

# Contextualised Inclusive Education: A Retrospective Look at Technical and Vocational Education and Training (TVET) in Botswana

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## Abstract

The purpose of this paper is to intrinsically explore how inclusive education (UNESCO, 1994) can be contextualized and applied within the cultural perspective of *Botho*<sup>1</sup>. The impending issue restraining reform of inclusion policies in Botswana and other Sub-Saharan countries is failure to tailor these policies to local context (ILO, 2011; Mosalagae, 2014). The argument raised by the authors is that, conceptualized inclusion should not only have to do with responding to heterogeneous needs of learners by way of augmenting participation but also a lot to do with the necessary shift in underlying cultural values and beliefs. TVETs as custodians of formal, informal, and non-formal education need to be cognizant of the national impact contextualized inclusive education has and relentlessly work towards raising the level of awareness to this important but missing service to our nation. An interpretivist approach is found relevant in assessing the practices and experiences of other countries to help in the comprehension of inclusion from an African perspective. The findings reveal that African culture has been influential as a decisive element in shaping the challenges faced by marginalized groups<sup>2</sup> and in particular people with disability<sup>3</sup> (Munyi, 2011; Abosi, 2008). Although, the five countries under study have shown to have ratified and enacted national and international policies as a way of responding to inclusive education; the authors argue that the concept of *Botho* coupled with inclusion may yet prove to be key in the realization of these policies. Critical to *Botho* is social justice which can be adopted as a doctrine of inclusive education in order to effectively adapt it to Africa's cultural context.

**Keywords:** Inclusive Education, Botho, Disability.

## 1 INTRODUCTION

The purpose of this paper is to intrinsically explore how inclusive education (UNESCO, 1994) can be contextualized and applied within the cultural perspective of *Botho* as it is coupled with the inclusion ideology. Inclusion is understood as a practice of attending and responding to the heterogeneous needs of learners by way of augmenting participation in a given learning experience thereby reducing the level of exclusion from education (ILO, 2011). To pedagogically bring things into perspective, it is apposite to distinguish 'inclusion'<sup>4</sup> from 'integration'<sup>5</sup> from the outset due to their practical implications. The argument raised by the authors is that, conceptualized inclusion should not only have to do with responding to heterogeneous needs of learners as described hitherto but also has a lot to do with the necessary shift in underlying cultural values and beliefs.

## 2 PROBLEM STATEMENT

Inclusive education has been known as a policy that accommodates a diversity in learners and in turn curbs marginalization (Melha E. N., 2014). However, the impending issue restraining reform of the inclusive education policy in Botswana and other Sub-Saharan countries is failure to tailor policies to local context. Existing empirical data indicate that while many factors play a role in the proliferation of non-inclusive settings in education, disability stands out as a critical obstacle in attaining equity for the affected students (Harley, 2015; Tuersley-Dixon, 2015). In 1991 Botswana reported a disability ratio of 2.20%; and in 2001 there 58, 976 people

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<sup>1</sup> derived from Tswana and signifies a social contract of mutual respect, responsibility and accountability that members of society have toward each other and defines a process for earning respect by first giving it, and to gain empowerment by empowering others (University of Botswana, 2015).

<sup>2</sup> In essence marginalization may be on the basis of religion, race, ethnicity, linguistic minority, gender, social status, health and disability to mention a few.

<sup>3</sup> Impairments of either the mind, senses, and/or motor functioning of the body (Ingstad, 1995)

<sup>4</sup> requires the transformation and adaptation of the school environment, curriculum, teaching and learning methods, organization, and prudent management resources to ensure that all learners are enabled to optimally participate in mainstream education regardless of their disability (Neal, 1982).

<sup>5</sup> introducing learners with disabilities into a regular learning environment without modifying and adapting the curricula to any great extent to suit their special needs (Chhabra, 2010).

(i.e. ~3.49%) with disabilities and it was also reported that 66% of these people lived in rural areas; and finally in 2011 with 96,125 cases of disability, accounting to about 4.72% of the reported population of 2, 038, 228 (ADRY, 2014). Correlated to this statistics, the Sub-Saharan Africa reports about 300 million people with disabilities, of which 10-15% are of school age learners (WHO, 2011) and is struggling with understanding and implementing inclusion as a local concept. The United Nations report (2013) indicates that people with disabilities are less likely than others to be given equitable privilege to human development (UNICEF, 2013). Therefore, TVETs as custodians of formal, informal, and non-formal education need to be cognizant of the national impact contextualized inclusive education has and relentlessly work towards raising the level of awareness to this important but missing service to our nation. This study is also motivated by Mosalagae, M. K. (2014) thesis recommendation that highlights the fact that a successful inclusive education needs to be context specific and this necessitates policy makers to take account of what their particular countries feel about inclusion given that culture is not static (Mosalagae, 2014).

### 3 OBJECTIVES OF THE STUDY

The objective of this study is to explore how inclusive education can be contextualized and applied in Technical and Vocational Education and Training (TVET) in Botswana. In so doing, the study provides a retrospective look at how the term inclusive education can be translated from a cultural perspective of *Botho*. The paper attempts to find out how the four African countries sharing boundaries with Botswana namely; South Africa, Zambia, Namibia, and Zimbabwe; interpret and implement inclusion in higher educational settings.

### 4 RESEARCH QUESTIONS

The following research questions were addressed:

- Can local education policies and inclusive education be aligned to highlight cultural values of the citizens of Botswana?
- How practical and relevant has the implementation of inclusive education been in TVET in as far as learners with disabilities are concerned?

### 5 ASSUMPTION

The assumptions made by authors is that Botswana's failure to implement inclusive education despite the launching of the policy in 2013 can be attributed to probable reasons such as:

- The failure to see the concept of inclusion in education within national cultural context.
- Lack of trained human resources practitioners who can pragmatically translate the policy to address societal attitude towards disability – looking at disability from a medical rather than human right perspective (Jonas, 2014).
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### 6 NATIONAL SIGNIFICANCE OF THE STUDY

The national significance of this study is to bring new knowledge in determining the visibility of contextualized inclusive education as we adapt it to Africa's local culture which harnesses the untapped potential of *Botho* – from Botswana, *Ubuntu* – from South Africa, *Unhu* – from Zimbabwe, and *Umuchinshi* – from Zamiba to highlight a few; that may prove crucial in guiding the development, policyming, and subsequent implementation of educational programs in Africa (Obanya, 2005). This study attempts to fill the gap of research between policies and practices by reviewing existing policies that may prove to be imperative in the development of TVET inclusive-policy-implementation (Majwabe, 2014) at national and institutional levels as part of a comprehensive plan in Botswana. This study will further contribute in appraising policy makers in Botswana on the formulation of policies that increase inclusion and empowerment of all marginalized groups thereby contributing in the realization of Botswana's national development plan (Botswana, 2009).

### 7 MATERIALS AND METHODS

#### 7.1. Methodological Discussion

The study provides a pragmatic look at how stakeholders, implementers, and advocates of inclusive education in Botswana and sampled neighboring countries give meaning to inclusive education from an ethnographic enquiry (Bhati, 2012). An interpretivist paradigm is found relevant in terms of the practices and experience of other countries to help in the comprehension of inclusion from an African perspective. The research questions have been approached within the normative claims of Martha Nassubums' theoretical perspective of the Capabilities Approach (CA) – an ethical framework whose central tenets are social justice and dignity (Robeyns, 2011). The CA is recognizable in aiding policy action (Trani J. B., 2011) as a theory of justice, and in this study, the approach is preferential for exploring learners' disability (Trani J. K., 2011) from a 'capabilities' perspective instead of labels (Nussbaum, 2011).

## 7.2. Research Design

The design model adopted in this study is cross-sectional. A review of secondary sources of the sampled countries on their inclusive policies, disability laws, and cultural norms was conducted to determine causal patterns tied to the meaning and contextual understanding of inclusive education. The cross-sectional approach is crucial in highlighting any causal trends tying cultural norms that can be used to enrich both the interpretation and implementation of inclusion (Ndoferipi, 2012).

## 7.3. Population, Sample, and Sampling

The study's finding is based on both the secondary data obtained from the four sampled neighboring countries as described in the previous sections as well as primary data collected from  $n = (n_1 + n_2) = 26$  participants. These individuals were deterministically selected from divisions of special education notably from (i) Botswana's TVET institutions<sup>1</sup> Staff from Quality Assessment and Assurance units ( $n_1 = 24$ ), and (ii) Botswana Qualification Authority ( $n_1 = 2$ ). These participants range from policy and curriculum developers, implementers, advocates and stake holders closely involved with inclusive education.

# 8 INCLUSIVE EDUCATION IN THE CONTEXT OF SOUTHERN SUB-SAHARAN AFRICA

## 8.1. Background

Inclusion historically stands out as one of the earliest philosophies noticeable in African culture (Ndoferipi, 2012); ingrained in the *ubuntu/botho* (Letseka, 2013) ethic as a central philosophy. Therefore, to include or exclude largely depended on what Letseka (2013;337) opined as 'to realize and accept that the *self* is located in the midst of *others*'<sup>2</sup>. The concept implying that for one to be able to recognize the beauty, talents, and capacity of any individual person, first comes respect and recognition of what the person is, in relation to other people within the society. However, in order to truly appreciate the contributions brought forth by this simplistic concept of inclusion as applied in the sub-saharan countries under study; one needs to first locate the idea of 'humanism', which is so prevalent in Africa, to appreciate its translation of inclusion.

## 8.2. The Ubuntu/Botho Concept

The concept of Ubuntu is centred around the principle of humanness (Ndoferipi, 2012; Letseka, 2013) and is found in almost all African languages, although under various names. In South Africa Lefa (2015:4) describes *Ubuntu* as 'any values of humanness towards others' (Lefa, 2015). Equally *Botho* in Botswana is phrased as the conscientization that one's own sense of humanity is deeply rooted in the humanity of others in the community and asserts that it is greater than doing what is good because it is *right* (Matambo, 2015). Correspondingly, *Unhu* in Zimbabwe, recognizes a person's status as a human being entitled to unconditional respect, dignity, value and acceptance from members of the community to which s/he belongs (Mapaure, 2011). In Zambia '*Umuchinshi*' is used within the context of 'creating a society that places the human person at the centre of all activities' (Kanu, 2014). When translated in education Lefa (2015:7) points out that this 'gives learners the primacy to humanness instead of reducing their abilities or potentials'.

Therefore, in the school culture *Ubuntu* coupled with inclusive education will magnify the level of appreciation of uniqueness and individual differences within a classroom environment thereby promulgating tolerance, equality, and respect. Thus, one could say that Ubuntu/Botho is *sine qua non* to inclusion within the African context.

## 8.3. Cultural Causation of Inclusion and Disability

African cultures have their own way of interpreting disability and viewing a disabled person (Eskay, 2012). As mentioned by Eksay et al., (2012:197) 'the concept of disability has been examined from various cultural perspectives across the continent of Africa and found that in every culture, disability is perceived differently and that such perception shapes the kind of services rendered'. For some, disability has now become an economical liability. This section provides a study of the causation between inclusion in education and cultural interpretations of disability in Botswana, South Africa, Zimbabwe, Namibia, and Zambia.

### 8.3.1. Botswana's Cultural Perception

Disability in Botswana, when using the Tswana word *segole*, does not necessarily represent any category of disability; but rather embraces all types of disability (Coleridge, 2000). Nonetheless, the word has in itself

<sup>1</sup> University of Botswana, Botswana International University of Science & Technology, Botswana College of Agriculture, Botswana Accountancy College, Botho University, ABM University College, University of Botswana, Gaborone Universal College of Law, New Era College, Gaborone Institute of Professional Studies, Institute of Professional Excellence, Limkokwing University Of Creative Technology

<sup>2</sup> Derived from the aphorism "*Umntu ngumuntu ngabantu*"

brought about a sympathetic attitude towards all with disability as people would view a disabled person as *segolenyana sa modimo* – translated as ‘one of God’. It is from this that disabled people are viewed as *mpho ya modimo* – translated as ‘gift from God’. It is against this background that disability, in Botswana, is viewed positively. Just like in the Mexico, giving birth to a disabled child is considered as an indication of the trust God has on the parent’s ability to take care of the child; and thus a child with disability, in Botswana, is considered as the responsibility of the family termed as *ngwana ke wa bothle* – translated as a child is for all. On the otherhand, beliefs of witch-craft as a manifestation of disabilities are still eminent. A study conducted by Moswela et al., (2011:18) indicates that ‘female students with disabilities in Botswana are generally perceived as asexual, barren...’ and thought not to be able to ‘perform the traditional roles of a woman’ (Moswela, 2011). This correlates with the study by Chimhenga and Musarurwa (2011) that reported that African societies place a societal function to people with disability (Chimhenga, 2011).

### **8.3.2.South Africa’s Cultural Perception**

The large number of ethnic and language groups in South Africa, along with the country’s apartheid history and rampant poverty; have contributed to a society that has many varying ideas on both the need of children with disabilities and best practices and beliefs on how they can be educated (Donohue, The Challenges of realising inclusive education in South Africa, 2014). Bearing a child with disability, in rural areas, is perceived as a curse from ancestors (Wegner, 2015). In particular, discriminations were noted in rural areas of the country where mothers of children with disabilities were shunned in perpetuity by families (Donohue, The Challenges of realising inclusive education in South Africa, 2014). In their study Wegner and Rhoda (2015) report that in zulu communities disability is often linked to spiritual nature and the cultural belief of ‘worthiness’ in the community contributes to the exclusion of persons with disability (Wegner, 2015).

### **8.3.3.Zimbabwe’s Cultural Perception**

As observed by Chimhenga and Musarurwa (2011), Zimbabwean culture traditionally perceives the birth of a child as a sign of propagating the family name and therefore increasing one’s fortune; even more so when the child is a girl. In retrospect, a child born with disability would inevitably be viewed as a source of misfortune and as a financial liability to the family (Munyi, 2011).

### **8.3.4.Namibia’s Cultural Perception**

A study by Haimbo and Lightfoot reports that perceptions on disability are invariable linked with elements of witch-craft. This manifestation of witch-craft linked disability is presented from two perspectives; the first being external bewitchment associated with jealousy from either extended family members or neighbours especially when the disability occurs after birth. The second is self-inflicted betwitchment, usually before birth, by the family’s failure to keep to the witchdoctors obligations as a practicing family to witchcraft (Haihambo, 2010). Other theories relate to curses for example, the belief that if one has seen an adult naked, or disrespect a sacred place would give birth to a disable child (Haihambo, 2010). Furthermore, some tribes in Namibia believe that albinism is the consequence of a mother sleeping with a whiteman or ghost and the child is termed *Tjipupe* – translated as a plastic toy doll (Haihambo, 2010). A new myth which emerge, not so much common in other countries, from Namibia is the view of disability related to the mother. For instance, Haimbo and Lightfoot (2010) found that mothers have been found to be the cause of some disability due to their unacceptable relationship such as, mothers sexual relationship with a man other than the father of the child whilst weaning or with the child looking, or sexual intimacy with numerous man whilst pregnant. Accordingly in Namibia, mythical beliefs even extend to certain foods which are regarded as causes of disability. For example, fish for hyper activeness and chillies for blindness (Haihambo, 2010).

### **8.3.5.Zambia’s Cultural Perception**

Cultural perceptions of disability in Zambia is viewed differently from region to region, more importantly, it has been influenced by history and time perpetuated by culture and Christianity (Sandell, 2010). In Northern Zambia, disability is perceived as caused by supernatural powers, angry ancestors and evil spirits for example, albinos were believed to be born of wandering spirits (Magnussen, 2011). In a study conducted by Phiri (2010) the Bemba’s attributed epilepsy as caused by *shibandilwabani* – translated as an animal that is not to be mentioned. Furthermore, disability is also considered as punishment originated from folklore. For example, folklores on a group of young mothers who were jealous of another and eventually leading to the killing of her child, which ultimately led to their punishment of such a bad act and thereby giving births to deaf and blind children (Phiri, 2010). Other myths includes being breathed on by a dying person to a pregnant mother who will be believed to give birth to a disable child. Though Christianity has its part in the perception of disability, it still comes to the same thing of disability caused by evil spirit. Some believe that disabilities of their children are caused by evil spirits which need prayer and deliverance (Phiri, 2010). In the Kazungula region, disability is view as incomplete and therefore is not full human beings (Mutoloki, 2012).



## 8.4. RATIFIED LAWS AND POLICIES FOR INCLUSION

### 8.4.1. Botswana's Ratified Laws and Policies

The genealogy of response towards inclusive education in Botswana dates as far back as in the 1970s. An educational policy known as Education for *kagisano*<sup>1</sup> came into existence for the first time in Botswana that advocated indiscriminate<sup>2</sup> right to education for all children (GoB, 1977). In spite of its numerous recommendations, the policy lacked clarity on education for learners with disability (Moswela, 2011). The second National Commission was setup in 1992 to address the limitations of Botswana's education system. Its recommendations brought about the Revised National Policy on Education (RNPE) which was authorized as, Government whitepaper No. 2 of 1994 by the National Assembly (GoB, 1994) with provisions for learners needing special education. Nonetheless, the Salamanca framework (UNESCO, 1994) brought a paradigm shift to the country towards inclusive education. Vision 2016, as Botswana's road map has been instrumental in increasing accessibility to education for all with emphasis put on training (Miles, 2009). The RNPE has intensified inclusiveness of people with disability and Botswana recently launched Inclusive policy (MoESD, 2011), which argues for social integration of learners in schools. That being the case, Botswana has not yet signed nor ratified the UN convention of the right of people with disability. Reasons being that Botswana has no legislation specific to persons with disability despite presence of provision in the constitution (Dinokopila, 2012).

### 8.4.2. Ratifies laws and Policies in South Africa.

The aftermath of the apartheid era in South Africa contributed to the enactment of educational policies which were deemed to be unoppressive and encompasses diversity and social justice (Uche and Ngwa, 2014). In fact as observed by Naicker, (2000:11) 'to implement inclusive education there has to be a paradigm shift from a content based apartheid system to an inclusive outcome based system which must focus on redress and equality'. Therefore, the new democratic government in 1994, was instrumental in the ratifications of legislations and laws in South Africa. (Dalton, McKenzie and kahonde, 2013, Lawnsdown, 2002). The underpinning endorsement was first and foremost the UN convention on the right of a child, which South Africa ratified in 1995 (Uche and Ngwa, 2014). Of importance were two articles from the ratified law; articles 2 which acknowledged disability and defended any form of discrimination and article 23, which advocated for social inclusion of disabled children (Lawnsdown, 2002). Other policy formulated were the Education Act 84 of 1996, which was followed by the White paper on an integrated National Disability Strategy (INDS) (1997). (Uche and Ngwa, 2014, Makoelle.) Subsequent, section 29 on the constitution's Bill of right promoted equality and calls for freedom of non-discriminatory practices including among others disability (Landsdown, 2002). Later, the Promotion of Equality and Prevention of Discrimination Act 1999 deciphered the notion of equality into legislation (Dalton et al, 2013). Equality and non-discriminatory praxes was of paramount importance to the new government and its education system. The 'wind of change' in the education system of the country was advocated for by South African Department of Education (DoE) towards the education for all (DoE, 2002). It was from this background that the new inclusive educational policy was developed. The framework for an inclusive education system is laid out in Education White Paper 6: Special Needs Education (DoE, 2002). South Africa ratified the United Nations Convention on the rights of People with disability of 2006, in 2007. Most recent policy formulation is The Draft National Disability Policy (2008). (Uche and Ngwa, 2014).

### 8.4.3. Zimbabwe's Ratified laws and policies

Although Zimbabwe has no specific inclusive policy in place, it has however responded to international inclusive education frameworks. (Mpofu et al, 2007). The guiding laws that are currently in use in Zimbabwe as far as guarding against discriminatory practices towards people with disability are the education Act of 1996 and the Zimbabwe Disabled Person Act of 1996 (Cherise, 2013). As far as Zimbabwe is concerned these acts are deemed to be supportive of inclusion as the education Act offers free education irrespective of one's differences, while the disability Act focusses on matters to do with disabilities for example, rights to education of disabled persons. (Cherise, 2013). Zimbabwe has no policy on disability although it boost of other policies such as Mental health, Education policy 36, Child Protection and welfare assistance Act (Chiroma, 2006). This could be attributed to the fact that the Unicef report (2013) indicates that Zimbabwe has not ratified the Convention on the Right of People with Disabilities. Conversely, it has signed and ratified the Convention on the Right of a Child. In addition it has adopted the United Nations Standard of The equalisation of Opportunities for People living with disabilities (Mpofu, 2007). The Disabled Person Act is seen as a 'dry bone' as it has limited value to people with disability as all the matters of disability are dealt from a welfare approach rather than human rights issues (Chiroma, 2006). This stance entails that disability issues continues to remain at a social model as oppose to human rights, responsible for removal of hindrances to learning (Jonas, 2014). Given this, it now shows why Zimbabwe does not have an inclusive policy ignoring the initiatives of the Salamanca Conference.

<sup>1</sup> Translated from tswana as *Education for Social Harmony*.

<sup>2</sup> regardless of backgrounds, race, ethnicity and culture

#### **8.4.4. Ratifies laws and policies in Namibia**

Measures have been put in place for the implementation of inclusive education by Namibian government by responding to international, national laws and policies. The country became a signatory to international laws such as the UN convention on the rights of a child (1989), The Jomtien World Declaration on education for All (1990), Salamanca conference, (1994), The Dakar framework of (2000) and eventually the UN convention on the rights of Disabled people (2006), (Republic of Namibia, 2013). Namibian Minister of Education, Dr Namwandi, 'discards traditional beliefs which conditions barriers to learning as deeply rooted to a child hence the country came up with the sector policy on inclusive education. (Republic of Namibia, 2013). In a bid to make the government obligate to inclusive education, National laws were introduced. First was to look at the Countries' Constitution article 20 which declared education as a right to all. Then National policy on disability (1997), which emphasizes equivalent right to education for both youth with and without disabilities, The Presidential Commission, Culture and Training (1999 and 2000), which validated the aforesaid National Policy on Disability, however, with a recommendation for an all-inclusive schools. After that, came the National Policy for Educationally Marginalised Children (2000), a policy with a double sword targeting poverty and attitude which was to be driven through the Sector Inclusive policy. The Namibia National Plan of Action EFA 2001-2015 (2000), to do with teacher training and support as well as equity in Education among other things (Republic of Namibia, 2013). Further national policies includes, Namibian Vision 2030: Policy Plan for long-term National Development (2004), for eradication of inequalities through quality education. The same year saw the establishment of National Disability Act (2004) to give rise to equal opportunities for people with disability, Education and Training Sector Improvement Programme ETSIP of (2007) to deal with fundamental educational flaws. Education Sector Policy for Orphans and Vulnerable Children (2008) for the encouragement of child-centred education. Lastly, The Ministry of Education Strategic Plan (2012-2017) for accessible and equitable and inclusive education. (Republic of Namibia, 2013 and Shanayana, 2011). All this national policies steered by the Education Sector Policy on Inclusive Education is the hall mark of Namibian's Ministry of Education's endeavour to address the needs of learners. More, importantly the Namibian Government is commendable for passing more than a few sections of legislation that has unswerving significance to disability matters. Realising this, ( ) observed that, 'these policies should be seen within the context of an emerging development towards inclusive education in Namibia.'

#### **8.4.5. Ratified laws and Policies in Zambia**

Zambia like other African country adopted policies and laws related to people with disability. First in the countries agenda is the Countries' 1991 Constitution, which was amended in 1996 with a clause on equity and services for people with disabilities. (International Labour Organisation, ILO, 2013). Subsequent to this amended constitution, is the Technical Education, Vocational and Entrepreneurship Training (TEVET) Act, 1998, guaranteeing to take care of the needs of people with disability. Next was the Workers Compensation Act (no.10 of 1999) to ensure that people with disabilities who have been injured in the work environment are paid for the damages. Later, The National Policy on Education, 1996 on the right for education including special education. (ILO, 2013). The National Employment and Market Policy (NELP), 2005 was the government of Zambia's objective to argument for provision of support, care and services to people with disability. Following was The National Youth Policy, 2006 which targeted disabled youth's inclusion in projects. Next to this policy, was the The National Long -Term Vision 2030 with an agenda for providing opportunities for all. (ILO, 2013). The sixth National Development Plan, (SNDP) 2011 to 2015, is a development of the fifth National Development Plan (FNDP) 2006-2010 'aimed to attain equality, full participation and empowerment of persons with disabilities' (ILO, 2013:2). Another empowering plan for persons with disability was The Citizen Economic Empowerment Commission Act, 2008. Zambia ratified the UNCRPD in 2010. The Zambian government has since then moved to domesticate the UNCRPD by passing the Persons with Disabilities Act in 2012 and adopting a revised disability Policy in 2011. (ILO, 2013). Although Zambia has since signed the optional protocol eight years ago in 2008, up until now it has not ratified it. Despite this fact, it is in the process of effecting the African decade of Persons with Disabilities which extends to 2019, (ILO, 2013).

### **8.5. COMPARATIVE ANALYSIS OF THE FOUR COUNTRIES RESPONSE TO TVET AND THE INCLUSION CONCEPT**

In lieu of the ratified laws and policies as eminent from the above discussion, TVET policies has been viewed as a strategy for social inclusion and development strategy (UNESCO, 2010). According to SADC (2011) most countries in the region have policies promoting economies. For example, South Africa, marked by the historical roots of apartheid, has its TVET system influenced by this historical inequality and social injustice. Rasool and Mahembe (2014) opines that TVET system operates from an economic development perspective which its resultant outcome is "Productivism", which does not take into account the need of the individual learner. They further sees this as "reproducing apartheid capitalism in a different form Rasool and Mahembe (2014:29). McGrath (2012) contend that TVET in south Africa should not limit itself to this economic purview but diverge

to human well-being which will account for the different learning of individuals. Of the same view is Akoojee (2010) who opines that South Africa's equity to further education rest on the 1995 Freedom charter which allows everybody right to education. Similarly the 'Education with production' in Botswana was focused on human development capital which included a package of both theory and practice, hence the adoption of the German Dual system (BOTA, 2010). Conversely, In Zimbabwe, 'Education for self reliance' still emphasised more on the academic aspect to enable the individual to be competitive in the market and in the racially divided Vocational institutions (UNESCO, 2010). On the same note, Namibia's vision 2030 is geared at developing a knowledge based economy, which emphasis a human capital development approach (Marope, 2005). In Zambia, although five vocational educational training education (as to opposed to three of Botswana), participate in inclusive vocational education, however learning is still segregative (ILO, 2013). From the above discussion the TVET system in the countries under study is indicative of systems that are defined and applied in relation to the different economies as observed by Rasooland Mahembe, (2014) that, an effective TVET system is a respondent of the economic of a given country.

## 9 CONCLUSION AND RECOMMENDATIONS

The study revealed that, (i) African culture has been influential as a decisive element in shaping the challenges faced by people living with disabilities. (ii) Common to all the five countries under study was the mythical attitude and behaviour, which portrays disability as caused by witchcraft, curses from god or supernatural forces (Mutoloki, 2012; Abosi, 2008). (iii) TVET system is viewed from the context of economies than the development of an individual, a discourse that de-promote the capabilities approach. Although, the said countries have ratified and enacted national and international policies, as a way to respond to inclusive education, however attaining the objectives of the said policies needs government to do what Jonas (2014 :31) making 'inclusive policies attainable priorities than a policy flourish'. We argue that, the realisation of these policies needs African government to consider the concept of Humanness which has the same meaning and understanding to all the Southern – Sub-Saharan countries studied. Critical in African humanism is social justice which is a doctrine of inclusive education.

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