

**THE NEED FOR SUPPORT: ANALYSING DISCOURSES OF STUDENTS
WITHOUT BARRIERS ON INCLUSIVE HIGHER EDUCATION**

BY

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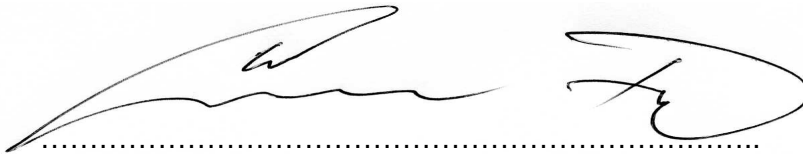
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AUGUST 2009

DECLARATION

I, Vuyo Cedric Dyantyi , declare that:

The need for support: Analysing discourses of students without barriers on inclusive higher education is my work, that all the sources used or quoted have been indicated and acknowledged by means of complete references, and that this thesis was not previously submitted by me for degree purposes at another university.

A handwritten signature in black ink, consisting of a long, sweeping horizontal line with a small loop at the end, followed by a more complex, stylized flourish.

VUYO CEDRIC DYANTYI

AUGUST 2009

DEDICATION

This work is dedicated to the following dear people:

- My beloved wife Maleshoane Elizabeth Dyantyi for her support at all times, especially during the writing of this thesis.
- My parents, Ntseoa Mamofokeng and father Mbamba Krila for their indispensable presence in my life.
- To my dearest sons and daughter, Luvo, Ubuntu, and Ubuhle for sharing thoughts.
- To all my colleagues who supported me.

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ABSTRACT

This research analyses the discourses of students without barriers on inclusive higher education. It is assumed that the discursive practices of students without barriers will affect their perception negatively on inclusive education. This leads to the students without barriers' attitude. As a result the students without barriers believed that upbringing played a role in their discourses. Parental and societal stereotypes blinded them to discourses. Analysing the discourses of students without barriers indicates the need for support in order to go beyond their stereotypes.

To confirm these findings, I used qualitative study to conduct my research. The literature is reviewed in Chapter Two to find out what various researchers in previous studies say with regard to the discourses of students without barriers. Six respondents were selected from two different universities, namely the Central University of Technology and the University of the Free State. This was done with the purpose of analysing the discourse of students without barriers to determine if they understood what it means to be supported. The Free Attitude Interview was used as the technique for gathering information from the respondents. The purpose was to find the discourses of students without barriers in an inclusive higher education.

This research study used the textually orientated discourse analysis (TODA) as a technique for gathering data. A tape recorder was used as a supplement for information that might be forgotten. The audio recordings were transcribed, verbatim and later interpreted. The spoken word of the respondents was analysed with the aim of disclosing the ideology carried by the respondents. This study is able to conclude that students without barriers felt superior to physically disabled students, as they indicated in their dominant discourses. This implies that students without barriers are positioned with ideology and discourses in so far as their meaning construction of discourses are concerned. Based on the findings, the study recommends an in-service programme to help students without barriers to become aware of their discursive practices. The students without barriers should not allow negative stereotypes and misconception to prevent them from their discourses in inclusive higher education.

TABLE OF CONTENTS

PAGES

| | |
|--|-----|
| Declaration | ii |
| Dedication | iii |
| Acknowledgement | iv |
| Abstract | v |
| CHAPTER ONE | |
| OVERVIEW | 1 |
| I.1 Introduction | 1 |
| 1.2 Background | 2 |
| 1.3 Statement of the problem | 5 |
| 1.3.1 The research question | 7 |
| 1.3.2 The research aim | 7 |
| 1.3.3 Research objective | 8 |
| 1.4 Significance of the study | 8 |
| 1.5 Literature review | 9 |
| 1.5.1 Theoretical framework of the study | 9 |
| 1.6 Definition of the operational concepts | 11 |
| 1.6.1 Inclusion | 11 |
| 1.6.2 Physical disability | 12 |
| 1.6.3 Discourses | 12 |
| 1.6.4 Students without barriers | 14 |
| 1.6.5 Related literature | 14 |
| 1.7 Research methodology | 16 |

| | | |
|-------|------------------------------------|----|
| 1.7.1 | Respondents (sample) | 16 |
| 1.7.2 | Instrument for data collection | 17 |
| 1.7.3 | How scientific is the method used? | 18 |
| 1.7.4 | Data analysis | 19 |
| 1.7.5 | Findings | 20 |
| 1.7.6 | Organisation of the thesis | 21 |
| | Chapter one | 20 |
| | Chapter two | 21 |
| | Chapter three | 21 |
| | Chapter four | 21 |
| | Chapter five | 22 |
| 1.8 | Limitations | 22 |
| 1.9 | Conclusion | 23 |

CHAPTER TWO

REVIEWING AND DISCUSSING THE LITERATURE ON HOW SWB CONSTRUCT MEANING IN INCLUSIVE HIGHER EDUCATION.

| | | |
|-------|---|----|
| 2.1 | Introduction | 24 |
| 2.2 | The theoretical framework | 25 |
| 2.3 | Definition of the operational concepts | 28 |
| 2.3.1 | Discourses | 28 |
| 2.3.2 | Inclusive higher education | 32 |
| 2.4 | Discourses of SWB in inclusive higher education | 38 |
| 2.4.1 | Information from Canada | 39 |
| 2.4.2 | Inclusive education in Brazil | 40 |

| | | |
|---------|---|----|
| 2.4.3 | Inclusive higher education in the Republic of South Africa | 41 |
| 2.4.4 | Formulating useful constructs for understanding discourses of SWB | 42 |
| 2.4.4.1 | The need for understanding the discourse of the SWV. | 42 |
| 2.4.4.2 | Current knowledge on SWB discourses on inclusive higher education | 44 |
| 2.5 | Conclusion | 49 |

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN FOR DATA COLLECTION AND ANALYSIS IN THE STUDY:

| | | |
|------|--|----|
| 3.1 | Introduction | 52 |
| 3.2 | Reason for conducting a qualitative critical emancipatory research | 53 |
| 3.3 | The paradigm operationalised | 54 |
| 3.4 | Justifying the critical emancipatory paradigm | 55 |
| 3.5 | Objectives | 57 |
| 3.6 | Critical Emancipatory Research | 58 |
| 3.7 | Nature of reality | 59 |
| 3.8 | Steps of Critical Emancipatory Research | 59 |
| 3.9 | Format | 60 |
| (a) | Conscientisation | 60 |
| (b) | Communicative action | 61 |
| (c) | Emancipation | 62 |
| 3.10 | Rhetoric | 63 |
| 3.11 | Justifying the use of Rhetoric | 64 |
| 3.12 | Critique | 64 |
| 3.13 | Role of Researcher vs Researched | 66 |
| 3.14 | Contextualisation | 67 |

| | | |
|--|---|-----------|
| 3.15 | Sampling | 67 |
| 3.15.1 | Respondents: 1: Ubuntu | 70 |
| 3.15.2 | Respondents: 2 Montshieng | 70 |
| 3.15.3 | Respondents: 3 Thato | 71 |
| 3.15.4 | Respondents: 4 Sizwe | 71 |
| 3.15.5 | Respondents: 5 Anita | 71 |
| 3.15.6 | Respondents: 6 Odendaal | 72 |
| 3.16 | Instrumentation | 72 |
| 3.16.1 | The researcher | 72 |
| 3.16.2 | Interview technique | 74 |
| 3.16.3 | Free Attitude interview | 74 |
| 3.17 | Information gathering procedure | 75 |
| 3.18 | How scientific is this approach | 76 |
| 3.18.1 | Reliability, validity and objectivity | 76 |
| 3.18.2 | Transformation | 77 |
| 3.18.3 | Social justice | 78 |
| 3.18.4 | Nature of emancipatory research | 78 |
| 3.18.5 | Analysis and interpretation of interviews | 79 |
| 3.18.6 | Procedure for information analysis | 79 |
| 3.19 | Conclusion | 79 |
| CHAPTER FOUR | | |
| ANALYSIS AND INTERPRETATION OF DATA | | 81 |
| 4.1 | Introduction | 81 |

| | | |
|--------|--|-----|
| 4.2 | Interpretation | 82 |
| 4.3 | Socio-Environmental factor | 82 |
| 4.3.1 | Stereotypes | 85 |
| 4.3.2 | The flexible curriculum | 88 |
| 4.3.3 | Interpretation of the discourse of SWB | 90 |
| 4.3.4 | Background knowledge of the SWB in inclusive higher education | 93 |
| 4.3.5 | Teaching methodology in inclusive higher education | 95 |
| 4.3.6 | The view of training SWB on inclusive higher education | 96 |
| 4.3.7 | SWB knowledge on inclusive higher education | 98 |
| 4.3.8 | Responses from students without barriers regarding adaptation | 101 |
| 4.3.9 | The labeling as form of degrading in higher education | 102 |
| 4.3.10 | Motivation in inclusive higher education | 103 |
| 4.3.11 | Negative image about the personality of physically disabled student. | 105 |
| 4.3.12 | Discourse on supporting SWB | 106 |
| 4.3.13 | Impact of resources in inclusive higher education | 107 |
| 4.3.14 | Attitudes for physically disabled students | 109 |
| 4.3.15 | Transformation in inclusive higher education | 110 |
| 4.3.16 | Interpreting discourses for student without barriers | 111 |
| 4.3.17 | Implication of constructivism for SWB | 112 |
| 4.3.18 | Educational application of the concept “discourses.” | 114 |
| 4.3.19 | Knowledge construction of SWB in inclusive higher education. | 115 |
| 4.3.20 | Mind construction in inclusive higher education environment. | 116 |
| 4.3.21 | Views about the role of support in a higher education environment. | 119 |
| 4.3.22 | Negative state of mind in inclusive higher education. | 120 |

| | | |
|---|---|-----|
| 4.3.23 | SWB thoughts about the education policy | 121 |
| 4.24 | Conclusion | 122 |
| CHAPTER FIVE | | |
| SUMMURY, CONCLUSION, CRITIQUE, RECOMMENDATIONS AND SUGGESTIONS FOR FUTURE RESEARCH | | |
| 5.1 | Introduction | 124 |
| 5.2 | Research: aim and goal restated | 124 |
| 5.3 | Research procedures highlighted | 124 |
| 5.3.1 | The paradigm | 124 |
| 5.3.2 | Methodology revisited | 125 |
| 5.3.3 | Re- examining the research findings | 125 |
| 5.4 | Critique | 128 |
| 5.5 | Recommendations | 130 |
| 5.6 | Suggestion for future research | 133 |
| 5.7 | Final word | 134 |
| BIBLIOGRAPHY | | 136 |
| APPENDIX 1 | | 156 |
| APPENDIX 2 | | 165 |

OVERVIEW

1.1 INTRODUCTION

This chapter provides the background and purpose of the study to mark the origin of the research problem. Additionally, they are discussed by way of attempting to understand inclusion rather than exclusion.

The statement of the problem is specifically made in order to state the question that the researcher wants to understand, and to ensure that the researcher operates within the defined parameters of the stated research question. Furthermore, the statement of the problem exposes the research question for which interpretation and understanding about the inclusive environment is sought.

The theoretical framework is discussed with the aim of indicating the paradigm that couches this study and lays the basis within which the study is conducted. The literature is reviewed so as establish what the findings of various researchers are with regard to the research question. Then the related literature is discussed with the intention of looking at the most recent findings pertaining to the identified research question. Furthermore, the research methodology is briefly discussed for the purpose of highlighting techniques that will be used in this study.

Operational terms are defined for the reader with the intention of clarifying the meaning attached to them. Furthermore, the chapter explains the method of data collection and analysis used in arriving at the findings and conclusions. The chapter also describes in detail how ethical issues are taken care of in this study. For example, how the researcher ensured that no harm was done to the respondents, how their informed consent was obtained and maintained throughout the study, and how their dignity as human beings was respected by ensuring the confidentiality of their responses.

Lastly, the significance of the study is shown, with the intention of reflecting on the researcher's ideas with regard to the study. It is imperative to show the

reader the important contribution of this study to the ongoing debate about inclusion.

1.2 BACKGROUND TO THE STUDY

In South Africa inclusive education should be seen as part of a wider transformation process and reforms (DoE, 1996). In a South African context it is essential that students without barriers have to organise their interactions with physically disabled students in an inclusive higher education context.

Therefore, the background to the research comes from the question whether in their discourses, students without barriers say they do, or seem to, struggle or even experience problems in interacting with physically disabled students in an inclusive higher education setting. The South African institutions of higher learning have become aware of this need for transformation which is also fostered by the demands for public accountability (DoE, 1996).

Understanding these discourses of the students without barriers is thus significant in the context of inclusive higher education.

Firstly it is necessary for this study to focus on the understanding and views of STUDENTS WITHOUT BARRIERS in order for the higher education institutions to establish whether it is necessary to provide support for them as well, or continue with the status quo where this support is not given and/or is lacking (Edmund, 2000). It is thus the intention of the researcher to find out how students without barriers construct meaning of their adaptation with physically disabled students.

According to Vygotsky, social interaction plays a fundamental role in the development of cognition (DoE, 2004). This further indicates that support is dependent on social interaction. Support in any human interaction is desirable as it is the major objective of adapting in an inclusive environment. Support is also the single most significant mechanism used for facilitating the positive and effective understanding of inclusive higher education by students without barriers for a possibly more rewarding adaptation therein. Thus,

understanding how students without barriers construct meaning of their own adaptation in an inclusive higher education environment with physically disabled students, may serve as basis for assisting students without barriers to change their approach/attitude/thinking (if found faulty or problematic) about the latter in such a context.

From personal experience and observation of the practical situation by the researcher, it would seem that limited exposure to inclusive high school settings by the majority of students without barriers makes them to come to higher education institutions without an adequate repertoire of meaning-making strategies, knowledge and experience for participating meaningfully in integrated environments that include “other” students with physical disabilities (DoE, 1996). Such a situation seems to make it imperative that some kind of intervention be implemented to support students without barriers.

Against the need for such an intervention is the argument that attempts to justify this lack of, or no support at all to the students without barriers. This contra argument contends that supporting the students without barriers who do not seem to have any apparent barrier, may be a drain on the limited resources to the extent that effective support for the deserving students with barriers could be compromised (Kaufman & English, 1975; Lee, 2001; Pershing, 2004). Thus, research that investigates and analyses the discourses generated by the students without barriers in which they argue that they are able to adapt well (or not) in an inclusive higher education environment with physically disabled students, may assist in empowering the majority of students without barriers who are still falling victim to this pitfall.

Thus, the reasons for conducting research that attempts to understand how students without barriers construct meaning of their own individual adaptation are many. Another reason is that support that does not focus on them as a distinct and “special” category, cannot be adequately conceptualised and concretely operationalised if not grounded on the students without barriers’ particular ways of making sense of themselves as capable of adapting in an inclusive higher education environment with physically disabled students.

Many arguments (as in the case of the gifted students) have been postulated about why separation of students without barriers from interacting educationally with students with barriers was necessary and justifiable (Cameron, 1996; Klein, Raymond & Wang, 2006; Yoo, 2006). These ideas have resulted in (or are as a result of) the students without barriers being considered “barrier free” just like it is the case with the so-called gifted students (Cameron, 1996; Klein, Raymond & Wang, 2006; Yoo, 2006), and this has in turn given rise to separate schooling for them and the students with barriers (Cameron, 1996; Klein, Raymond & Wang, 2006; Yoo, 2006). This deterministic view makes it necessary to conduct research that attempts to understand whether this “barrier-freedom” really exists or not, as seen by the students without barriers themselves.

It is also important to determine through scientific research whether there is indeed a need for support as may be expressed by the students without barriers themselves. Therefore it is important to find out what the students without barriers say about their own adaptation to the given situation and how they construct meaning of how they are able (or unable) to go beyond the limitations of their situation that includes “other” students with disabilities in higher education environment. This is one of the other major reasons for this study.

The last reason why it is necessary to conduct this study is to afford opportunity for the “voices” of the students without barriers to be heard and perhaps validated. It should no longer be a situation where their adaptation in an inclusive higher education environment is going to be analysed from outside themselves without taking their specific feelings, attitudes, and perceptions into account.

What it means, therefore, is that it is important to know how students without barriers say they adapt to being with physically disabled students. The dominant view is that students without barriers are capable of adapting to an inclusive setting by themselves without any, or with very little support from the able “others” (educators, peers, professional workers and/or parents). The thrust of this study is therefore to determine how these students without

barriers themselves feel about being in inclusive settings. This also includes looking at how they understand the demands made on them in order to adapt to settings that are inclusive of students (physically disabled) they may not be accustomed to interacting with. This study is therefore important because it unearths and elicits the otherwise overlooked perspective that these students, in spite of their being understood as being without barriers, actually need an equal amount of support as those with barriers in an inclusive setting so as to smoothen their integration with others (i.e. students that are physically disabled).

1.3 STATEMENT OF THE PROBLEM

South Africa has a long history of divisions, labelling, and separation based on race, colour, gender, ability and culture, which drives the policy changes and developments that make transformation inevitable (Mahlomaholo, 1998). Students with physical disabilities have been kept away from those without barriers at special schools from an early age (Engelbrecht, P. 1996; DoE; 1997). At times even at their homes these people (with barriers) are sometimes kept away from the public as if they were contagious or a disgrace. Education White Paper 6 (DoE, 1996) addresses the students with physical barriers and educators' concerns, but nothing is said or done through official policy with regard to the students without barriers and even about how they may be affected and subsequently react to the new inclusive education arrangement. There is also no mention of what intervention strategies should be put in place to assist them in case of problems in the new inclusive higher education context.

Although there is very little in the scientific literature on the plight of these students without barriers, their circumstances are not so far removed from those of the so-called gifted students. As it is the case with gifted students, the students without barriers are assumed of being capable of fending for themselves and therefore not deserving of any special attention and/or care (Senge, 1990; Cameron 1996; Kaufman & English, 1996; Monette, 1997, Lee,

2001; Kristensen & Onen, 2004; Pershing & Lee, 2004; Klein, Raymond & Wang, 2006; Yoo, 2006).

However, the numerous authors cited here seem to constitute a very strong argument in support of the urgency of paying special attention to the needs of the so-called gifted students as well, which for all intents and purposes are similar to those of the students without barriers. The gifted students are regarded as superior to the average students in terms of one or more of the following: physical strength and abilities which most of the time include early setting of developmental stages, faster psychological maturation, broader and richer multi-perspectival growth with regard to cultural and historical awareness, enhanced progression towards aesthetic, ethical and juridical awareness, to mention a few important human faculties (Klein *et al.*, 2006; Yoo, 2006; Noble, Childers & Vaughan, 2008).

Furthermore it is vicariously assumed that the gifted students and the students without barriers are indeed free from barriers, hence making it unnecessary for them to be supported in inclusive settings as attention has to be focused on the students with barriers under such circumstances. However, in spite of this apparent neglect in research and practice, the students without barriers category is made of a significant percentage of students in any country, just like the gifted ones. If one were to deduce from the statistical concept of a normal distribution curve, it may safely be estimated that the students without barriers make up around 40% of any student population. This figure is arrived at by taking as a starting point the fact that 68% of all students according to the accepted and abovementioned statistical concept constitute the majority of so-called average students occurring within about one standard deviation around the mean of performance in terms of barriers to learning (Sattler, 1982). This figure is derived from the same normal curve of distribution with regard to intellectual giftedness. Then assuming that half of the 68% are made of students in the one standard deviation above the mean, and again using this figure to add the 16% in the second standard deviation above the mean, one ultimately ends up with a total of 48% (32%+16%) of students without barriers occurring two to three standard deviations above the

mean (Sattler, 1982). This is how widespread the level of neglect is among students without barriers. In concrete terms the above means that an estimated 48% of all students may not be getting attention in any given context of inclusivity as the focus is only on the other 48% below the mean which is defined as a category of students with barriers, needing attention and support.

Thus the contribution of this study is to add to knowledge with regard to the care and needs of the students without barriers, since research has to date neglected them. Some studies (Senge, 1990; Cameron 1996; Kaufman & English, 1996; Monette, 1997, Lee, 2001; Kristensen & Onen, 2004; Pershing & Lee, 2004; Klein, Raymond & Wang, 2006; Yoo, 2006) that do give a cursory look at their needs do so in an indirect manner, thus not lifting out issues such as how they construct meaning of themselves and their currently inclusive contexts in higher education, which is the focus of this study. Most studies are conventional and they choose to focus on the students who have barriers without realising that the divide between the latter and the students without barriers is almost non-existent as all students, like it is the case with all human beings, have a barrier of some kind (Nkoane, 2006; Liphapang, 2007) which needs attending to and supporting for successful resolution.

1.3.1 The research question

Given the above, the research question that this study investigates is therefore: how do students without barriers construct meaning of themselves and their physically disabled peers in an inclusive higher education context, and, from these discourses, is there any indication of a need to seek support on the part of the students without barriers?

1.3.2 The research aim

The aim of this study is therefore to analyse the discourses of students without barriers on inclusive higher education specifically with regard to their understanding of themselves and their abilities and those of their physically

disabled peers so as to determine whether they express a need to be supported in these inclusive settings/classrooms or not.

1.3.3 Research objectives

Based on the abovementioned research aim the following are the research objectives of this study:

- To analyse the students without barriers' discourses on inclusive higher education (which puts them together in the same lecture rooms, classrooms and educational settings, to mention a few, with their physically disabled peers).
- To determine how the students without barriers feel about inclusive education in general.
- To find out what they think, feel and understand about their interactions in the classroom settings with their physically disabled peers.
- To determine on the basis of their discourses whether there is a need for support for them from "able others" (for example, parents, peers, professionals and educators).
- To describe the kind of support they say is necessary (if they there is a need expressed for such) in order for them to succeed in inclusive higher education contexts.

1.4 SIGNIFICANCE OF THE STUDY

This study is significant because it gives audience and space to the voices of the students without barriers with regard to welcoming (or not) and/or adapting in an inclusive higher education environment. In this research they are given amplifiers to make their views heard and to give them the opportunity to reflect on their own interpretations and explanations of what constitutes an ideal inclusive setting. As a result the study may be assisting them to adapt in an inclusive higher education environment.

For policy makers this study promises to provide the other side of the story, as the students without barriers voice their feelings regarding adapting in an

inclusive higher education environment. The students without barriers are given the platform to recount their side of the story which is essential for any policy, legislative and/or procedural design of inclusivity.

For parents, the study promises to inform them about the “real” but not so obvious covert feelings, attitudes and perceptions of their children which they may not be aware of regarding the inclusive higher education contexts in which they operate. On the basis of this study parents are empowered to make informed decisions regarding the higher education choices of and with their children.

Higher education institutions also stand to benefit from the study as they will know how to approach and work with the students without barriers as a significant category of students that may require special attention for successful completion of their studies. The wider community also will benefit as they will be enabled to interact meaningfully with this category of students during their period of education and after as they will be aware of what they think of integrated settings.

1.5 LITERATURE REVIEW

1.5.1 Theoretical framework of the study

This study is couched within the critical emancipatory paradigm, based on the neo-marxist critical theory which originated with the sociological scholars of the Frankfurt School in the 1930s. The knowledge constitution theory propounded by Habermas (1972) provided an organisational framework in which the contention that knowledge of meaning-making strategies and the need for analysing discourses of students without barriers on inclusive higher education could be investigated.

Since the focus is on meaning, the quantitative, empirical research tradition was found inadequate in dealing with the investigation as the study would be forced to rigidify that which is believed to be a dynamic process. The main

objective of a critical emancipatory research is liberation of all those included in the investigation, both the researcher and the researched (Wuthnow *et al.*, 1985).

Critical theory encapsulates knowledge as a process of reasoning and investigation which does not possess the quality of self-evident validity. To clarify the above, Karl Marx's notion of knowledge as based on the material circumstances of peoples' lives (Watt, 1994) is useful. Extending on the above, Jurgen Habermas' theory of knowledge is based on the cognitive interests (knowledge-constitutive interests) according to which human societies are made. In line with this view, there are three types of knowledge forms, namely practical, technical and emancipatory interest, which correspond with Habermas' three knowledge-constitutive interests (Kincheloe, 1991).

Technical interest serves as empirical-analytical knowledge to predict patterns of events. Logical positivism emanates from technical interest: hence this study will not make use of this paradigm as it limits the researcher's comprehension of the social world (Kincheloe, 1991). Consequently, this study follows the emancipatory interest which is concerned with the form of knowledge that leads to freedom from dominant forces and distorted communication as well as connecting the ways of knowing with the immediate utilisation of knowledge, referred to as praxis (Kincheloe, 1991). The emancipatory approach empowers subjects to deal with any stereotypes, prejudices and biases about themselves, the other human beings and the world in general.

Critical emancipatory theory is thus empowering, changing people's lives and station in life. According to Carr & Kemmis (1986), critical theorists advocate research that goes further than merely interpreting reality, aiming at changing that reality. This point clearly supports the decision to adopt a critical emancipatory theory in this study, because the study is about relationships, attitudes and behaviour.

This study operates under this critical emancipatory theory. The paradigm is found suitable for the study because in critical emancipatory research, reality is not independent and does not exist outside of a human being's understanding. Reality is not one thing or even a system, but an ever increasing complexity, hence the belief that knowledge is socially constituted, historically embedded and voluntary (Lather, 1986).

Critical theory maintains that all human research is value-laden, as human beings cannot disinterest themselves from situations (Mahlomaholo, 1998). As a result, there is a rejection of the assumption that there can be absolutely objective knowledge in critical research. There is, however, value, which is used through the language of inclusion, empowerment and recognition of the individual (Smaling, 1995). Critical theorists allow respondents to speak for themselves, using their "own language" and displaying their meaning-making strategies in any given situation. They believe that for human interactions to take place, language is a precondition (Mahlomaholo, 1998). Language used here is not divorced from the speakers but it is theirs and it affirms their uniqueness and "subjectiveness".

1.6 DEFINITION OF OPERATIONAL CONCEPTS

Some key concepts that are used in this study are therefore defined in the contexts of the theoretical framework given above.

1.6.1 Inclusion

Inclusion is a process of recognising and respecting the differences among all students and building on their similarities. Both learners and educators are supported in the system and a full range of services is provided to meet the learning needs of all the students. The focus is on teaching and learning, with the emphasis on the development of good teaching strategies, which will benefit all students. Inclusion thus focuses on overcoming barriers in the system that prevents it from meeting the diverse needs of all students. Furthermore, inclusion refers to interacting of students (DoE, 2001).

Against this background, the main focus is including students with diverse needs along with their peers in higher education. Regardless of the students' needs, educators are to provide an educational programme that should be conducted in such a way that students with special educational needs derive the best possible educational experiences from them. A variety of strategies must be implemented (DoE, 2001).

The White Paper 6 (DoE, 2001) describes the term inclusion as being used for compulsory schooling, but this may be seen simply as a replacement for the term "integration". This suggests that somebody does not belong from the beginning but has to be included – "one institution for all". This implies a systematic moving away from using segregation according to categories of barriers to learning as an organising principle for institutions.

The concept of inclusion in this study is about meaning construction. Thus this study views inclusion as representation, and as a holistic rather than a separate view. This implies that meaning is produced rather than reproduced. The adaptation of students without barriers to an inclusive higher education environment with physically disabled students needs to be viewed as an approach that involves attending to a social context of the higher education environment by creating a sense of community and assisting students without barriers in gaining a sense of belonging as well. In view of the above, the concept of inclusion is about meaning construction.

1.6.2 Physical disability

Physical disability refers to impaired function in the hands, arms, legs, trunk and neck. The disability may involve the inability to move the part, e.g. quadriplegia, the inability to co-ordinate movement e.g. cerebral palsy, or a missing limb(s) through amputation (writing will be affected by conditions affecting muscle strength and mobility of the wrist) (DoE, 2002).

1.6.3 Discourses

Discourses do not simply describe the social world; they categorise it and bring phenomena into sight (Van Dijk, 2006). Discourses also allow us to focus on “things” that are abstract. For example, once a student has been circumscribed in discourses, it is difficult not to refer to them (discourses) as if they were concrete. Furthermore, discourses provide frameworks for debating the value of one way of talking about reality over other ways (Van Dijk, 2006).

A discourse is a more or less a coherent system of meanings; hence the metaphors, analogies and pictures constitute discourses that paint reality in a manner that can be distilled into statements about reality. It is only then that it becomes possible to say that a discourse is any regulated system of statement (Henriques, Hallaway, Urwin, Venn & Walkerdine, 1984). This implies that the statements in discourses can be grouped, and given a certain coherence.

A discourse is realised in texts (Van Dijk, 2006), and texts are delimited issues of meaning that are reproduced in any form that can be given an interpretative gloss. A text written in Christian discourse is a text in written and spoken form that renders that discourse visible or more accurate, in which the category of discourse becomes appropriate. Marie (1983) adopts the formulation that discourses are linguistic sets of a higher order that the sentence can carry out or actualise in or by means of texts.

Discourses embed, entail and presuppose other discourses to the extent that the contradictions (Van Dijk, 2006) within a discourse open up questions about what other discourses are. It is in this sense that it is right to argue that the systematic character of a discourse includes its systematic articulation with other discourses (Van Dijk, 2006). However, in practice discourses delimit what can be said, whilst providing the space for concepts, metaphors, and models as analogies for making new statements within any specific discourse (Henriques *et al.*, 1984). Discourses about objects have at least two layers of objectification. The first is the layer of reality that the discourse refers to, it is the common place in the sociology of knowledge (Berger & Luckmann,

1971) that language brings into being phenomena, and that a reference to an object, the simple use of a noun, comes to give that object a reality. Discourses are sets of meaning which constitute objects, and discourse then is indeed a representational practice (Woolgar, 1988). According to post-structuralist writers, discourses are practices that systemically form the objects of which they speak (Foucault, 1972).

Discourse contains subjects of which the object in that discourse may have an independent reality outside the discourse, but is given another reality by discourse. An example of such an object is the subject who speaks, writes, hears or reads the texts where discourses live (Hare, 1979). This indicates that discourses are not static because of the way in which they change and develop different layers and connection to other discourses through the process of reflection. Discourses are located in time and are about history, for example that of the family. Note, for instance, the way history is re-interpreted to legitimise the Western nuclear family form and the way the family metaphors are used not only to describe other forms of life, but to reinforce the notion of the family as natural as going back to the beginnings of civilisation.

Discourses support institutions in interesting ways that are implicated in some way with the structure of the institution. According to Foucault (1972), discourses and practices should be treated as if they are the same thing. It is true that both material and social practices are always invested with meaning and speaking or writing in a practice.

1.6.4 Students without barriers

In terms of everyday language the students without barriers are students/learners who are “normal” and who did not have any reason not to be in higher education. Strictly speaking, there are no students without barriers, because in one form or another all of us do experience a barrier of some kind, whether economic, social, a physical disability or some kind of deprivation or another. I use this concept in the thesis to distinguish between those students who overtly, severely or obviously are identified as and

referred to as having barriers. This is in opposition to those whose barriers are not so obvious or at least are covert and not easily or directly discernible as described in White Paper 6 (DoE, 2001).

1.6.5 Related literature

Inclusion should be viewed as a social movement connected to a history of social policy reform. There can be no doubt that support for students without barriers to adapt in the inclusive higher education environment is needed, especially in those contexts where the educational exclusion is rapidly being extended, as there is a growing and sensitive awareness of pressures with regard to inclusion. For example, The World Conference on Special Needs Education: "Access and Quality" was held in June 1994. The driving force for inclusive education was realised in the resolution, known as the Salamanca Statement. Endorsed by 92 countries and 25 international organisations, the message was clear and unambiguous:

We, the delegates of the world conference on special needs education representing ninety-two governments and twenty-five international organisations... hereby affirm our commitment to education for all, recognising the necessity and urgency of providing education for children, youth and adults with special education needs within the regular education system and further hereby endorse the framework of action on special needs education, that governments and organisations may be guided by the spirit of its provisions and recommendations (Thomson, 1988).

This then was the catalyst for the movement or paradigm shift towards greater inclusion of individuals with special educational needs into the mainstream system. Dixon (2004) referred to this inclusion as the awareness of diversity, to get to know yourself and be aware of how you have been culturally constructed and the implication that this has for the higher education environment and practice.

In the United States the 2003 projects on inclusive education by Zigmond, Jenkins, Fuchs, Demo, Fuchs, Baker, Jerkins, and Contino (1995) were for

the meaning of a special education in the context of full inclusion of students with disabilities in general education. The findings with regard to the models that had been developed reflect that no good special education practice was being delivered in general education, because models were new and still evolving.

A new educational training model for students without barriers in an inclusive environment is required for inclusive education. As schooling has hitherto always produced exclusion, Roger (2001) advocates that inclusive schooling demands reconstructed educational thinking and practice in regular higher education for the benefit of all students. This notion is in line with the South African Federal Council on Disability (SAFCD) that was held in October 1995 and which raised the concern that learners with special education needs have a right to equal access to education at all levels in a single inclusive education system that is responsive to the diversity of all students, and accommodation of different styles and rates of learning, as well as different needs in the case of Deaf students in terms of resource use and partnerships with their communities.

In view of the fact that students without barriers are being placed in regular institutions, an effective inclusive strategy needs to be developed based on the inputs of all directly affected and/or indirectly participating stakeholders. The concept of inclusive education needs to be improved with the inputs of the students without barriers who have to date been excluded, if it is to provide enrichment rather than an isolation experience.

1.7 RESEARCH METHODOLOGY

1.7.1 Respondents (Sample)

Six students without barriers were selected as respondents in this research. These were the students without barriers who interacted almost constantly with the students with disabilities at the Central University of Technology in

the Free State. This close interaction between the students without barriers and the students with disabilities were due to the fact that the former were studying towards similar qualifications with the latter, attended the same classes together, were involved in the same study groups and invariably were involved in pushing the disabled students' wheelchairs as they all went to classes, and provided them with any other help whenever required.

Selecting and interviewing these six students without barriers were done for the purpose of determining the feelings, views, perceptions and attitudes, hence discourses of the students without barriers. This number is appropriate for a research study of this scope within this paradigm, because it was easy to conduct in-depth interviews with each respondent to the satisfaction of both the researcher and the respondents and not being hurried by anything in any way. Besides, the data thus collected were not overwhelming as it was possible to clearly discern the patterns from them as directed by the research question. It becomes necessary to identify a manageable group of the respondents whom the researcher could easily access. However, qualitative researchers do not depend as much on the size of the sample but rather on the depth of the meaning constructed and shared in focused interviews (Glesne & Pushkin, 1992), hence the number of respondents is not important as the researcher does not intend using the research for generalisation beyond the researched.

Interviewees were given the freedom to speak, and the information thus obtained would by implication be more relevant than that obtained in the use of a structured questionnaire (Meulenbergh-Buskens, 1997). In structured questionnaires, the respondents follow the interview structure in the interview and do not address issues which are close to their hearts. Their information is put into a previously structured sequence.

1.7.2 Instrument for data collection

In this qualitative study, the researcher is the powerful research instrument, as he is interested in understanding people's experiences (who are considered to

be possessors of knowledge), in their context (Maykut & Morehouse, 1994; Glesne & Pushkin, 1992).

The researcher used non-directive, open and flexible interviews where a contextualisation process of knowledge construction was emphasised to gather information from respondents.

The Free Attitude Interview (FAI) technique creates an open space for the researcher to interview and for the students without barriers to respond flexibly and sensitively (Meulenberg-Buskens, 1997). Furthermore, its structure flows from the information given by the interviewee and does not reflect the ideas of the interviewer. It is structured only after information has been given by the respondents. Jacobs and Razavich (1998) agree with this arrangement as it will be a human being dealing with human beings on a human level.

This is helpful as the researcher discovered that this study did not want to simplify social phenomena by quantifying them so that a dynamic human being becomes an object of research. The above provides the contextual nature within which both researcher and respondents abide. The fact is that both are shaped by values that are expressed in time and space (Pushkin, 1988).

1.7.3 How scientific is the method used?

If science continues to be understood as the system of concepts, theories, findings and methods that is accepted by a number of scientists (Mouton & Marais, 1993) then this study and its methods are scientific.

This research does not attempt to generate general laws concerning human behaviour, as it is an interpretation of the feelings and attitudes, hence the discourses of students without barriers, namely the interpretations within a specific context (Duncan, 1993). It does not meet the requirements of controlled variables for verification with pre-specified intent (Glesne & Pushkin, 1992; Lather, 1986). This is so because it does not aim to establish

any causal relationship between the so-called predictor and outcome variables. The study is only interested in getting an understanding of how to understand the students without barriers' discourses in an inclusive higher education environment where they interact with their disabled peers.

Qualitative research believes that the task of the researcher is to understand and interpret the respondents' construction of reality. To do that, researchers need to focus on in-depth interaction with the respondents (Eisner, 1981) rather than be overwhelmed by broad generalisations.

The "scientificness" of the study is further enhanced by the fact that other credible studies have already been conducted and widely accepted in the research community using the same and/or similar instruments. One can here mention Meulenberg-Buskens' (1997) study, those of Mahlomaholo (1998, 2002, 2006, 2009) and of Duncan (1993).

Finally, the accepted quality criteria in this kind of research have been complied with as described by Meulenberg-Buskens (1993; 1997), and these include a research that is mounted on empowering intentions, that facilitates social justice and social good as well as being methodologically consistent.

1.7.4 Data analysis

The researcher has realised that the ideal way of analysing discourses is the one postulated by Fairclough (1992), which various researchers have used very successfully over time (Duncan, 1993; Mahlomaholo, 1998; Mahlomaholo & Nkoane, 2002; Mahlomaholo & Matobako, 2006; Bereng, 2007; Hongwane, 2007; Liphapang, 2007). Thus the actual analysis in this study is based on procedures formulated by Fairclough called text-oriented discourse analysis (TODA). The TODA approach focuses on the actual text made up of the words spoken by the respondents in the interviews. This is done in order to understand discursive practices informing those discourses as operationalised (Fairclough, 1993; Mahlomaholo, 1998; Mahlomaholo &

Nkoane 2002; Mahlomaholo & Matobako, 2006; Bereng, 2007; Hongwane 2007; Liphapang, 2007).

Finally, the analysis carried out in this thesis used the spoken words of the students without barriers as evidence of the understanding that the researcher made of the meaning of their respective which were tested further for “trustworthiness” and consistency at the level of discursive practice where correlation between words and actual practical activities is sought. The last level of analysis was carried out where all the above were related to and tested at the level of the social structural arrangement. However, this analysis was not done in a one-dimensional manner. The researcher moved through recognising, respecting and maintaining the complexity of the discourses from one level (say text), through the other (discursive) to the last (social structural) and back and forth in a focused and meticulous way so as to derive maximum understanding in interpreting other human beings’ (students without barriers) interpretations as Lincoln and Guba (19**) advise. The study thus came up with these rich and dense understandings of the complexity of meaning construction made by the students without barriers themselves in the inclusive higher education context where they interacted with the “other” students with barriers.

1.7.5 Findings

As indicated in Chapters 4 and 5 of this study, support for students without barriers to adapt to an inclusive higher education with physically disabled students is needed. This extends the notion that students without barriers view support in an inclusive higher education environment for physically disabled students as essential.

To view support as dynamic, fluid, multiple and growing, was contrary to students and learning. It is indicated in Chapter 5 that there is a need for a critical lens. The researcher is of the view that when using this kind of lens, the knowledge seeker does not shy away from his/her biases. The findings in Chapter 5 indicate that the research question is answered.

1.7.6 Organisation of the thesis

CHAPTER ONE

This chapter serves as an overview of the whole study. The background of the study from the question that prompted it is discussed.

From there it presents the study's problem statement indicating why that is a problem, how is it a problem for this study, where it comes from and incidents that provide evidence about this problem. The chapter proceeds with the significance of the study, which includes support for students without barriers in an inclusive higher education environment with physically disabled students. The purpose of the study is to look at the adaptation of students without barriers in an inclusive higher education environment.

In this chapter the methods of research operationalised in this study are also explored. It begins with stating the number of respondents chosen for the research, and subsequently justifies the choice. Next, the instrument used for data collection, namely the non-directive interview, is described. A detailed, scientific exposition of the technique is provided. Finally, the TODA data processing method is discussed.

CHAPTER TWO

In Chapter Two, support for students without barriers to adapt to an inclusive higher education environment with physically disabled students is examined closely. The chapter opens with a discussion of the definition of othering. It discusses the nature of support, the reasons for supporting students without barriers, the challenge of supporting students without barriers in higher education, changing attitudes of students without barriers, innovating teaching methods, curricula and some factors that seem to underlie supporting students without barriers. Lastly the conclusion is given.

CHAPTER THREE

Chapter Three deals with the research methodology and procedures operationalised in this study. It starts with reasons for conducting qualitative research, followed by a discussion of the paradigm of the study and an explanation of why critical theory is appropriate for the study.

A description is provided of the role of the researcher and researched and procedures for data collection. Data collection introduces respondents individually together with the researcher. The interview process is highlighted and followed by procedures for data analysis, which is text-oriented.

CHAPTER FOUR

Chapter Four deals with the interpretation of empirical data and report findings. This is done by bringing in the exact words that were used by the respondents during interviews. Discourse analysis is discussed. Finally, the chapter shows how students without barriers conceptualise what support means.

CHAPTER FIVE

Chapter Five summarises the whole study by stating the research aims, highlighting its procedures and revisiting the research findings. This is followed by the conclusion that was reached by the researcher through the interpretation of data. The study is critiqued and its limitations examined. Finally, the chapter contains recommendations and suggestions for future research.

1.8 LIMITATIONS

Chapter Five contains a discussion of the study's limitations. The main limitation is that it attempted to deal with the very complex issue of supporting students without barriers at the Central University of Technology and Free State University in the Free State Province.

The result is that it has only scratched the surface in dealing with the complexity of issues surrounding the support for students without barriers to adapt to an inclusive higher education environment with physically disabled students. Furthermore, the researcher is aware that the findings reported in this study present an interpretation. Just as the students without barriers (respondents) interpreted their understanding with regard to the support issues, the researcher also interpreted their interpretations. This implies that the study does not present absolute truths.

This study looked at reality as interpreted by the students without barriers or respondents who participated in this study. However, this could raise more questions than it has answered.

The major strength of the study lies mainly in the in-depth understanding that is attained by indicating the feelings, interpretations and experiences of the respondents. In this way, the study does not look for absolute truths, but reflects the interpretations of students without barriers of what is meant by support with the understanding of the fluidity of humans and the situation within which they operate. However, this study cannot be fixated or generalised with different respondents.

There were six respondents, and the researcher is viewed as the main instrument in the study. Finally, this study looked at presenting the truths of the six respondents who participated in this study.

1.8 CONCLUSION

Chapter One has laid the foundation for the whole study through specifying the background, the statement of the problem and the methodology. It also shows how it is scientific in its own way and finally brings in reporting.

CHAPTER TWO

REVIEWING AND DISCUSSING THE LITERATURE ON HOW STUDENTS WITHOUT BARRIERS CONSTRUCT MEANING IN INCLUSIVE HIGHER EDUCATION ENVIRONMENTS

2.1 INTRODUCTION

This study is about determining how students without barriers construct meaning of themselves and their physically disabled peers in inclusive higher education settings. In short, this study is about the discourses and discursive practices of the students without barriers, indicating how they make sense of reality and how they assign meaning to the idea of inclusivity as they adapt to a higher education environment with physically disabled students.

According to Foucault (1980) and Maclaren (1989), people develop and participate in discourse formations which further determine how they act in particular situations and how they react towards aspects of their environment. Given the above, it is therefore the focus of this study to understand what discourses inform the students without barriers's construction of meaning where they interact and do everything together with their physically disabled peers. The study further investigates how these meanings become manifested in their interaction with physically disabled students in inclusive higher education environment practices.

Therefore, this chapter provides a comprehensive discussion of the theoretical framework underpinning the study so as to provide a coherent account of both the conceptual and operational approaches followed in the study as a whole. Furthermore, detailed definitions of operational concepts in the study are provided so as to clarify the meanings attached thereto, given the argument pursued in the thesis. The chapter concludes with an extensive analysis of the related literature, responding to the research questions on the basis of the identified objectives as described in Chapter One. The aim of this

analysis is to present informed and scientifically established constructs per objective, which are in turn used in Chapter Four of this study to make sense of the empirical data collected and analysed.

2.2 THE THEORETICAL FRAMEWORK

Hall & Engelbrecht (1999) are of the opinion that for all humans there is a need to share information, experiences and problems with others in similar (sometimes in diverse) circumstances. Miller (2000) is of the view that provision of such a real situation of mutual benefit for all is the key to progress. It is possible to identify different ways in which this kind of real-world experience is used: to some, it has a reassuring value, a means of understanding the conditions in which other people live, thus conjuring up images of understanding and benevolence. To others it may mean extra demands in terms of sharing meagre resources and time.

The first notion mentioned above agrees with the principle of critical emancipatory research (Mallory & New, 1994) operationalised in this thesis. It focuses on the cognitive processes students use to make sense of their environment. This view is contrary to that of traditional behaviourists, since it recognises the environment and institutions as social places where social context and social activity influence students “through actions” (Mallory & New, 1994). Furthermore, according to this perspective, inclusion is a creative rather than a receptive act that involves construction of new meaning. It extends the notion that the fundamental principle of the inclusive environment in higher education is the valuing of diversity within the human environment. The meaning attached is that students have a contribution to offer to the world. Yet, in our society or environment, the positivists have drawn narrow paradigms around what is valued and how one makes a constructive contribution (Mallory & New, 1994). From this perspective, the students without barriers seem to benefit in inclusive higher education through interacting with one other as well as with the physically disabled, thus learning that their own challenges in an inclusive higher education environment are

heartfelt, rather than articulated for the sake of window dressing and academic prejudice.

This study is convinced that people's beliefs and meanings are constructed in tandem with their chosen and/or established ideological positionings. Some of these include being a student in a higher education institution, a member of a church, and any other social or community structure such as the family, the law and the systems of party politics, trade unions, communication and cultural institutions. Althusser (1970) and Sarup (1996) attest to the usefulness of this theorisation, which is operationalised in this thesis, and thus enables the researcher to show how the students without barriers live out their beliefs and the meanings (that is, discourses) they hold about reality and about themselves. This study believes that analysing discourses of students without barriers on inclusive higher education may be part of effective responses to the challenges in education, generally.

It is therefore important to note that forms of discourses of differentiation or of the opposite – that is, of the *otherness* – and stereotypes of superiority versus inferiority tend to lower the morale and standards of excellence that could be attained through inclusive higher education. I therefore want to declare that for this study, the theory of cognitive interest and knowledge constitution – namely critical emancipatory theory - propounded by Harbermas (1972) provides the overarching framework within which this study is designed and executed so as to achieve both the emancipatory research objectives of the study and contribute towards deconstructing the negative notion of *otherness*, should it be found existing and problematic among the researched.

Critical emancipatory theory also puts emphasis on the relationship between the researcher and the researched, as well as the values researchers adhere to, which include the kind of language being used (Mahlomaholo, 1998). In this study the relationship between the researcher and the researched is that of equality in status. We treat each other as full-fledged human beings with dignity. This implies that the values of trust, open heartedness and open

mindedness (Smaling, 1995) are abided by in this study in compliance with the directive of critical emancipatory research.

Furthermore, the discourses of the students without barriers on inclusive higher education are looked at and understood from their biases and subjectivity so as to give audience to them and not to distort them. Critical emancipatory theory as the lens, therefore, allows me to look at the abovementioned discourses through the critical lens that thematises power as indicated by Habermas. Such a lens provides the study as a whole with the mechanisms for making the marginalised and the so-called inferior groups aware of inhumane conditions they may be subjected to and thus encourage them to empower themselves for emancipation from such lowly status.

Given the above orientation and intent, it thus looks imprudent to ground this study within the positivistic theory that believes in essentialising, objectifying, and decontextualising discourses of students without barriers on higher education and in this way truncate the argument being pursued herein (Mouton & Joubert, 1990).

Critical emancipatory theory acknowledges and emphasises the non-essentialist, subjective and contextualised discourses (Foucault in McLaren, 1994; Lagan 1968) of students without barriers on inclusive higher education. This view is strongly supported by Roberts (2004) when he argues that people's perception of what might be worth studying or investigating is conditioned by a complex web of experiences which in themselves constitute the beginning and end of a valid science.

Through the critical emancipatory approach, this study recognises and respects the fluidity and multiplicity of the discourses of the students without barriers, and thus does not attempt to freeze them, but rather attempts to understand them in their changing complexities. Emphasis provided by this theoretical framework is rather on quality of research which is determined by the extent to which the study promotes and is predicated on equity outcomes,

social justice, freedom, peace, hope and methodological consistency (McGregor, 2003) which constitute the cornerstone of this thesis.

This theoretical framework is important for this study because it allows for the empowering of the researcher as well as for the researched and for them to be emancipated so as to establish alternative discourses that would promote equity outcomes, social justice, freedom, peace and hope as outlined above. In this way, this theoretical framework restores the humanity and dignity of all through the examination of discourses as well as reflection and exposition of negative attitudes and stereotypes that may have resulted in power inequalities along the lines of marginalisation (Fower, 1996)

Thus, the critical emancipatory theory is appropriate for grounding this study because it possesses the possibility of deconstructing negative discourses in favour of the construction of new and better alternative ones.

2.3 DEFINITION OF OPERATIONAL CONCEPTS

In order to understand the paradigm well, a definition of operational concepts of this theory is needed

2.3.1 DISCOURSES

In this study the concept of *discourses* is inextricably linked to knowledge construction, as knowledge is constructed within particular contexts for specific purposes. Discourses are about knowledge formations that hold true about reality. It is about how people conceive words that mean certain things that need to be considered within the context in which they operate. The context is made up of people and their positions that consist of things such as power which is invested in the discourses to which they belong.

Discourses refer to practices in which some knowledge of certain groups is accepted as truth at the expense of others (McLaren 1989). This study is thus concerned with the generation of meaning among students without barriers in real-life contexts. Discourses as meaning construction are not abstracted or detached from a person's consciousness of the self and one's position

theoretically, materially and ideologically .The belief held in this study is that discourses are not fixed, but they are constructed within contexts informed by ideologies. Discourses as used in this study refer to the process through which students without barriers assign and attribute meaning to words. When meaning is assigned to a word, it informs the uses of the word about what is to be included and what is to be excluded when the word is used. This knowledge, according to Romm (Snyman, 1993), is not constituted arbitrarily or without interest; it consists of constructions made on the basis of a particular interest.

The definition of discourses which Potter and Wetherell (1987) provide refers to all forms of spoken interaction, formal, and informal, and written texts of all kinds. This definition, although not all-inclusive, is important for this study as it enables me to see the discourses of the students without barriers as what they say (the spoken word) which is also informed by their positioning as students in higher education coming from particular home and educational backgrounds.

Extending on the above notion, Parker (2008) defines discourses as a system of statements which constructs an object. In the contexts of this thesis, this is valuable as it confirms that; what the students without barriers say, is a reflection of how they have constituted themselves in terms of their previous experiences. This is elaborated further by Foucault (1972) who sees discourses as practices that systematically form the objects of which we speak. The latter notion is very apt as it introduces the definition, the idea of discourses as practice. This means that discourses are not only limited to text as spoken or written word, but they go further to include practices, culture and habits as generated in social settings. All these are also in turn mounted on the social structural arrangements as they are informed by and at the same time inform the constitution of particular identities and subject positionings of the students without barriers, in the case of this study.

To further clarify the above, Cherryholmes (1988) describes discourses in the context of education and says that they are what is said and written about the

practice of education. Education discourses range from what is said in elementary classrooms, teacher education classes and research findings reported at conferences and conversations. This improves further on our understanding of the students without barriers discourses in higher education as another instance of where educational discourses are generated.

The Penguin Dictionary (2000) defines discourses as extended pieces of written text, or its verbal equivalent, which usually forms the unit of analysis within research among humans. Therefore, according to the critical emancipatory lens grounding this study, discourses mean bringing out the issue of multiplicity and the ever evolving truth, reality and knowledge which students without barriers bring to the situation. students without barriers's discourses should be looked at as divergent and as subjective reaction to any given situation. The possibility of convergence exists but this does not preclude the possibility of divergence and multiplicity as well.

To contextualise and elaborate the above definition, it is important to note that discourse theory per se, appeared as a continuation of early Frankfurt School research, as a reaction to positivism, scientism and Continental philosophy (Papastephanon, 1999). Its variety of insight was born out of dissatisfaction with dominant research paradigms and practices, particularly with the observation that theories which were presented as neutral had hidden power relations and perspectives on knowledge. These theories merely presented the position of the dominant groups. Discourse theory is, in a nutshell, derived from the studies of researchers such as Adorno and Horkheimer on the unconscious, power practice and emancipation (Creswell, 1998).

Discourse theory as a post-metaphysical and non-foundationalist project, breaks free from the subject-object model of philosophising, as it aims at exposing the ideological embeddedness of knowledge (Reason, 1994). Its major purpose is to transform and heal the world and restore human dignity by creating awareness of the ideological patterns which determine people's lives.

Based on the above, therefore, discourses are inextricably linked to knowledge construction, as knowledge is constructed within a particular context for specific purposes. Discourse is about knowledge formations that hold about reality. It is about how people conceive words that mean certain things and needs to be considered within the contexts in which they operate.

Discourses are discursive practices in which some knowledge of a certain group is accepted as truth at the expense of others (McLaren 1989). This study is thus concerned with the generation of meaning about discourses among students without barriers in real-life contexts. Discourses as meaning construction are not abstracted or detached from a person's consciousness of the self and one's position theoretically, materially and ideologically. The belief held in this study is that discourse is not fixed, but constructed within contexts informed by ideologies. Discourses as used in this study refer to the process through which students without barriers assign and attribute meaning to words. When meaning is assigned to words, it informs the uses of the word about what it is to be included and what is excluded when the word is used. This knowledge, according to Romm (Snyman, 1993), is not constituted arbitrarily or; without interest; but it consists of constructions made on the basis of a particular interest.

The view of this study on the abovementioned point is that the differences among human beings, their subjectivity in viewing situations are the most important in making the point that reality is fluid and; ever-evolving as well as bound by context, time and situation (Held,1983; McCarthy,1984).

For the purpose of this study, therefore, the discourses, amongst others include and are influenced by students without barriers's upbringing, orientation, background, experiences, preferences, meanings, interests, issues of power and education. They are brought about mostly by conditions under which they found themselves at some time or other in their lives (Letsie, 1998). It has to be accepted that students without barriers's discourses on inclusive higher education are not constant and objectified, but value-laden and not neutral.

2.3.2 INCLUSIVE HIGHER EDUCATION

According to the report of the National Commission on Special Needs in Education and Training (NCSNET), *Quality education for all* (1998), an inclusive learning environment is an environment that promotes the full academic, personal and professional development of all learners, irrespective of race, class, gender, disability, religion, culture, sexual preference, learning style and language. It is an environment which is free from discrimination, segregation and harassment and which intentionally tries to facilitate an atmosphere of mutual acceptance and respect.

This definition encompasses all levels of education, especially in South Africa where even before the advent of the democratic dispensation in 1994, there existed no special higher education sector for physically disabled students. All higher education institutions admitted all students irrespective of the existence (or not) of disability. This means that, given the context of this thesis, students without barriers have always been in the midst of those physically disabled students who could access higher education.

According to Thomson (1998), inclusive education may be defined as the process of educating children and young people with special educational needs in settings where they have maximum association consistent with their interests with other children and young people of the same age. This by definition includes the students without barriers in higher education institutions.

White Paper 6 (DoE, 2001) describes the concept of inclusion as referring to the recognition of and respect for the differences among all learners and building on the similarities, supporting all students, educators and the system as a whole so that a full range of learning needs can be met. The focus is on teaching and learning factors, with the emphasis on the development of good teaching strategies that will be to the benefit of all students. Although special mention may not have been made of students in higher education, it is not extrapolating beyond the data to infer that the same principles applied with

regard to higher education, since the whole South African society benefited from the human rights legislation and culture on which White Paper 6 was based.

Donald, Lazarus and Lolwana (1997) state that inclusion also refers to an educational policy which must flow from the position of inclusive education and that such policy, must ensure that the full variety of educational needs is optimally accommodated and included in the education system. In further explaining the concept of inclusion, Mitter in Lomofsky and Lazarus (2000), describes inclusive education as a value system that recognises and celebrates diversity arising from gender, nationality, race, language or origin, social background, level of educational achievement as well as disability. Corbet (2001) further explains inclusion as an active, rather than a passive process. To further support the idea Voltz, Brazil and Ford (2001) mention that inclusion does not refer to physical spaces; it refers to a condition or state of being and, as I have stated in the preceding discussions, all the principles guiding inclusivity in education, include higher education sector as well.

Presently the term “inclusive education” ‘within education evokes great interest. This term originated in Western countries, particularly in North America, and a great deal has been applied in the United Kingdom, Europe and Scandinavia, where legislation together with fiscal support, has made it more possible to illustrate good inclusive practices (Alur, 2001).

According to Lomofody and Lazarus (2001), since the 1980s in most countries, there has been a great movement towards integration of special education into mainstream. A great misunderstanding with regard to the terms integration, mainstreaming and inclusiveness or inclusion occurred. In clarifying these terms,, Thomson (1998) indicates that the concept of inclusiveness is to determine the best possible learning environment. According to the DoE (2001):

- Inclusion is about recognising and respecting the differences among all students and building on similarities.

- Inclusion focuses on overcoming barriers in the system that prevents students from the full range of learning needs.
- The focus is on teaching and learning that strengthens the development of a good mode of learning and teaching.
- Focus is based on the full adaptation and support system possible in the classroom/-lecture hall. The Salamanca Statement (Unesco, 1994) viewed inclusion as human rights and values.

Based on the above there therefore seems to be general agreement that inclusive higher education is characterised by the following principles:

- a) Active and meaningful participation of all students in mainstream classrooms that goes beyond mere physical placement of students with diverse needs in the classroom/lecture halls. This would include the quality and quantity of interaction between students and educators in the educational setting, classroom/lecture hall and community contexts as well as the way in which individual educational and social needs are being met.
- b) A sense of belonging in a lecture hall and institution of higher education community where learner diversity is seen as an asset and not a liability. All students are seen as important members of that lecture hall and the community of that tertiary institution.
- c) There is shared ownership among educators, administrators, parents and students and shared responsibility for nurturing the development of all students, making sure that all their needs are met and that students and educators are supported in reaching their goals (Kochar, West & Taymans, 2000; Sands, Kozleski & French, 2000; Swart & Pettepher, 2001; Woltz, Brazil & Ford, 2001). For an inclusive higher education institution to have the above-mentioned characteristics and be able to maintain them it is essential that there should be support. Kochar, *et al.* (2001), Sands *et al.* (2000) and Mastropieri and Scruggs (2001) see

the following as particular strategies, which would support the development of an inclusive higher education institution:

- (i) Effective teaching and learning strategies that would include among other things, cooperative and collaborative learning, constructivist and learner-centred activities as well as peer tutoring to facilitate meaningful participation of all students in the classroom.
- (ii) The creation of a social and emotional climate in schools in which all members of the school community – students, educators etc. – can feel safe, valued and accepted. This can be achieved by promoting respect for diversity as well as accepting and acknowledging individual experiences, and structuring an environment in which expectations are explicitly stated.
- (iii) Effective collaboration that promotes shared ownership among educators, students, administrators, parents and community members. This would include school-based support teams to promote problem solving and learning from each other, district-based support teams, which would offer support to individual educators or students, groups or parents.

Inclusive higher education implies the decentralisation of power and the concomitant empowerment of educators, a fundamental reorganisation of the teaching and learning process through innovation like cooperative learning and thematic teaching, as well as a re-definition of professional relationships within the buildings (Hallahan & Kauffman, 1995).

To seek answers to the question of what an inclusive higher education environment entails, the descriptions of a number of authors have been examined. They all seem to concur that inclusive higher education is an educational practice in higher education based on a notion of social justice that advocates access to equal educational opportunities for all students regardless of a presence of disability (Forreman, 2001; Loreman & Deppeler,

2001; Sailor & Skrtic, 1995). Winzer (1998) states that the concept of inclusion within the international and national educational contexts, refers to complex and controversial issues.

Falvey, Givner and Kimm (1995) see inclusion as a philosophy that embraces the democratic values of liberty, equality and civil rights, which recognises and accommodates diversity and thereby respecting the rights of all. An inclusive higher education institution supports the notion that living and learning together is a better way that benefits everyone, not only students who are disabled.

Clough (1998) concurs with the view that inclusive higher education is not an end in itself; it is a means to an end, namely that of establishing an inclusive society. Inclusivity places the welfare of **all** citizens at the centre of consideration. Inclusion seeks to engage with the question of belonging and solidarity and simultaneously recognising the importance of political differences. Issues concerning diversity are thus to be viewed in dignified and enabling ways.

As stated by Booth and Ainscow (1998), inclusion is seen as the core of a wider reform of an education system as a whole in an attempt to create a more effective and just society.

Kauffman and Hallahan (1995) strongly support the idea that inclusion is the result of a major shift in the historical beliefs and practices of educational communities regarding the provision of services to students and youth with disabilities. Kauffman and Hallahan (1995) furthermore state that inclusion means students with disabilities are educated in heterogeneous, natural and student-centred classrooms, and higher education and community environments for preparing them for full participation in a diverse and integrated society. The practice of inclusion transcends the idea of physical locations and incorporates basic values that promote participation, friendships and interactions in all aspects of education and community life.

According to Westwood (1997), research is in the beginning phase to determine which higher education and classroom practices result in the most effective inclusive education situations. It seems, however, that the following are required if students with significant learning or adjustment problems are to be successfully included in the regular lecture hall and with appropriate access to the general curriculum: leadership roles, a higher education institution's policy, change in attitudes, commitment, a support network, adequate resources, a close liaison with parents and curriculum change. All these can contribute to a more effective inclusive higher education institution.

Kauffman and Hallahan (1995) highlight a number of factors that support some of the ideas of Westwood, namely to ensure that inclusive education provides benefits for **all** students. Inclusive higher education prepares all students regardless of their physical disabilities, helping them to be developed as future citizens in a diverse society. Students with a physical disability in particular will benefit if:

- there are opportunities for friendship and a true sense of belonging;
- there is a natural availability of role models;
- there is the necessary facilitation of language communication skills;
- and
- appropriate development of skills.

In order to accept this change and to utilise it, students without barriers will have to do what is best with regard to inclusion. Inclusive higher education will succeed if educational experiences are designed to enhance the experiences of both the students without barriers and physically disabled students, to determine life outcomes for inclusion and thus seek to establish an individualised balance between the academic or functional and social or personal aspects of schooling in a higher education environment.

2.4 DISCOURSES OF students without barriers ON INCLUSIVE HIGHER EDUCATION

The preceding discussion has also demonstrated that inclusivity is couched within a particular ideological orientation. Ideology is an important aspect of discourse which critical emancipatory research has analysed in greater detail, exposing the basic constitutive aspects thereof. Positivism, on the other hand, will not enable this study to conceptualise discourse as a function of ideology since it is single-dimensional and essentialised. Furthermore, some of the notable theorists on ideology who are important to this study and thus inform this thesis are: Foucault (1994) Althusser (1979) Habermas (1984) Popkewitz (1990) and Fairclough (1995).

Foucault's (1994) opinion is that all science, including research, has an ideological function. Furthermore, the production of knowledge is inextricably linked up with historically specific regimes of power and every society produces its own truths. Fairclough (2004) further extends this point when he emphasises that text reading is an interpretation of an interpretation. It is so because texts are produced by a society that has its own ideology.

Althusser (1997) defines ideology as a representation of the conditions of existence. Ideology re-presents the imaginary relationship of individuals to their real condition of existence. He points out that ideology is not a real existence, but that the real existence where human beings re-present themselves through ideology is more concrete and material.

Human beings have their own ideas and use them to understand and reason situations in order for them to appear as they want them to (Fairclough, 1995). This means therefore that the students without barriers from different ideological backgrounds and experiences operationalise their discourses as ideology. There is an imaginary relationship of the individual to his/her particular condition of existence. This implies that ideological factors play a role in the production and definition of discourses (Apple, 1990). This is especially true because inclusive higher education is the agent of the society

within which it occurs. This implies that what is discovered or occurs outside the institution of higher learning in particular, determines largely what is inside it (Mahlomaholo, 1998). In the light of the above it is clearly demonstrated that background, and the knowledge that goes with it, are influenced by ideas that inform certain discursive practises.

From the above contextualisation, it will therefore be possible to see how national policies in various countries, based on their democracy and human rights culture(s), influence the introduction of practices of inclusion in higher education in particular. It will also become apparent how the introduction and operationalisation of inclusive higher education itself, serves to generate particular discourses among the students without barriers in the countries discussed in this section.

2.4.1 Canada

Taking Canada as an example it is noted that education policy makers have embraced the notion of inclusive education (for higher education as well) as evidenced by inclusive education policies across Canada governing current education practice (Edmund, 2000). Nova Scotia, the newest participant in the Canadian inclusive education policy, has stated it is good of inclusive education to facilitate the membership, participation and learning of all students in programmes and activities (Edmund, 2000). This was a fundamental change that led to the professional development required for full inclusion in institutions and participation in student programme planning (French, 1998). The criteria for inclusive education included: (i) professional development coursework, advanced certificate, (ii) assessment policies, procedure and practices; (iii) perspective of inclusive classroom practices; (iv) student program plans; (v) physical plan resources; and (vi) behaviour management.

In Canada generally, attitudes toward inclusion and inclusive educational practices are currently positive (Gans, 1987; Scruggs & Mastropieri, 2004). However, it was discovered that most students without barriers did not claim friendship with the physically disabled. In fact, social and academic separation existed between the students without barriers and physically disabled

students (Ash, 1997). Actually, it was even reported that some disabled students did have unpleasant experiences in their social contact with students without barriers, mostly outside the college (Ash, 1997).

Some abusive behaviour tended to take to the form of name-calling, public embarrassment, whispering when those with a disability were nearby Ash (1997). students without barriers's embarrassment and uncertainty about how to behave towards disabled students was attributed to their own separation from disabled students, in earlier school and social experiences

2.4.2 Inclusive education in Brazil

In recent years, Brazil has been demonstrating a great advance in the understanding of inclusive education. The growing interest in inclusive education has generated Brazilian books as well as conferences and meetings that have been held all over the country (Vampre, 2002).

In 1997-8, a strategic plan which established the inclusion process as an important target was formed (Vampre, 2002). Because of the new policy within the country, a project for social inclusion and inclusion employment was established as essential targets of the new approach:

- Integration was accepted as a general policy in all provinces.
- The Mangan Declaration gave attention to globalisation and opening toward strengthening of civil society and educational reform.
- The importance of linking education to work was also studied

To date nothing significant has been reported in research in terms of investigations and findings with regard to the discourses of students without barriers in Brazil's inclusive higher education. This might mean that this thesis could be groundbreaking for policies and practices in that country as well.

2.4.3 Inclusive education in the Republic of South Africa

The Constitution of the Republic of South Africa, 1996, entrenches the notion of a democratic society based on human dignity, freedom and equality. Section 9 of the constitution commits and obliges the government to ensuring that all people enjoy basic human rights. It guarantees protection from discrimination and obliges the state to have measures in place to achieve adequate protection and advancement of people previously disadvantaged by unfair discrimination. Section 9(3) states:

The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethics or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth (Constitution of the Republic of South Africa 1996).

The Constitution further states in section 10: “Everyone has inherent dignity and the right to have their dignity respected and protected”.

Sections 9 and 10 in particular are important for all since they recognise that the issue of rights is inherent to the human dignity of the individual, and is necessary for his/her potential development. Therefore, if human dignity is not respected, this constitutes a violation of an individual’s human rights.

In view of the past inequities of various sectors of the population prior to the first democratic elections in 1994, the new democratic government was constitutionally committed and obliged to restore the human rights of all marginalised groups. The education legislation and policy documents that have emerged since 1994 have entrenched the principles of human rights and dignity enshrined in the Constitution.

Some of the policies and legislation that stress the principle of education as a human right are: the White Paper on Education and Training (DoE, 1995), the White Paper on an Integrated National Disability Strategy (Office of the Deputy President, 1996) and the South Africa Schools Act (DoE, 1996). Regarding the principle of education as a human right, the White Paper on Education and Training states:

Education and training are basic human rights. The state has an obligation to protect and advance these rights, so that all citizens

irrespective of race, class, gender, creed, or have the opportunity to develop their capacities and potential, and make their full contribution to society (DoE, 1995:21)

It is thus evident that inclusive education is now also entrenched in the law of the country and that even higher education institutions have to comply. However, what is still missing are research studies focusing on the needs and discourses of the students without barriers who now find themselves in the same inclusive lecture halls as students with physical disabilities, among others. Such research is important so that they may be supported in the same manner as support is provided for the physically disabled students, should this need be evident.

2.4.4 FORMULATING USEFUL CONSTRUCTS FOR UNDERSTANDING DISCOURSES OF STUDENTS WITHOUT BARRIERS

2.4.4.1 The need for understanding the discourses of the students without barriers

Research on the attitudes and beliefs of students without barriers regarding inclusive education is thus likely to be necessary in formulating further policies for inclusivity in higher education (Forlin, 2004). Indeed, the attitudes of students without barriers can also entrench some negative behavioural stereotypes towards physically disabled students in higher education institutions. According to Mvambi (1999), the way in which the students without barriers interact with or feel about physically disabled students is a function of the latter's previously acquired discursive practices. This point is further confirmed by Roberts (1999), who argues that students without barriers attitudes and feelings with regard to what is happening in higher education and its environment are of crucial importance.

As Little (1987) contends, the students without barriers, like everybody else, always act out their respective discourses on inclusive higher education practically. Therefore, the emphasis is on finding out what the students

without barriers feel about themselves and their peers in the same lecture halls. Bogdan (1993) for instance found out that the negative attitudes were due to a lack of will and skill on the part of the students without barriers in an inclusive setting. While these research findings paint somewhat gloomy pictures of students without barriers in inclusive education, some research findings by Johnson and Johnson (1994) and Stainback (1992) have shown that the negative attitudes of students without barriers can be changed.

The DoE (2001) stipulates that a broad range of learning needs exists among all students at any given time and that where they are not met, as perhaps in the case of the students without barriers, these may have very deleterious impact on inclusive higher education practices and the system as a whole. According to the DoE (2001), negative discourses may arise because of the following:

- Negative attitudes towards and stereotyping of difference.
- An inflexible curriculum.
- Inappropriate languages or language of learning and teaching.
- Inappropriate communication.
- Inaccessible and unsafe built environments.
- Inappropriate and inadequate support services.
- In-adequate policies and legislation.
- The non-recognition and non-involvement of parent communities.

The attitudes of students without barriers are very important in any reform process, as they can challenge the operation of the societal power structure (Cummins, 1996). Staub and Peck (1995) in their findings noted that the students without barriers tended to be more tolerant of others when they become more aware of the needs of their fellow students with physical disabilities. This confirms the finding that students without barriers sometimes do have positive feelings about physically disabled students. Furthermore, several researchers (Voeltz & Porennan, 1983), have found that students without barriers experience further growth in self-esteem because of their

relationships with peers with physical disabilities. It has become clear that greater understanding and development of personal principles on the part of the students without barriers occur as a result of being included in inclusive environments with their physically disabled peers. They are thus shaped by exposure to an inclusive environment setting, which shows that students without barriers experience a growth in commitment to personal moral and ethical principles as a result of their relationship with students with disabilities. Further, such students tend to show less prejudice towards people with different behaviour or appearance when they are used to being with them in a supportive context (Voeltz & Porennan, 1983)

2.4.4.2 Current knowledge on students without barriers discourses on inclusive higher education

According to Wagner (1993), inclusive programmes do not seem to be harmful to the students without barriers when they are included with physically disabled students and are given appropriate support and counsel. Johansson (1995) is of the opinion that students benefit from knowledge-building communities both in and out of class. This poses a different challenge from the traditional view of classifying the students without barriers differently from their physically disabled peers and not including them together in inclusive higher education institutions. According to Johansson (1995), it seems there is a need to provide the students without barriers with opportunities to engage in knowledge construction dialogues with their disabled peers. From the literature (Voeltz & Porennan, 1983, Peck, 1990), it also seems that the inclusive higher education environment must be comfortable for the students without barriers to articulate their views and negotiate with their physically disabled colleagues in the process of interacting. This aspect is directly related to the collaborative nature of the supporting process.

Analysing the students without barriers's discourses on inclusive higher education is important. Research (Johansson, 1995) shows that through these discourses the students without barriers are able to go beyond their fixed imaginings, and are able to elevate their gaze beyond the physical

disability of their peers. Students, according to Anderson (1991), are agents of the community. In other words, collective and inclusive learning allows the education environment to be transformed into a microcosm of the diversity of society and world of work in which students without barriers will find their skills of appreciating and co-existing with physically disabled peers useful (Apon, Ayres & Duncan 1994).

An important feature of social discourse on the concept of “fixity” is the ideological construction of *otherness*, that is, the myths of the origin of the marking of the subject within the discursive practices and discourse of the social. This implies a paradoxical mode of representation, because it connotes rigidity and unchanging order as well as disorder. Contrary to the latter social discourse, I am attracted to Bhabha’s (1994: 142) notion:

Whereas repression banishes its object into the unconscious, forgets and attempts to forget the forgetting, discrimination must constantly invite its representation into consciousness, reinforcing the crucial recognition of difference which is also its object

In the light of the above; inclusion is a form of meaning construction, just like belonging. It is mobile, multiple, dynamic and not fixed within any one entity; it is changing, transcendental and transforming. Therefore, inclusivity seems to instil self-worth and self-esteem. This implies that gaining recognition from others, as belonging, is one of the central pillars that has been missing from our educational structure for some time (Kunc & Vanderclif, 2004).

Providing a sense of belonging and adapting of students without barriers in an inclusive higher education seems to be pivotal to enabling them to excel in an inclusive higher education environment; and this is what this research study attempts to unearth. Kunc and Vanderclif (2004) report that students without barriers also tend to need support in inclusive higher education environments. This need represents a very concrete and manageable step that can be taken in our higher education systems to ensure that students without barriers begin

to learn that belonging is a right, not a privileged status that has to be earned (Kunc & Vanderclif 2004).

Within inclusive structures, many opportunities can be created to satisfy the needs of all students despite their abilities or limitations (Johnson, 1981; Slavin, 1978). In support of the above, the principle of **education for all** was adopted at the Salamanca World Conference on special education needs (UNESCO, 1994), and it was restated at the Dakar World Education Forum (2000). The principle of education for all means:

Institutions of learning should accommodate all students regardless of their physical, intellectual, social, emotional, linguistic or other conditions. This should include disabled and gifted students, street and working students, students from remote or nomadic populations, students from linguistic, ethnic or cultural minorities and students from other disadvantaged or marginalised areas or groups (Salamanca Statement, 2000: 281).

Slavin and Madden (1983) conducted a study in which they applied supportive learning structures to all learners in inclusive settings. The results indicate that all students showed an improvement in their academic achievement and enhanced positive social interaction. Informed by the above-mentioned research, I am convinced that if relevant support is given to students without barriers in response to their expressed needs, improved positive interaction and learning experience could result.

For students without barriers the ability to work in inclusive higher education was found to be the means of acquiring new knowledge, as expressed in their interviews (Slavin & Madden, 1983). The study referred to above further indicated that the students without barriers were strongly influenced by the support they were given by the able others. In fact, Kagan, Zahn, Wiseman, Schwarzwald and Tyrell (1995) in their study observed dramatic reductions or elimination of self-segregation prevailing among students without barriers

when supportive learning was used. Furthermore, supporting students without barriers through the presentation of controversial ideas seemed to positively influence their attitudes and views about themselves and their physically disabled peers (Ainscow, 1999). When students are confronted with ideas that are contrary to their own, they learn to examine their own thinking and thereby learn positively.

Booth, Ainscow and Dyson (1997) indicate that in Australia it was found that there was no difference between students without barriers and students with physical difficulties following the same curriculum at the same time in the same classroom with full acceptance by all. Students without barriers need a positive self-identity from their physically disabled classmates in order to change their expectations and attitudes. Other countries such as Canada, Italy, Australia and New Zealand are trying to include all students in one education programme and learning experience, that would be socially, emotionally and academically beneficial to them.

An important factor for concern is the impact of the inclusion of students without barriers. In a study conducted by Hehir (1995) it is reported that students without barriers are often expected to benefit from incidental support available for all students in the classroom. Studies conducted by researchers such as Peck, Donaldson and Pezzoli (1990), Salisbury (1993), Sharpe, York and Knight (1994) and Staub and Peck (1995), report various notable findings.

From the above discussions, it seems that provision of positive support for students without barriers to engage in shared vision by negotiating and participating in discussions with physically disabled students, is a *conditio sine qua non*. It also seems that for students without barriers to understand physically challenged students, the former have to reflect on their respective previous experience and discourses to be able to know the kind of support they themselves may need.

Thus, addressing the question of *support* seems to be a means by which to create opportunities for learners to broaden their knowledge, experiences and skills so that learning in higher education environment becomes effective. There are, however, mixed feelings in research on the impact of inclusive education on academic achievement for students with special educational needs (for example those with physical disabilities). Researchers such as Lipsky and Garner (1996), and Sharpe *et al.* (1994) found no statistically significant difference in the academic and behavioural measures.

What seems clear from these sources is that the academic achievement of students with disabilities was equal to or better than those of students without barriers in inclusive higher education programmes. This emphasises the need to provide the latter with relevant and effective support as well (Peck, Donaldson & Pezzoli, 1990; Salisbury, 1993; Sharpe, York & Knight; 1994; Staub & Peck; 1995).

Secondly, students without barriers developed more positive relationships and meaningful friendships with their physically disabled peers (Peck, Donaldson & Pezzoli, 1990; Salisbury, 1993; Sharpe, York & Knight; 1994; Staub & Peck; 1995). Thirdly, students without barriers did not adopt inappropriate behaviours from students with disabilities. Fourthly, self-esteem, social skills and problem-solving skills improved in all students in the inclusive classroom (Peck, Donaldson & Pezzoli, 1990; Salisbury, 1993; Sharpe, York & Knight; 1994; Staub & Peck; 1995).

Fifthly, students without barriers developed a greater sensitivity to the needs of other students. Given these advantages, inclusion seems to be beneficial to both students with physical disabilities and students without barriers (Peck, Donaldson & Pezzoli, 1990; Salisbury, 1993; Sharpe, York & Knight; 1994; Staub & Peck; 1995).

2.4 CONCLUSION

Given the argument pursued thus far, it would seem that the higher education sector has to change to accommodate the needs of all the students, both the students without barriers and those with disabilities (Miller, 2000). The creation of inclusive higher education environments that are accepting and supportive of students without barriers may thus sound like a formidable task requiring major cultural transformation (Aune, 1995; Silver, Bourke & Strehorn, 1998). However, it is also a fact that higher education institutions cannot operate without students without barriers. These institutions have to engage in the same evolution that our total society is facing towards full integration. At these higher education institutions, students from all walks of life have to find acceptance, recognition and support towards full rehumanisation and enhanced performance. Thus, supporting students without barriers as well is a *conditio sine qua non* in an inclusive higher education for a common humanity towards human emancipation (Russell, 1998),

According to research (Aune, 1995; Silver, Bourke & Strehorn, 1998), there seems to be an expressed need to develop new ways of meeting the needs of students without barriers at universities. The status quo results in attrition rates of students without barriers, who seem to be struggling to overcome attitudinal barriers (Aune, 1995; Silver, Bourke & Strehorn, 1998). One such an approach that may benefit students without barriers advocates that they begin to understand their physically disabled peers in inclusive higher education environments. Thus, this goal of adaptation may have positive results if there is an attempt to meet the spirit of full participation between students without barriers and the physically disabled students.

The “barrier-free environments” that are naturally inclusive and that require absolute adaptation from students without barriers seem to alleviate much of the tension that occurs in the mentioned interactions within higher education institutions (Aune, 1995; Silver, Bourke & Strehorn, 1998; Silver, 2001). This approach would be inclusive and will go beyond traditional case-by-case

support and thus render such service delivery effective (Aune, 1995; Silver, Bourke & Strehorn, 1998; Silver, 2001).

Inclusive higher education therefore provides opportunities for an approach that treats higher education environments as social processes for acquiring knowledge through interaction as a natural social process, instead of merely relying on pretexts such as attitudinal and discursive barriers (Mallory & New, 1994). This approach seems to support the view that meaningful interaction occurs when students explicitly reflect on how to reason beyond social stereotypes that represent essentialist views, like universalising and categorising with the intention to marginalise others.

This approach – that creates spaces for students without barriers and other students like the physically disabled students to construct their own understanding of education and to adapt to an inclusive higher education environment by viewing situations from multiple perspectives – seems to be the beginning of an effective support mechanism or process for the students without barriers as well. Macmillan and Schumacher (1993) suggest that the essence of such thinking is to provide all (including the students without barriers and their physically disabled peers) with realistic challenges that cannot be solved with their current level of understanding, but by allowing them to interact mainly among themselves, to work out new understandings.

This notion focuses on the cognitive processes that all students use to make sense of their environment. It is a perspective that offers the alternative to the traditional perspective by recognising environments and institutions as social places where social context and social activity influence students' thoughts and actions (Mallory & New 1994). Further, according to this perspective, inclusion is a creative rather than a receptive act that involves construction of new meanings by students within the context of their current knowledge, previous experiences, and social environment (Poplin, 1992).

This approach involves attending to and capitalising on the social context of the environment by creating a sense of community and assisting every

student in gaining a sense of belonging. Additionally, the abovementioned perspective uses the power of social interaction to instil self-worth and self-esteem (Poplin, 1992). The understanding of the significance of inclusive higher education could thus be used to expose students to this critical self-reflection. According to Habermas (Poplin, 1992) they will be able to negotiate meaning successfully if their minds and strategies for meaning construction are liberated. This may also help them to reflect on discourses from previous experiences and social environments for more empowered social interaction with their physically disabled peers, for a start (Poplin 1992).

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN FOR DATA COLLECTION AND ANALYSIS IN THE STUDY

3.1 INTRODUCTION

Chapter Three begins with a discussion of the paradigm within which the research methodology and design for collecting information on and analysing the discourses of the students without barriers on inclusive higher education are located. To justify the choice of critical emancipatory research as the paradigm of choice for the study, it is compared and discussed with the positivist technicist paradigm. From this comparison the critical emancipatory paradigm emerges as the most appropriate for couching the study, especially its methodology and design aspects.

This chapter further describes how the participants for this investigation were purposefully identified in terms of who they were and where they came from with regard to their background, to ensure that they would be able to provide meaningful information that would assist this study in responding to the research question as stipulated in Chapter One.

Thereafter the chapter describes the procedures I used in this study to collect meaningful information according to the identified objectives. In this description I also indicate how I collected the required information without violating the ethical requirements of an emancipatory and respectful research. Finally, I demonstrate how the information I collected was analysed so that it made sense in response to the research question according to the constructs developed and defined in Chapter Two of this study. A critique of the procedures followed in collecting and analysing information on the discourses of students without barriers on inclusive higher education is also provided, to indicate the concerns for quality that the study complies with.

3.2 REASONS FOR CONDUCTING A QUALITATIVE CRITICAL EMANCIPATORY RESEARCH

This study has employed the qualitative research methodology which is also critical-emancipatory, because the aim was to analyse students without barriers's discourses on inclusive higher education. It was essential to employ qualitative research because the study was about human behaviour. Therefore, the researcher asserts that qualitative research was essential, as the study would be dealing with the feelings, attitudes and experiences of the students without barriers who found themselves in inclusive higher education lecture halls.

It is important to understand that exploring human behaviour involves time frames and the contexts in which it occurs, and that these contexts depict the meaning construction by the participants involved in those particular settings. According to Ary, Jacobs and Razavieh (1996), human behaviour is thus always bound to the context in which it occurs. Qualitative techniques were therefore the most appropriate for meaningfully analysing the discourses of the students without barriers in such contexts.

Qualitative research investigates and evaluates lived human experiences through collecting useful information in which meanings attached by the participants are clearly understood. This is done by analysing the information collected, and analysing the narratives using a method that would ensure coherence to both information and results. According to Henning, van Rensburg and Smith (2004), the researcher wishes to gain understanding from the information that has been gathered.

In this study I had to rely on this information in order to understand the attitudes, views, experiences of the students without barriers on inclusive higher education. This implies that as researcher I had to be open-minded and openhearted, as Ary, Jacobs, and Razavieh (1996: 54) acknowledge that this kind of information "is lived".

This study is also emancipatory in nature because it allows participants to express their deepest feelings and thereby gain control or power over them through self-reflectivity strategies. This is done through the freedom given to the participants to express themselves in a more open manner in order to give their views. According to McMillan and Schumacher (1997), qualitative research is primarily based on a naturalistic phenomenological philosophy that looks at reality as dynamic, non-essential and multilayered.

In a qualitative study the researcher is the key instrument of research (Ary *et al.*, 1996). This makes the study enjoyable for the participants because they are interactive and serve as co-researchers in sharing social experiences. I thus see qualitative research as the preferred method of analysis because it is focused mostly on enrichment and empowered understanding, as would be revealed by the students without barriers in the interview process. This insight about qualitative research also enabled me to initiate processes of self-reflection, hence emancipation from distorted consciousness among the students without barriers, and in respect of inclusive education in higher education. It became obvious that the research demanded a qualitative approach because of the nature of the research question, which explores the inner feelings of the students without barriers about inclusive higher education environment.

The study furthermore demanded the qualitative research approach because it also challenged the thinking of students without barriers. For example, the thinking of students without barriers cannot be successfully measured by using quantitative research instruments.

3.3 THE PARADIGM OPERATIONALISED

Critical emancipatory research as explained in Chapter Two has a fundamental, practical interest in radically changing human existence, in fostering self-consciousness and understanding of existing social and practical conditions (Mouton, 1993). This study is grounded in the question of analysing the discourses of students without barriers on the inclusive higher

education environment. The positivistic approach is regarded as inadequate for dealing with this investigation as the study would be forced to rigidify what should be dynamic processes, like analysing the discourses of students without barriers on the inclusive higher education environment.

Critical emancipatory research rejects the ideas that constitute the tenants of positivism that present knowledge and reality, hence analysing the discourses of students without barriers, as constant, fixed and objectified. The analysis of these discourses needed to be couched in a dynamic paradigm which was able to recognise the multiplicity of meaning-making strategies involved in the production, dissemination and consumption of such discourses.

In this study, the students without barriers's discourses on the inclusive higher education environment is looked at and understood from the respective subjective positioning of the participants. This strengthens the notion that the processes such as analysing the discourses of students without barriers can best be looked at through the lens of a critical emancipatory research.

3.4 JUSTIFYING THE CRITICAL EMANCIPATORY PARADIGM

This paradigm has been found to be the most appropriate for couching this investigation. It provides a suitable context within which to couch this study and understand the nature of the subject, since analysing students without barriers's discourses on an inclusive higher education environment is a socially constructed reality. This emancipatory approach goes beyond the description of the concept, such as discourses, and probes further for particularly historical social discourses carried by the students without barriers. The approach seeks to understand their discourses and views and to examine how fixed meanings are.

In order to appropriately analyse and respond to the research question posed in Chapter One, I decided to use critical emancipatory research as a paradigm because of its efficiency, relevance and usefulness when it comes to

investigating issues that are not linear, such as the discourses of students without barriers on inclusive higher education.

Critical emancipatory research was coined by Horkheimer as describing the stance of the Frankfurt School in 1920 (Creswell, 1998). This school of thought came into being as a reaction against positivism, indicating that the construction of meaning cannot be generalised among co-researchers and the research participants. This implies that each individual interprets reality in a unique way (Apple, 1999).

A person constructs his own version of reality from his own unique experiences (Sutherland, 1992). In the light of the above, critical emancipatory research aims at removing the limits to human freedom. However, emancipatory cognitive interest also looks at the unfolding of ideologies that maintain the status quo by restricting the access of groups to the means of gaining knowledge and raising consciousness or awareness about the material conditions that oppress or restrict them (Scott & Usher, 1996). This is the means of knowledge production that is most suited for the main factors of this study on analysing the students without barriers discourse on inclusive education.

In the light of the above, the emancipatory approach represents a diversity of adherents. Martens (1998) observes that it is distinguished by its specific agenda, which places central importance on the lives and experiences of the participants as researchers.

By far the most important dimension of critical emancipatory research is the fact that it is driven by the emancipatory interest; that is, its purpose is to contribute to change in people's understanding of themselves and their practices, thus freeing them from the constraints that may be imposed on them. A critical emancipatory research strives to engender self-reflective enquiry amongst individual students without barriers to bring about the clear articulation of arguments in an atmosphere of openness, overcoming ideological distortions generated within social relations and institutions. The

critical approach (Carr & Kemmis, 1986) aims to generate critical action in others and give rise to conditions to replace one distorted set of practices with another, hopefully less distorted, set of practices.

Critical emancipatory research alleges that the positivist and interpretive theories at best only describe or explain the social world, and that critical emancipatory research conversely provides resources to both criticise and change the social world. For critical emancipatory research “the truth or falsity of [its] theories will be partially determined by whether they are in fact translated into action” (Fay, 1975). This implies that critical emancipatory research does not produce a “theory”; it develops theories specific to the particular historical situations with which it is concerned – theories that have a practical purpose to analyse, for example, the discourses of the students without barriers on inclusive higher education.

3.5 OBJECTIVES

The objective of this critical approach is participatory and collaborative. Emancipatory research can be best understood in the context of the power to act and think independently. As advocated by Kinchebe and Maclaren (1998), critical research is about the empowerment of individuals. This implies that researchers need to engage in research aimed at benefiting not only in terms of knowledge production, but also in terms of empowering the participants, for example by analysing the students without barriers’s discourses on inclusive higher education in this study. Furthermore, if the purpose of positivistic research is to explain or predict in order to control human behaviour, emancipatory research wants to restore freedom, in other words emancipate. According to Grundy (1987), this approach aims at producing knowledge to emancipate and empower participants so that they may engage in autonomous action arising out of authentic critical insight.

According to positivism (Grundy, 1987), research must play a determinacy role; there is a certain amount of truth about analysing the discourses of students without barriers on inclusive higher education environment.

Furthermore, this truth will allow researchers as experts in this field to be the sole determinants of what must be done in research and how. For positivism, there has to be only one explanation of analysing discourses (for instance of students without barriers on inclusive higher education) and this should be determined rationally; all others that are not determined in this way are not regarded as explanations.

Another major thrust for the positivists is the notion about prediction, where research is the making of knowledge claims in the form of generalisations, from which predictions can be made, and where events are controlled. For positivists (Grundy, 1987), research is done in such a way that it will make prediction possible for further research study. This implies that for positivists, we can arrive at knowledge of analysing students without barriers's discourses on inclusive higher education environment through quantification, namely counting and using statistical analysis.

Positivism sees research as the analysis of students without barriers's discourses on inclusive higher education as focusing on what is constant and can be verified. When analysing the discourses of students without barriers on inclusive higher education as if it is a constant or fixed, it will be possible for it to be verified, tested differently and accepted or rejected on the basis thereof.

3.6 CRITICAL EMANCIPATORY RESEARCH

Critical emancipatory research is a relevant paradigm because the aim of this study is to liberate or emancipate by analysing the discourses of students without barriers on inclusive higher education environment. The emancipatory perspective, unlike the positivist perspective, understands wholeness. According to McLaren (1998), critical emancipatory research can be understood in the context of the empowerment of individuals.

Critical emancipatory research approaches the research from the researched's point of view. This implies that it is about making sense of other people's interpretations, in this case of analysing the discourses of students

without barriers on the inclusive higher education environment. This paradigm believes that human experiences are fluid, dynamic, growing and multiple and they cannot be held constant.

McLaren (1998) further argues passionately for a research that strives for a free society and democratically empowered citizens. This is what emancipatory research together with this study is striving for, and according to Carr and Kemmis (1986), this is the kind of research aiming toward analysing the discourses of students without barriers on inclusive higher education.

3.7 NATURE OF REALITY

This paradigm recognises that the meanings of reality are not static, since they grow and change as they are socially constructed (Creswell, 1998). It is therefore able to handle the understanding of how to support students without barriers to adapt to an inclusive higher education environment with physically disabled students. This study advocates discourses that define supporting students without barriers to adapt to an inclusive higher education environment with physically disabled students. Conversely, positivism views supporting students without barriers within the framework of a fixed, decontextualised reality, whilst phenomenology also essentialises it.

For the positivists, social facts have an objective reality (Glesne & Peskin, 1992). Positivism states that a constant, fixed, physical universe exists independently of the researcher or human subjectivity (Power, 1982, Scott & Usher, 1996). This study, on the contrary, contextualises the process of objectifying the support for students without barriers in an inclusive higher education environment.

Positivists believe that absolute objectivity about supporting students without barriers is attainable although they are contents of “the mind”. Positivism further argues that the only way is to adopt natural scientific methods of research (Kneller, 1984). Positivists’ research formulates universal laws as in the natural sciences (Mahlomaholo, 1998). Therefore, positivism is not

suitable for this study, which believes in treating human beings with the respect that they deserve.

3.8 STEPS OF CRITICAL EMANCIPATORY RESEARCH

The research has been done in three stages. The first is the interpretive stage in which the information is gathered and the researcher reflects on and exchange ideas on the current challenges. This stage is important as it serves as an ideal with the specific purpose of locating the positioning of the individual in the power relations balance of society. The second stage focuses on the analysis of the nature of the reality of the challenges that are being investigated with an in-depth understanding, so that a plan can be devised to solve the challenges. The last stage is about the researcher and the researched, to transform their current situation while the researcher provides whatever means are in his or her power to facilitate the process in the social construction of “reality”. To fulfil these objectives, the research adopts a different format.

3.9 FORMAT

Three principles or elements of critical emancipatory research are identified and singled out for discussion in this study: conscience awareness; communicative action; and emancipation.

3.9.1 Conscientisation

Conscience or awareness begins by singling out elements from people’s “background awareness” in small, intimate cultural circles where an exchange of ideas that is not coerced is encouraged. These begin by deploying codifications, sketches or photos and objects that mediate discussion, and are decoded through critical analysis. Fay (1987) envisages educative praxis in groups that are relatively small, relatively egalitarian, and relatively free of re-primation between members, that is, “consciousness-raising groups”. Transformation takes place when the potential energies of a group of people

are tapped and organised into a counter- agent with the power to rise up against its oppressor (ibid, 142).

For critical emancipatory research to liberate the oppressed from a social order it must be observed by the audience. The enlightenment is effected through providing an account which is radically different from the current self-perception of the actors, and which will explain why they are in their situation. A theory of transformational action, which identifies those aspects of society which must be altered and provides details of a possible plan of action, is put in place. Simply put, conscience awareness is the definitive revelation to humans of who they are, in such a way that they can be fully transparent to themselves.

3.9.2 Communicative action

According to Habermas (1984), communicative action involves the use of language to reach an understanding for co-ordinating plans, and negotiating definitions to reach a consensus motivated by reason, in which information acknowledges only the force of better argument. For conversation to occur, agreement is assumed about grammatical regulation and the illocutionary statements. Further, assumption is shared about textural reality and reality. These conditions of communicative competence are counter-factual and rarely present in actual speech. Be that as it may, human freedom and empowerment are nonetheless extended by bringing these as far as possible into the public linguistic realm. Validity claims open up reasoned debate precisely because they break the unacknowledged spell of the hidden power structure, by subjecting it to public scrutiny. Habermas (ibid) is not blind to the hostile socio-political and economic environment in which communicative action occurs. Rationalisation, Habermas (ibid) argues, is the solution to the problems that may be encountered by communicative action.

Legitimation and ideology are identified as the two main obstacles that should be removed so that free and open communication can occur. Rationality in this study means the removal of the barriers that distort

communication; more generally, it means a communication system in which ideas are openly presented and defended against criticism. Unconstrained agreement develops during argumentation. In an open and true communicative action, the weight of evidence and argumentation determines what is considered to be valid or true. Thus Habermas (ibid) adopts a consensus theory of truth (rather than a copy [or “reality”] theory of truth). This truth is part of all communication and its full expression is the goal of Habermas’ evolution theory.

3.9.3. Emancipation

The raising and cognition of four types of validity claims address the validity of truth in the communicative action by interactants. Firstly, the speaker’s utterances are seen as understandable and comprehensible. Secondly, the proportions offered by the speaker are true, that is, the speaker is offering reliable knowledge. Thirdly, the speaker is being truthful (veracious) in offering the proposition; the speaker is therefore reliable. Fourthly, it is right for the speaker to utter such propositions; he/she has the right to do so. Consensus arises when all these validity claims are raised and accepted. It breaks down when one or more validity claims are questioned (for example, questioning the right of a speaker to utter certain propositions) (Habermas, 1984).

Emancipatory researchers use diverse “lenses” with regard to methodological approaches to deal with questions. Critical emancipatory research sees reality as non-essentialist, as being continually under construction. The nature of anything in reality depends on the perception of the beholder. Most experiences are thus fluid, multiple and subject to how human beings have perceived them. The researcher is the most important research instrument because he/she is the one who is bringing order to the information. The researcher is the one who makes sense of the mountains gathered. Critical emancipatory research protects and respect the individual's dignity.

3.10 RHETORIC

Positivism will always express human experiences in terms of statistical figures, equations and graphs, as it believes in the possibility of absolute objectivity (Mahlomaholo 1998). This also implies that information is reduced to mere numerical relationships and findings presented in a formal, quantitative way. This study deals with analysing the discourses of students without barriers on inclusive higher education. It has to be flexible to accommodate the inevitable changes. It cannot be measured in terms of equations and graphs because it is about understanding the meanings created and re-interpreted by other human beings, viz. the students without barriers.

The language used by positivists is technical in nature. Apart from being technical, it is also precise, exact and univocal (Mouton & Joubert, 1990). This implies that they use language that is more instructional.

As positivists always rely on the quantification of variables, which include human feelings and attitude, their approach is rejected as unsuitable for this study as it runs contrary to the paradigm that couches the study. Experiences with regard to analysing the discourses of students without barriers on an inclusive higher education environment cannot be expressed in terms of reducing information to numerical relationships and presenting findings in a formal, quantitative way.

This study deals with supporting students without barriers who have varying understandings and degrees of adaptation in a higher inclusive education with disabled students. Therefore, the study of these students has to be flexible to accommodate inevitable changes. It cannot be rigidly technical, objectifying and univocal as this will limit its value and underplay the subjectivity of the students without barriers. Language use should be empowering.

3.11 JUSTIFYING THE USE OF RHETORIC

The researcher is of the opinion that it is disturbing when students without barriers fall for the rhetoric, accepting the metaphors and allowing themselves to be confined within the restrictive forms of discourse (Sapon-Shevin, 1992). Students without barriers should construct meaning attached to the inclusive environment by deconstructing the former discursive practices that focused their thinking as “outmoded, outdated, old hat” and somehow improperly conscientising them. This rhetoric is about to analyse the discourses of students without barriers on inclusive higher education in terms of their fixated thinking about inclusion.

The use of rhetoric is about analysing the discourses of students without barriers on the higher education environment considering attitudes, values, policies and practices that should have no place in a truly inclusive higher education environment. The researcher is of the view that this would perhaps diminish those propagandist devices that have fixated the analysis of the discourses of students without barriers on inclusive higher education. This strengthens the notion that students without barriers indeed deliberately seek to create a climate that is inclusive, free and open in order to provide a context within which they have many opportunities to contribute, rather than forms that are generated by one dominant section of society. It should be noted that it is essential to the health of a society that seeks to be genuinely analyses the discourses of students without barriers on inclusive higher education.

3.12 CRITIQUE

The emancipatory paradigm is attacked by advocates of the dominant research paradigms on the basis that it is not objective. However, value-free objectivity has been questioned even within positivism. The criteria set for developing a hypothesis indicate that the claim to objectivity by positivists is itself paradigmatic (Reason, 1994).

In the light of these challenges, critical emancipatory researchers apply more rigorous procedures in their studies (Duncan, 1993), and they do not attempt to pose as producing neutral, universal knowledge claims. According to Lather (1986), subjective individual interpretation is a prerequisite in conducting and reporting critical research.

Critical emancipatory research as the paradigm from which this study operates does not subscribe to the procedures of knowledge production as used by positivists. The major emphasis of positivism is on rigid scientific logic to be able to predict, control and draw generalisations beyond the phenomenon being studied. According to critical emancipatory research, research has to reflect the researcher and the researched and not to generalise beyond the phenomenon that is studied. Therefore, since students without barriers are human beings, supporting and adaptation cannot be generalised as it would be possible for positivists with animals or objects in a natural scientific laboratory.

As human beings, students without barriers are emotional and thinking beings. Therefore, this study says it is not advisable to quantify and verify students without barriers as if they are statistics and can be used for prediction and determinacy. Reality is understood as socially constructed, whereas positivism says that there is an objective and independent reality.

This study believes that the researcher and the researched have equal status in their roles, whereas positivism acknowledges the researcher as the powerful expert and the researched as the powerless being. This implies that the positivists believe that the researcher is powerful and objective. This study says human beings are subjective.

The language used by positivism is technical to the extent that it disempowers the researched, as it essentialises their experiences, while critical emancipatory research bears in mind that the researched need to be empowered by being given enough space to use their own language of understanding and interpretation.

Positivism as a paradigm is not suitable for this study, because to analyse the discourses of students without barriers on inclusive higher education implies investigating meaning construction about lived experience in language. Therefore, critical emancipatory research pays particular attention to literary expression, and language represents the voices of the researcher and the researched and their beliefs.

3.13 ROLE OF RESEARCHER VERSUS RESEARCHED

The qualitative researcher sees the respondent as fully fledged human beings, unlike the positivist researcher who sees the researcher as a subject within a world of separate objects (Reason, 1994). However, researchers are in favour of socially relevant research that is critically emancipatory; on these grounds, this paper does not view reality as being discovered in a detached way. The researcher is the most important research instrument as he/she constructs reality and attaches meaning to the information that is unearthed. What is in the end revealed in this study are the understandings of and meaning made by the researchers, their idiosyncrasies and subjectness.

In critical emancipatory research, there are respondents who are subjects of the research. This approach to human beings aims to empower the respondent by amplifying their voices and in the process enabling them to be emancipated from the oppressive knowledge held by experts. The researcher analyses and interprets what the researched say and do. However, the researched are free to construct their own world in their own words. This is in contrast with the positivist researcher who sees the researcher as a subject within a world of separate objects (Reason, 1994:9).

Critical emancipatory research states that the researcher is open-minded, which means the world is revealed to the researcher who is the receiver; and open-hearted, which means the researcher is self-revealing and honest (Smaling in Maso, 1995:24).

Open-minded researchers acknowledge the dynamism of human beings and the fact that their experiences should be studied through particularly human methodologies that would enhance and respect their humanness and subjectiveness (Mahlomaholo, 1998:147).

3.14 CONTEXTUALISATION

Of the two major approaches discussed in this study, the critical emancipatory approach is found to be most appropriate to handle this investigation. The researcher is of the view that analysing the discourses of students without barriers on inclusive higher education would emancipate their discourse of the inclusive environment. The discursive practices that produce separate schooling as an ideology are to be interrogated to reflect the liberating purpose of this study, together with the diversity of meaning attached to the concept of supporting students without barriers. This is unlike the positivistic approach that would unfold fixed meaning and representation, and categorise the support of students without barriers.

The critical approach focuses on quality and not quantity, and depth rather than breadth of information. The researcher is convinced that the critical emancipatory approach places a special emphasis on mind enrichment by analysing the discourses of students without barriers on inclusive higher education.

In the final analysis, it is the interests of the study to understand what discourses inform the construction of meaning when analysing the discourses of students without barriers on inclusive higher education.

3.15 Sampling

The study was conducted at the Central University of Technology (CUT) and University of the Free State (UFS), as its aim was to analyse the discourses of students without barriers on inclusive higher education. Sampling was purposeful. According to McMillan and Schumacher (1997), qualitative

researchers employ purposeful sampling, selecting information and rich cases for in-depth study. This is done for the purpose of understanding something about those cases without quantifying or generalising about such issues. In the purposeful sampling technique a sample is drawn to ensure that the target information (students without barriers) experiences inclusive higher education. This is done so that the research question is specific to the group of students without barriers and their experiences. Leedy and Ormrod (2005) assert that purposeful sampling is appropriate where people are chosen for a specific purpose. The research problem, namely to analyse discourses on inclusive higher education, dictated that students without barriers would be the sample of the study. This ensured that the students without barriers had some experience and understanding of inclusive higher education.

The purpose of this study is not to generalise the discourses of students without barriers on inclusive higher education. It thus makes sense to employ purposeful sampling in this study. McMillan and Schumacher (2001) are of the opinion that a few in-depth studies can yield many insights about the topic. The purposeful sampling strategy in this study is criterion-based. According to Cresswell (1998), it is essential that all information experience the phenomenon being studied or meet a set criterion. The criterion for sampling in this study is that all respondents will be students without barriers on higher education that would reflect their discourses. This line of thought agrees with Cresswell's (1988) position that participants or respondents should be individuals who have taken an action or are central to what the research study is about. Because the interviews were a rich source of information, it was important to have respondents who could provide information. According to Henning (2004), a researcher needs to select interviewees that can give information on the issue that is investigated. The respondent in this study are three females and three males, thus six in all, three each from CUT and UFS. Respondents are from different social backgrounds in terms of culture, race and setting. Two are South Sotho speakers, two others Xhosa speakers and the last two are Afrikaans speakers. Interviews were conducted in English because all the participants felt comfortable with being interviewed in English. The fact that the study was conducted in English should not be viewed as

constant, fixed, objectified or as an indication of generalising. It is just a reflection, as Maykut and Morehouse (1994) indicate, selecting respondent and setting that one thinks of a range of experiences on the subject.

The above done with the intention of analysing the discourses of students without barriers on inclusive higher education, as it was surmised that these students had gained relevant experience with regard to the research question. However what is interesting their circumstances promised to respond to the needs of this study.

These six participants were selected on purpose because informants with relevant and useful information would be helpful in the study. Purposive sampling even allows for consulting others in search of suitable information (Harvey, 1990; Berg, 1995). This is most advantageous as it saves time in the most tedious part of research, viz. information collection. As the purpose of this study is to analyse the discourses of students without barriers on inclusive higher education and not to generalise it, it seemed unnecessary to have a larger sample size than required. Although the sample might seem small, it is typical of qualitative research size. Ivy (1996) asserts that because of the in-depth nature and extent of the information required of qualitative studies, there is no general rule for determining the number of participants to include in a qualitative study. Duncan (1999) convincingly argues that larger sample sizes sometimes yield information that cannot be managed and adequately analysed. This sample size has been influenced by the time constraints and the nature of the information collected. The data collected was rich enough to reflect on analysing the discourses of students without barriers on inclusive higher education environment.

For the purposes of this study, the six respondents will be described individually. For ease of communication and ethical reasons they have been given pseudonyms. They are named UBuntu, Luvo, Maleshoane, Nosive, Anita and Odendaal respectively.

3.15.1 Respondent 1: UBuntu

UBuntu, a male student in his late thirties, came to Bloemfontein in 1996 and has been working at Grootvlei Prison in Bloemfontein. Before he came to Bloemfontein, he was an interpreter in the Eastern Cape. A conversation with him soon reveals deep Christian beliefs in a life coloured with varied experiences of poverty and determination. His life story is told with a great sense of humour.

One of ten children, UBuntu left school after finishing Grade 11 (previously Std 9) to spend two years in the mines to earn money to pay for his matric studies (books and fees) and to support his parents in preparing for his rite of initiation into manhood. In 2006 he finished matric and had to look for a job the following year. His father offered to assist him to further his studies. He is a second-year student in Educational Management at the CUT. Most importantly, Ubuntu has a friend who is a white.

3.15.2 Respondent 2: Montshieng

Montshieng is a part-time worker at a fast food restaurant. Her job is to prepare meals and wash the dishes. She is quite happy about the job, because the money she gets serves as her pocket money.

Montshieng is a female student in her early thirties, living with her son in a flat building not far from the UFS. She shares a double room with a student from the Eastern Cape. They are friends and share almost everything in their social life.

Montshieng was born in Bloemfontein and obtained her school education at a local school. She completed a primary teaching diploma in 1999. The year 2008 was her 4th year at the UFS, where she was enrolled for the Advanced Diploma in support teaching Education (ACE).

3.15.3 Respondent 3: Thato

Thato, a mother of two children, was born in QwaQwa and is a mathematics teacher in Phomolong Secondary School. She comes from a middle-class home and is very supportive. She attended a high school for girls. Mathematics is the subject that she understood best.

Thato's mother used to buy learning aids for her. Her father used to play games like Monopoly and casino cards with her and that strengthened her mathematics skills, so that she was comfortable with the subject, and it was easy for her to continue with mathematics. She is married to a man with a physical disability. Many students have asked her about her decision to marry such a person when she had been dated by so many "normal" men from the elite group.

3.15.4 Respondent 4: Sizwe

Sizwe is a middle-aged married man from North-West. His hobby is to fix cars. Motor repairs are quite demanding because of the many different makes of cars, and mechanics need to be able to sort things out if something goes wrong. Cars that are computerised are difficult to work on, especially those that have been involved in an accident. Sizwe works with two people with physical disabilities during weekends.

Sizwe was born on a farm in the early sixties. He came from a poor socio-economic background and has never forgotten his humble beginnings. He started teaching in 1996 at Siyaya Primary School in Rathanda. He is currently doing Educational Management at CUT.

3.15.5 Respondent 5: Anita

Anita is a female student in her fourth year in support teaching in the UFS. She was born in KwaZulu-Natal in 1971 and is married with two children. She

is currently employed as a part-time accountant in a bank. She is exposed to students with physical disabilities since they attend the same university and classes. She is not so close to these students, but observes them from a distance and overhears funny remarks made about them. Anita is interested in her studies.

She obtained Grade 12 in 1987 at Brebner Secondary School. To meet her was really interesting, because she regarded the research about analysing the discourses of students without barriers on inclusive higher as challenging.

3.15.6 Respondent 6: Odendaal

Odendaal is a male; born 27 years ago in Queenstown, in the Eastern Cape. He is a person of humble origins and has not forgotten his humble beginnings. His father made him feel special. Odendaal matriculated in 1994 from Platkop Secondary School. He enrolled as a student in 2003 at UFS for nursing. It is his third year of B.Soc; he regards himself as a hard worker and a successful man. To him, it is prestigious to do a degree in social science. Odendaal is one of those men who like doing things that people think cannot be done or that he cannot do. He has a girlfriend with physical disabilities.

3.16 INSTRUMENTATION

3.16.1 The researcher

The researcher is a male student who believes that students without barriers have to be empowered, emancipated and conscientised concerning their discourses. The researcher is of the view that this study would be able to analyse the discourses of students without barriers on inclusive higher education. The researcher is of the idea that a message about prejudices would need to be disseminated to other students without barriers who were not involved in the study, hence the choice of topic.

The researcher acted as the interviewer, and acknowledges and affirms the subjectivity and limitations that go with this role. The researcher located the study within a critical emancipatory paradigm, a paradigm which reflects the humanness of respondents and liberates them, and grants them authority and freedom (Alder & Alder, 1998). Therefore, this study cannot be fixed in terms of absolute truth and objectivity according to the positivistic point of view.

Personal involvement is essential for the researcher, as it is important in the collection of information. This implies that the researcher has to take a role in the research. According to Guba and Lincoln (1989), Meulenberg-Buskens (1997) and Smalling (1990), to prepare them for qualitative research practice, researchers are committed to developing their interpersonal skills, together with their capabilities for reflection and assuming roles.

The researcher's open-mindedness, trustworthiness, open-heartedness and integrity are very important when conducting a qualitative study (Smalling, 1995). When conducting the interviews with the researched, the researcher was very empathetic, compassionate, caring and understanding.

Smalling (1995) argues that being open means having no restrictions, no demarcations, not being strictly regulated by standards or governed by law. He is of the opinion that the researcher should take such an open role in the research and should be able to place himself imaginatively in the position of the other (empathy). Reason states that "open-heartedness" means being self-revealing and self-disclosing.

By open-mindedness, Smalling (1995) means that the researcher is required to perceive well and listen well to the subject and should not distort the information, and to listen attentively and with respect. The researcher should be willing to go out and try to understand the researched's view from different perspectives. In this study, the notions of open-heartedness and open-mindedness were also taken into consideration by the researcher. The researched were not treated in a detached manner; instead, they were treated with respect and dignity.

3.16.2 Interview technique

3.16.3 Free attitude interview

The free attitude interview technique (FAI) was found relevant for this study because of its non-directive nature that allows the respondent to talk freely, and the freedom to explore respondent ideas. This features greatly with regard to answering the research question in Chapter One (1.3), because the research question depends on the open heart and mind of the respondent's views and suggestion. This kind of interview does not necessitate advanced preparation of questions before hand.

FAI is good for collecting useful information on people's experiences, attitudes and behaviour (Jordaan, 1998). Analysing the discourses of students without barriers on inclusive higher education is about human experiences, attitude and behaviour. Since the participants are students without barriers, they address issues related to how to express inner feeling. This strengthens the notion that FAI was the right approach for this research, because it is the most suitable means of finding out peoples 'experiences and other views.

The FAI technique as advocated by Meulenberg-Buskins (1997) was considered a useful tool for obtaining information from the respondents. This is a good technique for obtaining rich information. The FAI is a person-to-person method for obtaining information concerning opinions and experiences, and useful for discovering the feelings, opinions and understanding of each respondent.

The technique ensures a reflective summary that gives back the respondent's opinion and feeling in the interviewer's own words. It is not good to repeat literally what the interviewee has said (see Duncan, 1993; Mahlomaholo, 1998).

The FAI technique is attractive in the sense that the interviewee is given more space that s/he is probably used to in a normal social conversation

(Meulenberg-Buskins 1997). Furthermore, the reflective summary helps to stimulate the interviewee to give more information.

One open-ended question is asked by the interviewer, which allows the respondent space and freedom to give as much information as possible. The researcher only asks further probing and clarity seeking questions.

The pause and silence can be very active because both interviewer and interviewee can share the silence to think. This structure is useful in the sense that the FAI technique allows the interviewee to come to terms with free exploration of her or his views and to not reflect the ideas of the interviewer (Meulenberg-Buskins, 1997).

3.17 INFORMATION-GATHERING PROCEDURES

In this study, the information collection approach is the direct interaction with respondents on a one-to-one basis. The interviews were used to collect information. In this structure, the students without barriers were given a chance to speak and construct their own reality. The advantage of the FAI technique is its richness of information and deeper insight in the phenomenon being studied.

A tape recorder was used in order to help the researcher with information that might easily be forgotten. The subsequent transcriptions made it easy to retrieve the information supplied by each respondent. According to Ary (2004), recording is less distractive than taking notes. Respondents were interviewed individually; possible social introverts might have found it difficult to participate in a group interview. Each respondent was interviewed for approximately one hour. As university students, the interviewees were more knowledgeable on the topic of inclusive education since they had vested experienced on inclusive education.

As the study was about analysing the discourses of students without barriers on inclusive higher education, verbatim accounts have been recorded in this

study, since according to Mcmillan and Schumacher (2001), verbatim accounts are of great value.

This helped in understanding and capturing information meanings when researcher provides interpret the spoken language.

The questions were non-directive and phrased in such a way that the respondents could speak freely. This was the only way that the information could truly inform their experiences and express their thoughts.

The six respondents were interviewed in different settings; the researcher's intention was to minimise their influence on the information (Duncan, 1993). The settings were accessible and accommodative for both the researcher and the respondent. All participants were interviewed in English. If a respondent sometimes used a word in Sotho or another language to express a certain meaning, the researcher interpreted the word in English.

3.18 HOW SCIENTIFIC IS THIS APPROACH?

The aspect of quality is emphasised in this study. Focusing on quality within the critical emancipatory research approach really assisted in answering the questions on the scientific value of this study. This is the point of the personal dimension, which has a special and prominent place as the researched's subjectivity and reflectivity are emphasised (Meulenberg-Buskins, 1997).

3.18.1 Reliability, validity and objectivity

Objectivity means standing outside the phenomena being studied, separating the researcher from the researched, refusing to contaminate the information. The separation of the researcher from the researched leads to the separation of the parts from the whole; hence the researcher is a participant/observer in this study (Reason, 1994).

Openheartedness and open-mindedness in the context of participatory research may benefit objectively from the way the researcher reveals something about himself/herself to a subject and increases the chances of the subject revealing something in turn. Reliability involves the accuracy of research methods and techniques such as the standardisation of research instruments and cross-checking the information. Hence qualitative researchers are highly sceptical of the value of such standardisation; validity is associated with the operationalisation of concepts which are commonly associated with quantitative methods of research, and validity in qualitative research is therefore used to elucidate concepts (Mason, 1996).

This thesis operates within the critical emancipatory theory, which is about being truly human as a researcher rather than about reliability and validity, as Mahlomaholo (2001) would argue. Unlike critical emancipatory research, positivism places greater value on the truth, reliability, validity, objectivity, consistency, predictability, causality and formulation of universal laws (Mouton, 1988).

This dissertation argues that we need to pause and note that quality in positivistic research is to be accessed and assessed on the basis of objectivity, validity and reliability.

3.18.2 Transformation

Transformation concerns the personal transformation of the researcher. When he gets into the field and meets respondents in the context of research, he will understand how to approach them and to treat them with respect and dignity, because they are human beings and not objects in the library. The researcher will therefore not work in a detached way, but will address the respondents as co-researchers, so that the relevance shall not be compromised (Maso, 1996; Mahlomaholo, 2001). This about to make respondents comfortable to explain why the tape recorder the process of gathering information. The purpose of the research study. To put the respondent at ease by making them aware of

how they add value to the study and why were they being selected as respondents. study.

3.18.3 Social justice

Quality is evident in this study as it yields useful and applicable information; it enhances values such as social justice, and empowers powerless people. This study attempts to liberate, emancipate and to empower powerless people. A critical emancipatory research according to Held (1983) and Ivery (1986), preaches closeness between the researcher and the researched. The researched are treated and handled with respect and recognition of equality between the researcher and the researched.

Research is seen as the most humanising experience out of which as researchers we have to emerge as more human, more humane, more cautious, more respecting, more open-minded to signals and messages coming from a very diverse list of sources. Critical emancipatory research thus makes us more tolerant and understanding of the other perspective and views.

3.18.4 Nature of emancipatory research

Critical emancipatory research is concerned with contextualising the process of constructing meaning, and the researcher used constructing meaning which aims to reinforce democratic and collective emancipatory values for research analysis, planning, action and reflection (Meulenberg-Buskens, 1997; Odora Hoppers, 2002).

It emphasises procedures and meanings that cannot be measured in terms of quantity, amount intensity or frequency, and stresses the socially constructed nature of reality, while quantitative research through logical positivism reduces the natural world to issues of measurement, procedure, reliability and validity (Denzin & Lincoln, 1998; Smith, 1999).

Qualitative research design is regarded as more fluid and exploratory in character as subjects are allowed to express themselves freely in the interview.

3.18.5 Analysis and interpretation of interviews

The information were analysed through the textually orientated discourse analysis (TODA) technique, as propounded by Fairclough (1992). This technique was found useful in interpreting the respondents' discourses on higher education. This indicates that the words of the students without barriers are read as a "text" which is further interrogated to reflect their underlying ideology. The researcher believes that respondents' words expose their discourses (see detailed discussion in Chapter Four). This study is scientific in the sense that when these beliefs are read as "text", they can also be traced to the discursive practices operational in their construction, which further mirrors the social processes creating the "speaking subject".

3.18.6 Procedure for information analysis

The information collected through FAI was transcribed and then analysed as text in order to extract the meaning constructed by the six information. The information was analysed through TODA as formulated by Fairclough (1992). This technique is found useful in interpreting the respondent's discourses. The text "words" of the information are questioned in order to disclose the influence of the ideology carried by the respondent's beliefs and to relate it to the information' discursive practices.

3.19 CONCLUSION

This chapter discussed the methodology and procedures followed in gathering relevant and useful information for the study. The paradigm within which this study operates is discussed. Further on, the methodological choices are set out, namely the techniques used for information gathering, including the role of the researcher and the researched. Having chosen the emancipatory

paradigm as the framework, the study employed qualitative interviews. The respondents and their roles were individually discussed. The aspect of quality was also emphasised by focusing on quality within the critical emancipatory research. TODA was used as a procedure for information analysis. The nature of this study necessitated the use of this study paradigm. Leedy & Ormrod (2005), Naiker (1999) and Coleman (2004) define a paradigm as a framework for identifying, explaining, and solving problems. Paradigm signifies an all-encompassing “framework for understanding and interpreting the world and all one’s experiences according to the way one was taught or trained”.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

4.1 INTRODUCTION

Chapter Four presents the data gathered, analysed and interpreted by the researcher and introduces the researcher's interpretation of the discourses of students without barriers on inclusive higher education.

Chapter Two laid the theoretical basis for Chapter Four, while the strategies used to collect data for this study have been discussed in Chapter Three.

The analysis is done by identifying themes which appeared prominently in the researcher's data collected during FAI interviews with students without barriers. These themes include, amongst others, socio-environmental factors such as stereotypes, parental support, sociocultural influence and the impact of resources. Other subthemes refer to the influence of the curriculum, an interpretation of the discourses of students without barriers, the teaching methodology adopted, and an interpretation of the responses from students without barriers regarding discourse construction.

The researcher read each of the interview transcripts closely, with the help of a colleague with a PhD. The transcripts were made from three independent recordings. Notes were made and then compared and the above major issues identified. The researcher noted that all interviews seemed to revolve around almost similar points.

This chapter therefore focuses on the construction of meaning by students without barriers as embedded in their discourses on inclusive higher education.

Furthermore in this chapter, to avoid repeating the discussions in Chapters One to Three, reference will only be made to the relevant chapter or subheading. This chapter will interpret the findings in the context of the argument as well as the critical theory informing this study.

4.2 INTERPRETATION

Labels were used to point out the references to interviews in this chapter. Labels such as B1, B2, B3, B4, B5, and B6 identify the different transcripts and also serve to indicate the difference between respondents in a particular interview.

4.3 SOCIO-ENVIRONMENTAL FACTOR

In their discourses it became evident that these students without barriers felt that socio-environmental factors laid the foundation for negative thought about physically disabled students on inclusive higher education. This condescending view was eloquently stated by respondent B2:

R: What do you think is the main factor with regard to ways you talk about on inclusive higher education where physically disabled students are concerned?

B2: I think you know about culture – where you come from, what do you do in life, and what is wrong and right. I think all these things will control not only how you think about yourself and other people, but also how you view the world as such. In the communities where we come from the people with physical disabilities are not acknowledge[d], it could be that they are regarded as a curse or that you get a physically disabled child because God is punishing you for a sin that you have committed. No one sympathises with you on this one. No one in the community supports you, it becomes your own problem. I think that my view on this problem are because of this background. Our communities do not give regard to the physically disabled people. I can also put the blame on our parents. We learn almost all basic things in life from parents. If they taught us to accept ,respect and support physically challenged

people I don't think we would be debating whether there should be supporting the students without barriers or not because it would be part of our culture to live together with these people, take care of them and support them in whatever way. We have grown up in a situation that labelled these people and thereby emphasised, magnified, categorised and essentialised them as different from the "normal" which is the group without physical disabilities. We were supposed to have been brought up to take care of our unfortunate people. We have grown up in a situation where it was a burden to have such a person in the family. But at least the government is now trying to make things easier for us by intervening with all the manner of help, like offering free wheelchairs and giving these people some grant in the form of disability pension so that they can survive on their [own] without overdepending on other people. The situation is changing bit by bit. But our thinking is not easy to change. Maybe the oncoming generations will have a different view and feelings for the physically disabled people of our country.

The above conversation shows that during their upbringing, respondents came across cultural experiences about physically disabled students. This also indicates how background played a significant role in the way they perceived physically disabled students; to a larger extent, apartheid policy with regard to separate schooling condoned the view that students without barriers are superior to physically disabled students. This strengthens the notion that social structures were designed. This is further confirmed in Chapter 2 (2. 4.4.1) that what is happening in inclusive higher education had an impact on the environment. It therefore seem proper to state that the Canadian view of students without barriers did not claim friendship with the physically disabled students – see Chapter 2 (2.4 .1).

The respondent further related the following experience:

R: You seem to blame culture for this problem, and some people think of culture as not changing. Can we therefore accept that this problem will be with us forever?

B2: No, it is not true that culture does not change, you will always hear old people saying that in our olden days that and this did not happen, and not very long from now the same statement will be uttered by us to our children and grandchildren. This statement is carried from one generation to the other, and that is changing times, culture, life and everything else. So if the government can continue to promote these people, something good can come of it. In the olden days if you got twins, one would be killed because it was believed that was a bad omen. But today we have triplets and above becoming scientists and responsible citizens. So, this culture can and will change for the better where there will be no discrimination on the basis of ability or disability.

R: What do you think is the cause of differences in the discourses of students without barriers in inclusive higher education environment with physically disabled students?

B5: As people we cannot see things from the same angle. We differ in many things [just] as we also share similar values on quite a number of things. In the first place we come from different families with their different traditions and beliefs. We can all belong to the same community, but the fact is that each and every house has its own rules on how to live life, and then you find these differences manifest in our behaviours, attitudes and other attributes. That is why on the issue of support for students without barriers we will be influenced by this background that I have already explained, this then resulted in the different discourses as you have asked. If our parents had done their job earlier in our lives, we could maybe have a common understanding on this issue. Like you see most of us share the same view or sentiments on religion because we were all brought up in the Christian tradition. It is very rare for you to find a Moslem child practicing Christianity and vice versa. Why is it like that, I think it is because of parental guidance who together will form the community. So I lay the

cause of difference on discourses about the topic at the feet of our parents and the community. This, to me, I can also define it as culture.

What is suggested here is that the above respondent would not be able to “cope” with physically disabled students in inclusive higher education. The only conclusion that one can draw from this judgement is that these respondent feel that physically disabled students are not good enough to be in the same learning environment as the students without barriers. Conversely, it would seem that it is the community that has a problem with the physically disabled students. These discourses are a clear indication that their culture does not acknowledge physically disabled students.

4.3.1 Stereotypes

Stereotype is a major discursive strategy. It is a form of knowledge and identification that vacillates between what is always in place, already known, and something that must be anxiously repeated (Bhabha, 1994). Respondents argue that, as students without barriers, they were brought up with the misconception and stereotypes that made them believe in exclusive environmental settings such as schooling and background. According to the researcher these are common stereotypes prevailing in society, which have prevented an inclusive environment. This is a result of creating conditions in which many students without barriers fear to believe and accept that they were marginalised and excluded. This has been a major reason why students without barriers do not adapt to inclusive setting with physically disabled students.

There is a clear indication that the students without barriers did not take a positive view of the life expressions of adapting with physically disabled students. The following extract bears witness to this fact:

R: What makes you better in inclusive higher education?

B1: Maybe the type of thinking that I [am] not suffering from any physical disability.

R: What do you mean?

B1: I think sometimes the way we grew up, the type of background and separate schooling .We learn to distance ourselves from physically disabled students as they were unable to compete with us particularly in games like soccer.

R: How does your background influence your thinking in inclusive higher education”

B1: Background, hmm. We did not play with them, we were separate from them even in higher education it is difficult to make friendship with them.

It was quite interesting, but sad, to note the way respondent B1 generalises about physically disabled students. As he puts it “we were separate from them even in higher education it is difficult to make friendship with them”. Respondent B1, however, seemed to indicate how students without barriers believed that it was difficult to make friends with physically disabled students. This indicates a mentality of thinking that friendship with physically disabled students is difficult. The respondent seemed to be unable to think of ways of improving. This again is about one’s state of mind.

R: Will you experience problems in an inclusive higher education environment?

B5: Yes I will (confidently).

R: How would you experience a problem?

B5: By virtue that those people are physically disabled and I am not, then it means to say that now that kind of a situation will really create problems. I find myself [thinking] that I am in another kind of situation whereby I am interacting. I have to be fully prepared with them. They must not seem as someone that is accepting.

Respondent B5 seemed to have reflected the dominant discourse that directs thinking. He argued further by saying:

R: What is your real problem when you find yourself in an inclusive environment?

B5: Firstly, really, really, I become worried how am I going to interact, these people are aware I am not physically disabled as they are. Having friendship it also means to look after him or her all the time.

These stereotypes were further indicated by respondents B6 and B3. This is what came to the fore:

B6: I don't think I will need support in inclusive higher education. As physically disabled people will need a lot of assistance.

B3: I think it is physically disabled students that need a support to be in inclusive higher education.

It is evident from the comments of respondents B3 and B6 how the stereotypes manifest themselves through perceptions about physically disabled students. It should be noted that ideology provides the "cognitive foundation" for the attitudes of various groups in societies, as well as the furtherance of their own goals (Dellinger 1995).

The views of respondents B1, B3, B4 and B6 refer to specific stereotypes such as not needing support, the type of background in which they grew up and the separate schooling environment they inherited. The respondents seemed to struggle to understand the dynamic meaning of inclusive higher education. Their fixed meanings about physically disabled students as a concept clearly indicate the respondents' stance and understanding. This extends the notion that the meaning attached to the discourses of students without barriers would be for physically disabled students who are perceived to be unable to help themselves as a result of an amputated leg or limb.

Respondents' state of mind does not relate to a critical understanding of moving beyond the limit in understanding their discourses about a higher education environment with physically disabled students.

The researcher is of the opinion that critical thinking is a noble idea and articulates well with the holistic cognitive development of students without barriers. Its complexity should not be underestimated (Angelo, 1995). For example, the respondents reflected a universal or uniform understanding of discourses. This could be ascribed to the fact that help is viewed from a single perspective.

Obviously, the students without barriers feel that they are superior to the physically disabled students. One wonders then if this is how students without barriers feel about physically disabled students in general, how are physically disabled students treated in inclusive higher education? Does the cultural experience of students without barriers add value to the physically disabled students, or are the physically disabled seen as cultural misfortunes? The students without barriers' remarks and stereotypes regarding physical disabled students are the result of how students without barriers grew up. This indicates the formation of discursive practices for students without barriers. It therefore seems proper to state that the respondent own ideas and the manner in which they use their understanding.

4.3.2 The flexible curriculum

This theme concerns what students without barriers say about the curriculum and how it seems to relate to their discourses. Curriculum plays a role in the way students without barriers view physically disabled students in inclusive higher education. According to Eisner (1985), ideologies in education also influence what is considered problematic and non-problematic in the curriculum.

The discussion indicates that with regard to adaptation there is no connection between students without barriers and physically disabled students within the curriculum, nor beyond, An extract from conversations with some respondents presents evidence in this regard:

B6: Creating inclusive curriculum is where everyone should be acknowledged, valued, and respected involving attending to what is taught, as well as how it is delivered.

Respondent B5 further argued:

B5: As I have said something must be added in the curriculum.

R: What needs to be added?

B: If you can have a look of the previous curriculum as well as the current curriculum both of this curriculum they don't emphasise much in what is human dimensions.

When examining the success of the curriculum in acknowledging diversity and being inclusive, it is important to look at the curriculum from three perspectives, viz. the manner in which it is delivered, all activities happening in higher education, and the content. Education White Paper No. 6 on building an inclusive education system clearly states that an inclusive education system is "broader than higher education and acknowledges that learning also occurs in the home and community, and within formal and informal modes and structures". Furthermore, the curriculum did not set high levels for discourses students without barriers in an inclusive higher education environment.

Critical thinking requires a willingness on the part of the students without barriers to become involved in challenging situations where reflective scepticism is required. The views of respondents B5 and B6 that are reflecting on how curriculum indicates certain in deficiencies. This is done with the intention of promoting a certain view in life. According to Fien (1993), ideology becomes a distorted view of reality for subordinate groups who uncritically embrace the positivistic view of the dominant social group. For example, this invited students without barriers to exclusively continue with learning experience as part of their life. This is reflected by respondent B6 saying: "there was a different curriculum because some of building in higher education seemed not to have been for physically disabled students or

planning was not meant for physically disabled students as there were no stairs that mainly was more comfortable for students without barriers". It becomes clear from the respondent's words that the curriculum did not create an invitational atmosphere for students without barriers to participate meaningfully with physically disabled students.

The manner in which the respondent answered the question further indicates a lack of flexibility towards attempting to critically emancipate the thinking of students without barriers. Besides the fact that the respondent is the victim of discursive practices, the respondent is able to reflect on deficiencies discovered from the curriculum. If this is what deconstruction can bring into view, then students without barriers can already get an idea of critical theory (Biesta 1998), because at the heart of deconstruction, students without barriers would find a concern for the reconstruction of what presents the nature of reality. This reveals that deconstruction is, as Gasche (1994) argues, first and foremost an affirmation of what is excluded and forgotten. These respondents' comments demonstrate how the legacy of apartheid manifests itself through the perceptions about the curriculum. What is interesting is that in recent years Brazil has showed great interest in attempting to understand what inclusive education means (see chapter 2, 2.4.2). This indicates that the policies that governed society perpetrated the quality of the curriculum given to the society. The curriculum made students without barriers to feel superior to physically disabled students.

4.3.3 Interpretation of the discourses of students without barriers

Even though the views of students without barriers were based on societal structures, it was a clear indication that students without barriers regarded help for inclusive education in higher education as necessary for physically disabled students. The interpretation of the discourses of students without barriers seems to be high on the agenda of students without barriers, immediately introducing the question of how they felt to be in an inclusive higher with physically disabled students. It was interesting to note the following:

B2: You see the important thing is just physical disability, which is a marker. It is a view on societal standing that physically disabled students are perceived as unable to do things which can be done by students without barriers. This notion is carried to a higher inclusive education by students without barriers, because they view themselves as normal and they can perform better than physically disabled. I don't need assistance as compared to physically disabled students, because I'm normal.

B1: The point is I am able to do things without being helped. I also do not feel that I need support. I stand up and say no. The fact of the matter is that I now have better chance than a disabled student.

This confirms that students without barriers do not view support as beneficial to them. They seem to have been defined by a systematic process of exclusion and marginalisation. From their discourses, the students without barriers do not seem to recognise the dynamism of support. According to Jones, Thorn, Chow and Wild (2005), the success of the inclusive movement will be largely determined by the discourses of those involved.

According to this perspective the concept of "discourse" needs to be re-theorised as non-essential, dynamic and not fixed, as the students without barriers seemed to struggle with understanding it.

This view strengthens that it is correct to deconstruct and de-essentialise the understanding of the students without barriers with regard to their discursive practices. However, this perspective also sees students without barriers refusing to acknowledge the necessity of support for adapting to a higher education environment inclusive of physically disabled students.

I am of the view that, whether incorrectly or correctly, students without barriers in reality need to be supported in order to adapt to a higher education environment inclusive of physically disabled students. This implies that it is a privilege for students without barriers to attach meaning to what they

experience in higher education institutions, as they are close to physically disabled students. Furthermore, students without barriers will in any case continue identifying themselves as superior to or ignoring physically disabled students.

From the analysis of how these respondents individually constructed meaning from their feelings about adapting in an inclusive higher education environment, four different interviews indicate that there were mixed feelings about whether students without barriers understand it. The following example highlights their feelings.

R: What are your inner feelings about physically disabled students in inclusive higher education?

B2: These students are normal human beings just like us, but the problem is that they have been kept away from society. As we were growing up they were there but we hardly mixed with them. I have a brother with physical disability, he used to fight a lot in the streets when we were still young because other children called him names about his condition. Then gradually he withdrew from society as we grew older and now you rarely see him in the street, he does not socialise at all. The only time that he is away from home is on pension day when he goes to the municipal office and collects his pay, otherwise he keeps to himself. This is very hurting, maybe it is because he is my own sibling, but I do sympathise with people with disabilities, in most cases it is not out of their choice.

The conversation shows the uncertainty and inconsistency among respondents themselves in terms of whether they see themselves as adapting or not. Adapting for them has to do with understanding physically disabled students. This seems to reflect that these students without barriers acclimatise in an inclusive higher education environment reveals a lack of understanding of dynamics of an inclusive setting. That barrier of understanding on how physically disabled students would not encounter problems if resources are made available for physical disabled students. It

would seem that this respondent's views stem from the fact that the students without barriers think that they would not encounter problems if the former had embraced the concept of inclusivity.

From the above extract, the respondents seem to make decided attempts to indicate their inner feelings relevant to prior knowledge. This shows a fixed understanding of physically disabled students, instead of dynamic ideas on how they feel about support. Respondents use existing knowledge as a stepping stone, as they indicate that they do not need support to adapt to a higher education environment inclusive of physically disabled students.

It seems that the respondents were collaboratively engaged, as they were expected to use their knowledge and experience towards defining support. This approach does not promote active participation with physically disabled students. This implies a reality that is different in respondents' constructive meaning of support. It is quite interesting, but sad, to note the way respondents put it, viz. that they could "perform better to physically disabled students". It strengthens the belief that the respondents are still caught up in the old apartheid mentality of thinking that society gives preference to students without barriers. This is confirmed in Chapter 2 2.4 on how ideology represents a condition of existence. What is suggested here is that physically disabled students cannot "cope" for the simple reason that they are disabled. The only conclusion that one can draw from this judgement is that these respondents feel that physically disabled students are not good enough as compared to students without barriers. These social discourses are a clear indication that our cultural background does not acknowledge physically disabled students.

4.3.4 Background knowledge of the students without barriers in inclusive higher education

The conversation with the following respondent revealed that she did not have constructive knowledge of closely interacting with physically disabled students

in higher education. From the respondent's view, it was clear that she felt that being physically disabled was a sign of inferiority.

B6: The important things as I see it is what has proven to be right. I have since learnt to talk about inclusive schooling. I have had many occasions where in the university environment, I heard some students talking about how the physically disabled students need support from normal students. From the society members are concerned about them. In my view physically disabled students by virtue of being disabled creates inferior character amongst humans.

The respondent was of the view that to be physically disabled is a clear indication of categorisation. This is supported by her statement that revealed the inferior character of physically disabled students. This indicates that to the respondent, the meaning of the concept "inferior" was constructed from her understanding of physically disabled students. It is interesting to note that the respondent's perceptions are that physically disabled students are incompetent.

For students without barriers to continue improving what they feel, know, and believe, they need to understand the work of Jürgen Habermas and the Frankfurt School (Wuthnow, Hunter, Bergsten, & Kurzweli, 1985). Their writings seem to be the most appropriate theoretical framework for enabling students without barriers to talk about the issue of discourses as the construction of meaning for social practices.

Rigidity and a lack of flexibility are observed in respondents' understanding of physically disabled students. Questioning respondents indicates a degree of rigidity that is not compatible with a situation in which the discourses of students without barriers indicate their readiness to adapt to a higher education environment inclusive of physically disabled students. The effort to make students without barriers to understand their discursive practices should start with awakening the community to physically disabled students, which is where their perceptions about physically disabled students originated. This

lack of flexibility is further evident in the manner in which the respondents answered questions. One respondent felt that cultural background posited the power structure in society that strongly influences how the students without barriers see physically disabled students. This is consistent with the discourses of students without barriers in inclusive higher education (see chapter 2, 2.4.4.1).

4.3.5 Teaching methodology in inclusive higher education

The manner in which teaching and learning was presented in the classroom contributed to the discourse of students without barriers. The way in which the interviewee students without barriers have been taught and socialised, seemed to have been the main cause of the problems they experienced in their interaction with physically disabled students in an inclusive classroom. From their responses, they seemed to have been exposed to conservative teaching and learning theories and practices that did not specifically focus on teaching about respect for the “others” irrespective of their perceived limitations. These teaching practices and learning have instilled a sense of separateness with a heavy emphasis on those considered normal (Nkomo, 1982). In most cases an understanding of learning and teaching has bracketed out sociological considerations, and as such exclusionary practices resulting from confined thinking have not benefited the students without barriers.

R: How Do you feel in inclusive higher education?

B6: I don't think it will be possible as you know we still have people with disability in an inclusive higher education.

This indicates that there is a big challenge for students without barriers to look at ways that promote critical and reflective thinking.

It is not about sitting in the classroom, but rather a state of mind, generated from a yearning to want to transform the exclusion or the marginalisation.

It can be argued that respondent B6's remark "I don't think it will be possible now as you know we still have people with disability in an inclusive higher education", does not seem to acknowledge physically disabled students as learners with human rights and dignity.

The level of insight displayed towards physically disabled students by respondents may possibly be because students without barriers mirror their own teaching or educational experiences. This indicates that there are many stereotypical images in the societal structure – presumably because students without barriers are acting as the agents of society. A remaining question is whether this is the case when physically disabled students are markedly different.

The researcher is of the opinion that the teaching method was structured in such a way that support was not provided as required for the students without barriers, when they were with physically disabled students in higher inclusive education. This implies that even when the effort was made to include physically disabled students, the situation never really felt equal (George, 2000). This implies that methodologies have to be structured in a manner that meets the needs of all students in higher education. According to White Paper 6, inclusive education is about enabling education structures, systems and learning methodologies to meet the needs of all learners (DOE, 2001). The assumption here is that the respondent acknowledges the societal structures as well as the policy that governs the legacy of apartheid which always saw students without barriers as superior to physically disabled students. In Brazil integration was accepted as general policy in all provinces (see chapter 2, 2.4.2).

4.3.6 The view of training students without barriers on inclusive higher education

It was interesting that one of the respondents noted that personality was important. The respondent clearly indicated the desire to have a positive view

with regard to physically disabled students. The respondent had this to say about judgement:

B3 we never had like workshop or training in higher education that mainly involved discussion... physically disabled students. Therefore, I think would have taught us to have respect, so that we may not judge them.

The respondent felt that there might be errors in judgement displayed by students without barriers towards physically disabled students in the way in which they perceived them. The conversation clearly indicated that there seemed to be a need for training at higher education level. Furthermore, the respondents felt that training would bring a change in higher education.

B3 I guess training would help us to understand, love and be closer friends. I think they will not lack confidence from us and in themselves as people so that it would make easier for them just carry on in inclusive higher education with peace.

In fact this strengthens how students without barriers are positioned in discursive practices. Knowledge and power relations that assume particular discourses and characteristics may change should their position be defined. The responses above clearly show how contestable to the conventional dominant discourse is the meaning that students without barriers construct for adapting in a higher education environment inclusive of physically disabled students.

Although they fall back into their universalised fixated knowledge, they do manage to understand that they need training and can then operate in the emancipated regime of truth.

The researcher is of the view that students without barriers may require more extensive and specialised forms of training to be able to develop to their full potential. This will help to provide the kind of awareness needed for students without barriers.

Believing in training and awareness for students without barriers will ensure that such an inclusive higher education environment will work in practice. The minds of students without barriers can be strengthened and transformed so that they can adapt in an inclusive higher education environment. Accordingly, training analyses the problem which incorporates the data and views from various sources in order to make effective, informed decisions or recommendations about what has to be done next (Johnson, 1995). This implies that students without barriers might understand the physically disabled students after awareness training, if they could be trained to recognise their discursive practices about physically disabled students. It would be a process in which students without barriers will move beyond their discursive practices.

Training students without barriers is essential for adapting to an inclusive higher education with physically disabled students. Therefore, training would serve as mirror for students without barriers to be able to view themselves and their discursive practices. This vision indicates that students without barriers have to realise that to go beyond is a particular challenge to society and the institutions and policy of higher learning. For this reason, to adapt to a higher education environment inclusive of physically disabled students requires the process that leads to unpacking the discourses of students without barriers.

4.3.7 Students without barriers' knowledge on inclusive higher education

The conversations with respondents revealed that they did not have formal knowledge of inclusive education. It means that the students without barriers were never introduced to the concept in relation to their learning practice. One respondent made it clear from the beginning that inclusive education was not in practice during his studies:

B4: To me the concept inclusive education sound new, I really do not have sufficient knowledge about it.

B5: I mean if students can deviate from courses like management and do inclusive education.

From the above responses it seems that the respondents are asking to be provided with options to learn more about inclusive education. For students without barriers it is true that if they are empowered, their understanding and adapting in an inclusive higher education will be successful. This is evident from the comments of respondents B4 and B5:

B5: My higher educational lecturers, even the kind of information that I get and the course that I have attended. They highlighted what happened in our society these particular people are really rejected by our society.

B6: You know what, because I, I studied this inclusive thing, so I want to explore what I studied, with those people I will be able to know how they live and how they cope because we as normal... makes us not to be the same.

As already mentioned, the manner in which students without barriers responded to the questions asked by the researcher shows little enthusiasm for respondents to adapt to a higher education environment inclusive of physically disabled students. The only response that can be applauded is that from respondent B: "you know, I, I studied this inclusive thing, so I want to explore what I studied, with those people, I will be able to know how they live and how they cope because we as normal ...makes us not to be the same", that indicates that it is a good idea to explore more about physically disabled students rather than othering them. Thus, students without barriers should view knowledge as dynamic as it would allow them to explore meanings and contribute to addressing the discourses of students without barriers in order to adapt in an inclusive higher education environment.

The past experiences of students without barriers are expressed in terms of reality and concrete understanding and can only live in memory in a reconstructed form. The students without barriers are the ideal learners to operate in such complex circumstances where critical thinking is the order of

the day. Supporting students without barriers is about creating that which is fluid, dynamic, non-essential, not fixed, not quantitative and growing

It needs to be analysed that students without barriers do reflect discourses that view themselves as more normal than physically disabled students. The following respondents remarked:

B3: I think social life in higher education is different in physical disabled. As some of the changes need to be restructured like access in the buildings. Because sometimes there is power failure and the lift are not functioning at all we have to use stairs.

B1: We are different in physical appearance, it is because I have my limbs like physically disabled students whom are dependent to other people.

The reason for this view among students without barriers was that according to them, being a student without barriers superior to physically disabled students.

These comments clearly indicate that students without barriers categorise themselves as different and having different experiences; it seemed as if students without barriers had negative feelings and experiences about physically disabled students.

This necessitates students without barriers to change their discourses for them to transform and change it. As students without barriers are placed in higher education environment with the knowledge that they can perform better than physically disabled students.

The following comments testify to the manner in which they constructed the meaning of the discourses.

B5: First of all I may come directly, we must understand to accept it doesn't matter what kind of person you are, you need not undermine another

person. You see, to be physically disabled it does not mean that you are useless.

B2: Yes, we need to access information about inclusive education and students without barriers not only from the hearsay other from the books, the Department of Education, or other Department who might have knowledge, who might make us aware in relation to interact with physically disabled students.

This was a clear acknowledgement that students without barriers might not have experienced challenges with regard to physically disabled students. It is natural for people to accept, internalise and act according to shared ideas beliefs that are true and valid.

Foucault (in McLaren, 1989) refers to discourse (a family concept) and discursive practices as rules that govern the production of truth or knowledge.

Making students without barriers aware is characterised by the belief that the exclusive relations that chained students without barriers should be challenged. This implies a mind shift and emancipation of the students without barriers. It therefore signifies freeing their minds of what has been imposed by society, since the societal structure has not allowed students without barriers to develop independent thinking that may differ from the traditional beliefs and discursive practices of the community. Education is about providing opportunities to all students.

4.3.8 Responses from students without barriers regarding adaptation

The students without barriers revealed the way they perceived their adaptation and how it related to physically disabled students.

They appeared to have a certain adaptation method and seemed to have a generally negative attitude towards physically disabled students. This was possibly the reason why they did not adapt, as indicated by the following statement:

Respondent 6 I value inclusive education, but to be honest there is no close touch between us and physically disabled students although we are in the university. Honestly speaking there is nothing that shows how they shouldered our situation on higher education. Instead we always feel that truly they are the people that need support from us.

This implies that negative and harmful attitudes towards differences in our society remain a critical barrier for students without barriers. Furthermore, this indicates those community categorisations are the result of discursive practices. The respondents seem to acknowledge the reason why physically disabled students are not acceptable. This is evident from respondent B2 who says “because of attitude”. In this way students without barriers reflect the understanding of how they feel about physically disabled students and how they think about them. This understanding is further indicated by respondent B2 in that the most important thing is knowledge and acceptance. This needs to be corrected in the social structures. The researcher is of the view that the constructive meaning attached to the concepts of knowledge and acceptance shows a sense of adaptation. This further strengthens the notion that an attempt towards deconstructing the mind of students without barriers would change not only these students but also societal discursive practice.

4.3.9 Labelling as form of degrading in higher education

According to Simpson and Weiner (1998), labelling means to describe. Sometimes labels, such as “unable”, are just negative associations between the students without barriers and physically disabled students and it is important to recognise the impact that this kind of labelling has on the self-esteem of students without barriers. Respondent 2 commented:

B2: It is how we think about them. Sometimes we end up labelling them. Some students will laugh at them in the manner in which they walk; giving them special names that fit how they are.

The above view supports the notion that students without barriers are placed in a particular learning environment merely because they are labelled as belonging to a category for which a particular kind of educational placement exists. This perpetuates the failure of the system to change or adapt to meet such needs as described in Chapter Two. This shows that the respondent voiced the point of the negative discourse displayed by students without barriers towards physically disabled students.

The choice of labelling at this stage can be seen as the respondent's decision to devalue physically disabled students of their human rights. This shows that labelling of physically disabled students seem to be the ideological discourse that reflects repression.

Labelling physically disabled students in higher education is located within a wider societal context, with a particular emphasis on marginalising and othering. For example, from the lack of contact between students without barriers and physically disabled students, one may conclude that the situation in inclusive higher education is psychologically damaging to the self-worth, self-reliance and pride of physically disabled students.

This extends the notion that emancipation is gained when the discourses of the students without barriers appear to be critical and their judgements about physically disabled students are suspended, and unguarded assumptions are subjected to critical analysis. Therefore, critical theory acts as the rational foundation for the systematic elimination of discursive practice (see Chapter 2, 2.4.4.2).

4.3.10 Motivation in inclusive higher education

Motivation is something that initiates, sustains, and directs thinking and behaviour. Different people are motivated by different things. We speak of extrinsic motivation when behaviour is motivated by external factors such as going beyond fixed ideology or discursive practices. To impress other people,

by contrast, intrinsic motivation refers to spontaneous interest in or love and enthusiasm for a task (Louw & Edwards, 1997).

Conduct a research from a critical emancipatory theory helps the respondent to express his own views. The following response bear witness to that:

Well sometimes I felt as I could understand as to why other things are so difficult to explain.

The meaning attached indicates that the fundamental truths about the discursive practices of students without barriers are derived from lived experience. This can be serviced by critically reflecting on and making sense of their experience. However, in inclusive higher education, the discourses of students without barriers seem to be connected to the lived experience.

There is concern about the scientific approaches students without barriers use for the production of their knowledge of critical emancipatory perspectives. This applies to the extent to which they understand reality, what social justice is to their fixed discursive practices and what “othering” means to them in the new theoretical framework. Therefore, motivation should be viewed as a potential hazard for the discursive practices of students without barriers. It is interesting to note that it is indicative of what has been implicitly clear throughout the interviews, namely that the discourses of the students without barriers may have the result that they do not understand physically disabled students in inclusive higher education. The fact that their parents may come from a society that does not recognise and uphold participatory inclusive settings, influences the inclusive higher education. It is also noted that Canada policy makers have embraced a policy that includes higher education (see Chapter 2, 2.4.1). One may conclude that a sense of motivation would in fact that actively look for or move towards specific kinds of experiences.

4.3.11 Negative image about the personality of physically disabled students

This theme focuses on the negative image of the physically disabled students and what the students without barriers had to say about the personality of physically disabled persons as a factor that influenced their discursive practices. There are many stereotypes embedded in the discourses of students without barriers. The following respondent 's utterance illustrate this point.

B6: We have taken this from our parents. If you have a physically disabled child you have slept with your cousin. Then God is punishing you. It is your blood, your family or relative.

Towards the end of the interview the researcher was concerned about finding more information from the respondent. The question was asked as to what the respondent meant by "sleeping with a cousin". The respondent had this to say:

B6: To have sex with your cousin.

Society is discouraged from interacting with physically disabled students – it is an important part of their beliefs. This implies that societal beliefs put students without barriers in an exclusive position. However, according to Dellinger (1995), the "process" of framing beliefs and opinions that benefit a particular group is not final. Each society has its own regimes of truth, its general politics of truth. According to Foucault (1980), truth and power are linked to each other through practice.

It is important to accept the necessity for a political dimension to critical awareness. This will be an active process in the contemporary inclusive higher education environment for students without barriers and the physically disabled.

The discourses of students without barriers therefore seems to be the best and most appropriate context for conducting, unpacking and grounding their thinking to allow them to adapt in a higher education environment inclusive of physically disabled students. The students without barriers need to construct new knowledge and for this they can tap critical thinking to move beyond discourses and their inherited stereotypes about physically disabled students.

The stereotypes are singularities of a class that is primarily conceptual, and organisational categories are pre-given and fixed to determine identities (Bhabha 1994). Making students without barriers aware is a move away from over-determination and a “locked-in understanding” of descriptors.

The researcher is of the view that the image of physically disabled students has positioned students without barriers in a situation that allows reclaiming of subjectivity. This does not show signs of a mind that is liberated. This categorisation is clear within the policy of apartheid that continues to govern society. In Chapter 2 it is indicated that academic separation existed between the students without barriers and the physically disabled students.

4.3.12 Discourses on supporting students without barriers

Expectations and beliefs in their community play a very important role in the upbringing and education of students without barriers. Louw and Edwards (1997) are of the opinion that parents have to help students without barriers to develop.

Students without barriers who received support from their parents experienced increased self-worth. This implies that through parental support, the students without barriers have developed a sense of exclusivity, as they were far removed from the reach of physically disabled students. These students without barriers blamed their parental support and influence. This is what they said:

B3: Because of parental guidance that makes us to understand situations in the manner they taught us.

According to the respondents, parental support would encourage students without barriers to go beyond their discourses. They were reportedly fixated because of their parents. Parents should give students without barriers all the necessary support, motivation and encouragement they need to adapt to physically disabled students in an inclusive environment and to make them aware of physically disabled students' abilities.

Parents should understand that students without barriers have to reflect a belief that they are in a higher education environment inclusive of physically disabled students. For example, parents should understand and direct considerable effort toward providing specific support for students without barriers, as it seems that support is seen as intended for physically disabled students only. It is interesting to note that as a result of the background experience and the legacy of the apartheid policy there has been a high focus on students without barriers. Previous research discussed in Chapter 2 indicates that students without barriers tend to label physically disabled students. In this study it was rather interesting to note how the discourses of students without barriers expressed feelings about the physically disabled students.

4.3.13 Impact of resources in inclusive higher education

Respondents said the way resources were presented in the lecture room contributed to the adaptation of students without barriers. The institutions' (universities) policies need to change and can play a very important part in promoting adaptation between students without barriers and physically disabled students in an inclusive higher education environment. Lack of understanding could create possibilities for physically disabled students that can influence the adaptation of students without barriers to develop positive feeling. This is what they said about resources:

B1: If the lecture room is equipped very well with facilities such as machines that is needed.

B1: Doors must be built in such a way that it also accommodate students that are physically challenge.

Much significance is attached to the resources. Institutions should instil a positive attitude by implementing resources to accommodate physically disabled students.

This implies that in an inclusive higher education environment there should be adequate access for physically disabled students. Development can be achieved through properly coordinated support services (White Paper 6, 2001). The researcher is of the opinion that institutional planning is now a critical part of planning for higher education – from the manner in which the physical environment, such as buildings and grounds, needs to be developed and organised to the level of independence and quality that physically disabled students enjoy in the physical environment of learning settings catering mostly for students without barriers.

In the light of how students without barriers have adopted the discourse about physically disabled students, it is interesting to consider that the gap of exclusion could be closed by restructuring buildings to be accessible to physically disabled students. This implies that the bond of dependency which develops can prevent students without barriers from believing that they are better than physically disabled students in a higher education environment. The more dependent physically disabled students are, the more vulnerable they are to neglect. It is therefore important that physically disabled students' needs should be recognised and supported in situations such as in higher education institutions. Fullan (2001), McLeskey and Waldron (2000) and Wagner (2000) write that a change that requires strong support students without barriers This can refer to the policy of the apartheid government, which did not have a policy on inclusive education for higher education. This is evident in the manner in which higher education buildings were constructed to accommodate only students without barriers. This contributed to the

societal structures that made students without barriers to developed discursive practices.

4.3.14 Attitudes toward physically disabled students

This theme concerns respondents' attitudes toward physically disabled students. The following comment is typical:

B2 We are living what makes us comfortable, what used to be our culture there are some of people that I consider my friends and they would say you are not like others, you know comments like that.

Obtaining answers on their attitudes from students without barriers was important because, as Forlin (2004) puts it, attitude is likely to be the most influential aspect. It was even more important to discover how students without barriers about physically disabled students felt in an inclusive higher environment. Another factor is the atmosphere which prevailed in the environment. The discussion indicates to the researcher that there was a poor connection between students without barriers and physically disabled students within the higher education environment, and that the prevailing attitude was negative.

Building a commitment to change is the major challenge is process by building a commitment by the students without barriers. Such a commitment will serve as the change agent as students without barriers are guided by their values, beliefs and attitudes towards change. They should be convinced that a positive attitude toward physically disabled students is a particular change that is worthwhile and should understand the reason for it.

Developing an understanding of and a shared vision for change facilitates the process of building commitment to change (Anderson, 1993; Schlock, Fredericks, Dalke & Alberto, 1994; Villa & Thousands, 1995; Wagner, 2001).

4.3.15 Transformation in inclusive higher education

This theme established and argued that understanding the discourses of students without barriers is a product of change. Such discourses in a higher education environment should already start at primary school level to bring about better change. The following extract testifies to this understanding:

B5: If you can have a look of the previous curriculum as well as the current curriculum both of this curriculum they don't emphasise much in what is known as human dimensions like certain people would understand it and practice because is for those who studies it.

From the above discussion it can be argued that the discourses of students without barriers seemed to make them feel superior in terms of the quality of awareness towards creating an inclusive education environment. Respondents appealed to their personal experience, which indicates the emergent awareness of inclusive education being a process. The concern here seems to be about a kind of exclusive practice that seems in line with the rigid, inflexible manner in which students without barriers were marginalised.

Transformation means to go beyond the limits. For students without barriers this means that questions that are thought-provoking should not deny them the reality of change. This extends the notion that exploring an event in terms of discourses being evoked is a helpful way of prompting, understanding and organising our insight about subject positioning. This is evident from what the respondents have said.

For students without barriers it is evident from the extract that to begin to understand what is or has been in societal structures could be reassessed for the purpose of showing the need to beyond the discourses of students without barriers in the inclusive higher education environment with physically disabled students. This study offers the opportunity to reflect on societal discourses to be revisited and to develop innovations that can pull students without barriers from these discourses.

The researcher is of the opinion that this study has afforded students without barriers a moment to pause and reflect with the benefit of insight on the cultural discourses. According to Odora Hoppers (2002), no society has ever produced a perfect culture.

The above indicates that knowledge never speaks for itself; it is constantly filtered through the cultural experiences that students without barriers bring to knowledge in inclusive higher education. This concurs with McLaren's views (1989). It is important to understand that making higher education inclusive is the transformation of the conventional curriculum. It is instructive to find out first if students without barriers had all been exposed to studies on inclusive education to go beyond their discourses in inclusive higher education.

4.3.16 Interpreting discourses for students without barriers

The theme of this section is focused on discourses and their relation to the way they perceive inclusive education. The discourses involve the atmosphere and meaning attached to the concept by students without barriers. This is important as students without barriers construct meaning. This is what the respondent say;

B2: I mean as a student without a barrier I need to introspect myself for the type of support that I need to improve my attitude towards physically disabled students. To be prepared to give myself to other, self-encouragement so that I be able to adapt in an inclusive classroom.

This brings this study to the theme of the feelings of students without barriers in relation to support. In this theme the study looks at whether discourses play a role in creating interest for inclusive education. This is the interest which is needed to take students without barriers to inclusive education through their discourse.

The researcher tried to find out to what extent students without barriers had received co-operative support. The following comment was typical:

B5: Even the kind of information that I get and the courses that I have learnt and attended. They highlighted what happened in our society. These particular people are really rejected by our society.

This kind of analysis and interpretation represents the logical account of students without barriers. It has clear links with the perspectives of society which have emerged under the general heading of the politics of knowledge and seems to offer a largely deterministic account of how things inevitably are.

Indeed, according to Foucault's (1992) view, it will be appropriate in this subject to reverse the familiar notion that students without barriers make statements, and rather say that statements make students without barriers. This implies that the legitimated forms of discourse make us what we are and determine what we think, rather than vice versa.

The above indicates that moving beyond discourses would also help students without barriers. This strengthens the notion that students without barriers do not seem to have a better, more correct discourse.

4.3.17 Implication of constructivism for students without barriers

This theme concerns the idea that knowledge develops knowledge. Knowledge is not a fixed body of facts and inflexible principles, but rather a body of information, ideas and practices which changes and develops over time (DoE, 2002). This was evident to the respondents:

B6: Start to accept changes.

B3: The way we perceive.

B5: Lack of knowledge and lack of understanding, has a negative bearing or positive in acceptance, and respect for others in the community.

Adapting is a constructivist approach that would lead students without barriers to think beyond their stereotypes in an inclusive higher education environment. There are certainly different strands within constructivism, as the literature in Chapter 2 informs this study about the students without barriers' discourses. This indicates that students without barriers should be able to reason beyond their social stereotypes.

As social constructivism is a philosophy which is strongly orientated towards social transformation, it operates from the assumption that the existing social structures strive to maintain the present position of power (status quo). Issues such as empowerment, transformation and the emancipation of the oppressed and denationalised communities are on the agenda of the social reconstructivists. The students without barriers also seem to be oppressed, as they cannot liberate their minds.

Analysing the discourses of students without barriers within a critical framework cannot simply remain at the level of interaction with physically disabled students. These relationships need to be located within a wider societal context and go beyond oppressive social forces.

A major factor that could be cited about the discourses of students without barriers is that there was previously a relative lack of critical viewpoints with regard to physically disabled students, particularly during primary and secondary education. This discourse of students without barriers about difference is formed and reinforced through early life experiences, and this is precisely the period when students without barriers and physically disabled persons are separated. One may conclude that discourses are carried over to inclusive higher education by students without barriers.

Inclusive higher education can take positive steps, such as creating an awareness campaign about societal discourses, to go beyond the limits of social structures. It is important for students without barriers to adapt to a

higher education environment inclusive of physically disabled students to have a critical experience.

4.3.18 Educational application of the concept “discourses”

Meaningful understanding requires a deliberate effort on the part of students without barriers to adapt with physically disabled students in a inclusive higher education environment. A critical view of the discourses of students without barriers can serve as such an educational approach. This is what the students without barriers had to say:

B1: We need to change the way we look at other people.

B5: Partly the kind of education we receive.

B2: Invite researchers in the conferences to present papers on attitude and perception with regard to physically disabled students.

This extract reveals that it is possible for students without barriers to conceive change and thus to respond to it in an inclusive higher education environment. This has important implications for how students without barriers view knowledge, educational practice and the nature of an inclusive environment. The researcher is of the opinion that the latter will lead to education approaches that will emphasise the transfer of knowledge. By contrast, students without barriers need to recognise the pragmatist view of change as a “fact”, as a feature of human existence to be lived with and adapted to, because it is based on a post-modern knowledge paradigm (Sapon-Shevin, 1992). It may further be noted that there is an inevitable conceptual interconnection between students without barriers and physically disabled students.

The educational application of the concept “discourse” is based on change, process, relativity and the reconstruction of experience.

Analysing discourses of students without barriers can be regarded as a human experience that is seen as the true means of discovering truth. This

extends the notion that truth is constantly changing, multiplying and growing towards becoming dynamic. Therefore, the discourses of students without barriers are regarded as being relative to every situation and also relative to every student without barriers who accepts the concept of discourse.

The researcher is of the opinion that the educational application should be action-orientated and experientially grounded and will generally pose questions about possibilities for making the students without barriers go beyond the limits.

4.3.19 Knowledge construction of students without barriers in inclusive higher education

Piaget's cognitive theory of development is the most appropriate and meaningful one for understanding and analysing the discourses of students without barriers in an inclusive higher education system with physically disabled students. The reason is that understanding is like learning – it does not end; instead, it is a continuous process in which the discourses of the students without barriers do not have a permanent, fixed meaning. This adheres to the theory of constructivism, because students without barriers who construct meaning out of their discourses, adapt in an inclusive higher education environment.

An awareness of the explicit role that knowledge plays in the exchange of information is central to understanding the value and purpose of knowledge construction. Its educative value is experienced once one recognises that a new meaning was grasped and when one feels the emotion that accompanies this realisation. This awareness, called felt significance, is experienced by the respondent. This argument is evident from the responses:

B1: I think we need to understand more about their feelings of physically disabled students and our experiences.

R: How?

B: I think in this case we need to discuss so you may be able to understand them.

Such experiences are usually positive, but may occasionally be negative, especially if respondents recognise how wrong some of their previous conceptions may have been or how ignorant students without barriers are about physically disabled students.

For students without barriers to produce authentic knowledge there is concern for the recovery of knowledge transfer practices, charting a paradigm shift as their understanding of knowledge entails privileged existing knowledge about physically disabled students in society. The researcher has provided a more critical framework for understanding the relation between students without barriers and physically disabled students in Chapter Three. This would be achieved by abandoning the false separation. It is essential as it provides opening up to the plurality of valid ways to look at and question in an inclusive higher education environment. The changing attitudes about physically disabled students would imply reframing the organisation of society and discarding the discourses of students without barriers.

4.3.20 Mind construction in inclusive higher education

The students without barriers should be actively engaged in constructing knowledge. They need to have a cognitive disposition to select and transform, to deconstruct the mind and overcome their limits, as attested to by the following responses:

B4: Low morale. (laughs)

B2: We need to teach us how to do away our judgements about physically disabled.

B6: Right, I should think I have to be educated or understand the kind of a situation that I find myself. Okay, first that one of having some skills of interacting.

B6: It is through media, maybe distributing magazines and radio, television.

B1: First of all we need to have knowledge and accept students that are physically disabled. That will be good.

The discourses of students without barriers in inclusive higher education and constructing of knowledge for students without barriers through social stereotypes. This will mean that adapting is thus given particular attention in the constructivist approach in an inclusive higher education classroom.

According to the above extract, to adapt in an inclusive higher education environment involves understanding for a student without barriers, but also a struggle against constructing meaning about adapting in a higher education environment inclusive of physically disabled students. It is in this extract that one discovers the tension between the dominant and emancipatory ideologies, as well as discourses being played out. The above extract shows that when dealing with a physically disabled student one need not be arrested in the primitive mode of exclusion, but can act according to a dynamic process that involves the discourses of students without barriers. This shows that if students without barriers can go beyond their discourses, they will be able to adapt in an inclusive higher education environment and create an understanding of physically disabled students in an inclusive classroom. According to this extract, and also as indicated in Chapter Two, students without barriers will be exposed to critical thinking.

The researcher found the above comments of the respondents interesting, because of their positive opinions. The major concern is that students without barriers may not understand physically disabled students if they are not prepared to go beyond their discourses. It is an area that the researcher feels needs further exploration and refers to as a suggestion for future research in Chapter Five. The reality is that students without barriers are able to reflect on the impact of what they see as so important.

In Fanon's early writing there is tension between rage and reason (Odora Hoppers, 2002). This implies that motives and actions that are not so honourable or respectable have been, and may still be, part of the exclusive experience and historical context. Furthermore, exclusion has often been the dominant reality during the life experiences of students without barriers.

B2: Have programmes, awareness campaign for students without barriers.

B2: Is going to change our attitude, we should have eh... I mean rules or, or certain statement to show that respect.

To substantiate his argument, the respondent gave the following examples of in his understanding of his discourses:

B2: We need to access information about inclusive education and students without barriers not only from the books, the Department of Education or other sources that might have information with regard to physically disabled students.

The manner in which the respondent understands the discourses agrees with the evidence discussed the literature review (see Chapter Two).

As a consequence of marginalising students without barriers from physically disabled students, an awareness of the educational discourse being manipulated to achieve political ends has emerged (Sapon-Shevin, 1992). This represses the challenge to political policies, rather than creating a vehicle for emancipating students without barriers and opening discussion in the interests of continued development and changes.

Critical theory provides the background for an alternative approach to comprehending and going beyond the discourses of students without barriers. This strengthens the notion that critical theory denies a principle of exclusion that confines students without barriers to living within the limits of marginalisation.

4.3.21 Views about the role of support in a higher education environment

Chapter Two established and argued that the understanding of discourses of students without barriers is congruent with adapting in a higher education environment. This is further indicated by one of the respondents, who was requested to clarify his response in the context of adapting in a higher education environment. He had this to say:

R: It is going to be easier to interact with students who are physically disabled?

B2: I don't have problem?

B2: A motivation should come from the lecturers, students, parents and even in inclusive higher education environment.

As already indicated, when considering support the respondent looks at specific things like parents, students, lecturers. As argued in Chapter Two, the implications for understanding go beyond the discursive practices. This further shows that the respondent sees support as the application of change.

The challenge of the discourses of the students without barriers in inclusive higher education seems to be to create a knowledge framework for the inclusive higher education environment, progress and development. It is also urgent and refers to an understanding of critical thinking in terms of moving beyond the limits.

This study is aimed at reinforcing democratic and collective emancipatory values and practices by bringing in key agents for change. It draws on discursive practice. This kind of thinking by the respondents is the result of the legacy of apartheid which always positioned physically disabled students as inferior to students without barriers in all respects.

4.3.22 Negative state of mind in inclusive higher education

According to Respondent B4, being physically disabled is not the same as being a student without barriers in inclusive higher education. He went on to explain why he felt that way about their position and status:

R: How do you feel to be in inclusive classroom?

B4: I can need to understand physically disabled students, if they are physically disabled [they] are not mentally disabled. Meaning at my morals sometimes I am down. You, see sometimes being a person you are not always active, but those people are difficult they will complain that people do not respect them because their disability. It is sometimes hard to discuss issues with them as they would always refer feel that we don't take their word because they are physically disabled.

This point reflects the discourses of the students without barriers. They do not want to essentialise discourse as a stereotype. It is a perspective that has caused them to develop an attitude. An interesting point worth noting is that when the researcher asked the question as to whether the respondent can adapt to these (students), the following came to the fore:

B4: Sometimes you will find that those people with barriers, eh; it could be was involved in an accident. We must accept them, they are mentally healthy.

This extract indicates that one's state of mind also contributes to one's stereotype, especially if one thinks that one cannot adapt to students that are physically disabled.

The students without barriers were not able to conceptualise by making sense of the kind of support they needed. In fact, it is just a matter of how students without barriers are positioned in discursive spaces and practices of knowledge and power relations, so that they assume physically disabled

persons are unable. The above findings clearly show how the dominant discourse constructed the meaning that students without barriers attach to physically disabled students. They seemed to be fixated within a context. This strengthens the notion that a negative and disempowering manner strengthens the ideology of domination. The researcher is convinced that, referring to the above extract, stereotypes lay at the basis of the negative state of mind. It is indicated in Chapter Two (4.3.1).

The researcher was curious to ascertain how students without barriers felt about adapting in a higher education environment inclusive of physically disabled students. This point was spontaneously answered by respondent B4, who highlighted the idea: "I can need to understand physically disabled students, if they are physically disabled [but] are not mentally disabled." The idea in this instance has not been formulated by the respondent, but rather seems to have been adopted through a negative state of mind. This is also evident when respondent B4 says, "Yes, sometimes you will find that those people with barriers, eh; it could be, was involved in an accident."

In the light of the above the respondent seems to have adopted the discourse about physically disabled students.

The acquisition of their stereotypes their stereotypes positive discourse towards physically disabled students has been and still is invaluable in a higher education environment. Exclusion on its own has been incapable of responding appropriately to the needs of students without barriers and has contributed to intensifying disparities.

4.3.23 Students without barriers' thoughts about the education policy

The following extract from the conversation with students without barriers was in response to the question as to how the respondents thought with regard to government policies in education. The major thrust was to investigate what they thought.

B6: Respect, and go beyond policies.

R: What do [you] mean by government policies?

B6: Look the government policies were planned in the manner to accommodate students that are without barriers,

Policy is a social practice. The practice of students without barriers is informed by a range of policies, including how they have been taught. They have their own ideas about what good exclusion is, what the needs of students without barriers are and what they think is possible within the framework of the policy. In Chapter Two it is noted that White Paper 6 is about the acceptance, accommodation, and acknowledgement of all kinds of differences and the acceptance of the diversity within societies and higher education.

Students without barriers adapt to existing practice. Therefore, curriculum innovation, such as inclusive education, involves changes in the beliefs of students without barriers. This implies that their long-held beliefs about physically disabled students may be challenged. This is a demanding and difficult process, since it will necessarily involve cultural change.

4.4 CONCLUSION

The discourses of students without barriers, as emerged from their thoughts about physically disabled students, show that these respondents still agree with the dominant discourses.

This chapter analysed and interpreted the collected data. The analysis sought to investigate the discourses of students without barriers about adapting in a higher education environment inclusive of physically disabled students. This was done convincingly by looking exactly at what they said in text (i.e. their spoken words) as indicated in Chapter Three, and by emphasising their exact words, as Fairclough (1992) would assert. In this chapter, as the discourses emerged, their spoken words were found to mean discursive practices. This

indicates the discourses of students without barriers in inclusive higher education.

CHAPTER FIVE

SUMMARY, CONCLUSION, CRITIQUE, RECOMMENDATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

5.1 INTRODUCTION

In this chapter the summary of major points is made and findings are highlighted. Thereafter the dissertation is critiqued by focusing on its limitations. Finally, the chapter makes recommendations for future research.

5.2 Research: aim and goal restated

The aim of this study was to analyse the discourses of students without barriers in inclusive higher education, specifically with regard to their understanding of themselves and their abilities and those of their physically disabled peers, to determine whether they expressed a need for support in these inclusive settings and classrooms or not.

5.3 Research procedures highlighted

5.3.1 The paradigm

The main focus of this study was on what it means to students without barriers to adapt to an inclusive higher education environment with physically disabled students. This meaning was constructed by students without barriers from two universities in the Free State.

Since the focus was on meaning, quantitative empirical research was found inadequate for dealing with this investigation as the study would be forced to rigidify that which is believed to be a dynamic, fluid and growing process. Therefore, the study was couched in the emancipatory paradigm, based on

the critical theory which originated with the sociological scholars of the Frankfurt School in the 1930s. The knowledge constitution theory by Jurgen Habermas (1972) provided the organisational framework for investigating the contention that knowledge about and support for students without barriers to adapt to a higher education environment inclusive of physically disabled students are socially constructed. This paradigm was found to be appropriate for this study because it emancipated the thinking of the students without barriers during the interviews.

5.3.2 Methodology revisited

This study employed the critical emancipatory method to collect, analyse and interpret data. After the topic was carefully discussed, six students without barriers were selected to participate in the investigation. The researcher played a central role as the main research instrument in the process. Having chosen a qualitative method, the researcher did not adopt a detached, objective stance towards the researched.

As discussed in Chapter Three, data were collected by using audio recordings during interviews. A tape recorder was used to assist the researcher in gathering accurate information from the respondents. The data were further transcribed and analysed for interpretation. What the respondents said was transmitted through the way they spoke, how they said it, and their tone of voice. Thus, it was important for the study because it analysed the discourses of students without barriers in inclusive higher education. Interviews were analysed according to Fairclough's textually oriented discourse analysis.

5.3.3 Re-examining the research findings

Chapter Four dealt with the presentation, analysis and interpretation of the discourses of students without barriers in adapting to an inclusive higher education environment with physically disabled students. This led to the findings of the research. The conclusions were drawn in terms of analysing

themes which featured prominently prior to and during the discussion with the respondents. These themes were categorised under discourses and feeling.

What do students without barriers think about the discourses in inclusive higher education environment with physically disabled students?

- These students without barriers believed that upbringing played a role in their discourses.
 - Respondents said that their backgrounds had contributed to how they perceived or felt about physically disabled students.
 - Parental and community influence and support contributed to these students without barriers not realising their discourses.
 - The feeling of students without barriers was a result of the way they grew up.
 - The responses of students without barriers clearly indicated their state of feeling about physically disabled students in inclusive higher education. It showed that they had devalued physically disabled students.
 - Although some respondents were positive about adapting to an inclusive higher education environment with physically disabled students, they seemed to refer their discourses to the societal views with regard to physically disabled students.
- (i) From the analysis and interpretation of interviews it became clear that students without barriers, to some extent, were less able to articulate the purpose of discourses in a higher education environment inclusive of physically disabled students, although some respondents seemed to understand their discourses as being called upon to transform their prejudices.
- (ii) Their concept of the understanding of discourses seemed to be fixed on physically disabled students, as they perceived themselves as different.

- (iii) Although it was difficult, respondents seemed able to meaningfully construct the notion of analysing the discourses of students without barriers, usually at the end of the interview.
- (iv) Investigating the discourses of students without barriers indicated a complex situation in which students without barriers needed to be taught to go beyond their limits of discourse.

It was interesting to realise that they were conscientiously faced with pressures and demands in their daily lives. This was a result of struggling to go beyond their stereotypes.

The students without barriers have contributed greatly to the lack of exposure to inclusive education, as stated in Chapter Four. The following are some of their comments:

- (i) They needed to be informed about inclusive education.
- (ii) They needed to be aware of inclusive education.
- (iii) They needed to be trained on inclusive education.
- (iv) Workshops on inclusive education should be organised for students without barriers.
- (v) They needed to change their perception about physically disabled students.

The above can be concluded from the findings arrived at through the literature review and by employing a qualitative research method in this study: It was found successful.

Discourses can be used to empower students without barriers to adapt to an inclusive higher education environment with physically disabled students. It was noted by the researcher that respondents who participated in this study seemed able to transcend or go beyond their discourses with regard to physically disabled students.

It is, however, important to remember that categorisation (inclusion versus exclusion discourses) was discussed in order to reflect the nature of reality in inclusive higher education. This implies that both concepts were unpacked in a neat manner as shown in Chapter Four.

This study points out that students without barriers cannot be dissociated from the challenge that they experience in higher education with students that are physically disabled, with regard to discourses about knowledge and power.

5.4 CRITIQUE

One of the outstanding challenges which became apparent in dealing with the discourses of students without barriers in inclusive higher education, was that the thesis was over-limited to discourses of students without barriers in inclusive higher education. As a result this study focused on the background of students without barriers. However, this does not render the effort fruitless. Sensitisation to the views of the issues surrounding the background of students without barriers in relation to their discourses in inclusive higher education was attained, and this study was therefore considered valuable. Previous research tended to focus mainly exclusively on students with physical disability. The researcher felt a pressing need to address the topic in relation to students without barriers, particularly in the light of the position of the discourses of students without barriers in inclusive higher education and the epistemological position accompanying the inclusive education. The researcher's interest was influenced by trying to focus more closely on the discourses of students without barriers in inclusive higher education. This interest was sustained by the perception of the researcher with regard to the discourses of students without barriers.

This researcher is aware that the findings of the study represent an interpretation. However, no study is neutral, for all research is ultimately an interpretation of reality, whether quantitative or qualitative methods are used. The researcher's choice of topic, method and technique is coloured or painted by his world view and, most important, by the beliefs about what constitutes

the “truth” (Reason, 1998). This study has been influenced by the position of the researcher as one of the researched in terms of background and professional identification.

The literature review is on higher education. This might have opened this thesis to further criticism. Furthermore, because a qualitative research study is more concerned with the opinions, experiences and feelings of respondents, it tends to produce subjective data. The interesting point here is that this study expresses the researcher’s biases, interpretation and perspective. This aspect influenced the choice of method, framework, paradigm and conclusion.

In this study, however, the respondents and the researcher are labelled as co-researchers, because they did not research in a detached way.

The topic was tightened and focused on discourses of students without barriers in inclusive higher education.

This study is grounded within critical emancipatory research. Therefore it aimed to empower, sensitise and emancipate students without barriers as far as adapting to an inclusive setting is concerned. This afforded the researched an opportunity to contribute to the construction of knowledge. The researcher visited two universities in the Free State. Six respondents participated. This suggests that this dissertation was limited to universities that are found in the Free State and to six respondents that were identified by the researcher in a higher education environment.

A literature review was conducted, guided by the topic. This justifies fixed information for further research. Issues and concerns that prompted the researcher can be realised in this study. This implies that the rationale for this study is not fixed. The effect has been that the researcher has not attempted to be absolutely objective. This strengthens the notion that findings from this study are not rigid, fixed, quantifiable or universalised.

The number of respondents interviewed does not set a parameter for any researcher. The perspectives of these interviewees may not be generalised to all students without barriers in a higher education environment.

The manner in which the data were collected, analysed and interpreted tends to suggest how meaning was constructed by the researcher, focused on the argument of the six respondents. This indicates that the interpretation of the data in this study is therefore not absolute. The researcher has therefore not been able to distance himself from the process of research reported in this study.

5.5 RECOMMENDATIONS

The findings of the study have all pointed to one thing, namely that the route of transformation on which our country has embarked is not without tribulations, and fraught with gigantic challenges and pain. The sociopolitical, economic and educational legacies of the past cannot be simply wished away in just a moment, but will keep raising their ugly heads for a very long time. The firmness and genuineness of our democracy will be tested by how we build common understanding and consensus on critical issues and forge our way forward to face the mammoth task of building the “rainbow nation”. Issues of policy will remain forever thorny and contestational, for ours is a multicultural and multilayered society, often representing different and conflicting interests.

To maintain social equilibrium within this kaleidoscopic landscape above requires mature brains and selfless thinking. The “ostrich attitude” can prove to be bad. It is on the basis of this background that it becomes unavoidable to observe the glaring weaknesses in our transforming education system to which the findings of this study have alluded. We are hard pressed by globalisation and the scarcity of resources, both human and capital and other shortcomings, which collectively dwarf any attempt that is made towards addressing the sea of challenges experienced on a daily basis. Inclusive

education is a matter of “must” and is not negotiable. It is more a human rights issue than just a moral obligation or charity issue.

This study has exposed the neglected truth that transformation is not only about street name changes and new policy production, but key to this process is the **changing of people**, their mindset, discourses and commitment to the new dispensation. If the Zulu legend is true that King Shaka the son of Senzangakhona killed all short men and fed them to the vultures because they could not fit into his army and war strategies, then think how different world history would be without that army general extraordinaire, Napoleon Bonaparte, with all his heroics despite the very “physical disability” of impeded height. How many academic, scientific and architectural Napoleons has South Africa lost to date due to the neglect of both physically disabled students and students without barriers? The thick and wonderful Amazon Forest is made up of strong and weak trees, and the stronger cannot stand alone. The people with physical disabilities should not be seen as a responsibility or burden to the country, but are to be regarded as a resource and treasure.

The following recommendations on the need for support to students without barriers in their relations with persons with physical disabilities are informed by the discussions from Chapter One to Chapter Five of this thesis and are meant to address the implied consequences of neglect of such students in the inclusive higher education environment.

- Neglecting students without barriers in the implementation of White Paper 6 in higher education institutions is like planting seeds of good quality in barren soil. Special attention needs to be paid to this valuable sector of the university population. The department should develop a holistic approach which takes everybody on board for the successful implementation of inclusive higher education.
- Higher education institutions are challenged to discard the “Tower of Babylon” syndrome and get down to the communities that they serve and

examine ways in which they can be of assistance to those communities. Programmes like community service learning can be of greater assistance here. Matobako (2007) found out that universities were paying lip service to the concept of community service learning and were doing it for fundraising benefits. They were doing it as charity to the subaltern cultures. To change community attitudes towards physically disabled people universities must engage communities as equals with an invaluable contribution to make in the institution. Communities should not be regarded as developing countries in a G8 meeting where they only look forward to the crumbs falling off the table of the wealthy.

- Gender equity has received proper attention politically, economically and otherwise. Much ground has been covered in this respect. In all structures of the ruling party, 50 per cent of the incumbents are women. Why should the same policy not apply to people with disabilities? Now that there is ministry of higher education these are things that they have to look at very serious in inclusive higher education. Government must supervise this closely for it to be successful.
- Students without barriers should not allow negative discourses and misconceptions to prevent them from getting support in order to adapt to an inclusive higher education environment with physically disabled students. The researcher is of the view that higher education seminars on discourses will attain the important goal of establishing social relationships between students without barriers and physically disabled students. This implies that a seminar will present opportunities for shared knowledge and experiences.
- Commitment to the development of inclusive higher education can be based on a discourse system that focuses on the challenge of translating fixed thinking into dynamic practices in respect of students without barriers. This strengthens the notion that socialisation and upbringing play a vital role as far as going beyond the discourses is concerned. This will

assist working with the community to advocate and raise awareness aimed at changing attitudes and discourses about inclusive education policy and practices.

- Restructuring of the higher education institutions buildings in terms of toilet facilities, lecture rooms and staircases to accommodate physically disabled students. This needs to be recognised as a means of going beyond challenges in an inclusive higher education.
- An emphasis on analysing the discourses of students without barriers should be seen as an achievement and an attempt to remove preconceptions about physically disabled students. The researcher is concerned that for support to work with students without barriers, this should be a critical thinking process in the sense of designing and delivering support-based university degree courses as a participatory developmental context for these students. Therefore, the idea that curriculum would be determined by contemporary community needs would not only extend, but also improve the critical theory and practice that inform students without barriers.

5.6 SUGGESTION FOR FUTURE RESEARCH

This study proposes that all researchers interested in the deconstruction of the discourses of students without barriers should start with research that will produce knowledge aimed at findings grounded on inclusiveness. Such research should aim to highlight specifically those experiences of students without barriers that have been placed at the periphery and margins of knowledge. This should be a conscious effort at all research institutions such as universities, NGOs and government.

Further research could be conducted regarding possible counselling strategies and programmes that could be formulated and implemented to change the meaning construction of students without barriers.

It is also suggested that further research be conducted to find out whether other studies could yield findings similar to those obtained in this study. This could be research conducted (i) in settings other than universities in the Free State; (ii) using quantitative research; or (iii) using different theoretical framework(s), methodologies, instruments, sampling or interpretation strategies. Such research may even analyse data beyond the findings of this study.

Another point suggested for further investigation is investigation into why students without barriers at the two universities concerned responded in the specific manner during the current study.

Qualitative research may use the same respondents; this could assist in unfolding discourses of students without barriers in an inclusive higher education environment with physically disabled students.

The researcher feels that the interviews with the respondents yielded a rich reservoir of information about students without barriers. This study has managed to reflect discursive practises on students without barriers in an inclusive higher education with physically disabled students. Therefore, the researcher is convinced that more findings could be reported as further research based on the current thesis.

5.7 FINAL WORD

The research about students without barriers was challenging and interesting. Analysis from the basis of critical emancipatory theory was an eye-opener. The most important achievement of this dissertation was to find the voices of the students without barriers from these two universities in the Free State.

This study has brought a different view on respondents. It taught the researcher that it is possible to probe questions to such an extent that students without barriers would realise their discourses about physically disabled students. What remains now is to disseminate these discourses with

the aim to transform people's minds about the nature of the reality of critical and emancipatory research. Finally, liberating methods reveal dominant ideology (Shor & Freire, 1989).

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APPENDIX 1

Interview transcript Two

01/10/2005

Interviewer: R

Respondent: B2

Good day Sir,

Ye Sir.

I am Vuyo, I'm conducting a research on supporting students without barriers to adapt in an inclusive higher education with physically disabled students.

R: What are your inner feelings about physically disabled students.

B2: These students are normal human beings just like us, but the problem is that they have been kept away from society. As we were growing up they were there but we hardly mixed with them. I have a brother with physical disabilities; he used to fight a lot in the streets when we were still young because other children called him names about his condition. Then gradually he withdrew from society as we grew older and now you rarely see him in the street, he does not socialise at all. The only time that he is away from home is on pension day when he goes to the municipal office and collect his pay, otherwise he keeps to himself. This is very hurting, maybe it is because he is my own sibling, but I do sympathise with people with disabilities in most cases it is not out of their choice.

R: How would you support students without barriers.

B2: I would love to support them but the problem is that the university gives them access to their movement. What I am saying the environment in the university is the barrier itself, the buildings, is not suitable for the need of physically disabled students. They are trying but it is a slow process. Sometimes it is not easy to support the physically challenged students because you think it will appear as if

you make yourself better. And at times you don't know how to help them even if you are willing to offer the help. This is the responsibility of the university because these students pay for their tuition and they were supposed to get every service that other students get. Why should we also help, I think that we have our own businesses to worry about.

R: What do you think is the cause for the differences in the discourses going on about support for students without physical disabilities at inclusive higher education institutions?

B2: I think you know about culture- where you come from, what do you do in life, and what is wrong and right. I think all these things will control not only how you think about yourself and other people, but also how you view the world as such. In the communities where we come from the people with physical disabilities are not acknowledged I think that maybe they are regarded as a curse or that you get a physically disabled child because God is punishing you for a sin that you have committed. No one sympathises with you on this one. No one in the community supports you; it becomes your own problem. I think that our views on this problem are because of this background. Our communities do not give regard to the physically disabled people. I can also put the blame on our parents. We learn almost all basic things in life from parents. If they taught us to accept ,respect and support physically challenged people I don't think we would be debating whether there should be supporting the students without barriers or not because it would be part of our culture to live together with these people, take care of them and support them in what ever way. We have grown up in a situation that labelled these people and thereby emphasised, magnified, categorised and essentialised them as different from the "normal" which is the group without physical disabilities. We were supposed to have been brought up to take care of our unfortunate people. We have grown up in a situation where it was a burden to have such a person in the family. But at least the government is now trying to make things easier for us by intervening

with all the manner of help, like offering free wheelchairs and giving these people some grant in the form of disability pension so that they can survive on their without overdepending on other people. The situation is changing bit by bit. But our thinking is not easy to change. Maybe the oncoming generations will have a different view and feelings for the physically disabled people of our country.

R: You seem to blame culture for this problem, and some people think of culture as not changing. Can we therefore accept that this problem will be with us forever?

B2: No, it is not true that culture does not change, you will always here old people saying that in our olden days that and this did not happen, and not very long from now the same statement will be uttered by us to our children and grand children. tatement is carried from one generation to the other, and that is changing times, culture, life and everything else. So if the government can continue to promote these people, something good can come of it. In the olden days if you got twins, one would be killed because it was believed that was a bad omen. But today we have triplets and above becoming scientists and responsible citizens. So, this culture can and will change for the better where there will be no discrimination on the basis of ability or disability.

R: According to your view what is the attitude of students with physical disabilities and why?

B2: Students with physical disabilities have a negative attitude towards other people. I am not saying this as if I blame them because I think that is informed by other factors. I can say that they don't want to mix with other people. They live in isolation. I know that I must also blame myself for this kind of thing because I have actually done nothing to help the situation. The whole community must take the blame for this kind of attitude from the affected group. If a child is not treated well at home and does not receive sympathy from the larger community, he grows up with a hate and disrespect of other human beings. That child may later on become a rascal or killer simply because of his family background. We are the products of the environment. Thereby is no

way that you can find a lion giving birth to a sheep. The way in which you bring up a child will determine the kind of an adult that child grows up to be. If from the early age we mixed with these students and played together, I don't think we would be sitting here discussing about support or lack thereof for students without physical disabilities in an inclusive higher education environment. You see your self identity is also determined by how do other people regard or recognise you.

R: Are you saying society is to blame for this negative attitude

B2: If we were welcoming to the people with physical disabilities, I don't think there would be any need for them to hide themselves in shame. As I have indicated to you earlier on, it is the kind of treatment that we are giving to these people which make them react like that towards us, a loving and caring environment can change all this.

R: How does the university support you to adapt in the inclusive higher education environment?

B2: I think you are aware that at both primary and secondary school, students with physical disabilities attended separately at special schools. So as a result we are not used to attend together with at same schools. All of a sudden we are together at higher education institutions. I think that this is a disturbance of some kind because we are not used to such an arrangement. We don't know how to deal with such a kind of situation. We were supposed to be taught as to how do we help say someone with epilepsy just like we know how to help a person with HIV if he/she is involved in a car accident. The university has not helped us to be prepared to attend together. Sometimes this all emotionally draining because you keep on asking yourself many questions about these students while there is nothing that you can do to help. There is only one student that I know who uses the electric wheel chair. You can see that it is easy for her because she accesses every place with ease.

R: If support is available, what kind of support would you appreciate from the university?

B2: Really I don't know what to say here because it is like I must prescribe to university what to do and how to do it. But for the benefit of this interview I think the university should support us even though I cannot specify how. But support will help equip and empower us with skills and information on how to handle the new environment. But more support should be directed to the students with physical disabilities because it's them who are affected directly.

R: What has caused this attitude on the learners with disability.

B1: That this students are not accepted. The most important thing is knowledge and acceptance. The community has not taken the problem seriously and no one felt responsible for these people since they are always in the minority in the communities. They don't have representatives like the woman groups.

R: How?

B2: Let me put it in this way, many universities have been oriented to deal with students without barriers only.

R: Who needs to be orientated?

B2: Students without barriers.

R: What do you mean?

B2: We need to teach us how to do away our judgements about us students without barriers to be orientated to this type of support.

R: Tell me your experience about the type of support you will need.

B2: I have fear, I am impatient, to find myself in, an inclusive classroom.

R: Why?

B2: I have never interacted with physically disabled students and I have never had any kind of support to interact with them.

R: Do you need the support?

B2: Yes.

R: What would hinder the support that you will need?

B2: I have to understand them.

R: Why?

B2: So that I may not jump into conclusion unnecessarily.

R: What do you mean?

B2: Knowledge of the nature of every learner is important.

R: What do you mean?

B2: We need to change our attitude the way we think about others.

R: How?

B2: Sometimes we are the one who has barriers towards them.

R: How?

B2: Because we don't know them.

R: What caused that?

B2: We treat them with preconceived knowledge.

R: Why?

B2: It is ok (continues)

We assume that we are better than physically disabled students.

R: Why do you assume?

B2: It is how we think about them sometimes we end up labelling them.

R: What is the reason for labelling?

B2: It is because we lack understanding therefore we labelled them.

R: You sad you have fears? So fears of what?

B2: We have fears of what we don't know.

R: What do you means by that?

B2: We need to know them we jump into conclusions. I think its legacy behind we were put before.

R: How?

B2: We still have the believe that we are better/the fact that they were marginalised.

R: Is it going to be easier to interact with learners who are physically disabled.

B2: I don't have problem.

R: Where should your support come from?

B2: From the lectures, students, parents.

R: How long will it take to support you?

B2: You don't have to put a time frame you will just see the response.

R: Would you adapt in an inclusive higher education environment?

B2: I need to be aware and make others aware of the support that is needed.

R: How?

B2: We need a campaign to support us.

R: What type of campaign do you need?

B2: To identify our weaknesses and check our strengths and develop them.

R: Can you identify your weaknesses?

B2: Yes.

R: How?

B2: Its easy we have to assess ourselves.

R: How?

B2: Lets develop those skills that we lacking to understand others.

R: How would you develop your support to students that are without barriers.

B2: Discuss this issue with the SRC (school representative council) we can we start to support each other, establish support group.

R: How?

B2: Have programmes, awareness campaign for students without barriers.

R: Do you think that will help?

B2: Yes.

R: How?

B2: Is going to change our attitude, we should have eh, I mean not rules or certain statement to shows that we respect.

R: How could you please reflect on issues of support for students without barriers.

B2: We need to access information about inclusive education and students without barriers not only from the hearsay – either from the books, the department of education, or other departments who might have knowledge, who might support us in relation to interact with physically disabled students.

R: What else can be done?

B2: Invite researchers in the conference to support us, that is to assess other people to support us.

THANK YOU VERY MUCH FOR YOUR TIME.

THANK YOU

APPENDIX 2

Interview Transcript Five

Interview on 18/08/2005

Interviewer: R

Respondent: B5

I am Vuyo, I doing research on supporting students without barriers to adapt to an inclusive education with physically disabled students.

R: What do you think is the cause for differences in the discourses on support for students without barriers in inclusive higher education environment with physically disabled students?

B5: As people we cannot see things from the same angle. We differ in many things as we also share similar values on quite a number of things. In the first place we come from different families with their different traditions and beliefs. We can all belong to the same community, but the fact that each an every house has its own rules on how to live life, then you find these differences manifest in our behaviours, attitudes and other attributes. That is why on the issue of support for students without barriers we will be influenced by this background that I have already explained, this then results into the different discourses as you have asked. If our parents have done their job earlier in our lives, we could maybe have a common understanding on this issue. Like you see most of us share the same view or sentiments on religion because we were all brought up in the Christian tradition. It is very rare for you to find a Moslem child practicing Christianity and vice versa. Why is it like that, I think its because of parental guidance who together will together form the community. So I lay the cause of difference on discourses about the topic at the feet of our parents and the community. This to me I ca also define it as culture.

R: What is the attitude of students with physical barriers towards other people and why?

B5: It would be unfair to label the students with physical barriers as having this or that attitude without looking at the causes underlying the same attitude. I'm saying this because in our discussions or just mere remarks we always blame them as cry babies or having a negative attitude. Where and how did these people grow up in the first place. And secondly we need to critically analyse the present environment if it gives due recognition and respect, whether it empathises more than just sympathise with them. Their negative attitude I believe is overshadowed by the non- existence of any support system when they grew up. I think this would have assisted them in developing a high self-esteem and self confidence at a very early age. They always say prevention is better than cure. Look, to address problems emanating from inclusive education is very costly and challenging. Maybe in the white communities it is better because you can see there is a national team of people with physical disabilities in netball, basketball and Penny Heyns is a gold medallist in swimming. But in our black communities there is nothing of the sort that gives meaning to these physically disabled people's lives. They feel rejected, unwanted and useless as they are pushed away by the social arrangement which always tell them that they are disabled and cannot fit into this or that. Even though they have a negative attitude in general, but I'm afraid we are the cause.

R: How does the university help you with the inclusive education environment?

B5: You must not forget that South Africa was built on the culture or policy of exclusion. Exclusion of blacks, females, and those with physical disabilities. White Paper 6 is just a recent policy which is going through its early implementation stage. I remember an incident that happened in 1979 when I was doing Standard 5. We visited Manyeleti Game Reserve with my school. At Manyeleti we met with a special school. It was for the first time for us to see so many people with

disabilities at once and it was very scaring an traumatising. You can just imagine now that we are attending at university and we meet a number of these people. It affects us in one way or the other. There was supposed to be some programmes in place to help us through because of the background we come from.

B5 : Any kind of help can do but it must not be in the form of written material because we don't have time for reading and it can end up collecting dust without it helping us. Maybe if workshops can be organised and we are divided into small groups for discussions. It is difficult for one to be specific, but we really need support. If they decide to make it part of the curriculum, it can be accommodated as a course, then in this way we can be forced to study it because we know that we are going to get marks for it.

B5: Right I should think, I have to be educated or understand the kind of a situation that I find myself. Okay firstly that one of having some skills of interacting.

R: Do you believe that physically disabled people are not the same as you?

B5: Yes, by virtue that those people are physically disabled and I am not. Then it means to say that now that kind of a situation will really create problems. I find myself that I am in another kind of a situation whereby when I am interacting. I have to be fully prepared with them. They must be fully prepared with them. They must not see me as someone that is accepting.

R: Why, do you think there will be a problem for you to interact with physically disabled students.

B5: First of all they will see this person is not the same as we are. Then it may happen that now, they may not understand us. I have to see that may not understand us. I have to see that when interacting

with them they must realise that then I respect them, secondly the way we are going to live together

R: Do you have experience of inclusive classroom?

B5: Theoretical experience.

R: Did you experience it practically?

B5: No I don't have/but I don't need any support.

R: Why?

B5: I trust my theory.

No, no, No for the fact that by being physically disabled it does not mean that in all aspect of life you are physically disabled.

R: Do you believe that you need a support?

B5: No. No. No. I don't need support.

R: Do you understand physically disabled students?

B5: Theoretically I do.

R: Do you agree with me when I say you need practical support?

B5: Mh, I trust my theory.

R: Would you need a support practically?

B5: In terms of my theory practically I won't need a support.

R: Do you prejudge?

B5: Mh, practically I may agree with you.

R: At the beginning you said these people were marginalised by the society?

Were you marginalised?

B5: Partly, the kind of education we receive is from our societies. It does cater such kind of people.

R: Why do you marginalised them be practically?

B5: We were not taught as to how to handle them, then to us we just keep on laughing we did not see anything wrong of our ill behaviour lack of education from the parent side even from our churches.

R: What about churches?

B5: We were not taught about these people in their totality. The churches as part of community was supposed to play an important role in the bringing together of these two groups of people to show that we are all God's work and belong together. The church has more influence and powers in nation building society. So the neglect by the church means that there is no way forward on the problem.

R: How would you support other students that are without barriers?

B5: First of all I may come directly, we must understand to accept that nevertheless it does not really matter what kind of person you are, you need not to undermine another person. You see to be physically disabled it does not mean that you are useless.

R: If support is necessary, what kind of it would you appreciate from the university?

B5: this question addresses the most difficult part of the problem. Maybe I have to say that a patient can only explain the sickness to the physician who will then be expected to apply his knowledge and expertise to understand even better a sickness is all about and its causes and then provide a prescription to help the patient. In this problem we students without physical disabilities are the patient and the university or its staff is the doctor. Then I hope they are in a good position to know how to deal with the problem at hand. It is impolite maybe for now to say what kind of support we need to help us cope with the new developments. The university is well positioned to develop strategy and material with which to support us.