates that themes emerge by studying the transcripts repeatedly and considering possible meanings. I engaged in iterative

reading of the scripts over and over and the familiarity with data allowed me identification of recurring themes. It appeared to me that generalisation is the strength of general inductive approach, which however lacks desirable depth in understanding and abstracting meaning from case studies. On these grounds I decided to fuse general inductive analysis with Yin's (2009) cross-case analysis forming an integrated analytic model, described by Novak and Cañas (2008) as "...graphical tools for organizing and representing knowledge" (p. 1). At the level of analyses across the-cases, I fortified the analytic strategy by using the following: "The primary purpose of the inductive approach is to allow research findings to emerge from the frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies" (Thomas, 2006, p. 238). Working inductively, qualitative researchers do not know (and cannot anticipate) everything that will happen within the project (Morse, 2010). Thus it appeared to me that my analytic task was even more challenging. Based on the design of my study, I used data from multiple sources, thereby implementing cross-case synthesis at analysis level.

The convergence of data facilitates the emergence of themes which form the bases of conclusions for the study. I began synthesis from DAPs' individual data in phase one and then from institutions, associations and other representative bodies in phase two. I used a concept mapping technique (Trochim, 1989) to provide visual representations of accessible information and salient concepts (Dey, 1993) that emerged from the data (Sutherland & Katz, 2005) (see Appendix E). I subscribe to Miles and Huberman's (1994, p. 155) explication: "A more inductively oriented researcher ... would focus initially on a more general domain or macro-concept". These concepts appear in Appendix D and are labelled by their frequency of appearance in text or significance assigned by the researcher in this study. Graneheim and Lundman (2004) consider analysis at this level to be manifest, meaning that the text describes the visible and obvious components of data.

As a way to identify emerging trends in these coding and categorisation processes, I used word clouds (see Appendix J) for individual case synopses where emerging similarities were noted and linkages made across cases (Miles & Huberman, 1994, p. 86) (see Appendix G). Appendix J represents individual cases or within-case visualisation of text "in which the more frequently used words are effectively highlighted by occupying more prominence in the representation" (McNaught & Lam, 2010, p. 630). For instance in Figure 3.4, I noted similar concepts appearing in almost all cases such as business, school, disabled people and others. These words correlated with the list of words in Appendix D. The categorisation could thus be

made as I could pool the codes. Appendix K provides an indication of codes, some of which later feature in the naming of themes. “Examples of abstraction include the creation of codes, categories and themes on varying levels” (Graneheim & Lundman, 2004, p. 106). “These *themes*, or *categories*, are the essential building blocks of ... analysis” (Thomas, 2011, p. 172).

Figure 3.3 provides a representation of condensed text data from multiple cases. Inclusion criteria of codes that were pooled consist of concepts that approximated answering the research question (Flick, 2009). Most codes retroactively mirror verbatim expressions from participants’ narratives. Given differing nature of subjective meanings through words and different potential interpretations, the criteria to include codes also depended on the researcher’s hunch for codes to display relevance and relate to a pool of words that fairly represent narratives of DAPs.

Codes which did not approximate answering the research question were therefore excluded. As illustrated by Creswell and Plano Clark, (2011) coding in qualitative analysis involves dividing data into small units such as phrases, sentences or paragraphs (Thomas, 2011). Pattern coding involves assembling categories which co-occur (Cohen, Manion & Morrison, 2007).



FIGURE 3.3: Condensed text data from multiple data sources

According to the wordle cloud in Figure 3.3 prominent concepts and phrases indicate the importance of such words as representing data from participants. Words that occupy more prominence such as career, choice, skills, policy, employment, entrepreneurial and others form the basis of conspicuousness of concepts communicated by participants in this study

(McNaught & Lam, 2010). Figure 3.3 highlights differences in concepts, possible points of interest and can be used as a validation tool to further confirm findings and interpretations of findings (McNaught & Lam).

3.7.4 CROSS-CASE SYNTHESIS AND ANALYSIS

I decided to integrate Yin's (2009) analytic technique of cross-case synthesis with my analytic model. Cross-case synthesis is the pooling of multiple cases for comparison and theming (West & Oldfather, 1995). I considered four cases of disability, that is auditory, intellectual, physical and visual as six single cases of DAPs (refer to Figure 3.2 above) which conglomerate into multiple case studies forming the case of the four categories of DAPs in Lesotho (Simons, 2009; Flick, 2010). The purpose of a cross-case synthesis is to "identify common issues in each case and interconnecting themes between them" (Simons, 2009, p. 164). To Swanborn (2010), "Of overriding importance is finding a common feature or a common central process (the phenomenon) in the scattered case studies..." (p. 117).

Central to cross-case analysis is condensation; a process of shortening while still preserving the core of data (Graneheim & Lundman, 2004). Through cross-case analysis I was able to highlight common issues and central themes from data to illuminate broader social issues from the individual experiences of DAPs (Richards, 2009) (these are illustrated through cross-case patterns under Appendix G). Cross-case synthesis underlines consolidated strength as "...each individual case is less important in itself than the comparison each offers with the others" (Thomas, 2011, p. 141). "Just as much as in any other case-study, a cross-case analysis is about the 'guts' of the case, seen in its wholeness" (Ibid.). While Yin (2009) suggests use of word tables for condensation of data, I established general patterns through a list of concepts derived from data available in Appendix D. This was done through frequencies of how many times each word appeared in the condensed data, and by assigning significance to words as per my decision based on how I regarded them as relevant to answering the research question (Kvale, 2007).

Cross-case analyses allow for possibilities of commencing with data displays from individual cases (Yin, 2009). Individual case analysis precedes cross-case synthesis in general condensation of data (Miles & Huberman, 1994). "Comparison of the word clouds generated from different texts should quickly reveal the differences between the ideas contained in these texts" (McNaught & Lam, 2010, p. 631). After multiple iterations of creating word clouds of

data from individual cases, I recognised convergences and divergences in emerging patterns (McMillan & Schumacher, 2006). Word clouds reveal the frequencies of the different words that appear in a piece of text (McNaught & Lam, 2010). Individual cases emphasised different concepts. Nonetheless overall cross-case clouding and synthesis was the most important analytic technique. I was however struck by words that appeared small and yet bore significance in areas such as emotional value during the interviews (Kvale, 2007). For instance words such as discrimination, rejection, dependency and others as they appear in Appendix D. I also noted that compound words were split in such a way that perhaps frequency of these words is reduced during clouding, for example, disabled people or self-employed.

I used wordle as a research tool to initiate general patterns within data and validate previous analytic steps in order to consolidate information leading to major themes (McNaught & Lam, 2010). Although wordle is usually used as a support technique, I used it to recursively re-visit the initial images of data to assist in consolidating diverse patterns into themes (McMillan & Schumacher, 2006; McNaught & Lam, 2010). Wordle helped me to establish the central tendency of the abstract constructs prominent in data (Ryan & Bernard, 2000) (see Appendix J).

Cross-case synthesis facilitated recognition of potentially broader patterns in data commencing from “*in vivo coding*” as the study progressed (Yin, 2011, p. 188). *In vivo coding* signifies categories well named by the words participants themselves use (Richards, 2010). Appendix K displays a common issue, feature or phenomenon as self-employment. This is an interconnecting theme that seemed to appear in almost all data from individual cases and formed a synthetic thread. I looked for related themes across the cases to form a connected whole which might lead to conclusions (Creswell, 2007). Yin (2009) advises that cross-case synthesis deals with each case as a separate study. Nonetheless the general idea in cross-case synthesis is to congregate differences into a whole, to synthesise data symmetrically into a crystal that illuminates the reality imbedded in data.

3.7.5 CONSTRUCTION OF EXPLANATORY FRAMEWORK THROUGH DEVELOPING UNITS OF MEANING

Units of meaning become important conveyors of constructed meaning, expressed feelings and displayed attitudes (Baker, 1992). I condensed units of meaning into codes and “the

ensuing categories ... again named inductively, using data as a guide in deciding what a category should be called” (Henning, Van Rensburg & Smit, 2004, p. 105). The overall data analysis generated 143 codes which were conflated and aggregated to bring about 12 core categories (see Appendix H) with several subcategories under each (Creswell, 2007; Graneheim & Lundman, 2004). Throughout this analysis process, I followed the logic of the chain of evidence or causal chains to inductively decide on each unit of meaning (Miles & Huberman, 1994).

I generated much data through narrative and semistructured interviews which consequently produced text data. Nonetheless, one of my shortcomings as a qualitative researcher manifested itself in non-elaborate writing of field notes. I relied more on collecting data through audiovisual recording. However, on reflection, I believe that my reflexive nature and training in philosophy (Creswell & Plano Clark, 2011) afforded me other skills, other strengths such as unceasing contemplation, speculation and deep reflection about my research project (Willig, 2008). As it is “philosophy is to be characterized as a reflective and reflexive *practice* to understand ourselves and the reality we are in” (Campbell, 2001, p. 342).

I collected data in the form of photographs which gave me an occasion to contemplate upon what I saw and write down my reflections (Silverman, 2010). My reflection was systematic as I identified objects I saw in the photo, wrote down my reflections under the objects in the photo column and abstracted most significant words into codes (Henning, Van Rensburg & Smit, 2004) (see Appendix B). The same codes were amalgamated in a larger pool of codes for all texts and analysed together to make meaning.

In the words of Frankl (1978) “*the Human being* is always reaching out for meaning, always setting out on his/*her* search for meaning; in other words what I can call the “will to meaning”¹⁵ ... (p. 31). Given the ethical consideration of contemporary use of language, I call the reader’s attention to the fact that I substituted the word man for human being in the above quotation. Noddings (2012) strongly believes that “what meaning there is in life, we must create” (p. 65). I notice the ‘we’ and ‘create’ from Noddings’ sentence and relate the two to social constructivism which underpins meaning-making in this study. The essence of research is to make meaning of phenomena in the form of units of meaning (Merriam, 2009). Nevertheless units of meaning can be a confusing concept in qualitative research (Henning, Van Rensburg & Smit, 2004). In this study I subscribe to the view that considers a meaning

¹⁵ ‘His/her’ my own insertion.

unit as words, sentences or paragraphs containing aspects related to one another through their content and context (Graneheim & Lundman, 2004).

The qualitative research process is all about inductive meaning making (Henning, Van Rensburg & Smit, 2004) through data that encapsulate units of meaning based on the experiences of DAPs (Martinich, 2005). In this study I present meaning as conveyed by data while I co-construct meaning within the social constructivist tradition (Anastasiou & Kauffman, 2011). While Baker's (1992) concern was about linguistics, her work appears to illuminate meaning-making in this study. It further augments the abstraction process which is a technique that helps the researcher to perceive deep-seated meaning behind what data could overtly display (Thomas, 2011) and show "... correspondence of statements within actual objects and events that are independent of human minds" (Noddings, 2012, p. 114).

Data analysis culminated in the abstraction and formation of three main themes in this study as can be observed in the display of units of meaning. Below I demonstrate how themes were formed from the data, linking back to all categories amalgamated into themes as a way towards constructing an explanatory framework. Formation of themes rests on the process of eliciting potent abstractions by elucidating notions of speaker-meaning from data (Schiffer, 1972). "Themes come both from the data (an inductive approach) and from the investigator's prior theoretical understanding of the phenomenon under study (an a priori approach)" (Ryan & Bernard, 2003, p. 88). The general inductive analysis yielded many thematic connections which emanated from data leading to prominent themes (Packer, 2011).

Although literature reviews are generally considered rich sources of themes (Ryan & Bernard, 2000), in my study, I abstracted themes inductively from data. I used phrases from Koscuilck (2003) for naming two of the themes (career choice limitations based on early experiences of DAPs and life choices and empowerment) as I felt they succinctly captured the sense of what the text intended to portray (Ryan & Bernard, 2000). I was also cognisant of an observation made by Ryan and Bernard (2000) that:

A widely used method for describing themes is the presentation of direct quotes from participants' quotes that lead the reader to understand quickly what it may have taken the researcher months or years to figure out. The researcher chooses the segments of text-verbatim quotes from participants-as exemplars of concepts, of theories, and of negative cases (p. 784).

To form themes in this inquiry I re-organised the emerging patterns in order to reduce overlap (Thomas, 2003) and continued flip-flopping the patterns, turning them inside-out in order to obtain different perspectives (Corbin & Strauss, 2008) (see Appendix G). I merged general patterns which seemed to converge into a theme from clustered meanings to form themes (Thomas, 2011). My desire to establish a transparent process of forming themes could be demonstrated through rigorously examining data from the list of units of meaning, all the way to the patterns and back and then reassembling data (Yin, 2011) (see Appendix D).

“Beliefs are crystallised in concepts” and concepts form themes (Habermas, 1972, p. 121). The process of data analysis culminates in the researcher *seeing the whole* of which themes are the component parts and I saw the whole as part of answering my research question (Henning, Van Rensburg & Smit, 2004, p. 106). I saw the whole that was made up of three component themes to be presented in the next echolocation on results.

3.8 STRATEGIES TO ENSURE TRUSTWORTHINESS

3.8.1 INTRODUCTION

In contrast to popular belief “criteria for judging constructivist evaluation are presented as analogous to scientific standards of rigor, validity, and value” (Stufflebeam, 2008, p. 1395). Harrison, MacGibson and Morton (2001) point out that the use of trustworthiness indicates ways to ascertain validity, credibility and believability of research inquiry. Trustworthiness, credibility, dependability and transferability (Denzin & Lincoln, 2005) are key principles of ‘scientific criteriology’ for evaluating qualitative research (Mason, 2002, p. 38). Some researchers (Gray, 2009; Babbie & Mouton, 2001) add authenticity and confirmability to these criteria. These constructs “replace the usual positivist criteria of internal and external validity, reliability and objectivity” (Denzin & Lincoln, 2005, p. 24). Qualitative research strongly establishes its trustworthiness strategies despite criticisms from the quantitative research perspectives. Marshall and Rossman (2011) describe trustworthiness as the “goodness of qualitative research” (p. 39).

During data collection I used voice recording to cater for authenticity of participants’ voices (James & Busher, 2006) narrating their own stories (Atkinson & Silverman, 1997). The lens of my camera invited me into a private world, offering immediacy and authenticity of participants’ experiences, thereby allowing me perseverance of authentic evidence (Atkinson & Silverman, 1997). I also stayed as close as possible to the original message (Rodriguez &

Lahman, 2011) during translation and transcription from Sesotho into English. Amis and Silk (2007) maintain, "...trustworthiness is bound with reciprocity and a concern with how research is perceived by the community and by research participants" (p. 647). In essence trustworthiness is an overarching criterion for assessing qualitative research along with credibility, dependability and transferability (Flick, 2009).

Since I mostly used narrative and semi structured interviews, I had the latitude to corroborate information I felt might be contradictory by using iterative questioning, asking for clarifications or varying questions while still asking for the same information (Shenton, 2004). I also viewed the video recordings and listened repeatedly to audio recordings (Creswell & Plano-Clark, 2011) in order to ensure the accuracy of data interpretation and paid attention to the nuances of the language used (Holland, 2007). If further clarification was desirable, I corroborated information in consecutive interviews.

To avoid sometimes inevitable quality criteria confusion depending on paradigms, Morrow's (2005) model of paradigm-specific and transcendental trustworthiness criteria provides clarity and direction. Morrow advances paradigm-specific criteria under "Positivism, Interpretivism-Constructivism and Critical –Ideological" paradigms (p. 251). Since my study is underpinned by the constructivist paradigm, I demonstrate how I ascertained quality criteria based on this paradigm (Guba & Lincoln, 1994).

3.8.2 RESEARCH RIGOUR

Research rigour is fundamental to qualitative inquiry (Hutchison, Johnston & Breckon, 2011). "...research needs to be scientifically rigorous in every aspect of conceptualization, design, implementation, analysis and interpretation" (Allison & Rootman, 1996, p. 333). Rigour is couched within the audit culture that requires a researcher to demonstrate clearly the research process from beginning to end (Sparkes, 2007). Tobin and Begley (2004) elegantly capture rigour as "... the means by which we show integrity and competence: it is about ethics and politics, regardless of the paradigm" (p. 390). On the contrary, Lietz, Langer and Furman (2006) warn that, defining 'rigor' in research as that which is 'valid' contradicts philosophical positions regarding social construction and the acknowledgement of multiple realities" (p. 443).

In this study I used case study design which has generally been considered lacking in rigour “raising the charge of implausibility” (Seale & Silverman, 1997, p. 380) if assessed in terms of validity and reliability of the positivist paradigm (Gibbert, Ruigrok & Wicki, 2008). However, contemporary approaches to case study regard it as rigorous within the boundaries of the context in which it is applied (Thomas, 2011), especially under the social constructivist metatheory (Bhaskar & Danermark, 2006; Kvale, 1995). I used multiple case studies generally considered robust to obviate lack of rigour (Yin, 2009). Multiple case studies allowed for cross-case synthesis through which I searched for data in divergent ways such as interviews, field notes and photographs (Eisenhardt, 1989). In the following sections I show how I endeavoured to ensure scientific rigour in my study.

3.8.3 AUTHENTICITY

“Authenticity is demonstrated if researchers can show that they have represented a range of different realities (‘fairness’)” (Seale, 2002, p. 105). I demonstrated a range of different realities through multiple case studies where I believed different perspectives to be represented. I also included stakeholders such as ministries, institutions of higher learning and associations of disability to provide for wider representation. Criteria for judging constructivist inquiry are categorised into ontological authenticity, described by Guba and Lincoln (1994) as enlarging personal constructions. I interpreted ontological authenticity as amplifying my own constructions towards career choice and disability as perceived in this study. In my reflections I emphasised abilities more than disabilities, empowerment and self-reliance while helping stakeholders understand their unconscious or unstated beliefs and values. The use of the construct ‘differently abled’ emerged in statements of some participants, indicating expanded and improved constructions (Morrow, 2005). I asked questions which elicited awareness about disability critical issues and made some participants examine their attitudes and practices. Educative authenticity according to Guba and Lincoln (1994) “leads to improved understanding of constructions of others” (p. 144).

Since disability and career guidance are complex issues, engaging in their discussion may lead to improved understanding of how others view them. On several occasions during the course of the study I came across expressions by DAPs of how society does not understand them. I view my study as a dialogue that brings about improved understanding by society. Catalytic authenticity “stimulates action” (Guba & Lincoln, 1994, p. 114). Guba and Lincoln (2005) construe catalytic authenticity as referring to the “ability of a given inquiry to prompt

... social and political action ... predicted on creating the capacity in research participants for positive social change and emancipatory community action” (p. 207). This aligns with the overarching intent of my study to encourage an emancipatory political action towards social change (Blodgett, *et al.*, 2011). Tactical authenticity “empowers action” (Guba & Lincoln, 1994, p. 114; Seale, 2002). Central to this study is using narratives of DAPs to inform policy and this I construe as empowering action. The conceptual framework, if used, will empower many differently able persons.

Guba and Lincoln (2005) couple the four types of authenticity, showing that ontological and educative authenticities could be used to determine a raised awareness by research participants and catalytic and tactical authenticities as referring to an inquiry’s ability to evoke research participants’ socio-political action for social change. “Authenticity is the faithful reconstruction of participants’ perceptions. In other words, readers can relate to or connect with informants and situations” (MacMillan & Schumacher, 2006, p. 330). Manning (1997) captures authenticity as meaningfulness, usefulness and ability to enact social change. Silverman (2010) perceives proving authenticity as answering the question: “Is the evidence genuine and of unquestionable origin?” (p. 257). Furthermore, Blodgett *et al.* (2011) underscores catalytic authenticity in promotion of socially transformative processes. Later I used participants’ own words verbatim to allow them to become the authors of their own stories (Badley, 2011) while allowing me to become a co-author. Throughout the process I engaged in self-reflexivity, considered by Tracy (2010) to be honesty and authenticity with one’s self, one’s research, and one’s audience.

It is worth noting that some authors, Seale (2002) and Morrow (2005), echo Guba and Lincoln’s warning that, “the issue of quality criteria in constructivism is nevertheless not well resolved, and further critique is needed” (1994, p. 114). Consequently below I demonstrate quality criteria from the postpositivism paradigm as one that provides for robustness generally required in qualitative research (Tobin & Begley, 2004). After I established authenticity (Patton, 2002) I next indicate confirmability as one of the aspects of qualitative research’s trustworthiness. Below I demonstrate how I ensured confirmability in this study.

3.8.4 CONFIRMABILITY

Validation of qualitative research (Kvale, 1995) within the realm of a social constructionist approach calls for confirmability (King & Horrocks, 2010) of data and data sources

(Stufflebeam, 2008) as a validation construct that captures the traditional concept of objectivity (De Vos, Strydom, Fouche & Delpont, 2005). Babbie and Mouton (2001) establish that confirmability is the degree to which the findings are the product of the focus of the enquiry and not the biases of the researcher. The findings of my study emanated from the process of answering the research questions through methods and strategies that fit the chosen design (Sandelowski & Barroso, 2003).

It is noted that audit trails emerge from the growing acknowledgement that method alone is insufficient to assure confirmability (Babbie & Mouton, 2001) of the study, but the absence of audit trails does not necessarily challenge the credibility of qualitative findings (Cutcliffe & McKenna, 2002). Notwithstanding I used an audit trail (Bowen, 2008) to achieve confirmability by keeping track of my research developments (Hall & Ryan, 2011) through recording personal thoughts, theoretical ideas, and any concerns relating to my study (Bringer, Johnston & Brackenridge, 2004) (see excerpts from research notes Appendix D). Seale (2002) acknowledges that “auditing is an exercise in reflexivity, which involves the provision of a methodologically self-critical account of how the research was done, and can also involve triangulation exercises” (p. 105).

Working from the constructivist paradigm, I espouse crystallisation which extends triangulation by providing for a deepened, complex and thorough understanding of the phenomenon under study (Guba & Lincoln, 2005). I ensured crystallisation through multiple case studies as diverse data sources and I provided a rich description of each case (Seale, 1999). In my study I used several theoretical approaches to guide me at different stages of the thesis. For instance I was supported by positive psychology throughout the entire study (Seligman, 2005). From the beginning I was guided by existentialism to understand experiences of human existence while living with disabilities (Emery, 1971; Papineau, 2009; Xirau, 2000). My literature review was underpinned by career construction theory (Savickas, 2002, 2005), career metaphors (Briscoe & Finkelstein, 2009; Inkson, 2006) and the socio-political model of disability (Smart, 2009). My research findings were guided by the emancipatory and transformative theories of disability as well as linking to the theoretical framework developed in this study.

To establish confirmability during the interview phases I made time to listen to or watch the video recordings with the participants immediately after every session (Shenton, 2004). This was to provide them with an opportunity to listen and approve or disapprove of what they

heard or saw. From all the interviews I received no objection or rejection of the recordings. After transcriptions I went back to re-confirm that the transcriptions reflected what emanated from the recordings. “Here steps must be taken to help ensure as far as possible that the work’s findings are the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher” (Shenton, 2004, p. 72). Throughout my study I divulged my own disposition as a researcher as a key criterion (Miles & Huberman, 1994) demonstrative of the confirmability of my inquiry (Denzin, 2009). Next I review the credibility of my study.

3.8.5 CREDIBILITY

Credibility is synonymous with internal validity in quantitative research (Kumar, 2011). Flick (2009) describes credibility as establishing whether the evidence provided in the study is free from error and distortion. I perceive credibility as a measure of guidance against unnecessary omissions or misrepresentation of information during the research process. Flick (2009) describes credibility as “the accuracy of documentation, the reliability of the producer of the document, the freedom from errors” (p. 258). While I appreciate Flick’s description, I envisage a slant towards positivism encapsulated in the phrase, ‘freedom from error’. I maintain that an approach that resonates with the qualitative paradigm would be at least looking at the margin of error rather than at absolute freedom from error. Thus I agree with Silverman’s (2010) description of credibility as “the extent to which any research claim has been shown to be based on evidence” (p. 433). I find this description practical and in line with the qualitative research approach. In the same light Rodwell and Byers (1997) agree that “credibility is established through activities that increase the possibility that credible findings will be produced. Prolonged engagement, persistent observation, triangulation, peer debriefings, and member checks help to increase the likelihood of congruence between the participant constructions and the reconstructions presented in the final case study” (p. 117). To achieve credibility I firstly used field notes, but augmented those with video and audio recording in order to establish ‘referential adequacy’ (Babbie & Mouton, 2001, p. 277) (see Appendix A).

Watching the video recordings immediately after each interview with participants helped in corroborating that they were representative of their views. Secondly, over and above interviewing only differently abled participants, I also triangulated the data (Silverman, 2010; Flick, 2010) using a wider range of participants and interviewed (n=9) representatives of

institutions of higher learning, associations of disability, a rehabilitation centre, the corporate world and relevant government ministries. “Qualitative credibility is...achieved through practices including thick description, triangulation or crystallization, and multivocality and partiality” (Tracy, 2010, p. 843). According to Devetak, Glažar and Vogrinc (2010), triangulation is a strategy enabling researchers to understand the observational object significantly better and in a more comprehensive manner. I mostly established multivocality through intense collaboration with participants; I revised the transcripts with them to ensure accurate representation of their voices (Tracy, 2010). I undertook some of these measures to increase the credibility of claims (Silverman, 2010) I make in the study and also establish the comparativeness of data across cases (Yin, 2009). I took advantage of consulting key experts (Bowen, 2005) in conferences I attended to review perceptions and learn from insights that they provided as ways of peer debriefing (Babbie & Mouton, 2001). I was also cautious not to fall prey to being accused of reliance on anecdotes, a criticism often levelled against qualitative research (Brink, Van der Walt & Van Rensburg, 2006). I also paid special attention to negative (Seale, 2002) or alternative explanations for the data collected (Mays & Pope, 2002), thus, following the Popperian idea of searching for negative instances possibly imbedded in data (Seale, 2002).

Shenton (2004) suggests utilisation of criteria among which I espoused the following: the adoption of research methods well established in qualitative investigation. My methods of data collection (e.g. use of interviews, field notes and photographs), management (e.g. data packaging and preservation), analysis (e.g. inductive analysis, cross-case synthesis and construction of explanatory framework for formation of themes) and dissemination of findings (e.g., reporting of findings in the research report) fell within the qualitative research paradigm. Qualitative research methods distinguish themselves from non-qualitative methods, and are used as points of reference to ensure rigour (Flick, 2009).

Early development of familiarity with participating organisation was through my strategy. I visited all the organisations prior to actual data collection phases to familiarise myself with the environment and establish rapport with prospective interviewees. Familiarity with the environment and establishing rapport became crucial during data collection as the researcher may not be easily duped into receiving information that may not be relevant or true. Since I was using narrative and semi structured interviews, it was important to establish rapport in order for participants to feel free to express themselves without reservations.

In my design I used multiple case studies as a way to cater for multiple voices of the participants (Seale, 1999). The sample was in my judgement representative of broader categories of DAPs in a much wider society. I also drew in stakeholders from representative entities (see Table 5.4 above) to provide for additional views based on site triangulation. Additional views provided for data I could not easily source out from the participants, especially concerning issues such as policy, which may not be within the purview of the participants.

I had opportunities to present papers based on my study in conferences both locally and internationally, visited some professionals in career psychology, and conducted an international study visit to CEDEFOP (see footnote 6 below.). These all provided me opportunities for scrutiny and fresh perspectives within the academic community and by people qualified in my field of research. Mostly I exposed myself to challenges to my assumptions but gained in developing more informed explanations in the light of the comments I received.

Credibility is the most important criterion for establishing the trustworthiness of a study (Porter, 2007). Kvale (1995) recognises credibility as craftsmanship of the research process and the experience of the researcher (Seale, 2002). As a doctoral student, I consider myself not as a master craftsman in research, but an apprentice with a repertoire of complementary skills that could benefit this qualitative inquiry. In the next section I deal with the criteria of dependability.

3.8.6 DEPENDABILITY

Dependability in qualitative research is the alternative to reliability in quantitative research (De Vos, Strydom, Fouche & Delpont, 2005; Seale, 1999). Central to establishing dependability of research is an audit trail of procedural dependability (Flick, 2009). To establish dependability over and above the audit trail mentioned earlier, I engaged communicative validation by returning to the participants after the interviews to validate and corroborate the contents of their statements (Flick, 2009). Appointments varied and mostly depended on the availability of participants for corroboration. Seale (1994) recognises member validation as an on-going aspect of an inquiry. I also reflected along with individuals who were not part of the study to share ideas, identify my blind spots and discuss my study with them. During my study visit to the European Centre for the Development of Vocational

Training (CEDEFOP),¹⁶ I reflected deeply with specialists in career guidance and mentioned about my study to establish multi-dimensionality of views (Tobin & Begley, 2004). For me it has been a continuous journey of learning, validation and re-learning.

3.8.7 TRANSFERABILITY

The significance and trustworthiness of a study depends heavily on its transferability, which is a quality similar to generalisability in the quantitative tradition (Gray, 2009). Specific to this study ecological external validity was deemed appropriate as it generalises only to conditions similar to those under which the study was conducted (McMillan & Schumacher, 2006). “This term refers not to the generalizability of conclusions to other settings (what qualitative researchers typically call transferability) but to generalization *within* the setting or collection of individuals studied, establishing that the themes or findings identified are in fact characteristic of this setting or set of individuals as a whole” (Maxwell, 2010, p. 478). I ensured transferability through purposively selecting participants who were different from each other in order to maximise the range of information about career choice/construction and disability (Babbie & Mouton, 2001). By choosing multiple case studies design, I enhanced transferability in this study. “*Transferability* is achieved when readers feel as though the story of the research overlaps with their own situation and they intuitively transfer the research to their own action” (Tracy 2010, p. 845). I also provide detailed description of cases and context of the multiple case studies (Seale, 1999).

The central political statement of this thesis is self-employment, a theme that I strongly believe mirrors the plight of most people in this era of increasing unemployment world-wide. More specifically I believe my research story transfers to stories of many differently abled persons. Moreover, I perceive transferability of my study as the “enhancing Participant Voice in view of informing public policy” (Guenette & Marshall, 2009, p. 85). The next section deals with my reflexive self as a researcher.

3.8.8 MY REFLECTIVE SELF AS A RESEARCHER

Philosophy has persistently inculcated in human beings that, “an unexamined life is not worth living”. Although this may sound too strong, it may mirror an appropriate attitude that should be embraced by any researchers towards their research. Since my journey commenced with a

¹⁶ French acronym: (Centre Européen pour le Développement de la Formation Professionnelle).

philosophical prolegomenon, I feel the urge to reflect under the aegis of philosophy as my guiding principle in life. I espouse reflection as the essence and foundation of the science of human inquiry (Habermas, 1974). Undertaking this study I entered into an experience which marked part of my life for the duration of my study and served as a guide to this reflection (Van Manen, 1990).

As I engaged in reflexivity during the entire process of the study, I realised that as a researcher, I could not claim to be a neutral observer who was aloof from the construction of knowledge (Gray, 2009). In essence I co-constructed meaning with DAPs in the collection and interpretation of data (Packer, 2011). In Echolocation Two I narrated my own story with how I became involved in disability and career guidance. This may have influenced my whole attitude towards the study and the results it produced. Nonetheless I was vigilant and made every effort to ensure credibility and dependability in the processes I followed throughout the study (Silverman, 2010).

3.9 ETHICAL CONSIDERATIONS

3.9.1 INTRODUCTION

It must be noted that all participants in this study were consenting individuals who did not require any representation on making decisions to participate in the inquiry on the basis of disability (Boxall, 2010). Ethics in disability research emanate from an obligation to respect human rights and dignity. Therefore contemporary protection standards (Hesse-Biber and Leavy, 2011) demand that ethical standards be adhered to in research to avoid ethical predicaments (Yin, 2011). The dual nature of my research which focuses on career guidance and disability required me to be doubly vigilant of the ethical implications of my research on the participants. I construe ethics in research as constituting investigative transparency and acknowledgement of participants' rights towards safeguarding their well-being. "Ethics is a matter of principled sensitivity to the rights of others", and in this regard the rights of differently abled persons (Bulmer, 2008, p. 146). Barlow and Durant (2005) regard research participants' rights as central. Below I discuss some of the key ethical guidelines applied throughout my study.

3.9.2 VULNERABILITY

Tolich (2004) declares that all persons may be vulnerable at any time in their lives. Although vulnerability may seem to be paramount in studies dealing with differently abled persons, great caution must be exercised in order not to discriminate against them on the grounds of being considered vulnerable (Huckaby, 2011). It was important to establish what it is the participants in this study may be vulnerable to, in order to find ways to avoid circumstances that may render them vulnerable (Hadjistavropoulos & Smythe, 2001). Personal vulnerability on the basis of disability was one of the factors I found important to consider. However, by recognising the strides DAPs such as the IBO and the Photographer made in their lives and those of others, I averted vulnerability. Through the study, I provided a sense of empowerment by acknowledging DAPs' abilities and potential.

Power vulnerability expressed in terms of power relations was another area of importance. Vulnerability in this study was considered as a transcendence of DAPs beyond being considered vulnerable (Hollomotz, 2009). The origin of vulnerability may be placed within the social construction of disability, thus, outside individuals (Hollomotz, 2009). Instead of focusing solely on the protection of 'vulnerable' individuals, we must see beyond 'vulnerability' and aim to eliminate conditions that create risk (Hollomotz, 2009, p. 103).

One of the aims of this study was to eliminate vulnerability by encouraging self-employment. Many experiences of employment discrimination abound in literature and some participants reported similar instances. As I conducted my study I was acutely aware of possibilities of rendering participants vulnerable should their efforts for self-employment fail (Dhungana, 2006). Where possible, I provided a lot of encouragement and suggested networking.

3.9.3 THE RIGHT TO BE INFORMED OF THE PURPOSE OF THE RESEARCH STUDY

Prior to data collection I met individually with each participant to tell them about the nature and purpose of my research. I articulated in detail what I planned to do and I strove to optimise the principle of beneficence to participants and the disability community at large (Kvale & Brinkmann, 2009). I regard my study as an instrument of advocacy for self-employment of those who have been struggling for a long time to find employment, and to consider self-employment as an option. Beneficence presupposes the researcher's responsibility to ascertain and secure participants' wellbeing (King & Horrocks, 2010). While my study did not seem to potentially contain aspects that could compromise the wellbeing of

the participants, it displayed potential benefits of involving them in research (Boxall, 2010). The inclusion was envisaged to provide for self-efficacy of those who participated in the study in that they would be making a contribution towards improving career choice/construction and employment situations of DAPs, even if it is through sharing their own experiences or just making their voices heard as a form of socially valued contributions (McDonald & Kidney, 2012).

In the past research was criticised for skewed power relations between the researcher and participants claiming that the voices of those researched were simply hushed in research (McWilliams, Dooley, McArdle & Tan, 2009). I use the voices of participants in this study and provide verbatim accounts of what they said about their experiences. Ethical practices in research may have serious political implications, especially when doing research on marginalised groups such as disability groups (Coghlan & Brannick, 2010). In reporting the results I avoided traceability and possible linkage of statements to originators (Kvale, 2007). The concern brought about by political implications has led to practices designed to safeguard the researched from exploitation by the researcher, and ethical considerations in research now occupy centre stage (Oliver, 1992). Adherence to ethics in qualitative and emancipatory research ensures research integrity and safeguards the wellbeing of the participants and the researcher (Yin, 2011). One of the initial steps after being provided with information on the research project is to ask participants to consent to voluntary involvement in the study.

3.9.4 INFORMED CONSENT

One of the fundamental ethical principles I had to abide by as a researcher was informed consent (Johnstone, 2011). Every participant agreed to and signed a consent form (see Appendix A). Consent is an expression of self-determination and an effort for self-protection (Aliyu, 2011). This principle generally means that respondents in my study were aware that they were being researched and they gave their consent to participate (Bulmer, 2008). Research, like all other disciplines, operates in observance of a code of ethics (Kumar, 2011). This observance is to guard against Guillemin and Gillam's (2004) warning that "ethical dilemmas and concerns are part of the everyday practice of doing research—all kinds of research" (p. 262). Aligning myself with Manning (1997), I consider an ethical consideration as indicative of trust and respect and a central component of learning to share ethically in the participant's life.

Ethics in research plays a pivotal role of ensuring protection of all involved in the inquiry (Anderson, 1989; Nutbrown, 2011). Ethical regulation in research exists as standards for maximisation of benefits and mutual respect (Babbie & Mouton, 2001). Thus informed consent (Aliyu, 2011) displays elements of respect for all involved, mainly the participants (Boxall, 2010). Informed consent is an essential requirement for participants to ethically take part in a study, without coercion, deception, harm and any disadvantage that may jeopardise their welfare (MacMillan & Schumacher, 2006). Fisher (2007) asserts that “informed consent continues to be seen as sufficient protection for human subjects” although it may not be a panacea concerning issues surrounding disability and career (p. 878). Ethical dilemmas may present serious impediments where DAPs are concerned (Barnes & Mercer, 2010).

Throughout this study I remained resolved to regard informed consent (Yin, 2011) as fundamental to decision-making for DAPs and envisioned human subjects as collaborators in the research process (Fisher, 2007). Prior to field work, I developed informed consent forms (Gray, 2009) which were scrutinised and approved by the University of Pretoria ethics committee (Babbie & Mouton, 2001). Participants were asked to sign consent forms once they agreed to participate in the study. On one occasion a parent was involved in support of a differently abled participant and they both gave their consent. During the study my intent to observe informed consent was epitomised by regarding consent as an on-going process (Fisher, 2007). I constantly remained sensitive to ethical considerations (Creswell, 2007) and full disclosure of information on the research process (MacMillan & Schumacher, 2006). I also engaged in an on-going negotiation to ensure that participants still consented to participation in the research process (Nutbrown, 2011). Below I preview another ethical principle, that of anonymity and confidentiality.

3.9.5 ANONYMITY AND CONFIDENTIALITY

Due to the inherent advocacy, liberatory and social justice inclinations underpinning this study, the participants appeared to have no problems with anonymisation (O'Day & Goldstein, 2005). They opted for their photographs being displayed in a conspicuous manner as sources of qualitative data (Gray, 2009). Photographs can potentially be used to demystify negative perceptions of DAPs and entrepreneurship (Holiday, 2007). Though participants expressed no problems regarding anonymity, I was conscious of the requirement of doing no harm through public exposure as “researchers are urged to strive for “ongoing negotiation,” “honesty and candor,” “mutual trust,” “respect” “integrity,” “collaborative coconstruction of research

“stories,” “reducing vulnerability,” “recognition,” “anonymity and confidentiality,” “eliminating harm,” and “no obligation” (Nutbrown, 2011, p. 5).

I was confronted with an ethical dilemma of “What is right?” (McDonald & Kidney, 2012). I took solace in assessing the research relevant vulnerability and risk, and weighed them against social benefits of explicit exposure examined under visual ethics (McDonald & Kidney). The maxim that has become a disability motto; ‘Nothing about us without us’ in my view supersedes anonymity (Crowther, 2007; Franits, 2005). I was then inspired and considered it agreeable that I could use photographs of participants without obstructing their visibility in order to elicit the lived experiences by enabling DAPs to show rather than tell (Nind, 2008). Being culturally informed as I share the same culture as the participants, I relented easily to their plea to take and include their photographs in the study as an element of pride for them (Hartley & Muhit, 2003) and as a caution against using the ethical code of protection as exclusion (McClimens & Allmark, 2011). I also considered using photographs “... in order to extend our understanding of lived experience” (Aldridge, 2007, p. 7).

Perhaps such publicity through my study might be beneficial to DAPs (Aldridge, 2007). In fact the study could be largely regarded as an advocacy tool for DAPs (Barham & Hoffbrand, 1988). It is indirectly giving back to the community by promoting hephapreneurship, mobilising positive difference discourse and encouraging emphasis on abilities and not disabilities (Hole, 2007).

3.9.6 CONFIDENTIALITY AND THE RIGHT TO SAFEGUARDING RECORDS

The underlying principle of confidentiality is about safeguarding the privacy of information participants shared as part of the research process (Strydom, 2005). During data cleaning, I made sure to remove identifiers which would compromise confidentiality of the participants from data (Kaiser, 2009). In sharing their lived experiences, participants equally share a lot of personal information which requires confidential treatment (Richards & Schwartz, 2002). However, in an African setting, it is hard to conceptualise confidentiality in relation to that which may be conceived of as admirable, such as being a differently abled person and being seen to contribute meaningfully to society. Nonetheless, as a researcher, I was always bound by the principle of confidentiality within the limits of scientific research while allowing the cultural context to provide DAPs’ expression of their social identity.

Although researchers mostly acknowledge the convention of confidentiality, it is always a dilemma in qualitative research (Baez, 2002). Bound by the ethical duty of confidentiality, I made all efforts to reassure participants about jealously guarding (Strydom, 2005) data under the ethical guidelines of archiving data (Cheshire, 2009) at the University of Pretoria (Cowburn, 2005). By securing data I ensure protection of participants in my study from any possible harm (Kaiser, 2009). Confidentiality is essentially about non-disclosure of data (Cohen, Manion & Morrison, 2007).

In the information age society at large has learned the importance of guarding important information and researchers copy important information security measures to guard data shared by participants (Eric, 2010). I also used some information protection measures such as securing information in the computer through passwords. Some of the information in the wordle cyberspace is anonymous as identifiers have been removed from data. However great care must be taken as information can be stolen even if secured due to the prevalence of technological advancements today. As a researcher, I strove to do all in my power to securely guard the information I received from the participants in the study.

One of the threats to confidentiality is making impractical promises to the participants about ensuring that they are safe. Tolich (2004) says of confidentiality that it is just a tip of an iceberg in relation to the looming problems that go unnoticed. Tolich equates the bulk of the iceberg with “internal confidentiality ... going unacknowledged in ethical codes” (p. 101). I wish to acknowledge that internal confidentiality as relating to information that might be recognisable to those closer to the respondents such as representatives of organisations, proved difficult. Tolich offers some solutions to internal confidentiality some of which I implemented immediately after transcribing the interviews by asking participants to state if they could recognise their own or others’ statement when read from the transcripts. A considerable number could not, and that gave me the assurance that without losing original meanings, I had tried to secure internal confidentiality.

3.10 LOOKING BACKWARDS AND FORWARDS ¹⁷

My journey in this study was full of boomerang effects as I went backwards and forwards co-creating meaning with DAPs. “Like any craft, qualitative research is best learned by doing it and talking about the experience” (Richards & Morse, 2007, p. 7). Prior reading and

¹⁷ Suggested by Silverman (2010).

information seeking did not make much sense before I could be embedded in a particular stage of the research process for better understanding. I found that reading in the areas of direct need to apply concretised my understanding of the processes.

The commencement of my journey in echolocating my direction towards the end was like trying to look into the future without an instrument that would help me achieve this. Most of the equipment of inquiry I had at my disposal needed overhauling. As I mentioned elsewhere in this thesis, I came from a background of the quantitative paradigm. Immersion in the qualitative paradigm was quite new and it presented me with many challenges. Nonetheless, my journey became a very didactic one.

Initially when I chose my research design, I was not aware that it was one of the most complex choices one could ever make in qualitative research. Case study presents itself as a fairly straightforward design. However its devious nature becomes evident as one starts engaging with it. It becomes even more challenging if it is a multiple case study. The field work experience was very exciting, and I studied it enthusiastically every time. However, once data collection was complete, I looked at it with a certain measure of naiveté and thought I was done. It was through the wisdom of my thesis supervisor Professor Liesel Ebersöhn that I was made aware that I had not yet achieved my aim.

Contemplating what this meant, I realised that indeed, it meant re-engaging with my data again. Because I felt so immersed in the data, I became frustrated and found myself in the desert where echolocation was not so effective. I dealt with this shortcoming by double coding (Boyatzis, 1998). But as I reflected further, I decided to re-trace my steps and went back to the beginning of my study. My decision to develop the prolegomenon to the study was as a result of these two occasions; the counsel by my thesis supervisor and the moment of frustration. I learned that sometimes such frustrating episodes in whatever journey in life at times brings out the best in us.

I started digging deeper into literature on data analysis and discovered a new world I did not know existed. This was the world of developing analytic strategies for my analysis. I immersed myself even deeper in reading and discovered even newly emerging strategies and techniques of analysing data. The journey through data totally absorbed me, but through many sojourns I became blessed with opportunities to interact with many professionals from different walks of life and learned a lot about and further than my study.

Towards the end of my echolocation, I discovered even more richness in terms of new theories such as the transformative paradigm which seem to replace the emancipatory one. I felt a sense of exhilaration as I had learnt that there was a theory which would accompany me at least beyond my thesis. As no theory is without counter theories, I expect that afterwards others will emerge but for the moment the transformative paradigm seems to provide the direction for my future research.

Being immersed in qualitative research has left a mark on me as a researcher, and that is, it has re-kindled the small fire into a furnace. I envision areas of research which might form a programme for my way forward. Nonetheless I feel strengthened to remain researching issues of career guidance and disability. I must admit that as I perused the literature, I found that this was perhaps a rare combination. I would encourage scholars to consider it, especially in the era of inclusion when many will be caught unprepared, untrained and ill-disposed to handle such sensitive issues as career guidance and disability. I include myself in the group of those who may need to research further to understand issues of disability in order to be equipped to provide adequate services to people with disabilities.

Echolocation Three merges methodology and design trajectory leading to presentation of the results of the study in Echolocation Four. The methodology undergirding this study allowed for alignment with the socio-political model of disability and career choice/construction of DAPs. My methodological choice was therefore a socio-political act directed at in-depth understanding of disability and career/choice construction while simultaneously advocating a career guidance policy and social change.

I engaged collected data via interviews, field notes and visuals such as photographs. Cross-case synthesis facilitated recognition of potentially broader patterns in data. I analysed data through fusing general inductive analysis, cross-case synthesis and construction of explanatory framework for formation of themes. Finally, criteria for judging constructivist evaluation were presented as analogous to scientific standards of rigour. Ethics as a matter of principled sensitivity was used to safeguard the rights of participants for investigative transparency. Central to ensuring ethical standards were informed consent as an essential requirement and anonymity and confidentiality for participants' welfare. In the next echolocation I present the results of the study.



ECHOLOCATION FOUR RESULTS OF THE STUDY

"Our ultimate freedom is the right and power to decide how anybody or anything outside ourselves will affect us."

Stephen R. CoveyP

*"Reflecting on the
theme of theme"*
Van Manen, 1990

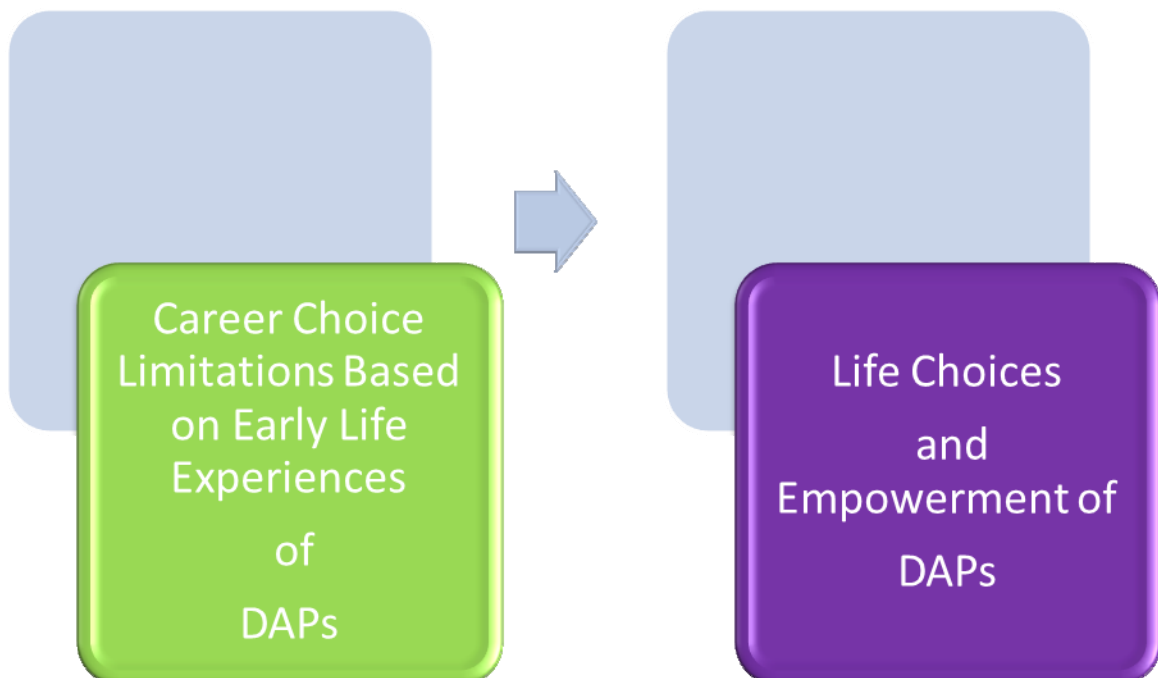


FIGURE 4.1: Conceptual map of results

4.1 INTRODUCTION

In Echolocation Three I presented the methodology of this study. In the current Echolocation, I present the results in the form of two themes that were introduced during data analysis. These themes are presented as supported by subthemes that underlie them. The subthemes are supported by categories. Figure 4.1 above is a diagrammatic representation of themes. To aid understanding and provide a link with the results of the multiple case studies, I present individual cases below to set the scene for the general presentation of results. These stories provide a reflection of experiences of individuals who are central to the multiple case studies in this inquiry. It is evident that the lives of individuals are different yet also similar in many ways through sharing of experiences of disability.

4.2 INDIVIDUAL CASES

4.2.1 CASE 1: THE INDEPENDENT BUSINESS OWNER (A 38-YEAR-OLD FEMALE)

VIGNETTE 1

I think I have inherited the business mentality from my family because my father used to work in the mines and he got fired while I was still young in about 1979. I was about two years of age, so after that my father worked for a certain construction and he was a builder and my mother was selling goat heads and her business only functioned in winter because she did not have a fridge. And now my mother went to candle-making and decoration school (Appendix I: lines 42-47).

I use the pseudonym Independent Business Owner (IBO) (Hensley, 2007) to represent a participant with post-polio paralysis who was self-employed at the time of the interview. Her enthusiasm epitomises the IBO's true business acumen, desirable for self-employment. She has a pleasant and outgoing personality. From an early age she observed her parents perform odd jobs for the survival of the family. Her mother was an innovative and shrewd rural businesswoman. Her father was also a businessman. It is evident in Vignette 1 that the IBO learned to like running a business as a result of her home experiences. Early in her school years the IBO would make sweets and sell them among her schoolmates. She proudly divulged: *...when I was still at school I was selling sweets, oranges, and owned a mini-salon* (Folder C, Appendix lines I: 5-6). She started a hair-plaiting business and charged her friends for the services rendered. She also started making her own clothes. As a child who grew up in

poverty and did not have the luxury of buying new clothes or school uniforms, she had to start early to enter the business world.

Later the IBO left her rural community and headed for the city. There she started working as a domestic worker. She narrated: *I worked as a household keeper. When I felt that I no more wanted the household jobs, I went out to look for a job, and I was employed in Maseru market and I worked there for a year and six months, from there I went away...*(Appendix I: lines 7-10). While working she acquired business management skills through the assistance of her employer and also started saving money. Through her thriftiness she was able to buy sewing machines and other equipment to start her own business. As she narrated her story, her face glowed when speaking about starting her own business. She left her employment and started off on her own as a seamstress. She was confident to declare that *my manager taught me skills in running the business* (Appendix I: lines 7-10). However, she did not succeed. She returned to work as a domestic worker. Her former employer welcomed her and decided to gradually train her to be able to run a business.

Saving some money allowed her to study dressmaking at a vocational institute. The IBO had such great desire for learning that she did a lot of work outside class and was always ahead of others. On completion of her training, the IBO and three other women went into a sewing joint venture, popularly known as a cooperative. The joint venture did not succeed and she decided to try again, this time on her own. At the time of the interview she was running her own business and had other women employed by her as she declared the following: *I then realised that to work in cooperatives was not benefiting us at all because we do not apply the same effort* (Appendix I: lines 22-24). The IBO often urges people with disabilities to work for themselves, presenting her as an example of entrepreneurship, perseverance and ambition.

4.2.2 CASE 2: THE DOCTOR (A MALE AGED 47)

The Doctor had suffered from poliomyelitis at a very young age. He had early childhood memories of going from one hospital to another. He eventually underwent an operation and later learned that the operation had not been successful. He had to use a wheelchair for some time. Later he acquired assistive devices and experienced limited physical independence. He expressed strong sentiments about being independent as, when growing up he felt he was a burden to those who had to assist him to move about between different places. He lamented: *Dependency in life is not good at all ...* (Appendix I: lines 115-116).

The Doctor was interested in educating himself. Although his love for education was profound, he experienced a tough educational trajectory. The Doctor reported: *I went to high school ... when I arrived there, what mostly surprised me was that the buildings had steps* (Appendix I: lines 146-147). After high school he tried to enrol at many institutions of higher learning to enrol but could not find a suitable place. He recalled: *I provided all my details because I did not want to surprise them, they told me that they would not be able to admit me if I am disabled* (Appendix I: lines 146-147). After many trials, the Doctor was admitted at the National Health Training Centre. Three years later he graduated with a diploma in pharmacy. In addition he felt that he still wanted to further his education because he saw education as the answer to unemployment.

Although the Doctor was employed at the time of the interview, he also encouraged self-employment. Beyond his job, he had been active in associations of people with disabilities and advocated better livelihoods for people with disabilities. The Doctor encourages people with disabilities to strive to be educated and work towards independence. His words of encouragement as well as caution are: *I like to urge people when encouraged to be independent to do so responsibly, that could assist more in the economic development of this country and even to make people aware that, to be a disabled person does not mean that you cannot do things that other people can do, because at last it will make you a role model of other people, people will admire you* (Appendix I: lines 193-197).

4.2.3 CASE 3: THE FARMER (A FEMALE, AGED 38)

As a child with auditory and speech disabilities, the Farmer's parents played a crucial role in allowing her to experience the world outside the confines of her home. Her mother took her to school and explained to the teacher that her child was disabled and suggested how best she thought her daughter could be assisted. It appeared that this experience had a great impact on the Farmer's life. She appeared confident and focused in terms of her rights as a person with disabilities. She did extremely well in school and became the best student in her cohort. In her own words: *I obtained my first-class in class seven and I was the only one who obtained the class, there were no second classes, then I was followed by the third classes* (Appendix I: lines 370-372). As she cannot hear properly, she lip-reads when there is no sign language. Possibly this skill was sharpened during her schooldays as she indicated that she used to sit in front of the class in order to look at the teacher. She is an eloquent woman who articulates her arguments convincingly.

For instance the Farmer debates that: *... for a deaf person as I am, it is difficult to go for counselling on my own because the counsellor might not know the sign language to make our communication easy but provided we are given chances, both the service providers and disabled people learn to interact with one other, then everything will be smooth and I will know where to seek counselling and I will also know where to seek career guidance* (Appendix I: lines 421-426). She has played key roles in advocating that DAPs are involved in issues of disability, such as being involved in delegations that regularly liaise with ministries to include disability in their annual plans.

The Farmer complained of deteriorating health conditions as she grew older: *So the major challenge that I am facing now with my disability is that, the more I grow up, the more my disability increases...* (Appendix I: lines 387-389). Accordingly her passion for education has declined due to lack of skilled teachers who can assist with learning. The problem of teachers' skills deficit bothered her. Her advocacy comes to the fore when she explains how a general lack of sign language excludes deaf people in education and training. At the time of the interview, she was involved in a project developing a sign language dictionary.

Central to the life of the Farmer seems to be self-acceptance and acceptance of her disability. She is a strong advocate of disclosing disabilities. At the time of the interview the Farmer went on field trips to make presentations on disability. During these trips, one of her tasks was also to locate people with disabilities and register them as a way of identifying how many people with disabilities reside in the communities visited. The Farmer's passion to conscientise policy-makers and communities about disability seemed to energise her to identify various issues such as the living conditions of DAPs who were out of school or are abused. These and many others are issues not properly addressed. She articulated some of the above in the following words: *...when I speak of the policy makers I mean all the stakeholders, whether the government or the private sector; they should also be aware that the world is changing. Therefore we also have to adapt our ways of teaching disabled people. For instance, twenty years ago, we were talking about oralism, ten years ago we were talking about total communication and five years ago we were talking about sign language, because we saw a development taking place each every year* (Appendix I: lines 432-439).

4.2.4 CASE 4: THE PHOTOGRAPHER (A MALE, AGED 35)

The Photographer has dysarthria, a condition that renders speech inarticulate. He has a pleasant personality manifested by his popularity. People shout his name as he walks by,

some asks about when he will deliver their photographs. He is known among schoolchildren and newlyweds as he regularly attends weddings to take photos and goes on school trips to document their activities.

At an early age a medical practitioner discouraged the Photographer from continuing with education. He said: *The Doctor told my mother that I was very capable in my studies but I failed because I did not know how to write faster. So, this slowness seems to frustrate him a lot. The Doctor advised my mother not to take me back to school again. This issue affected me badly considering that I had only standard a seven certificate which would not assist me to gain what I need* (Appendix I: lines 506-510). Although he was told he was wasting his time and that he could not learn anything, the Photographer vowed to find a way to make a living for himself. He decided to go to a vocational and rehabilitation centre where he studied leather works. Upon completion of the course, he realised that he could not make a living from what he had learned.

Before he went to school the Photographer's uncle gave him a camera as a present. He never left the camera behind. He boldly called my attention and said: *Let me tell you this, after all this, my Photographer business went so well that I was even called to wedding ceremonies, to school trips wherever they went. Then I realised that I should be very serious about this business* (Appendix I: lines 524-527). He started a small photography business and realised it was what he enjoyed doing. He then decided he would buy a more modern camera. Later he changed over to a digital camera which made him famous in his community. The Photographer erected a small stall in which he started a business. Through advice from a friend, he later bought a video camera, a computer and a printer.

During the time of the interview, his photography business still existed. He had examples of small articles that he had produced and could carry with him anywhere he went in order to sell and advertise his services. As I shared my research project with some friends and other professionals, I related the story of the Photographer and a friend who was graduating (see photograph3.1, Echolocation Three, page 119) and invited him to record the ceremony which was taking place in a community not far from the Photographer's home.

He came armed with his video camera to capture the ceremony. Unfortunately the camera jammed and he missed some parts of the ceremony. However he solved this problem by calling a friend who was in the same business as he and both continued to capture the service.

He was obviously very frustrated, but accepted it and took control. Sometime afterwards, he reported that he had since bought a new camera. The Photographer started with a gift camera and tried out other jobs while he honed his photography skills and maintained the eye of the camera as his way of life. He narrated his story thus: *I had once been employed immediately after I completed my studies at [the centre], my job there was shoe repairing but that person did not care about me because he did not pay me sufficiently. He only paid me hundred and twenty per month after the hard work I had done, so do you see how painful that was? I only spent about two or three months there because of the low income I was receiving. With that little I was getting, I saved a lot and here I am, surviving* (Appendix I: lines 568-573).

4.2.4 CASE 5: THE TEACHER (A 35-OLD-YEAR FEMALE)

The early experience I referred to in Echolocation One (p. 21) concerned the Teacher. Of all the participants, the Teacher was the most highly qualified with a Bachelor's degree in Education. She was not born blind. She had lost her sight at the tender age of five and narrates her story thus: *My name is L. M. I am visually impaired. It started in 1986 at the age of five. From there I went to a school in South Africa called Katlehong Primary and when I was supposed do to my grade three I had to come back to Lesotho because my parents had to come back home, then I went to the Resource Centre for the Blind till grade seven* (Appendix I: lines 204-207).

While growing up she wanted to be an advocate but later changed her mind and trained as a teacher. She consulted her teachers for guidance on teaching as a career but was discouraged as she was told she would not succeed due to her being visually impaired. Some of her teachers even refused to write testimonial letters for her. At first I thought she was a shy person, but later discovered a spirit of advocacy and emancipation in her. As I was looking for participants for my study, I was told about the Directorate for the Blind in the Ministry of Health. I found the Teacher as director of the office, and she agreed to participate in the study.

The Teacher's early beginnings seemed to a lay good foundation for resilience later in life. She has an out-going and strong personality. Many of her challenges, both as student and Teacher trainee, were related to the unavailability of books in Braille. As part of her Teacher training, the Teacher had to participate in teaching practice. It was there that she proved her tenacity, innovation and skill. She made use of students to take turns in reading, marking scripts and providing feedback to the learners. In her own words she said: *In class I had a list*

of names for my students which I could use when asking questions. This worked for me because I was able to reach every child in the class; even the slow learners improved due to my strategy and I was very impressed with their results because they did very well in my courses (Appendix I: lines 226-230). Hers is a success story and one that can be used as a model for others who may be discouraged.

As I stated earlier at the time of the interview she was director in the Directorate for the Blind in the Ministry of Health: *in charge of issues of people with visual impairments to ensure that their rights of employment, education, and their welfare were sufficiently noticed by everybody* (Appendix I: lines 250- 251). The Teacher plays an important advocacy role for people with visual impairments. She also encourages those who cannot find employment to start their own businesses although she claims that people with visual impairments cannot do many things.

The Teacher emphasised the importance of considering that people with visual impairments need support. She states that support comes from other people, animals and machines. The implication is that the living cost of people with visual impairments is expensive. A typical example she quotes about living costs was that: *We also want to influence the government that they should not tax people with disabilities because wherever I want to go I should go with another person, meaning that I pay for two people's bus fare. We even eat together. This will help these people to upgrade their standards of living, whatever equipment used by the visually impaired people comes from abroad, so if we can have that as a tax reduction, it helps meet the needs of these people half-way* (Appendix I: lines 290-296).

4.2.6 CASE 6: THE WELDER (A MALE AGED 27)

The Welder is a young man with a physical disability. He finished his high school education and enrolled at a vocational and rehabilitation training centre for training as a welder. On completion of the welding course, he started a welding business with a non-governmental organisation funding the acquisition of materials. The business did not succeed and he eventually found himself looking for a job. He reported: *I worked for some time and during that working period I came across some challenges; some time the business was not doing well, that is why I ended up here* (Appendix I: lines 258-259). *For the fact that I did not run my own business for a longer period, I did that for only two months and then came here, so I do not actually know the pros and cons of running my own business fully* (Appendix I: lines

462-464). One of the obvious deficits in his business management skills was marketing. The Welder would not go out to find clients and make his business known. He would rather wait for clients to come to him and he did not have any advertising system in place.

Nonetheless, the Welder keeps his business idea alive as he said: *My target is by next year winter, I want to go back to my business* (Appendix I: line 478). He seemed determined to go back and re-open his business. Reflecting on his former experience, the Welder noted: *But what I actually noticed was that, for the fact that my business was at its initial stage, I always spent some time doing nothing and I took an initiative to find another job but that one of welding I am still doing it during my spare time or during the week-ends* (Appendix I: lines 464-467). He gave himself a period of two years and then he wants to go back to his business. He seems to think that DAPs could benefit from being self-employed as they can operate within a flexible working environment.

The six cases I presented constitute examples of experiences of disability of participants who constituted the core of this study. Each has his or her own story to tell. Each has had experiences which may be similar or different, but they all are experiences of disability.

The story of the IBO symbolises self-employment. Her experiences are based on observing both her parents involved in self-employment for the wellbeing of their family. She, in turn, followed in her parents' footsteps and engaged in small business endeavours while in school. Her central message is self-help, independence and working for oneself.

The Doctor's central message is also independence. Although he was not self-employed, he encourages those who with responsibility could be. The Doctor pointed out that there is a link between self-employment and the economic development of a country.

The narrative of the Farmer exemplifies excellence of DAPs in academia. Although she had some challenges of communication, she was able to overcome them and became a top achiever at school. Her story shows the importance of parental support and the success of differently abled learners. She emphasises the introduction of sign language in teaching and learning.

The Photographer epitomises resilience in adversity. He is another example of self-employment. While he was told he could not achieve much when he was in school, he did not

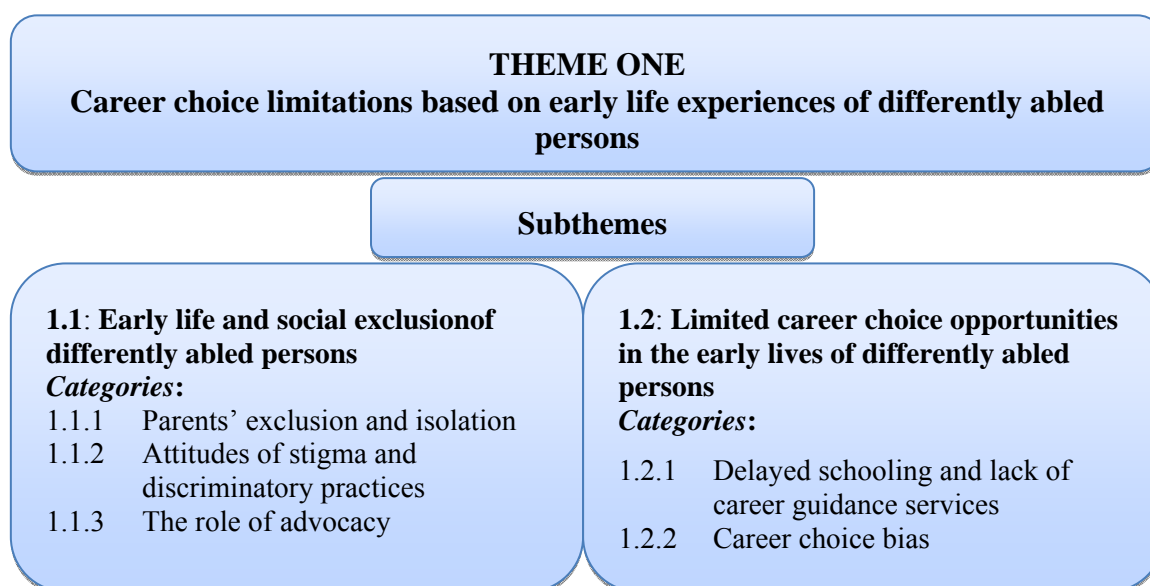
give up. He optimised the gift of a camera he received from his uncle and built his life around it. The story of his life exemplifies self-advocacy against stigmatisation and discrimination.

The Teacher was one of those who managed to acquire a degree from an institute of higher learning. Her story manifests versatility and tenacity about what she wants from life. She is set to bring about change through influencing policy while encouraging employment of DAPs.

The Welder’s story is the one that typifies learning from failure as an entrepreneur, but never relenting. He is resolved to go back and again run his business one day. These cases may however be representative of many other experiences which I was not able to study given the scope of my inquiry. In the following section I present results of the study as emanating from the narrations of all participants who formed part of this investigation.

4.3 THEMATIC RESULTS

In this section I present results of the multiple case studies on narratives of DAPs and show how their experiences can inform career guidance policy. I present two themes, each with subthemes and categories as indicated in Figure 4.2. In theme one I present subthemes 1.1: early life and social exclusion of differently abled persons, and 1.2 limited career choice opportunities in early lives of differently abled persons. In theme two I present subthemes 2.1: training for empowering entrepreneurship and Subtheme 2.2: the lacuna in public policy. In my presentation of themes I interweave the voices of participants in response to my study’s research questions.



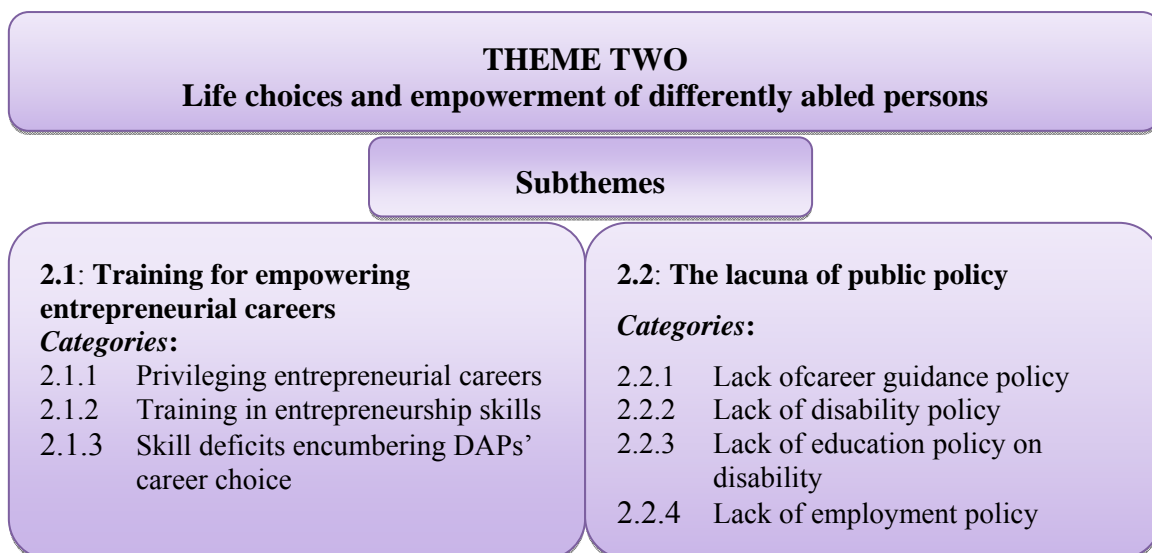


FIGURE 4.2: A visual presentation of themes and subthemes

4.4 THEME ONE: CAREER CHOICE LIMITATIONS BASED ON EARLY LIFE EXPERIENCES OF DIFFERENTLY ABLED PERSONS

4.4.1 INTRODUCTION

In this section I report on the results relating to Theme One. The essence of this theme centres on career choice limitations of DAPs early in their lives. It emerged that experiences of DAPs early in their lives often served as barriers to career development on account of a variety of factors such as exclusion and isolation. Two subthemes undergirding Theme One are early life and social exclusion of differently abled persons, as well as limited career choice opportunities in the early lives of differently abled persons. Participants in this study indicate that their early life experiences as DAPs limited their career choices. Subtheme 1.1 includes the categories: Parents' exclusion and isolation, attitudes of stigma and discriminatory practices, and the role of advocacy. Subtheme 1.2 encompasses the following: delayed schooling, lack of career guidance and career choice bias. Figure 4.3 represents a graphic display of Theme One with subthemes and categories.

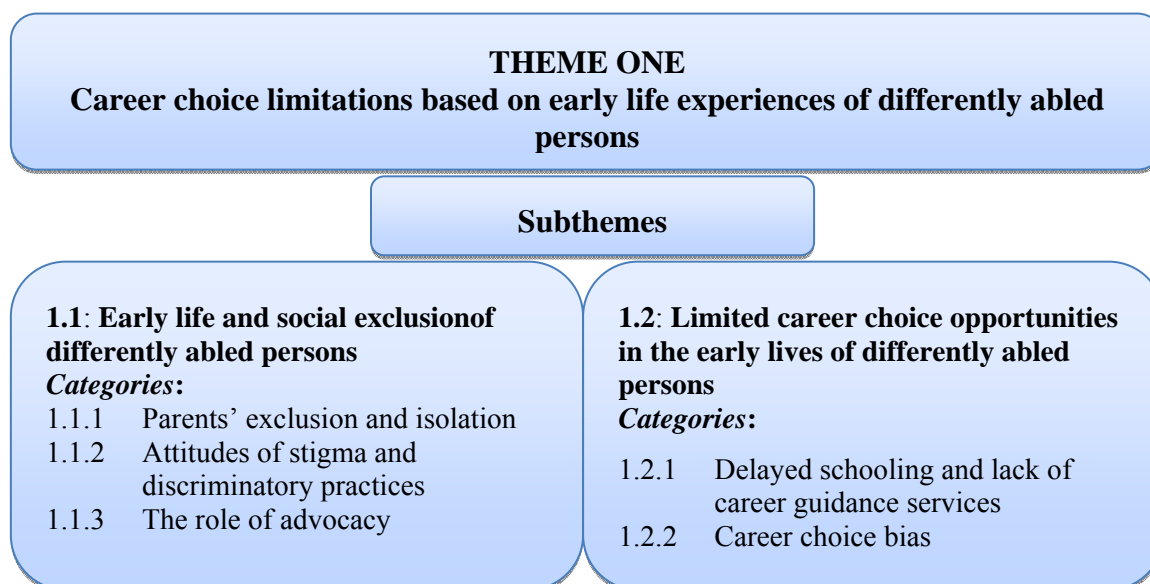


FIGURE 4.3: Theme One with subthemes and categories

4.4.2 SUBTHEME 1.1: EARLY LIFE AND SOCIAL EXCLUSION: MY PARENTS WANTED TO HIDE MY DISABILITY

4.4.2.1 Introduction

I introduce the Subtheme Early Life and Social Exclusion of differently abled persons with a statement (my parents wanted to hide my disability) (Appendix I: line 49). This pithy statement was extracted from the narrative of the IBO to illustrate the essence of the subtheme which signifies the importance of experiences in the early lives of differently abled persons, which in most cases spells out social exclusion. Only those experiences representative of early experiences of DAPs career choice were included. Subtheme 1.1 includes the following categories: 1.1.1 Parent’s exclusion and isolation; 1.1.2 Attitudes of stigma and discriminatory practices; and 1.1.3, the role of advocacy. Table 4.1 represents inclusion and exclusion criteria for subtheme 1.1. I commence the subtheme by stating the experiences of differently abled persons and other stakeholders in disability. I utilise verbatim extracts from data as supporting evidence.

| | |
|---------------------------|---|
| Inclusion criteria | Early life experiences of career choice limitations and social exclusion of differently abled persons |
| Exclusion criteria | Experiences not relevant to career choice limitations and not in the early lives of differently abled persons |

TABLE 4.1: Inclusion and exclusion table for subtheme 1.1

4.4.2.2 Category 1.1.1: Parents' exclusion and isolation of differently abled persons

This category encompasses parents' exclusion and isolation of their differently abled children. Participants in this study attributed early life experiences of career choice limitations and social exclusion to parents' exclusion and isolation of them as differently abled children. Most parents hide their children with disabilities. Differently abled persons reacted to experiences of being hidden with disdain. A representative of an institution of higher learning, speaking in *loco parentis* indicated the prevalence of this tendency because:

Often as parents, we always want to hide our children's disabilities.

(Appendix I: lines 932-933)

Experiences of being hidden generally seemed to attract disapproval from participants. One of the participants who was vocal against the experiences of being hidden was the IBO. While narrating her story, the IBO exhibited a yearning for further education. She expressed her frustration over delayed schooling due to the experience of being hidden although she did not seem to blame her parents. The IBO outlined:

I started school at an older age because my parents wanted to hide my disability; they thought that people would laugh at me because I am disabled

(Appendix I: lines 49-50)

I was not able to go to school to further my studies

(Appendix I: lines 8-9)

When participants narrated their stories, they tended to generally agree on parents' hiding of their differently abled children as a possible source of experience of career choice limitations, exclusion and isolation. While some of the differently abled children were not themselves hidden by their parents, they were able to speak against such experiences. For instance the Farmer strongly voiced her disapproval of parents hiding their differently abled children. A representative of an institution of higher learning underscored parents' exclusion and isolation of their children specifying that:

Generally in the past they [referring to DAPS] were not taking up their careers because they were hidden by their parents they were not exposed to anything.

(Appendix I: lines 933-935)

A representative in an institution of higher learning emphasised that some of the differently abled children were being hidden. Another representative of an organisation supporting the Ministry of education, speaking in a manner indicative of advocacy against the hiding of differently abled children, remarked the following:

The main issue is that they [referring to DAPs] should not be hidden from the public; some of them are recognised at an older age. If the mind-set of the community could be changed to accept them as part of the community then things would turn around because our education system does not stop them from going to school, but it is the matter of lack of resources.

(Appendix I: lines 2641-2645)

Although it seemed customary to hide differently abled children, some report having opportunities of supportive parents who made sure that they experienced what all other children of their age were experiencing. The Farmer narrated:

When I first went to school, my mother went with me and explained fully to the teachers and the principal that I was a disabled child who needed to be given special attention in terms of making me sit in the front chairs in the classroom and making sure that the teacher looked at me when he spoke.

(Appendix I: lines 366-369)

It appears that experiences of hiding them exclude and isolate DAPs from participating early on in choices related to career. Most participants seem to link hiding differently abled children to attitudes towards disability prevalent in society at large. In the next category I present experiences concerning attitudes of stigma and discrimination practices.

4.4.2.3 Category 1.1.2: Attitudes of stigma and discriminatory practices

In this category I present experiences related to society-wide attitudes of stigma and discriminatory practices against DAPs. Attitudes of stigma seem to sometimes start in the home (experiences of being hidden as exemplified in category 1.1.1). Attitudes of stigma also extend to societies within which differently abled persons reside. A representative of the Ministry of Finance relates the source of attitudes as emanating from non-disabled people and stated that:

The major challenges that I see emerge from people who are non-disabled through their attitude towards the differently abled people, because when a child is born with a disability, they have a tendency of hiding the child from the public

(Appendix I: lines 1329-1331)

In most instances participants registered concern about DAPs being stigmatised and discriminated against. A representative of an institution of higher learning used the metaphor of a differently abled doctor being a doctor of only differently abled persons. His emphasis was on stigmatising attitudes that lead to eventual discriminatory behaviour. He described seeing no difference between differently abled persons and any other persons and stated:

I have mentioned that we are nowhere different from these people; like that person we have said he is willing to be a doctor, he is not going to be the disabled people's doctor only, but he is going to be our doctor and he does not need to be discriminated against in anyway. If he is in the department of education then we would say maybe he is willing to teach the disabled due to the society's attitudes.

(Appendix I: lines 1093-1079)

A representative of a vocational training institute reflected on the extent to which stigma can seriously affect career choice limitations based on early life experiences of DAPs. Although he made the comment jokingly, it portrays the seriousness of stigma extending to experiences of late participation in learning. His comment on some DAPs participating late in learning experiences could also suggest discriminatory behaviour as he explained:

Due to the stigmatisation that was attached to people with disabilities, some come here at my age and we teach them how to read and write, we have a specialist in that area.

(Appendix I: lines 1215-1217)

A head of a department of a special education unit in another institute of higher learning added that stigma continues to be a problem that DAPs have to face as part of their everyday experiences. Reacting to the stigma he highlighted:

We also need to fight brutally against stigma; attitude in the world is the biggest problem.

(Appendix I: lines 758-759)

It appears that negative attitudes towards DAPs capabilities are significant in limiting the early experiences for career choice of DAPs. Negative attitudes in society seem to result in social exclusion of DAPs. Society does not appear to fully accept DAPs. Sometimes disability is equated with some contagious disease. One head of a department from an institution of higher learning warned:

But let us not forget about the community attitudes, I do not know if people have accepted. I know in some of the schools, parents sometime say no; these children cannot be educated because they think disability is contagious. So these are the main challenges.

(Appendix I: lines 688-690)

DAPs reported discrimination on societal level by being excluded from communities, schools as well as the world of work. The Welder confirmed the discriminatory behaviours towards DAPs, positing:

But the society and the government really undermine people with disabilities.

(Appendix I: lines 583-584)

In the light of career choice limitations based on early life experiences, the Teacher disclosed personal experiences of being discriminated against by her teachers – people she thought could believe in her. As she reported her episode, she became emotional and told the researcher that:

When I chose to study education ... my teachers were very reluctant about the choice I had made. They refused to write a reference letter for me due to my choice. So, I eventually took humanities.

(Appendix I: lines 212-214)

A representative from the Ministry of Labour also acknowledged discrimination against DAPs. She blamed society and pointed towards weaknesses of continued discrimination. This participant also links discrimination to doubts people have about capabilities of DAPs. Society therefore assigns careers to DAPs which they (society) think of as suitable. The Ministry representative demonstrated that:

The weaknesses they have are that we still hold discrimination against them. We still have some doubts about their service delivery. We have their own suitable jobs in our minds and we still lack the belief that they are capable.

(Appendix I: lines 1461-1463)

The Photographer shares a similar episode of discrimination. He complains that non-disabled people look at DAPs and judge them without knowing their capabilities or talents and competencies. In his story he highlights attitudes of stigma and discrimination through the following lived experience:

It happened that I went to a certain wedding and the son of that family was getting married. He wanted me to come because he knew me but his family did not. I was there to record the video. While I was there, the bride's father asked him whether I was capable of doing that work. I know if you are not stable in your mind you will easily get discouraged but if you have told yourself that you want to do what you intend you will definitely do it. That man told his son to go find another person because he did not prefer me. I told that man not to waste his money, I told him that the deposit I took from him was enough and I will continue doing the work, by the time I gave him the video, that is when he will pay me on condition that he was satisfied but if not satisfied, I told him not to bother to pay the balance. Let me tell you that I did an extremely good job for that person. It was so good that when he saw me, he cried and told me to forgive him for he did not know what he was doing. That is why I am saying the society and the government undermine people with disability.

(Appendix I: lines 587-599)

Discriminatory behaviour in the education system emerged as an area that compromises DAPs' opportunities for career choice. It was apparent that the education system discriminates via policies. DAPs perceive teachers as displaying negative attitudes, stigmatising and discriminating against DAPs (as portrayed in the experience of the Teacher described earlier). The representative of a disability association explains that:

They are already discriminated against because the education system does discriminate them, as it does not have programmes relevant to them. Right from the ECCD level upwards they just go like ordinary children, they do not have specific programmes tailored for them. It's only now that we are negotiating with the NCDC

to develop programmes which are relevant to them. Even up to primary level where this mostly end up, they will just come and end up without having any certificate, because when they reach grade five they drop out automatically in that the teachers are trying to avoid the high failure rate in grade seven.

(Appendix I: lines 2152-2159)

Attitudes of stigma and discriminatory behaviour towards DAPs were thus prevalent in the data. As evidenced in the above discussions, this manifests itself in many ways, such as disallowing choices made by DAPs on their own and the doubts society has about DAPs' capabilities. The next category focuses on the role of advocacy regarding disability in general and career guidance and employment in particular.

4.4.2.4 Category 1.1.3: The role of advocacy

In category 1.1.3 I present extracts that represent the role of advocacy for disability, career guidance and employment. Most representatives of organisations, associations of disabilities and ministries indicated the role of advocacy concerning disability for various reasons. Whereas some participants encouraged advocacy concerning disability itself, others emphasised advocacy for employment by foregrounding areas such as career guidance and counselling for DAPs. Some organisations of disabilities recounted existing involvement in advocacy. A representative of an organisation of disabilities reported that central to their work advocacy for DAPs should be included in society, especially through employment. The representative emphasised:

You probably have realised that, these days organisations are moving away from service delivery to advocacy, so as a result we do not do things for the disabled people's organisations, we do advocacy together. So even on issues of employment, as much as we are doing this little, our emphasis is on advocacy, on putting in place policies because those policies will cover everyone, but our efforts could only be very limited, especially in attempts to provide services. Based on the constituency we have our emphasis is on advocacy, policy and practice. As a result our efforts even to speak for our people in terms of access to employment are basically on advocacy...

(Appendix I: lines 2005-2012)

Another representative from an institution of higher learning acknowledged a need for advocacy by pointing towards society's ignorance about disability. The role of advocacy emerged as a need to educate society about disability. She suggested advocacy via education, showing that:

The weaknesses are actually the availability of facilities and attitudes of society, which needs to be well educated about disability.

(Appendix I: lines 1968-1970)

Further observations were made by a representative of a vocational rehabilitation centre which reflects the need for advocacy because of stigma, discriminatory behaviour and bias. The descriptions provided were that:

People with visual impairment, I think it would be appropriate for them to do careers that are comfortable with their disability. For instance, we cannot expect a person of that calibre to drive a car, but we can place him before the switchboard, because that is where he is dealing with things that he can access with the sense of touch. They can also use computers because they are trained in using Braille wherever they could work. That is my opinion about blind people. When it comes to hearing impairment, people with such disability I do not see them having any challenges with regard to choosing any career because they have certain software that assists their hearing. People with physical disability, I do not see them having any challenges either because even cars are recently built in a way that allows easy access. We also encourage buildings that will accommodate the use of their wheelchairs so that they can easily access offices. Indeed they cannot do things that will require them to be up on their feet. Those with mental illness can do much with their hands because that is where minor judgement is needed. A mentally disturbed person cannot drive a car but can do things around him.

(Appendix I: lines 1306-1320)

Other than engaging in advocacy for differently abled persons, some organisations train DAPs to be self-advocates. It appeared that although parents were encouraged to provide support, they were similarly motivated to allow DAPs to work towards self-advocacy. Those who advocate the inclusion of disability, appear to be motivated to direct social change, as conveyed by a representative of associations of disabilities:

I would say we engage with advocacy work in areas of education, protection, health, and employment. We normally train parents to be able to advocate services on behalf of their children and train the youths themselves to become self-advocates.

(Appendix I: lines 1262-1264)

Some participants reported absence of advocacy in their institutions. For instance a representative of one ministry indicated that some institutions, ministries and associations do not engage in advocacy concerning disability. There was evidently a general dearth of disability advocacy with extraction of a few associations of disabilities. Lack of awareness of disability was openly declared by this representative conceding:

I know nothing about advocacy in our Ministry or within any department.

(Appendix I: line 1349)

To conclude subtheme 1.1, I present an observation by the Welder sharing his feelings concerning advocacy. He declared his motivation to raise awareness of disability. The Welder sees society as having the potential to reframe misconceptions about disability as in the current study. He concluded by surmising:

My suggestion is exactly what you are doing to raise awareness among people...We expect to raise awareness within the society about disability, to get rid of misconceptions about disability. This will assist the society to be aware that these people are differently abled.

(Appendix I: lines 1972-1975)

It seems that the role of disability advocacy falls mainly within the purview of organisations and associations of disabilities. However these organisations and associations are also moving towards promoting self-advocacy of DAPs. In order to achieve this objective, some associations and organisations reported training both parents and DAPs in self-advocacy skills.

4.4.3 SUBTHEME 1.2: LIMITED CAREER CHOICE OPPORTUNITIES IN THE EARLY LIVES OF DIFFERENTLY ABLED PERSONS

4.4.3.1 Introduction

In this section I explain how limitations in their early lives negatively impact on participants' breadth of career choice opportunities. Subtheme 1.2 is underpinned by the following categories: 1.2.1: Delayed schooling and lack of career guidance services, and 1.2.3: Career choice bias. I start presenting the Subtheme with a vignette to highlight limited career choice opportunities in the early lives of differently abled persons. Table 4.2 represents inclusion and exclusion criteria used to identify experiences that reflect or do not reflect limited career choice opportunities in the early life of DAPs.

| | |
|---------------------------|--|
| Inclusion criteria | Experiences that reflect limited career choice opportunities in early life of DAPs |
| Exclusion criteria | Other experiences not related to limited career choice opportunities in early life of DAPs |

TABLE 4.2: Inclusion and exclusion criteria for subtheme 1.2

I use vignette 2 as a lead to the presentation of Subtheme 1.2. The vignette signals indirectly limited career choice opportunities in early life that result in DAPs not obtaining careers and having low levels of education.

VIGNETTE 2:

To start with, people with disabilities do not manage to obtain careers because their education level is low and that is why they are found among the poorest. For that matter the education system does not cater for them because some of them do not use the same means of communication used by the teachers, some use sign language; the skills that teachers do not have, as a result they end up in careers that are of a low standard and people sometimes think they suit them, like being a receptionist and so on. They also do things like handcrafts; they only do things like law, and humanities etc. (Appendix I: lines 1924-1930).

4.4.3.2 Category 1.2.1: Delayed schooling and the lack of career guidance services

Experiences mentioned in earlier categories (hiding children, attitudes of stigma and discrimination and others) already reflect signs of delayed schooling. The IBO experienced delayed schooling. She was emotional as she remarked:

I started school at an older age because my parents wanted to hide my disability; they thought that people would laugh at me because I am disabled.

(Appendix I: lines 49-50)

Although she mentioned how her mother supported her when she started school, the Farmer shared the same experience of delayed schooling. She was quick to voice her disapproval of parents delaying differently abled children from starting school at an appropriate age. The Farmer reports difficulties in coping with the curriculum and the whole school system as a result of delayed schooling. She acknowledged that:

The ... challenge I want to speak about is with regard to our parents, as disabled people, they curtail us from going to school. So the time I got a chance to go to school I was older and it became difficult to cope with the curriculum and the school system.

(Appendix I: lines 359-361)

From the data there does not appear to be formal career guidance and counselling services in Lesotho in general and in particular for differently abled persons. In the context of my study this category represents a general absence of formal career guidance in Lesotho. Consequently the Subtheme also represents the lack of provision of guidance services for differently abled persons to choose careers. All participants in the study reported lack of career guidance in schools when they attended school. According to a representative from the Ministry of Education, disability exacerbates this limitation. As pointed out by the Farmer:

The majority of people with disabilities in Lesotho do not have proper career guidance and do not know where to get it.

(Appendix I: lines 426-428)

Participants appeared to have little knowledge of career guidance. Prior to interviews, the IBO did not seem to have heard anything about career guidance before the interviews. The Teacher also reported lack of career guidance for differently abled persons in particular, but emphasised that it seems to be lacking in general for every child in Lesotho. Lack of knowledge about career guidance among the participants appeared to be serious as observed by the Doctor that:

I did not have any light about career guidance.

(Appendix I: lines 168-169)

This is due to lack of career guidance, so if it can be there as policy it will be given in schools and every child will know what the way forward is.

(Appendix I: lines 275-276)

The Farmer mentioned barriers to career guidance service provision in terms of persons with hearing impairments. In this disability grouping DAPs mostly rely on sign language to communicate, yet simultaneously face additional language barriers. The Farmer explains that:

For a deaf person ... it is difficult to go for counselling on my own because the counsellor might not know the sign language to make our communication easy.

(Appendix I: lines 421-422)

The result being that, people with disabilities do not manage to attain careers.

(Appendix I: lines 1924-1925)

Lack of career guidance services means limited agency in career choices for DAPs. As participants were not privy to career guidance services, they were consequently unable to make informed career decisions. A representative of an institution of higher learning concluded:

You will realise that very few end up choosing their career...

(Appendix I: line 650)

There was an office for guidance and counselling at the National Curriculum Development Centre (NCDC). However this office was closed leaving a gap to disseminate knowledge and services on career guidance. A representative of one ministry lamented:

A unit charged with curriculum infusion of guidance and counselling was closed at the beginning of the century.

(Appendix I: lines 1889-1890)

4.4.3.3 Category 1.2.2: Career choice biases

Career choice biases refer to the misconceptions that only certain careers align with DAPs' abilities. Conflicting experiences were evident on the issue of the scope of career choice for DAPs. In this regard some non-DAP participants (representatives of institutions of higher learning) felt that DAPs can choose any career, where as some DAPs (such as the Teacher)

felt DAPs would be restricted to certain careers. An example of career bias is persons with visual impairments who seem confined to careers such as law, receptionist and others in terms of societal perceptions. A representative of an organisation of people with disabilities echoed the sentiments of other participants as she endorsed:

I realised they can choose any career. It is only that they need facilities that are different to do their work effectively. They could be lawyers regardless of their disability, we may have challenges with people who are mentally disabled because career is actually about mental ability, is about mental judgement of how things ought to be done.

(Appendix I: lines 1936-1940)

Participants contended that career guidance services are notably lacking for visually impaired persons. As I mentioned, it seems that most participants were inclined to think that specific careers are suitable for the visually impaired. For instance a representative of an institution of higher learning established that:

Their career is only limited to law.

(Appendix I: lines 1937-1938)

Participants referred to people with visual impairment being limited to careers in law and related fields. Most participants indicate indifference in relation to lack of career guidance for DAPs. This may lead to feelings of rejection as demonstrable in the Teacher's sentiments protesting that:

Nobody cares about the visually impaired people's careers, so we end up not with the basic elements needed for us to qualify. We are bound to choose careers like law and education, which are more theoretical than practical.

(Appendix I: lines 263-265)

When asked: how would you describe career choice of differently abled people, the Teacher displayed uncertainty about career choice options for DAPs. She also expressed personal assumptions that DAPs cannot engage in higher learning. According to her DAPs were restricted to following what she refers to as "lower" careers. She emphasised the limited scope of choices in her answer:

I am not sure about the answer, but career choice for disabled people is very limited because disabled people cannot go for higher learning institutions so they opt for lower careers like carpentry and cookery; that is the only state of affairs for disabled people.

(Appendix I: lines 339-341)

A representative of an organisation of people with disabilities also indicated perceptions of career choice bias in relation to DAPs' employment. The representative captures general bias towards career options appropriate for DAPs in the following words:

So we still have attitudes when it comes to employment opportunities, employers think that this person can't perform to our expectations, because they do not know how they operate, so it is still a matter of attitudes and orientations because we do not know much about disability.

(Appendix I: lines 2118-2121)

The head of the department of special education in an institution of higher learning encourages the notion of DAPs to be able to make informed career choices. He seemed adamant that attention should be given to considering a particular disability in relation to possible careers. The bias of a policy-maker at an institute of higher learning is shown by the following:

I think the career choice of these people would be a guided career which considers greatly the fact that they are disabled. Because with other careers you will find that a normal person will go out to them, but this one should greatly consider the disabilities that these people have, for instance, when one has chosen an engineering-related career, we should consider his disability may be in terms of his hands towards the handling of the machines. So I think a person should be guided towards such issues, more especially the means of catering for them is not yet in.

(Appendix I: lines 799-785)

A representative from one of the rehabilitation centres confirms the bias associated with career choice opportunities for DAPs. The scope of possible careers listed by the representative is very limited. He outlined the following:

We train them in the following careers: carpentry, sign language, agriculture, sewing, metal work, and basic business management.

(Appendix I: lines 1155-1158)

Photographs 4.1 and 4.2 represent carpentry and rabbit production as some of the careers perceived to be available to choose from. This bias indicates how DAPs are not provided with more careers beyond those that are mentioned by the representative of the training centre. The participant in the photographs 4.1 and 4.2 was not part of the sample. He volunteered (during the tour of their vocational training centre) to pose for photographs showing part of the vocational training provided to equip DAPs with self-employment skills. The photographs were taken on the 17th June 2009.



PHOTOGRAPHS 4.1 & 4.2: Showing some of the careers among which DAPs can choose while in training

Central to Theme One are the notion of stigma and the prominence of discrimination (either actively, by excluding DAPs from school, or passively, by presuming DAPs' inability to choose widely from careers). These societal misconceptions are exacerbated by the absence of advocacy and services to challenge persistent discourses. Most differently abled persons experienced some form of social exclusion early in their lives. As a result of social exclusion, many DAPs thus experienced limited career choice opportunities. In the following section I present Theme Two: Life choices and empowerment of differently abled persons.

4.5 THEME TWO: LIFE CHOICES AND EMPOWERMENT OF DIFFERENTLY ABLED PEOPLE

4.5.1 INTRODUCTION

In this section I present results relating to Theme Two: Life choices and empowerment of differently abled persons. Two subthemes emerged backing the theme, namely: 2.1 Training for empowering entrepreneurial careers, supported by categories: 2.1.1 Privileged entrepreneurial careers; 2.1.2 Training in entrepreneurship skills; and 2.1.3 Skill deficits encompassing DAPs career choice. Subtheme 2.2: The lacuna of public policy is buttressed by categories such as: 2.2.1 Lack of career guidance policy; 2.2.2 Lack of disability policy; 2.2.3 Lack of education policy; and 2.2.4 Lack of employment policy: Figure 4.4 is a diagrammatic representation of Theme Two with subthemes and categories that support them.

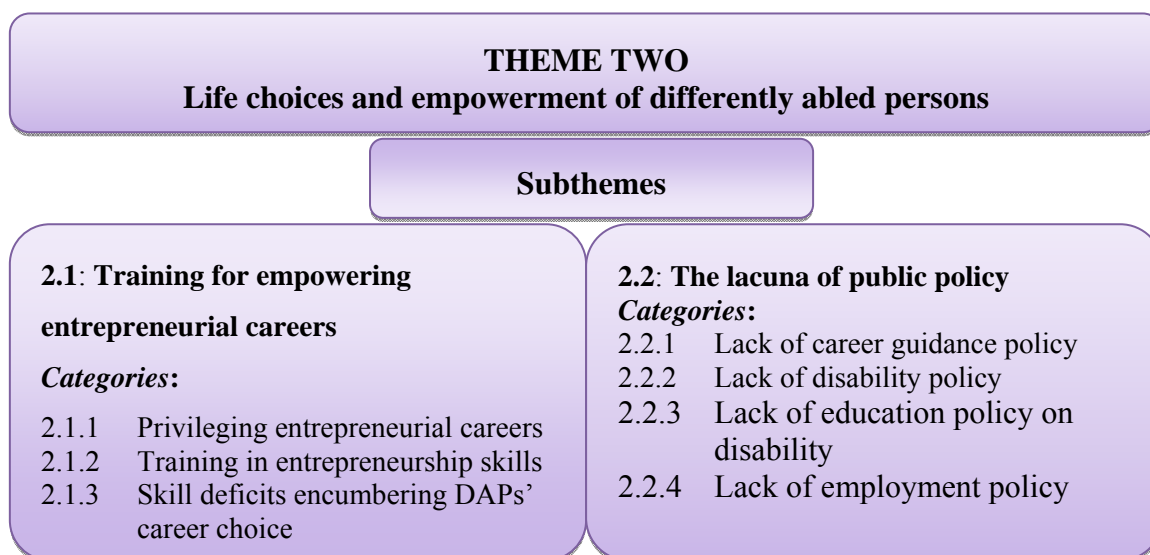


FIGURE 4.4: Theme two with subthemes

4.5.2 SUBTHEME 2.1: TRAINING FOR EMPOWERING ENTREPRENEURIAL CAREERS

4.5.2.1 Introduction

I commence this subtheme with a vignette from the Teacher that I feel captures self-empowerment, and serves as an example of DAPs using their potential despite the encumbrance of disabilities:

Vignette 3

Our government and Ministry of Education had no support services given to teachers who are visually impaired to help them draw class lessons that will be assessed by the inspectors of education. So one of the teachers volunteered to mark for me but the work was not done in a way that I expected because she assisted me during her spare time. So I decided to just pick one student who would read for me and then guide him, and I used such criteria to identify my students. In class I had a list of names for my students so that I could call them using that list when asking questions. This worked for me because I was able to reach every child in the class. Even the slow learners improved due to my strategy and I was very impressed with their results because they did very well in my courses. Our attachment only took two months so after that we would submit the reports. People who were assessing me were very impressed with my work. Unfortunately my teaching career ended there. I wished to continue teaching but at that time there were no support services and even the employers are not yet aware about disability so that we can do anything so long as we are qualified. It is still a problem even now because when we make applications to schools, they refer us to schools of people with disabilities but at the attachment where I was, I taught people who were non-disabled. But then these are things that need to be advocated and I think as time goes on we will go back to our professions (Appendix I: lines 234-236).

Subtheme 2.1 is supported by the following categories: 2.1.1 Privileging entrepreneurial careers; 2.1.2 Training in entrepreneurial skills; 2.1.3 Training for employability; and 2.1.4 Skill deficits encompassing career choice of DAPs. Table 4.3 represents inclusion and exclusion criteria for training for empowering entrepreneurship.

Table 4.3 represents inclusion and exclusion criteria regarding life choices and empowerment. All those experiences that empower are included and those that do not empower are excluded.

| | |
|---------------------------|--|
| Inclusion criteria | All experiences involving training, empowerment and entrepreneurship and career guidance, disability, education as well as employment policies |
| Exclusion criteria | Experiences not related or reflecting the above |

TABLE 4.3: Inclusion and exclusion table for subtheme 2.1

4.5.2.2 Category 2.1.1: Privileging entrepreneurial careers

This category comprises data that show how DAPs' experiences and careers promote entrepreneurship. Most participants expressed the views that DAPs could be engaged in

entrepreneurship. The belief about DAPs' participation in entrepreneurial careers was not only shared by DAPs but also by representatives of associations, institutions and ministries. In privileging entrepreneurial careers, some participants drew on their early experiences of self-employment. The IBO proudly quoted her engagement as early as the primary school in self-empowerment. She proposed:

By the time I was in standard seven my parents were not able to pay the fees for me to continue with my studies onto other levels, but those things I was selling helped me a lot, because I got something out of them.

(Appendix I: lines 53-55)

I just want to encourage people with disabilities to avoid dependency, let's work for ourselves.

(Appendix I: lines 88-89)

I encourage self-reliance over employment because when one is employed you do not enrich yourself and your country, but you enrich the employer...

(Appendix I: lines 1244-1246)

Throughout the interviews the IBO's determination for self-employment was noticeable. A representative of an organisation that supports the Ministry of Education corroborated privileging entrepreneurial careers. Although distinctions were made depending on types of disabilities and surrounding circumstances, participants were positive as echoed by a representative of the Ministry of Finance that:

The question of entrepreneurship I think depends on the personal attitude because even if one is non-disabled, but cannot work as an entrepreneur, it depends on your perception of life. Even though they have scarce opportunities, I think if they have an opportunity of self-employment, they should grab it with both hands.

(Appendix I: lines 2650-2654)

For the Photographer, privileging entrepreneurial careers began with a gift (a camera) he received from his uncle. The Photographer repeatedly mentioned his camera and demonstrated how it was an inspiration and a source of his entrepreneurial career development. Acknowledging his uncle's gift, he reported that:

...while I was in class seven my uncle gave me a small camera with the aim of using it to generate my pocket money but I realised that it would be useful in my future as well ...I told myself that my life will not be miserable while I have got this camera, that's where I gained inspiration.

(Appendix I: lines 510-514)

The Photographer reported promoting his entrepreneurial career because of a friend's advice. He later bought more advanced photograph development equipment based on the advice he received. The Photographer reported using the savings his late father left him in order to help his entrepreneurial career. He narrated his story thus:

At the time when I was wondering as how will I live, I met with a certain man who advised me to buy the computer, he saw the initiative that I had with my camera, he told me that I will produce the photos that I need with it. Then I took a certain amount from the money my father saved for me and bought the digital camera, the printer which has four functions, it scans, photocopies, prints, and then the fax. Then I bought the paper and the ink, that's where I noticed my career, that's where my career started to where I am now.

(Appendix I: lines 529-535)

A representative of the associations of disabilities also confirmed that DAPs could be engaged in self-employment emerging as central to enhancing entrepreneurial careers. Participants were thus in agreement that entrepreneurial careers were viable for DAPs. The representative of the associations of disabilities advised that:

...there are other jobs that they can do but within those jobs, they will need guidance; in other words yes they can employ themselves.

(Appendix I: lines 327-328)

Entrepreneurship, these people are able to do things on their own, so why do not we include them in the mainstream of everything? In terms of career development, we should include them.

(Appendix I: lines 1105-1107)

The IBO pleaded with those who could work to do so for themselves as she does so herself. Participants generally believe that DAPs can perform certain jobs. However, they pointed out

the need for guidance to assist DAPs in making informed career choices. The IBO recounted what represents stories of encouragement. She gave testimony of an acquaintance running her own businesses.

... I would suggest that we work for ourselves, let's try to develop our own businesses because some of us have that capability of doing something with our hands, we can do some handcrafts.

(Appendix I: lines 61-66)

I remember one lady, her hands do not work properly, I usually saw her using her feet instead of her hands, and she was weaving jerseys and she now runs a public phone business.

(Appendix I: lines 62-66)

By and large some entrepreneurial careers were as appropriate for DAPs. The representative from the Ministry of Finance expressed her belief in the ability of DAPs to enter into entrepreneurship careers. She firmly pointed out that DAPs can run their own businesses and asserted that:

...but as an individual I can say people who are differently abled can enter into entrepreneurship. I am saying this because I had earlier shown that people who are differently abled can run their own businesses.

(Appendix I: lines 1401-1404)

4.5.2.3 Category 2.1.2: Training in entrepreneurship skills

Participants believed that among the skills required by DAPs, entrepreneurial skills were the most important. Training in entrepreneurship skills seemed to link with the trend of promoting entrepreneurial careers as suitable for DAPs. Although participants received vocational training, they indicated the need for training in order to acquire skills in sign language and business management. A representative of a department of the Ministry of Education reported that in addition to the training DAPs received at vocational centres, they could benefit from more exposure and ministerial visits. She said:

I think the other idea is career guidance. I think it is very important because you will find that students are not exposed. They need to be exposed to what is being offered

in the world, they need to go to offices and ministries as part of that training.

(Appendix I: lines 754-756)

Attitudes towards disability and work emerged as a central concern for the development of entrepreneurial skills. DAPs' willingness to participate in work and their work ethic was central to perception on employability competencies. For instance the IBO described her attitude towards work:

I did not want to sit back doing nothing.

(Appendix I: lines 6-7)

I am a hard worker, I produce and deliver things, and I buy and sell my products...

(Appendix I: lines 35-36)

The Teacher acknowledged that while there were many possible opportunities for DAPs, many obstacles still exist in regard to reaching out to DAPs. Thus, training for the employability of DAPs also depends on the type of training they received. A representative of an institution of higher learning perceived that:

There are many opportunities that may arise provided all the kinds of disabilities are given education according to their means, for instance, when we talk of a deaf person going to school and the teacher does not know the sign language, that means that the person in particular will not gain anything from the learning institution, therefore it will be difficult for him to seek employment, but I think if education is given the full picture of disability, then I think that opportunities for career choice will be high.

(Appendix I: lines 344-349)

Some participants such as the representative of one association of disabilities emphasised that training provided to DAPs does not seem to improve their entrepreneurial skills. Another representative of one association of disabilities further pointed out examples of some of the deliberate efforts organisations were already making in training DAPs in entrepreneurial skills. She pleaded:

We need help in terms of training these people because we know academically they cannot do well, even the few vocational schools that are existing, they do not help improve them.

(Appendix I: lines 2312-2315)

Actually we have deliberate efforts to do that, our mission statement is to support disabled people organisations and empower their members with life skills, financially, materially. I think we do, as I speak, if you open the door you will see a ... man seated with many disabled people who is giving them training on business development.

(Appendix I: lines 1988-1991)

Another representative of associations of disability also expressed the need for DAPs to acquire entrepreneurial skills. She revealed plans for a training centre where DAPs and their parents can receive such training. She emphasised a move away from providing income-generating support towards identifying projects DAPs can be involved in. She believes that given the necessary support and skills:

[DAPs] can do it if they are well trained because instead of us providing them with income generating support, we could train them to identify projects they can do. It is our plan to do that to engage them in such projects but we want first to have a centre in which we will train youth and parents in entrepreneurial skills, together with income generating skills. So I think they can be able to do that through training.

(Appendix I: lines 2288-2292)

Several possibilities were provided as examples of entrepreneurial skills, projects DAPs could consider for training and business development. Photograph 4.3 below shows an industrial sewing machine (18th June, 2009). This photograph is indicative of some entrepreneurial skills the IBO possesses ranging from acquiring finance to purchasing equipment for running her business.



PHOTOGRAPH 4.3: An industrial sewing machine as a sign of entrepreneurship

Further testimony of entrepreneurship as skills development was given by the Photographer. Exposure to the business world and participation in entrepreneurial activities hone the skills necessary to continue in entrepreneurship.

Then I decided to take care of myself by continuing with my photography business... Let me tell you, after all this, my Photographer business went quite well and I was even invited to wedding ceremonies and to school trips wherever they went. Then I realised that I should be very serious about this business.

(Appendix I: lines 524-527)

The photograph below (13th June, 2009) serves as testimony to the equipment the Photographer acquired for his business. The photograph was taken at his mother's home where the interviews were conducted.



PHOTOGRAPH 4.4: Photograph production equipment

Another entrepreneurial possibility, pig-rearing (photograph 4.5, 17th June, 2009) was presented as an example of training options in entrepreneurship. The representative of the

training centre reported that students learn the procedure of rearing pigs. Sometimes they are sold live, other times they are slaughtered and sold for meat in order to demonstrate to learners different entrepreneurial skills they have to acquire.



PHOTOGRAPH 4.5: Pig-rearing

The IBO provided an example of the importance of the emphasis on training in business management skills. Although she finished the course offered at the training centre, she claimed to have only a little experience in running a business. However a representative of the vocational training centre disclosed that:

But for the fact that we did not have a clear picture of business experience, there was a time when our business would do well and sometime it would decline. I was the only one who had a bit of business experience more than my associates.

(Appendix I: lines 19-21)

More than four hundred trainees with various disabilities have undergone training from this institution with many of them still running their own businesses.

(Appendix I: lines 1287-1288)

It was thus apparent that most participants showed a significant degree of disgruntlement regarding training DAPs received from vocational training centres. From her strategic position in the Ministry, a representative of the Ministry of Finance indicated one of the areas of need in the training of teachers. She claimed that teacher training institutes needed to participate in entrepreneurial skills training showing that:

The other challenge is retraining of teachers who are already in the field, we need to be training but first by disseminating policy to the principals and from there we will

move to the teachers, so that when we run the in-service workshops at least all the stakeholders know our intention.

(Appendix I: lines 1633-1636)

But then the challenge would still be the teacher training institutions, they will really need to come into this game and saying, we need to train teachers who will provide services on ...

(Appendix I: lines 1620-1622)

Several organisations recognising the need for training in entrepreneurial skills provide training on a small scale for DAPs in various areas. A representative from one association of disability pointed out though that, despite training:

You sometimes find that our students out there do come across some problems to start their careers due to lack of capital, and we usually advocate assistance from other institutions like Skillshare International, which assists us to train them in business management.

(Appendix I: lines 1164-1167).

Part of the skills deficit noticeable in the skills repertoire of DAPs and central to self-employment skills required by DAPs is fund-raising skills as in the excerpt below. Other than skills acquired from vocational training centres, disability associations also provide training in specific skills (such as business development and management). A representative of associations of disability pointed towards efforts they make to address skills deficit:

Although we are taking this study, we have done some studies before this one on smaller scale. But we could already anticipate that there is a lot of evidence that the disabled people are among the poorest, and therefore, it is important to promote their livelihoods by providing some skills in fund raising.

(Appendix I: lines 2100-2103)

The Photographer was adamant in recounting how much DAPs enjoy working. He suggests vegetable production and pig-rearing as some of the projects DAPs could consider as part of the work they can do. He gave examples of projects they could be encouraged to undertake and disclosed that:

... you find that people with disabilities enjoy working, if you can buy vegetable seeds for the disabled person to plant and then sell, it will massively help him, maybe he can even rear just one pig, if well fed it sells for a lot of money that can assist this person

(Appendix I: lines 563-566)

Various self-employment opportunities were shown to be available to DAPs, such as vegetable production as demonstrated in photograph 4.6 (17th June, 2009) below. Photograph 4.6 thus illustrates projects which form part of the training of DAPs at vocational training centres.



PHOTOGRAPH 4.6: Vegetable production

As part of training in production Photograph 4.7(17th June, 2009) shows mushroom growing for commercial sale. The photograph shows a small part of a bigger project for production of various agricultural products for training of DAPs.



PHOTOGRAPH 4.7: Mushroom production

4.5.2.4 Category 2.1.3: Skill deficits encumbering career choices

The absence of certain skills curtails the career choices of DAPs. As an introduction to the category I present my reflections on skill deficit as I was processing data. I became aware that skills deficits are especially found in DAPs because of inadequate training received from vocational training centres. This reflection is found in (Folder C, Appendix A: Memo 5).

The deficit of skills in this study appears to be of a dual nature. First there are the skills that DAPs require in order to run their own businesses. Most respondents point out the lack of generic business running skills. Second is the repertoire of skills teachers need in teaching diverse learners. Two that were prominently pointed out were sign language/interpretation and Braille. Lack of these skills implies lack of effective teaching of DAPs. Stretching the challenge further, most books are written in print to the disadvantage of learners with visual impairments. A suggestion from one respondent is that the government should devise a way of obtaining rights from book publishers to print the books in braille for accessibility by disadvantaged learners.

A representative of the Ministry of Education acknowledged the necessity for the skills required by DAPs to enter self-employment or entrepreneurial careers. She pointed towards the need to develop skills pertinent to DAPs' needs.

In the translation, that is where we start realising that we should be focusing on the skills which are pertinent in those people so that we can develop them in those skills.
(Appendix I: lines 1789-1791)

As stated in earlier categories, although participants received training, this did not always appear relevant to their training needs. A representative of one association of disability shared her views on vocational training centred efficiencies regarding a relevant skills curriculum. She expressed disappointment and lamented that:

They admit our people but they encounter some problems because they do not have the skills to work with them. We usually call all these institutions concerned with disability and together discuss the vocational training which had been given to these children especially [...centre] and [... centre], we do not see them gaining any benefit out of them, so what can we do, let us identify things which are possible, so we had

that forum and identified things that I had talked about, like household work, laundry things which are possible. So [the centre] for now is admitting them but their programmes are not relevant.

(Appendix I: lines 2294-2301)

Most participants saw the benefits of training and were unanimous in suggesting various areas of importance. One area of training generally agreed upon as being crucial was the training of teachers. The teacher provided a vivid example of lack of training in career guidance when her teachers refrained from writing a reference for her because according to them, she chose a career that was inappropriate for her. A representative of associations of disabilities believed that training of teachers:

... could really benefit them because the teachers are actually baffled, overwhelmed by the disabled person in front of them, because the teacher is not trained on how to handle the disabled learner for example, he does not know how to deal with this person.

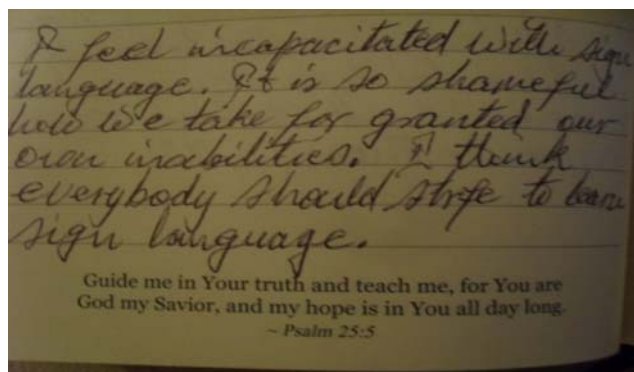
(Appendix I: lines 2125-2128)

Participants often identified areas in which teachers' skill deficits negatively impacted on DAPs as learners. The Teacher alluded to teachers' lack of skills for teaching blind learners. The Farmer pointed out problems of teachers who face difficulties teaching deaf children. A representative of an institution of higher learning mentioned lack of teachers trained in disability who could assist differently abled learners. The representative of an association of disability specifically mentioned the skills deficit of the teachers who train DAPs. She was quick to point out that:

The teachers do not have skills for dealing with the disabled people, the second reason is that the society around them has given them the impression that they can't progress as much as the non-disabled, as a result, they are hopeless about career, so career guidance would be very important for the disabled learners because it would give them light into the kind of things they would do, this would be very important because we would be able to come with examples of disabled people doing well in their careers.

(Appendix I: lines 2128-2133)

As part of my reflective data, I noted my own skill deficiencies regarding communication with the Farmer as I was interviewing her. Below there is a reflection where I registered my own frustration and feelings of inadequacy as a researcher and looking beyond that, as a counsellor, teacher and practitioner. My own frustration mirrors that of other professionals who may be in the same situation as (refer to photograph 4.8 that follows), not knowing what to do when confronted with differently abled participants or clients (Folder D-Appendix: Researchers’ field notes).



PHOTOGRAPH 4.8: Reflective journal clipping on my inability in sign language

4.5.3 SUBTHEME 2.2: LACUNA OF PUBLIC POLICY

4.5.3.1 Introduction

The word “lacuna” is used in this Subtheme to signify a gap or lack of policies. Public policy as an umbrella concept is considered in relation to career guidance, disability, education and employment policies. For the duration of the study I was unable to locate policy documents relating to these areas. Subtheme 2.2 is supported by categories: 2.2.1 Lack of career guidance policy; 2.2.2 Lack of disability policy; 2.2.3 Lack of education policy; and, 2.2.4 Lack of employment policy.

Table 4.4 below represents inclusion and exclusion criteria on the lacuna of public policy. The inclusion criteria cover four policy areas as they appear in Figure 4.4 above with the exclusion criteria relating to any other policy not included in these four.

| | |
|---------------------------|---|
| Inclusion criteria | Public policy covering lack of career guidance, disability, education and employment policies |
| Exclusion criteria | Any other policy excluding the above |

TABLE 4.4: Inclusion and exclusion table for subtheme 2.2

4.5.3.2 Category 2.2.1: Lack of career guidance policy

In this category I present the results concerning lack of career guidance policy. As I mentioned earlier, participants were not aware of the existence of a career guidance policy. However after explanations during research interviews, some participants were in favour of the development of such a policy, while others displayed scepticism about why a career guidance policy should exist at all. A representative of a disability organisation registered scepticism about career guidance policy stating:

I do not know but I'm not so sure if we need a career policy personally for differently abled people, because after all we do not have a policy for non-disabled people, why should we have a policy for disabled people especially if they could not choose careers? Because having the career policy for the disabled outside together with the disability policy, the implication to me is that, they should choose different careers.

(Appendix I: lines 2041-2046)

First of all I do not see us having any career policy, because I think we have a policy that guides us to implement things in certain areas, but when it comes to career, I think what we have is employment policy even though we do not actually have it.

(Appendix I: lines 1374-1376)

It appears that this participant is not sure which policy is available and which one is not. From the scepticism above, it seems that the participant sees no possible connection between career guidance and employment policies. However this extract emphasised the view on a lack of policy. Another participant acknowledged:

We have this education policy, education for all but then with career policy I have not seen any, like I said the issue is really new, perhaps we need to go back to do our homework on that one, I cannot say there is absolutely no policy but then I believe that we have not seen any, maybe it's my shortcoming and I need to do my research on that.

(Appendix I: lines 1512-1515)

The representative from the Ministry of Labour declared career policy as “somehow silent”, and when confronted with the existence of such policy, she confessed never having seen it. Participants thus seem to talk of policy, although not endeavouring to find policies relating to issues of disability. Participants expressed frustration regarding the precarious situation in relation to the world of work:

... is due to lack of career guidance, so if it can be there as a policy it will be given in schools and every child will know what the way forward is.

(Appendix I: lines 275-276)

Although many participants did not know about career guidance policy, it appeared that participants assumed that such a policy existed. Other participants such as the Teacher were direct about disability policy and argued:

So we wish that a policy should be there to include us because nobody makes an application to be disabled, one can be disabled at any time via car accidents for instance.

(Appendix I: lines 319-320)

The Doctor concludes by saying: If there is no such policy in this country, I think it's high time that it should be developed.

(Appendix I: lines 183-184)

4.5.3.3 Category 2.2.2: Lack of disability policy

Not only career guidance policy was unknown. Disability policies relating to institutions of higher learning, disability organisations and ministries were also unavailable. A representative from the Ministry of labour ascertained:

Like I said, career policy is somehow silent with regard to people with disabilities, (Appendix I: line 1529) while the Teacher openly announced that: We do not have the policy, we just go with our constitution.

(Appendix I: line 305)

Responses varied regarding disability policy. Most participants registered their disappointment about the indifference of society regarding disability policy. The Farmer indicated lack of disability policy as a major challenge for DAPs. There was general

dissatisfaction with the lack of disability policy. A representative of a disability organisation agreed with the Farmer that:

There are many challenges and the major one is lack of disability policy in general because if the disability policy is there it means it could provide for disabled people as far as the career choice is concerned, so lack of disability policy and legislation for disabled people is a major problematic area.

(Appendix I: lines 354-355)

Participants did not appear prepared for questions on disability policy. This was also the case also for those who were positioned to provide answers on policy such as stakeholders relating to disability, education and employment. A representative on an institution of higher learning only reacted to questions regarding policy responding:

Now that you speak of it, it's then that I realise that our policies have shortages, because they do not include people who are differently abled, they are just general as though things are normal.

(Appendix I: lines 1364-1366)

A representative of one institution of higher learning acknowledged that in fact policy would be very helpful if it was in place in order to avert disjointed and unguided implementation on issues of disability. As one policy-maker articulated:

We actually do not put more emphasis on disability. Rather we talk of gender, we emphasise that we admit everybody regardless of their gender.

(Appendix I: lines 825-827)

A representative of an institution of higher learning reported the de-emphasis of disability policy and emphasis on gender by his institution. Participants mentioned that disability policy should be included in ministerial budgets and plans. Hence advice from another participant that:

...if policy is a guideline, that policy should have areas that would attract people towards people with disabilities. Let me make an example of people living with HIV/AIDS, it attracts people's attention that every ministry spares two per cent of its budget on AIDS. So I was saying, like the issue of gender, the institutions would be

notified about disability, so this will make disability to be included in the policies and plans.

(Appendix I: lines 840-845)

4.5.3.4 Category 2.2.3: Lack of education policy on disability

In this category I present results related to a lack of education policy on disability. A head of a department of special education at an institution of higher learning acknowledged that:

At the moment we do not have the policy but we are developing that.

(Appendix I: lines 714-715)

Participants sometimes translated the lack of education policy into subjective ways of accommodating DAPs:

For your information, what is happening is, since we do not have a policy, what is working is just humanity now that we have no policy.

(Appendix I: lines 1060-1061)

Participants expressed a vague belief in the notion of education for all which translates into education that accommodates every child equally (despite disability). This philosophy did not translate into a formal policy document to verify lack of education policy on disability. A representative of an institution of higher learning pressed for a specific education policy on disability. He demanded:

The national policy issue, as much as we are generalising that we need every child in school, but we need to be very specific about what it is we are doing to ensure that all these schools are accommodating every child because it's actually education for all.

(Appendix I: lines 683-686)

Maybe we should talk of education policy because it leads to career choice, even the education policy, in writing, it includes people with disabilities but in practice it does not because like I said, there are no programmes which are tailored for young disabled people. If the policy were well implemented then the programmes would be in place even the curriculum would be such that it is inclusive of them.

(Appendix I: lines 2219-2223)

Participants also mentioned that the apparent non-existence of policy yields certain benefits whereas many DAPs as possible could be accommodated in flexible ways. However the benefit of such flexibility presents the challenges of inadequate facilities and resources. A representative of one institution of higher learning declared that:

... since our policy has not been straightened; the [institution] is willing to have as many disabled people as possible, but the problem is just that their facilities are not yet accomplished.

(Appendix I: lines 941-943)

The lack of education policy on disability also seemed to frustrate associations of disabilities advocating development of policies as is evident in the extract below. Similarly, representatives of institutions of higher learning also expressed frustration on the absence of education policy on disability. A representative of a disability organisation disclosed that:

Regarding policy on education, I was on air in Seboping [a local radio programme] yesterday, one of the issues I was supposed to raise was policy documents that have remained drafts for a long time that are inclusive of the education bill which has a lot about special education and puts a lot of emphasis on this other medium of instruction, which is sign language and our efforts in trying to have education system accommodating the disabled people.

(Appendix I: lines 2024-2029)

Some participants became emotional in their responses to the lack of education policy on disability. A representative from an organisation working to support education in Lesotho displayed frustration, stating:

Because I have said that I am not sure if it is there or not, but what I know is that we have got a strategic plan, so I do not know the education general policy but I know that every department is encouraged to have its own policy like the department of special education they will struggle to have their own policy that will address their own issues.

(Appendix I: lines 2628-2632)

Special education and inclusive education as measures to address disability were foregrounded as relevant education policy for DAPs. A representative of an institution of higher learning indicated that:

Although these are welcome policy changes, results provide evidence that the current state of affairs in particular in education of disabled persons is at a minimal stage because most of the teachers do not know about the sign language and braille, and therefore, it becomes difficult for the disabled students to learn effectively.

(Appendix I: lines 352-356)

The Teacher was a representative and advocate of the visually impaired persons. In this photograph 4.9 (taken 16th July, 2009) she is seen with part of the equipment used for brailleing. The photograph illustrates necessary equipment which DAPs usually would not have in schools. The Teacher indicated that if policy excludes DAPs, they are not included in budgets; therefore effective teaching and learning are compromised.



PHOTOGRAPH 4.9: Braille machine and other equipment for the visually impaired

Participants did mention career guidance policy in relation to education policy, but did not know how to access policy documents. The inaccessibility thus meant that through projects and programmes implementation of policy was not carried out. A representative of an institution of higher learning observed:

I think the possibilities might be there, but what I have seen is that even our government is positive about education for people with disabilities but we have observed that the only problem that the government is having is low implementation. If we have long ago spoken about sign language in class and nothing is happening

now, it means it will take a long time for me to have my opportunity to be a full-time learner, but besides that, the Lesotho Government learning policy caters for everyone's education. But for us disabled people it won't be able until some measures are put in place.

(Appendix I: lines 394-401)

4.5.3.5 Category 2.2.4: Lack of employment policy

This category summarises results about the lack of employment policy for DAPs in Lesotho. A representative of the Ministry of Labour indicated that there was a general employment policy, but not an employment policy targeted at DAPs. Some participants did not see the relevance of employment policy targeted at addressing differently abled persons as in the extract below. There was general disbelief that the employment policy targeting DAPs exists anywhere. A representative in the Ministry of Education acknowledged that he did not see an employment policy targeted at resolving the problem of unemployment experienced by DAPs. He expressed his scepticism:

I do not see specific employment policy targeting these people.

(Appendix I: line 1880)

Some participants seem to believe that there is a need for the stream of disabled people to be included in policy. I still believe that within the policy there are some loopholes with regard to disabled people.

(Appendix I: lines 1526-1527)

A representative of one organisation of people with disabilities reported on their efforts to get issues of disability incorporated into employment policy. It appeared as if this representative was frustrated as efforts to include disability issues in employment policy were futile. The representative expressed disappointment in that:

Regarding the employment policy, the Ministry of Employment, in fact, we had a meeting with them when we tried to consolidate or incorporate issues of disability in the policy. The process was done but without the disability issues and when we asked, they told us that the document was too big to accommodate disability issues.

(Appendix I: lines 2235-2239)

Although I made various efforts to find policy documents, actual policies were not obtainable. Disability associations seem to be main drivers calling for policy developments and/or inclusion of disability issues in employment policy. As the participant above shows, their efforts as organisations of disabilities do not receive attention and may be discarded, and some ministries may undermine incorporation of disability issues into employment policy. Some participants who were privy to the development of policies like the representative of one disability organisation reported that:

... even on issues of employment, as much as we are doing this little, our emphasis is on advocacy, on putting in place policies because those policies will cover everyone, but our efforts could only be very limited...

(Appendix I: lines 2007-2009)

Since we did not have our programme where we would frequently liaise with employers, it was difficult for them to understand the way our people should be cared for, but the way that normally the programme works is that there should be a support person who links with the employer and frequently goes to the employment area to see the progress, whether there are challenges and help if any.

(Appendix I: lines 2193-2298)

In summary, Theme Two's central subject matter is about empowering DAPs through the choices they have made. This can be achieved via training them through empowering entrepreneurial careers. The central tenet of training in theme two is promotion of entrepreneurship. DAPs reported skill deficits predominantly in business management. Training in entrepreneurship skills emerged as an area for empowering DAPs towards an entrepreneurial career. Exposure of DAPs through Ministerial visits was encouraged. Traditional careers were suggested in areas such as vegetable production and pig-rearing for example among others. There appeared to be general disgruntlement about the inadequacy of training received by DAPs from vocational training centres. This leads to skill deficits encumbering career choice of DAPs.

4.6 SUMMARY OF ECHOLOCATION FOUR

In this echolocation I presented the results of the study. Two themes emerged from the study. Theme one suggests that DAPs' limitations in early experiences have not been beneficial in terms of career choice/construction. Often these limitations could be interpreted as

discriminatory with disability used as a great impediment for acquisition of various skills necessary for career choice/construction. In theme one I presented the results of the multiple case studies on narratives of DAPs and how their experiences could inform career guidance policy. I present two subthemes each with three categories as indicated in Figure 4.2. The subthemes were: 1.1 early life and social exclusion of differently abled persons; and 1.2 limited career choice opportunities in early lives of differently abled persons.

Theme Two: Life choices and empowerment of differently abled persons, was supported by two subthemes namely: 2.1 Training for empowering entrepreneurial careers, reinforced by categories; 2.1.1 Privileged entrepreneurial careers; 2.1.2 Training in entrepreneurship skills; 2.1.3 Training for employability; and 2.1.4 Skills deficits encompassing DAPs career choice. Subtheme 2.2: The lacuna of public policy strengthened by categories such as: 2.2.1 Lack of career guidance policy; 2.2.2 Lack of disability policy; 2.2.3 Lack of education policy; and 2.2.4 Lack of employment policy.

Participants in this echolocation indicated that early experiences of parents hiding differently abled children affected career choice opportunities later in life. Most DAPs reported experiences of exclusion and isolation, stigma and discrimination. As a result participants related experiences of delayed schooling, lack of career guidance and career choice biases. These experiences were reported to have had a negative effect on career choice/construction of DAPs.

Theme Two emerged as empowering the choices of DAPs as a result of experiences in theme one. Participants indicated training needs in entrepreneurial careers, employability and other areas where skill deficits were reported. The last Subtheme reported the lack of policies in four areas of importance such as career guidance, disability, education and employment. In the next echolocation I link the results of my study to relevant literature and identify contradictions and silences that emanate from the study.



*All the world is a text and if the
researcher has a role it might be to
deconstruct such texts.*
Clive Seale, 2002



FIGURE 5.1: Echolocation map

5.1 INTRODUCTION

In Echolocation Four I presented results of the study. In the current echolocation I relate the results to existing literature. Firstly I review literature that aligns with the results which emerged from my study. Secondly I review literature that contradicts the results of my inquiry, and thirdly I identify the gaps that became conspicuous while echolocating through the literature. Through this process I demonstrate how the results of the study reflect relationships with existing literature in relation to answering the research questions posed in this study. I use Table 5.1 as an interpretive structure to set parameters and contextualise the discussion of the results in this study. My interpretive frame is guided by interpreting the meanings on the basis of relevance to practice, education, and implications for policy (Lopez & Willis, 2004).

5.2 LITERATURE THAT IS COMPATIBLE WITH EARLY LIFE EXPERIENCES OF SOCIAL EXCLUSION OF DIFFERENTLY ABLED PERSONS

5.2.1 INTRODUCTION

In Table 5.1 I present literature validating the results as presented in Echolocation Four. I sketch the information according to categories that emerged under subtheme 1.1. The categories depict trends in existing knowledge that illuminate the results in this study. I engage in discussions of the categories, provide my reflections and select central themes which I present in précis form.

| Subtheme 1.1 | Early life and social exclusion of differently abled persons | | |
|--|--|------------------------------|--------------------------------|
| | Salient concepts | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>Central themes</i> |
| 1.1.1 Parents' exclusion and isolation of differently abled persons | Social exclusion and isolation | Susinos (2007) | Traditionally under-recognised |
| | Social isolation | Lindsay and McPherson (2012) | Misunderstood |
| | Social isolation and inequality | Sherwin (2010) | Not participating in society |
| | Social exclusion | Vaicekauskaite (2007) | Multidimensional phenomenon |

| | | | |
|---|---------------------|----------------------------|--------------------------------|
| 1.1.2 Attitudes of stigma and discriminatory practices | Attitudes of stigma | Hayashi and May, (2011) | The lack of contact with DAPs |
| | Types of stigma | Corrigan and Watson (2002) | Public and self-stigmatisation |
| 1.1.3 The role of advocacy | Advocacy contexts | Flynn (2010) | Formal and informal advocacy |
| | Self-advocates | Sands (2005) | A voice of our own |

TABLE 5.1: Supportive evidence regarding early life and social exclusion of differently abled persons

As in other studies, I found that according to the participants, in Lesotho attitudes of stigma and discriminatory practices are still prevalent regarding DAPs’ career choice. For the participants, stigma seemed to yield discriminatory practices. This included participants’ memories of their parents excluding them in their early lives by isolating them from social interaction, late participation in formal schooling and extended to limited options in the world of work (Wiegerink, Roebroek, Bender, Stam & Cohen-Kettenis, 2010). The trend of stigma associated with DAPs seems to be especially rooted in emerging economies countries. In countries where inclusion-oriented policies are implemented, less instances of stigma-related discrimination are reported as policy seems to mitigate discrimination by promoting social equality and inclusion (Watts, 2005). As is established within the disability discourse (Lord, *et al.*, 2010), for participants in this study advocacy was also seen as a vehicle to mediate stigma and discrimination – although still in a limited and informal way. In the following sections I provide reference to studies which have also found similar instances of stigmatisation and discriminative practices.

This study produced results which corroborate the findings of a great deal of the previous work in the fields of career, disability, education and entrepreneurship. Literature validates social exclusion and isolation as leading to lifelong participation restrictions of DAPs in career choice/construction (Kemps, Siebes, Gorter, Ketelaar & Jongmans, 2011). The essence of Theme One centres on participation restrictions of DAPs early on in their lives (Hillborg, Svensson & Danermark, 2010) by being socially excluded from mainstream activities (Taket, Crisp, Neville, Lamaro, Graham & Barter-Godfrey, 2009). Limitations in early experiences of DAPs indicate that “THAT THE ESSENCE OF HUMAN NATURE is to be free is a common theme of many otherwise disparate philosophical traditions” (Jacobs, 2010, p. 107). Ordinarily freedom to choose is inherent in all of us; the deprivation of which translates into

disruption of a career choice process resulting in barriers to career choice (Lent, Brown & Hackett, 2000).

A National Disability Strategy Consultation Report by the Commonwealth of Australia (2009) covers some of the experiences that mirror limitations of DAPs in the following headings:

‘Excluded and ignored’ – the experience of exclusion and discrimination, ‘Broke and broken’ – the struggles of the service system, ‘Can’t get a job’ – the employment experience of people with disabilities, ‘Can’t get there, can’t get in, can’t get it’ – negotiating the built environment, ‘The wasted years’ – the education experience of people with disabilities, ‘Isolated and alone’ – the social experience of disability (p. iii).

Similar experiences were identifiable from the results in this study such as not being able to go to school to further studies, being hidden from the public, disability regarded as contagious, society’s disbelief that DAPs are capable, and many similar experiences. The results I obtained from my study indicate limitations in early experiences as the key issue through which parents did not expose DAPs to the world outside (Ricketts, 2000). Most participants felt that they were limited by early experiences in that they delayed to participate in society, therefore missing out on important developmental milestones. From an ethnographic perspective (Merriam, 2009), the classic story of the “the savage of Aveyron” corroborates limitations of early experiences where “... severe deficits and gaps in behavioral functioning that could not be overcome in the areas of language, social-emotional regulation, and reasoning” of the boy in the story were observed after several years of training (Ramey & Ramey, 1999, p. 1).

DAPs identify career choice limitations as bases for unproductive livelihoods which compromise career choice preparedness (Koivisto, Vinokur & Vuori, 2011). These results further support the idea of Jans, Kaye and Jones (2012) that people with disabilities want to work. Evidence of career choice limitations based on early experiences attest to the fact that indeed little opportunity is provided for choice of a career by DAPs (Seifert, 1989). Early experiences in learning are fundamental to lifelong participation (Kirk, 2005). Results indicate that the IBO could have been influenced to follow an entrepreneurial path by observing both her parents. This result is consistent with the views of Zellweger, Sieger and Halter (2010) that provided for a family business background towards an entrepreneurial career. However,

transition from home to school into the world of work is replete with career uncertainties for DAPs (Chobun, 1995). Studies in career, disability, education and employment that correlate with results from my study on early experiences were found to be crucial in setting the scene for the future (Loprest & Maag, 2003). Early limitations do not encourage or enhance freedom of DAPs to choose, and therefore lead to further complications in the world of work that is continuously growing competitive (Othman & Ishak, 2009). Kosciulek (2007) cautions that “choices made by persons with disabilities are often based on the avoidance of undesirable alternatives, or upon acceptance of available, rather than on true preferences” (p. 1).

Furthermore Buckingham (2011) identifies difficulty in accessing school level education and tertiary institutions for most people with disabilities as limitations in early experiences (Goode, 2007). However limitations in early experiences of DAPs on many occasions are reported to start from the family based on perceived limited skill and knowledge as indicated by the majority of the participants in my study (Johansson, Carlsson & Sonnander, 2011). Thus limitations in early experiences of DAPs are expressed and validated by participants in the study and, although sparse, by literature from various studies (Johnson & Kossykh, 2008; Fisher & Jing, 2008). Ironically, exclusion and isolation sometimes emerge from parents.

5.2.2 PARENTS’ EXCLUSION AND ISOLATION OF DIFFERENTLY ABLED PERSONS

Although parents must play a pivotal role of carer for their differently abled children they can sometimes be blamed for their exclusion and isolation (Rowbotham, Carroll & Cuskelly, 2011). This category deals with experiences of exclusion and isolation that parents of differently abled children apportioned to their children in early years of development. Social exclusion of differently abled persons is widely acknowledged in literature (Díez, 2010; Gartrell, 2010; Middleton, 1999; Naraine & Lindsay, 2011; Redley, 2009; Susinos, 2007). Howard (as cited in O’grady, Pleasence, Balmer, Buck & Genn, 2004) asserts that disabled people are the most socially excluded in society.

In this study parents emerge as primary participants in the social exclusion of differently abled children. This result is supported by Susinos’ (2007) work who remarks that DAPs are “...traditionally under-recognized in studies on social exclusion” (p. 119). Somerville (1998) supports results on social exclusion as relating to the denial of social citizenship status to certain social groups: which can mean anything from a right to a minimum income to a right

to a decent standard of living (which involves access to education, health care and housing, among other things) (p. 762). Mostly, people living with disabilities live under precarious conditions, are misunderstood and therefore socially excluded (Lindsay & McPherson, 2012; Redley, 2009). This is to be expected if they are among people excluded by some systems that provide better livelihoods such as education and employment. Nonetheless, it would appear that within family systems, denying children exposure [hiding in subtheme 1.1] may not be seen as exclusion, it could be considered as protection of differently abled children which would appear paradoxical because the statement ‘our parents curtail us’ suggests that being hidden is not necessarily what differently abled children prefer.

Social exclusion mirrors discriminatory practices and exclusion of DAPs from participating in society as attested to by the work of Sherwin (2010). Social exclusion and isolation may generally be associated with negative and exclusionary practices that alienate people with disabilities (Middleton, 1999). Within the field of career guidance, and in relation to the spirit of this thesis, “...social exclusion is defined as being outside the formal education, training and employment system” (Watts, 2001, p. 164). Education, training and employment may be crucial factors for the survival of many young people today. Hence O’grady, Pleasence, Balmer, Buck and Genn (2004) link social exclusion to problems such as unemployment, poor skills, and low incomes as a matter of great concern.

Results in this study confirm social exclusion and discriminative practices towards DAPs supporting the results which show that society has certain jobs designated for DAPs (Redley, 2009). If excluded from productive engagement the future of those pushed to the margins by social exclusion and isolation may be extremely uncertain. That many people with disabilities, are referred to as the “...NEET’ (Not in Education, Employment or Training) group suffices to raise alarm within policy-making circles” (Plant & Thomsen, 2012; Watts, 2001, p. 160).

Social exclusion and disability discrimination can be used to trigger interactive dialogue and policy debate towards social inclusion (Jacobs, 2011). Since disability is situated within resounding negativity (Corrigan & Watson 2002), a spark of hope could be injected into the disability debate through positive discrimination as a viable and necessary policy intervention (Noon, 2010). Hope should be a central ingredient in all cases of disability as Freire (1999) identifies it as an ‘ontological need’ which he notes as necessary but not sufficient (p. 8).

Thus beyond hope there ought to be action. Accordingly Freire (1999) notes that: “Por eso no hay esperanza en la pura espera, ni tampoco se alcanza lo que se espera en la espera pura, que así se vuelve la espera vana” (p. 8).¹⁸ *Therefore there is no hope in merely waiting; neither does one achieve anything by merely waiting, which ultimately becomes waiting in vain.* Furtherance of positive discrimination appreciates it as “... the specific recognition of certain characteristics (typically sex, race/ethnicity, disability, religion, sexual orientation and age) considered to have disadvantaged a group of people through no direct fault of their own” (Noon, 2010, pp. 729-730).

The familiar form of social exclusion affects those who are unable to participate in the institutions patronised by the majority as found out by Barry (1998) and Taket, Crisp, Neville, Lamaro, Graham & Barter-Godfrey (2009). Dossa (2008) further confirms that “disability as positive difference is not socially recognized in most contemporary societies...” (p. 85) as “largely, people with disabilities are invisible from the mainstream political and economic agenda” (Smith, 2008, p. 4). These authors confirm results that depict society and government as undermining people with disabilities. Generally the word ‘recognise’ could be taken to symbolise acceptance and so ‘not recognised’ might signify rejection, exclusion or isolation. The result of non-acceptance of disability is social exclusion in all its multifarious forms. Social exclusion like disability is a dynamic, multidimensional phenomenon (Vaicekauskaite, 2007). According to Bhalla and Lapeyre (1997), social exclusion should be understood in the framework of a social structure in which four subsystems play a role: politics (as the democratic distribution system), economics (labour market and other instruments of economic integration), social system (welfare and social integration) and community and family systems.

In this theme disability is generally perceived as outside the scope of normality and therefore sometimes a cause for shame resulting in social exclusion (Lancet, 2008). Sometimes disability can be a source of fear depending on the cultural explanations and beliefs. For instance results showing this are supported by Mpofu *et al.* (2011) who found that some tribes such as the Shona of Zimbabwe and the Ndebele of South Africa ascribe disability as being laughed at by God. If disability is negatively perceived within the cultural environment, this may suggest it would be difficult for parents to allow their children to ordinarily intermingle with others perceived to be normal. Sometimes parents fear that their children will be maltreated in the community and therefore they do not expose them. Vujicic (2010) endorses

¹⁸My translation of Freire’s words.

the fear that “parenthood is a shocking experience even with full-bodied babies”, let alone with differently abled children (p. 12).

Parents might not arrive at the decision to hide a differently abled child without being influenced by negative reactions to disability (Barnes & Mercer, 2010; Connors & Stalker, 2007). The tendencies to hide differently abled children could be indicative of important negative reactions to disability, thereby leading to career choice limitations. This could be in reaction to cultural perceptions of disability as a socially constructed phenomenon (Baylies, 2002). It could also be reluctance to expose the child as some differently abled children have more poorly developed social skills such as ignoring the teacher if in school, using profane language, disturbing other students etc. (Snowman & Biehler, 2006). It is important to note that these negative reactions may stem from frustration on the part of the child. Disabled children might also think they are misunderstood, unaccepted or disliked or even feel socially isolated (Gaskin, Andersen & Morris, 2012).

The tendency to hide and be overprotective can further be related to possibilities to hinder normal growth of the child with a disability which in turn links to future career choice limitations (Kosciulek, 2003). It is highly probable that in terms of decision-making, parents feel that their differently abled children may not make independent decisions. This attitude is likely to perpetuate dependency on the part of a differently abled child. Literature indicates that “the majority of children with disabilities in developing countries are currently out of school, while many of those enrolled are not learning” (UNESCO, 2009, p. iv). One of the most relevant studies to this thesis, manifesting these linkages is work by Soresi *et al.* (2010) on “career guidance for persons with disabilities” (p. 405).

There is relative paucity of research on theory and practice regarding career choice/construction that interlinks disability and unemployment of DAPs (Mji *et al.*, 2011). Sometimes perceiving a child as vulnerable may lead to reluctance to allow exploration of the world outside. Curtailment of early exploration may have negative implications on acquisition of decision-making abilities, development of self-belief and a healthy self-concept (Mayne, 2009). Sometimes this may affect the self-efficacy of DAPs to explore the world and define themselves (Walker, 2010). The lack of exposure may equally lead to self-pity, the lack of desire to take risks and dependency on others even on things that DAPs could do on their own may result from the lack of exposure. Sometimes prevention of early exploration and

exposure may impede development of healthy relations with other children, which might sometimes lead to asocial tendencies on the part of differently abled children.

However current trends in literature confirm the revival of career guidance in general (Athanasou & Van Esbroeck, 2010; ILO, 2006; Watts, 2005), and links with disability in particular (Blustein, 2006). One could also extrapolate further and reflect on whether there is a possibility of parents experiencing a sense of guilt about excluding and isolating their differently abled children. It may not be far-fetched to assume that perhaps this could be the case. If such feelings of guilt exist, parents may be likely to feel a sense of obligation to be overly generous towards their children while hampering growth and independence.

If disability could be perceived as ‘a fault’ then by inference it links up with the medical model which pathologises disability (Smart, 2009). Such an attitude carries innuendos of perpetuating social exclusion as society would normally reject that which it considers faulty in its system. This study agrees with the conclusion that exclusionary practices are the result of socio-cultural processes that produce and re-produce exclusion for some groups in our society (Welsby & Horsfall, 2011, p. 795).

The link between home and school signifies delays that sometimes lead to problematic adjustments later in life. Participants in my study agree that delayed exposure disadvantages DAPs in terms of starting school at the appropriate time and curtail opportunities for career exploration (Lindstrom & Benz, 2002). Literature corresponds with early exposure of DAPs as beneficial, whereas delayed exposure could be highly likely to lead to “...incompetency, sub-average performance and marginal social and economic existence” (Ramey & Ramey, 1999, p. 9).

However, as many parents may still be misinformed about disability, there may be a need for informal community education on disability and related issues. The results repeatedly emphasise misunderstanding of disability as a possible source of negative attitudes of stigma, exclusion, isolation and discriminatory practices. In relation to career choice/construction and disability there is a need for generation of relevant information and training of teachers on various areas related to disability and employability of DAPs.

Raising awareness of the influence that social exclusion and isolation may have on the practical impact on including the traditionally under-recognised DAPs early in their lives is a

guiding principle for social change (Susinos, 2007). Since parents did not form part of this study, it may be beneficial for future studies to find out from them why they decide to hide their differently abled children from the public in order to better inform policy and practice (Supovitz, Foley & Mishook, 2012). A large body of academic literature supports exposure in early experiences as opposed to limitations, indicating limitations in early experiences of DAPs as a problem that warrants attention (Askheim, 2003; Connors & Stalker, 2007; Goode, 2007; Lindstrom & Benz, 2002).

Likewise Johnson and Kossykh (2008) associate the lack of later success of DAPs in schools to the lack of early exposure, articulating findings which show that: “social skills also contribute to later life outcomes: skills related to attention are associated with higher educational qualifications, whereas social adjustment is associated with improved labour market participation, higher wages and reduced likelihood of being involved in criminal activity” (p. iii). Early exposure is likely to enhance early intervention as disabilities could be spotted as early as possible. Indeed, early exposure could be an antidote to limitations in early experiences which may sometimes be likely to result in undesirable consequences.

From a policy point of view, a Marxian approach that challenges social exclusion can be brought about by changing individual skills according to the demands of society; a flexible labour market in particular that allows DAPs space to be productively involved (Jahnukainen & Järvinen, 2005, p. 670). This suggestion is in tandem with the results of this study and its general thrust of mobilising social change towards skilling DAPs and opening up labour environments that may enhance entrepreneurial careers for them.

On the basis of the discussion and interpretation of this category, it occurs that through social exclusion and isolation most DAPs miss out on important developmental milestones. Early experiences in learning were found to be fundamental to lifelong participation of DAPs in life-enhancing activities. Evidence strongly emphasises that DAPs are excluded in society and that most are under-represented in studies on social exclusion. Hope for DAPs has been identified as an ontological need which has to transcend into social action for the enhancement of lives. On the contrary negatively ascribed descriptions based on attitudes seem to impact on social reactions towards disability.

5.2.3 ATTITUDES OF STIGMA AND DISCRIMINATORY PRACTICES

Literature shows that negative or prejudicial attitudes of stigma towards DAPs lead to discriminatory practices in society in various ways such as choice of a career, education and employment (Hayashi & May, 2011). In their cross-sectional study, Lazowski, Koller, Stuart and Milev (2012) produced results that validate my study's results by reporting that participants reported high levels of stigma experiences. Results in this study indicated several attitudes of stigma which lead to experiences of discrimination. Framing their work on the contact theory, Hayashi and May (2011) propose and validate this result confirming that a lack of contact with persons with disabilities is a possible cause of negative attitudes towards them. This suggests that the lack of contact may aggravate misunderstanding of DAPs and discriminatory practices may impede active involvement. Those sceptical about skills could observe and verify while DAPs perform their duties. Earlier results showed that some differently abled persons join vocational training facilities quite late in their lives indicating that they are strangers to the institutions they join in much as these institutions may also be strange to them.

To aid our understanding of stigma, Corrigan and Watson (2002) dichotomise stigma into public and self-stigmatisation. Each of these categories of stigma is underpinned by sub-components of stereotype, prejudice, and discrimination (*ibid.*). Although results revealed only stigma and discrimination in this study, the breakdown of stigma into the three components can be inferred. For instance it is a stereotype to define certain careers only as suitable for DAPs, usually found amongst low paying and low status occupations (Lindsay, Adams, McDougall & Sanford, 2012). Even among different disabilities, only particular careers can be considered on the basis of stereotypes. Surprisingly visually impaired persons can only perform menial jobs which pay them inadequately. Public stigma relates to stigmatisation cast upon DAPs by the non-disabled such as disbelief in their capacity to perform certain duties and choosing careers that are appropriate for them.

Corrigan and Watson (2002) describe prejudice as involving evaluative behaviours which lead to discrimination. Results earlier on indicated that visually impaired persons' careers are only limited to law, thus discriminating against other types of careers. Literature supports this result by highlighting other areas of prejudice such as employment of DAPs or lack thereof (Martz, 2004). Lamichhane (2012) underscores under representation of DAPs in the employment sector in Nepal. Even if in employment, workers with disabilities earn only 72%

on average of what workers without disabilities earn annually (Schartz, Schartz & Blanck, 2002). This state of affairs validates prejudicial practices regarding the employment of DAPs, thus substantiating the results of this study.

While results encourage eradication of stigmatisation, it is not clear how self-stigmatisation can be managed. Martz (2004) describes stigmatisation as "... a phenomenon that is deeply entrenched in the human psyche" (p. 140). As such, stigmatisation is a complex phenomenon. Further illumination by Dickstein, Vogt, Handa and Litz (2010) suggests that self-stigma refers to the internalisation of negative beliefs. Most probably these beliefs are co-constructed by society and DAPs through public and self-stigma (Corrigan & Watson, 2002). Because they lead to discriminative practices these beliefs need to be managed. Meisenbach (2010) suggests that there is a need to develop ways to manage stigma on daily bases, but equally acknowledges slowness of research in developing effective stigma management strategies. Taub, MCLorg and Fanflik (2004) in their study relating to experiences of disability in academic settings found that even within the 'journal of deviant behaviour'; no article focusing on women with physical disabilities has ever been published.

Sometimes stigma by association translates into discriminatory practices as corroborated by Goldstein and Johnson (1997), thus authenticating results in this study where participants associated disability with some contagious disease and thereby refusing that their children could be included in the same schools as differently abled children. This way stigma extends to the sphere of education. To this end stigma signifies the pervasiveness of stigmatisation towards individuals with disabilities (Barg, Armstrong, Hetz & Latimer, 2010).

One of the most important areas where attitudes of stigma critically affect DAPs is employment (Schur, Kruse & Blanck, 2005). Even if engaged in self-employment (Pagán, 2009), they experience discriminatory practices as pointed out in the example of the Photographer when he was invited to record a wedding and the parent of the groom displayed negative attitudes towards him (Ostapczuk & Musch, 2011). This result seems to be consistent with other research in which Zissi, Rontos, Papageorgiou, Pierrakou and Chtouris (2007) found that the state of employment of people with disabilities in Greece is particularly discouraging, reflecting their poor integration into the labour market despite institutional regulations and policies.

Notwithstanding attitudes of stigma and discriminatory practice, the results of this study show that DAPs want to work. “People with disabilities want to work, and moreover are capable of gainful employment. However, employers’ reserved attitudes continue to be an obstacle to the full inclusion of those workers in the labour force” (Zissi, Rontos, Papageorgiou, Pierrakou & Chtouris, 2007, p. 24). Harpur (2012) views this discriminatory practice as social apartheid which might also be interpreted as economic apartheid against DAPs.

Highlighting attitudes of stigma and discriminatory practices exposes the unfairness towards DAPS. Through research and discourse it is hoped that education on disability will make the unfamiliar, familiar. Those few disabled professors that have successfully gained access to academia are often confronted with inaccessible campuses, attitudes, and policies. They symbolize pedagogies of justice and interdependence (Hayashi & May, 2011).

It may be necessary to increase contact with DAPs in order to expose them and to provide society with a better understanding of who they really are and what disability implies. DAPs should be allowed to start participating in various activities that are in tandem with their normal development early in life. These include, among others participation in education and social activities. DAPs should neither be confined to certain careers deemed to be suitable for them. Rather they should be allowed to choose and construct their own careers. Educators and career guidance practitioners must allow and encourage free choice.

It has been suggested that participation in physical activity may lessen the stigmatisation that prevails in society by counteracting the negative perceptions that are directed towards individuals with a physical disability (Barg, Armstrong, Hetz & Latimer, 2010). Practical use of these findings could involve implementing physical activity interventions for children with physical disabilities, removing the barriers that prevent children with physical disabilities from becoming physically active, and promoting physical activity participation in children with physical disabilities. These strategies and suggestions may help to diffuse and undermine the stigma directed towards children with physical disabilities and thus may create a more positive environment (Barg, Armstrong, Hetz & Latimer, 2010).

A major societal role of individuals with disabilities should spearhead self-advocacy (Kimberlin, 2009). Dealing with negative attitudes and discriminative practices needs to be facilitated through public policy advocacy of social change. Equality of employment opportunities for workers with disabilities needs to promote participation in the labour market

to help change attitudes of employers towards DAPs (Zissi, Rontos, Papageorgiou, Pierrakou & Chtouris, 2007).

5.2.4 THE ROLE OF ADVOCACY

Until DAPs enjoy the same rights and status in society that are equal to everybody's, advocacy will always have a role to play in informing the public about the phenomenon of disability (Llewellyn & Northway, 2007). The general thrust and drive of this study is socio-political (Lindsay, 2011) and it seems to link up with many political theorists' views demonstrating that advocacy to include disability in all spheres of life (Jans, Kaye & Jones, 2012) is one of the most important roles played by non-profit organisations in a democracy (Kimberlin, 2010). These organisations represent the viewpoints of minorities and disempowered groups, and also by critically monitoring and striving for change in public policies advocacy in areas of education, protection, health and employment (Kimberlin, 2010). Results of this study reflect the emphasis on advocating for inclusion of disability in the social and economic environments as largely propagated by associations of disability (Armstrong, 2003) which engage in representative advocacy (McNamara, 2009).

Flynn (2010) provides a frame to aid understanding of advocacy mainly through two different contexts, formal and informal. Formal advocacy is reflected in this study by results showing stakeholders pledging to do something in their institutions about the lack of a disability policy. This forms the impression that formal advocacy is well placed within institutions and government ministries who have the mandate to develop policies, programmes and projects that could advocate employment for differently abled (Cone, 2000). Nevertheless, results contradict this notion as one representative of a ministry declared not knowing anything about disability advocacy in her ministry. It may not be surprising that in many ministries there is no disability advocacy in Lesotho. As this study is underpinned by the socio-political approach to disability and related issues however, advocacy is aligned more to the informal type according to which DAPs should be allowed to "tell their own story" (Herzog, 2006, p. 2). Nonetheless this is not to say that formal advocacy should be discarded, but that there should be a dialogical approach to disability as a complex phenomenon (Plant & Thomsen, 2012).

One of the strengths of advocating for disability inclusive programmes is in allowing DAPs to engage in self-advocacy as a form of informal advocacy (Cone, 2000). Through self-

advocacy, DAPs ought to speak for themselves. Flynn (2010) advises that informal advocacy happens every day when those affected and directly involved narrate their stories of disability. The emerging trend that synchronises with informal advocacy is self-advocacy where DAPs tell their stories through what Sands (2005) titled, “a voice of our own” (p. 51). A result from one association of disability shows that they train the young people to be self-advocates which is regarded as the most empowering form of advocacy (Flynn, 2010).

Walmsley (2002) argues that self-advocates with learning disabilities often become marginalised, even within the disability movement, due to language barriers, showing the tendency to favour physical impairments in the social model and the lack of self-advocate’s ability to represent their own position (Flynn, 2010). Chima (2005) advises that advocacy should be directed towards assisting DAPs to be self-advocates. Self-advocacy affords DAPs the space to exercise their rights and freedoms as independent beings. Through self-advocacy, DAPs could redress a plethora of negative and stigmatising attitudes as well as discriminatory behaviour towards social change (Goodley, 1997).

McNamara (2009) further illuminates advocacy through a dichotomy of self-advocacy and representative advocacy. Self-advocacy is realised through speaking for oneself, standing up for ones’ rights, making ones’ choices, being independent and taking responsibility for oneself (McNamara, 2009). These are the roles of disability advocacy as evidently deduced from the results of this study and extrapolated into self-determination desirable for DAPs. Although all these factors may not be applicable to all DAPs, for those which can, they provide a platform for inclusion advocacy of other DAPs for those who share the same existential space as themselves. Thus self-advocacy should be extended to representative advocacy for the elimination of stigma and discrimination especially by governments (Armstrong, 2003).

In terms of the lessons which can be learned from disability studies literature on how to weigh the risks of intervention against that of non-intervention, the philosophy underpinning systemic advocacy requires consideration of empowerment as a long-term aim of the role of advocacy (Flynn, 2010). The role of formal and informal advocacy should be researched and disseminated throughout society. DAPs should be given a platform to tell their own stories in order to educate society about the meaning of their existence.

The significance of advocacy work is creation of synergy among all involved for full inclusion (Sands, 2005). DAPs deserve to be included in the ordinary life-enhancing activities enjoyed by all citizens. It is necessary to include DAPs in planning and execution of all decisions and actual programmes that relate to them. Their voice must be heard over any other voice that may claim to advocate for them.

Advocacy must include more direct efforts to influence policies such as increasing civic participation, providing opportunities for disempowered constituents and building social capital (Boris & Mosher-Williams, 1998), as well as public education, research on community needs, and monitoring policy implementation (Reid, 2000). Furthermore, advocacy activities can be targeted at legislatures, political campaigns, businesses, judges, or the general public (McCarthy & Castelli, 2002). Under advocacy, DAPs are able to speak up for their own rights (Flynn, 2010).

5.3 LITERATURE THAT IS COMPATIBLE WITH LIMITED CAREER CHOICE OPPORTUNITIES IN THE EARLY LIVES OF DIFFERENTLY ABLED PERSONS

5.3.1 INTRODUCTION

Like others (Crossland, 2006) I found that participants experience limited career choice opportunities early in their lives. Crossland (2006) equally noted delayed schooling. According to participants a lack of career guidance services was evident and thus appears to be an additional key factor limiting career choice opportunities early in the lives of DAPs in Lesotho. The experiences of many in this study therefore mirrors knowledge that indicate delays in engaging in age-appropriate developmental stages due to a plethora of barriers to engagement (Kayes, McPherson, Taylor, Schlüter & Kolt, 2011).

The delayed schooling seems to occur in countries in transformation (Glewwe & Hanan, 1995), (similar to Lesotho) such as Uganda (Moyi, 2012), Puerto Rico (Harry, 1992), India (van Kempen, 2009) and Benin (Anderson-Morales, 2011) where education policy with inclusion emphasis has not been the trend. According to the participants, the negative impact on their preparedness to enter the world-of-work is further exacerbated by the lack of career guidance services for every child and adult in Lesotho, but in particular to differently abled children. The absence of career guidance policy is of course a significant factor. Without policy there is no drive to provide services (Alur, 2002). DAPs' career pathing, already

limited by late schooling and the absence of career guidance services, is then further encumbered by society scripting DAPs into only certain presumed ‘suitable’ careers. In the following sections I provide reference to studies which have also found similar phenomena.

In Table 5.2 below, I present supportive evidence on the subtheme limited career choice opportunities in the early lived of DAPs. I focus on relevant categories of delayed schooling and career guidance as well as career choice bias.

| Subtheme 1.2 | | Limited career choice opportunities in the early lives of differently abled persons | |
|---|---------------------------------------|--|---|
| | Salient concepts | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>Central themes</i> |
| 1.2.2 Delayed schooling and the lack of career guidance services | The lack of career guidance. | Crossland (2006) | Limited attention is given to career guidance relevant to DAPs needs |
| | The lack of opportunities | Edwards & Quinter(2011) | Lack of information leads to lack of alternatives for decision making |
| 1.2.3 Career choice bias | Inadequate knowledge about disability | Wilson Kovacs, Ryan, Haslam & Rabinovich (2008) | Lack of vocational information is central to career choice bias concerning DAPs |

TABLE 5.2: Supportive evidence regarding limited career choice opportunities in the early lives of differently abled persons

5.3.2 DELAYED SCHOOLING AND THE LACK OF CAREER GUIDANCE SERVICES

DAPs perceive themselves in this study as experiencing limited career choice due to delayed schooling and the lack of career guidance services (Crossland, 2006). Most of the experiences of limited career choice emerging from the results were validated by a significant volume of literature indicating the lack of opportunities for DAPs (Edwards & Quinter, 2011; Lindstrom, Benz & Doren, 2004). Nadeau (2005) cites an example of a man who remarked on spending a lifetime looking for someone who could help him find a suitable career direction and learn to function well on the job. Literature indicates several limitations in career choice opportunities such as the lack of career development opportunities, lower status occupations, societal stereotypes, restricted career aspirations based on disability, the lack of opportunities in high school and many others (Lindstrom, Benz & Doren, 2004).

This study echoes the results of research on career choice of DAPs generally signalling limited attention given to career guidance relevant to disabled people's needs (Connors & Stalker, 2007; Chobun, 1985; Rojewski, 1996). Most participants reported limited career choice opportunities in early life (Kemps, Siebes, Gorter, Ketelaar & Jongmans, 2011). This result seems to be consistent with other research findings from a study conducted by Rabiee and Glendinning (2010) in which they were 'exploring the importance of choice to disabled people. Their findings show that because of the lack of information, disabled people consequently lack alternatives on which to base their decision in order to make informed choices.

Lindstrom, Benz and Doren (2004) identified two general factors that result in limited career choice opportunities in early life as individual and environmental factors. Individual factors identifiable from the results of this study include long-held assumptions that equate disability with non-employability as factors that emphasise limited career choice opportunities in early life of DAPs (Roulstone, 2004). Literature converges on "common experience of disability-related harassment and differential experiences of friendship, peer rejection and school culture" as factors pertinent to limited career choice opportunities in early life of DAPs (McMaugh, 2011, p. 853). These factors may have an impact on the career self-efficacy of DAPs and eventual career choice limitations (Koivisto, Vinokur & Vuori, 2011).

Environmental factors identifiable from the results relate to exclusionary labour market practices which marginalise DAPs (Barnes & Mercer, 2010). Literature also points out disregard for the views of DAPs concerning career choice aspirations as adding to limited career choice opportunities in early life of differently abled children (Dyson *et al.*, 2007). Attitudes towards people with a mental disorder displaying general negative employer attitudes increase ideas about limited career choice opportunities (Jorm, *et al.*, 1999). The limitations in career choice of DAPs may have policy implications for increasing labour force participation as validated by Kaye, Jans and Jones's (2011) findings. Townsend (as cited in Jongbloed, 2003) accentuates policy implications in that "the way in which an issue is viewed contains an implicit prescription for policy" (p. 203).

5.3.3 CAREER CHOICE BIASES

Biases exist in many contexts in life. "Career choice is often talked about, but little attention is paid to the real decision-making process" especially by DAPs (Mutso, 2007, p. 40). Career

choice bias is prevalent in disability and employment contexts, but it seems to start from choosing education paths concerning DAPs' career choice preparedness (Koivisto, Vinokur & Vuori, 2011). Career choice is essentially "...a highly contestable phenomenon" (Ozibilgin, Kusku & Erdogmus, 2004, p. 3). Mutso (2007) observes the many-sidedness of the choice persons with disabilities may have to consider in any choice they make, perhaps more than their able bodied counterparts. The under representation of career choice presents a complex interplay in relation to disability and DAPs due to inadequate knowledge about disability in relation to choosing a career (Wilson-Kovacs, Ryan, Haslam & Rabinovich, 2008). Choice in disability is compounded by bias regarding the career choice self-efficacy of DAPs to make choices for themselves in many aspects of their lives, but in particular in career choice (Koivisto, Vinokur & Vuori, 2011). Correll (2001) found biased judgements namely that subject choice and competencies ultimately influence stereotypical career choices by DAPs (WHO, 2010).

Choice is generally deemed problematic for most DAPs to execute on their own without support from others (Rojewski, 1999). Shah (2005) notes a dearth of research concerning educational experiences of differently abled learners and how their career ambitions are influenced (Rojewski, 1999). In this study impaired decision-making skills were found to be consistent with parents' exclusion and isolation of differently abled children. Unclear goals and the lack of vocational information could be related to the lack of career guidance services in Lesotho (Fouad & Byars-Winston, 2005). This alleged impossibility to make own decisions is laden with bias and the lack of opportunity in career advancement (Wilson-Kovacs, Ryan, Haslam & Rabinovich, 2008). Yanchak, Lease and Strauser (2005) relate bias to impaired decision-making skills, unclear goals and the lack of vocational information.

The lack of vocational information (Yanchak, Lease & Strauser, 2005) impacts heavily on career choice bias, and results in this study indicate only certain careers as suitable for DAPs (Sajjad, Joubish & Khurram, 2010). Rojewski (1999) authenticates career choice bias, listing among various factors, lower career aspirations and external locus of control. Another study conducted by Shah (2005) concerning the educational experiences of a group of young disabled people still in full-time mainstream or special education validates this finding, showing that the choices available to DAPs in relation to academic subjects and future careers may be severely truncated and thus presenting career choice bias. Mutso (2007) describes choosing an educational path as a major factor for success or non-success in career choice.

Results in the study show that vocational centres' curricula contain mostly vocationally inclined subjects with less or no blend of academic subjects described leading to low status careers (Sajjad, Joubish & Khurram, 2010). According to Rojewski (1996), career choice of such occupations shows bias as it de-emphasises academic and other important skills. A study conducted by Lubet (2009) on "the inclusion of music/the music of inclusion" [found that in a multicultural set of case studies], "curricula and institutions grounded in the Western classical music canon and its pedagogical regime of 'talent', ranking, and competition (pervasive in both the West and much of East Asia) serve more to deprive students of music than provide it" (p. 727). The implications are that eventually attitudes prevail concerning performance expectations of DAPs while in school and later in employment if they become formally employed. Validating evidence provided by Young (2012) shows that "a hyper-sensitivity to noise could mean someone with autism is deemed unsuitable for a job" (p. 293). Young further shows that workplaces hold rigid views of normality to which employees with disabilities must conform as opposed to employers allowing for difference, and this in view of this study indicates bias.

5.4 LITERATURE THAT IS COMPATIBLE WITH TRAINING FOR EMPOWERING ENTREPRENEURIAL CAREERS

5.4.1 INTRODUCTION

As is sometimes the case in emerging economy countries such as India (van Kempen, 2009), Moldova (Iurea, 2011) and Nigeria (Oteh, 2009) participants in my study also seemed to favour entrepreneurial careers (or may have been directed to this choice by limitations in career guidance and lack of alternatives as discussed in 5.2). In countries with developed policy landscapes for example, Romania (Burduş, 2010), Scotland (Ridley & Hunter, 2006) and USA (Nikolova & Bargar, 2010) supported employment is more characteristic of career choices by DAPs than entrepreneurship *per se*, as it provides more employment stability (Cimera, 2008; García-Villamizar & Hughes, 2007 and Flores, Jenaro, Orgaz & Martín, 2011). Others (Koivisto, Vinokur & Vuori, 2011; Ozbilgin, Kusku & Erdogmus, 2004 & Wong & Liu, 2009) have also established that career choices of DAPs are limited because of insufficient skills from various angles, such as DAPs' skill deficits, parents not informed sufficiently, teachers who have skill limitations and guidance practitioners who are also unable to assist DAPs. The narratives of participants also showed that career choices of DAPs are limited because of certain barriers (Lindsay, 2012). These career choice barriers include DAPs' skill deficits; parents lack of knowledge on disability, teachers who have limited

training to teach differently abled children and either the absence of guidance practitioners or their inability to assist DAPs. Participants’ narratives flag that a preferred entrepreneurial career path requires training in skills such as managerial and social skills. In the following sections I provide reference to studies which have also found similar instances.

In Table 5.3 below I present supportive evidence on the subtheme; training for empowering entrepreneurial careers.

| Subtheme 2.1 | Training for empowering entrepreneurial careers | | |
|---|---|------------------------------|---|
| | Salient concepts | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>Central themes</i> |
| 2.1.1 Privileging entrepreneurial careers | Non-availability of other career options | Mohan (2012) | Entrepreneurship is emerging as the engine of economic growth in the 21 st Century |
| 2.1.2 Training in entrepreneurship skills | | Niles, Engels & Lenz (2009) | Innovative training programs targeted at equipping DAPs with entrepreneurial skills |
| 2.1.3 Skill deficits encumbering DAPs’ career choice | The lack of counselling skills for DAPs | Mpofu <i>et al.</i> , (2011) | Skills may be generic, but there are those skills which are specific to particular disabilities |
| | Scarcity of skills | Urban (2010) | |

TABLE 5.3: Supportive evidence regarding training for empowering entrepreneurial careers

Training for a new way of life for DAPs implies the need to create innovative training programs as suggested by Niles, Engels and Lenz (2009). In a reflective memo under skills, I pondered that the deficits of skill in this study appear to be of a dual nature. First, there are the skills DAPs require in order to run their own businesses. Secondly, are the teachers’ skills deficit related to disability, career guidance and counselling. The list of those in need of training could be extended to all practitioners in the helping professions for them to be able to work with DAPs. “Career counseling of people with disabilities must be a dynamic, creative, and highly individualised process”, (Koscuilek, 2003, p. 139). It appears as though the need for training is in running one’s own businesses. This entails a plethora of skills DAPs would have to acquire depending on each case in point. It seems that training as expressed by

participants would be more inclined towards self-employment. However, before addressing unemployment, I would like to address training relating to teachers and health professionals. Results in this study show that many teachers lack training in handling learners with disabilities, especially in career guidance. One would be inclined to say even beyond career guidance there may be a lack of skills in counselling DAPs as corroborated by Mporu *et al.*, (2011) and Nadeau (2005). Because of factors such as unemployment, poverty and others, DAPs' experiences of counselling may actually be non-existent (Withers, 1996). It would seem that training could be acknowledged as a large part indicated by the results, which would need more attention in order to influence public policy. Privileging entrepreneurial careers could be used as a bridge that connects training for empowering entrepreneurial careers.

5.4.2 PRIVILEGING ENTREPRENEURIAL CAREERS

Entrepreneurship is emerging as the engine of economic growth in the 21st Century; privileging development of entrepreneurial careers (Lashgarara, Roshani & Najafabadi, 2012). Entrepreneurship is therefore emerging as a career of choice generally and among DAPs in particular (Pihie, 2009). Ahmed *et al.*, (2010) regard entrepreneurship as worthy of serious consideration by academicians and researchers in Pakistan. It may not be far-fetched to allege that this consideration may apply to most parts of the world today. For example, entrepreneurship is regarded as an instrument of poverty alleviation in Qwaqwa, considered the poorest area of the Eastern Free State (Mensah & Benedict, 2012). Entrepreneurial careers provide for socio-political legitimacy for DAPs to strive for a meaningful and productive existence (Jones, 2001). This legitimacy is enhanced through empowerment as a tool to privilege entrepreneurial careers.

Empowerment has also been regarded elsewhere in literature as social intervention and policy (Perkins, 1995). As described by Kuokkanen and Leino-Kilpi (2000), “the empowerment ideology is rooted in social action ... with attempts to increase the power and influence of oppressed groups (such as workers, women and ethnic minorities)” (p. 235). Results in the current study, in tandem with empowerment being regarded as social intervention and policy, emphasise optimisation of DAPs' life choices within social and political arenas, providing for a chance to influence policy (Hurst, 1995). Empowerment in this study is regarded as a process of self-defining by *self* and others. Although it might sound tautological it is worth noting that empowerment has largely been seen as a provision of power by those considered

worthy, though sometimes divorced from disability unto those less worthy but, who may be differently abled (Kuokkanen & Leino-Kilpi, 2000). Focus of several studies bear testimony: Barlow and Harrison (1996), Istomina *et al.*, (2011), Kosciulek and Merz (2001) and Van Houten and Jacobs (2005).

Empowerment is “supporting people to construct new meanings and exercise their freedom to choose new ways of responding to the world” (Weissglass, 1990, p. 365). This view of empowerment emerges as anchored in support and not dictating the direction to be taken in privileging entrepreneurial careers. Under the rubric of emancipation, I perceive empowerment in this sense as encouragement, motivation, and provision of necessary resources for DAPs to respond to the challenges of life. Empowerment of DAPs could be parallel to a cognitive process where one makes a shift from resignation to control; from unemployment to entrepreneurial careers (Schaurhofer & Peschl, 2005). A huge step however, might be to translate that shift into noticeable and sustainable action.

The tenets of the philosophy of empowerment also encourage maximisation of opportunities for DAPs, the transfer of decision-making power, choices, and informed participation (Kosciulek, 2003). In the literature theories of empowerment emphasise psychological empowerment as a domain with propensities to promote intrinsic powerfulness which could be synonymous with DAPs’ choice (Sarkar & Singh, 2012). “Empowerment is conceptualized as involving internal/psychological and situational/social aspects. Internal/psychological factors include a sense of control, competence, responsibility, participation, and future orientation. Situational/social aspects include control over resources; interpersonal, work, and organizational skills ...” (Kosciulek & Merz, 2001, p. 211). These aspects of empowerment are consistent with self-employment and seem to confirm results that are indicative of establishing self-worth through productive livelihoods. Literature shows that empowerment as a psychological process evokes a sense of self-efficacy in confronting challenges that may be posed by disability (Van Dijke, Cremer, Mayer & Quaquebeke, 2012).

Literature within the disability discourse confirms that in today’s world disability ought to become “active hope” (Commonwealth of Australia, 2009) and recognises that “individuals are self-activating, self-directed experience instigators, selectors and evaluators” (Gottfredson, 2002, p. 117). This may not have come about accidentally, but it could be inferred that DAPs are propelled by the need to take charge of their own life’s decisions. Under the social constructivist meta-theory, (Bhaskar & Danermark, 2006; Abrams & Hogg, 2004)

“empowerment is conceptualized as involving both internal-psychological and situational-social aspects” (Koscuilek, 2005, p. 41). Theme one materialised as limitations in early experiences of DAPs which depicts understanding of the phenomenon of disability in relation to career choice/construction.

Literature within the career psychology discourse converges in showing that “career guidance is increasingly viewed as an integral part of a human resource development strategy designed to harness technological and economic change and enable the country to compete effectively in global markets” (Watts & Fretwell, 2004, p. ii). Career guidance is viewed as a vehicle towards empowerment of DAPs in this study. Through career choice/construction, DAPs are also likely to mark their place in the globalised world of work as literature indicates that “empowerment is associated with growth and development” (Kuokkanen & Leino-Kilpi, 2001, p.274).

A study conducted by Huang, Guo and Bricout (2009) shows similar findings to my inquiry indicating that by the end of 2005; nearly 2 million people with disabilities were self-employed in China. Self-employment is gaining acceptance as a viable employment option for DAPs (Doyel, 2002; Pagán, 2009). Society realised that in most cases “employment for those who have it does not redress their social exclusion” (Redley, 2009, p. 492). Thus, entrepreneurship emerges as an important alternative as agreed by Larsson (2006). Some workplaces might be notorious for discriminating against DAPs while under their employment. The contemporary world makes work difficult if not impossible and deprives DAPs of opportunities to establish social relationships so necessary in the lives of human beings (Oliver, 1990). Conversely “self-employment may provide greater flexibility of work patterns and accommodate individuals’ disabilities by choosing, for example, working hours, type of work, working conditions or environment” (Pagán, 2009, p. 218). Self-employment has the potential to privilege career choice pertinent to DAPs otherwise not catered for in paid employment (Temkin, 2009).

In this study results indicated a need to train DAPs in entrepreneurial skills. If entrepreneurial careers were to be privileged, it becomes imperative to train DAPs in skills relevant to the type of entrepreneurship they wish to develop. Results for category 2.1.3 show deficiencies in skills that compromise career choice by DAPs. I approach theme two from a positive psychology perspective where I see an opportunity for co-construction of the life choices of DAPs. Rutherford (2001) suggests that DAPs should be the ones to empower themselves

through self-empowering action in order to obviate working on the margins, confined to the periphery and continually dependent.

5.4.3 TRAINING IN ENTREPRENEURSHIP SKILLS

The 21st century emerges as an epoch of entrepreneurship and careers in entrepreneurship grow at heightened rates (Othman & Ishak, 2009). The complexity of the world of work, rising unemployment among DAPs, overload of welfare grants and other mitigating factors appear to encourage entrepreneurship (Pavey, 2006). Results in this study confirm Lashgarara, Roshani and Najafabadi's (2012) findings indicating that entrepreneurs require training in various skills for successful entrepreneurship. Findings from the study conducted by Lashgarara *et al.* indicate that among the families of skills entrepreneurs need are professional skills, personal skills, managerial skills as well as technical skills. Results from the current study mainly emphasise business management skills.

Training becomes an integral part of empowerment for entrepreneurship for providing entrepreneurial road-map (Neneh & Van Zyl, 2012). By virtue of varying experiences of involvement in employment, either as new entrants or in adjustments for new types of work, training becomes crucial for DAPs. While training could be focused on DAPs, it could take place if and where possible along with the non-disabled persons as a measure of inclusivity (ILO, 2010). These results of the current study are consistent with Luntley's (2008) results on training that some philosophers of education gleaned from Wittgenstein's later writings: training as initiation into a form of life. In the case of DAPs it is encouraging to compare initiation into the working life entrepreneurship.

Results of this study validate Mensah and Benedict's (2010) findings on training by emphasising hands-on entrepreneurship training, exposure and empowerment. In this study 'empowerment' and the strategies of empowerment are expected to emerge through a bottom-up approach from the experiences of DAPs, who must take a proactive role through self-empowerment (Van Houten & Jacobs, 2005). Nonetheless, such a bottom-up-approach should be amenable to a dialogical process according to which public policy could negotiate viable ways to address training needs of DAPs. Similarly the experiences of DAPs are expected to encourage a dialogical approach with policy makers in order to identify areas of training in entrepreneurship skills (Marková, 2008). Through the process of training DAPs' "dialogical self exists in-is created by-the interpersonal dialogue between persons. Self is thus constructed

in dialogue with others” (McIlveen & Patton, 2007, p. 70). Results similarly refer to the proactive role as enshrined in the lack of entrepreneurship skills and experience either in career guidance and training for employment. By default self-employment would require some form of training to prepare DAPs for the task ahead as they negotiate their dialogical selves through multiple and empowering voices (McIlveen & Patton, 2007).

There is harmonisation between entrepreneurship skills and the results I obtained on self-employment. Self-employment can be a precursor of entrepreneurship and has been recognised as increasing among politicians, policymakers as well as researchers during the last decade (Hammarstedt, 2009). Self-employment appears to be appealing among the participants, even those who were in paid employment during the time of the interviews. However relevant skill deficits may thwart self-employment initiatives. Innovative training programs targeted at equipping DAPs with entrepreneurial skills are thus mandatory to address skill deficits.

5.4.4 SKILL DEFICITS ENCUMBERING DAPs’ CAREER CHOICE

The importance of career choice for DAPs cannot be overemphasised. However, results in the study prove that deficits in skills encumber career choice by DAPs. Skill deficits in this study refer to a lag in the repertoire of skills (Washburn, Joshi & Cantrell, 2011) DAPs ought to possess in order to participate in entrepreneurial careers (Jones, 2001). According to the World Health Organization (2010), “most damaging of all, families and communities may think that people with disabilities are incapable of learning skills and working” (p. 1). However the main skills reported in the results centre on business management skills for small entrepreneurs (Papulová & Mokroš, 2007). Different researchers emphasise different skills required by DAPs for entrepreneurial careers (Chen, 2006; Elksnin & Elksnin, 2001; Lashgarara et al., 2012; Maag, 2005; Pinkney, Murray & Lind, 2012). Papulová and Mokroš (2007) specifically suggest a pyramid of skills also emphasising management skills as evident in the current study. The emphasis however, should be examined on the basis of judging each case of limited skills on its own merits as DAPs may require different types of skills for successful work (WHO, 2010). In other words skills may be generic, but there are those skills which are specific to particular disabilities (Brown & Beamish, 2012). Elksnin and Elksnin (2001) advise that “...occupationally specific social skills may be even more important than academic or vocational skills” (p. 92), thus mirroring career choice bias as discussed earlier in this thesis. This is because generalisations about skills needed may not be in the best interests

of DAPs as they are not a homogenous group. Perry (n.d.) on the contrary examines economics of disability and suggests labour shortages and skills mismatch as encumbering career choice of DAPs. “At the person level, people with disabilities may face employment barriers related to disruptions or limitations in education, a limited work history, or a lack of skills matching available jobs in their community” (Henry, Long-Bellil, Zhang & Himmelstein, 2011, p. 210).

Skill deficits evidently pose problems during formative years of many DAPs in relation to their own engagement with the environment in ways that compromise career choice (Cooper & Nichols, 2007). Another important aspect worthy of note concerns skill deficits of teachers. One would indeed even dare to generalise on skill deficits and extend the prevalence of the problem to helping professions as it was evident in the results of this study that even provision of counselling for DAPs manifests serious deficits in skills. Nadeau (2005) echoes this result citing a study by Blalock & Johnson (1987) which revealed the problem of unavailable professionals trained in therapy and career guidance, indicating skill deficits at professional level.

Results in the study also relate to teacher skill deficits as another area that encumbers DAPs’ career choice. Washburn, Joshi and Cantrell (2011) conducted a study looking at whether preservice teachers are prepared to teach struggling readers. They report that evidence suggests that teacher preparation programmes inadequately equip preservice teachers for dealing effectively with learners with dyslexia for example. These findings align with results from my study which show that teachers who were involved in the early learning experiences of participants in this study were ill-equipped to handle most problems surrounding disabilities. Washburn, Joshi and Cantrell indicate that an extensive knowledge base shows that teachers have insufficient or inaccurate knowledge as well as misconceptions about issues such as dyslexia.

Teacher skill deficits warrant serious consideration especially in this era of inclusive education when every teacher is expected to support a diversity of learners (Cooper & Nichols, 2007). Brown and Beamish (2012) advise that the role of the teacher is changing. D’Aurizio (2011) conducted a study on “I-M-ABLE: A Pathway to Literacy” wherein a literacy programme involving a young girl who “...was blind, autistic, and had little grasp of the English language” was used to support her (p. 141). I-M-ABLE is an acronym for Diane Wormsley’s functional approach to Braille literacy, the Individualized Meaning-centred

Approach to Braille Literacy Education (D'Aurizio, 2011). Teachers are expected to possess relevant knowledge and pertinent skills (Washburn, Joshi & Cantrell, 2011). Washburn, Joshi & Binks-Cantrell (2011) encourage a set of skills and explicit understanding. Although not specific to the types of skills this encouragement fosters incubation of disability-specific skills both for DAPs, teachers and anyone working in disability (Washburn, Joshi & Cantrell, 2011).

5.5 LITERATURE THAT IS COMPATIBLE WITH THE LACUNA OF PUBLIC POLICY

5.5.1 INTRODUCTION

In this study the absence of public policy across the multiple case studies was particularly intriguing. Public policy relates to government sectors such as Career, Disability, Education and Employment (CDEE). Within the context of the study, it appeared that public policy was not a priority to guide disability and career guidance processes and services. Most significantly, according to varied participants in this study, Lesotho lacks public policy in the broad domains of career guidance, education, disability and employment. Again, this finding echoes the public policy domain in some of the emerging economy contexts, such as Lesotho and Malawi (Yates, 2008). Hague and Harrop (2010) refers to this as 'public policy inertia', where there seems to be a drought of policy in almost all the institutions, ministries and associations which participated in this study. However, in other countries in transformation, like Botswana (McCarthy, 2011 and Shumba, Mpofu, Seotlwe & Montsi, 2011) and South Africa (Watts & Sultana, 2004), sophisticated policy frameworks have been implemented across the public policy sphere. The finding regarding a lack of public policy also differs from public policy endeavours in some developed countries such as the United States (Herr, 2003), Australia (Patton, 2005), Sweden, Denmark and the United Kingdom (Herr, 1996) and the United Kingdom (Watts, 2002). In 5.6.1 I revisit instances where this finding contradicts existing knowledge on the absence of public policy. The following discussion only investigates similarities with countries also facing the challenge of limited policy.

Table 5.4 presents supportive evidence on the lacuna of public policy in emerging economy and transforming countries similar to Lesotho. Four categories that underpin this subtheme include the lack of career guidance policy, the lack of disability policy, the lack of education policy and the lack of employment policy.

| Subtheme 2.2 | The lacuna of public policy | | |
|---|---|----------------------------------|--|
| | Salient concepts | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>Central themes</i> |
| 2.2.1 The lack of career guidance policy | Policy lending and policy borrowing | Sultana (2011) | Best practices to be used Career guidance in developing contexts |
| 2.2.2 The lack of disability policy | The experience of disability for people living in developing countries is more profound than for those in developed countries | Durocher, Lord & Defranco (2012) | Disability policy as symbolic policy within less developed countries |
| 2.2.3 The lack of education policy on disability | Public–private partnerships in education | Verger (2012) | Discourse on partnerships between the public and the private sectors |
| 2.2.4 The lack of employment policy | Continued employment inequity | Bruyère (2000) | Policy is neglectful of the needs of DAPs and does not link with high unemployment rates |

TABLE 5.4: Supportive evidence regarding the lacuna of public policy

Where some policies were visible, they were either in draft forms for long periods or fragmented (Jongbloed, 2003). Mostly participants would speak of policy without evidence of its existence. Therefore the need for public policies addressing career development becomes imperative (Niles, Engels & Lenz, 2009). Elsewhere it has also been noted that “the policies, reports, advocacy projects, and development programmes that aim to address women’s rights do not include, nor do they reach, women with disability” (Sands, 2005, p. 52). However recently, Plant (2012) demonstrated the indispensability of career guidance as part of providing rationale for policies *inter alia*. In contrast to Watts’ (2005) earlier observation, Plant sees career guidance as now in the ‘policy-making forefront’ (p. 94). I now discuss specific policy areas commencing with career guidance policy.

5.5.2 THE LACK OF CAREER GUIDANCE POLICY

At the time Watts (2005) conducted a study on “Career Guidance Policy: An International Review”, he noted that policy was not of immediate interest to career guidance practitioners. Nonetheless currently policy is a contemporary uppermost discourse in career guidance as most countries realise that the lack of a career guidance policy disadvantages many already

underprivileged populations, especially in low socio-economic countries. International trends such as the first international career guidance conference on the African continent held in Cape Town in October 2011 demonstrated the seriousness of the lack of a career guidance policy. During the conference the first keynote speaker, Dr John McCarthy presented a paper: “International Centre for Career Development & Public Policy”. Where there is no career guidance policy, it behoves citizens to develop home-grown policies relevant to their contexts. Best practices could be used for policy borrowing (Sultana, 2011).

Career guidance has attained a policy visibility that is probably historically unprecedented (Sultana, 2011) but, I contend, may not have reached trans-global influence towards “developing contexts” such as Lesotho (p. 276). Emergence of enabling policies could benefit DAPs and other marginalised groups in society today (Gilbert, Audretsch & McDougal, 2010). However, “ratification of policies by countries does not necessarily mean improved rights, inclusion, and protection from discrimination” (Aldersey & Turnbull, 2011). “Every policy initiative is shaped by events, stakeholders, and timing, as well as by what has gone before” (Johnston & Helms, 2008, p. 178). Gerston (2010) agrees that “public policies spring from issues that trouble a segment or segments of society to the point of taking action” (p. 22).

Policy has been described as a very elusive entity described by Grimildi (2012) as a theoretical puzzle. However, policy absence or indifference sometimes leaves great gaps in society. It is true that at times there can be policy overload that stifles progress. Nonetheless, it may be necessary to plan carefully and look at the policy landscape to identify areas in which synergy could be established. For instance, between government bodies that deal with education, labour and employment why cannot there be policy harmonisation to avert policy glut? Issues such as disability could become overall policy matters that warrant universal coverage as disability is ubiquitous within societies.

One is tempted to think that perhaps career guidance policy could help harmonise relationships within the helping professions, to establish clear scopes of practice with commensurate recognition of the professionals in different categories. Perhaps many of the unemployed youth today could be trained as counsellors in different categories targeted at specific problems such as HIV and AIDS, drug abuse, school dropout, teenage pregnancies and many other social ills. Perhaps career guidance could be used to form self-employment

brigades who could train peers and help others start home or community based business enterprises. Lack of career guidance policy is accompanied by lack of disability policy.

5.5.3 THE LACK OF DISABILITY POLICY

Mike Oliver (1986) noted decades ago the inadequacy both theoretically and as a basis for social policy concerning disability. His observations emphasise the lacuna of public policy as far as disability and related policies are concerned. In a study conducted in two district council areas to determine whether they met Local Public Service Agreement (LPSA) targets in respect of disabled people returning to work, Piggott, Sapey and Wilenius (2005) concluded that; "... central government policies are doing little to change the perception of the employment needs of disabled people within local government" (p. 559). A study by Ricketts (2000) corroborates literature about DAPs' inability to find jobs. One could extrapolate that in the wider society mostly policy expediency prevails through development of symbolic policies (Howard, 1999).

Fisher and Jing (2008) document that "despite strong statements on disability rights in Chinese legislation since 1990, independent living policy as experienced by disabled people falls short of the social inclusion goals expected from such a policy commitment" (p. 171). Fisher and Jing (2008) found no evidence that "...the approach to implementing disability policy was rights-based or was oriented towards goals such as participation and inclusion. The policy implementation and regulatory framework we found does not facilitate self-organizing innovation" which could possibly be interpreted to mean among other things, self-employment of DAPs (p. 181). Thus one can deduce that disability policy does not promote career choice/construction or self-employment in terms of the tone of the results in the current study.

In agreement with the results of this study a case-study of seven countries reviewed: Chile, the Philippines, Poland, Romania, Russia, South Africa and Turkey, Watts and Fretwell (2004) found that career guidance is placed on a lower priority level in less developed countries. As results show, non-availability of policies in this study supports the observation on low priority suffered by specialised policy areas such as disability-related career guidance policy. However, in some developed countries, the importance of viewing educational and vocational guidance as a socio-political instrument for advancing national goals is central (Savickas, Van Esbroeck & Herr, 2005). The authors nonetheless point out that "... guidance

professionals must actively advance public policy initiatives and institutional reforms that serve both individuals and society” (p. 83). Although public policy is there, it appears that the lacuna still persists. “There is a gap, often profound, between policy or vision and reality” (Goodman & Hansen, 2005, p. 57) as a cross-cutting theme identified throughout presentations made by country representatives on guidance programmes across cultures.

“The experience of disability for people living in developing countries is more profound than for those in developed countries” even though most countries have ratified policies on disability (Durocher, Lord & Defranco, 2012, p. 132). Nevertheless problems emerge in relation to translation of policy into practice. Policy documents most often refer to disability as a problem, thus reverting back to the *problematization* of disability by the medical model (Peters, 2007). Results in this study show the lack of disability policy and legislation for disabled people as a major problem.

Disability policy is thus deconstructed into three subdivisions: disability-exclusive policy, disability embedded-policy, and disability-implicit policy. According to (DePoy & Gilson, 2011):

“*Disability-exclusive policy* is the set of explicit statements that legitimate membership criteria in the disability category and guide responses to legitimate category members. *Disability embedded-policy* has a similar function to exclusive policy, but disability is of two or more groups addressed in the policy. *Disability-implicit policy* does not name disability but tacitly defines and responds to it through its prevention, elimination, or manipulation” (p. 120).

Sometimes it is not the lack of policy but the lack of policy commitment to a social issue such as disability. Results indicated de-emphasis on disability by many institutions of higher learning and ministries. This de-emphasis is validated by Hahn (1986) indicating that “disability policies comprise a large, growing, and previously unrecognized facet of government activities...” (p. 123).

5.5.4 THE LACK OF EDUCATION POLICY ON DISABILITY

By way of example “currently, there is no national policy on disability that guides education and training institutions in the post-school domain” in South Africa (Department of Higher Education and Training, 2012). Implications for career guidance may be evident in this

statement and corroborate strongly the lacuna of public policy pertaining to CDEE. Though a clarion call was made some decades ago through the slogan; “nothing about us without us” (Franits, 2005, p. 577), involvement of DAPs in policy development proves to be only a token, validating the inadequacy earlier mentioned (Kosciulek, 2007; Hahn, 1986).

As far as disability is concerned, it appears as if the education policy puts the emphasis on special education and inclusive education as general measures of addressing disability. Van Zanten (2005) documents the classic policy work of Bourdieu and discloses a common thread running through as invisibility of policy. Although these are welcome policy changes results show disjuncture in education policy and the needs of DAPs. It may well be that policy takes for granted that inclusion of DAPs in education constitutes quality education for all. “While the law refers to *inclusion*, the practice of special teachers, as the Ministry of Education defines it, is to withdraw children from their classes and to teach them in a separate classroom, so reinforcing their marginalization” (Angelides, Charalambous & Vrasidas, 2004, p. 217). For example Simpson, Mundschenk and Heflin, (2011) interrogate autism spectrum disorders (ASD) and policy matters associated with *who* teaches students with ASD, *where* children and youth with ASD receive their educational experiences, and *what* they should be taught and *how* this instruction should occur (pp. 3-4).

For almost three years during the study, I had been attempting to locate education policy documents, but none were available. Even as respondents refer to policy, most declared that it was either being developed or it was somewhere they could not locate. I visited the Ministry of Education on many occasions in vain. I tried the curriculum department and encountered a similar fate. This failure to find an education policy (Bailey, 2012) is confirmed by Yates’ (2008) review of government policies in Lesotho and Malawi with respect to improving access to, and equity through, education for out-of-school youth. It was found in the review that beyond the general education policy both countries did not have specific policies on open and distance education which were points of focus for the review. Although not reviewing the education policies of the two countries, the review provided evidence on the lack of education policy in Lesotho.

Verger (2012) provides strong but disturbing reasons for absence of policy within local contexts as driven by “...mobilisation of global programmatic ideas”... such as “...public-private partnerships in education” (p. 110). It would appear that such inclinations are indicative of neo-colonialism through control of education systems. Lesotho has since

independence been stuck with externalisation of examinations at senior certificate level popularly known as the Cambridge Overseas School Certificate (COSC). What value this exercise adds or does not add to local education warrants further research via discourse on partnerships between the public and the private sectors otherwise beyond the scope of this thesis.

5.5.5 THE LACK OF EMPLOYMENT POLICY

The problem of unemployment of DAPs spans centuries; crosses national boundaries and cultures and has become a globally intractable phenomenon (Danieli & Wheeler, 2006). Disability in one context is disability elsewhere. Literature signals a plethora of policies such as career guidance policies (Watts & Sultana, 2004), employment policy (Huang, Guo & Bricout, 2009), disability independent living policy (Fisher & Jing, 2008), rights-based policy (Baker, 2008) and reveals for example, "... the growing gap between talking (about 'integration', 'equal opportunities' and 'social inclusion') and acting, which many people in Bulgaria nowadays regard as a social policy truism" (Mladenov, 2009, p. 35).

As in the results in this study, some participants talk about policy that it is there and that it is paradoxically not there. Thus in essence public policy may be in place or not, it is equal to being wished for to be available. The world report on disability (2011) points towards the lack of provision of services as one of the disabling barriers indicating: "Policy design does not always take into account the needs of people with disabilities, or existing policies and standards are not enforced" (p. 262). The studies discussed in this section show the lacuna of public policy, thus confirming theme two as it was abstracted from the experiences of DAPs in this study.

Although sometimes an influx of policy documents may not be desirable, I believe that strategic policies such as CDEE policies are crucial for any economy to benefit from its labour force. It would appear to me that lifelong career guidance would benefit the developing economies, particularly if they concentrate on the inclusion of an untapped labour force such as DAPs. Society could start to think in terms of an "inclusive psychology of working" (Blustein, 2001, p. 171).

"All policies – including those grounded in medical models of 'special education' and those with social model approaches of inclusive education-are shaped by people (actors) in the

context of society, whether locally, nationally, or globally” (Peters, 2007, p. 100). Philosophy has also generally played a positive role in public policy as an instrument of critical analysis that encourages social justice and change (Buchanan, 2009).

According to Scotch (2000) “what is particularly distressing is that a great deal of the structure of disability policy in the United States helps to reinforce the social and economic marginalization of people with disabilities” (p. 6). According to Hague and Harrop (2010), “policy matters” but policy can also take a form of explicit non-decisions (p. 364). It would seem that for most of the interview time most policies under public policy were based on the non-decision approach. There could have been reasons for this, but no information was available in this regard either. It is at this point where potential for informing policy on the bases of experiences of those who suffer under such policy conditions becomes vital. I define such a policy as *social action policy* because it is usually developed as a reaction towards social inaction.

Policy-makers usually respond to pressing issues expected to be taken advantage of while still prominent to convince the political elite (Hague & Harrop, 2010). Currently, unemployment is a prominent socio-political issue, especially in the information technology era where computers have reduced demand for the labour force. The lacuna of public policy however raises serious concerns as it points towards a certain malaise in policy-making and execution. Perhaps this is the time when the public can inform policy (Supovitz, Foley & Mishook, 2012) and solve the problem of unemployment among DAPs supported by solid public policy through dialogical communication (Marková, 2008).

Employment continues to present a myriad of problems for DAPs even in the 21st century. Accessibility of employment, although covered by policy, still remains a mirage for DAPs. Civil society organisations seem to be advancing in terms of arranging for employment for DAPs. The employment policy seemed to generalise and did not cater specifically for DAPs. Although efforts to analyse policy documents were numerous, actual policies were never available.

Results show that negative attitudes (O’Conner, Koeske & Brown, 2009) play a major role on how society responds to disability employment (Zissi, *et al.*, 2010). The stakes are high for persons with disabilities seeking to enter, maintain, and advance in employment (Smith, 2004). It seems employers still need serious convincing for them to accept employment

DAPs. This support was offered by one Non-governmental Organisation which has made it its mandate to train DAPs and prepare them for employment. Apparently it takes a lot of time and resources to get a few people in employment and follow up becomes in order to support and monitor the process. Disability associations are mainly pressing for policy development and/or inclusion of disability issues on policy. However, it seems that the work world landscape is still very uneven:

“Given that disability is associated with poor job prospects, it would not be surprising if severely impaired people were more disadvantaged in this respect than mildly impaired people. But very little attention has been paid to the actual pattern of diversity in labour market experiences. It is standard practice to quote an overall statistic for the proportion of disabled people in employment” (Berthoud, 2008, p. 30).

The results in this study de-emphasise the statistics, but emphasise the experiences of people (Verstraete, 2007). However it appears that disability and quality of employment may be another area to consider in research so far. As Berthoud (2008) notes: “In practice, there are bound to be some people whose employment prospects are unaffected by their impairments, and others with virtually no chance of getting a job; but there may also be a wide range of intermediate situations” (p. 131). It is in the interests of this study to support this intermediate group which may be marginalised and in need of encouragement.

I conclude this section with the following words from Bickenbach (2011) drawing from representation of DAPs as illustrated in the World Report on Disability, that “these voices are a necessary reminder for those of us in disability studies that disability is not an abstract, academic issue, a ‘topic’ for a debate, but is the lived experience of a substantial portion of the world population” (p. 656). In synchronisation with this quotation, the bases of my study are experiences of DAPs which I attempted to represent as fairly as possible in this inquiry. In the following section I present literature that contradicts results in relation to the themes induced from the inquiry.

5.6 LITERATURE THAT IS CONTRADICTORY TO THE RESULTS OF THE STUDY

5.6.1 INTRODUCTION

True qualitative research is not a one-sided story. The social construction of reality encompasses all sides of the story and displays phenomena under study as a kaleidoscope. In this section I present literature review synopses that represent alternative sides to that which emerged from literature compatible with the results of this study. As a researcher I embrace contradiction as revelation of a different view to how I perceive the reality of my study. I espouse the scholastic axiom; “*Quidquid recipitur ad modum recipientis recipitur*”, which means, whatever is received is received in the manner of the receiver ... Paraphrasing it, we can also have: *Cogitum est in cognoscente secundum modum cognoscentis*, A thing known exists in a knower according to the mode of a knower” (Cimagala, 2012) and I support this stance with Cohen, Manion and Morrison’s (2007) observation that “contrasting views exist on the functions of science” which as a researcher I must accommodate (p. 12).

5.6.2 CONTRADICTING EVIDENCE TO EARLY LIFE AND SOCIAL EXCLUSION OF DIFFERENTLY ABLED PERSONS

Whereas in some instances (Messiou, 2006) (as discussed in 5.2.1) it was found that children who are differently abled are socially isolated and marginalised, many other studies have found the opposite (Biklen, 2000; Grenier, 2010; Naraine & Lindsay, 2011; Sultana, 2010). One reason for these opposing findings could relate to advocacy and policy implementation: when people are aware of young children’s capabilities, even though they are differently abled, stigma is lessened and discriminatory practices (such as late schooling and social exclusion) decrease. Innovative and feasible policy development seems necessary to address attitudes of stigma and discriminatory practices (Idrees & Ilyas, 2012). Relevant psycho-education interventions are also recommended for early inclusion of differently abled children (Birbeck, 2006). Lazowski, Koller, Stuart and Milev (2012) suggest assessment of stigma experiences to inform policy. O’Conner, Koeske and Brown (2009) encourage community-based interventions to reduce stigma. Deliberate efforts to deal with attitudes of stigma and discriminatory practices through well-established value-driven systems, such as Confucianism in the case of Macao (Forlin, 2011) and Ubuntu as suggested by Letseka (2012), could promote acceptance and inclusion of DAPs to enable their career pathing.

In Table 5.5 I produce literature evidence that contradicts the results as presented in the previous section. In terms of subtheme early life and social exclusion of DAPs, I review categories, parents' exclusions of DAPs, attitudes of stigma and discriminatory practices and the role of advocacy.

| Subtheme 1.1 | Early life and social exclusion of differently abled persons | | |
|--|---|----------------------------------|---|
| | Contradictory evidence | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>My reflections</i> |
| 1.1.1 Parents' exclusion and isolation of differently abled persons | Overcoming adversity | Calton (2010) | Education and support of parents might discard myths about disability and strengthen family resilience against odds presented by disability |
| | Support of inclusion | Calton (2010) | |
| 1.1.2 Attitudes of stigma and discriminatory practices | Developing a shared understanding | Watson (2008) | Exposure of DAPs promotes better understanding and familiarity |
| | DAPs cared for (Confucianism & Catholicism) | Forlin (2011) | Inclusive practices may be beneficial to individuals, communities and society |
| 1.1.3 The role of advocacy | Negotiating partnership | Lundeby and Tøssebro (2008) | Synergy in advocacy is likely to strengthen the voice of DAPs against attitudes of stigma and discriminatory practices |
| | Independent advocacy | Morgan (2010) | |

TABLE 5.5: Contradictory evidence regarding early life and social exclusion of differently abled persons

As obvious from the discussion in 5.2.1, literature contradicting results on parents' exclusion and isolation of DAPs is scarce. However, some studies provide evidence showing parents and their differently abled children together overcoming adversity in the face of disability (Calton, 2010). Results in my study showed that parents mostly hide their differently abled children. Through this practice they exclude and isolate them from the society around them. Calton's (2010) study however, counteracts parents' exclusion and isolation and conversely has unearthed experiences of support and attempts to overcome various hurdles presented by raising differently abled children. In the context of my study, it is possible that misconceptions about disability may perpetuate exclusion and isolation. Parents react

variously to attitudes of stigma and discriminatory behaviour depending on their perceptions of disability. Those who feel judged and believe in society's condemnation of disability tend to hide their children. On the contrary, parents who understand and accept disability react positively.

There exists a paradox regarding parents' exclusion and isolation whereby parents could experience conflicting emotions about differently abled children (Nelson, Kirk, Caress & Glenn, 2012). While it is expected that parents should safeguard the welfare of their children, whether differently abled or not, it is equally admissible that there are parents who may intentionally or unintentionally exclude and isolate their children (McConnell & Llewellyn, 2002). By way of reconciling the contrast, one is inclined to view family education on disability as a better approach to follow as results seem to suggest. Furthermore, research into what prompts parents to hide their differently abled children, thereby excluding and isolating them could inform policy around child care. There may be need to discard myths and false beliefs about disability. Active involvement of DAPs in society may help discard the myths through understanding who they really are.

Again, as outlined in 5.2.1, lack of understanding of disability leads to stigmatisation and discrimination of DAPs from many environments. Results in my study emphasise lack of understanding by society and government. It is also important that parents understand their child's disability so that they know what it is they are dealing with and can establish shared understanding with their child in order to obviate stigma and discriminative practices (Watson, 2008). Contradicting evidence emerged from the study by Forlin (2011) which indicates that in Confucian societies, the philosophy regarding DAPs emphasises care, tolerance and acceptance thus, discarding attitudes of stigma and discriminative practices. In such a society, there may not be a need for advocacy, but in societies where DAPs experience attitudes of stigma and discrimination, it is probably imperative to embark on advocacy.

Results in my study strongly indicated a need for advocacy towards inclusive co-existence with DAPs. Literature established a need for synergy between DAPs and society towards advocacy. Lundeby and Tøssebro (2008) encourage negotiation of partnerships. While this encouragement is not contradictory, it strengthens possible self-advocacy partnership with representative advocacy by other entities apart from DAPs. Morgan (2010) promotes independent advocacy. It is apparent that concerted efforts towards advocacy are more preferable for establishing the role of advocacy. Berry (2011) found "...parent-teacher

relationships and understanding inclusion” as part of teachers’ perspectives of inclusion (p. 627).

Advocacy for inclusion of issues of disability in all spheres of life can easily beget disability controversies (Mackelprang, 2010). Advocacy is sometimes perceived as taking away decision-making power from DAPs. Ciot and Van Hove (2010) recommend “... evolution of society ... from a culture of protection to a culture of promotion for people with disabilities (p. 525). Disability advocacy is generally carried out by disability associations, especially international donor agencies, however, Huang et al., (2004) show the importance of self-advocacy skills for the enhancement of DAPs’ lives while not discarding representative advocacy by others.

5.6.3 CONTRADICTING KNOWLEDGE RELATING TO THE LIMITED CAREER OPPORTUNITIES IN THE EARLY LIVES OF DIFFERENTLY ABLED PERSONS

In contrast to Douglas and Shepherd (2002), Houston, Lammers and Svorny (2010), Pagán (2009) and Rojewski (1996), I found that differently abled people experienced their career opportunities as limited. Table 5.6 shows contrasting evidence on limited career choice opportunities in the early lives of DAPs. Accompanying categories are delayed schooling and the lack of career guidance service as well as career choice bias.

| Subtheme 1.2 | Limited career choice opportunities in the early lives of differently abled persons | | |
|---|---|--|---|
| | Contradictory evidence | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>My reflections</i> |
| 1.2.2 Delayed schooling and the lack of career guidance services | From special to inclusive education Increasing access to services | Forlin (2011) Watts and Dent (2006) | Building a culture and climate of acceptance of DAPs Career guidance practitioner training supported by policy enactment |
| 1.2.3 Career choice bias | Vocational education | Mutso (2007) | There is need for vocational education in less developed countries |

TABLE 5.6: Contradictory evidence regarding limited career choice opportunities in the early lives of differently abled persons

As discussed in 5.2.3, delayed schooling and the lack of career guidance services emerged in the results of many studies. Contradictory findings by Forlin (2012) present an alternative picture encouraging inclusive participation of differently abled children transiting from special education to inclusive education. It is worth noting that there is an ensuing debate on the transition from special education to inclusive education. A study by Moss (2002) indicates that “inclusion implies providing for all students within the educational programme of the regular school” whereas special education only introduces learners to the mainstream schools (p. 233). It is necessary for all to establish a clear understanding of the philosophy of inclusion and build a culture of acceptance of DAPs.

Although inclusive education appears to contain answers for many disability problems, it is not clear if it has made provision for career guidance services for DAPs. It is therefore prudent to provide career guidance practitioner training supported by policy enactment. This may appear to be a counterargument to the spirit of inclusion, but given the complex nature of career choice/construction, disability and the ever changing world of work, it may be prudent to make special provision for differently abled learners. The need for special provision could be enhanced by the lack of specialised practitioners who are trained in handling career matters for differently abled learners. There is a need for vocational education in less developed countries to be linked to human capital development (Miric, 2009).

Another opposing finding emanates from the study by Watts and Dent (2006), who encourage increasing access to services to redress delayed schooling and the lack of career guidance services. Provision of career guidance services needs serious policy commitment and regulation of commercialisation of services which makes them inaccessible to the disadvantaged groups (Meijers, 2001). Some advanced economies (Winch, 2009) have invested in lifelong career guidance service provision as part of human capital and economic development in order to benefit the individual, the economy, and society alike (CEDEFOP, 2003).

From experiences of being hidden by parents, most differently abled children experience delayed schooling and lack of career guidance services, especially in the least developed countries. Forlin (2011) on the other hand encourages transition towards inclusive education. Watts and Dent (2006) also encourage increasing access to services and one would assume this to apply to possibilities of increasing career guidance services to differently abled children.

Multiple factors render career choice biased for DAPs. Results indicated prevalence of career choice bias from various factors such as attitudes, disbelief and discriminatory practices among others. Countering career choice bias, Mutso (2007) suggests vocational education in order to inform society about careers for DAPs. I strongly support this suggestion as it would clear career choice bias towards DAPs and the careers they would like to choose. Vocational education might clear bias and inform vocational training centres' curricula. Emphasis should be on a combination of teaching and apprenticeship.

Career choice bias is one of the topics that need serious research attention regarding the relegation of DAPs to only certain careers without facilitating choice. Central to choice is decision-making. DAPs are usually unjustifiably regarded as experiencing dysfunctional thinking and difficulties in career decision making (Kleiman *et al.*, 2004). Career decision-making is not easy for anybody, so it is not an anomaly for DAPs to find it challenging. Lustig and Strauser (2008) encourage de-construction of defeatist beliefs about career choice by DAPs. On the basis of the aforementioned, I encourage career exhibitions and information dissemination in braille and sign language to be made available to DAPs.

5.6.4 CONTRADICTING EVIDENCE REGARDING TRAINING FOR EMPOWERING ENTREPRENEURIAL CAREERS

Table 5.7 is the representation of contrasting evidence on the subtheme training for empowering entrepreneurial careers. I present contradictory evidence where some scholars display negativity and scepticism regarding DAPs privileging entrepreneurial careers, training in entrepreneurship skills and skill deficits encumbering DAPs career choice.

| Subtheme 2.1 | Training for empowering entrepreneurial careers | | |
|--|---|------------------------------|--|
| | Contradictory evidence | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>My reflections</i> |
| 2.1.1 Privileging entrepreneurial careers | Promoting entrepreneurship is bad public policy Entrepreneurship is not a simple process | Shane (2008) Mohan (2012) | Promoting entrepreneurship may alleviate social support expenditure and benefit DAPs positively while impacting on other lives |

| | | | |
|---|---|--|---|
| 2.1.2 Training in entrepreneurship skills | Students with learning difficulties not likely to be learning aspects associated with the modern view of entrepreneurship | Pavey (2006) | More literature is in favour of training in entrepreneurship skills of DAPs: however, views vary in relation to types of disability and skills to be acquired |
| 2.1.3 Skill deficits encumbering DAPs' career choice | Looking for a secure career path through lifelong learning | International Labour Organization (2007) | DAPs can acquire skills that allow them a secure career path for their benefit and that of their families |

TABLE 5.7: Contradictory evidence regarding training for empowering entrepreneurial careers

Entrepreneurship as a career choice is sometimes viewed negatively (Urban, 2010) and is even less convincing in relation to DAPs depending on their disability and types of skills desirable for entrepreneurial careers (Pavey, 2006). According to Shane (2008) promoting entrepreneurship is bad public policy. This statement elicits a grim picture that comes to mind of locales full of informal businesses, obstructing the flow of traffic and the beauty of cities. However, unemployed people, especially DAPs, have to make a living. They need to work. If policy is ineffective, then more research in effective policies becomes mandatory.

Empowerment is mostly questioned in relation to disability where power relations may seem skewed towards surrogate decision-making other than relinquishing power to DAPs to make their own decisions. Although concerns of this nature may be legitimate, caution should be exercised in order not to defeat the whole purpose of empowerment. “The basic assumption underlying empowerment is that people cannot fully achieve their potential, i.e. cannot become equal citizens, if they do not have a voice in and control over matters regarding their life (Van Houten & Jacobs, 2005, p. 643). For Atkinson (2004), empowerment can also be in the form of knowledge and understanding in order to facilitate informed decision-making.

Under the umbrella of social change empowerment emerges as essentially emancipating and therefore discernibly viewed positively. Empowerment facilitates choice (Hurst, 1995). According to Van Houten and Jacobs (2005): “On a personal or psychological level, empowerment refers to the enhancement of self-esteem and self-confidence, feelings of control and of owning one’s own life, self-efficacy, a sense of coherence and vitality (zest) in life” (p. 642). This is in agreement with the precepts of CCH as discussed earlier in this thesis.

Descriptions of entrepreneurship vary widely across discourses and contexts. The entrepreneurship literature is vast, complex, and multifaceted, spanning economics, sociology, business, and psychology (Hisrich, Langan-Fox & Grant, 2007, p. 575). According to Welter (2011) “context simultaneously provides individuals with entrepreneurial opportunities and sets boundaries for their actions...” (p. 165).

Disability can be fundamentally a disempowering phenomenon. Although generally literature corroborates empowerment as a tool for enhancement of DAPs, some literature shows particular experiences such as the paralympic narratives as disempowering (Peers, 2009). Even though there may not be direct links to life choices, one can extrapolate that paralympians have made life choices by participating in the Olympics. Some of the choices made may be discouraging, demeaning or even marginalising.

Although extensively used throughout literature; the concept of empowerment may sometimes be controversial as much as there are barriers to its promotion (Finlay, Walton & Antaki, 2008). For instance, when empowerment is interpreted to mean coercion or domination, it displays that which may not be desirable (Kuokkanen & Leino-Kilpi, 2000). A more microscopic examination of the concept of empowerment however reveals and refutes dominant ideology. Kuokkanen and Leino-Kilpi (2000) conceive of empowerment as a positive concept that aligns with solutions rather than problems. “Empowerment is associated with growth and development” in resonance with the general aura of this thesis (p. 236). Oliver (2009) agrees that “empowerment is a collective process of transformation ...” (p. 102).

From the premise of regarding entrepreneurship as bad policy, it almost sounds like an attack on possible endeavours by DAPs to establish entrepreneurship careers (Wilson, Kickul & Marlino, 2007). Entrepreneurship education and socialisation within one’s family emerge as strong foundation stones for privileging entrepreneurship careers (Römer-Paakkanen & Pekkala, 2008). Nonetheless, it is widely acknowledged that entrepreneurship requires a long process of growth and development through training with the realisation of skill deficits among DAPs (Nelson, Kirk, Caress & Glenny, 2012). In order to privilege entrepreneurship, it is necessary to cultivate pertinent skills through training (Othman & Ishak, 2009).

5.6.5 CONTRADICTIONARY EVIDENCE RELATING TO THE LACUNA OF PUBLIC POLICY

Table 5.8 presents contrasting evidence on the lacuna of public policy. The subtheme is supported by categories dealing with policy areas such as career, disability, education and employment. While participants in this study reported a lacuna of public policy, others (Buchanan, 2009; Gregg, 2006; Houston, Lammers & Svorny, 2010; Watts & Fretwell, 2004) (as I discussed in 5.5) found contexts that indicate abundant public policy which provides an enabling environment for DAPs to make career decisions.

| Subtheme 2.2 | The lacuna of public policy | | |
|---|--|----------------------------|---|
| | Contradictory evidence | Representative references | Interpretive discussion précis |
| <i>Categories</i> | <i>Trends in existing knowledge</i> | <i>Author and year</i> | <i>My reflections</i> |
| 2.2.1 The lack of career guidance policy | Importance of career guidance to policy-makers | Howieson and Semple (2006) | Less developed countries unaware of potential benefits inherent in making career guidance a policy priority |
| 2.2.2 The lack of disability policy | “Policy mix” | Waldschmidt (2009) | Increased disability policy visibility in answer to the millennium development goals |
| 2.2.3 The lack of education policy on disability | Global education policy | Verger (2012) | No alignment to global education policy Fragmented policies |
| 2.2.4 The lack of employment policy | ‘Old wine in new glasses’ | Danieli and Wheeler (2006) | A lack of knowledge and understanding |

TABLE 5.8: Contradictory evidence regarding the lacuna of public policy

In my engagement with literature I subsequently found scanty literature that contradicts the results on the lacuna of public policy. Contrary to participants’ observations about the lacuna of public policy, there is some evidence that public policy is currently playing a significant role in the advancement of humanity through career guidance, especially in advanced economies (Watts & Fretwell, 2004). For instance “public policy is often necessary to ensure that those who face barriers to access are given opportunities to use services as they become available” (Gregg, 2006, p. 537). Hansen (2006) notes that “linking the benefits of effective career guidance to other public policy goals and using either regular government or extra-governmental funding to finance them is becoming more common” (p. 62). Nonetheless some

of the least developed countries do not seem to see sense in linking career guidance policy to human capital development as well as including DAPs in productive activities in order to decrease welfare expenditure. While it may be true that in most developed countries public policy caters for career guidance, the contrary appears to be experienced in some less developed countries where the gap does not seem to have been bridged. Public policy regarding career guidance represents a public good and as such can be publicly recognised (Watts, 2005).

The development process of public policy may have to follow a dialectical approach in order to let both experiences of DAPs and policy-makers synchronise to allow transparency and mutual agreement about policy (Galer, 2012). Public policy also has to be pragmatic and not only become *a wished for* in order to address social inequalities regarding DAPs. Drawing from analytic philosophy it may be prudent to seek recourse from critical analysis of language used in the formulation of contemporary public policies in order to make it accessible to supposed-to-be beneficiaries (Buchanan, 2009). There may be a need to deconstruct meanings around constructs used in the language of policy (Papineau, 2009). In fact Watts (2000) encourages wider consultation on public policy, thus, what appears to be public policy lacuna may be averted if opened to public discourse.

5.7 SUMMARY OF ECHOLOCATION FIVE

In this echolocation I reviewed literature that is compatible with the results of my study as well as literature that contradicts my results. In agreement with other researchers I found that, for participants in my study, attitudes of stigma and discriminatory practices are still prevalent regarding DAPs' career choice in Lesotho. Parents emerge as primary participants in the social exclusion of differently abled children. However, the phenomenon of social exclusion seems to continue from home to school and into the world of work. As a consequence, negative or prejudicial attitudes of stigma towards DAPs tend to lead to discriminatory practices in society in areas such as choice of a career, education and employment.

I also found that participants in my study experience limited career choice opportunities early in their lives. As a result of late schooling and channelled career options, participants reported a lack of relevant skills that could allow entry into employment or entrepreneurship. Based on the evidence, the role of advocacy for inclusion of disability in all spheres of life seems to become imperative. For participants self-advocacy emerged as a key role within the process

of awareness raising. Participants identified entrepreneurial careers as a viable alternative to address limited career preparation and as a career option to prevent unemployment among DAPs. Participants reported deficits in their skills. Thus training in entrepreneurship skills (such as business management, functional literacy, information gathering and networking) seems to be a requirement to prepare DAPs for careers. I found that, across a broad spectrum of participants, there is a lacuna of public policy in Lesotho regarding areas such as career, disability, education and employment. In the absence of advocacy and policy, stigma and discrimination continue and act as barriers to DAPs career choice. Therefore in contrast to countries where inclusion is advocated and policy formally mandates services against discrimination, I found that social discrimination prevails for DAPs in Lesotho.

Novel insights emanating from my study are that a public policy lacuna creates a disjointed and discriminatory environment for DAPs in Lesotho, consequently limiting career pathing. Synergy seems lacking to address issues of disability. Where individual policy areas are being developed, in isolation the process occurs without attempts to coordinate policy processes across related fields. The limited policy processes therefore seem to produce symbolic policies rather than implementable programmes to address issues of disability. An additional insight is that an integration of self-advocacy by DAPs and formal advocacy in policy may result in an encouraging career milieu for DAPs.

According to the findings in this study then, the career choice/construction of DAPs in Lesotho appear to be surrounded by attitudes of stigma and discriminative practices which do not promote career preparation and optimal choice of careers. Attitudes of stigma and discriminative actions appear to confine DAPs to scripted careers within a limited scope of career options.

According to participants, their training involves generic skills (such as social skills, communication skills, and problem solving skills). However, based on their narratives, it would seem that participants felt DAPs require a repertoire of entrepreneurship skills to prepare them for the favoured entrepreneurial careers.



*Findings
are
told experiences retold*
Sandelowski & Barroso, 2007

Findings

The Emancipatory Paradigm

FIGURE 6.1: The Echolocation map

6.1 CULMINATION OF THE ECHOLOCATIONS' JOURNEY: FINDINGS

6.1.1 INTRODUCTION

In Echolocation Five I presented a literature control of results in order to determine conclusions reached in my study in comparison with the existing knowledge on the narratives of DAPs regarding career choice/construction. In this echolocation I present findings guided by my research questions, my research assumptions and aims of the study.

6.2 SUBQUESTIONS AND FINDINGS

6.2.1 FIRST SUBQUESTION

How do differently abled persons understand their experiences of career choice / construction?

In this study experiences of DAPs' career choice/construction seem to signify incidents of stigma and discrimination (due to biases of society) of DAPs in terms of their own integrative personal life planning. Thus DAPs are deprived of opportunities to explore career-related preferences and alternatives. As in other emerging economy countries these stigma-related experiences seem to start in families early in the lives of DAPs and are often reinforced in school and later in the world of work. DAPs' childhood fantasies about career may be unexplored due to stigma and discrimination. Their self-concept might be compromised at home, at school and at work disallowing career choice as an expression of personality. Societal reinforcement of stigma and discrimination in school plausibly leads to DAPs creating constructs of career choice/construction in terms of limitations rather than multiple options. These career choice limitations may reflect socialised responses from early childhood experiences. Due to stigma and discrimination, DAPs' appraisal of their abilities regarding career choice/construction could be reflective of the psychological climate in which they develop.

The findings of my study seem to indicate that DAPs are probably channelled to choose particular careers, usually vocationally oriented or informally regulated and based on the particular type of disability. In particular it seemed that DAPs opted for entrepreneurial careers, possibly as a counterchoice to bypass limited options and prevent unemployment. However, limited and discriminatory education opportunities mean that DAPs did not seem sufficiently skilled to succeed in entrepreneurial attempts. In addition, vocational centres did

not seem able to adequately train DAPs to run their own enterprises. Consequently vocational training centres' programmes were found to have limited relevance to prepare DAPs to address job requirements characteristic of entrepreneurial endeavours.

Career option limitations (and thus limited formal opportunities to develop career adaptability) seemed to be prevalent throughout the transition stages in the lives of DAPs. This signals further marginalisation of DAPs in their career choice/construction during transitions in education and employment. One limitation in the education of DAPs was evident as delayed schooling. Participants in this study experienced starting school at a late stage perhaps due to being hidden by parents. Education infringements also include teachers' lack of skills to teach (include) differently abled learners. Deaf people also appeared to associate difficulty to use counselling services with counsellors' lack of sign language knowledge. DAPs consequently suggested lack of sign language knowledge as a major area of lack of skills that required consideration for training. In the world of work DAPs also expressed the view that employers lacked understanding of disability. This lack of understanding of disability was reported as central to the problem of attitudes of stigma and discriminatory practices. In this study the lacuna of public policy was noted as an additional articulation of stigma related to disability which hinders career choices of DAPs. In the absence of formal pathways to equip them towards career adaptability, DAPs seemed to drive an informal career adaptability path. In 6.2.2 I address this finding more fully.

6.2.2 SECOND SUBQUESTION

How insight into career choice/construction of differently abled persons and stakeholders in disability inform inclusion of career guidance policy in the education system?

I found indicators to drive policy development which includes DAPs' construction of career choice possibilities. These indicators include the need for advocacy, the need for a career guidance policy to be included in the education system, the need for teacher training with emphasis on skills relevant to teaching differently abled learners and required training in entrepreneurial skills for DAPs.

This section presents insights I posit as feasible to inform inclusion of career guidance policy in the education system of Lesotho. As argued, experiences of stigma and discrimination seem to serve as a foundation for the lacuna of public policy, preventing inclusion of DAPs.

Advocacy therefore appeared as a way to advance better understanding of disability in Lesotho. Participants seemed to emphasise the need to consider issues of raising awareness on disability at different levels, ranging from self-advocacy by DAPs to representative advocacy by others, such as parents, associations, institutions and ministries. Included in the advocacy call is a requirement for parents to understand the value of early social interaction of their differently abled children, thus combating initial exclusion, and limiting delayed schooling.

DAPs noted self-advocacy as a way to have their voices heard and their needs included in home, schools and the world of work. Participants thus indicated self-advocacy as a pathway for career empowerment for DAPs. It appeared that organisations and associations of disability promote and support self-advocacy (which could be a double-edged sword pardoning society to share in advocacy responsibilities). Most DAPs appeared to need knowledge and support to mobilise self-advocacy. Participants also indicated that self-advocacy needs to be merged with formal policy-related advocacy.

Representative policy denotes formal, policy-related advocacy. Participants showed a need to be represented where they could not represent themselves. The lacuna of policy together with the need for policy-related advocacy points towards a requirement for policy development. The absence of an inclusive education policy may be a cause of limited early social integration of differently abled children in formal education. In the same way the absence of inclusive education policy may explain teachers' reported inability to teach differently abled learners as they were probably not trained from an inclusive education framework. Participants also indicated a lack of career guidance in schools as a barrier in their career pathing. It appeared that without career guidance (based on relevant policy), DAPs career choice/construction became compromised.

Most DAPs in this study appeared to experience unemployment. Thus participating DAPs seemed to prefer certain entrepreneurial careers as a self-directed alternative to unemployment. However, often those who ventured on an entrepreneurial career path failed because of a lack of business management skills. Participants did not seem to benefit from training at vocational centres. This seems to indicate that vocational training centres' programmes may not be relevant to the needs of participants regarding job requirements (of especially an entrepreneurial track).

The lack of career guidance policy emerged as a significant drawback as in their early developmental years, DAPs appeared excluded from the social and productive worlds of their peers. Consequently DAPs did not have the same opportunities to be socialised into self and career knowledge, goal setting and decision making. This plausibly has a negative impact on their adaptability. Narratives of differently abled persons explain the consequences of stigma as played out in not only the policy domain, but closer to home also in their family, school and the world of work lives. It appeared that the absence of inclusive policies (including career guidance) seems to drive exclusion of DAPs in the education and work systems. By implication the possibility exists that a change in policy landscape may encourage inclusion of DAPs in the education and work systems in Lesotho (as has happened in other emerging economy countries). Advocacy (especially via formal policy) potentially means better understanding of disability, simultaneously promoting inclusion of DAPs (at home, in school, for services and career choices).

6.3 KEY QUESTION OF THE STUDY

How can understanding narratives of differently abled persons inform career guidance policy?

6.3.1 INTRODUCTION

Narratives indicated the prominence of DAPs' experiences of stigma and discrimination. Overwhelmed by not understanding their children with disabilities (hiding their children), it seems some parents tend to encounter "care-giving difficulties", with education outcomes of delayed schooling and career choice outcomes of limited career adaptability. Experiences of the lacuna of public policy in specific policy areas (including career guidance) indicate ways to inform policy based on participants' experiences. These experiences seem to indicate less education exposure and consequently career choice limitations (limited career adaptability). Policy scenarios could include opportunities to learn for both parents and for career guidance services in the education system. Before the empirical study I developed Career Construction for Hephapreneurship (CCH) as a conceptual guide (see Echolocation Two) to deepen and focus my understanding of career guidance of DAPs. The CCH framework now also assists me to answer the key research question I posed by allowing it to illuminate and magnify the findings of this study (Bordage, 2009). I further use this conceptual framework to establish theoretical links to the findings, paving the way to conceptual conclusions in this study (Leshem & Trafford, 2007).

6.3.2 REVISITING CAREER CONSTRUCTION FOR HEPHAPRENEURSHIP TO ANSWER THE RESEARCH QUESTION

I conceived of CCH as a frame of reference to illuminate the experiences of participants in my study. I posit CCH as a theoretical compass to echolocate through participants' personal and practical experiences. I show in Fig. 6.2 how I used CCH to answer my research question. I draw parallels between different aspects of the conceptual framework (Echolocation Two) and the themes that emerged from the study (Echolocation Four).

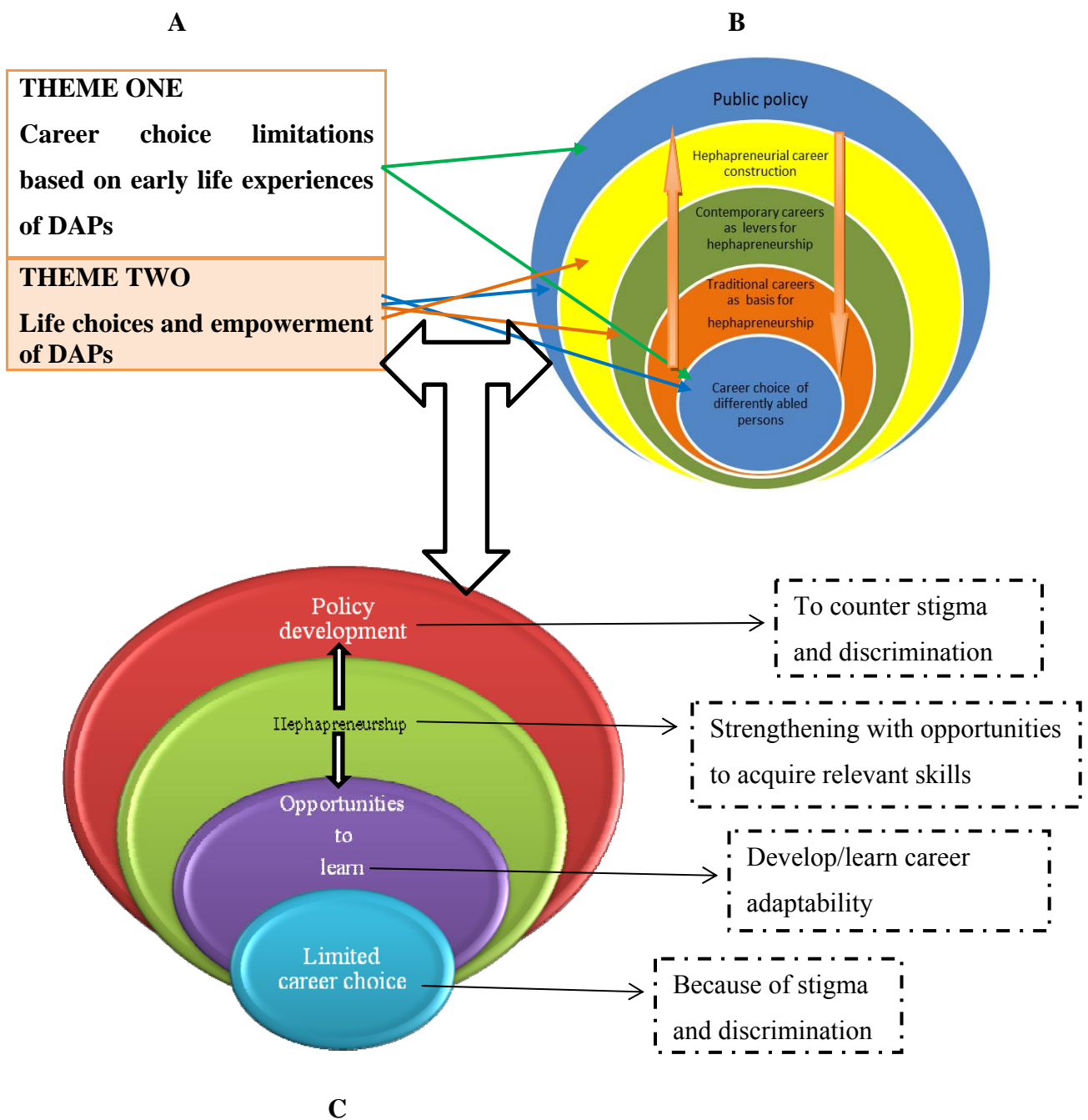


FIGURE 6.2: Themes and career construction for hephapreneurship

6.3.3 REFLECTING ON POSSIBLE ANSWERS PROVIDED BY THE CONCEPTUAL FRAMEWORK

Drawing from the concepts which form the core of CCH (career choice of differently abled persons, hephapreneurial career construction and public policy) and the two themes that emerged from data in this inquiry, I attempted to establish links to answer the key research question of this study. I saw how findings directed me to either adapt constructs in CCH, or delete those constructs not evident in the data.

I commence with career choices of DAPs. Using the findings I argue how certain factors (such as stigma and discriminatory practices) constrain DAPs' inclusion in productive living. Even though I initially suggested in CCH that traditional careers could form a basis for hephapreneurial careers, this did not emerge in this study. I therefore deleted constructs such as traditional careers and contemporary careers as they were not supported by evidence from the empirical study.

Theme One (Career choice limitations based on early life experiences of differently abled persons) reflects limitations experienced by participants in this study on account of early experiences of being excluded and socially isolated by parents from participating in society. Such exclusions and isolations resulted in delayed schooling in some instances, which could possibly be interpreted as discriminative practices stemming from attitudes of societal stigma. Career choice limitations based on early lives as a finding, appears to link the following CCH constructs: career choice of DAPs and public policy.

I first conceptualised career choice of DAPs and opportunities to learn (career adaptability) as freely available possibilities for DAPs. Findings however showed career choice limitations based on attitudes of stigma, social exclusion and isolation as well as discriminatory practices. In the field of disability, career choice thus seems to be a mirage because of exclusion and isolation. As a result DAPs experienced limited career choice because of limited opportunity to gain career adaptability competencies. Nonetheless DAPs also indicated how these limitations could be turned into opportunities to learn (acquire career adaptability). Choice is meaning-making, and choice in this study appears to be fundamentally linked to DAPs' choice of self-empowerment (driving their own path towards career adaptability) or a choice against self-empowerment (not developing career adaptability because of social and education exclusion).

The dialogic process in CCH is represented by pointing towards opposite directions. Although the arrows in B (Figure 6.2) formed part of the initial framework, they represent a process through which career choice experiences of DAPs might inform public policy (arrow on the left pointing upwards). Policy could also provide direction (arrow on the right in B pointing downwards) for inclusion of DAPs in various development programmes. Participants' construction of career limitations appeared to be constructed along with that of society. It may be under these circumstances that DAPs' life choices appear to call for empowerment by self and society. Empowerment appears to bear strong policy indications, especially for DAPs. Policy programmes could empower DAPs as a group usually excluded and marginalised. Policy could address existing stigma by promulgating resource allocation to control discriminatory practices and changing attitudes of stigma.

Theme Two (Life choices and empowerment of differently abled persons) aligns with the first theme. I posit that participants explain how life choice could play a remedial role to counter stigmatised disability and limitations regarding career paths. Theme Two tends to suggest career choice as a decisive life choice of DAPs (to path their own career adaptability, even if excluded). I suggest the possibility of using categories (such as privileging entrepreneurial careers and reflecting on training in entrepreneurship skills needed by DAPs) to inform policy to prepare DAPs to run their own businesses (career adaptability). Awareness of skill deficits encumbering participants' career choice was evident in the study. Whereas participants tended to emphasise mainly business management skills, literature augmented the skills repertoire by highlighting social skills, literacy and numeracy skills so that DAPs can live within the framework of entrepreneurial careers.

For DAPs career choice/construction appeared to imply self-empowerment. Evidence in the study substantiates hephapreneurship as a pathway to DAPs' use in career paths. Hephapreneurship thus implies that DAPs counter stigma and discrimination by creating their career landscape. However, in the absence of enabling policy, hephapreneurship also means that DAPs continue living on the margins of mainstream career opportunities. In this way, for DAPs in this study, career choice constitutes ways to emancipate and open up opportunities for inclusion in the social, as well as the working world. The essence of CCH mirrors DAPs' impetus for empowerment through life choices which tend towards support of DAPs to realise and optimise their potential.

Hephapreneurial career construction appears to relate to the category of privileging entrepreneurial careers in this study. Hephapreneurship is the aspect of the study that emerges as a novel suggestion towards addressing DAPs' limited career choice. I posit that hephapreneurship can provide alternative opportunities for career adaptability for DAPs. I found areas of skill deficits for DAPs regarding business management. As I stated earlier in this echolocation (and demonstrated in Echolocation Six) other skills (such as social skills, literacy and numeracy skills) have been found useful in the development of an entrepreneurial skills repertoire. DAPs could therefore potentially benefit from a range of skills to support hephapreneurship.

Due to stigma and discrimination, DAPs appear to be inadequately prepared to make a career decision to participate in productive living. Evidence of career choice limitations based on early life experiences of DAPs seem to relate to CCH public policy and to CCH career choice as a starting point to prepare DAPs to make decisions on the world of work (career adaptability). Career choice in CCH indicates limitations for DAPs, as well as a lacuna of public policy. Findings on career choice limitations indicate stigma and discrimination of DAPs perpetuate unemployment, leaving them marginalised (if self-employment is absent to control stigma).

I therefore argue that hephapreneurship can provide an alternative to career choice limitations and the lacuna of public policy. In Figure 6.2 hephapreneurship in C appears with arrows in two directions: one arrow pointing towards opportunities to learn for DAPs. These opportunities to learn could be linked to the presence of skill deficits found. The opportunities to learn (via hephapreneurship) provide platforms for training and skills acquisition for hephapreneurial careers. The opposite arrow points towards policy development as an endeavour to fill the lacuna of public policy. Through hephapreneurship I argue that experiences of DAPs could be used to inform policy development that enables entrepreneurial careers for DAPs. CCH provides a framework to inform the development of career guidance policy using experiences of DAPs' career choice/construction. CCH suggests that policy could incorporate hephapreneurial careers to provide opportunities for apprenticeships and learnerships to DAPs.

The central argument of this thesis is that policy appears unresponsive to issues of disability, also where career guidance is concerned. The denotation of the thesis title is that through experiences of DAPs, policy could be informed. The many gaps identified through absence of

policy, lack of harmonisation between policies may strengthen the need for the policy to be informed. Linkages between public policy and social issues such as disability and unemployment of DAPs may not be well articulated. However it seems that through more research isolated policy frameworks might begin to correlate through dialogic processes (Fisher & Jing, 2008).

I argue that through hephapreneurship links could be established between policies for career guidance, disability, education and employment to develop a cross-cutting disability response for inclusion. It emerged that career guidance policy is absent in Lesotho. Consequently participants in this study choose their careers without guidance or support from policy. As policy to include DAPs in education also falls short, entrepreneurship apparently occupies a central place as career option. Hephapreneurship as relating to DAPs could guide the development of policy to include DAPs in social and economic development.

6.3.4 HOW NARRATIVES OF DISABILITY MAY INFORM CCH

Narrative is ubiquitous, omnipresent, and inescapable (Gold, 2007). Narratives of disability therefore, serve to educate society about disability and possibly drive the agenda for public policy development and alignment. Narrative, according to Tomaščíková (2009), can serve as a social practice, or as politics and strategy. In CCH, I posit narratives as an instrument of reconstruction of self-image that can be based on stories of career choice/construction by DAPs (Avdi & Georgaca, 2007). I regard narrative as providing different perceptions of disability and alternative ways to social construction of differently abled individuals' lives through hephapreneurship. It is important that as these changes take place, DAPs exercise their right to choose what they want and what answers to their needs as dignified human beings. Palmer (2011) emphasises that differently abled individuals have higher needs across all basic categories. I posit the view that career choice might be part of the higher needs for differently abled individuals. Harrison (2006) perceives career as “a narrative process (or framework) that renders shape and form to the amorphous sea of people's lives ... as a narrative process, career protects people from being awash, lost, and adrift in the sea of time” (p. 27). I maintain that narratives as a living voice could inform policy, and direction could be established for differently abled hephapreneurs.

Narratives of disability are enshrined within the disability discourse which impinges on many spheres of human existential experience. Current changes in disability discourse (Gray, 2009)

are geared towards a re-conceptualisation of disability through emergent narratives (Walsh, 2011). Narrative of disability highlights that people living with disabilities “with courage and determination, of course, attempt to lead full, ‘meaningful’, productive, and normal lives in spite of their disabilities” (Gray, 2009, p. 325). Tomaščíková (2009) points out that narratives have existed from the time the first stone-age paintings were drawn in caves and the first stories were told at the tribal fires. Today narratives continuously assist humanity in the journey through career as meaning-making (Chen, 1998; Reid & West, 2011).

Society has always been concerned with disability for various reasons throughout different eras of human existence. I believe that through narratives, humanity could give meaningful form to experiences already lived but also provide a forward glance, helping society to anticipate situations even before they are encountered, thus allowing humanity to envision alternative futures such as the future I suggest through CCH (Mattingly, 1991 as cited in Flyvbjerg, 2006).

In the world of work there are campaigns to include workers living with disabilities in the workforce. Attitudes are also changing and becoming more accommodative of disability. There is also an emerging volume of literature addressing employment (Ipsen & Arnold, 2005; Hergenrather, Turner, Rhodes & Barlow, 2008; Lunt & Thornton, 1994) and disability entrepreneurship (Lorenzo, Van Niekerk & Mdlololo, 2007; Randal & Buys, 2006). I support an exhortation by Crowther (2007) that:

‘Nothing about us’ is the risk ahead if productive partnerships are sacrificed on the altar of ideological purity and isolationism that shapes action. As we seek to meet the challenges of the coming decades and finally realize our vision of ‘a society in which all disabled people can participate fully as equal citizens’ ‘nothing without us’ needs to be both the motto of the movement and the primary measure of success (p. 794).

Through CCH I add an alternative voice by emphasising hephapreneurship not as isolationism, but as a step towards an inclusive society. CCH is based within larger theoretical, policy, social and political domains (Marshall & Rossman, 2011). Its alignment, however, dovetails with a narrative theory of career guidance and counselling borrowing extensively from Systems Theory Framework (STF) within the social constructionist tradition (Patton & McMahon, 1999, 2006). Systems Theory Framework forms part of a basic framework for career life-designing for DAPs in this thesis (Savickas *et al.*, 2009). The STF is

open for change, and has an individual at the centre (Zimmerman & Kontosh, 2007). Contrary to having DAPs at the margins of society on the periphery, CCH also encourages a socio-political and multimodal approach that situates DAPs at the epicentre of social change.

I propose CCH as alternative conceptual framework scaffolding for career choice/construction of differently abled individuals (Bornman & Rose, 2010). The framework might also have implications for broader understandings of how inclusive development policy can be informed (Barron, 2007). Hephapreneurship is entrepreneurship guided by an ethos of belief in oneself, a positive attitude or outlook towards life and construction of a career to accommodate and develop one's potential. Noddings (2012) summarises this positive attitude or outlook as 'optimistic toughness' (p. 64) adding to the voices that promote resilience (Lloyd & Hastings, 2009; Scheper-Hughes, 2008; Theron, 2004). "Resilience is fundamentally underpinned by the concept that it is not so much the hard times we face that determine our success or failure as the way in which we respond to those hard times" (Norton, 2005, p. 56). Similarly Mont and Loeb (2010) recognise "the ability of a person's functional status to change even without an underlying change in a medical condition" (p. 161). I envisage hephapreneurship to have the propensity to unleash the potential of differently abled hephapreneurs (Sarasvathy & Venkataraman, 2011) and encourage social resilience towards social change (Sapountzaki, 2007).

The impetus for the development of this conceptual framework emanated from the current changes in the world of work landscape as described by Blickle and Witzki (2008). As Briggie and Mitcham (2009) note, the contemporary world is experiencing an on-going cultural change, made both distinctive and far-reaching by the centrality of information and information technologies. Today's world of work exists in an age of insecurity (Fevre, 2007). I situate this alternative framework within postmodern discourse, where difference is construed as a road to human life (Solvang, 2007). I subscribe to Miller and Sammons' (1999) encouragement for habituation, where society ought to strive towards "... getting used to difference (p. 7).

In the changing world of work three changes in employment practice hinge upon the protean career, the boundaryless career (Inkson, 2006) and the employability model and are referred to as contemporary careers (Blickle & Witzki, 2008). To these three changes, I add hephapreneurship as a model particular to differently abled individuals (Growther, 2007).

Hephapreneurs may develop boundaryless (Sullivan & Arthur, 2006) enterprises which can accommodate their needs in space and time allowing for productivity and contribution to society (Harrison, 2006). It is not surprising that it is now widely held that one of the ways for South Africa, also an emerging economy country like Lesotho, to effectively address unemployment and revitalise the economy is through the rediscovery of the entrepreneur who takes risks, breaks new ground and innovates (Co & Mitchell, 2006). These innovations may not be in the form of traditional big enterprises or corporations, but small-scale boundaryless enterprises to enhance differently abled individuals' potential while also earning a living (Bosiu, 2009).

DAPs are differently gifted. Some of them might possess abilities beyond expectation. For instance the ability to recognise voice registers of different people, the ability to echolocate their way around places, use of sign language and many others (Rosenblum & Robart, 2007). Within the purview of CCH I suggest utilisation of these gifts to the benefit of humanity through hephapreneurship. As Block (2009) encourages:

We are defined by our gifts and what is present. We are not defined by deficiencies or what is missing. We embrace our destiny when we have the courage to acknowledge our own gifts and choose to bring them into the world. The gifts conversation is the essence of valuing diversity and inclusion (p. 124).

However I maintain that over and above conversation, public policy ought to remain a guiding principle, yet mostly policy articulation and implementation remain problematic in many societies (Ziviani, Darlington, Feeney & Head, 2011).

6.4 LIMITATIONS OF THE STUDY

In this section I reflect on the potential limitations of the study. The methodological paradigm I chose was the qualitative emancipatory paradigm with a multiple case study design. The emancipatory paradigm is among those paradigms that are controversial and politically laden (Hodge, 2008). According to Freedman (2006) the emancipatory paradigm reveals power inequalities whereby the researcher might impose their views on the participants. In order to circumvent this possible imposition I engaged in reflexivity to check on myself throughout the research process. I acknowledge that as an emerging paradigm, the emancipatory approach is not so well established and still enmeshed in the disability paradigm controversies (Barnes, 2003). In order to obviate the shortcoming already mentioned, I engaged in reflection

on my role as a researcher (see Echolocation One) and how it could possibly affect the results of my study.

I chose multiple case studies as a design for the study. I equally acknowledge the non-generalisability of the case study results due to issues of validity and reliability (Gray, 2009). From early on it was my intension to co-construct the meaning of experiences DAPs underwent together with them. I let their voices be heard along with mine. Their representation at various levels offsets the weakness of the case study approach through multiple case studies as they provide a more pluralistic approach (Danieli & Woodhams, 2005). I acknowledge the weaknesses of case studies which I consequently remedied by using multiple case studies (Flick, 2009). However I was aware that there could be possibilities of participants influencing each other as they belong to associations that collaborate on many disability programmes.

Due to the specific nature of the case under study, I used purposive sampling to choose participants of my study who could be good informants (Flick, 2009). I was assisted by representatives of associations of disability since I was not familiar with who could be prospective participants. I acknowledge that while we tried to look for best informants for the case, elements of bias could have been involved. To address this possible bias I asked to be given possibilities of two or more participants to select from. I then made the final choice guided by the maximum variation selection criteria (Flick, 2009).

6.5 RECOMMENDATIONS

Based on the complex nature of career guidance, disability and public policy, several recommendations could be made for populations with similar characteristics as the one covered by this study. This section is structured according to recommendations for research, public policy, training and practice.

6.5.1 RECOMMENDATIONS FOR RESEARCH

Policy development was identified as a key area that requires identifying strengths and weaknesses in public policies related to career guidance, disability, education and employment. Research could be conducted to identify gap areas regarding possible intersectoral collaboration and integration among disability stakeholder departments. Further

research could be conducted through addressing social exclusion to enhance intersectoral coordination of policies and practice towards disability inclusion.

Grounded in the findings of this study, intervention studies are recommended using CCH as a platform for policy development. I recommend that career guidance policy research be conducted in emerging economy countries in order to cater for the needs of DAPs. More research may be recommended to find out the costs of disability unemployment to country economies and also to establish the cost of disability expenditure on welfare payments. I recommend that future studies be conducted to field-test hephapreneurship, develop and apply them to emerging economy country contexts to see how useful it could be for an understanding of experiences of successful hephapreneurs as examples of good practice. More research is required to determine how hephapreneurship could be used to address the lack of frameworks to empower DAPs and enhance human and social capital development. I recommend that hephapreneurship could be used to encourage participation of DAPs as full citizens to facilitate inclusive employment.

I recommend incorporation of hephapreneurship to address inequities in opportunities to learn through the platform of lifelong learning for equitable access to inclusive learning opportunities for DAPs. I also recommend increasing DAPs' participation and providing opportunities to learn by promoting advocacy campaigns for inclusive career choice opportunities in order to avoid a "Hobson's Choice" effect on DAPs.

I recommend facilitation of access to quality early education and informal/incidental opportunities to learn later in life where functional literacy may be required. I also recommend access to teachers who are qualified in teaching in inclusive schools, qualified lecturers in tertiary institutions and universities. To achieve this I recommend facilitation of access to equitable instructional resources to decrease resource inequity regarding identifying opportunities to learn new market opportunities for DAPs regarding the world of work. I recommend integration of extended lifelong learning opportunities into the instructional plan for DAPs. I recommend hephapreneurship to be used to provide lifelong learning opportunities for DAPs by utilising apprenticeships and learnerships. I foresee and recommend utilisation of hephapreneurship as it can possibly provide vital tools for creating environments conducive to social integration of DAPs.

6.5.2 RECOMMENDATIONS FOR PUBLIC POLICY

Policy development was found to be required to fill the public policy lacuna identified in the study. In lieu of the findings, I recommend development of inclusive policies across ministries, institutions and departments in order to mainstream disability into inclusive development.

In order to combat stigma and discrimination, I recommend using public policy to transform attitudes and organisational cultures that impede possible inclusive practices. I recommend policy to provide strategic guidelines enhancing independence of DAPs regarding career choice, adequate training and support they require and commitment by relevant stakeholders. I recommend inclusive policy framework development based on the “Batho Pele” (people first, people-centred development) principles. I recommend comprehensive public policy development in Lesotho covering inclusion of DAPs in career guidance, disability, education and employment. In particular I recommended that career guidance policy be developed, implemented, monitored and evaluated to cater for all learners in Lesotho with specific emphasis on differently abled learners. I recommend hephapreneurship to be used to drive policy development that will promote tax exemption for DAPs and facilitate review of rationale for allocation of social security grants with the aim of using such grants to help develop working capital for hephapreneurial careers.

6.5.3 RECOMMENDATIONS FOR TRAINING AND PRACTICE

Skill deficits were found to impede access to opportunities for DAPs in various aspects of their lives, but particularly in career choice, education and the world of work. I recommend support for advocacy towards DAPs’ training needs. While training needs may vary according to individual needs, I recommend development of some generic training programmes to address areas such as required specific vocational skills, service skills and social skills. I recommend promotion of social mobilisation for the private sector to accommodate DAPs in their work-based training programmes on apprenticeship and learnerships bases.

I also recommend business management skills geared towards running small scale entrepreneurial enterprises based on the kind of business they would like to start. I recommend increase of networking and information exchange in order for DAPs to tap on best practices from others who have similar experiences as theirs.

I recommend vocational training centres to review their curricula to align with DAPs real training needs addressing the world of work needs for the worker employability in the 21st century. It could be recommended that teachers, at all levels of education, be trained on inclusion of DAPs; in particular teachers should be trained in sign language. I also recommended that mental health practitioners be trained on disability issues, in particular in guidance and counselling of DAPs. In order to encourage hephapreneurship, I recommended that cities and townships could provide space for DAPs to erect vendor stalls where they could be visible and easily accessible to the public. A hephapreneurship project could form part of city planning for socially just allocation of resources. I recommend hephapreneurship as a benchmarking tool to be used to promote communities of practice for DAPs to explore available options for starting on hephapreneurial career paths.

6.6 CONCLUSIONS OF THE STUDY

The findings of the study provided experiences of DAPs which contain sufficient information to inform career guidance policy inclusion in the education system. These findings indicated that the experiences of career choice/construction of DAPs constitute notions of limitations from families, schools and the world of work. As a consequence DAPs were found to lack the necessary skills to enter the world of work either as employed or self-employed. Professionals such as teachers and guidance practitioners also displayed skill deficits in relation to providing support and guidance and counselling services to DAPs. Due to this lack of skills it became apparent that there could be a need for advocacy in order for DAPs to be included in social and economic development. The central tenet of advocacy was found to be empowerment of DAPs through entrepreneurial and other skills so that they could participate meaningfully in society. In the light of the findings the study concludes that the narratives of differently abled persons can inform career guidance policy and encourage its inclusion in the education system of Lesotho and possibly of other emerging economy countries.



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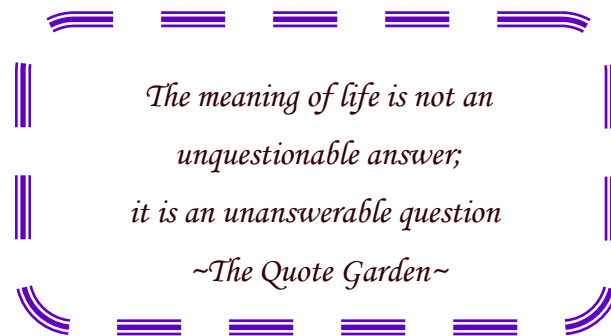
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Appendix A:

Informed consent form - institutional

Appendix B:

Interview schedules for differently abled persons

Appendix C:

Interview schedule by date and participant/s

Appendix D:

Example of field notes

Appendix E:

- Audio-visual recordings
- Consent forms
- Data analysis
- Field notes
- Interviews
- Visual data

Appendix F:

Example of analysis of visual data

Appendix G:

Letter of consent for use of photographs

Appendix H:

Ethical clearance certificate

Appendix I:

Exemplar - Transcriptions





Department of Educational Psychology
 Faculty of Education
 University of Pretoria
 Pretoria 0001

INFORMED CONSENT FORM - INSTITUTIONAL

We, the undersigned, hereby agree that the study/project, as specified below, may be conducted by the researcher in the manner as explained and agreed below:

1. To be completed by the researcher
 - **NAME OF THE RESEARCHER:** Maximus Monaheng Sefotho
 - **NAME OF RESEARCH PROJECT:** Narratives of differently abled persons: informing career guidance policy.
 - **PURPOSE OF RESEARCH PROJECT;** explanatory and seeks to explicate career choice, prospects and challenges of the differently abled persons in order to inform career, education and employment policies.

DETAILED ACTIVITIES TO BE PERFORMED: Informal conversations, semi-structured interviews, narrative interviews and review of documents. Participants who are visually and mentally compromised will be asked to verbally record their consent. In the same manner, participants' consent will be video-recorded apart from signing. I humbly request your consideration. Time required may be one and a half to two hours maximum per session for two sessions.

RISK(S) INVOLVED: The interviews may predispose respondents to information they did not have on policy issues and contemporary careers. Some employers may dislike the conscientisation of the differently abled people about policies on employment. Employers may feel threatened by attitudes that may be elicited by the interviews and possible loss if the differently abled follow contemporary careers. Information on contemporary careers may be risky to follow if the differently abled are not adequately prepared for them. This may pose psychological harm if people decide to follow them and then fail. They may take away the comfort of being employed.

2. To be completed by the individual or person duly authorised to sign:

• **NAME OF INDIVIDUAL:** _____

• **HAVE YOU RECEIVED DETAILED INFORMATION REGARDING THE PROPOSED STUDY?**

TICK YOUR ANSWER:

YES ___ **NO**___

• **HAVE THE RISKS INVOLVED IN THE PROCEDURE BEEN EXPLAINED TO YOU AND DO YOU FULLY UNDERSTAND THESE RISKS?**

TICK YOUR ANSWER:

YES ___ **NO**___

• **DO YOU GRANT FULL CONSENT FOR THE STUDY TO BE CONDUCTED?**

TICK YOUR ANSWER:

YES ___ **NO**___

3. The undersigned parties further agree that no compensation will be payable and that all research associated costs will be covered by the researcher.

4. The undersigned parties further agree that this form would serve to fully indemnify the University of Pretoria and the undersigned researcher against any future claims resulting from the specified study.

5. The undersigned parties further agree that no material of any kind, including data and research findings, obtained or resulting from the study, would be passed on to any third party or used for any purpose other than that specified in this form, except with the written consent of the University of Pretoria.

SIGNATURE OF RESEARCHER

SIGNATURE OF REPRESENTATIVE

SIGNATURE SUPERVISOR

DATE: _____



Department of Educational Psychology
Faculty of Education
University of Pretoria
Pretoria 0001

INDIVIDUALS' INFORMED CONSENT FORM

We, the undersigned, hereby agree that the study/project, as specified below, may be conducted by the researcher in the manner as explained and agreed below:

1. To be completed by the researcher

- **NAME OF THE RESEARCHER:** Maximus Monaheng Sefotho
- **NAME OF RESEARCH PROJECT:** Narratives of differently abled persons: informing career guidance policy.
- **PURPOSE OF RESEARCH PROJECT;** explanatory and seeks to explicate career choice, prospects and challenges of the differently abled persons in order to inform career, education and employment policies.

DETAILED ACTIVITIES TO BE PERFORMED: Informal conversations, semi-structured interviews, narrative interviews and review of documents. Participants who are visually and mentally compromised will be asked to verbally record their consent. In the same manner, participants' consent will be video-recorded apart from signing. I humbly request your consideration. Time required may be one and a half to two hours maximum per session for two sessions.

RISK(S) INVOLVED: The interviews may predispose respondents to information they did not have on policy issues and contemporary careers. Some employers may dislike the conscientisation of the differently abled people about policies on employment. Employers may feel threatened by attitudes that may be elicited by the interviews and possible loss if the differently abled follow contemporary careers. Information on contemporary careers may be risky to follow if the differently abled are not adequately prepared for them. This may pose psychological harm if people decide to follow them and then fail. They may take away the comfort of being employed.

INTERVIEW SCHEDULES FOR DIFFERENTLY ABLED PERSONS

This research is being conducted by Maximus Monaheng Sefotho, a doctoral student of the University of Pretoria. Thank you for agreeing to participate in the study. Your answers will be treated confidentially. This interview is being conducted as part of a research project on Narratives of differently abled persons: informing career guidance policy. The purpose of this interview is to gain an understanding of narratives of the differently abled people in order to inform career counselling policy. It is important that you answer the questions as honestly as possible. The questions should take a maximum of 1 hour per session, with other follow-up interviews in the future. I would like to acknowledge participants by name in a list in the Acknowledgements section of the report, but sources of individual responses will not be identified in discussing results, and efforts will be made to ensure that readers cannot identify these responses.

____/____/____
Month Date Year

Format: The questionnaire is divided into 2 parts

Part A: Deals with narratives of the individuals.

Part B: Handles semistructured questions.

PART A - Narrative

Please tell me about your career journey from when you were young up to the present.

PART B – semi-structured questions

Semi-structured interviews

1. What programmes were in place to help you with your career choice?

2. Tell me about the challenges faced by the differently abled persons in choosing careers.

3. Tell me about your knowledge of careers today.

4. Please share with me your thoughts about self-employment of the differently abled persons.

5. How can you describe ways employers relate to differently abled persons?

6. What do you think is a better option between employment by others and self-employment for the differently abled persons? Support your answer please.

7. How do you think society perceives differently abled persons working?

8. What do you think the differently abled persons' ideas about work are?

Interview guide for organisations, institutions, associations of differently abled persons and ministries

This research is being conducted by Maximus Monaheng Sefotho, a doctoral student of the University of Pretoria. Thank you for agreeing to participate in the study. Your answers will be treated confidentially. This interview is being conducted as part of a research project on Narratives of Differently Abled Persons: Informing Career Guidance Policy. The purpose of this interview is to gain an understanding of narratives of the differently abled people in order to inform career counselling policy. It is important that you answer the questions as honestly as possible. The questions should take a maximum of 1 hour per session, with other follow-up interviews in the future. I would like to acknowledge participants by name in a list in the Acknowledgements section of the report, but sources of individual responses will not be identified in discussing results, and efforts will be made to ensure that readers cannot identify these responses.

____/____/____
Month Date Year

Representative _____

Format: The questionnaire is divided into 2 parts

SECTION A

1. What are your views on work and disability?
2. How in your opinion can employment of the differently abled persons be enhanced in Lesotho?
3. How would you describe career choice of the differently abled persons in Lesotho?
4. How would you describe career prospects of the differently abled persons in Lesotho?
5. What are the challenges experienced by the differently abled persons regarding career choice?
6. How does your organisation view the employment of the differently abled persons?
7. How does your organisation assist the differently abled persons regarding their career choice?
8. What was the role played by your organisation in the advocacy of career choice for the differently abled persons?

SECTION B

9. How do you understand disability policy in terms of:
 - a. Education?
 - b. Career Choice?
 - c. Employment?
10. What policy documents are there on career choice of the differently abled in your organisation?
11. Is there a need to improve policy to cater for the differently abled?
12. Please share with me your understanding of careers in today's world.
13. How can your organisation support individuals who want the freedom to venture into expanding their career options while still employed?
14. How does your organisation view entrepreneurial careers for the differently abled persons?
15. In your opinion, are differently abled persons benefitting from traditional employment? If so how?
16. How do you think inclusion of career guidance and counselling in the education system can benefit the differently abled persons in Lesotho?
17. Is there any other issue you would like to tell me about apart from those I have asked about?



INTERVIEW SCHEDULE BY DATE AND PARTICIPANT/S

| Date | Participants | Interview type |
|---|--|---------------------------|
| Differently Abled Persons | | |
| 2009/6/11 | The Farmer | Narrative/ semistructured |
| 2009/6/13 | The Photographer | Narrative/ semistructured |
| 2009/6/15 | The Doctor | Narrative/ semistructured |
| 2009/7/16 | The Teacher | Narrative/ semistructured |
| 2009/6/17 | The Welder | Narrative/ semistructured |
| 2009/6/18 | The IBO | Narrative/ semistructured |
| Institutions of Higher Learning | | |
| 2009/6/15 | Lesotho College of Education | semistructured |
| 2009/7/15 | Lerotholi Polytechnic | semistructured |
| 2009/7/16 | National University of Lesotho | semistructured |
| Ministries | | |
| 2009/6/10 | Ministry of Finance | semistructured |
| 2009/6/10 | Ministry of Labour | semistructured |
| 2009/8/11 | Ministry of Education | semistructured |
| 2009/8/13 | National Curriculum Development Centre | semistructured |
| 2009/8/19 | UNESCO | semistructured |
| Associations and Rehabilitation Centre | | |
| 2009/6/10 | LANFOD | semistructured |
| 2009/6/14 | St Angela | semistructured |
| 2009/6/17 | Itjareng | semistructured |
| 2009/6/17 | Phillips | semistructured |
| 2009/6/19 | LSMHP | semistructured |



EXAMPLE OF FIELD NOTES

Interview: The IBO

Interviewer: M. M. Sefotho

Date: 18 June, 2009

Place: Masianokeng Informal Sector Business area

Aim: to note observations made beyond the interview

The IBO exudes a pleasant and **confident** personality. She is **focused** and determined about **her business**. At an early age she was already **engaged in small businesses**. She has always wanted to be **independent** and **self-employed**.

Determined and focused

Her business

The IBO declared that she faced various challenges early in life, but was determined to continue with her business. Somehow she did not like working in cooperatives. She granted permission for me to take photos of her and her business.

Small businesses

Independent

Self-employed

The items captured were:

- One industrial sewing machine
- Three Singer sewing machines
- Iron and ironing board
- Piles of clothes
- Material for sewing

Running her business

Informal businesses

The IBO expressed pride in **running her business** strategically located where **informal businesses** seem to be emerging. She seems to be well known around there and people drop off items for her to mend as they go about their various ways and come to collect them on their way back.

Empower herself and others

Memo

The equipment found in the IBO's workplace shows determination about self-employment. The IBO equally speaks of the **women she employed**, indicating the contribution that she is making in other people's lives. **She seems to empower herself as well as others**. For her to have bought an industrial sewing machine shows the seriousness with which she regards her business.




SDHC MEMORY CARD

Contained in the provided SDHC card : Folder A, Appendix E:

- Audio-visual recordings
- Consent forms
- Data analysis
- Field notes
- Interviews
- Visual data



EXAMPLE OF ANALYSIS OF OBSERVATION VISUAL DATA

| Photo | Objects in the photo | Observations |
|---|---|---|
| <i>What story is the photo telling?</i> | <i>How does the photo represent the study?</i> | <i>Important codes from my reflection and inferences</i> |
| <p>The IBO</p>  | <p>Manual sewing machines Industrial sewing machine Textiles Clothes Semi-plastered walls</p> | <p>These pictures are a testimony of self-employment.</p> |
| <p>The photo displays a working environment. It seems the machines are used for heavy industrial sewing and ordinary projects. Textiles on the shelves indicate production of new garments for which the industrial machine may be used. Other items may be just for mending.</p> | <p>The IBO represents self-employment/entrepreneurship. The humble beginnings in the background with bare walls signal the level on which the business may be nascent entrepreneurship. However, the IBO's face glows with hope and confidence.</p> | <p>Working environment Production Equipment Possibilities Nascent entrepreneurship.</p> |



EXAMPLE OF LETTER OF CONSENT FOR USE OF PHOTOGRAPHS

I hereby grant full permission to the University of Pretoria: Researcher –Maximus Monaheng Sefotho to use either my photograph or name (if necessary) in any publication or presentation materials (printed or electronic) for purposes of research entitled: Narratives of differently abled persons: informing career guidance policy. This consent also serves to waive all rights of privacy or compensation which I may have in connection with the use of my photograph and/or name.

SIGNATURE OF PARTICIPANT/S

—o○o—

ETHICAL CLEARANCE CERTIFICATE



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Faculty of Education

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE

DEGREE AND PROJECTINVESTIGATOR(S)DEPARTMENTDATE CONSIDEREDDECISION OF THE COMMITTEE

CLEARANCE NUMBER :

EP 08/11/01

PhD

Narratives of differently abled persons: informing career guidance policy

Maximus Monaheng Sefotho

Educational Psychology

15 August 2012

APPROVED

Please note:

*For Masters applications, ethical clearance is valid for 2 years**For PhD applications, ethical clearance is valid for 3 years.*CHAIRPERSON OF ETHICS
COMMITTEE

Prof L Ebersohn

DATE

15 August 2012

CC

Jeannie Beukes
Liesel Ebersohn

This ethical clearance certificate is issued subject to the following conditions:

1. A signed personal declaration of responsibility
2. If the research question changes significantly so as to alter the nature of the study, a new application for ethical clearance must be submitted
3. It remains the students' responsibility to ensure that all the necessary forms for informed consent are kept for future queries.

Please quote the clearance number in all enquiries.



EXAMPLE OF VERBATIM TRANSCRIPTION¹⁹

Res: I would like you to tell me about your career journey up to where you are now?

Resp: I am S. R²⁰. from M..... H....., M..... For the fact that I was not able to go to school to further my studies, I heard about Itjareng Vocational school, I learned about sewing, after completing my studies within one year and six months, I did not want to sit back doing nothing, I like business very much, because even when I was still at school I was selling sweets, oranges, and owning a mini-salon. So after completing my studies I did not sit back doing nothing, I worked as a household keeper. When I felt that I no more wanted the house hold jobs, I went out to look for a job, and I was employed in Maseru market and I worked there for a year and six months, from there I went away from my manger

Restricted
career choice
Entrepreneurial
spirit

Entrepreneurial
spirit

My own
business

Res: why?

Resp: Because each time I received my salary, I bought the material that will help my business survive; my aim had long been to run my own business. My manager taught me skills in running the business. Some time while I was walking in town from our disabled people association, we came across a certain man, he worked in Anglo Gold, and he told us to come to his office. We eventually went, we filled some forms and he told us he was going to help us find sponsorships to start our own businesses, by that time I was still employed, we received at about five thousand, we were four in number. But for the fact that we did not have a clear picture of business experience, there was a time when our business would do well and sometime would decline, I was the only one who had a bit of business experience than my associates. We really went through challenges, our two associates resigned and only two remained. I then realised that to work in cooperatives was not benefiting us at all because we don't apply the same effort, so I decided to go out, and went back to find another work and I worked for six months. After that we went back, but this time we worked separately till last of last year. The Itjareng management approached us with an idea of going to their school to learn about business skills but we did not go there at the same time, I went there first and my associate went after and now we are together. Skillshare assisted us with five thousand per person and we bought the material we needed, we received that money last year, I

Business
experience

Business
experience

Business skills

¹⁹ Translated by researcher from Sesotho to English

²⁰ Use of initials to protect participant identity

did not work due to the sickness, this year my associate left me and went to Phillips Lighting factory, she told me that she does not see progress in what we were doing. I felt that I could be employed but I hated it so I decided to stay behind because I wanted to **work for myself**. Then I employed two people who would help even during the times when I was sick, and after some time I worked with three and now they are four. Since then, **my business is still doing well because I am a hard worker, I produce and deliver things, and I buy and sell my products in South Africa.**

Work for myself.
My business

Res: Do you see yourself progressing well?

Resp: My business is still doing well though our customers do demand a lot, they need people with patience and soft hearted. In winter we don't have the market of sewing that is one of the reasons that propels me to go buy and sell in South Africa

Res: Where did you acquire this business mentality?

Resp: **I think I have inherited the business mentality from my family** because my father used to work in the mines and he got fired while I was still young in about 1979, I was about two years of age, so after that my father worked for a certain construction and now he is a builder and **my mother was selling heads of sheep and her business only functioned in winter because she did not have the fridge. And now my mother went to of candle making and decoration school.**

Business mentality

Res: Can you tell me about your education journey?

Resp: **I started school at an older age** because **my parents wanted to hide my disability; they thought that people will laugh at me because I am disabled.** But my home is not that far from school and my father had a relationship with one of the teachers there, he was the principal of that school, he was used to go visit us at my home. I finally went to school because of his insistence till I completed my standard seven. By the time I was in standard seven **my parents were not able to pay the fees for me to continue with my studies onto the other level,** but **those things I was selling helped me a lot, because I got something out of them.**

Delayed schooling
Parents hid me

Scarce resources
Entrepreneurial spirit

Res: How could you comment about disabled people's lack of education and attending school?

Resp: My encouragement towards people with disabilities, most of the disabled people are from poor background families, we are not able to further our studies like other abled

children. So I would suggest that we work for ourselves, let's try make our own businesses because some of us have that capability of doing something with our hands, Entrepreneurial we can do some hand crafts. I remember one lady, her hands do not work properly, I spirit usually saw her using the feet instead of the hands, and she was weaving jerseys and she now made the public phone business. Let us not rely on being employed, let's rely on Self-self-employment because as disabled people we have certain weaknesses that other employment people don't have, we may catch cold as our bodies are weak, so if we have employed ourselves, possibly we will regulate our working conditions as well.

Res: What would you say about career guidance and counselling for those that do manage to go to school?

Resp: I think a person should be monitored to what things he/she likes doing, because in Entrepreneurial school there are so many fields that a person can choose from, like there is sewing, spirit agriculture and so on, let me make an example with myself, in the primary where I attended, there were things like needle work, I would initially engage myself in those things, I remember making myself a dress with my hands. I had always liked sewing and even after my time at school, I told myself that I was going to sew... even when I was at Itjareng I was a step ahead of other students, I was able to catch up things faster. The lady who trained us used to stop me because I was even ahead of her knowledge.

Res: What do you think government should do about career guidance for disabled people who are still in schools?

Resp: I think it's very important for our government to give guidance especially from Inadequacy of our teachers; teachers should have enough skills in working with disabled people, and skills have patience towards them, due to our disabilities sometimes we delay to catch up things. Again schools should be built in a way that accommodates disabled people, Lack of sometimes though still having the strength to go to school we get discouraged by lack of facilities facilities in schools.

Res: Do you think we have left anything you would like to add?

Self-employment

Resp: I just want to encourage people with disability to avoid dependency, let's work for ourselves!!



DATA ANALYSIS PHASES

Phase One: Establishing patterns from raw data

| Indicators | Codes | Categories | Patterns |
|--|---|--|---|
| <p>There is this tendency that disabled people are only capable only in handcrafts skills in sewing. Vocational and I think some of these people can work better with their hands than their heads. <i>They would have done vocational training and will find jobs related to their vocational training, like carpentry, sewing and so on. As a result their parents will decide to take them to the vocational schools.</i></p> <p>Some of the jobs are done by ordinary people can be done by these people like cleaning, messenger work, receptionist even though it is a bit more advanced. even the few vocational schools that are existing, they don't help improve them. <i>They also do things like handcrafts; they only do things like law, and humanities etc.</i> Even for them, <i>may be they are not well capacitated to deal with the work issues. The teachers don't have skills for dealing with the disabled people.</i></p> | <p>We train them in the following careers, carpentry, sign language, agriculture, sewing, metal works, and basic business management. Lishoeshoe dress making. There is this tendency that disabled people are only capable only in handcrafts.</p> | <p>Vocational training Train limited to manual work. Parents will decide to take them to the vocational</p> | <p>Training Memo Vocational careers signifying confinement to manual work only <i>Vocational training that will enable them after their training with self-reliance. The social construction of disability and career is biased towards vocational careers and is mainly dictated to by society.</i></p> <p><i>Biased towards vocational training</i></p> <p><i>Important observation</i></p> <p><i>Skills related training</i></p> <p><i>Restricted choice</i></p> <p><i>Implication for training</i></p> |
| <p><i>Self-Reliance</i> that is why we expect our students from here to work for themselves, to be self-reliant. being employed so that they can have a <i>start-up capital</i>, they should go out to <i>self-employ themselves</i></p> | <p>Self-Reliance work for themselves, to be self-reliant. bookkeeping start-up capital</p> | <p>Self-employment</p> | <p>Memo Entrepreneurship Memo</p> <p><i>Business management skills</i></p> |
| <p><i>Empower these children with career guidance.</i></p> | | | <p><i>Empowerment</i></p> |
| <p><i>I think we can remove the burden from their families and they could become breadwinners to their families instead.</i></p> | | | <p><i>Hephapreneurship</i></p> |

| | | | |
|--|--|--|---|
| <p>They end up in careers that are of low standard and people sometimes think they suit them, like being a receptionist and so on. I usually <i>see them having opportunities</i> in all sectors that the non-disabled do.</p> | | | <p><i>Positive outlook</i></p> |
| <p>We have some language restrictions that these people are actually <i>abled</i>, it was only when I arrived here that I realised they can choose any career, it's only that they need facilities that are different to do their work effectively.</p> | | | <p><i>Implications for differently abled</i></p> |
| <p><i>Policy which clearly takes human rights approach they should not be discriminated</i></p> | | | <p><i>Policy seems skewed towards human rights approach</i></p> |
| <p>We do advocacy together. so even on issues of employment, as much as we are doing this little, <i>our emphasis is on advocacy.</i></p> | | | <p><i>Link to advocacy spirit of the study</i></p> |
| <p><i>I don't know but I'm not so sure if we need a career policy personally for differently abled people , because after all we don't have a policy for non-disabled people, so why should we have a policy for disabled people; the career policy especially as if they could not choose career? Because having the career policy for the disabled outside together with the disability policy, the implication to me is that, they should choose different careers.</i></p> | | | <p><i>Negative about need for career guidance policy</i></p> |
| <p><i>But the fact that career policy is not there, I am wondering. I want to suspect that the national disability policy says something about people's right to employment through education, and I am wondering what the career policy would be saying then, because if the disability policy gives people access or promotes access to employment through education.</i></p> | | | <p><i>Challenging issue on career guidance policy!</i></p> |

| | | | |
|---|--|--|--|
| <p>The most major challenges that I see emerge from people who are non-disabled, their attitude towards the differently abled people, because when a child is born with disability they have a tendency of <i>hiding the child from the public</i>. There are some things that they can actually do on their own.</p> | | | <p><i>Attitudes</i></p> <p><i>Recognising abilities</i></p> |
| <p><i>An environment that makes him feel that he is totally disabled, admits that he useless, so we mentally lock the differently abled people, our society lacks knowledge that these people can actually do for themselves.</i></p> | | | <p><i>Disabling environment</i></p> |
| <p><i>I don't see us having any career policy.</i></p> | | | |
| <p><i>I also believe that schools should employ career guidance teachers.</i></p> | | | |
| <p><i>There should be career guidance teaching in every school.</i></p> | | | <p>Suggestion</p> |
| <p><i>Even the material that we are giving, in our material contract if we are giving a text book we have a clause that says 'the book that is bought by the government, the government has the right to translate that book into brailing or sign language.</i></p> | | | <p>Important policy direction/suggestion – perhaps into braille too!</p> |

Phase Two: List of concepts from raw data developed into categories

Key= Significant

Number of times appearing in text

| |
|--|
| 1. Academic success=3 |
| 2. Access to education = 92 |
| 3. Accessibility =sig |
| 4. Advocacy =12 |
| 5. Attitude=12 |
| 6. Brailing= 6 |
| 7. Bricolage = sig |
| 8. Budgets should be prepared to cater for disability = sig |
| 9. Building a dream = sig |
| 10. Business = 17 |
| 11. Capabilities = 7 |
| 12. Career choice =12 |
| 13. Career Guidance = 22 |
| 14. Challenges = 19 |
| 15. Choice =19 |
| 16. Communication = sig |
| 17. Community attitude sig |
| 18. Cooperatives= sig |
| 19. Dependency/ independent= 5 |
| 20. Discrimination= 7 |
| 21. Early business acumen = sig |
| 22. Early career guidance of the child =sig |
| 23. Education = 92 |
| 24. Education policy = 6 |
| 25. Employment = 37 |
| 26. entrepreneurship –self-employment = 8 |
| 27. Inadequate facilities = 6 |
| 28. hidden from the public = sig |
| 29. Inclusive curriculum = 12 |
| 30. Inclusive employment = sig |
| 31. Income generating programme = sig |
| 32. Involving parents in career choice = sig |
| 33. Late schooling – Limited career choice= sig |
| 34. No policy = sign |
| 35. Parental attitudes – Parents curtail us = 22 |
| 36. Policy should attract people towards people with disability = 76 |
| 37. Rejection = sig |
| 38. School = 59 |
| 39. Self-acceptance – Self-advocates = sig |
| 40. Self-employment or being an entrepreneur = 8 |
| 41. Skills = 32 |
| 42. Training = 27 |

Phase Three: Condensed data from multiple cases



Phase Four: Formulating themes

| Meaning unit | Codes | Categories | Patterns |
|--|--|-------------------------------------|--|
| <p>My wish is still to go home and run my own business at any time.</p> <p>The benefits of self-employment are good because you will be self-managing</p> <p>I encourage people with disability to employ themselves</p> <p>People with disability don't get employed.</p> | <p>run my own business</p> <p>opportunities</p> <p>initiative</p> <p>self-employment</p> <p>our own businesses</p> <p>back to my business</p> <p>independence</p> <p>sponsorships</p> | <p>self-employment</p> | <p>self-employment of DAPs</p> <p>Memo</p> <p><i>Self-employment appears to be the direction all respondents encourage. At least fifty per cent (3) of the respondents had experiences self-employment. It appears that self-employment offers benefits such as independence, self-management, opportunities for soliciting funding and innovation. As most agree that they do not get easily employed, self-employment may actually be a welcome alternative for them.</i></p> |
| <p>People don't actually accept us with our disabilities.</p> <p>I started school at an older age because my parents wanted to hide my disability...</p> <p><i>The pain of being a disabled, is suffered by the very disabled person</i></p> <p>Society and the government really undermine people with disability.</p> | <p>People don't actually accept us.</p> <p>Our parents, curtail us from going to school</p> <p>I got to school more older</p> <p>Pain</p> <p>Discrimination</p> <p>Inclusive practices</p> | <p>Exclusion and discrimination</p> | <p>Social exclusion of DAPs</p> <p>Memo</p> <p><i>Society still seems to be somewhat naïve about disability. Unfortunately, discrimination against DAPs sometimes starts in the home. Communities too display attitudes towards DAPs in the way they behave towards them and the policies that do not promote fully the welfare of DAPs. Hence the following statement by one of the participants: "The pain of being a disabled, is suffered by the very disabled person". It is worthwhile to note that DAPs are advocating for recognition within budgets so that they can be included like everyone.</i></p> |

| | | | |
|--|---|-------------------------------------|--|
| <p>Career choice for disabled people is very limited</p> <p>I did not have any light about career guidance; even in schools that I attended there was no career guidance.</p> <p>Nobody cares about the visually impaired people's careers, so we are bound to choose careers like law, education those which are more theoretical than practical.</p> | <p>limited Career choice</p> <p>Restricted career choice</p> <p>Lack of career guidance</p> | <p>Limited Career choice</p> | <p>Limited Career choice for DAPs</p> <p>Memo</p> <p><i>Various factors influence the limited career choice of DAPs. Most important is lack of career guidance in schools. Indeed, this is the issue of policy and perhaps, displaying the experiences of DAPs will set policymakers in motion towards formulation of inclusive policies backed by proper resources and dedicated implementation.</i></p> |
| <p>There are many challenges and the major one is a lack of disability policy in general</p> | <p>Lack of disability policy</p> <p>We don't have the policy</p> | <p>No policy</p> | <p>Lacuna of Public Policy</p> <p>Memo</p> <p><i>The generic term public policy allows for specificity on policies relevant to the issue under study. The types of policies that bore relevance in this study: career guidance, education, disability and employment policies. Absence of these policies has serious implications that; e.g. that there is no clear direction of education; that career guidance is not offered in schools guided by policy etc.</i></p> |
| <p>Skills in running the business.</p> <p>teachers do not know about the sign languages and brailing</p> <p>teachers should have enough skill in working with disabled people</p> | <p>Business skills</p> <p>Disability skills for Braille</p> <p>Sign language</p> <p>No Mathematics and Science interpreters and sign language</p> | <p>Skills</p> | <p>Skills deficit</p> <p>Memo</p> <p><i>The deficit of skills in this study appears to be of a dual nature. First are the skills DAPs require in order to run their own businesses. Second are the skills lacking from teachers who are supposed to help DAPs.</i></p> |

Consolidated themes

| Cross-case patterns | Themes |
|---|--|
| Social exclusion | Limitations in early experiences of DAP |
| Late schooling Limited career choice Skill deficits Self-employment Training | |
| Career guidance policy Disability policy Education policy Employment policy | The Lacuna of public policy |