

Running head: MULTICULTURAL COMPETENCE OF POSTGRADUATE PSYCHOLOGY
STUDENTS

**THE EXPERIENCES OF POSTGRADUATE PSYCHOLOGY
STUDENTS REGARDING THE DEVELOPMENT OF
MULTICULTURAL COMPETENCE**

By

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**A dissertation submitted in partial fulfilment of the requirements for the degree of Magister
Artium Counselling Psychology in the Department of Psychology, University of the Free State,
Bloemfontein.**

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DECLARATION

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TITLE: The experiences of post-graduate psychology students regarding the development of multicultural competence

With this I provide permission that this mini dissertation (article format) be submitted for examination.

The student is in the applied master's programme for Counselling psychology at the Department of Psychology, University of the Free State. This research assignment constitutes 50% of her master's degree. The student opted for the article option.

Kind regards

A handwritten signature in black ink that reads 'L. Naudé'.

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To whom it may concern

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EDITORIAL STYLE

This thesis employs the editorial style of the American Psychological Association (APA) as detailed in the Publication Manual of the American Psychological Association (6th edition).

However, the thesis uses British English spelling, except for when direct quotes are used which may use American English spelling.

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ABSTRACT

In this study the experiences of postgraduate psychology students were investigated. The investigation focused on a) their development of multicultural competence (MCC) and b) educational practices that enhance, hinder and / or mediate the development of MCC. A qualitative, single case study design was employed and a non-probability purposive sample was used. Data was gathered through the use of focus groups, while the procedure of thematic analysis was used to analyse the data. The multidimensional framework for the development of intercultural maturity designed by King and Baxter Magolda (2005) was used to guide this investigation. This study's results revealed that multicultural competence development (MCCD) takes place across the human lifespan and in a selection of specific contexts. Strategies to overcome obstacles to MCCD were furthermore laid out. Participants' subjective versus criteria measured developmental progress was found to differ significantly. The study identified specific educational experiences that promote MCCD both within and outside of the classroom. Finally, results indicate that the students' MCC training is not sufficient in preparing them to work with culturally diverse individuals.

Keywords: multicultural competence development, experiences, postgraduate psychology students, psychology training

OPSOMMING

In hierdie studie was nagraadse sielkunde studente se ervarings ondersoek. Die ondersoek het gefokus op a) hul ontwikkeling van multikulturele bevoegdheid (MKB), en b) opvoedkundige praktyke wat die ontwikkeling van MKB kan bevorder, verhoed en / of fasiliteer. 'n Kwalitatiewe, enkel-gevallstudie ontwerp was toegepas en 'n nie-waarskynlikheid gerieflikheidsteekproeftrekking was gebruik. Die multidimensionele raamwerk vir die ontwikkeling van interkulturele volwassenheid wat ontwikkel is deur King en Baxter Magolda (2005) was gebruik om die studie te lei. Hierdie studie het bevind dat multikulturele bevoegdheidsontwikkeling (MKBO) regoor die menslike lewensduur plaasvind. Bevindinge toon aan dat MKBO plaasvind in 'n seleksie van spesifieke kontekste. Verder was metodes vir die oorkoming van hindernisse tot MKBO uitgelê. Die bevindinge wys ook daarop dat die deelnemers se subjektiewe metings en kriteria-gebaseerde metings van MKBO aansienlik

verskil. Opvoedkundige ervarings wat MKBO beide binne en buite die klaskamer bevorder was ook geïdentifiseer. Laastens dui die resultate aan dat studente se MKB opleiding nie voldoende is ter voorbereiding vir hul werk met kultureel diverse individue nie.

Sleutelwoorde: multikulturele bevoegdheidsontwikkeling, ervarings, nagraadse sielkunde studente, sielkunde opleiding

SECTION 1 - ORIENTATION TO THE RESEARCH STUDY

Due to globalisation, multicultural settings have become more common in the past few decades. This phenomenon was especially observed in South Africa, after the country became a democracy in 1994 following many years of Apartheid. A multicultural society calls for multiculturally competent psychologists – professionals that have the ability to competently intervene in both familiar and unfamiliar cultural contexts (Sieck, Smith, & Rasmussen, 2013; Wilson, Ward, & Fischer, 2013). The necessity for multiculturally competent psychologists has led to increasing focus on the development of multicultural competence (MCC) of psychology students, as they are the psychologists of the future. It could thus be argued that it is expected of psychology students to be able to competently and ethically work with clients from diverse cultures by the end of their training process. The multicultural competence development (MCCD) of postgraduate psychology students specifically is thus of paramount importance. The present study aimed to investigate postgraduate psychology students' MCCD within and outside academic contexts. Comas-Diaz (2011) mentioned that many prominent models of psychology tend to have a monocultural focus and little appreciation for cultural diversity. Consequently, academic experiences and their influence on the development of psychology students' MCC cannot be ignored. In addition, Arnett (2008) noted the importance of paying attention to an individual's cultural context in development. Thus, this study intended to consider not only academic experiences, but also individual experiences within cultural contexts outside of the academic domain.

To investigate the experiences of postgraduate psychology students regarding the development of MCC, a qualitative, single case study design was employed. Data was gathered through the use of focus groups, while the procedure of thematic analysis was used to analyse the data. The multidimensional framework for the development of intercultural maturity designed by King and Baxter Magolda (2005) was used to guide this investigation.

Literature review

The purpose of the section that follows is to provide a theoretical framework for the study. The various subsections will provide an overview of the most prominent theories and research studies related to the focus of the study. The section starts with a discussion on diversity within the South African context, which reviews the culture, ethnicity, language, race and other aspects that set the citizens of South Africa apart from one another. This is followed by an analysis of the mental health care clients of South Africa, with a specific focus on their view of mental health and illness. Following, the South African psychologist and his/her role in the South African context is explained. The subsequent section discusses MCC, emphasising the nature of MCC, the phases of MCCD, and King and Baxter Magolda's (2005) developmental model of intercultural maturity that served as the overarching framework that guided this study. This section also contextualises MCCD within educational settings, as well as MCC education within the South African context. The section concludes with a formulation of the purpose of the study.

Diversity in South Africa

South Africa is known as a rainbow nation with regards to the diversity of the country's population in terms of culture, ethnicity, language, race and other aspects within the individual's context. According to Statistics South Africa's census in 2011, the South African population consists of 51.77 million people, comprising of the African (79.2%), Coloured (8.9%), Indian (2.5%) and White (8.9%) racial groups. According to the Government Communication and Information System (GCIS) (2011) of South Africa, the country's African population consists of the Nguni, which includes the Zulus, Xhosas, Ndebele's and Swazis; the Sotho-Tswana, comprised of the Southern, Northern and Western Sotho's; the Tsonga and the Venda people. Integrated within the different ethnic and racial groups in South Africa, one also finds the people who have immigrated from the rest of the world who still maintain the identities of their cultural heritage (GCIS, 2011). The country hosts eleven official languages, of which English is the language that is most widely understood, although it is the mother tongue of only 9.6% of the population (GCIS, 2011; Minister of Arts and

Culture, 2011; Statistics South Africa, 2012). Thirty three point nine percent of the population that are 20 years and older have completed some secondary schooling, while 8.6% of the population do not have any formal schooling (Statistics South Africa, 2012). Twenty eight point nine percent of the population's highest level of education is Grade 12 (or Standard 10), while 11.8% of the population's highest level of education is higher than Grade 12 (Statistics South Africa, 2012).

South Africa consists of a multicultural diverse population with a combination of Western values and indigenous practices and beliefs (Eagle, Haynes, & Long, 2007). According to A Pocket Guide to South Africa 2012/2013, published by the South African Government, only 64% of South Africans belong to a specific religion. For this reason, the census in 2011 did not include any religious questions. Statistics South Africa's Census 2001 concluded that the majority of South Africans follow the Christian faith, while other major religious groups are the Hindus, Muslims, Jews and Buddhists. Additionally, sexuality, gender and gender-role ideology differs among the various religious and ethnic groups (Berry, Poortinga, Segall, & Dasen, 2002). Moreover, South African citizens differ in terms of their levels of individualism and collectivism (Ward, Bochner, & Furnham, 2001), their integration with the general population, their political history, their socio-economic status, their adaptation with regards to Western influences and the generation in which they grew up (Berry et al., 2002).

The South African mental health care client

According to De La Rey and Ipser (2004), the South African population is in need of psychological support in adjusting to the expeditious social changes of post-apartheid social development systems. After years of oppression, educational institutions and employing organisations undertook extensive adjustments in order to accommodate the new policies of the country's first non-racial, non-discriminatory government (Duncan, Van Niekerk, & Townsend, 2004). Formerly racially categorised environments were converted into a rainbow nation – a mixture of differing individuals. Individuals not only had to adapt to new environments, but were also confronted with the unfamiliarity of each other's cultural backgrounds.

South African citizens seeking mental health care thus come from a variety of backgrounds and origins. Except for the more observable characteristics like race, ethnicity, language and religion, there are many other cultural variables that impact psychological intervention methods. Each client also comes from a system where certain beliefs, morals, values and perspectives are enforced. These beliefs, morals, values and perspectives influence behaviour, which includes a variety of traditions and practices. An example is the challenge of the identification and treatment of mental disorders, which includes the stigma around mental disorders, as well as the discrimination against individuals who are seeking mental health care (Thornicroft et al., 2010). Comas-Diaz (2011) believed that individuals' understanding of health, sickness, healing, normality and abnormality are rooted in culture. Beliefs around the practice of traditional healers bring many challenges to mental health care in South Africa. Numerous traditional healers have strong beliefs against the use of medication and can therefore create obstacles in mental health practitioners' intervention strategies (Okasha, 2002). The challenge thus lies in aligning the traditional and stigmatic perspectives with current mental health and medical perspectives (Thornicroft et al., 2010). Moreover, the level of education is an important variable to take into account when considering the culture of the client (Leach, Akhurst, & Basson, 2003). All of the above highlight the importance of understanding the context of the client and the client's psychological needs.

The South African psychologist

According to the Health Professions Council of South Africa (HPCSA) (2014), there are currently only 9773 registered psychologists (including student and intern psychologists) in South Africa. Recent statistics by the HPCSA (2004), based on known demographic information, indicated that approximately 82% of registered South African psychologists are White, while nearly 18% are Black (Duncan, et al., 2004). Mayekiso, Strydom, Jithoo and Katz (2004) investigated the postgraduate selection tendencies of psychology master's students at eight South African universities. They found that in 2004, 56% of psychology Master's students that were selected were White, 31% were Black, 7% were Coloured, and 6% were Indian, while 84% were female with only 16% being male. Thus, when considering

the psychologist-to-population ratio, there are not enough Black psychologists to provide services to all Black South African mental health clients. Consequently, it is required of psychologists to be able to work across racial and language borders in order to provide mental health care services to the whole continuum of the population.

Psychologists in South Africa have to work with the wide spectrum of clients that walk through the doors of their practices or institutions every day. Thus, many of the clients that South African psychologists see come from different cultural backgrounds than their own. Since psychologists are scientists of the psyche, it is important for them to take all possible variables into account when conceptualising and developing treatment plans for clients (Paniagua, 2013; Stricker, 2007). Psychologists' cultural backgrounds and their perceptions regarding mental illness impact the way they think about psychological intervention, which explains why diagnoses of mental illnesses differ across cultures (Bernal & Sáez-Santiago, 2006; National Institute of Mental Health, 1999). Psychologists may thus encounter clients that have different cultural beliefs about the nature and origin of psychological manifestations than themselves, resulting in conflictual perspectives on the possible diagnosis and treatment options. Traditional psychologists are of the belief that psychological treatment models should be grounded in monocultural worldviews, suggesting that no modifications to theory or technique are necessary, consequently neglecting multicultural worldviews (Abreu, Chung, & Atkinson, 2000; Comas-Diaz, 2011).

It is vital to have the ability to understand, accept and identify with clients or patients within the cultural context that they find themselves (Kale, 1995; Hugo, Boshoff, Traut, Zungu-Dirwayi, & Stein, 2003). If psychologists are aware of the different perspectives held by clients, they will be able to conceptualise clients from a more accurate position in order to construct a treatment plan specific to each client. According to Pedersen (2002), it does not matter how skilful, qualified or cognitively advanced psychologists are - if they are making biased or culturally inept assumptions, they will not be precise in evaluation, meaningful in comprehending, or suitable in their interventions. Campinha-Bacote (2002) stated that there is a direct relationship between a psychologist's professional level of MCC and the outcomes of therapy. Stereotypes, opinions and views that psychologists hold regarding groups that are

culturally different from them could obstruct their ability to form supportive and effective relations with clients (Ahmed, Wilson, Henriksen Jr., & Jones, 2011).

According to the Health Professions Act (Act No. 56 of 1974), psychologists may not discriminate against any client based on their cultural background. Thus, in order to prevent discrimination, a psychologist ought to have the competence to work with clients from different cultural backgrounds. MCC is not limited to the therapeutic context, but stretches over all areas in a psychologist's scope of practice (Vera & Speight, 2003), such as the administration of psychological assessments, the development and application of psychological programmes, and the conducting of research. De La Rey and Ipser (2004) argued that research and knowledge production with regards to critical issues related to South African psychology is necessary in order to create more competent psychological practice. According to meta-analyses done by Griner and Smith (2006), research findings provide evidence of the benefits of culturally adapted mental health treatments, predominantly when the interventions are aimed at a specific racial/ethnic group and when the interventions are conducted in clients' desired language.

Although South African psychology currently focuses on international trends of multicultural conceptualisations, there are still no ground-breaking original models of psychotherapy for South African cultures (De La Rey & Ipser, 2004, 549). According to Marchetti-Mercer and Cleaver (2000), it is becoming more important for South African psychologists to modify their viewpoints and working procedures to accommodate the needs of a multicultural people. For example, the exclusive focus of psychologists on the limited range of mental health services for the upper-class, paying clients of the South African population needs to be adjusted to a more multiculturally friendly approach of equitable access to mental health care (Young, 2013). Gentz and Durrheim (2009) concluded that South African psychologists work with a variety of traditional psychological problems and that they also struggle with the application of psychological methods in working with clients from low socio-economic backgrounds. The emphasis thus falls on the South African psychologists' involvement in indigenous approaches in both their research and practice (Watson & Stead, 2002). Based on

the above mentioned discussion, it can thus be concluded that the MCC of South African psychologists is greatly valued and a definite priority.

Multicultural competence

In general, MCC is the process of reducing individuals' cultural prejudices by adjusting their worldview in order for them to be comfortable in another cultural setting (Bennett, 2004). According to Wilson, Ward and Fischer (2013), cultural competence refers to the skill of being able to function effectively within an unfamiliar cultural environment and to be able to communicate competently with individuals from various cultural heritages. Multicultural or cultural competence thus refers to individuals' ability to function and communicate comfortably and effectively in a culture other than their own.

According to Kendall Brown (2008), cultural, intercultural and multicultural interactions may be similar concepts, but are used in different contexts because of their varying definitions. While MCC refers to awareness and understanding of and the skill to work with culturally varied persons, groups and communities (Hansen, Pepitone-Arreola-Rockwell, & Greene, 2000), intercultural competence is sometimes referred to as "the ability to function effectively in another culture" (Gertsen, 1990, p.341). MCC and intercultural competence are however used interchangeably (King & Baxter Magolda, 2005), as is the case in this study.

Leung, Lee and Chiu (2013) believed that cultural competence is vital in the field of psychology. Sue (1998) defined cultural competence as the possession of knowledge about a specific culture and the skills or ability to provide members of that culture with effective treatment or interventions. MCC within a psychological setting refers to the on-going process in which psychologists strive to achieve the ability to effectively work within the cultural context of the client, which includes the individual, family and the community (Campinha-Bacote, 2002). Sue and Torino (2005) defined MCC as the ability to participate in activities or create circumstances that maximise the optimal growth of clients. A multiculturally competent mental health practitioner is effective in treating clients who have different cultural, ethnic, racial, sexual, religious, ecological and educational backgrounds because

they have the ability to adapt to different cultural contexts (Comas-Diaz, 2011). Multiculturally competent psychologists provide professional assistance without imposing their own cultural values on clients, do not judge clients by their own values or core cultural beliefs, respect their clients and do not engage in negative stereotyping (Ahmed et al., 2011). Multicultural psychologists aim to incorporate objectives such as respect for human rights, language, age, sexual preference and ethnic origin into their daily practice (Kaygusuz, 2012).

The integrity of mental health care professions relies on their ability to offer effective services to a wide variety of diverse individuals in various circumstances (Rock and Hamber, 1994; Petersen, 2000). Rock and Hamber (1994) emphasised the importance of having the above-mentioned services available at all times (Rock & Hamber, 1994). It was found that mental health practitioners who are multiculturally competent are more effective in addressing the needs of their clients (Hill, 2003). Cannon and Frank (2009) believed that mental health practitioners should have the ability to provide effective assistance to clients who are culturally different from themselves. Sue, Arredondo and McDavis (1992) described the need for the ability to provide multicultural services as urgent and necessary for ethical practice. Rodriguez and Walls (2000) furthermore emphasised the importance of having knowledge about a variety of cultures, in order to be able to ask educated questions to clients for the purposes of gaining therapeutic insight.

The ability to integrate cultural differences with one's identity is the ability to expand one's experience of oneself by developing the skill of moving in and out of different cultural perspectives (Bennett, 2004). A multiculturally competent psychologist is thus a provider of psychological services who possesses the ability to effectively communicate with, diagnose and treat individuals from a diverse client population at any given point in time. A psychologist who has the ability to conceptualise and treat any client, regardless of his or her cultural origin, will be competent to handle any given multicultural situation, as he or she will have the necessary awareness, knowledge and skills to deal with the situation appropriately. Moreover, self-reflection, an evaluative use of the literature, the collection of individual practice insight, and a pronounced sensitivity to the individuality of clients are all

requirements for the provision of multiculturally competent psychological services (Stuart, 2004).

The phases of multicultural competence development. Hammer (2011) stated that the development of intercultural competence involves the capability to shift cultural perspectives and adapt behaviour to cultural difference and commonality. According to Bennett (2004), people develop multiculturally by moving on a developmental continuum from denial of cultural difference to integration of cultural difference into identity. Holmes and O’Neill (2012) concluded that the development of intercultural competence entails different processes, including acknowledging unwillingness and anxiety, questioning stereotypical thinking, working through misunderstanding and keeping track of emotions. Stuart (2004, p. 6) believed that MCC can be obtained by avoiding stereotypes and identifying the “multiple cultural influences that often operate unconsciously in the mixed identities of most clients”. Buchtel (2013) argued that many models of multicultural and intercultural competence suggest that the acquisition of knowledge regarding cultural psychology is the first step in MCCD.

King, Perez and Shim (2013) found that MCCD can take place when individuals have direct exposure to others’ experiences and when they feel comfortable to explore cultural diversity. More specifically, it was found that continued contact with and exposure to diverse others can have a significant impact on an individual’s MCCD (Landreman, Rasmussen, King, & Xinquan Jiang, 2007). Comas-Diaz (2011) noted that the process of developing MCC is a lifelong challenge – to be accepted by individuals who acknowledge the need for continuous learning. Heppner (2006) believed that the acquisition of MCC is a lifetime commitment that will increase research sophistication, expand psychologists’ knowledge, promote awareness of cultural influences in psychology, and increase psychologists’ ability to address the mental needs of a diverse client population.

King and Baxter Magolda (2005) designed a multidimensional framework for the development of intercultural maturity. In the context of this model, multicultural (or intercultural) maturity is defined as a multi-dimensional concept consisting of a range of

attributes that can be divided into cognitive, interpersonal and intrapersonal dimensions (King & Baxter Magolda, 2005). The authors referred to intercultural maturity (or MCC) as something that is multi-dimensional and that consists of a range of qualities, which includes understanding, sensitivity to others and a sense of oneself. They suggested that individuals learn more complex tasks by taking a series of steps as they move along the multicultural developmental continuum (King & Baxter Magolda, 2005). This continuum includes initial, intermediate and mature levels of development related to the cognitive, interpersonal and intrapersonal dimensions of MCC (King & Baxter Magolda, 2005). Bennet's (2004) version of an initial level of development was referred to as "ethnocentrism", a primary stage of development characterised by a monocultural focus and an avoidance of other cultures. On the other hand, "ethnorelativism" is the term used when referring to a mature level of development, which involves the ability to recognise one's own cultural viewpoints as merely one of various possibilities (Bennet, 2004). The intermediate level is characterised by increasing awareness and acceptance, self-exploration and a willingness to interact with diverse others (King & Baxter Magolda, 2005). Braskamp, Braskamp and Engberg (2013) established that individuals simultaneously develop cognitive skills and more complex thinking; a sense of identity and internal self; and an ability to relate to other individuals. The findings from a study by Landreman, et al. (2007) supported the aforementioned findings, suggesting an interrelated relationship between the three dimensions of intercultural development. Chávez, Guido-DiBrito and Mallory (2003, p. 457) described the process of moving along the developmental continuum as a "developmental journey" during which individuals recognise both the similarities and the differences between themselves and others.

The first dimension of King and Baxter Magolda's (2005) model, namely the cognitive domain, relates to how individuals think about and make sense of diversity issues, and has to do with beliefs and perspectives centred on knowledge (King & Baxter Magolda, 2005; Quayle & Baxter Magolda, 2007). Braskamp et al. (2013) argued that the cognitive domain can be summarised in a single question, namely "How do I know?", and believed that development in this domain is strongly related to the individual's knowledge and comprehension of what is valuable and accurate enough to know. An initial level of cognitive development is usually characterised by the credulous adoption of external authorities'

perspectives, and the naïve rejection of differing cultural perceptions that challenge these perspectives (King & Baxter Magolda, 2005). As the individual moves along the developmental continuum, an intermediate level of development will be reached. While in the intermediate level, individuals realise that knowledge is uncertain and begin to accept perspectives that differ from that of external authorities (King & Baxter Magolda, 2005; Quaye & Baxter Magolda, 2007). The final level of development, cognitive maturity, is characterised by sophisticated and complex meaning making of cultural perspectives, as well as an individual's ability to tactically shift his or her worldview between multiple cultural frames (King & Baxter Magolda, 2005; Kendall Brown, 2008).

The second dimension, namely the intrapersonal domain, relates to how people view themselves, how they develop a sense of identity, and how they make use of their values and beliefs to make life decisions (King & Baxter Magolda, 2005). Braskamp et al. (2013) believed that intrapersonal development centres around the process of becoming cognisant of and integrating one's individual values and identity into one's being, which can be summarised in the single question of "Who am I?". While an initial level of development refers to a lack of awareness of one's own values, a lack of understanding of other cultures and an identity that is externally defined, an intermediate level of development suggests an evolving sense of identity, self-exploration and immersion into one's own culture (Kendall Brown, 2008; King & Baxter Magolda, 2005). Once an individual reaches a mature level of intrapersonal development, they feel comfortable to express their views and beliefs, as well as to accept challenges to those views and beliefs; knowing that, as an individual who has integrated all aspects of the self into an identity, others' viewpoints should be considered within a larger context (King & Baxter Magolda, 2005; Kendall Brown, 2008).

Interpersonal development takes place in a third domain and can be described as our interpersonal identity or sense of self (Quaye & Baxter Magolda, 2007). The interpersonal domain relates to the individual's eagerness to relate with individuals from different cultural backgrounds and the acceptance of these individuals, which can be summarised in the question of "How do I relate to others?" (Braskamp et al., 2013). The developmental course usually begins with self-centred, selfish beliefs, after which it grows to a level of

development where the individual starts acknowledging that other cultures share different beliefs, identities and experiences, finally ending with the capability to engage in meaningful, interdependent relations with culturally different others (King & Baxter Magolda, 2005). Interpersonal maturity thus refers to the ability to meaningfully interact and build relationships with individuals from other cultures and to engage in larger social contexts in non-ethnocentric ways (King, Baxter Magolda, & Massé, 2011).

It can thus be inferred that individuals are able to be on different levels of maturity with regards to cognitive, interpersonal and intrapersonal dimensions. A student can, for example, be on a mature level of cognitive development, but still be in the initial level with regards to the intrapersonal dimension. As students take steps in the cognitive, interpersonal or intrapersonal dimensions, they gradually develop their ability to be more multiculturally competent (or mature). The ability to have interdependent relationships with members of other cultures and to make use of different cultural frameworks are examples of the characteristics of an advanced level of intercultural maturity (King, Perez, & Shim, 2013). It was found that individuals' multicultural experiences differ depending on their developmental level at the time of the experience (King, 2007).

A summary of the domains of development with the three levels of initial, intermediate and mature development, indicating the course of an individual's MCCD, is provided in Table 1.

This holistic model aims to express individuals' core abilities instead of their distinct skills (King, Baxter Magolda, & Massé, 2011). Previous research studies that made use of this model include studies on identity (Abes, Jones, & McEwen, 2007); multicultural experiences (Quaye & Baxter Magolda, 2007; King et al., 2011; King et al., 2013) and multicultural development (Landreman et al., 2007; Braskamp et al., 2013). This model will be used as meta-model in this research to investigate the experiences that postgraduate students have regarding the development of MCC.

Table 1. A three-dimensional developmental trajectory of intercultural maturity (King & Baxter Magolda, 2005, p. 576).

Domain of development	Initial level of development	Intermediate level of development	Mature level of development
Cognitive	Assumes knowledge is certain and categorises knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one’s own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority’s knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
Intrapersonal	Lack of awareness of one’s own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others’ perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one’s views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one’s identity
Interpersonal	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others’ approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

Multicultural competence development in educational settings

Since it is of such importance for psychologists to be multiculturally competent, it is essential to include MCC training in education programmes. Multicultural experiences thus need to be included in psychology training programmes in order to adequately prepare aspiring psychologists for diverse practice. According to Cannon and Frank (2009), mental health care practitioners are in need of education regarding different cultures in order to be multiculturally competent. Multicultural training will change the way that psychology students conceptualise the therapeutic process, from the initial intake to termination (Heppner, 2006). According to Constantine, Hage, Kindaichi and Bryant (2007), it is necessary that the goals and requirements of psychology students' training programmes include the development of multicultural competencies. Holcomb-McCoy and Myers (1999) argued that the training programmes of mental health professionals should be adequate enough to equip them to work in a rapidly changing society. The outcomes of releasing multiculturally competent psychologists into the world of practice appear to be predominantly positive.

Stuart (2004) made several suggestions to mental health professionals and students regarding the facilitation of MCC. These suggestions included the management of personal biases, matching psychological evaluations with client characteristics and context, and considering client worldviews in selecting psychotherapists, therapy goals and procedures. Pedersen (2002) reasoned that students can have important learning experiences when they have contact with unfamiliar cultures. Self-reflection provides the opportunity to become aware of your own personal history and the paths through which you have become who you are now, which significantly influence MCCD (Pitkänen, 2005). Through self-reflection, psychology students can learn about the values and beliefs they constructed in the context of their own culture that may contribute to their understanding of how they make meaning of others' behaviour (King & Baxter Magolda, 1996).

According to Vera and Speight (2003), education on multicultural sensitivity is being included into training programmes of students in order to equip them to work within various

therapeutic contexts. Abreu, et al. (2000) suggested the use of a training programme that integrates multiculturalism into the entire body of coursework offered. Moreover, Hill (2003) made several recommendations regarding the training of prospective psychologists in the field of multiculturalism. The recommendations included the following: (1) the inclusion of multicultural concerns, models and researchers into all coursework, (2) the provision of knowledge and awareness prior to commencement of coursework, (3) the integration of knowledge and awareness into skill during internship, and (4) the training of programme developers regarding the process of incorporating multicultural issues into the training programmes (Hill, 2003). Buchtel (in press) found that intensive exposure to cultural differences may have a temporary negative effect on student's perceived ability to understand cultures other than their own, while less intensive cultural experiences may contribute to increased awareness without the overwhelming effect. This suggests that training programmes should rather focus on providing students with continuous exposure at a steady pace, as such experiences increase awareness without emphasising the unfamiliarity of the other cultures (Butchel, in press).

Multicultural competence education in South Africa

According to Marchetti-Mercer and Cleaver (2000), there is a great demand for change and new psychological models in South Africa, especially in the training of psychologists. Psychology students who are trained to be culturally competent and sensitive towards the history, diversity and cultures of South Africa will be able to provide meaningful contributions to macro-level systems interventions in the future (Leach, et al., 2003). In South Africa, students can become psychologists by completing at least six years of higher education in psychology. They commence by either completing a three-year bachelor's degree with psychology as a major and then a one-year honour's (postgraduate) degree, or a four-year professional psychology programme which includes a specialisation and a practicum (Leach, et al., 2003). They then complete a two-year master's (postgraduate) degree comprising of a one year academic programme with practical work and another year as a full-time intern at an accredited institution (Marchetti-Mercer & Cleaver, 2000). The Professional Board for Psychology of the HPCSA has set specifications with regards to

training hours, supervision requirements, accredited internship institutions and expected outcomes of the training (Eagle, 2005). Postgraduate psychology students in South Africa are required to work with a diverse client population in a variety of contexts, such as doing pro-bono work in informal settlements and working in institutions such as psychiatric hospitals (Marchetti-Mercer & Cleaver, 2000).

At present time, students from the University of KwaZulu-Natal and a university in the Gauteng province are of the view that South African universities have not adequately incorporated multicultural issues into the curriculum (Chitindingu, 2012). Ahmed and Pillay (2004) argued that South African educational institutions are not training their students adequately with regards to equipping them with the necessary skills to intervene in a diverse South African population. Eagle (2005), a senior staff member involved in the training of psychology Master's students, found that the selection process, programme content, employed models of psychotherapy, utilisation of resources and student evaluation can be critiqued with regards to their multicultural sensitivity. Training institutions need to focus more on educating their psychology students on explanatory models and intervention strategies relevant to the population with which they are going to work. Ahmed and Pillay (2004) suggested that the training material of psychology students be evaluated and reformulated to make it applicable and helpful within the current South African context.

Purpose of the study

Because the training of South African universities with regards to MCC is questioned, it is necessary to investigate students' experiences regarding their MCC. Students' reflections on their experiences of their education and training will provide more clarity regarding the nature of their educational practices, as well as their process of developing multiculturally. King and Baxter Magolda (2005) highlighted that further research is needed to explore what types of experiences are related to the development of multicultural maturity. They furthermore expressed a need for more information regarding educational practices that will contribute to MCCD (King & Baxter Magolda, 2005).

Therefore, the aim of this study was to investigate the experiences of postgraduate psychology students regarding the development of MCC. A qualitative study was employed by focusing on two main research objectives. The first objective entailed an investigation of the experiences that postgraduate psychology students have relating to the process of developing MCC. The multidimensional framework for the development of intercultural maturity designed by King and Baxter Magolda (2005) was used to guide this investigation. For the second objective, the focus was on the investigation of the experiences that postgraduate psychology students have regarding educational practices that can enhance, hinder and/or mediate the development of MCC. The second objective was based on King and Baxter Magolda's (2005) recommendation that there is a need for further study on educational practices aimed at promoting intercultural maturity.

Methodology

In the following section, the methods and processes that were followed in this research study will be explicated.

Research design

For the purpose of this study, a qualitative research approach was employed. Researchers using qualitative research are especially interested in individuals' interpretations of their experiences, as well as what meaning individuals attribute to these experiences (Merriam, 2009; Silverman, 2013). The use of the qualitative approach is an appropriate choice for studying experiences because of the culturally specific and contextually rich in-depth data it produces (Mack, Woodson, MacQueen, Guest, & Namey, 2005). Thus, when taking the research problem into account, it was the appropriate choice to approach this study from a qualitative point of view.

The basic principles and concepts that undergird this research process are based on the perspectives of a psychological phenomenological approach. Phenomenology explores the

psychological meanings of a phenomenon by investigating lived examples within the context of the participants' lives (Giorgi & Giorgi, 2008). Moreover, phenomenology involves the exploration of the vibrant and rich nature of lived experience as understood through rich involvement with another individual's life context (Banister et al., 2011). According to Willig (2013), the quality and meaning of the participants' experiences is the most important part of the investigation. As suggested by Fereday & Muir-Cochrane (2006), the study focused on the meanings the participants found in their experiences, as well as the judgements they made around these experiences. This study explored the phenomenon of MCC and the development thereof by viewing it from the students' perspective.

A single case study design was used for studying students that are part of the postgraduate programme in Psychology at the University of the Free State. The reason for using a case study design relates to the concentrated emphasis on a single phenomenon within its real-life milieu (Yin, 1999). A qualitative case study facilitates exploration of a phenomenon while taking into consideration how a phenomenon is influenced by the context within which it is situated (Baxter & Jack, 2008). The case study method allows the researcher to maintain the holistic and meaningful characteristics of real-life events (Yin, 2009), such as the development of MCC in a specific context.

Research context

This study was conducted at the University of the Free State (UFS), Bloemfontein Campus. According to the official website of the UFS (2014), the university is a multicultural, parallel-medium (English and Afrikaans) institution that offers a range of undergraduate and postgraduate degrees and diplomas in seven different faculties. The research participants were based on the Bloemfontein Campus of the university. The Bloemfontein Campus is an integrated campus with a diverse group of students (UFS, 2014). The Faculty of the Humanities hosts a variety of different academic departments, including the Department of Psychology (UFS, 2014). The aim of the Department of Psychology is to expose their students to an eclectic variety of experiences in the field of psychology (UFS, 2014).

The postgraduate programme (often referred to as the 'honours programme' in South Africa) at the Department of Psychology involves education in psychological theory, practical exposure to community engagement and service-learning activities, and the opportunity to conduct a research project (UFS, 2014). The programme furthermore provides the opportunity for academic deepening and to build onto knowledge acquired during undergraduate studies. The students enrolling for the programme are from diverse cultural, racial and ethnic backgrounds with different religions, sexual orientations, genders and ages. Full-time students complete the programme within one academic year, while part-time students complete it within two academic years (UFS, 2014). According to the Department of Psychology, the modules being presented include community psychology, developmental psychology, therapeutic interventions and ethics, physiological psychology, psychological assessment, psychopathology and a research report (UFS, 2014). One of the functions of the programme is to allow students to qualify for a BPsych degree and to register as counsellors or psychometrists, but also to be able to apply for admission to further postgraduate training in professional or academic psychology (UFS, 2014).

Participants and sampling procedures

The study aimed to include participants from diverse ethnic backgrounds. The objective was to involve postgraduate students, as their level of cognitive maturity and exposure to different cultures are more advanced than those of undergraduate students (Hurtado, 2005). Moreover, the sample group was restricted to psychology students, since they are in the process of becoming psychologists. Considering all the registered postgraduate psychology students that could participate, the total composition was as follows: Of the total number of 57 registered students, eight were male and 49 female. Most of the students in the class were in the 20 to 25 age range. With regard to racial group, 39 students were white and 18 black.

A non-probability purposive sample, as described by Tongco (2007), was used. A non-probability sample is drawn from a larger population without the requirement of random selection (Tansey, 2007). In purposive sampling, individuals who meet certain inclusion criteria are chosen to ensure that participants can provide rich information that is relevant to

the study's aim (Ritchie, Lewis, & Elam, 2003). According to Tongco (2007), purposive sampling is a technique that is very effective when investigating a certain cultural context containing knowledgeable experts. The process of purposive sampling requires clear objectivity to prevent any bias in the nature of the choices made (Ritchie et al., 2003). When making use of purposive sampling, the researcher is able to have a larger degree of control (Barbour, 2001). Through the use of clear and specific sample criteria, rich sources of data are obtained, as irrelevant respondents and responses are largely excluded. In this study, the postgraduate psychology students were viewed as knowledgeable experts of their multicultural experiences and were thus selected to be studied as a group.

In total, 11 postgraduate psychology students participated. The age range of the participants varied between 23 years and 29 years of age, with the exception of one participant being 50 years old. Only one male student took part in the study, while there were ten female participants. Altogether, there were two Black and nine White participants. Although the focus groups were held in English and Afrikaans, not all of the participants' first language was one of the two. The study included two African language-speaking, one English-speaking and eight Afrikaans-speaking participants. When taking the class composition into consideration, the ratio of male to female participants was comparable. Also, similar to the composition of the postgraduate class, there were more White than Black participants in the study. It could thus be argued that the sample was an accurate representation of the postgraduate class with regards to age, gender and race.

Data gathering procedures and ethical considerations

Ethical approval was obtained from the Research Committee of the Department of Psychology and the Dean of Students of the University of the Free State (Appendix A). All participants completed informed consent forms prior to the data collection (Appendix B). Moreover, all participants were treated fairly and justly, by not discriminating against them in terms of race, gender, age, language, and so forth, as stipulated in the Health Professions Act, 1974 (Act Nr. 56 of 1974) (South African Department of Health, 2006). The dignity, moral and legal rights of the participants were respected by, amongst others, valuing their

psychological and physical integrity, as well as their uniqueness (Allan, 2011).

Prior to the data collection, a meeting (during a scheduled class) was held with the participants to inform them about the purpose of the study and the process that was going to be followed. Participants were informed about the aim and voluntary nature of their participation in the study and that they could withdraw at any time. Confidentiality was assured. After being informed, students who volunteered to participate in the study also received and signed the informed consent forms.

Focus groups were used to explore the experiences of postgraduate psychology students with regards to their development of MCC. Focus groups are small structured groups with selected participants that are normally led by a facilitator and are set up in order to explore specific topics and individuals' experiences through group interaction (Litosseliti, 2003). Advantages of face-to-face discussions in focus groups include the following: social cues such as body language can contribute to a better understanding of participants' responses, communication between the interviewer and participants is direct and immediate and thus more spontaneous, and the use of tape recorders delivers a more accurate version of the participants' responses than writing notes is able to (Opdenakker, 2006). Focus groups generate rich amounts of data by means of interaction between the members of the group and the facilitator. Focus groups are also particularly useful for exploring people's knowledge and experiences (Kitzinger, 1995; Stewart, Shamdasani, & Rook, 2007). Focus groups are useful because they generate a natural flow of conversation between the different participants in the focus group.

The data collection took place during the eighth month of the postgraduate programme. Two focus groups, consisting of three to eight participants each, were held. During the focus groups, semi-structured questions were asked to evoke group discussions regarding the development of MCC (Appendix C). As suggested by Smith, Harre, and Van Langenhove (2005), semi-structured questions were used in order to gain a comprehensive representation of the participants' accounts and experiences of the particular topic. The questions that guided the focus groups were based on the two main research questions of the study, and were built on King and Baxter Magolda's (2005) multidimensional framework for the

development of intercultural maturity. The questions centred on the different domains of multicultural development, and also focused on educational practices involved in the process of the development of MCC. The raw data of the focus groups were transcribed verbatim for later analysis (Appendix D).

Data analysis

The method of thematic analysis was used to analyse the raw data. According to Joffe (2011), thematic analysis is an ideal technique to use in the analysis of focus group data. According to Joffe (2011), thematic analysis fits well into a phenomenological approach, as was used in this study, and delivers fruitful results for future studies. Thematic analysis is “a flexible and useful research tool, which potentially provides a rich and detailed, yet complex amount of data” (Braun & Clarke, 2006, p. 5). The purpose of thematic analysis is to highlight the most prominent themes and meanings emerging from the data through the use of a systematic approach (Joffe, 2011).

Induction is a process of theorising, where conclusions are made from specific observations (Babbie, 2010). Moreover, the process of induction involves deriving themes through the interpretation of raw data, and refining these themes to shape the research findings (Thomas, 2006). When utilising inductive reasoning, thematic analysis involves the recognition of patterns within raw data, which shapes different themes, forming categories of analysis (Fereday & Muir-Cochrane, 2006). Patterns are shaped through a process called coding, and patterns furthermore constitute repeated codes that relate and interconnect in a patterned way (Buetow, 2010).

The process of thematic analysis as proposed by Braun and Clarke (2006) was followed. After the focus group data had been transcribed verbatim, the coding process was initiated. Throughout the analysis process, the data was read and re-read. The whole process consisted of two main steps, namely, identifying initial codes or meaning units, and categorising codes into themes. At first, meaning units were identified from the original text through the method of underlining. Each data item was given equal attention. A code name was allocated to each

of the meaning units by writing the name next to it on the transcript. The following step involved the identification of recurring meaning units, finding patterns and grouping them together. A word or brief phrase was allocated to each group of meaning units. These words or brief phrases formed part of the basic themes. The themes were summarised along with their related meanings, after which they were reviewed for possible mistakes. Following this detailed summary, a brief summary containing the main concepts and descriptions of the generated themes was written. Each theme description was compared to the groups of meaning units and themes identified earlier in order to ensure that the descriptions accurately summarised the themes. The main themes were confirmed and a comprehensive description was written about each theme.

Trustworthiness

According to Denzin (2009), it is required of all research to meet a certain set of shared criteria. Guba (1981) proposed four concepts important for a trustworthy study, namely credibility (in preference to internal validity); transferability (in preference to external validity); dependability (in preference to reliability); and confirmability (in preference to objectivity) (Shenton, 2004). Credibility involves the establishment of confidence about the accuracy of the findings (Guba, 1981), while transferability refers to the extent to which the study and research findings can be applied to other contexts (Zhang & Wildemuth, 2009). Dependability, on the other hand, involves determining whether similar studies with similar participants would consistently come to the same conclusions or findings (Guba, 1981). Lastly, confirmability refers to the extent to which others, who review the research results, can confirm the findings of the study (Bradley, 1993).

In this study, credibility, transferability, dependability and confirmability were ensured through a variety of measures. During the research process, audio recordings were made for both focus group sessions in order to ensure that the participants' accounts were accurately represented. Conclusions were thus drawn from the researcher's observations during the focus groups, observations made afterwards by listening to the recordings, as well as from reading the transcribed focus group data. After the data had been analysed, the results were

compared to the findings of similar studies in order to ascertain whether findings were congruent. In order to ease the process of future comparative studies, adequate background information of the research sample and participants, such as age, gender, race, language, and level of education were included. Moreover, ample information regarding the study's methods and procedures was provided, such as the methods of data collection, namely, focus group discussions. Sufficient information regarding MCC and the development thereof was provided in order to conduct comparative studies in the future. Furthermore, the methods of data analysis, namely, thematic analysis, and the procedures related to how conclusions were made were appropriately discussed.

The role of the researcher was considered in order to make the reader aware of the subjective beliefs and perceptions that may have influenced the manner in which the researcher approached the study, such as coming from a White, Afrikaans family. Moreover, the limitations of the study were recognised and discussed. Furthermore, dependability was assured through using the consistent raw, unprocessed responses of the participants when developing themes. Confirmability was assured by staying true to the participants' accounts throughout the data analysis process, as it focused the findings on what the participants reported instead of what the researcher inferred.

Trustworthiness was also applied by the use of crystallisation. Richardson (2000) described crystallisation as a concept that changes the traditional viewpoint of validity and which creates a deepened, rich, more complex understanding of this concept. According to Polsa (2013), crystallisation refers to a large number of crystals that all reflect different views, dimensions, shapes, colours and patterns of the phenomenon being studied. This allows for an alteration from seeing something as a fixed, inflexible, two-dimensional object towards an idea of a crystal, which allows for continuous variety (Tobin & Begley, 2004). Crystallisation can thus be applied through the use of multiple data sources, researchers and viewpoints (Ellingson, 2009). Crystallisation does not validate the data as triangulation does, but it provides room for multiple voices to be heard and acknowledges the voices that are usually unheard (Polsa, 2013). It provides multiple ways of understanding and representing

participants' experiences, and increases understanding to improve dialogue among individuals and groups and to effect change in the world (Ellingson, 2009).

In accordance with Polsa (2013), crystallisation was applied in this study by providing the participants with the opportunity to voice their opinions, because in treating them with respect, more complex findings were generated. In the process of crystallisation, the researcher tells the same story from different points of view (Denzin & Lincoln, 2011). The researcher made use of the 11 different participants' points of view, as well as her own, since the researcher was seen as an instrument through the process of gathering and analysing the research data. According to Tracy (2010), crystallisation encourages researchers to gather various types of data and to employ several researchers and multiple theoretical frameworks or methods in order to get a thorough understanding of the phenomenon. In congruence with Shenton (2004) and Tracy (2010), crystallisation was used to obtain credibility through the use of a research supervisor, by researching the cultures of the participating individuals prior to the study, and by ensuring the honesty of participants by building rapport and establishing an accepting atmosphere. Furthermore, crystallisation was used by the researcher in the ongoing research process by reflecting on herself and the ethical considerations associated with the study.

The researcher as instrument

The role of the researcher was that of a participant-observer. Because of the inability to be completely objective during the research process and the benefits that flow from more subjective insights, the researcher also acted as instrument. In qualitative research, the researcher's attentiveness to detail and ability to elicit information from the respondents accentuates his or her knowledge, perspective and subjectivity in the acquisition of data (Barrett, 2007). Research is regarded as a shared creation of the participants, the researcher, and the relationship between them (Finlay, 2002). Thus each researcher and the participants they include in their study have a unique contribution to the findings of the research.

Reflexivity is used as a tool to analyse how subjective and intersubjective elements of the researcher influence research, which is of paramount importance in the integrity and trustworthiness of qualitative research (Finlay, 2002). Dowling (2006) described reflexivity as an act of being mindful of the influences on the researcher's internal and external responses, while simultaneously being mindful of the relationship of the researcher to the research topic and participants. Hence, the author has taken into account the possible personal influences that may hinder or enhance the research process.

Coming from a political history of Apartheid, followed by the development of a democracy, both the participants and the researcher needed to reflect on their own possible preconceived perceptions about cultures other than their own. As the researcher, I was constantly aware of my reactions to participants' responses, trying to keep a neutral stance as much as was possible. As a White, Afrikaans-speaking female in a multicultural context, I am aware of the different experiences that construct my viewpoint of culture and how this may impact my interpretation of the data. It was, for instance, easy for me to relate to White, Afrikaans-speaking females, especially those who were approximately my age, because we share so many experiences. Hence, it was more difficult to relate to Black African females, because we shared so few experiences. During the data collection and the analysis process, I had to keep in mind not to favour the responses made by the participants I shared most experiences with.

During my undergraduate studies, I came to realise that the Psychology modules offered scarcely focused on the understanding of cultures other than that of the generalised Western culture often read about in literature. Whilst busy with my Master's Degree in Counselling Psychology, I experienced a great need among my fellow students for education with regards to MCC in the therapeutic setting. During both the data collection and the analysis process, I had to keep in mind that my own perceptions may influence the results if I do not closely evaluate myself on a continuous basis. Although it is impossible for a researcher to be purely objective during the research process, I believe that the emerged themes were the accurate portrayals of the participants' subjective experiences.

Conclusion to section 1

The information and discussions provided up to this point, serve as theoretical and methodological foundation for the article that follows. The journal article, written according to the publication guidelines and specifications for the Journal of College Student Development (See Appendix E), is presented in Section 2.

SECTION 2 - ARTICLE

The experiences of postgraduate psychology students regarding the development of multicultural competence

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Abstract

This study investigated the experiences of postgraduate psychology students regarding their multicultural competence development (MCCD). A qualitative, single case study design was employed, using thematic analysis to analyse focus group data. Findings indicate that MCCD takes place across the lifespan and in various contexts. The study identified methods to overcome obstacles to MCCD and found that subjective and criteria-based measurements of MCCD appear to differ. Lastly, it also identified educational experiences that promote MCCD.

Keywords: multicultural competence, experiences, postgraduate psychology students

South Africa is known as a rainbow nation with regards to the diversity of the country's population in terms of culture, ethnicity, language, race and other aspects within the individual's context. The South African population consists of 51.77 million people, comprising of the African (79.2%), Coloured (8.9%), Indian (2.5%) and White (8.9%) racial groups (Statistics South Africa, 2012). Integrated within the different ethnic and racial groups in South Africa, one also finds the people who have immigrated from the rest of the world who still maintain the identities of their cultural heritage (GCIS, 2011). The country hosts 11 official languages, of which English is the language that is most widely understood, although it is the mother tongue of only 9.6% of the population (GCIS, 2011; Minister of Arts and Culture, 2011; Statistics South Africa, 2012). South Africa consists of a multicultural diverse population with a combination of Western values and indigenous practices and beliefs (Eagle, Haynes, & Long, 2007). Additionally, sexuality, gender and gender-role ideology differs between the various religious and ethnic groups (Berry, Poortinga, Segall, & Dasen, 2002). Moreover, South African citizens differ in terms of their levels of individualism and collectivism (Ward, Bochner, & Furnham, 2001), their integration with the general population, their political history, their socio-economic status, their adaptation with regards to Western influences and the generation in which they grew up (Berry et al., 2002).

South Africans seeking mental health care thus have different cultural backgrounds that can impact on the type of psychological intervention methods needed. Individuals' understanding of health, sickness, healing, normality and abnormality are rooted in culture (Comas-Diaz, 2011). According to the Health Professions Council of South Africa (HPCSA) (2014), there are currently only 9773 registered psychologists (including student and intern psychologists) in South Africa. Recent statistics by the HPCSA (2004) concluded that approximately 82% of registered South African psychologists are White, while nearly 18% are Black (Duncan, Van Niekerk, & Townsend, 2004). Thus, when considering the psychologist-to-population ratio, it is required of psychologists to be able to work across racial and language borders in order to provide mental health care services to the whole continuum of the population. Thus, many of the clients that South African psychologists see come from different cultural backgrounds than their own. Psychologists' cultural backgrounds and their perceptions regarding mental illness impact the way that they think about psychological intervention,

which explains why diagnoses of mental illnesses differ across cultures (Bernal & Sáez-Santiago, 2006; National Institute of Mental Health, 1999). According to Pedersen (2002), it does not matter how skilful, qualified or cognitively advanced psychologists are; if they are making biased or culturally inapt assumptions, they will not be precise in evaluation, meaningful in comprehending, or suitable in their interventions. There is a direct relationship between a psychologist's professional level of multicultural competence (MCC) and the outcomes of therapy (Campinha-Bacote, 2002). The MCC of South African psychologists is thus greatly valued and a definite priority.

Multicultural competence

Cultural competence refers to the skill of being able to function effectively within an unfamiliar cultural environment and to be able to communicate competently with individuals from various cultural heritages (Wilson, Ward, & Fischer, 2013). Cultural or MCC thus refers to individuals' ability to function and communicate comfortably and effectively in a culture other than their own. Cultural, intercultural and multicultural interactions may be similar concepts, but are used in different contexts because of their varying definitions (Kendall Brown, 2008). While MCC refers to awareness and understanding of and the skill to work with culturally varied persons, groups and communities (Hansen, Pepitone-Arreola-Rockwell, & Greene, 2000), intercultural competence is sometimes referred to as "the ability to function effectively in another culture" (Gertsen, 1990, p.341). MCC and intercultural competence are however used interchangeably (King & Baxter Magolda, 2005), as was the case in this study.

MCC within a psychological setting refers to the on-going process in which psychologists strive to achieve the ability to work effectively within the cultural context of the client, which includes the individual, family and the community (Campinha-Bacote, 2002). A multiculturally competent mental health practitioner is effective in treating clients who have different cultural, ethnic, racial, sexual, religious, ecological and educational backgrounds because they have the ability to adapt to different cultural contexts (Comas-Diaz, 2011). Multicultural psychologists aim to incorporate objectives such as respect for human rights, language, age, sexual preference and ethnic origin into their daily practice (Kaygusuz, 2012).

Psychologists who are multiculturally competent are more effective in addressing the needs of their clients (Hill, 2003). A multiculturally competent psychologist is thus a provider of psychological services who possesses the ability to effectively communicate with, diagnose and treat individuals from a diverse client population at any given point in time. MCC is not limited to the therapeutic context, but rather stretches over all areas in a psychologist's scope of practice (Vera & Speight, 2003).

Multicultural competence development (MCCD)

King and Baxter Magolda (2005) formulated a multidimensional framework for the development of intercultural maturity. In the context of this model, multicultural (or intercultural) maturity is defined as a multi-dimensional concept consisting of a range of attributes that can be divided into cognitive, interpersonal and intrapersonal dimensions (King & Baxter Magolda, 2005). The authors referred to intercultural maturity (or MCC) as something that is multi-dimensional and that consists of a range of qualities, which include understanding, sensitivity to others and a sense of oneself. They suggested that individuals learn more complex tasks by taking a series of steps as they move along the multicultural developmental continuum (King & Baxter Magolda, 2005). This continuum includes initial, intermediate and mature levels of development related to the cognitive, interpersonal and intrapersonal dimensions of MCC (King & Baxter Magolda, 2005). Braskamp, Braskamp and Engberg (2013) established that individuals simultaneously develop cognitive skills and more complex thinking; a sense of identity and internal self; and an ability to relate to other individuals. Landreman, Rasmussen, King and Xinquan Jiang (2007) contributed to this notion, suggesting an interrelated relationship between the three dimensions of intercultural development.

The cognitive domain relates to how individuals think about and make sense of diversity issues, and has to do with beliefs and perspectives centred on knowledge (King & Baxter Magolda, 2005; Quaye & Baxter Magolda, 2007). The intrapersonal domain relates to how people view themselves, how they develop a sense of identity, and how they make use of their values and beliefs to make life decisions (King & Baxter Magolda, 2005). Interpersonal development can be described as our interpersonal identity or sense of self (Quaye & Baxter

Magolda, 2007). Individuals can be on different levels of maturity with regards to the cognitive, interpersonal and intrapersonal dimensions. As students take steps in the cognitive, interpersonal or intrapersonal dimensions, they gradually develop the ability to be more multiculturally competent (or mature). This model will be used as a meta-model in this research to investigate the experiences that postgraduate students have regarding the development of MCC.

MCCD in educational settings

Since it is of such importance for psychologists to be multiculturally competent, it is necessary that the goals and requirements of psychology students' training programmes include the development of multicultural competencies (Constantine, Hage, Kindaichi, & Bryant, 2007). MCC training will change the way psychology students conceptualise the therapeutic process, from the initial intake to termination (Heppner, 2006). The purpose of including education on multicultural sensitivity into the entire coursework of training programmes is to equip students to work within various therapeutic contexts and a rapidly changing society (Abreu, Chung, & Atkinson, 2000; Holcomb-McCoy & Myers, 1999; Vera & Speight, 2003).

There is a great demand for change and new psychological models in South Africa, especially in the training of psychologists (Marchetti-Mercer & Cleaver, 2000). Psychology students who are trained to be multiculturally competent and sensitive towards the history, diversity and cultures of South Africa will be able to provide meaningful contributions to macro-level systems interventions in the future (Leach, Akhurst, & Basson, 2003). At present time, students from the University of KwaZulu-Natal and a university in the Gauteng province are of the view that South African universities have not adequately incorporated multicultural issues into the curriculum (Chitindingu, 2012). South African educational institutions are not training their students adequately with regards to equipping them with the necessary skills to intervene in a diverse South African population (Ahmed & Pillay, 2004). Training institutions need to focus more on educating their psychology students on explanatory models and intervention strategies relevant to the population with which they are going to work. Ahmed and Pillay (2004) suggested that the training material of psychology

students should be evaluated and reformulated to make it applicable and helpful within the current South African context.

Purpose of the study

Since the MCC training of South African psychology programmes is questioned, it is necessary to investigate students' experiences regarding their MCC. Students' reflections on their experiences of their training will provide more clarity regarding the nature of their educational practices, as well as their process of MCCD. King and Baxter Magolda (2005) highlighted that further research is needed to explore what types of experiences are related to the development of multicultural maturity. They furthermore expressed a need for more information regarding educational practices that will contribute to MCCD (King & Baxter Magolda, 2005). Therefore, the aim of this study was to investigate the experiences of postgraduate psychology students regarding the development of MCC. A qualitative research approach was employed by focusing on two main research objectives. The first objective entailed an investigation of the experiences of postgraduate psychology students relating to the process of MCCD. For the second objective, the focus was on the investigation of the experiences of postgraduate psychology students regarding educational practices that can enhance, hinder and/or mediate MCCD.

Methodology

A qualitative research approach was employed because of the culturally specific and contextually rich in-depth data it produces (Mack, Woodsong, MacQueen, Guest, & Namey, 2005). The basic concepts that undergird this research process are based on the perspectives of a psychological phenomenological approach. Phenomenology involves the exploration of the vibrant and rich nature of lived experience as understood through rich involvement with other individuals' life contexts (Banister et al., 2011). A single case study design was used for its concentrated emphasis on a single phenomenon within its real-life milieu (Yin, 1999). A qualitative case study facilitates exploration of a phenomenon while taking into

consideration how a phenomenon is influenced by the context within which it is situated (Baxter & Jack, 2008).

This study was conducted with postgraduate psychology students. A non-probability purposive sample was used (Tongco, 2007) to select individuals who met certain inclusion criteria and to ensure that participants could provide rich information that was relevant to the study's aim (Ritchie, Lewis, & Elam, 2003; Tansey, 2007). Purposive sampling is a technique that is very effective when investigating a certain cultural context containing knowledgeable experts (Tongco, 2007). In this study, the postgraduate psychology students were viewed as knowledgeable experts of their multicultural experiences and were thus selected to be studied as a group. The sample group was restricted to psychology students, since they are in the process of becoming psychologists. The study aimed to include participants from diverse ethnic backgrounds. Postgraduate students were involved as their level of cognitive maturity and exposure to different cultures are more advanced than those of undergraduate students (Hurtado, 2005). In total, 11 postgraduate psychology students participated. The age range of the participants varied between 23 years and 29 years of age, with the exception of one participant being 50 years old. Only one male student took part in the study, while there were ten female participants. Altogether, there were two Black and nine White participants. When taking the class composition into consideration, it can be argued that the sample was an accurate representation of the postgraduate class with regards to age, gender and race.

Ethical approval was obtained from the Research Committee of the Department of Psychology and the Dean of Students of the UFS. All participants were treated fairly and justly, by not discriminating against them, as stipulated in the Health Professions Act, 1974 (Act Nr. 56 of 1974) (South African Department of Health, 2006). Prior to the data collection, participants were informed about the purpose of and process followed in the study, as well as the voluntary and confidential nature of their participation. All participants completed informed consent forms prior to the data collection.

Focus groups were used as the method of data collection. Focus groups are particularly useful for exploring people's knowledge and experiences (Kitzinger, 1995; Stewart, Shamdasani, & Rook, 2007). Two focus groups, consisting of three to eight participants each, were held. During the focus groups, semi-structured questions were asked to evoke group discussions regarding MCCD. The questions that guided the focus groups were based on the two main research questions of the study. The raw data of the focus groups were transcribed verbatim for later analysis.

The method of thematic analysis (Braun & Clarke, 2006) was used to analyse the raw data. The purpose of thematic analysis is to highlight the most prominent themes and meanings emerging from the data through the use of a systematic approach (Joffe, 2011). The process of thematic analysis as proposed by Braun and Clarke (2006) was followed. The whole process consisted of two main steps, namely identifying initial codes or meaning units, and categorising codes into themes. The main themes were confirmed and a comprehensive description was written about each theme.

Trustworthiness was obtained through the use of crystallisation and was guided by Guba's (1981) four concepts of trustworthiness, namely, credibility; transferability; dependability; and confirmability (Shenton, 2004). Processes to ensure trustworthiness included the recording and verbatim transcription of both focus group sessions in order to ensure accurate representation of participants' accounts and the provision of adequate information regarding the study's theoretical grounding, the research context and participants, as well as the methods and procedures followed. The researcher made use of the 11 different participants' points of view, as well as her own, since the researcher was seen as an instrument through the process of gathering and analysing the research data. In conclusion, crystallisation was applied by the researcher in the on-going research process by reflecting on herself and the ethical considerations associated with the study.

Results

In the following section, the themes that emerged from the thematic analysis will be discussed according to the two research questions.

Research question 1: Students' experiences regarding the development of multicultural competence

Participants were exposed to a variety of circumstances and experiences. Four main themes related to the when, where, how and level of MCCD were identified. These four themes, as well as their subthemes, are depicted in Table 1. The first theme describes the process of MCCD related to experiences of the past and the present, as well as the anticipation of future experiences. The second theme sheds light on the various environments and contexts where MCCD took place. Individual characteristics and their role in facilitating or hindering MCCD emerged as a third theme. The fourth theme focuses on the participants' position with regard to MCCD, i.e. perceived and observed levels of multicultural maturity.

Although some of the participants' responses were in Afrikaans and others in English, all responses will be reported in English for the purposes of this discussion.

[Insert Table 1 approximately here.]

Theme 1: The when - The process of multicultural competence development - the past, the present and the future.

When participants were questioned about their experiences with other cultures, it was found that their cross-cultural experiences took place across the lifespan. This suggests that their MCCD started at a very young age, and still continues. The participants had experiences related to the past (pre-university experiences), the present (university experiences) and the future (what they envisaged their future multicultural experiences to be like when they enter the workforce as psychologists or other mental health care practitioners). Some of the phrases the participants used to indicate past experiences included: "when I was growing up", and

referrals to their primary and secondary schooling. Moreover, “varsity” and “The course I studied” were indicative of present experiences. Phrases such as, “if I do have a client one day”, “In the psychology industry we will be working as psychologists or counsellors” and “if you are in the helping profession like us who want to do psychology” are indicative of anticipated future experiences.

While investigating the participants’ past, it was found that pre-university experiences moulded the foundation of participants’ multicultural knowledge, perspectives and interpersonal interactions. One participant explained how her childhood experiences shaped the way she perceived other cultures, the knowledge she had of and about other cultures, as well as the relationships she had with people from cultures other than her own: “I grew up in mostly a Coloured and Black community, so it never occurred to me that there were Chinese and White [people]” (Focus group 2, black female participant).

The same participant continued by adding how coming to university changed her knowledge and perceptions of other cultures: “When I came to university... Wow! ... I suddenly realised how Black I am and who is White”. Another participant mentioned: “We were more frequently in contact with other cultures at university” (Focus group 1, white female participant). It appeared that the most rapid and intensive MCCD took place during participants’ years at university, as they were directly exposed to a variety of different cultures many of them had never even encountered before.

When participants discussed the future, they spoke about how they would approach multicultural situations within an occupational context. One participant mentioned the following: “I am not afraid of working with people of other cultures and if I do have a client [from another culture] one day I will gladly take them on because I love a challenge” (Focus group 2, black female participant). Another participant added by commenting: “Yes, even though it is a challenge... I will really try [to do therapy with a client from another culture] because you need to adapt to different situations” (Focus group 2, black female participant). Most participants were unsure about their abilities to practice as multiculturally competent professionals in the future. Some of the participants felt uneasy about the idea of working

with clients from different religions: “What happens when you get somebody who doesn’t believe in God and you do?” (Focus group 2, black female participant), while others were more comfortable with the idea of working with clients from different cultures and religions.

When considering the past, present and future experiences, it was found that the participants’ childhood years built their multicultural foundation, and that most growth took place after they started attending university. Participants, however, appear to be unsure about their abilities to cope with future multicultural situations in the therapeutic context.

Theme 2: The where – The contexts that facilitate / hinder multicultural competence development

The main milieus that participants related to their MCCD included neighbourhoods and community settings; the family context; religious environments; the educational context; community work; career and occupational settings; as well as travelling and vacation contexts.

Neighbourhoods and community settings. The environment in which the participants grew up exposed them to certain kinds of cultures. While many of the African- and English-speaking participants grew up in a neighbourhood with a variety of different cultures, most of the Afrikaans-speaking participants grew up in neighbourhoods where they were exposed to only one or two cultural groups. The participants who were exposed to a variety of different cultures mentioned that they became accustomed to these cultures’ traditions, languages and behaviour. They learned how to interact with these cultures by observing them and by interacting with them. These participants also spent time conversing with the members of cultures other than their own, comparing the differences and similarities in their cultures. Participants made use of the words “diverse environment” and “mixture” to describe the cultural environments in which they grew up. One of the Sesotho-speaking participants shared her experiences growing up: “I am Sesotho speaking, but I grew up around Coloureds and I actually got to observe their way of life everyday” (Focus group 2, black female participant). She further mentioned that there were “a lot of mixtures” in her neighbourhood.

“I got to know the different types of people there are. I got to learn about the Lesotho culture which is different from ours and how they do their stuff”.

The family context. Respondents indicated that their families had greatly influenced their perceptions of and interactions with other cultures. Some of the participants grew up in families where they were told that they should not have relationships with members of other cultures. As the participants were exposed to other cultures within a university setting, they realised that their personal multicultural experiences differed from that of their families. One participant commented, “My beliefs and values expanded” (Focus group 2, Black female participant), after discussing how her perceptions changed when interacting with an individual from a different cultural background. Experiences related to family mostly hindered the building of meaningful relationships with members of other cultures. According to the participants, conservative family members are not in favour of them having relationships with individuals with cultural backgrounds different than their own. One participant mentioned the following about her family; “...they almost make you feel guilty because you have black friends” (Focus group 2, White female participant). Another participant (Focus group 2, Black female participant) told a story of how a “strict Afrikaans boy” went out of his way to help her, even though his family would be very upset with him if they found out what he did. According to the participants, their families were not in favour of their cultural perceptions changing. “I think that for me the biggest challenges are actually faced within my family and not necessarily in the world out there” (Focus group 2, White female participant), one participant mentioned. This brought up a difficult question from another participant: “Do you choose your friends over your family?” (Focus group 2, Black female participant). This particular participant believed that family can be a barrier to developing meaningful relationships with individuals from cultural backgrounds other than her own. However, another participant believed that they should rather see their family’s perceptions about other cultures as a challenge and not a barrier. She perceived it as a challenge to develop meaningful relationships with individuals from other cultures, even when her family disapproves, because she believed that it would provide the opportunity to assist the family in changing their perceptions as well.

Religious environments and experiences. Exposure in church made some of the participants realise that, even though an individual may share the same race, language, sexual orientation and even religious affiliation, they may differ greatly. Participants particularly felt that their values were challenged during experiences at church and that they now think differently about diverse individuals. Some of the participants mentioned that they did not know that there were subcultures within followers of the same religion: “I don’t understand the contradiction because it is one God and one Bible, it is one Word and it is shared” (Focus group 2, Black female participant) and “There are a lot of challenges ... we are all Christians, but we come from different churches, so the way I pray, the way I do things is different from somebody else” (Focus group 2, Black female participant). One participant mentioned that while she was spending time with individuals from different cultural backgrounds, “The one boy wanted to pray in his own language, he wanted to pray in Xhosa and I thought “Wow how cool is this?”, almost as if I thought that one can only pray in English and Afrikaans. It was a lightbulb moment.” (Focus group 1, White female participant). Some of the participants felt uneasy about working with clients from different religions. They experienced that people with different religions usually have different values and that it may cause conflict. Other participants rather experienced it as a challenge to put their own values and religion aside when working with individuals from cultural backgrounds other than their own.

Primary and secondary school settings. During the participants’ primary and secondary school years they were exposed to different cultures in the classroom, by participating in the same sports teams and by doing the same extra-mural activities where they learned more about the other team members and their cultures via interaction and observation. One of the participants shared how her perceptions changed when she started interacting with the members of another culture: “In high school I used to think that Coloured people are so rough. I had this perception, a negative perception about them... when I started to get to know them; they were really not violent people...” (Focus group 2, Black female participant). As part of the school curriculum, the participants had to learn about different cultures. According to the participants, the content of the subjects was very basic and limited, covering mostly the major traditions and activities. One participant described her schooling on other

cultures as “very superficial”. The participants mentioned that they would have appreciated more comprehensive school education on other cultures.

The university context. The participants reported that they had exposure to different cultures on many levels while at university. They were exposed to experiences with cultures other than their own in the lectures, residences, university projects and community work. The university classes were also made up of students from varying backgrounds. According to the participants, these situations provided ample opportunity for interaction with students of other cultures. The participants mentioned that their MCC improved by observing and learning from lecturers with diverse cultural heritages.

Voluntary and community work. Participants mentioned that they have also been involved with voluntary community work, where they were directly involved with members of the community. In most of the cases, the culture of the community was different from the culture of the participants who engaged in the voluntary work. These experiences provided them with direct involvement and communication with the different cultures in the community. Through explaining their cultures to each other, they were able to understand each other’s behaviour and belief systems, making the process significantly easier.

Career and occupational settings. Some of the participants already had some work experience. They mentioned that their colleagues were members of other cultures and that they learned how to interact with people of those specific cultures. They believed that they had learned about their colleagues’ cultures by working and interacting with them on a daily basis. Another participant’s job involved babysitting two children from another culture. Although she had knowledge about the other culture, she still found it difficult to accommodate their behaviour because it was so different from her own. She made it clear that having knowledge about another culture is not sufficient in making an individual multiculturally competent.

Travelling, holidays and vacation settings. A few of the participants mentioned travelling to other countries where they had contact with members of other cultures. Through their

travels, they came into contact with Germans, Canadians, Americans, African-Americans and Latin-Americans. The participants thus had the opportunity to experience exposure to non-South African cultures, which contributed to their MCCD through increasing their multicultural knowledge and awareness. Other participants in the group travelled nationally to different towns and cities where they were exposed to a variety of South African cultures. It was evident that they learned a great amount from their exposures, including how there are different sub-cultures within main cultures and how aspects other than race and language influence a culture. One of the participants shared how she increased her knowledge about other cultures: “I travelled a lot to Singapore, Hong Kong, Thailand and America many times. I always enjoyed going out to where they eat, where they do shopping...” (Focus group 1, White female participant). This participant’s statement suggested that curiosity could facilitate multicultural development.

Theme 3: The how – Overcoming the obstacles on the road to multicultural competence

While Theme 1 and 2 focused on when and where MCCD takes place, Theme 3’s focus falls on how the development takes place. It was found that, although there have been various barriers to learning in the participants’ journey of developing MCC, they were able to break through these barriers. They accomplished the aforementioned by viewing the obstacles as hurdles, something that they could overcome, instead of blocks that prevented them from continuing their journey. Some of these obstacles included stereotypes, biases and wrong perceptions; social class; language differences; and lack of self-confidence. It was found that common themes amongst the participants in overcoming these obstacles were curiosity and a willingness to learn.

Breaking through stereotypes, biases and wrong perceptions. Participants’ responses reflected that stereotypes were one of the main hindrances in psychology students’ development of MCC. As previously discussed, some participants experienced pressure from their families to think about other cultures in a certain, stereotypical manner. They often found it difficult when the stereotypes and wrong perceptions they grew up with were challenged. Moreover, they not only found biases within the family context, but also at

university. Some of the participants mentioned that other students who do not share similar experiences or perspectives tend to judge them when they build relationships with members of other cultures. Students who still hold the conservative beliefs of their families do not approve of multicultural relationships between students on campus. One participant made the following comment about the senior residence inhabitants, "I realised that they are people like our grandparents, they are old seniors, people that come from a different background - a background where they are comfortable and here we come inter-racial and mixed" (Focus group 2, Black female participant). Another participant made the following comment about her experience of university relationships; "It is just a known fact, you don't mix" (Focus group 2, Black female participant).

Participants reported that as they were exposed to different cultures in the university context, their wrong perceptions started to change. Although some of the participants grew up in families that did not encourage relationships with members of other cultures, experiences at university changed their perspectives regardless. As the participants' knowledge about other cultures increased, they realised that they do not necessarily agree with their families' beliefs. One participants mentioned, "...you realise that it [a stereotypical belief] is not true because you get to know them [members of other cultures] as people." (Focus group 2, White female participant). One participant commented, "I realised that I was just wrong and that I should stop generalising" (Focus group 2, Black female participant). One participant mentioned that, in learning how much courage it took for another student to interact with her as a member of another culture, both of their perceptions changed. As a result, their relationship developed to be more intimate and meaningful. The process of sharing a mutually enlightening experience with a member of another culture, enhanced participants' abilities to form meaningful relationships with members of other cultures. Another participant mentioned that finding commonalities between members of different cultures may enhance an individual's ability to build meaningful relationships with them. She, for example, started building relationships with people who were in the same church as she was. Although they differed in terms of race, home language and so forth, they followed the same religion. Finding common ground thus made it easier for them to build an intimate relationship.

As discussed above, students were exposed to members of diverse cultures in the residences, their classes, projects within their programme, in community work and when travelling both nationally and internationally. The more exposure the participants had, the more they realised that there are large differences within people of the same race, language and ethnicity. Participants gained insight by recognising the impact of social class and socio-economic status on culture.

Seeing beyond social class. Social class tends to inhibit people's ability to build meaningful relationships with members of different cultures. Participants made mention of the fact that they do not necessarily want to be friends with individuals from a different social class than themselves. One participant mentioned, "...people will have a problem with another culture but as soon as you are rich it is fine, then you are the same" (Focus group 2, Black female participant). They also agreed that social ranking plays a role within the same cultures and not only between cultures. The discussion emphasised the complexity of culture and social class. Social class differentiated individuals within the same culture through means of wealth and other aspects. The participants found that individuals from different cultural backgrounds would interact with each other as long as they were on the same level of social class. The participants found the barrier to building multicultural relationships to be established in social class. If one is not in the same social class, building a relationship with someone from another culture can be quite difficult. However, as mentioned in the previous section on breaking through stereotypes, biases and wrong perceptions, it is possible to overcome the barrier of social class when wrong perceptions are changed through exposure to diverse others and a curious willingness to learn.

Understanding each others' language. Participants believed that language is a barrier to the development of meaningful and intimate relationships with members of other cultures. One participant commented that "if you cannot speak the same language, then it is a problem" (Focus group 2, Black female participant). Another participant gave the following example of how language can be a barrier; "The other day I went to a restaurant and there was this White guy and I started talking to him in Afrikaans and he looked at me so weird and then he spoke to me in English with this really heavy Russian accent" (Focus group 2, White female

participant). Participants made mention of situations in which they wanted to make interpersonal contact with members of other cultures but failed to do so as they could not understand each other's languages. Some participants were of the opinion that intimate relationships cannot be built in situations where both individuals are communicating in a language other than their home languages. Others believed that communication through broken sign language and hand signs would be sufficient for building relationships, although they may not be as intimate as relationships with people who speak the same language. They concluded that it would definitely benefit multicultural relationships if individuals could speak each other's languages. A willingness to learn another language can thus be a useful tool for overcoming barriers to MCCD.

Having self-confidence. Self-confidence appeared to be an important influence in the participants' MCCD journey. The participants indicated that when they were unsure of a cultural aspect from another student's culture, some of them would have the confidence to ask the other person about it, e.g. "...if I don't understand something I will ask them" (Focus group 2, Black female participant), while others preferred to just observe their peers because they did not have the confidence to ask. One White female participant explained how she had the confidence to ask Black fellow classmates about their "weave" hairstyle. Another White female participant commented on the first participant's remark, saying that "she has much more self-confidence [than me] to be able to ask" (Focus group 1, White female participant). Those who asked, gained more knowledge about the other person's culture, and even built relationships through their curious interaction. It can be argued that when someone is curious enough to learn about other cultures, they will build up the courage to approach diverse individuals. The positive experiences with individuals from other cultures will then boost their confidence, motivating them to do so again in the future.

Theme 4: The position – The level of multicultural competence development

While Theme 1, 2 and 3 focused on when, where and how MCCD takes place, Theme 4 describes the participants' position, i.e. their level of MCCD. As previously discussed, MCCD takes place across the lifespan. Another important observation made during the study,

was that individuals were not all on the same level of MCCD. Some appeared to be further along the developmental continuum when compared to others. Participants' subjective versus criteria-based developmental progress was found to differ somewhat. It was found that when the participants rated their own levels of MCCD, they were not hesitant to give themselves relatively high ratings. However, when they were rated according to King and Baxter Magolda's (2005) different levels of development, their ratings were lower. The participants' subjective ratings were thus higher compared to their criteria-based ratings. This occurrence can possibly be explained by a combination of high levels of confidence with a lack of awareness of what MCC essentially entails.

With regards to subjective levels of progress, participants were asked to rate their MCC on a scale of zero to ten, where zero represented a lack of competence and ten complete competence. Some of the participants gave themselves low ratings, while others felt that they were more competent. Some participants believed that the master's programme in psychology (the next level in their training) would provide the training necessary for them to achieve complete competence. The more self-confidence a participant had in his or her abilities, the higher rating he or she gave themselves. One participant mentioned: "I think the more confidence you have in yourself; the easier it is [to be comfortable working with other cultures]" (Focus group 1, White female participant). When questioned about what would increase their subjective perceptions of their MCC, one of the participants mentioned the following: "We need more exposure, more exposure to different cultures" (Focus group 2, White female participant).

While the section above suggests that individuals' subjective levels of MCC vary, the section below indicates that it is also the case with their criteria-measured levels of MCC. Participants appeared to have had experiences related to cognitive, intrapersonal and interpersonal areas of development.

Cognitive development. The participants' cognitive development was related to the process of gaining more knowledge about cultures other than their own, but was also related to biases, stereotypes and rigid perceptions. Some participants' responses were very elementary,

concrete or practical, for example: “I got to learn about the Lesotho culture which is different from ours and how they do their stuff. They always have a blanket around and they are not trying to be funny when it is hot... it is just their way of respect and their way of showing diversity so I learned a lot about that” (Focus group 2, Black female participant). Other participants’ responses were somewhat more sophisticated, indicating that their thinking patterns were not as inflexible as that of some of the others. Examples included participants’ exposure in church, which made some of them realise that even though an individual may share the same race, language, sexual orientation and even religious affiliation, they may differ greatly. Finally, some participants had more abstract and knowledgeable responses, suggesting an absence of inflexible thinking, such as “So you don’t look only at their culture, or their race, or their sexual orientation, but you look at them as a person” (Focus group 2, White female participant). The responses discussed above thus suggested that participants vary in their level of MCCD, where some are still in the beginning of their cognitive development, while others have already progressed along the developmental continuum.

Intrapersonal development. The participants’ intrapersonal development was related to their self-confidence, the extent to which they felt comfortable interacting with members of other cultures, and their ability to understand that their own values and beliefs may differ from that of other individuals. Some participants’ self-confidence was low and their sense of self seemed to be rooted in stereotypical thinking: “I often had many questions to ask, but I was too scared... I mean: how is it going to look if I ask, especially because I am White” (Focus group 1, White female participant). Some participants indicated less inflexible perspectives. They started accepting the fact that some individuals’ values and beliefs differ from their own: “I have seen quite a few relationships where it is black and white and it is fine” (Focus group 2, Black female participant) and “So although we have different values and beliefs, I still find that I did relate, because I am very open-minded” (Focus group 2, Black female participant). Other participants, who appeared to be developmentally more advanced, had responses such as, “I am very comfortable, because I know my identity and where I am going, I know where I come from” (Focus group 2, Black female participant) and “I am also very comfortable working with other cultures and diversity” (Focus group 2, Black female participant). Some participants thus find themselves at the beginning of their

intrapersonal developmental process, while others have already moved along the continuum towards more advanced levels of intrapersonal development.

Interpersonal development. The participants' interpersonal development was characterised by their interactions with others, whether it was with members of their own culture or with diverse others. Responses that were indicative of little or no developmental progress were related to feelings of discomfort about the prospect of socialising with members of other cultures. One participant mentioned, "I think it is a natural tendency to be more comfortable with people of your same race, of the same language, of the same ethnicity, religion..." (Focus group 2, White female participant). Other participants began to realise the importance of interacting with members of other cultures. Responses from participants included: "I think communication is actually quite a big factor that many need attention in our country. I think we will all be able to agree with that." (Focus group 1, White female participant); and "But then we started working and it is amazing how we adapt to each other's personality and how we flow with each other's differences and we worked so well together because we understand, I think me understanding other people's culture and them also. Us teaching about our culture, it really it worked smoothly." (Focus group 2, Black female participant). Indications of more sophisticated and advanced levels of interpersonal development related to participants' ability to develop meaningful relationships with members of other cultures. The responses discussed above are thus indicative of the different levels of progress individuals make. Some found it challenging to build relationships with individuals from unfamiliar cultures, while other participants enjoyed relationships with members from various cultural backgrounds.

Research question 2: Students' experiences regarding the educational practices that can enhance, hinder and/or mediate the development of multicultural competence

Experiences regarding educational practices can be divided into two categories, namely, experiences in the classroom and experiences outside the classroom. Experiences in the classroom included the information communicated during lectures, the information obtained from textbooks and notes, and discussions on multicultural concepts in psychology.

Additionally, it includes experiences with the lecturing staff. Experiences outside of the classroom, on the other hand, focus on hands-on experience relating to contact with members of other cultures. Table 1 gives a short summary of the above-mentioned experiences.

Experiences in the classroom

Module content. According to the participants, they did not have a specific undergraduate module dedicated to multicultural perspectives in the field of psychology. They did, however, mention that some of the theoretical concepts discussed in the lectures focused on African and Asian perspectives, compared to Western perspectives. Non-Western perspectives were, however, not part of the compulsory work to be studied for examination. Consequently not many of the students studied the work and thus very few of them were familiar with the content of the work. One of the participants commented, “I think our education in psychology actually hinders it [development of MCC] because it is very Westernised so you only learn about a very Western culture” (Focus group 2, White female participant). Another participant mentioned the following about the content of the undergraduate degree in psychology; “...it is just theory, theory, theory and Western cultures.... and then you are still not competent enough because you are not exposed...[to] the practical side of it” (Focus group 2, Black female participant).

Similar to the undergraduate exposure to theory, participants’ recollections of postgraduate experiences suggested that the theoretical content of their modules had a strong focus on Westernised psychology. Although some information regarding multicultural perspectives on psychology is available, it is not compulsory study material. Some of the participants experienced the need to add an extra module to the postgraduate programme that focuses solely on MCC. One participant mentioned the following about their current education in psychology; “... we need more South African theories, South African based text books and psychologists from South Africa who are exposed to different cultures” (Focus group 2, White female participant).

Diverse lecturing staff. Some of the participants mentioned that exposure to lecturers from different cultural backgrounds expanded their knowledge about the lecturers' cultures. Two participants described their desire to have a larger cultural variety in the lecturers that present their classes: "I think if we had more different coloured lecturers, it would much make it interesting you know ... she [the lecturer] talks a lot about her culture,... just by her actions and her behavior and her approach to things and so on, you can already make a difference" (Focus group 1, White female participant) and "Other people's [lecturers'] experiences teach you more than you think. (Focus group 1, White female participant).

Classroom needs and requests. The participants expressed their need for lectures and discussions by professionals and experts in the field of MCC. The participants believed that the discussion of practical examples in the lectures will not only help them understand the theory better, but will also help them in future encounters with members of cultures different than their own. Participants also expressed a strong need for more practical exposure to diverse cultures. One of the needs they experienced was to learn from their fellow students by practically engaging in culturally specific activities with them and thus increasing their MCC. Another need expressed by the participants was to develop an exchange programme for postgraduate psychology students to increase their exposure to cultures they know little about.

Experiences outside the classroom

Community work. According to the participants, they were exposed to hands-on experience by interacting with fellow classmates during projects. One participant mentioned her experience in doing a community based group assignment with unfamiliar fellow students from diverse cultural backgrounds. Her stereotypical perspectives initially formed a barrier to building relationships with her fellow group members. As she interacted with them, her perspectives changed. She described how it was an enriching experience to learn from her group members as they viewed the situation completely different than she did. Furthermore, she also developed meaningful friendships with her fellow group members.

Some of the participants had the opportunity to participate in community engagement through the Psychology Student Association (PSA), a student association that initiates community projects. As becoming part of the PSA is voluntary, not all psychology students have this experience. The opportunity is, however, open to all psychology students and can thus be considered as part of an educational experience. One of the participants who was previously a member of the PSA mentioned how the experience changed her perspectives. She initially did not know how to handle working with individuals from cultures other than her own. Now, a year later, she is friends with the people she struggled to understand initially.

The psychology postgraduate programme includes a module that focuses on teaching students about the process of implementing community interventions regarding specific contemporary psychosocial issues. As part of this module, the students engage in the community via the Study Buddy Project. The participants worked at schools where they were exposed to school learners as well as teachers from cultures different than their own. The more they interacted with the people, the more they learned about them and more meaningful relationships were built. One participant mentioned the following about her experience with the Study Buddy Project; “What I learned the most was understanding cultural diversity”. Not only did they learn from the teachers and the learners, but especially from their fellow students with whom they were working. The participants mentioned learning about working with different age groups, people with different value systems and people talking different languages. Another participant made the following comment; “I think that I also learned to be more sensitive towards different cultures”, while another participant mentioned; “I think my cultural competence has definitely improved”.

Discussion

In this section, the results of this study will be interpreted and discussed, using previous research studies and existing theory.

Multicultural competence development is a journey that takes place across the lifespan. Students start developing MCC long before they enter university, while they are in university, and continue to develop long after they have completed their university studies. Levels of complete maturity is not expected to be reached by the end of psychology training, as most students are often still in their twenties and have their whole lives ahead of them to further their MCCD. This finding corresponds with a variety of developmental theorists that support a lifespan approach to development - individual development is a progressive process that takes place from conception to death (Baltes, Reese, Nesselroad, 2014; Staudinger & Baltes, 2001). Comas-Diaz (2011) believed that the process of developing MCC is a lifelong challenge, and Heppner (2006) noted that the acquisition of MCC is a lifetime commitment. King and Baxter Magolda (2005), who built their developmental model of intercultural maturity on Kegan's (1994) model of lifespan development, also supported this notion. Multicultural development thus takes place across the spectrum of human development (or life) and consists of multiple dimensions and directions (Berk, 2014; Staudinger & Lindenberger, 2003). However, significant development can take place by increasing the amount of experiences that promote MCCD during the postgraduate training process. It can thus be argued that psychology students have the potential to reach mature levels of MCCD at the end of their training by including sufficient multicultural learning experiences that facilitate MCCD. It can thus be argued that it can be expected of psychology students to be multiculturally competent at the end of their training, i.e. to ethically and efficiently work with multiculturally diverse clients (Hugo, Boshoff, Traut, Zungu-Dirwayi, & Stein, 2003; Kale, 1995). Marchetti-Mercer and Cleaver (2000) are two of the many authors who have emphasised the need for multiculturally competent South African psychologists; psychologists who have reached mature levels of MCCD.

Illeris (2009) suggested that development should not only be viewed across the lifespan, but also "lifewide", or across learning environments. Furthermore, it can be argued that certain variables facilitate MCCD, while others hinder it (King & Baxter Magolda, 2005). Being exposed to a variety of specific environments on the journey facilitates MCCD. No single factor leads to MCCD, but rather the combination of various contexts. Throughout the participants' developmental journeys, they were exposed to a combination of experiences in

various contexts. These contexts include neighbourhoods and community settings, the family context, religious environments and experiences, primary and secondary school settings, the university context, voluntary and community work, career and occupational settings, and travelling, holidays and vacation settings. Common denominators leading to MCCD which were found across the various contexts included the observation of and interpersonal interaction with members of other cultures.

Additionally, findings from this study indicate that the greater the extent of exposure to other cultures, the greater the MCCD. According to Hughes et al. (2006), different neighbourhoods vary with regards to cultural composition and thus also in the types of intercultural relationships between individuals. The participants who grew up in neighbourhoods that comprised of a variety of cultures thus had more diversity experiences and learning opportunities, and as a result developed more than their counterparts with less diverse experiences. Furthermore, exposure to members of other cultures in primary and secondary school promotes MCCD. The findings from the study furthermore suggest that students who attended schools with a diverse learner population appear to have less stereotypical perceptions about members of other cultures. Their knowledge with regards to cultures other than their own appears to be more advanced than students who attended schools with less cultural diversity. Park (2013) believes that interaction with diverse individuals during school years contributes to the development of MCC. Individuals who attended schools with diverse learner populations may be more accustomed to cultural differences, preparing them for diversity experiences at university (Denson & Bowman, 2011; Kendall Brown, 2008).

In this study, religious practices, work experiences and travelling opportunities were highlighted as important aspects in the development of MCC. Exposure to different religious practices and interpersonal encounters with individual followers of the various religious practices provided insight to some of the participants – they came to realise that people of the same race, language, age, ethnicity and even religion can be part of different cultures. A study by Lee (2002) found that experiences with diverse others were associated with strengthened religious beliefs. This suggests that although they were more open to accept other individuals' religious beliefs and experiences, the participants' beliefs around their own

religious viewpoints strengthened. Participants established that as their diverse interactions at work increased, so did their knowledge about the other person's culture, leading to changed perceptions, promoting their MCCD. According to Fine (1991), individuals provide variety to the workplace in that they have different values, beliefs and cultural backgrounds. By improving relationships within the workplace, the employees' MCC can be improved (Stevens, Plaut, & Sanchez-Burks, 2008). Furthermore, experiences with other cultures through travel and vacations also improve MCCD. Travelling experiences proved to increase the participants' knowledge about the cultures with which they had come into contact. Research indicates that experiences of unfamiliar cultural traditions and habits while travelling can challenge previously well-established cultural perceptions and beliefs (Chen & Chen, 2010; De Bloom, Ritter, Kühnel, Reinders, & Geurts, 2014).

It can thus be argued that the more multicultural contexts and experiences within the above-mentioned contexts an individual is exposed to, the more MCCD will take place. An individual is thus expected to move quicker along the multicultural developmental continuum when exposed to various multicultural contexts, compared to someone who is only exposed to one or two multicultural environments. Various authors have emphasised the need for exposure to and experiences with unfamiliar cultures as important learning experiences (King, Perez, & Shim, 2013; Landreman et al., 2007; Pedersen, 2002). Landreman et al. (2007) also noted the importance of continuous exposure to diverse others. Continuous exposure to unfamiliar cultures appears to promote MCCD and can be facilitated by exposing the students to multicultural experiences in various environments.

Being exposed to certain environments on one's journey can also hinder or be a barrier to MCCD. Some of these obstacles mentioned in this study included stereotypes, biases and wrong perceptions; social class; language differences; and lack of self-confidence. Furthermore, in this study, participants' older family members did not approve of the participants' interracial relationships. According to Socha and Diggs (2009), family members have a large influence on the nature of children's perceptions and attitudes regarding culture. Hughes and Chen (1997) posited that parents' racial messages are often similar to the messages they had received from their own parents. Yet according to Hughes and Johnson

(2001), children do not only passively accept the messages they receive from family members. At present, many South African universities create environments in which interracial relationships are accepted as part of post-apartheid transformation (Walker, 2005). The students participating in this study experienced that they started challenging their beliefs about members' cultures different than their own while being at university.

It was found that although there have been various barriers to learning in the participants' journey of developing MCC, they were able to break through these barriers. By viewing the obstacles as opportunities to increase their self-confidence, to learn a new language, and to challenge their beliefs, participants used the obstacles to their advantage. Common themes amongst the participants in overcoming these obstacles were curiosity and a willingness to learn. Individuals who have the self-confidence to interact with diverse others may move along the developmental continuum much faster than individuals with low self-confidence. According to Padilla and Perez (2003), certain social cognitions (or mental processes) guide individuals' interactions. Results from this study indicate that a confident person will seize opportunities to learn about other cultures as they would not be hesitant to ask questions and to approach individuals from diverse cultures. Although increased confidence may not indicate increased MCC (Kumas-Tan, Beagan, Loppie, MacLeod, & Frank, 2007), self-confidence mediates the process of developing MCC. Similarly, the ability to speak another culture's language may provide more opportunities to interact with members of the specific culture than for individuals who cannot speak the culture's language. There is evidence of the benefits of culturally adapted mental health treatments, particularly when the interventions are conducted in clients' preferred language (Griner & Smith, 2006). Language was often found to be a barrier to MCCD. Verbal communication appeared to be difficult when the interacting parties did not understand each other. Although findings from the current study suggest that individuals often make use of hand signs in an attempt to communicate a message, communication is very limited. Furthermore, the relationships built are superficial, as the individuals have difficulty sharing more intimate details through the language barrier. According to Kendall Brown (2008), this barrier cannot be overcome by simply teaching individuals' each other's languages, but rather by reflecting on and making sense of their experiences.

Additionally, individuals with less biases, stereotypical ideas, and wrong perceptions, will have more opportunities to have meaningful interactions and learning experiences with diverse others compared to individuals with more inflexible thinking. Various researchers support the notion that psychologists' own perceptions influence their MCC (Abreu et al., 2000; Ahmed, Wilson, Henriksen, & Jones, 2011; Bernal & Sáez-Santiago, 2006; Comas-Diaz, 2011; National Institute of Mental Health, 1999). Furthermore, social equality mediates the process of MCCD while social biases, such as social class, can hinder it. It was found that social class tends to inhibit people's ability to build meaningful relationships with members of different cultures. Padilla and Perez (2003) argued that social comparison can cause interpersonal conflict, even in the absence of obvious discord between groups. Social hierarchies or dominance thus appear to be hindering the development of intercultural relationships. According to King and Baxter Magolda (2005), concerns over social class may be indicative of feelings of being threatened by another person's culture, which could be suggestive of a lower level of development. However, the current study found that exposure to differences in social class increased awareness regarding variety within cultures, stimulating growth in the cognitive domain of development.

MCCD takes place across three domains, namely the cognitive domain, the intrapersonal domain and the interpersonal domain (King & Baxter Magolda, 2005). Cognitive development is related to an individual's knowledge and understanding and the ability to consider various cultural viewpoints (Braskamp et al., 2013). Similar to Brand and Glasson (2004) and Merryfield (2000), this study established that early life experiences within the individual's home environment and community can influence beliefs, biases and stereotypes about diversity and increase knowledge about other cultures. Likewise, diversity experiences in primary and secondary school, such as in the classroom, on the sportsfield and in extracurricular activities changed the students' wrongful perceptions and stereotypical thinking. The results of this study furthermore indicated that university experiences in the classroom (in the form of discussions, theoretical content and assignments), as well as experiences outside campus residence are strongly related to cognitive development (Bowman, 2010; Zúñiga, Williams, & Berger, 2005). Findings from this study also indicated

that exposure to diverse religious practices can broaden individuals' perspectives and strengthen their own religious beliefs as part of their personal processes of accepting knowledge as their own (King & Baxter Magolda, 2005; Lee, 2002). Interactions with individuals from other cultures in the work environment increased the person's knowledge about the other person's culture, leading to changed perceptions. Additionally, it was found that experiences of unfamiliar cultural traditions and habits while travelling can challenge previously well-established cultural perceptions and beliefs, resulting in cognitive development (Chen & Chen, 2010; De Bloom, Ritter, Kühnel, Reinders, & Geurts, 2014).

Intrapersonal development is centered on the process of integrating one's personal values and identity and developing the ability to engage confidently with others who challenge one's views and beliefs (Braskamp et al, 2013; King & Baxter Magolda, 2005). This study found that diversity experiences in primary and secondary school contributed to a better understanding of other cultures and their members. Research done by Park (2013) confirms this finding. Denson and Bowman (2011) found that frequent exposure to members of other cultures in a school environment promoted intrapersonal development through creating a level of comfort to engage openly with other cultures. Experiences with diverse others within the university context increased individuals' awareness of their own values, as well as the different social structures (such as race, social class, language, etc.) (Zúñiga, et al., 2005). Similar to Denson and Zhang (2010), this study established that students' diversity experiences promoted intrapersonal development, in that it expands their ability to value, respect and appreciate diversity, and improves their capacity to work with diverse others. Moreover, findings from this study suggest that exposure to religious practices expands perspectives and strengthens religious beliefs, which leads to self-exploration and the development of a personal religious identity. It was found that individuals do not passively accept the messages they receive from family members, resulting in changed beliefs (Hughes & Johnson, 2001; King & Baxter Magolda, 2005). Furthermore, intrapersonal development was promoted in the ability to view others as socially equal. In this study, self-confidence was found to be associated with the capacity to engage openly with others and to be open to challenges to one's personal views and beliefs (King & Baxter Magolda, 2005).

Interpersonal development involves a person's willingness to interact with individuals from other cultures, the acceptance of such individuals, as well as being comfortable in interactions with diverse others (Braskamp et al., 2013). Findings from this study suggested that MCCD develops through the building of relationships with diverse others within the home environment of individuals. Similar to Hughes et al. (2006), this study found that the different neighbourhoods vary with regards to their cultural composition and thus also in the types of intercultural relationships between individuals. Similar to Denson and Bowman (2011), and Park (2013) the findings of this study indicate that interaction with diverse individuals during school years contributed to the development of MCC and predicted more enjoyable and comfortable interactions at university later on. Furthermore, the results of this study indicated that within the university context there are sufficient opportunities to observe, to come into contact with, and to build relationships with individuals from other cultures. Zúñiga et al. (2005) found that diversity experiences in various areas in the university context facilitated cultural integration, while Denson and Zang (2010) found that diversity experiences at university improve individuals' ability to work with diverse others. The findings from this study revealed that as participants' diverse interactions at work increased, so did their knowledge about the other person's culture, which made it easier for them to build multicultural relationships within the work environment. Stevens, Plaut, and Sanchez-Burks (2008) noted that the improvement of workplace relationships can contribute to the promotion of MCCD. Regarding family relationships, it was found that older family members, such as grandparents, disapproved of interracial relationships. The participants' beliefs were challenged during interpersonal interaction with diverse others, leading to a change in perceptions and, optimally, the forming of meaningful multicultural relationships. Additionally, the current study found that social class has a negative effect on the forming of multicultural relationships, as some classes prefer to not mix with other classes. However, it was also found that exposure to the bias of social class increased awareness regarding variety within cultures and thus promoted interpersonal development.

Similar to Lee, Williams, Shaw and Jie (2014), findings from this study related to education in psychology suggested that certain experiences within and outside of the classroom facilitate MCCD. It is thus suggested that the participants get educated on the traditions,

practices and characteristics of specific cultures before they are practically exposed to these cultures. In a study done by Kendall Brown (2008), it was found that university experiences deliver more effective contributions to multicultural development when they provide continuous exposure to members of other cultures; include regular class meetings; equip students with knowledge about other cultures' practices, beliefs and values; and when they provide opportunity for reflective discussions for the purpose of understanding complex multicultural concepts. It is thus suggested that multicultural concepts be incorporated in every possible way by applying the content of the training to various cultural groups (Constantine, 2002).

Another finding of this study suggested that postgraduate psychology students have the need for more exposure to theoretical content and practical learning opportunities within their educational environment. This suggested that their postgraduate programme may not be providing adequate training on multicultural issues relevant to South Africa. A stronger focus on the cultures of South Africa, both theoretically and practically, may thus enhance their ability to develop MCC. Researchers provide arguments for multicultural experiences within the classroom (Pedersen, 2002), as well as outside the classroom (Vera & Speight, 2003). Chávez, Guido-DiBrito and Mallory (2003, p. 454) believe that "practice is guided by theory, that theory can be created directly from practice, and that findings from practice can create theory". Furthermore, there are arguments for the integration of multiculturalism into the entire postgraduate programme (Abreu et al., 2000; Hill, 2003). It can thus be argued that the inclusion of practical, hands-on multicultural learning experiences should be included in the postgraduate psychology programme in order to ensure optimal MCCD.

Conclusion

This study explored the unique journeys of postgraduate psychology students on their road to MCC. It highlighted the when, the where and the how of MCCD, as well as the students' positions on the developmental continuum. This study provided insight into a postgraduate psychology training programme's efficacy in preparing psychology students for the

multicultural client context that awaits them. Additionally, the study underlined students' educational needs regarding their process of MCCD.

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Table 1**Table 1. The main themes and subthemes in the results of the study**

Research question 1: Students' experiences regarding MCCD	
Main themes	Subthemes
Theme 1: The when - The process of multicultural competence development	The past
	The present
	The future
	Neighbourhoods and community settings
Theme 2: The where – The contexts that facilitate / hinder multicultural competence development	The family context
	Religious environments and experiences
	Primary and secondary school settings
	The university context
	Voluntary and community work
	Career and occupational settings
	Travelling, holidays and vacation settings
Theme 3: The how – Overcoming the obstacles on the road to multicultural competence	Breaking through stereotypes, biases and wrong perceptions
	Social class
	Understanding other's language
	Having self-confidence
Theme 4: The position – The level of multicultural competence development	Cognitive development
	Intrapersonal development
	Interpersonal development
Research question 2: Students' experiences regarding educational practices that can enhance, hinder and/or mediate MCCD	
Theme 1: Experiences in the classroom	Module content
	Diverse lecturing staff
	Classroom needs and requests
Theme 2: Experiences outside the classroom	Community work

SECTION 3 - SUMMARY OF THE RESEARCH, CONCLUSIONS AND RECOMMENDATIONS

The section that follows provides a brief summary of the key findings, limitations of the study and recommendations for future research.

Summary of the key findings

Despite the fact that South Africa hosts a diverse population, many individuals still hold rigid beliefs about other cultures, have difficulty forming relationships with diverse others, and have difficulty understanding other cultures. Although the average citizen's lack of competence in working with individuals from other cultures is often overlooked, it is essential for psychologists to be multiculturally competent in order to provide effective and ethical services.

The current study explored the journeys of postgraduate psychology students on their road to MCC. The term, "developmental journey" refers to the process of moving along the developmental continuum of MCCD (Chávez et al., 2003, p. 457). Moreover, the study intended to shed light on the experiences, environments and individual characteristics that promote or hinder MCCD. This study found that each psychology student has a unique journey of developing MCC. It highlighted the when, the where and the how of MCCD, as well as the students' positions on the developmental continuum. This study provided insight into a postgraduate psychology training programme's efficacy in preparing psychology students for the multicultural client context that awaits them. Additionally, the study underlined students' educational needs regarding their process of MCCD. The author believes that the findings from this study can assist postgraduate psychology programme coordinators in adjusting the content of the programme in order to promote and facilitate MCCD.

Various conclusions can be drawn from this study. One conclusion is that, because psychology students have the potential to reach mature levels of MCCD at the end of their training, it can be expected of them to have reached mature levels of multicultural competence at the end of their training. Holcomb-McCoy and Myers (1999) argued that the training programmes of mental health professionals should be adequate enough to equip them to work in a rapidly changing society. A second conclusion of this study is that students should be exposed to as many multicultural experiences in various multicultural contexts, in order to promote significant MCCD during the postgraduate programme in psychology. Continued contact with and exposure to diverse others can have a significant impact on an individual's MCCD development (Landreman et al., 2007). A third conclusion is that, by promoting the development of certain individual characteristics, students will move along the MCCD continuum much quicker. This argument is supported by various research studies which also found that certain unique abilities or characteristics can promote MCCD (Hammer, 2011; Holmes & O'Neill, 2012; Stuart, 2004). Fourthly, some psychology students appear to be in need of more support than others with regards to their development of MCC. Individuals are expected to have unique MCCD journeys, where each person finds him- or herself at a different point on the developmental continuum (King & Baxter Magolda, 2005). It can thus be inferred that individuals are able to be on different levels of maturity with regards to cognitive, interpersonal and intrapersonal dimensions. It was found that individuals' multicultural experiences differ depending on their developmental level at the time of the experience (King, 2007). A fifth conclusion of this study is that, when postgraduate psychology programmes include exposure to members of other cultures both inside and outside the classroom, optimal MCCD will occur. Findings from different studies support this argument. Continued exposure to diverse others is vital for optimal MCCD, and thus multiculturalism should be included into the whole postgraduate programme, which includes education inside and outside the classroom (Abreu et al., 2000; Hill, 2003; Landreman et al., 2007). Lastly, it is argued that the practical, hands-on multicultural learning experiences should be included in the postgraduate psychology programme in order to ensure optimal MCCD. Research findings support this argument by demonstrating that engagement in practical activities with diverse others can increase MCCD (Denson &

Bowman, 2011). Students have the unique ability to be agents of change in their own lives. Some even influence the multicultural viewpoint of their conservative family members. Instead of accepting the rigid perspectives of their older generation family members, students have proven to be able to break through these perspectives and to develop their own multiculturally mature viewpoints.

After considering all above-mentioned information and findings, it can be concluded that MCCD is an intrinsic and complicated process. The inclusion of more information on different cultures in training of psychology students will only address a small section of the larger picture of MCC. Training programmes should thus focus on including opportunities for development both inside and outside the classroom in all three domains of MCCD (cognitive, intrapersonal and interpersonal). Additionally, it should be kept in mind that development takes place across the lifespan and in various contexts, and thus other experiences may prove to have a similar or even more significant impact on the students' MCCD than the training programme itself.

Limitations of this study and recommendations for future research

This study provided insight into postgraduate psychology training programmes' efficacy in preparing psychology students for the multicultural client context that awaits them. However, the potential value of the study can be somewhat inhibited by various limitations. Firstly, the study was primarily limited by its sample. Firstly, ideally, the sample could have included more male participants, as the current study only had one male participant. Unfortunately, only one male student volunteered to participate in the research study. Secondly, the sample group was restricted to one university's postgraduate psychology students. This makes it unclear whether the findings of this study can be generalised to all South African universities. It is possible that the circumstances around the postgraduate programme at the UFS are unique and not relevant in other postgraduate contexts. It is also important to note that the participating students did not all complete their undergraduate degrees at the same university. It is thus not possible to draw conclusions from the data regarding the

undergraduate course at the UFS. The inclusion of other universities' postgraduate psychology students into the sample can provide insight with regards to the larger context of postgraduate psychology training.

In light of the discussion above, future research should investigate experiences related to MCCD and MCCD within an educational setting, using a larger population size than the one used in the current study. A larger study investigating additional postgraduate psychology students and their relevant programmes from other South African universities will be able to verify or contradict the findings of the current study. Moreover, it will be able to provide a broader view of the general situation regarding postgraduate psychology students' experiences and needs related to MCCD. Since the various universities' programmes differ, it is expected that results may vary. However, the needs of the students will remain the same, regardless of the fact that some programmes might meet their students' needs and others not.

The addition of a quantitative research measure could potentially have provided more information. It could thus have been beneficial to have followed a mixed method approach instead of a pure qualitative approach. For example, the Intercultural Development Inventory (IDI) of Hammer, Bennett and Wiseman (2003) can be incorporated into the data collection procedures of future studies. The purpose of the IDI is to collect information about students' previous intercultural experiences and can be used to measure the development of intercultural sensitivity (Medina-López-Portillo, 2004).

Future research could also explore the specific areas in which most MCCD needs are located. Although this study has highlighted a general need for more educational experiences related to other cultures, more research is needed with regards to the students' particular needs. Awareness of the specific needs of the students will provide clarity on the changes that need to be made in the current psychology programmes.

Moreover, it would have been interesting to follow the participating students in their journey of developing MCC, in order to measure their development and maturity from the onset of training until the end of their training and the commencement of their independent practice.

Since a master's thesis' time constraints do not allow for a longitudinal study, it was not possible to follow that route. It is thus recommended that future studies also focus on students' MCCD from their first year in university, with the purpose of identifying the educational experiences they experience inside and outside of the classroom that facilitate or hinder their MCCD. The findings of such studies may be used to improve undergraduate programmes, which will in turn affect the nature of the content that will be included in the postgraduate programmes.

Finally, it is recommended that future studies focus on the development of multiculturally appropriate postgraduate psychology programmes by incorporating the students' needs as identified by this study and other research findings. It is thus recommended that future studies review current postgraduate psychology training programmes with the purpose of adjusting them, so that these programmes are able to equip psychology students to be able to work competently with present day clientele. Follow-up research studies can investigate the efficacy of such programmes in the development of the MCC of the postgraduate psychology student population.

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APPENDICES

Appendix A

Permission to conduct research



Reference: Prof KGF Esterhuysen
Telephone: 051-4012733
esterkg@ufs.ac.za

17 June 2014

To whom it may concern:

Master's Student: Lenate Bodenstein
Degree: MA Counselling Psychology
Student number: 2012124299

It is hereby stated that above-mentioned student submitted her research proposal to the Departmental Research Committee on 4 March 2013 where it was consequently accepted.

Any further questions will be attended to.

Sincerely

PROF KGF ESTERHUYSE
CHAIR: DEPARTMENT OF PSYCHOLOGY





Rudi Buys <BUYSBR@ufs.ac.za>

to me

Dear Lenate

Your study is registered with our Research Desk. We wish you the best

Kind regards,

B Rudi Buys VDM

Dean: Student Affairs/Dekaan: Studentesake/Hlooho: Ditaba tsa baithut

B Rudi Buys VDM

Dean: Student Affairs/Dekaan: Studentesake/Hlooho: Ditaba tsa baithuti

MENTORING STUDENT EXCELLENCE



BEGELEIDING VAN STUDENTE-UITNEMENDHEID/TATAISO YA BAI THU

Appendix B
Informed consent form for participants



The experiences of post-graduate psychology students regarding the development of multicultural competence

INFORMED CONSENT FORM

Please read this document carefully. Your signature is required for participation. If you desire a copy of this consent form, you may request one and it will be provided.

This study has been approved by the Ethics Committee of the University of the Free State. There will be asked of you to participate in one focus group and one face-to-face interview. The duration of each focus group will be one hour, and each interview will be 20 minutes. When participating in the focus group and interview, you may come across or be reminded of an experience that may evoke unpleasant emotions that can possibly upset you. If you experience the need to speak to a professional person about these feelings, such service will be provided.

When your participation is complete, you will be given an opportunity to learn about this research, which may be useful to you in your course or in understanding yourself and others. You will also have an opportunity to contribute to psychological science by participating in this research. When your participation is complete, you will be able to evaluate your own development with regards to multicultural competence.

Your participation in the study is voluntary; you may decline to participate without any penalty or loss of benefits to which you are otherwise entitled. If you decide to participate, you may discontinue participation at any time without penalty. Recordings will be made of both the focus group discussions and the individual interviews. You will not receive any compensation in return for your participation. You will be assigned a code number which will protect your identity. Anonymity will be assured.

If you have any questions at any time about the study or the procedures, you may contact the principal investigator, Lenate Bodenstein, at 084 285 7233 or at lenate.bodenstein@gmail.com.

By signing below, you are agreeing that: (1) you have read and understood the above mentioned information, (2) questions about your participation in this study have been answered satisfactorily, (3) you are aware of the potential risks, and (4) you are taking part in this research study voluntarily (without coercion).

Participant's Name (Printed)*

Participant's signature*

Name of person obtaining consent (Printed)*

Signature of person obtaining consent

Date

Appendix C
Interview Schedule

English Interview Schedule

INTERVIEW GUIDE

FOR FOCUS GROUPS

Domain of development: Cognitive

- To what extent do you have knowledge about cultures other than your own?
- What experiences have you had with other cultures where you came to realise that your perceptions may be wrong?
- What experiences do you have in trying to perceive a situation through a different cultural perspective?

Domain of development: Interpersonal

- How comfortable do you feel to work with people from a different class, ethnicity, race and/or sexual orientation?
- What have you learned about yourself during an encounter with a person from a different class, ethnicity, race and/or sexual orientation?
- What experiences have you had that challenged your views about people from a different class, ethnicity, race and/or sexual orientation?
- What experiences do you have in dealing with challenges to your own beliefs of values?

Domain of development: Intrapersonal

- How did you experience encounters with people from a culture different than your own?
- What stands in the way of you forming meaningful relationships with people from a different culture?
- How able are you to appreciate other culture's perspectives?

Level of development

- If development of multicultural competence were measured on a continuum of zero to ten (where zero is no competence and ten is very competent), where would you find yourself?
- What do you need to move closer to a ten?

Educational Practices

- What experiences do you have regarding your education in psychology that enhanced your development of multicultural competence?
- What experiences do you have regarding your education in psychology that hindered your development of multicultural competence?
- What experiences do you have regarding your education in psychology that mediated your development of multicultural competence?
- What needs do you have regarding education to enhance your multicultural competence?

Afrikaans Interview Schedule

ONDERHOUD SKEDULE VIR FOKUSGROEPE

Domein van ontwikkeling: Kognitief

- Tot watter mate het jy kennis oor kulture anders as jou eie?
- Watter ervarings het jy gehad met ander kulture waar jy agtergekom het dat jou persepsies verkeerd kan wees?
- Watter ervarings het jy waar jy probeer het om 'n situasie vanuit 'n ander kulturele perspektief te beskou?

Domein van ontwikkeling: Interpersoonlik

- Hoe gemaklik voel jy om met mense van 'n ander klas, etnisiteit, ras, en/of seksuele oortuiging te werk?
- Wat het jy oor jousef geleer tydens 'n ervaring met iemand van 'n ander klas, etnisiteit, ras, en/of seksuele oortuiging?
- Watter ervarings het jy gehad wat jou siening van mense van 'n ander klas, etnisiteit, ras, en/of seksuele oortuiging uitgedaag het?
- Watter ervarings het jy in die hantering van uitdagings tot jou eie oortuigings of waardes?

Domein van ontwikkeling: Intrapersoonlik

- Hoe ervaar jy kontak met lede van ander kulture?
- Wat veroorsaak dat jy nie betekenisvolle verhoudings met mense van 'n ander kultuur kan vorm nie?
- Tot watter mate kan jy ander kulture se sienings waardeer?

Vlak van ontwikkeling

- As die ontwikkelings van multikulturele bevoegdheid gemeet was op 'n kontinuum van nul tot tien (waar nul geen bevoegdheid is en tien baie bevoeg is) waar sal jy jousef vind?
- Wat sal jou nader aan tien bring?

Opvoedkundige Praktyke

- Watter ervarings het jy rakende jou opvoeding in sielkunde wat jou ontwikkeling van multikulturele bevoegdheid verbeter het?
- Watter ervarings het jy rakende jou opvoeding in sielkunde wat jou ontwikkeling van multikulturele bevoegdheid belemmer het?
- Watter ervarings het jy rakende jou opvoeding in sielkunde wat bygedra het tot jou ontwikkeling van multikulturele bevoegdheid?
- Watter behoeftes het jy rakende opvoeding om jou multikulturele bevoegdheid te bevorder?

Appendix D
Examples of Focus Group Transcriptions

FOCUS GROUP – ENGLISH

INTERVIEWER: Ok, thank you for coming I appreciate it a lot. Basically what we are going to do now is I am going to ask you a few questions and I am just going to ask you to give your opinion and be honest. Don't worry about what you think, what I want to you say or anything. You are welcome to discuss it with each other, you don't have to be like, you answer, you answer, you answer. I won't be taking part, but I will reflect on what you are saying.

The first question that I want to ask you is, to what extend do you have knowledge about cultures other than your own.

BLACK FEMALE PARTICIPANT: Uhm...I think... okay I'll start. So for me, I grew up in mostly a coloured and a black community, so it never occurred to me that there are Chinese and white and whatever, it was just not when we were growing up. When I came to university I saw, Wow...jho...It was just that, I was not around people like this, but it was fine. It was just a bit of...because this university has this much history of black and white fights, so when I came here I suddenly realised how black I am and who is white. But then again I think it was only in my first year, in my second year up to now it was okay again.

BLACK FEMALE PARTICIPANT: What was the question again?

INTERVIEWER: To what extend do you have knowledge about cultures other than your own?

WHITE FEMALE PARTICIPANT: I can honestly say that I actually think my knowledge is very lacking. Like I mean, I have a lot of friends that are from a different culture of mine, but I think we are only friends because of respect. I respect their culture and they respect mine, but I do not necessarily know how their culture works. So I don't know what is appropriate and inappropriate in their culture.

FEMALE PARTICIPANT: Sho ja.

BLACK FEMALE PARTICIPANT: If I can add, sorry if I can add to that. I think in like Community Psychology and Study Buddy and all of that, they really gave us a chance to really, not think what we know about, but really know. We interacted a lot and we shared a whole lot of information. So for me that, I was also a little bit like that, but I got exposed a lot so now I think I am good.

BLACK FEMALE PARTICIPANT: Uhm...I would, with mine it is a bit different than theirs. I actually grew up with a lot of..uhm ja...

BLACK FEMALE PARTICIPANT: Diversity

BLACK FEMALE PARTICIPANT: ...diverse environment. I am Sesotho speaking, but I grew up around Coloured and I actually got to observe their way of life everyday. I played hockey so I was always around white Afrikaans, so I also got to know a lot about their culture because I don't like to put myself in a room. I wanna be there and if I don't understand something I will ask them. So, I would also, we would always talk about such issues especially on tours and then within the Black culture there were different, I stayed in an area where there was a lot of Xhosa...

INTERVIEWER: A mixture

BLACK FEMALE PARTICIPANT: Yes, it was a lot of mixtures. I got to know the different types of people there are. Uhm within the Sesotho there are two types of Sesotho, there are the Northern and the Southern. So, I am the Southern....

BLACK FEMALE PARTICIPANT: I am not Sesotho, I am a Tswana

BLACK FEMALE PARTICIPANT: So, ja I got to learn about the Lesotho culture which is different from ours and how they do their stuff. They always have a blanket around and they are not trying to be funny when it is hot....

Everyone laughs

...it is just their way of respect and their way of showing diversity, so I learned a lot about that. When I came to Varsity I learned a lot about other, that the other cultures that exist, and then when I went to Durban, the third time I went to Durban, I actually met an Indian family in our corridor and the whole week we were together and they told me about the different types of curry. They also have different types of groups within their culture. Certain people are rich and others are not rich. The Moodleys are rich and the Naidoos are...you know. So they have the different types of categories within their groups and each category does things differently. We know they have Muslims within the Indian, it is very big, so they have Muslims and other stuff so I learned a bit about that aswell.

BLACK FEMALE PARTICIPANT: So you are balancing us

BLACK FEMALE PARTICIPANT: Yes

Laughing from participants

INTERVIEWER: So, you feel that you have a bit more knowledge than them

BLACK FEMALE PARTICIPANT: Yes, because I learned a lot of things that I couldn't think about...like there are different types of languages within the Indian culture, but it is not distinguished by..by uhm the language, just because you are Muslim you speak this. It is class and I don't know what else. So I still don't know all, but I would like to still know more about how the Indians operate.

INTERVIEWER: The next question is uhm...what experience have you had with other cultures where you came to realise that your perceptions may be wrong? And if any of you came to realise that, what changed?

Long Silence

Anybody...

Laughing

BLACK FEMALE PARTICIPANT: I think that with me it was ja...at University, because where I come from within the Black culture there are a lot surrounding us and my family is also very diverse. So, I didn't have a problem with Xhosa and Tswana and Pedi's or anything. It was just the white culture that I was not so clued up on. So when I came here, during the whole first year period where you get to interact with other residences and so forth as well as classes, I remember this one time I thought cause the classes that I come from at home, they are not so strict and not so arrogant. So when I came here I just saw that all the Xhosa people are so arrogant so I just thought to myself: "Why are these people so arrogant?" And the whole time I had that perception until I had Xhosa friends and Zulu friends and white English and Afrikaans friends and we started interacting and I realised that I was just wrong and that I should stop generalising. They are all cool and it is just a personal thing. If they are not close to you then it is fine, but when they are in a group, even the guys, you will feel like you are a women because they will treat you like a women.

INTERVIEWER: So it is like their perceptions of women are different from your own

BLACK FEMALE PARTICIPANT: They are very strict

BLACK FEMALE PARTICIPANT: I will say that this doesn't have a timeframe when your perception changes. In high school, before I had coloured friends in high school, I use to think coloured people are so ruff...

Laughing

...like ah your way. So I had this perception, a negative perception towards them, because we did have coloured people in our school and they were always busy. So I think when I started getting to know them, they are really not violent people. They are not, they are actually, they are very verbal people and they do not like to be ticked off. I mean everyone doesn't like to be ticked off, so it is just sometimes, some and it is not most. But some of the people the way they act towards that anger might be perceived in a violent way, but they are very loud people. So, they might be screaming, I had a friend here at Varsity from the arts department and he is coloured and he is loud but that doesn't mean he is screaming at you, it is just that they are very loud people and other people perceive that as being ruff and I wanne stab you...

Laughing

But it is very...really it is not the case. Every culture has their people, if you tick them off, they will wanna strangle you and it is about the individual or the person's personality.

INTERVIEWER: So there are a lot of stereotypes that...

BLACK FEMALE PARTICIPANT: Yes definitely

INTERVIEWER: We usually apply that to a lot of people and then we are like: "Oh ok, it is not true at all"

WHITE FEMALE PARTICIPANT: I think for me what changed me, what changed my perception, and you guys can correct me because it is just from my own perception through high school. I always thought that black people are very open to new experiences and very liberal, but then I actually found that within their own cultures there are so many racism according to class and according to language and I never expected that.

Black girls laugh

Because Afrikaans people are like that, you know, you have your very conservative Afrikaans speaking people and they don't mix with English speaking people, not in the sense that, that they don't understand. So I never really expected that, and I always thought that the black cultures are very open to new experiences and to other people...but then I found

Black girls laugh

that especially with the class differences.

BLACK FEMALE PARTICIPANT: So you thought we were all black

WHITE FEMALE PARTICIPANT: Yes, not in the sense that you are the same culture and things but just that you are more accepting each other.

BLACK FEMALE PARTICIPANT: No

BLACK FEMALE PARTICIPANT: No, we also have our old conservative people, open minded, and there are those arrogant people that are like: "This is my way".

WHITE FEMALE PARTICIPANT: That don't mix with anyone else

BLACK FEMALE PARTICIPANT: Ja, like with me when I go to Durban, I really, I go there to enjoy myself at the beach and everything but it irritates me about the Zulu people. They think they own Durban. Everytime I went, I don't want to lie, but they are really ignorant, because we come from the Free State we speak English, most of us speak Afrikaans also, but we speak English. You get there you ask, like this other time we asked for the public transport to go to the mall "hi how much is a taxi?" and then they want to answer you in Zulu. I don't want to be ignorant by speaking English, but it is because there is a language barrier and English is the only communicative language, and even though I explain I don't understand you, they continue speaking Zulu. So, it is like you know what you, we suppose to be black and more open,

WHITE FEMALE PARTICIPANT: But that does not happen

BLACK FEMALE PARTICIPANT: Ja, you really have different, it is conflict but it is not...it is with certain people

INTERVIEWER: And it is about barriers

BLACK FEMALE PARTICIPANT: Yes

INTERVIEWER: And they are not necessarily willing to cross it

BLACK FEMALE PARTICIPANT: Yes, especially when they uhm...some of the Zulu people from other provinces came, came to...as said earlier came to Free State University, stayed in hostels and it was this big clash. We are Sesotho in the Free State, Sesotho and Tswana and they come with Zulu, so we also just speaking Sotho because it is our..uhm...language. yes...and they felt ignored because now they don't understand Sesotho. So it happens both ways, but we can speak English to accommodate them, the Sesotho people in Bloemfontein. But it doesn't happen when you go that side

BLACK FEMALE PARTICIPANT: I think it also happens a lot, because I see it a lot because I work at the library part-time, and I see it a lot. I always speak English to everyone,

unless you speak my language then we will speak. Even with, especially with the international students, because just because you are black we will assume ah you are Sotho or you will understand me. Then when you get to speak to that person and you find that they don't understand what you are saying. So I have really become aware of the language I speak because we have so many barriers

WHITE FEMALE PARTICIPANT: Just to add to this, the other day I went to a restaurant and there was this white guy and I started talking to him in Afrikaans now, and he looked at me so weird and then he spoke to me in English with this really heavy Russian accent.

Laughing

I was like: "What I thought you were this poor boer seuntjie". So ja, you think that people will understand you because they are the same race as you, but ja.

INTERVIEWER: Ok then, I want to ask you the next thing. How comfortable do you feel to work with people from a different class, ethnicity, race or sexual orientation and then we can add language and all the other things?

BLACK FEMALE PARTICIPANT: I think it all depends on you as a person, because some people, they come from a place where they have grown up to be conservative and they know that you keep to yourself and nobody else. But if you come, even if you come from such a family and you are just open-minded you will be comfortable, especially if you know your identity. If you know that "nothing can shake me", I can come looking so poor or whatever and you will come with your rich Louis Vitton or whatever, I will not feel small or isolate myself or whatever because I will not be threatened. But I think for me, I am very comfortable, because I know my identity, I know where I am going, I know where I come from, where i...and because I know that and I am content with me, I don't get a problem with whether culture, whether race, whether language, whether class, whether religion nothing. I still accommodate, but I will stick to me, what I know about me.

INTERVIEWER: And as a psychologist? Uhm..will it be the same for you?

BLACK FEMALE PARTICIPANT: Uhm, I think it will be, but once we discussed this one question about religion, especially that. What happens when you get somebody who don't believe in God and you do? For me, I mean, in our ethics you can choose your clients so....

Laughing

Thank God for that. So, uhm...if I am uncomfortable and I can see that we are going nowhere, because you know...but at first I will be open-minded and I will accommodate. But if I see this is where I draw the line, then I need to let go, I will let go and refer.

INTERVIEWER: So you are comfortable not being the same, at least till things are...

BLACK FEMALE PARTICIPANT: I am comfortable, comfortable except specifically when it comes to religion and we don't agree. Because if we are going to be religious about everything with the psychological sessions, I mean, I think we will focus on the problem or on the client. Not on I am Christian and this person is Hindu or whatever. If we focus on that, we are not going to solve the problem, but if we focus on what is the problem and sort it out then I will still continue

INTERVIEWER: So you are saying that maybe your values differ because of your religion then there might be a clash.

BLACK FEMALE PARTICIPANT: Yes

BLACK FEMALE PARTICIPANT: I would say, I am also very comfortable working with other cultures and other diversity. I actually love it, because then it brings a different perspective and there is just so many shared ideas and you learn a lot...

BLACK FEMALE PARTICIPANT: and you grow

BLACK FEMALE PARTICIPANT: ...however, ever since I came to varsity, this varsity, I was never so scared about working with other cultures and I think that is, what happens a lot in classes here at the University, is that every time we work in groups, people go for who they are comfortable. Which is not a problem, however, but I think it is the society, or this society at the University, we are very into conveniency here. I think it is the University's community, the way in which...

BLACK FEMALE PARTICIPANT: culture

BLACK FEMALE PARTICIPANT: ...yes this culture is uhm...yes that makes people scared of working with other cultures, because referring back to Durban again and Stellenbosch, they are really...their cultures are different to ours, they integrate...So personally for me I am not afraid of working with people of other cultures and if I do have a client one day I will gladly take them on because I love a challenge.

INTERVIEWER: So you will be comfortable, even though it might be a challenge

BLACK FEMALE PARTICIPANT: Yes, even though it is a challenge, and as Mashabo said, if it really gets too out of hand, then I will actually refer the person. But I will really try because you need to adapt to different situations.

BLACK FEMALE PARTICIPANT: To add onto what she has said now, uhm...it...really being the people who we are, we will go through such an extent to really learn about the other person's culture to relate to them, to understand. But if it don't go anywhere we are wasting time and time is money, so if it is not going anywhere, cut it off.

WHITE FEMALE PARTICIPANT: I also very much agree, but I think that it is a naturally group together with people of the same culture, the same language. Even in the English class you will see all the Afrikaans people, who attend the English class, automatically find each other. So I think it is a natural tendency to be more comfortable with people of your same race, of the same language, of the same ethnicity, religion, but I think in a professional sense then, I will definitively be comfortable with people of different cultures, and even other religions. I do think that religion becomes very difficult because people of different religions, whereas I would respect it, people tend to attack your religion and wants to bring you over. That becomes a problem, because then you are not focusing on the therapeutic process, then you are focusing on the differences. So, that can be a barrier, but I think as long as there is mutual respect, as long as the client and the therapist both understand. I also feel that religion isn't necessarily something that will or should come up in a therapeutic setting. I mean, I am not going to put up on my nameplate outside, "Christian", if you understand.

BLACK FEMALE PARTICIPANT: Yes

BLACK FEMALE PARTICIPANT: Praying for the person who comes in

WHITE FEMALE PARTICIPANT: Because even though I am a Christian and it makes me a more stable person, it is not the setting for that.

INTERVIEWER: So you are saying that even though you might not agree with all the values and the religion of your client, you will still be comfortable putting all of that aside?

WHITE FEMALE PARTICIPANT: Yes, because you have to respect them as a person, not only look at their religion, look at their race, look at their culture, but look at the person in front of you.

INTERVIEWER: So, can you tell me now, what experiences have you had with people of different cultures, including sexual orientation, religion, ethnicity, that you learned something that...or where you learned something different and where your perspectives changed.

WHITE FEMALE PARTICIPANT: I will start with this one. I think that it is very much the same as what we said previously. But I think, or what I specifically learned is religion, because I have a friend who I can really openly talk with and share with, but she is of a different culture and that within the black culture they are very spiritual and they are more open for it compared to especially a very conservative white community you believe and you know you have your religion but it is not so spiritual, you are not so open for it. So that is an experience that has really taught me to be more open to that experience. To see it in a different manner.

BLACK FEMALE PARTICIPANT: Uhm...ok...did you say culture as well

INTERVIEWER: Yes

BLACK FEMALE PARTICIPANT: Ok, with Study Buddy I work with two white Afrikaans uhm...uhm...adults.....

Laughing

INTERVIEWER: students

BLACK FEMALE PARTICIPANT: ...students, yes I was looking for that word. So, uhm...at first it was, it was uhm...a bit...as I said coming from the background I came from, I had Afrikaans uhm...apprentices and mates at sports, but coming to University it started making you get scared. So, when we started with Study Buddy and I had the two Afrikaans students I work with, they are actually my friends now, I was a bit scared like, how is this going to work. Because what happened in classes when people asked to be part of Study Buddy, people were just like...you know...however, so immediately it just gave me this "ok", you know, "what is happening?" you know. But then we started working and it is amazing how we adapt to each other's personality and how we flow with each other's differences and we worked so well together because we understand. I think me understanding other people's culture and them also. Us teaching about our culture, it really, it worked smoothly. Another thing with homosexuality, I've worked with homosexuals. My friend at the department, we actually did the Health and Wellness thing for the first years and people have this perception if you are gay you are stupid or there is something wrong with you. He

is amazing, he is the director of the Arts department and he started as like, like any other student and he is still young and he is already producing a lot of shows on campus. So our perception about if you are lesbian or if you are gay, you don't know which direction you are going, you are just confused, you know, it is really a misconception.

INTERVIEWER: So, you really had these stereotypes and these perceptions that were rigid in a way

BLACK FEMALE PARTICIPANT: Ja, not me, but people

INTERVIEWER: Ok, so not you necessarily, but then it changed and it confirmed your believe that people tend to stereotype.

BLACK FEMALE PARTICIPANT: Ja

INTERVIEWER: Ok. Then uhm...I want to know, this is more or less the same question, but what experiences do you have in dealing with challenges to your own believes or values.

BLACK FEMALE PARTICIPANT: Sjoe...

BLACK FEMALE PARTICIPANT: uhm...I think with, as we spoke about our religion, it is, there is a lot of challenges especially with uhm...yes we are all Christians, but we come from different churches, so the way I pray, the way I do things it is different from somebody else. If I take a practical example, a Methodist and a CRC person, now I initially, from home I am a Methodist, so when I came here ok my Methodist I cant find anywhere and whatever and I realised I was born in this church, but actually I don't want to be in Methodist, I want to grow more, I want to explore praying to the same God. Then I went to CRC and the first encounter...oh, I still can remember that till today. I won't mention pastors or anything...

Some participants laugh in understanding

...I love the way they praise and everything, I love they praise and everything, but I only had one problem with this one pastor, and she is still a pastor, and she told me in my face that..uhm...the church that I am going to, it is not it...neh, I'll be fine, I'll grow...like I was a lost sheep. I did not understand, and it was a challenge for me to explain to her that no, because I did initially afterwards find where I found comfort and I told her that it is not about the church I go to, but if I have a relationship with God or not. It is not about whether we pray jumping up and down, or whether we sit and pray in a corner, it is fine. And I told her and she was just telling me in my face that I am going to hell, I am not in the right place and

everything and she painted a very bad picture in my mind about CRC, but I have absolutely wonderful CRC friends, so I am trying to just forget that little information.

INTERVIEWER: So you were able to hear what she said, but not necessarily accept it.

BLACK FEMALE PARTICIPANT: Yes, yes, yes

INTERVIEWER: Ok.

BLACK FEMALE PARTICIPANT: ‘Cause I did understand what she was saying, and I relayed that to her, I did understand what she was saying and I agreed, but the manner in which she was saying it: “You need to be in my church” and that didn’t sit well with me, totally, but that is fine.

INTERVIEWER: So, you know what you believed in and you did not necessarily change your perceptions of yourself.

BLACK FEMALE PARTICIPANT: Huh uh. Because although we have different values, because values are mos build from religion, from family, from all of that. So although we have different values and beliefs, I still find that I did relate, because I am very open-minded and I did understand, but she did not understand.

WHITE FEMALE PARTICIPANT: I think that for me the biggest challenges are actually faced within my family and not necessarily in the world out there. Because we go to University and we are exposed to different cultures, to people with different beliefs than us, so we learn to respect that. wWe learn to appreciate it in a way because you become interested in getting to know them. But our families, especially our grandparents who grew up very conservative are not necessarily open to it and they kind of, they almost make you feel guilty because you have your black friends, you have your coloured friends...

Other participants agree

...you have your English friends and then they kind of like...so I think the biggest challenges are shifting the perception of people that are very conservative.

INTERVIEWER: So you are saying that, its is your own values that changed since you came to University or your perceptions of other people.

WHITE FEMALE PARTICIPANT: I wont say that my values have changed. I still feel that I have the same family values that I was brought up with, but I think my experiences of other people, you know where you grow up with a lot of stereotypes, but then you realise that

it is not the truth because you get to know them as people. So you don't look only at their culture, or their race, or their sexual orientation, but you look at them as a person.

INTERVIEWER: So you experience then, people different from your own families.

WHITE FEMALE PARTICIPANT: Yes

BLACK FEMALE PARTICIPANT: Can I take you back quickly from the previous questions. Now I just remembered something while you were talking, something very wonderful. So, I was in the SRC last year or the year before that. Then we went for training and in the group we had, there was this white Afrikaans, strict white Afrikaans boy, we...I never really thought me and him will have a time where we would talk because we were just two very different people although we are on the same team, but that was it. So then we went for zip-lining and I just don't like heights, I don't like testing the nature, it is fine so I was the only one who did not want to do it and then everybody was like "no this is a group thing" and out of everybody that I know and that I am comfortable with and that I spoken to, he came to me and he said that "I will help you, I will zip-line with you" and I was just in shock, cause we have never spoken really directly, nothing, and while we were zip-lining and I was closing my eyes and he was telling me open it and everything, it was very nice. When we got to the other end and he said to me "you know if my..." because I did not really know that much about the Afrikaans culture and he is like "You know that if my father, or anyone from my family saw me zip-lining with a black girl, they'll literally have a fit". I was like what!! Like I don't understand and he was like "no, in my family we are that Afrikaans. We are just like that, but because I wanted to help you, I did it". I felt really touched because it takes courage and he could have just sit there and not do it, so from that day my perception opened up as well. My beliefs and values expanded, if you understand, now I am more of understanding it, sometimes it is not true it is this wrong mind that you are in, so ja.

BLACK FEMALE PARTICIPANT: I want to agree with what the...uhm...two ladies have said, I nearly lost it there for a second. So, uhm...with the whole...uhm especially with the whole church thing because I also go to CRC and when I come home I am just so excited about how we praise the Lord, and our church is different from CRC, really it is like you sit still, you don't move, you don't talk. So, there..even the way my music has changed, yes, I still listen...sometimes I really miss those songs that I sing at home, but I also have my other family on the other side. So it feels like my values are in conflict...are conflicting because if

I tell my mother this, or my cousins..ja let me actually talk about my cousins...with the whole tithing thing, I told them that the word tithing means a tenth of whatever I get and they...he tells me no, he doesn't believe in tithing, whatever you have to offer is good enough and I actually, he actually knows the Bible up and down. And I said that it isn't, it is in Malachi, if you go and read there it says, and we had this fight about this one chapter. I told him that I like tithing. Ok if you don't have money you don't, you cant. So we always, and then the moment we talk about it he will say I mustn't come with my English mentality or my CRC mentality. I don't see where the problem is, I am not saying change your hairstyle because CRC says that, I am not saying that, I am talking about something in the Bible. We have a connection, me and him, the Bible, so it does feel sometimes that I don't know where I must go to and I don't understand the contradiction because it is one God and one Bible, it is one Word and it is shared.

BLACK FEMALE PARTICIPANT: Ja, it is just the different churches.

BLACK FEMALE PARTICIPANT: Ja, so....

INTERVIEWER: What I picked up that when get challenged, all three of you, when your values and perceptions are challenged, it doesn't really necessarily get changed. You review it, and you think: "ok, why are other people thinking differently and why am I thinking this". So you don't necessarily change it, but it is good to reflect on it and thinking "why do I believe this".

BLACK FEMALE PARTICIPANT: Can I bring something up as well. I am gonna bring the whole issue of partying. As Christians, I think there is also, there is a ja...a challenge in values when it comes to partying. We have ragfarm every year and if somebody see you at the Ragfarm and you are Christian then bam, you are going to hell. It is just wrong, so ja I think it is as, well, you are going to a braai...

WHITE FEMALE PARTICIPANT: Yes, you feel like you have to defend yourself constantly

BLACK FEMALE PARTICIPANT: Yes, it is true, you do have to...one of the biggest challenges you have to defend, especially when you are spiritually strong, you have to defend every move you make. The way you dress, the way you speak, the way you act in general

BLACK FEMALE PARTICIPANT: You are not suppose to get angry. I am not suppose to shout because I am Christian. That doesn't change...me shouting at you doesn't change who

I am, I am just frustrated. So lets say they stole my cellphone, and you come and I shout at you, it doesn't mean that I am not a Christian anymore.

INTERVIEWER: So it is a very judging community

BLACK FEMALE PARTICIPANT: Yes

INTERVIEWER: So ja then you have to constantly defend why you did something, because if you did something wrong. They don't allow you to do something wrong, if I understand you correctly.

BLACK FEMALE PARTICIPANT: Yes, correct

INTERVIEWER: Ok, I want to know now, how did you experience encounters with people from a culture different than your own? Ok, we have spoken a bit about that. And what stands in the way of you forming meaningful relationships with people from a different culture?

BLACK FEMALE PARTICIPANT: Stereotypes, number one. Cause, I ...when I ja...from my undergrad I had a very good friend of mine, her name is Eloise, still love her to bits. I had a very good friend...

BLACK FEMALE PARTICIPANT: (*whispers*) you're not suppose to say names

BLACK FEMALE PARTICIPANT: But I love her. So, I am, when we were together, and we were really genuinely friends, now people will just turn, especially in this community of ours, this University, people will turn and wonder you know, black and white...something is up. It is just a known fact, you don't mix, it is a known fact relationships wise. I have seen quite a few relationships where it is black and white and it is fine. People are just, it is stereotyping, you take them out of their own comfort zone. So for me, I don't find it a problem or anything, and I have formed a very meaningful friendships, although some of them did not last because as we grow, differences and everything and friendships as such have their own challenges beside any culture, beside any race, beside any believes so I have really formed a lot of meaningful friendships.

BLACK FEMALE PARTICIPANT: I think adding to what Nadine said earlier. What will stand in the way of forming meaningful relationships with other people will be family. Because especially Afrikaans families like the..its a big challenge, you don't know which ones you choose now. Do you choose your family over your...ag do you choose your friends over your family? Because even though when you have these traditional families that do not

understand, you can explain a thousand times, they will not. So I think that would be a possible barrier. Ja, that would stand in the way

WHITE FEMALE PARTICIPANT: If I can add to that, me getting married now, I have to explain to my grandparents why I am inviting black people too. My mom told me I just have to speak to them and I was like “why?” she explained to me that: “They won’t understand why you would want to invite black people” and I was like: “really?”. So, it is that we don’t necessarily think about these things, but in their traditional way of thinking it is wrong.

BLACK FEMALE PARTICIPANT: So family play a role

WHITE FEMALE PARTICIPANT: Yes, I agree with them, family mostly. But I think that nothing should actually stand in the way. It is difficult, but it doesn’t necessarily prevent you from becoming friends. It is just more challenging.

BLACK FEMALE PARTICIPANT: I also want to say something. I think another..uhm thing that will stand in the way is class. It..I grew up...I was in an English school and it’s like all of a sudden it is fine to be your friend because we are in primary school and our family has this big cars, but here comes a black kiddie from the location and all of a sudden, you don’t want to be friends. You don’t see them as a person, you see them as a “no, you are black now”. So I think class as well, I have seen it. I really have seen it where people will have a problem with another culture but as soon as you are rich it is fine, then you are the same.

WHITE FEMALE PARTICIPANT: They accept you

BLACK FEMALE PARTICIPANT: Ja, class

WHITE FEMALE PARTICIPANT: But that is not only between cultures, it is within cultures

BLACK FEMALE PARTICIPANT: Yes, that is true

WHITE FEMALE PARTICIPANT: Even with people of the same culture, you don’t necessarily want to be friends you know with people from a different class.

INTERVIEWER: Then we can also say then that maybe these different classes within the same culture are different cultures in totality

WHITE FEMALE PARTICIPANT : yes

BLACK FEMALE PARTICIPANT: Ja

BLACK FEMALE PARTICIPANT: That is actually true what Nadine is saying because our, when I was in Durban when they were telling me about the different groups, they also don't like being friends because the whoevers are the important ones, these other ones are not the important ones but they are both Indians.

INTERVIEWER: Then maybe you can say then that class and sexual orientation also shapes people's culture that even though you are white and Afrikaans speaking, that you don't have the same culture as someone who has different values or a different religion.

BLACK FEMALE PARTICIPANT: True

INTERVIEWER: Then I want to know, how competent do you feel to work with people from a different culture as a psychologist, or a developing psychologist?

BLACK FEMALE PARTICIPANT: Competent...the word competent

WHITE FEMALE PARTICIPANT: I won't say competent necessarily, but more open. Open to learn about their experiences and that will develop my competence. So maybe at this stage I don't have the knowledge, but at least I am open to develop the knowledge.

BLACK FEMALE PARTICIPANT: I agree with Nadine as well

BLACK FEMALE PARTICIPANT: I think it also has a lot to do with where you are at the moment, because we are at the University that is growing into creating that, so if you were in an Afrikaans only or a Sotho only institution, I don't think that you will have the competence. But at the moment with us, yes we are not yet competent, but it is going to be easier as we go along because we have been exposed to different situations.

BLACK FEMALE PARTICIPANT: I partially disagree with what you said now. Because uhm..i honestly believe that even if you threw me into an Afrikaans University or whatever, as much as initially, I will be uncomfortable, because there is a lot that I have to adjust to and I wont mix with my own. But I do think that if I can be able to relate and talk and I am open minded and learn about their culture.

BLACK FEMALE PARTICIPANT: But that is where individual differences come in because now that is you, it is not a priority.

BLACK FEMALE PARTICIPANT: But now we are speaking about me. I am not speaking for other people. So speaking about me, I will seriously, I will just, I think that if I would use the word competent, I will be competent enough to have a client and to work with people that literally are outside, way outside my values and everything.

BLACK FEMALE PARTICIPANT: So, let me create a scenario for you. Say you went to an all black institution and then you go to uhm..Potch...or let me...I don't know, Vryburg which is an Afrikaans area...

BLACK FEMALE PARTICIPANT: But now I am from the North West so...

BLACK FEMALE PARTICIPANT: No, you are not from the North West now....

Laughing

And then...

BLACK FEMALE PARTICIPANT: I understand your case study

BLACK FEMALE PARTICIPANT: And then you have to go into that community and you've never been exposed to that

BLACK FEMALE PARTICIPANT: I am saying...this is what I am saying. It is not like even now I have been exposed to only Afrikaans situation, not necessarily. Or just practically, when I was in first year here, I will not say when, but we were the first integrated group you know, it was the year when the Reitz video came out, and now I exposed myself. So that year, I was...I stayed in uhm Soetdoring and I loved my residence and I stayed there and we were the first black group to be there and like, we were probably not more than 10 or something and where I come from it was not just Afrikaans. When I got there I just so many friends, this is so beautiful and it is going to be so pretty. My family also, we weren't aware that it was only three pictures of black girls, so I was just happy and everything. Even my family was like: "Oh yes you are going to make friends and everything" and then they left. Only a few days later when the seniors started interacting with us, the way they spoke to us, they started making me feel uncomfortable. I felt out of place, like I see what is going on here and you started picking it up, but as time went by I realised that they are people, like our grandparents, they are old seniors, people that come from a different background. A background where they are comfortable and not use to mixing and here we come inter-racial and mixed. I became RC, I led the Residence letter a few days later and that is what I am talking about. It was just an Afrikaans residence where it was uncomfortable for other cultures, but later on...

WHITE FEMALE PARTICIPANT: But I also think that it is a process, you don't go into it knowing their culture, you learn their culture through interaction.

BLACK FEMALE PARTICIPANT: Yes, that is what I am saying. Like if you are exposed to..sort of like an institution like this, you grow to be more competent. Because I think that if I was thrown into Vryburg, you know, I would find it a bit of a challenge. I would have to go through a process...

WHITE FEMALE PARTICIPANT: Yes, you would have to adjust

BLACK FEMALE PARTICIPANT: ...of knowing “ok, it is in the morning, I am here and no smiles”. You know, I would have to change my approach. I am not just gonna get there and say “hey whats up” like what you would do

BLACK FEMALE PARTICIPANT: I have gotten to Res and say “hey whats up, why are you sitting here and not mixing” and then with time I thought ok let me adjust and try to see how we approach each other. But in the end I am still the same Matshepo that I am today.

INTERVIEWER: So you are saying that when you get there you are not necessarily competent...uhm..or as competent as you could be, but with exposure and with settling in then you get more competent by getting more knowledge about them.

BLACK FEMALE PARTICIPANT: Yes

BLACK FEMALE PARTICIPANT: Ja

BLACK FEMALE PARTICIPANT: About different cultures

INTERVIEWER: Now, if you have to rate your competence where “0” is no competence and “10” is super competence.

BLACK FEMALE PARTICIPANT: I think I will say 8, at this moment I’ve been here, I have done them, I have seen them, I found university very insightful. So this moment I will say 8, because the other 2 will come from once you are in Masters class, you know you get the old resources then it will be a 10

BLACK FEMALE PARTICIPANT: Ja, I will also rate it an 8..maybe an 8.5 just to be better you know...

Everybody laughs

BLACK FEMALE PARTICIPANT: ...well....

WHITE FEMALE PARTICIPANT: You asked about our competencies. I agree definitely above average, I would definitely say a 7 or 8 maybe not where it should be, but definitely above average.

INTERVIEWER: Now if I through a curveball and I say what about Hispanic and Asian and American and European people. They are also of different cultures and they are immigrating to South Africa.

BLACK FEMALE PARTICIPANT: Sho

BLACK FEMALE PARTICIPANT: Joh

A lot of other shocked expressions

WHITE FEMALE PARTICIPANT: I think that American and European is easier because they are very Westernised and we have been exposed a lot. You know even through TV we get exposed to that, but with Hispanic and so we don't have any exposure to that, so...

I don't think it lowers your cultural competence, I just think that you have competence in a certain culture and not in another culture

INTERVIEWER: So you feel that maybe your competence to work with African or people that live in Africa

WHITE FEMALE PARTICIPANT: Yes is higher

BLACK FEMALE PARTICIPANT: Uhm...I would say...I wanne add something. In third year in Industrial Psychology we actually had an exchange student from the Netherlands and it also, it shook me like ok...alright what do they speak...but he spoke English and he spoke a bit of Afrikaans because obviously it is a bit different. However, we worked perfectly well. So I will say it also depends on the language barrier. Because as she said with Europeans and with like Americans because we are also Westernised, but with like for example a Chinese person who has another language it will not be just the culture, but...

WHITE FEMALE PARTICIPANT: The language barrier

BLACK FEMALE PARTICIPANT: Ja exactly. But if, I think that if you were to be exposed to a Chinese English speaking, it wouldn't necessarily be such a problem.

INTERVIEWER: So you are saying that your competence will be higher when the person can understand the same language...

Everyone agrees

BLACK FEMALE PARTICIPANT: Yes, because through the language you can start to learn....

BLACK FEMALE PARTICIPANT: Yes culture...

BLACK FEMALE PARTICIPANT: ...and how they do things

BLACK FEMALE PARTICIPANT: ...values and beliefs. But, if you cannot speak the same language then it is a problem. Because I think that you will still be competent if you come from anywhere as long as you can speak English or any of our known languages, but other than that is where our competence goes down.

INTERVIEWER: Ok. Now what do you need to move closer to a 10? Is it the language, or you mentioned Masters something...do you think

WHITE FEMALE PARTICIPANT: We need more exposure, more exposure to different cultures. That is the only way you really learn how to approach them, what is important to them, what their values are.

INTERVIEWER: So now in the previous focus group we had this discussion about exposure, as in theory or in books or do you prefer practical exposure

BLACK FEMALE PARTICIPANT: Practical

WHITE FEMALE PARTICIPANT: Definitely practical yes

Everyone agrees

BLACK FEMALE PARTICIPANT: I think the theory, we now more or less...we are stronger and we know where we are going. Theory will be fine, theory you can just learn it and you pass and it is very easy. But when it comes to now putting into practice what you have learned in theory, that is the problem. So more exposure on practicality.

BLACK FEMALE PARTICIPANT: Practical

BLACK FEMALE PARTICIPANT: I think another thing would be having a thick skin because if you, lets say that if you are at a 6 that means that you still have to go through a growth process. So you might be working with a person from another culture, but you are just not getting there. So taking on another person provides, without you giving up, that also prepares you to be a competent somebody because you know that you have been through this.

INTERVIEWER: Ok, so I just want to see if I understand you correctly, to except the challenge that you do not know enough about this person, but that you are willing to learn.

BLACK FEMALE PARTICIPANT: Yes

INTERVIEWER: Ok. Let me get into educational practices, which is another field. I just want to know what kind of experiences do you have regarding your education in psychology that enhanced or that hindered your cultural competence.

WHITE FEMALE PARTICIPANT: Well I'll start, sorry guys. I think that our education in psychology actually hinders it because it is very Westernised so you only learn about a very western culture. There is no books about an African approach so you don't learn about cultures you would find in South Africa, so I don't think the theory part of the psychology, the educational part, actually exposes you to different cultures.

BLACK FEMALE PARTICIPANT: Yes, because when it does it is so....

WHITE FEMALE PARTICIPANT: Then it is American

BLACK FEMALE PARTICIPANT: So ja

INTERVIEWER: So it is like this short African perspective that tries to summarise it.

BLACK FEMALE PARTICIPANT: Ja, because I think it was in second year they actually tried to like some psychology in the African context, but we didn't even understand what was happening there because...

WHITE FEMALE PARTICIPANT: And it was just one theory on it, and it was....yes...

BLACK FEMALE PARTICIPANT: I didn't understand it.

WHITE FEMALE PARTICIPANT: It wasn't very South African based even, it wasn't something that we could actually relate to or learn from

BLACK FEMALE PARTICIPANT: But I think the..what makes it develop more...in fact there is a word, the opposite of hindering...I think our exposure to like things like Study Buddy like...what...CSL, ja...

WHITE FEMALE PARTICIPANT: Yes, more the practical side of

BLACK FEMALE PARTICIPANT: ...more the practical side of it, it is helping because undergrad it is just theory, theory, theory and western cultures and everything, and then you are still not competent enough because you are not that exposed. So once you get to the practicality of it...like CSL and Study Buddy, it makes you more...it makes you relate more, you open your mind and it helps, it goes upper.

INTERVIEWER: So then the theory part doesn't really help you but more the practical things that you do. And that is in community psychology right? Or where...?

WHITE FEMALE PARTICIPANT: It is mostly community psychology

BLACK FEMALE PARTICIPANT: I think adding to what Matshepo is saying...with CSL and community services, it helps you because it also makes us challenge the ideas of...

BLACK FEMALE PARTICIPANT: culture

WHITE FEMALE PARTICIPANT: the community out there as well

BLACK FEMALE PARTICIPANT: ...because now we learn about Piaget and all these theories and as Nadine said, it is more European oriented and then we get exposed to our community and you have to say: “ok, this doesn’t happen this way”. You know there is maybe, instead that of at 13 years it is at 14. So, the practicality comes in, however it helps us challenge the views of the other theorists.

BLACK FEMALE PARTICIPANT: Yes

INTERVIEWER: So what is CSL?

BLACK FEMALE PARTICIPANT: It is....

WHITE FEMALE PARTICIPANT: Community Service Learning

BLACK FEMALE PARTICIPANT: For undergrads.

BLACK FEMALE PARTICIPANT: Are you not from here?

INTERVIEWER: No

BLACK FEMALE PARTICIPANT: Oh, that is fine, sorry. When you are doing, I think it is third year, when you are doing third year there is a module that is just community based. So, and you get a mark from that cause you have to write reports. It is the same thing as Honours [postgraduate] Community Psychology, it is similar. So you need to go out there and report.

INTERVIEWER: Ok like what kind of people or where...

BLACK FEMALE PARTICIPANT: It is usually primary school kids

WHITE FEMALE PARTICIPANT: Primary school kids at disadvantaged schools

INTERVIEWER: And then..uhm...what needs to happen regarding education to enhance your multi-cultural competence. Like the needs?

WHITE FEMALE PARTICIPANT: Well obviously we need more South African based theories, South African Based Text Books, Psychologists from uhm you know South Africa who are exposed to the different cultures...

BLACK FEMALE PARTICIPANT: That is true

WHITE FEMALE PARTICIPANT: ...Yes actually developing theories.

BLACK FEMALE PARTICIPANT: I also agree

INTERVIEWER: So in the theory in itself you need more

BLACK FEMALE PARTICIPANT: But I think, what we also covered, we also covered the need for exposure to different cultures and things. Because now we are in the UFS community and we are thinking...”ah, we already know the challenges of this University”. So it is easy for us to manoeuvre around. But, if we go to a different community, different type of environment, the question will come if we are competent enough. So I think we need to be exposed more, especially not only at, because I went to the US for the first time last year and what you see on TV is not happening practically. They are not so...from my view, glamorous and open-minded and all lovey-dovey and I actually realised the powerful world that we usually talk about. I took it for granted until I went to the US and then I was like, really we do have a good...as much as the whole white and black, we sometimes we clash, we still getting there but that is just the minimum compared to if I go out there...that was just for me. So, I think we need more exposure to that extent as well.

INTERVIEWER: Exposure as in...

BLACK FEMALE PARTICIPANT: Different

INTERVIEWER: How do you mean...activities with them or as in lectures or what?

BLACK FEMALE PARTICIPANT: To interact in a sense of, cause if we interact we will share. Even, people could like have an exchange programme for like honours or masters in psychology. I think that will also open your mind to where you challenge the theories and how they apply them that side and how we will apply them this side.

Other participants agree

So that exposure and also what we covered when you asked us to rate our competence when we are here in Africa and we all said 8 and above average, but when you included now people from outside our continent we all started questioning. So we need exposure to students like that and we share our academic experiences and I think that...

INTERVIEWER: So you not preferring to necessarily uhm...lecture or lecturers from other cultures, but to have exposure from the people.

WHITE FEMALE PARTICIPANT: Yes, the people, to interact socially as well.

BLACK FEMALE PARTICIPANT: Yes.

INTERVIEWER: So the social interaction, not necessarily in an academic context

BLACK FEMALE PARTICIPANT: Yes

BLACK FEMALE PARTICIPANT: Because that can cover academic context because once you are exposed to the people it is easier to understand them and then you can go further to the lecturers and so. But you have to start at the ground.

BLACK FEMALE PARTICIPANT: And also the activities, we should stop focusing on activities done by Americans or Russians, we should start having our own activities, our own. But ja activities, we should stop adapting or rather adopting other people, other cultures especially internationally.

INTERVIEWER: Like develop our own and use our own

All participants agree

BLACK FEMALE PARTICIPANT: Yes, yes

INTERVIEWER: And you are now specifically referring to the psychological context?

BLACK FEMALE PARTICIPANT: Yes

INTERVIEWER: Ok, so we are done

BLACK FEMALE PARTICIPANT: Are we

BLACK FEMALE PARTICIPANT: No!

INTERVIEWER: I don't know if any of you want to add something

BLACK FEMALE PARTICIPANT: No

BLACK FEMALE PARTICIPANT: We like to be asked questions.

INTERVIEWER: So, can I stop the recording?

BLACK FEMALE PARTICIPANT: Yes, thank you

FOCUS GROUP – AFRIKAANS

INTERVIEWER: Ok, baie welkom julle almal. Uhm, ek wil nou net weet, julle het almal die informed consent gelees. Is daar enige vrae daaroor? Enige iets waaroor julle wonder of waaroor julle nie seker is nie.

MALE PARTICIPANT: Nee

INTERVIEWER: Ok hoe dit nou gaan werk is, dit gaan so min of meer ‘n uur wees en ek wil net hê julle almal moet gemaklik wees en julle eie opinies lewer. Julle hoef rêrig nie te sê wat julle dink ek wil hoor nie. Net rerig eerlik wees. Ek vra ook dat almal dit wat ons hier binne sê konfidensieel sal hou net om mekaar te respekteer.

Ok, ek gaan ‘n paar vrae vra en elke keer as ek ‘n vraag gevra het wil ek net hê dat elkeen sy eie opinie sal gee as hulle die vraag antwoord. Julle almal hoef nie elke vraag te antwoord as julle nie wil nie, maar ek moedig julle rerig aan om te antwoord. Die fokus daarvan is julle ontwikkeling vir multi-kulturele bevoegtheid. Met ander woorde, ons is almal in Suid-Afrika en ons moet almal ander kulture werk en ek wil net weet hoe voel julle oor julle bevoegtheid en of julle met ander kulture sal kan werk. Ek gaan net gou-gou die deur toemaak. Die eerste vraag wat ek wil vra is net soos, soos tot watter mate het julle kennis van ander kulture? Met ander woorde, kulture anders as jou eie? Julle hoef nie in ‘n ry te antwoord nie, enige iemand kan maar net randomly sê.

FEMALE PARTICIPANT: Ek dink ek is nou al in ‘n werksomgewing, so ek het dalk al ‘n bietjie meer...nie ervaring nie, glad nie, want ek dink die kinders in die skole is baie meer, jy weet meer betrokke by anders kleuriges of ander kulture. Mens moet eintlik begin weg beweeg van anderskleuriges na ander kulture. Ma in op, op, op werksvlak het ek meer kontak. Ek werk elke dag, ons het ‘n petrolstasie so uit die aard van die saak is daar meer as een kultuur by ons betrokke. Maar ek weet nie, as ek kyk, my kind was in Unice en dit is heeltemal anders as byvoorbeeld toe ek grootgeword het. Jy weet daar is dit 80% ander kulture en 20% sê nou maar Afrikaans. En dit kan dalk ‘n baie nouer kontak hê want leerders moet saamwerk in ‘n groep en teenaan mekaar en bymekaar, maar ons meer op ‘n korter vlak met hulle werk.

FEMALE PARTICIPANT: Ek dink dit is moeilik om te sê, want ons het dalk gemene faktore, soos dat ons saam swot, maar dit beteken nie ons ken mekaar se kultuur nie, so ek dink dit is moeilik om te sê. Maar ek dink jy leer baie, op skool word jy baie bloodgestel aan die goed wat jy moet leer, maar hulle sal net vir jou byvoorbeeld sê hierdie is die Zoeloes se tradisies, maar dit beteken nie jy ken hulle kultuur nie. Jy leer soos hierdie basiese simpel goedjies en dan langs die Afrikaner boere sal daar soos beeste en 'n braai wees. Dan is dit nou die Afrikaner kultuur, so dit voel vir my soos dit is baie oppervlakkig dit wat ons leer van kulture. Persoonlik dink ek nie ek weet genoeg nie, maar hulle het nou vandag op die radio 'n interessante ding gesê, blykbaar wil hulle dit nou inbring terug in skole dat jy nou 'n derde taal moet leer. Ek weet nie wat...maar hulle sê toe nou ook dat as jy dan nou die keuse het om te kies tussen een van die 11 tale hoe gaan dit nou werk? Want as daar byvoorbeeld net 10 is wat nou Venda wil vat dan moet jy nou 'n onderwyser kry vir 10 studente. So dit is moeilik maar ek dink nogals...ek is baie spyt dat ek nie een van die Sotho tale of swart tale gehad het verder aan met laerskool geleer het nie, en dit wat jy in laerskool geleer het was ook nie voldoende nie, dit was net sulke woordjies maar jy kan nie sinne maak nie. So dit maak ook nie sin eintlik dan om dit te leer nie want enige iemand kan 'n Sotho/Afrikaanse woordeboek of ding gaan koop by Exclusive en dan kan jy nou daar sit almal impress met jou woorde, maar dit beteken nie jy kan nou Sotho praat of dit verstaan nie. So ek persoonlik sou meer daarvan gehou het so ek dink rerig...ek dink nie ons het rerig daardie geleentheid gehad nie.

FEMALE PARTICIPANT: Ek dink kommunikasie is eintlik die heel een groot faktor wat baie aandag kort in ons land. Ek dink ons sal almal daarmee kan saamstem.

FEMALE PARTICIPANT: Ek voel tog dat vir my was taal nog nooit 'n probleem gewees nie. As jy nou na 'n Europese land toe gaan of so, of na 'n baie remote rural plekkie toe gaan in die platteland, dan gaan dit 'n probleem begin raak, maar vir my wat nou maar in 'n dorp of 'n stad groot geword het was dit nog nooit vir my 'n probleem om met iemand te kommunikeer nie. Daar is altyd gebare en goeters en mens kan altyd 'n tipe van 'n verhouding bou met iemand al verstaan jy nie noodwendig hulle taal nie en in die stede is daar gewoonlik 'n gemeenskaplike taal wat meeste mense verstaan Afrikaans of Engles. So uhm, dit was nog nooit vir my dat taal 'n barrier was nie, ek

het al baie vriendskappe gemaak met verskillende kulture wat eintlik onverwags en organies gebeur het as gevolg van skool of klas of so wat ‘n mens saam is.

INTERVIEWER: So jy sê jy het op skool en in klas nogal kontak gehad en jy voel dat dit nie ‘n probleem is dat hulle ander tale praat as jy nie en dat jy hulle soos ‘n voldoende verhouding met kommunikasie kan hê?

FEMALE PARTICIPANT: Ek dink dit kan bietjie ‘n demper sit op ‘n verhouding se diepte. Ek dink nie jy kan ‘n baie intieme verhouding hê met iemand as jy nie verstaan wat hulle sê die hele tyd nie. Ek werk saam met drie, eintlik vier verskillende kulture in my kantoor en ons deel almal ‘n kantoor en daar is twee swart meisies wat saam met my daar is wat gereeld Xhosa en Sotho praat met mekaar en dan sit mens nou daar en mens hoor elke sesde woord, maar mens verstaan nie altyd wat hulle die hele tyd sê nie. So daar is tog ‘n bietjie van ‘n “exclusion” wat ‘n mens kan optel, maar oor die algemeen kom ons fantasties oor die weg. Ons maak grappies en dis great, so dit is nie vir my genoeg van ‘n verskoning om te sê taal is ‘n probleem nie.

FEMALE PARTICIPANT: Ok, so daar is verskil in taal en kommunikasie.

FEMALE PARTICIPANT: Ja, ja.

FEMALE PARTICIPANT: Ek het nie rerig oor taal gepraat nie.

INTERVIEWER: So jy kan ‘n verhouding bou, maar mens kan nie noodwendig kommunikeer soos jy wou om daardie intieme verhouding te hê nie.

FEMALE PARTICIPANT: Ek het vir 4 en ‘n half jaar en toe weer ses maande in Suid Korea gebly, so altesaam 5 jaar van my lewe. Baie rond gereis Singapoer, Hong Kong, Tailand twee keer, Amerika baie kere, so baie ervaring met ander kulture. Altyd dit geniet om te gaan waar hulle eet, waar hulle inkopies doen, om nie te gaan na die kommersiele plekke toe nie. So ja, ek dink vir myself ek het baie ervaring daar opgedoen, verseker, African-American culture ek baie, ek het leer Salsa dans so ek het baie met die Latin-American culture te doen gehad en so aan. So dit is baie intressant, dit is ‘n wonderlike ervaring en mens sien dit in ‘n hele ander lig, veral wanneer jy die target is van rassisme. Soos in Suid-Afrika is ons nie gewoond daaraan as ‘n wit vrou nie, omdat dit nog nooit gebeur het nie, maar in Korea hou hulle nie van Westerse mense nie. So, my ma omdat, ok ek is geseen met baie klein voetjies, ek dra ‘n 4 maar my ma sn is bietjie groter en daar het hulle mos kleiner

voetjies, anatomically is hulle mos anderste en uhm, my ma is bietjie groter en die ou het letterlik vir haar uitgejaag uit sy winkeltjie uit omdat sy Westers is met groot voete. Oor taal gewys...Beijing, jy klim in 'n taxi in en jy moet nou verduidelik en as jy dit nie in 'n kaartjie het wat geskryf is in Mandarin nie, dan is daar nie 'n manier om vir daai persoon te sê waar jy wil gaan nie, so dit is rof. Maar jy leer vining gebare taal en jy leer wys twee van daai een daar agter en jy kom reg, maar joh!

INTERVIEWER: So jy het baie blootstelling aan buite Afrika se kulture

FEMALE PARTICIPANT: Ja, selfs ook, jy weet op skool wat intressant was, ek was in Pretoria High School for Girls en in Matriek het Thuli Zuma, een van die dogters, agter my gesit en ons het altyd beurte gemaak om Wiskunde te doen, dan het sy een dag Wiskunde gedoen en dan doen ek Wiskunde die ander dag gedoen en dit so vir mekaar gegee. So ja definitief op skool, definitief meer oorsee in daai konteks van interracial verhoudings ook, baie dit gesien nie self...ek het al soos met Latin-American ouens uitgegaan, Amerikaanse ouens en so, maar soos my beste vriendin van Calgary van Kanada sy verkies African-American mans so om met haar te praat oor daai kultuur en so.

INTERVIEWER: Ok, so jy het nogal baie blootstelling aan dit, op verskeie vlakke.

Nog iemand wat iets wil sê daaroor?

FEMALE PARTICIPANT: Ek was in Duitsland gewees so ek het ook bietjie die...nie rassisme nie, maar hulle verstaan nie as ek met hulle Engels praat dan dink hulle ek is snobisties. Dan moet die familie vir hulle verduidelik hoor hier sy kan nie Duits praat nie, so probeer Engels praat met haar. Dan probeer hulle, maar anders is dit net soos: "wat is fout met jou? Loop verby man". So uhm ja. As my familie vir hulle gesê het: "hoor hier sy probeer, dit is nie haar skuld nie, sy kan nie", dan aanvaar hulle dit.

INTERVIEWER: So jy het beide positiewe en negatiewe ervarings.

FEMALE PARTICIPANT: Ja. En ek doen nou Study Buddy, so die kinders daar, ek weet nie, hulle Engels is nie so goed nie, so ek en 'n swart meisie werk saam dan verduidelik hulle vir haar en dan moet sy vir my verduidelik.

INTERVIEWER: Sjoer. So dit is half daai dat jy iemand in die middel moet hê wat tolk om te kan kommunikeer wat dan ook weer die kommunikasie uitbring.

FEMALE PARTICIPANT: Maar mens kan sien hulle probeer om vir my te sê...hulle begin hulle sin in Engels en dan weet hulle nie hoe nie en dan gaan hulle oor in Sotho of Xhosa of wat ookal.

INTERVIEWER: Sjoe.

FEMALE PARTICIPANT: En net nog 'n laaste punt wat vir my baie intressant was, aan die begin van hierdie jaar, ek is baie betrokke by Bloemcare by die tiener eenheid, en aan die einde van die aktiwiteite dan gee ek, dan sê ek vir hulle ek wil graag vir julle bid. Ek gee vir hulle die opsie dan hoef hulle mos nou nie deel te neem as hulle nie wil nie, maar ek wil dit graag vir hulle doen en dan bly die wat dit nou wil doen. En ek weet CRC is ook baie betrokke daar en so aan. Uhm...en toe sê ek vir hulle nee die een outjie vra toe vir my, maar hy wil bid in sy eie taal en hy wil bid in Xhosa en ek was soos "wow hoe cool is dit nie", asof ek nou gedink het mens kan net in Engels en in Afrikaans bid, was dit die eerste keer, dit was soos 'n lightbulb moment....van jits dis wonderlik en om daai taal te hoor, en ek het niks verstaan nie.

FEMALE PARTICIPANT: So jy het gekommunikeer

FEMALE PARTICIPANT: Ja! Dit was net...joh

FP : Al het jy hom nie verstaan nie was dit 'n relationship.

FEMALE PARTICIPANT: Ja, verseker en dit was net om daai vrymoedigheid te gehad het, en hoe het ek nou gedink mens kan net bid in Engels en Afrikaans

INTERVIEWER: Vooropgestelde idees wat mens het as jy ander kulture benader.

MALE PARTICIPANT: Ek het nou nog nie so baie ervaring soos julle almal nie, maar ek dink ons infrastruktuur hier op kampus help baie vir bloodstelling aan ander kulture. Soos byvoorbeeld ek wat nou in 'n koshuis is, die beleid is mos nou 50/50 en ongelukkig is daar die hele stigma dat 50/50 wit en swart is, maar met daai 50% wit is dit Afrikaans, Engels en die swart is Xhosa, Venda, Sotho so dit is half 'n groot mixture of nats. Dit is 'n baie groot verskeidenheid kulture waaraan jy bloodgestel word, maar wanneer almal bymekaar kom, dan gaan jy nogsteeds Engels praat want jy moet almal akkommodeer. So jy word nie rerig aan hulle taal of kultuur fisies blootgestel nie. Hulle is daar so daar is verhoudings, maar jy leer nie rerig van hulle kultuur nie.

INTERVIEWER: So dit is asof mens half Engels ‘n universele manier van kommunikasie gemaak het en mens half kultuur begin uitsluit.

MALE PARTICIPANT: Ja

INTERVIEWER: Verstaan ek reg?

MALE PARTICIPANT: Ja dit is, want ek voel as jy nie persoonlik met ‘n ou gaan praat nie, almal is so bang om mekaar te offend dat jy fisies na ‘n ou toe moet gaan en gaan uitvra oor sy kultuur want hy gaan nie uit sy eie vir jou vertel van sy kultuur nie.

Ander deelnemers beaam dit

INTERVIEWER: So daar is so half van ‘n atmosfeer waar jy so bang is jy is rassisties of jy is lelik met iemand in terme van hulle kultuur dat jy amper terug hou om met hulle kontak te maak.

MALE PARTICIPANT: Mmmm

FEMALE PARTICIPANT: Ek dink net ek wil ook net sê ek het uhm, laasjaar het ek nog by die Psychology Student Association gewerk. En ek en, ons was vier leiers by Huis van Omgee wat ‘n swart kinderhuis is en uhm...toe word ek ingedeel, soos ons is net randomly twee-twee ingedeel en ek word toe saam met ‘n swart meisie ingedeel en ek weet toe nou nie eintlik hoe moet ek die situasie benader nie. Ek was nog nooit in ‘n situasie waar ek saam met iemand wat anders kleurig is moes werk nie, en ek dink dit is veral waar jy die voordeel het in Engelse skole, ek dink rerig jy het ‘n voordeel daar. Afrikaanse skole, dit begin meer soos, ek kyk daai laerskool naby my huis President Brand, het rerig baie meer swart kinders as toe ek in laerskool daar was, toe was daar soos niemand nie. So dit is besig om te verander, maar ek dink nogsteeds die Engelse skole het meer van ‘n advantage wat dit aanbetref, maar wat ek wil sê is uhm...ja, ek was rerig eerlikwaar skepties in die begin gewees, ek was nie rassisties teenoor haar nie, ek het net nie geweet hoe om dit te hanteer nie, maar ons kom nou so goed oor die weg. Sy swot nou iets anders, maar ek meen as ek haar sien in die Mall dan is dit drukkies en ons gaan vir koffie en uhm...wat vir my half laat dink het, wat ek dink baie mense...dit is soos daai vrees vir die onbekende. So ek dink net jy dink jy hou nie van iets nie, maar dit is net omdat jy dit nie ken nie. So, maar ek dink dit is weereens waar taal inkom want ek voel net dat as sy in Afrikaans met my kan praat dan kan ek darm wraggies die moeite doen om in Sotho met haar te probeer

praat en dit pla my baie want dit voel vir my, hulle het nou die dag ook weer gesê blykbaar dit is iets wat Mandela eenkeer gesê het, van as jy met iemand praat in jou taal maar hulle verstaan dit dan gaan dit na hulle kop toe, maar as jy in hulle taal met hulle praat dan gaan dit na hulle hart toe. Ek dink dit is nogal so, want sodra ‘n anderskleurige met my in Afrikaans praat dan is ek soos: “jis kyk hoe cool is hierdie ou”.

Word beaam deur ander deelnemers

Ek het nou al baie keer gesien, my ouma kan vlot Sotho praat en as sy daar in die winkels instap, hulle kloek om haar, hulle love dit, hulle dink dit is amazing. Ek wens ek kon dit doen, want dan eweskielik is hulle soos van: “Wow, ons wil net so met haar chat, sy is baie cool”. So ek weet, ek dink dit is hoekom die taal ding heeltyd vir my so opkom, daai respek vir mekaar en die kommunikasie...nie net die kommunikasie nie, maar eerder daai respek vir mekaar. Ek respekteer my taal, ek moes jou taal leer op skool en jy het teminste die moeite gedoen om my taal ook te leer.

FEMALE PARTICIPANT: Vir my is dit amper soos ‘n gemak zone, taal en kultuur is alles in een, daai comfort zone, en jy is nie bereid om buite jou comfort zone uit te gaan nie en ander te respekteer nie. So, hoekom moet hulle jou terug respekteer? Hoekom gaan hulle jou aanvaar as ‘n vriend as jy nie net bereid is om buite jouself, buite jou gewone en jou norms te beweeg nie en in hulle kultuur in te emerge nie. Ek dink ook dit is hoekom dit ook help om in ‘n ander land in te gaan, dan moet jy dit respekteer. Jy kan nie daar aankom en maak asof almal nou met jou moet Afrikaans praat nie dit is nou maar net hoe dit is. Dan voel jy respek vir daai ding want jy moet dit nou leer. En ek dink in Suid-Afrika het ons elkeen ons eie gemak zone en ons voel half ons moet elkeen ons muurtjies bou en jou eie kultuur bewaar want anders word dit bedreig deur al hierdie ander kulture want daar is so baie.

INTERVIEWER: So ek kom agter dat julle so half van ‘n ontnugtering ervaar het van dat ander kulture nie noodwendig is soos jy dink nie, of dat die onbekende eintlik iets is wat jul wou vermy maar die oomblik wat julle kontak gehad het met ander kulture dat dit eintlik positief was, of hoofsaaklik positief was. En dat ‘n mens se persepsies eintlik verander word wanneer jy in kontak kom met hulle en soos jy nou gesê het,

mens besef eintlik dat jy in jou gemak zone die heelyd is en dat wat gebeur as jy werklik kontak het soos wanneer jou ouma praat en so.

INTERVIEWER: Ok, wil enige van julle nog iets daaroor sê of kan ons aangaan?

FEMALE PARTICIPANT: Ek wil net soos bysit. Ek was ook in 'n plaaslike skooltjie gewees en dit was meestal net wit kinders as ek dit so kan stel. So ek was nie baie op skool bloodgestel daaraan nie, dit was Afrikaans en so. Op Universiteit het ons soos baie meer met ander kulture in aanraking gekom, maar ek sou graag meer daarin wou bloodgestel wees as wat ek is.

INTERVIEWER: So jy het nog 'n behoefte daaraan

FEMALE PARTICIPANT: Ja ek sou graag nog meer daarvan wou leer want dit intresseer 'n mens. Ek dink dit is belangrik om te weet van kulture en ek dink as mens dit kan verstaan dan kan mes meer...ek weet nie...as mens in die help beroep is soos ons nou sielkunde wil gaan doen, dan help dit ons want jy moet die ander persoon se kultuur verstaan om dit te kan doen. Ek voel so.

FEMALE PARTICIPANT: Ek wil net bysê Este het ook iets daarvan gesê, maar die hele ding van die onbekende. Ons het laasjaar in daai CSL, ek weet nie wie het almal CSL gehad laasjaar nie. Die kursus wat ek geswot het moet jy CSL gevat het, dit is ook so gemeenskaps ding en dit was ook 'n jaarvak gewees. So aan die begin van die jaar toe sê hulle soos: "Surprise julle gaan nou in groepe ingedeel word en jy het nie 'n sê nie", obviously nie. Toe ek nou kom by my groep toe is ons drie witmense en die ander is soos almal anders. Toe dog ek ag hier gaan dit weer, want dit is mos nou daai ding van hulle kom altyd laat, ok nie almal van hulle nie, maar dit is maar daai ding van hulle tyd is nie ons tyd nie. Toe dink ek: "Ag nee hierdie gaan 'n horrible jaar wees", maar toe dink ek: "Ok whatever, moet nou nie so negatief wees, kom ons gaan nou maar aan met dit". Toe vra hulle nou soos ok wie wil nou die leiertye wees en so aan toe is almal soos...toe is ek nou die enigste meisie daar toe is ek nou soos ek is die meisie ek is die leier. Maar toe was dit eintlik so wonderlike jaar gewees want toe sien ek dit is nie daai ding van almal kom laat nie. Daar was van hulle wat voor my daar aangekom het toe is ek soos "wow ok cool". En dit was eintlik die lekkerste groep wat ek al in my lewe gehad het, behalwe nou vir die jaar. Dit was rerig 'n wonderlike ervaring want hulle lewer hulle insette en wat hulle sien is nie

noodwendig wat ek sien nie. Hulle het 'n heel ander perspektief oor wat, oor sê nou maar teoriee as wat ek het. Dit was vir my wonderlik om soos saam met hulle te werk, en aan die einde van die jaar was ons vriende gewees en ek meen ons het nou nog kontak en goeters so dit was net vir my lekker om soos almal se, daai persepsies wat verkeerd was dan is dit soos “wow, hulle het my eintlik verbaas”. Die hele groep het saamgewerk om al die punte te kry, so ons wou nie soos as een persoon dit nie gedoen het nie, dan sou ons dit nie gekry het nie. Ons het almal mooi saam gewerk en dit was vir my nogal cool om te sien hoor hier, kulture kan saamwerk. Ok ons het nou in Engels gepraat, maar dit was nou nie 'n groot ding nie.

INTERVIEWER: So jy wil half sê dat mens eintlik jou vooropgestelde idees en stereotipes maak dat jy half bang is om met ander mense en ander kulture kontak te maak want mens dink urgh hulle gaan so of so wees...

FEMALE PARTICIPANT: Ja, en ek dink eintlik kan dit oorweldigend wees as jy sê nou maar die enigste Afrikaner is tussen 'n klomp Sothos, Sotho sprekendes. Dit kan oorweldigend wees want as hulle almal met mekaar in Sotho praat dan is dit soos: “wat! Ek weet nie wat aangaan nie”, So dit kan oorweldigend in daai opsig wees. Maar soos ons almal het ooreengekom dat ons gaan Engels praat omdat almal dit verstaan so...ja.

INTERVIEWER: So ook dan om te onderhandel met mekaar

FEMALE PARTICIPANT: Ja

INTERVIEWER: Ok. Dan wil ek hê julle moet bietjie dink...kyk multikulturele bevoegtheid is nou jou vermoë om met ander kulture te werk, te kommunikeer of so aan. So as jy nou ook dink aan eendag in jou beroep en dan moontlik as 'n sielkundige. Hoe bevoeg sal jy sê voel jy op die oomblik om te werk met mense van ander kulture? Op 'n skaal van “0” tot “10” waar “0” is dat jy glad nie bevoeg voel nie en “10” waar jy voel wow ek het hierdie, ek kan met gemak werk met mense van ander kulture. “10” sê ek voel bevoeg om te werk met mense van ander kulture.

Wat sal julle sê?

FEMALE PARTICIPANT: Ek dink in ons beroep is dit spesifiek moeilik, en ek praat nou van die sielkunde beroep, want as jy na die Chinese gaan kyk, en die Taiwanese gaan kyk en....swart kulture gaan kyk, ek meen net die verskille in die swart kulture alleen.

Ek dink nie ek het nie, ek sal myself nie meer as “2” gee nie, verseker nie. Op ‘n werksvlak, op my werksvlak, by die vulstasie is dit ‘n ander saak want ek dink ek het het in 12 jaar geleer hoe om met hulle te werk, hoe om hulle te benader, hoe om hulle te hanteer, hoe hulle dink, wat hulle dink as jy, as jy te ver van hulle af staan of as jy hulle so aanspreek of so aanspreek, maar ek dink binne ‘n health ding is daar ongelooflik baie van hulle kultuur wat ons nog moet leer. En nou praat ek rerig nie net van swartes nie, maar ook Chinese en Taiwanese en so.

INTERVIEWER: So jy voel miskien dat jy met party kulture beter kan werk as ander?

FEMALE PARTICIPANT: Nee, baie beslis, baie beslis.

FEMALE PARTICIPANT: Ek sal ook dalk eerder myself net ‘n “2” gee, dit is baie shocking maar dit is so. Ek voel ek kan nou met hulle kommunikeer in Engels of so, maar dit beteken nie ek ken...ek ken enige iets van hulle agtergrond of kultuur of enige iets nie. So ek sal met hulle kan kommunikeer, maar ek sal nie soos daai goed wat vir hulle respek is en vir my, soos byvoorbeeld my persoonlike spatie is vir my baie belangrik en as iemand te naby aan my kom dan sal ek dink: “Hoor hier is jy nou ongeskik of wat?”, maar vir hulle wil hulle jou dalk naby hê of wat ook al. Ek werk, of ek kyk na twee kindertjies, maar dit is twee kleurling kindertjies en die een, haar persoonlike spatie, daar is nie so iets nie. So sy like dit om in jou gesig te wees en so aan en dan dink ek net healtyd: “moenie uitfreak nie, moenie uitfreak nie”. So ek dink ek sal nog baie, baie, baie meer moet leer van ander kulture, maar die hele taal ding, ek sal met hulle soos in Engels kan praat en so maar hulle agtergrond en goed, ek het nog baie om te leer in daai opsigte. Ek meen jou agtergrond en jou kultuur is wat jou maak en jou waardes en goeters. So ek weet nie, ek voel heeltemal onbevoeg om met hulle te werk in daai opsigte. Taal is vir my ok, maar die ander goete...

FEMALE PARTICIPANT: Tradisies en daai goed.

FEMALE PARTICIPANT: Ja

FEMALE PARTICIPANT: Ek sal myself ‘n vier gee, maar net omdat, ek bedoel wat ek, ek wil nie 5 gee nie want dit is so gemiddeld. Ek dink net ek vrees, ek sal nie sê dis ‘n vrees nie, maar ek dink dit is net as ek in ‘n situasie moet gaan sit, veral met dit wat ek wil gaan doen en daar kom ‘n Sotho sprekende ma en pa na my toe oor iets wat hulle kind doen, ek weet daar is ‘n baie groot verskil oor hoe swart, enige swart,

eintlike enige ander kultuur hulle kinders grootmaak as wat my ma en pa my grootgemaak het. Selfs onder Afrikaners is daar verskillende maniere, maar jy kan darm nog, daar is darm nog algemene gronde, maar dit verskil omtrent hemelsbreed van 'n ander kultuur oor hoe kinders behoort hanteer te word. So...ek gee myself 'n vier omdat ek sal sê dat ek sal seker maar met daai eerste sessie net bietjie met hulle gesels en hoor wat is hulle huislike omstandighede en goed, maar net om tyd verby te kry sodat ek soveel as moontlik navorsing kan gaan doen oor hulle kultuur, want dit voel vir my ek weet dan eintlik nog nie genoeg nie, verseker nie. Ek sal nie daar kan sit en... miskien meer Sotho sprekendes, maar hoe Venda en Xhosa en Zulu en al daai verskil van Sotho, daar is groot verskille. So ek weet nie rerig nie, ek weet nie wat ek sal doen as 'n Sotho, of 'n Zulu ma en pa na my toe kom met hulle kind nie, so dit maak my 'n bietjie bang.

INTERVIEWER: So jy is ook nog 'n bietjie onseker?

FEMALE PARTICIPANT: Ja verseker

INTERVIEWER: So sê jy, jy het vier en nog ses om te gaan?

FEMALE PARTICIPANT: Ja

INTERVIEWER: Nog iemand wat iets wil sê?

MALE PARTICIPANT: Ek dink sê nou maar, kom ons haal die hele taal ding uit en almal verstaan Engels en ons leef in 'n baie ideale plek, moet ons ook ingedagte hou dit is nou wel ander kulture, maar jy werk nie met mense van 'n ander planet nie....

Ander deelnemers lag

Ons almal het tog min of meer basic human decency, so dit is, dit is soos jy gesê het, jy kan actually met die mense praat en jy hoef net daar te begin en te kyk hoe vêr kan jy jou boundaries stoot. Jy kan eers bietjie die water voel en hoor wat is appropriate en wat is nie appropriate nie en ek dink om partykeer bietjie in die diepkant ingegooi te word in so situasie is die beste ding om so stadig te leer. Ons almal is sielkundiges selfs al word ons nie. So ja, ek dink nie dit is, ek dink almal gee hulself te min krediet wanneer dit by daarby kom.

INTERVIEWER: So waste syfer sou jy jouself gee?

MALE PARTICIPANT: Nee (*gee skaam lag en almal anders lag ook*)

Nee, ek sal ook sê 'n vier.

INTERVIEWER: So wat jy basies sê is dat dit ok is om nie noodwendig alles te weet van al die kulture af nie, maar as jy met hierdie klient te doen het dan kan jy van hulle leer.

MALE PARTICIPANT: Mmm. Ja. Jy gaan nie instap in 'n veld en klaar als weet nie. Dit is maar 'n dag tot dag leer, dit is my opinie.

FEMALE PARTICIPANT: Ek wil net aanheg by uhm by jou....by jou opinie. Van die eerste keer toe ek oorsee was, was toe ek 15 was, en selfs die Amerikaanse en die Suid-Afrikaanse kultuur verskil baie. Ek onthou ek was 15 jaar oud en redelik konserwatief grootgemaak en hier eweskielik like ons almal Backstreet Boys en ons almal like die seuns en die een is van Porto Rico, maar sy like ook die Backstreet Boys en dit was net vir my soos hierdie huge eye-opener en hierdie een meisie is sestien en sy is op die pil en ons almal was soos “(maak geskokte geluide), hoe skokkend” heeltemal skokkend. Maar ja om net heel eerstens agter te kom almal is soos binne dieselfde en wil dieselfde goed hê. Ja, natuurlik is daar verskille maar die kern is dieselfde. So, ek dink ek sal myself 'n “8” gee, want ek is baie geintreseerd daarin ook, ek vra altyd vrae. Soos byvoorbeeld anner dag in die klas het ek vir 'n swart meisie gevra: “jis maar hoe werk hierdie weaves van hulle en kan mens dit was of nie”. Sy het my rerig weird aangekyk asof ek moet weet. Toe sê ek vir haar maar ek weet nie en ek wil graag weet. Sy het toe nou vir my mooi verduidelik dat mens was dit met gewone shampoo en dan dripdry jy. Toe vra sy: “maar hoekom wil jy weet?” Toe sê ek vir haar: “maar sê nou maar jy wou weet hoe om hare in layers of hoe om iets te wat ook al”. Jy weet, dit is net vir my intressant, want ek hou daarvan om goed te leer van ander mense en dit is gewoonlik weird vrae, maar ja die mense geniet dit ook as jy vir hulle iets kan sê: “O, jy is van Lesotho. Die mense daar trou en trek hierdie Basotho om hulle” en dan is hulle soos: “Wow, hoe weet jy dit?” jy weet, of sulke goed.

INTERVIEWER: So jy voel as mens baie vrae vra en so aan dan leer jy, dan raak jy meer bevoeg hoe meer jy uitvra?

FEMALE PARTICIPANT: Verseker, weet nie alles nie, maar geniet dit om te leer daarvan.

FEMALE PARTICIPANT: Ek wil ook net, dit is vir my iets wat nogal uitstaan. Dit is so half nogal mens, jou houding teenoor die probleem. Daar is 'n probleem tussen kulture oor die algemeen en ek dink as mens daai probleem aanpak met 'n, “ek weet

nie eintlik nie” en jy wil nie weet hoe nie dan gaan jy nie baie hoog score nie. Ek voel, omdat ek al blootstelling het voel ek gemakliker met die probleem en dit is nie vir my moeilik om te sê daar is ‘n probleem nie, want daar is duidelik ‘n probleem. Almal weet daar is ‘n probleem. So ek dink omdat ek al ‘n bietjie meer blootstelling het aan verskillende kulture, weet ek dit is maar ‘n ietsie wat jy gaan moet aanpak iewers in jou lewe, dit is ietsie wat jy gaan moet aanvaar en gemaklik mee raak. Ek voel baie meer gemaklik as ek dink die algemene mens en ek sou ook ‘n goeie sewe, ‘n sewe dalk net omdat dit is vir my baie gemaklik om in daardie ongemaklike plek in te gaan as ek dit so kan stel.

INTERVIEWER: So jy sê half die eerste stap is om te erken dat daar ‘n probleem tussen kulture is, of dat almal nie mekaar verstaan nie en as jy dit half kan besef dan maak dit jou klaar meer bevoeg.

FEMALE PARTICIPANT: Ja, ek dink dit is ‘n manier om jouself half meer te verwyder van ‘n emosionele plek binne dit, want mens raak baie gefrustreerd as mens nie iets verstaan nie. Ek dink dit is waar baie kulture wrywing veroorsaak, want mens verstaan nie hoekom raas iemand wat bo jou bly so baie nie, maar dalk is dit vir hulle ‘n comfort plek. So, dis ‘n geval van om jouself te verwyder van die emosionele plek af en dit rasioneel aan te pak en te sê: “hierdie is ‘n verskil, kom ons werk iets uit tussen die twee”.

FEMALE PARTICIPANT: Ek dink ook soos wat Wilmi se, hoekom hulle meer gemaklik voel is obviously omdat hulle baie meer blootstelling ervaar het en dit sit jou definitief op ‘n advantage. Ek dink dit is maar net soos om selfvertroue te hê in jou bevoegtheid op kulture. Ek dink ons wat viers en heirdie kant van die tafel is seker maar bietjie meer onseker. Ek dink wat ek wil sê van die vrae, ek het al baie vrae gehad maar dan is ek so bang ek vra dit en dan is dit...ek is so bang daarvoor, rerig...soos hoe gaan dit lyk as ek dit nou vra, veral omdat ek nou wit is. So, ek sal miskien eerder ‘n swart vriendin kry wat vir my verduidelik of wat kan vra hoekom het sy nou dit gedoen, want ek is net so bang, kom dit nou van my af wat wit is dat dit rassisties gaan klink, so ja. Ek respekteer Wilmi dat sy dit kan doen. Jy sien dit sê daai van sy het baie meer selfvertroue om te kan vra maar: “hoor hier hoekom? Wat is daai in jou hare? Is dit ‘n weave?” Ek sal nie so iets...ek sal maar google of so iets.

INTERVIEWER: Mens het nie altyd die vrymoedigheid om mense so te kan benader nie.

FEMALE PARTICIPANT: Ja, en ek dink hoe meer selfvertroue jy het in jouself, hoe makliker is dit. Ek dink goed waarmee ek baie meer gemaklik is sal ek mense benader mee. Ek meen ek is 'n mense mens so as ek sien iemand is hartseer, ek is nie een van daai mense wat sommer net sal verby loop nie. Ek sal jou eerder vat vir 'n koffie, ek wil alles weet. So teensy hulle my nou nie wil sê nie, maar verstaan, wat sê nou maar kultuur betref waar ek nie so baie selfvertroue in myself het nie sal ek nie sommer net gaan en sê: "oh hoor hier, hoe werk die lebola ding?" Ek kan nie, ek kan nie. Ek sal my huisbediende vra, sy sal dit vir my kan sê want ons het 'n close verhouding, ja.

FEMALE PARTICIPANT: Net omdat ek voel ek is 'n agt, beteken nie dit was altyd maanskyn en rose nie. Daar was verseker baie tye, veral aan die begin, veral om oorsee te bly en, en sê nou maar om met mense te praat en hulle verstaan jou nie, en hulle kry nie jou naam reg nie dan moet jy soos aanmekaar jou naam vir hulle probeer se. Watter irritasie is dit nie? En dit is die heelyd verkeerd. Later is dit net soos as jy dit teen die derde keer nog nie reg het nie dan gaan ek net nie meer met jou praat nie. Uhm, maar daar is...ja en natuurlik is dit moeilik want hulle verstaan jou nie. Soos byvoorbeeld Amerika, ek gebruik nou maar Amerika, soos wat ons noem is 'n remote vir 'n televisie, maar as ek in Amerika vra waar is die remote dan kyk hulle my almal aan asof ek van Mars is want hulle noem dit nie 'n remote nie, dit is 'n clicker, nou wie weet dit? Jy weet, ja of sulke goeters. Net die woord gebruik, maar ek dink ek is baie dankbaar ook vir my ouers oor hoe hulle my groot gemaak het. My Oupa was ook soos 'n boer en baie rassisties, jy weet van die ou soort van skool en my ma-hulle het ons glad nie so groot gemaak nie, glad nie. Jy weet my boetie het 'n meisie gedate wat half Koreaans half Russies was, jy weet so dit is net lekker om dit nie te sien nie. Ek verstaan ook darm my ou boer ook. Ek verstaan waar hy vandaan kom, omdat die mindset en die education van daai mense is nie dieselfde nie, maar ek is altyd van kyk net na die mens onder dit. Ja, dit gaan meer patience vat om met hulle te werk en so aan, maar sien net eers die persoon raak. Dit is vir my nogal baie baie belangrik. Dit het my ouers baie invloed op.

INTERVIEWER: Jy het 'n belangrike ding nou aangeraak en dit is dat baie Amerikaners praat Engels en hulle is wit, maar ons verstaan hulle nie wat dan half 'n nuwe

onderwerp oopmaak van wat is kultuur en wat sluit alles kultuur in. Mense van verskillende sexuele oortuigings. Mense wat van ‘n ander klas is, ryk mense, arm mense. Van ‘n ander etnisiteit wat nie noodwendig van ‘n ander velkleur is nie. So ek wil bietjie by julle hoor dan, wat is julle ervarings en julle sienings en ook wat het julle geleer uit kontak met mense van ander kulture, maar spesifiek dan mense wat van ‘n ander klas is of ander etnisiteit or ander sexuele oortuigings en ja...en ook ras, maar dat ons nie net spesifiek fokus op dit nie, maar dat ons ander komponente van kultuur ook in ag neem.

FEMALE PARTICIPANT: Ek het laas jaar in Elrichpark ‘n programmetjie aangebied en hulle is soos arm, arm, arm wit mense, soos rerig arm en baie mixed feelings. Soos die een kant was dit lekker om hulle te leer ken en te sien waar hulle bly, dis eintlik shocking om dit te sien. Maar soos ek het javels elke dag vir julle gevat en vir my om javels te bak, dis ‘n groot ding ok, soos ek hou nie rerig van kos maak nie, maar ek het vir hulle elke dag javels gevat en dit was rerig lekker javels met soos tamatiesous en alles. Ek het elke dag vir hulle javels gevat en van daai kinders was net soos nee hulle wil dit nie hê nie, maar dan is hulle ouers besig om soos op te lyn vir kos van die kerk. So dit is ‘n hele ander kultuur en van hulle wat daar sit en nie wil werk nie, en daai mindset nou weer daar. Jis dit is so anders. Wit, Afrikaans nes ek, maar so anders.

INTERVIEWER: Wat dink jy het jy geleer daaruit? Of watter van jou persepsies het verander?

FEMALE PARTICIPANT: Ek het meer negatief, waar mens dink: “ag shame die arme arm mense en mens moet hulle help”. Dit het vir my half gevoel nee hoor hier mens moet rerig met hulle praat en hulle moet bykom of so iets. Want ek meen dit klink erg, ek bedoel dit is so asof hulle niks wil doen nie. Ek meen dit is al 10h die oggend dan sien mens die mans wat rondloop met bier en aangaan. So dit is ‘n groot sosiale probleem natuurlik ook. So ek dink in plaas dat ek gedink het “ooo, ek gaan hulle help, hulle gaan so oulik wees” het ek so negatiewiteit terug gekry vanaf die ander kant en die realiteit van hoe dit is. Dit was eintlik shocking en nie in ‘n goeie manier nie.

INTERVIEWER: Wil iemand anders iets sê daaroor?

FEMALE PARTICIPANT: Ek het al ervaring gehad met baie mense wat ander gelowe is as ek en dit is ietsie wat nogal, nogal challenging is en sal maak dat ek nie ‘n “10” uit “10” sal kan hê nie. Dit is ietsie wat jy rerig baie vasmaak aan wie jy is, en jou identiteit is soort van daarom gevorm, jou waardes en jou standarde is alles daar rondom gevorm. As jy nou met ander mense praat wat nie daai goed glo wat jy vas glo nie, en jy het geen rede om dit te glo behalwe omdat dit jou geloof is nie, dan is dit nogal moeilik om om dieselfde vuurtjie te sit en jy weet, jy moet rerig soos open minded wees en met daai mense werk op ‘n vlak van...weereens dit is nie ‘n emosionele ding nie, jy moet dit rationeel kan aanpak. Jy moet ‘n gesprek kan hê, en die gesprek kan geniet en ‘n vriendskap kan bou ten spyte daarvan dat daar verskille is waarop jy nie gaan compromise nie, en dit is duidelik binne die verhoudings se raamwerk. So, jy gesels met iemand en dan skielik sê hulle: “ja wat, my virginity is al op 14 weg” en dan sê jy: “Wow wat?” en dan sê hulle: “ja al my vriende sn is” en dan dink ek wag bietjie, back up hierso. Is dit ok? Hoe voel jy daaroor? Nee dis ok. Dit is ook soos, jy sukkel om jouself in daai persoon se skoene te plaas, die hele geloof ding.

INTERVIEWER: So jy het geleer dat jy half daai...jy moet nie emosioneel raak hieroor nie anders gaan julle nie goed oor die weg kom nie.

FEMALE PARTICIPANT: Ek dink as mens ‘n verhouding bou is dit moeilik om dit te doen, as jy in ‘n emosionele plek oor sulke goed praat. Ek dink as daar reeds ‘n fondasie is wat ‘n verhouding reeds gebou het, dan kan mens bietjie dieper indelf en meer emosioneel raak oor sulke goed, maar daar moet reeds ‘n verhouding wees wat dit kan ondersteun. Ek dink dit is bietjie detrimental vir ‘n verhouding om skileik sulke taai goedjies aan te pak.

INTERVIEWER: Wil hierdie kant van die tafel iets sê?

FEMALE PARTICIPANT: Ek uhm wil net sê, ek wil nou nie klink of ek heeltemal verskil van haar nie, maar uhm...ek dink dit is verskriklik moeilik om ‘n emosionele verhouding met iemand te hê waar jou waardes van mekaar verskil. Ek weet nie presies waarop...ek wil nou nie hier vir haar vloekende hier uitbring nie...ek weet nie of jy dit op ‘n persoonlike of emosionele vlak wil hê nie. Ek het geleer, ons is grootgemaak in die ou orde van jy is in die NG kerk, jy stem Nasionaal en daai tipe

goetertjies, dit is hoe jy grootgemaak is. Ek het gevind dat in totaliteit met ‘n generasie gaping, kom in totaliteit ‘n klem verskuiwing wat waardes aanbetref. Iemand het netnou genoem jou virginity is al weg op 13 of 14, maar dit maak nie noodwendig daai persoon ‘n slegte mens nie. Onthou net, omdat jou waardes sê jy moet eers trou en dan jou virginity verloor maak nie dat jy daai ou wat op 13, want sy glo anders as jy en dit maak haar nie verkeerd nie. Ons het almal verskillende kulture, selfs binne die Afrikaanse kultuur. My kind, my kinders glo nie wat ek glo nie, en daarmee kan ek nie sê ek het hulle verkeerd grootgemaak nie, verstaan jy? Jy het geglo, jou ma het vir jou gesê jy trek nie ‘n rok aan waar jou boesem of selfs enige iets wys nie, verstaan julle. Dit is nie noodwendig verkeerd nie, maar vandag se generasie is totaal en al anders. As jy loop met jou boobs wat vir almal wys, dan maak dit nie van jou ‘n slegter mens nie en ek dink dit is waar die kinders van vandag ‘n verskriklike pressure ervaar. Ek het dit in spesifiek in Eunice ondervind...uhm...daar is verskillende kulture binne Afrikaans en ek dink daar moet ons mekaar begin akkomodeer. Ek dink nie ons hoef dit noodwendig te ervaar nie. Ek glo nogsteed wat ek glo, en ek sal nog altyd, maar ek kan nie vir my kind sê: “hoor hier jy moet NG kerk toe gaan want ek sê jy moet gaan nie” because she doesn’t believe that.

INTERVIEWER: So, jy voel dat soos elke persoon of dat jy ander mense moet sien volgens hulle waardes en oortuigings en nie noodwendig...

FEMALE PARTICIPANT: Verseker! Want hier is honderde mense wat Ateiste is wat whatever en whatever, wat...wie is ons om te sê ons moet Christene...alle kulture moet Christene wees? No ways

INTERVIEWER: So jy voel sterk dat mens rerig dit half, jou oortuigings en waardes eenkant moet sit wanneer jy met ander werk.

FEMALE PARTICIPANT: Verseker, veral in so beroep. Ek dink dit is baie belangrik.

INTERVIEWER: Dat mens letterlik ‘n bril, hulle kultuur se waardes moet posit.

FEMALE PARTICIPANT: Ek dink dit is verskriklik belangrik, maar ek stem met haar saam. As jy ‘n persoonlike, emosionele verhouding wil laat werk, moet jou waardes dieselfde wees. Dit glo ek. Wayne, jy lyk nie of jy saam stem nie?

MALE PARTICIPANT: Nee, ek dink op die spesifieke punt het ek nie heeltemal genoeg ervaring om rerig, om ‘n opinie te lig nie so ek luister maar net.

FEMALE PARTICIPANT: Een van ons dosente...ek kan nie eens onthou wie daardie opmerking gemaak het nie, maar dit het nogal by my gebly. Hulle het gese dat onthou net jy werk, ok ons praat nou, ok ek praat nou eintlik hier van die punt af maar ek sal netnou by die regte punt kom. In die sielkunde bedryf gaan ons as sielkundiges of beraders werk met mense se gedrag en jy moet bereid wees om wat hulle gedoen het te skei van hulle menswees...

(word deur ander studente beaam)

...en ek dink mens maak die fout om...ek dink dit is waar die hele stereotipering, stigma, vooroordeel, daai goedjies inkom want ons assosieer hulle gedrag met hulle, met hulle menswees. Ek het eendag bietjie mooi daarvoor gaan dink en as jy gaan kyk na die statistieke en die verhouding swart teenoor die verhouding wit mense en dan nou kleurlinge en wat is alles op daai lysie...Asian, black, white en indier..né...dan is dit mos nou so ingedeel. Swart is ‘n baie groot deel van daardie ratio, so tegnies maak dit net sin dat daar, as hulle misdaad syfers opsit, dat swart meer gaan wees, want die ratio swart is net meer. So, eintlik moet jy dit in ratio met hoeveel daar...

FEMALE PARTICIPANT: Persentasie gewys

FEMALE PARTICIPANT: ...persentasie gewys, hoeveel daar in die land is. So, moet nou nie eweskielik dink dit is net swart mense wat geweld en misdaad en wat ookal pleeg nie. Jy moet dit in, in, uhm....

FEMALE PARTICIPANT: In verhouding

FEMALE PARTICIPANT: ...in konteks neem, die ratio populasie, en dit het vir my, dit was vir my soos ‘n lightbulb moment want toe besef ek, ek kan nie net hier sê hulle...dit is net so daar is baie plaasmoorde en al hierdie goed kom uit. Dit is half asof vir my, ek het al agtergekom as mens kyk op die nuus dan is dit sê nou maar swart moord, swart moord, swart moord, swart moord, wit moord, swart moord...en dit is net daai ratio en dit is ook asof ons dink dat swart kulture baie wreed is en hulle moor darm, maar sjoe kyk wat doen wit mense. Dit is shocking. Dit is soos die dag wat hulle besluit om te moor dan hak hulle koppe heeltemal uit en waar dit vir my ook voel dat die...aan die anderkant dat swart misdaad net is as gevolg van die feit

dat hulle honger was of geld nodig gehad het. Met wit mense is dit nie so nie, dit was oor my vrou met 'n ander man geslaap het of iets soos dit. So die redes agter dit laat jou ook wonder. So, en ek meen daar is een plaasmoord waar hulle die ou tannie doodgemaak het en toe het hulle twee liter melk gevat. So ek sê altyd vir myself as ek iemand langs die straat sien, en ek gee nie altyd geld nie want ek het self nie eens altyd geld nie, dan dink ek net by myself, hoe erg...ok vir sekere mense is dit baie maklik maar vir baie ander mense vat dit baie trots om op daai punt te kom voor hulle besluit om te gaan bedel en dit dink ek altyd aan. Ek dink hoe honger moet jy wees om daar te staan, hoe erg..ek dink dit is hoekom en die hele ding van skei die gedrag van die mens, want daar mag dalk 'n verkragter in jou kantoor instap eendag en hy is ook net 'n mens en jy sal dit moet kan doen. Jy sal daai emosionele aspek heelmal moet kan wegvat en dit is baie moeilik.

INTERVIEWER: Jou eie waardes eenkant sit

FEMALE PARTICIPANT: Ja, ja

INTERVIEWER: En half vanuit sy persektief kyk. Enige iemand van julle ietsie sê?

FEMALE PARTICIPANT: Ek het my navorsing hierdie jaar in die tronk gedoen en uit die mense wat my gehelp het was daar toe nou net drie wit mans en die res is toe nou almal swart. Toe dag ek nou ok...ek het toe nou 'n vertaler by my gehad vir ingeval, maar toe dink ek ok die witmense gaan my nou maar help, want...ons is een. Toe is hulle so ongeskik, hulle wil my nie help nie, toe is die swart mense toe help hulle my. Daar is hierdie een ou, hy lyk so gevaarlik, as ek hom op straat moet sien dan hardloop ek weg, toe is hy so vriendelik toe verduidelik hy vir die ander mense wat hulle moet doen. Ek was so geskok gewees, maar toe dink ek ook, jy dink nou dit is hierdie krimineel, hy het iemand verkrag, maar dit was net sy gedrag gewees.

INTERVIEWER: Sjoue, ok so jou persepsies het heeltemal verander

FEMALE PARTICIPANT: Ja

FEMALE PARTICIPANT: Ek dink vir my is dit uit persoonlik ervaring, ek sê nou nie ek is so nie, maar dit is vir my maklik om sê nou maar arm mense te judge. Nou nie soos in 'n opsig van "ah, jys arm" whatever nie maar soos in die opsig van sê nou maar 'n bedelaar, ek kan nie altyd insien hoekom bedel hy nie. Dit voel vir my, jy kan 'n werk gaan doen, al is jy 'n karwas, ag carwash...carwatch...ag jis

FEMALE PARTICIPANT: Of al was jy ‘n kar

FEMALE PARTICIPANT: (*lag*) of al was jy ‘n kar ja...jy kan ‘n werk gaan doen, so dit is vir my maklik om neer te kyk op hulle maar ek dink as jy by daai situasie kyk waar jy op die punt staan om alles te verloor en jy sien net: “ok, ek kan enige oomblik van die dag van die jaar whenever kan ek alles verloor” dan kan ek ook in daai posisie wees. Ek dink dit was net vir my, veral verlede jaar..uhm...die..uhm...plek waar ek betrokke is het onder arm mense veral, en ek dink hulle kry ook daai gevoel van, al dink jy nie jy is beter as hulle nie, kry hulle ook daai gevoel van hulle is daar en ons is hier. So ek dink as jy net daai ding van, jy haal jousef heeltemal uit jousef uit, wat ek sê, jy word een van hulle en jy behandel hulle soos normale mense want dit is wat hulle is, en jy is nie bang om soos met hulle in kommunikasie te kom en goeters nie, dan soos half breek jy half daai muur af wat jy opgebou het en dan sien hulle: “o, hierdie mense is eintlik hier om ons te help”. Hulle is nie daar en ons is hier nie, ons is almal eintlik op equal vlak. Ek dink dit is nogal ‘n ding wat mens, soos ook die ding van jy moet jou waardes en goed eenkant sit, en soos daai ding van...soos ek dink partykeer hoekom is jy daar en goeters, hulle kon dalk hulle werk verloor het en toe arm geword het. So ek dink net partykeer daai ding van jy moet jousef uit die situasie uithaal en na die probleem kyk en sien, hoor hier soos hulle ook gesê het, dit is mense daai en ek meen dit kan met ons ook gebeur. So daai ding van ja...haal jousef net eers...ja ek weet nie hoe om dit mooier te sê nie.

INTERVIEWER: Ek tel ‘n rerige sterk tema op van om jousef in iemand anders se skoene te kan sit en om werklik empatie te hê.

FEMALE PARTICIPANT: Ja

INTERVIEWER: Soos om rerig die situasie vanuit hulle oe te sien.

FEMALE PARTICIPANT: Ja

INTERVIEWER: Dit kom nogals sterk deur. Wil nog iemand ietsie sê?

MALE PARTICIPANT: Ek wil net by Ingrid byvoeg, ek dink dat daar is baie meer mense met daai mindset van...van, ek meen as ek soos ‘n bedelaar op die straathoek gaan ek sê nou maar tussen R12 en R50 ‘n dag maak, maar laat ek ‘n bra en ‘n snaakse hoed aantrek dan sal ek R200 maak. Mense sal eerder vir hierdie ou het ook geld nodig,

maar hy doen dit vir snaakse redes so kom ons gee vir hom geld in plaas van vir iemand wat nee hy is vuil, ek wil nie naby hom kom nie.

INTERVIEWER: Dit is 'n groot probleem.

FEMALE PARTICIPANT: Dit sluit nogal aan by, toe jy nou so gepraat het oor die kriminele en so, ek het 'n vriendin gehad wat ek uhm, op 'n stadium ontmoet het deur vriende en so. Hoe meer ek haar leer ken het, hoe meer het ek agter gekom daar is iets snaaks in haar family. Haar ma-hulle bly in Pretoria, sy is hier alleen en sy praat nooit oor haar pa nie. Op 'n stadium het ons uitgevind haar pa is in die tronk en eers as jy op 'n bietjie nader vlak kom en saam met haar kuier en rerig 'n vriendskap het met haar sal sy praat daaroor. Dit is nie iets wat mens sommer vir almal wil vertel nie, maar as jy haar ken dan praat sy daaroor en sy sal sê ons gaan nou vir my pa gaan kuier volgende week of wat ook al. Dis half (*sug*), dit is half ook 'n ander aspek van ons kultuur en goeters. Jy kom nie altyd agter dat mense wat binne jou eie kultuur het...wat binne jou eie kultuur is, soveel van hulle eie stories het nie. Dit is hoekom as mens daai empatie ding doen en jy gaan hoor wat is die storie en hoekom hulle in die situasie is waar hulle is en hoor hoe affekteer hulle kultuur hulle gedrag, dan kan jy verstaan en dan kan jy eers jou opinies vorm en so.

INTERVIEWER: Ja, dit sluit nogal aan by wat Wayne nou net gesê het van hoekom sal mense eerder vir iemand wat snaaks aantrek geld gee en nie iemand wat arm is nie. Wat is hulle oortuigings wat maak en so...dit is nogal intressant.

Dan wil ek bietjie by julle hoor oor julle opvoeding in Sielkunde. Soos watter ervarings het julle rakende julle opvoeding in Sielkunde wat jou ontwikkeling van julle multi-kulturele bevoegtheid belemmer of bevorder het? Soos met ander woorde, die klasse wat julle gehad het, julle interaksies wat nou terwyl julle geswot het, sielkunde geswot het. wat van dit het bygedra tot julle...uhm...hoe kan ek nou sê...tot julle ontwikkeling van multi-kulturele bevoegtheid, of wat van dit het dit belemmer?

FEMALE PARTICIPANT: Ek dink weer daai Afrikaanse/Engelse klas, dit was so net...dit was net baie duidelik...skies ek weet nie né, dit kom maar op. Ek meen die kere wat, ons het nou al baie gekombineerde klasse gehad en dan voel dit soos 'n totaal ander klas, dit voel nie eens soos jou klas nie. My persoonlike redes hoekom ek maar eintlik

na die Afrikaanse klasse toe gaan is omdat ek nie baie, ek hou nie van 'n crowded klas nie, ek raak baie vinning....

FEMALE PARTICIPANT: Claustrophobic

FEMALE PARTICIPANT: ...ja, ek is baie, ek is soos Ingrid daai personal space storie, ek is 'n baie mense mens, maar as jy my soos wil uitfreak dan sit jy my in 'n huis gepak vol mense. So, dit is net vir my lekkerder om, dit is minder student en my persoonlike ervaring is dat jy meer one-on-one met die dosent kry. Ek dink die Engelse klas is te groot om vir elkeen individueel te antwoord en aandag te gee en uhm...ja, andersins dink ek dit en ek dink darm soos Gemeenskap Sielkunde het vir ons baie bloodstelling gegee want daar is dit weereens 'n gekombineerde klas. Ek dink selfs met die dosente ook, ek meen met Pravani wat ons gehad het, ek meen ek dink selfs al het ons nog ander kleurige dosente gehad sou dit ook nogals, dit maak dit intressant jy weet, sy praat nie baie oor haar kultuur nie, maar jy kan net deur haar optrede en haar gedrag en hoe sy goed benader en so aan kan jy al klaar 'n verskil optel. Nie noodwendig sleg nie, goed ook, maar jy weet, die dosente gee ook nogals baie. Daar weereens, is daar weereens die minderheid dosente wat anderskleurig is, behalwe nou voorgraads en dit is maar my gevoel. Dit voel rerig vir my die Afrikaans-Engels klas kom meer in konteks.

INTERVIEWER: En as julle nou ook in ag neem die vakke wat julle gehad het, saam met die dosente en so aan. Ek wil nie hê julle moet daarvan vergeet nie, maar as julle ook insluit by die, die vakke wat julle gehad het. Hoe dink julle...

FEMALE PARTICIPANT: Ek het 'n vak gehad wat ons soos die Western perspectives, dan die African en dan die Asian en dit het my baie geleer, baie van hoe die groep dink en die verskille.

INTERVIEWER: Was dit nou 'n sielkunde vak?

FEMALE PARTICIPANT: Ja, ja en dit was vir my baie interessant.

FEMALE PARTICIPANT: En baie keer het hulle ook daai, in 'n deel van persoonlikheids sielkunde dan soos agterin dan doen hulle soos African perspectives. Partykeer dink nie ek nie dit is altyd voorgeskryf om te leer nie en partykeer dink ek net dit moet wees dat mens meer daai verskille sien. Soos ek weet, byvoorbeeld in die swart taal het ons eenkeer gesê daar is nie 'n woord vir Skizofrenie nie, die geeste val jou

aan...hoe verduidelik jy dit as hulle nie ‘n woord het nie? Dit is nie in hulle woordeskat nie. Daar is nie ‘n word soos depressie in hulle kulture ook nie, daar is net nie ‘n woord vir dit in hulle taal of hulle kultuur nie.

FEMALE PARTICIPANT: Tog is daar ‘n vol Engeles klas wat swart is. So nogsteeds al is daai aspekte daar, is dit nogsteeds, stel hulle belang in die Sielkunde. Mens sal eintlik dink, maar dan maak dit mos nie vir jou sin nie, wat mens weereens laat besef ok nee maar dit is ook net mense wat mense wil help.

FEMALE PARTICIPANT: Daarsy, dit is die ding. Of daar nou ‘n woord is of nie vir dit in jou kultuur. So dit is weer daai kerns.

FEMALE PARTICIPANT: Dit is weer anders, jy weet generasie verskille, hulle het anders groot geword as hulle voorvaders, jy weet wat net in die tower whatever se goeters, die sangomas en goed geglo het, glo hulle nie nou meer daarin nie. Daai waardestelsel het verander.

FEMALE PARTICIPANT: Ook net omdat ek geïntreseed is om die goed te leer, beteken nie ek gaan dit glo nie. Ek is mal daaroor, selfs ek bedoel in die okkult. Dit is ook ‘n heel ander kultuur. Om veral omdat ek met tieners werk en ek moet die goeters weet. As iemand na my toe kom en vra hoe werk ‘n Ouija Board kan ek nie wees soos: “(maak geskokte geluid) oh nee jy kan nie dit doen nie”, dan gaan die tiener natuurlik soos ek bedoel die internet en goeters. So, net omdat ek ‘n boek langs my bed het oor die okkulte beteken glad nie ek gaan nou daarin, jy weet, natuurlik daar is ‘n gap spesifiek met die okkulte. Mens lees van Budism, of net omdat jy Joga doen beteken nie jy is nou eweskielik die anti-chris nie. So, om jouself te emerse en net om meer te weet. Ja...

INTERVIEWER: Ok, ek wil net weer die tema, nou net weer bietjie terugbring. Ek waardeer rerig die insette, maar net soos oor wat julle geleer het in julle opvoeding, soos spesifiek nou in julle grad en honneurs nou van Sielkunde, wat het julle geleer in wat julle multi-kulturele bevoegtheid help groei het of ontwikkel het en wat, of wat dink julle het dit gehinder? Is daar iets wat julle graag meer sou wou hê, of iets wat julle minder sou wou hê.

FEMALE PARTICIPANT: Wel al die teorie en goed is so Western.

FEMALE PARTICIPANT: Dis baie waar.

FEMALE PARTICIPANT: Jy weet, so op blanke mense, selfs nou kom die research deur op African-Americans of jy weet. Ek het ook nou baie research gelees oor Asian of wat ook al, maar baie van die teorieë is so op jou Western... Soos byvoorbeeld in Asie en in Africa slaap babatjies gewoonlik by die ouers vir baie lank, jy weet en hulle raak groot waar ons nou weer in die Westers glo, jy lê in jou bedjie, jy is daar, jy is weg. Hoe beïnvloed dit nie development ook nie? Wat lekker is van die nuwe textbooks is daar soos 'n "culture block", maar weereens dit is nie preskribe om deur te gaan nie. Ek vat die eerstejaars vak wat ek tutor is daar multi-cultural differences in emotion en dan is dit vir ag lees maar net deur.

INTERVIEWER: Addisionele leeswerk

FEMALE PARTICIPANT: Ja, dit is nie verpligtend nie. Alhoewel dit beskikbaar is.

INTERVIEWER: En hoe voel julle hier?

FEMALE PARTICIPANT: Ja, ek dink ook dit sal miskien goed wees as hulle daardie addisionele goed verpligtend maak want as 'n eerstejaar, as jy nou hier instap dink ek: "ek sal nooit daai goed, ek meen ek sou dit nie gelees het nie". Waar as mens nou bietjie ouer raak soos in nagraads, dan stel mens nou bietjie belang daarin, maar ek dink as mens nou van sê nou maar eerstejaar daaraan bloodgestel is dan gaan jy baie meer leer en weet al teen die tyd wat jy nagraads is.

INTERVIEWER: Nog iemand wat iets wou gesê het?

FEMALE PARTICIPANT: Ek dink ons moet rereg meer leer daarvoor. Of ek voel so. Aangesien ons in 'n land bly, weereens die ratio ding, so wat help dit om nie daarvan te leer nie? Een ding wat ek ook al agtergekom het is dat ons baie meer oor ander kulture, of selfs net ander aspekte leer sodra 'n spreker inkom, want dan miskien kry ons daai "hands-on" experience. Daai persoonlike ervaring wat iemand kom deel. Ek dink miskien selfs om 'n anderskleurige sielkundige te kom hê, te weet, te kry en bietjie met ons te kom chat. Net soos eendag randomly en net te kom vertel van senarios wat al gebeur het en situasies wat kan opduik en so. Dit sal intressant wees, ek sal baie geïntreseed wees daarin.

FEMALE PARTICIPANT: Is mense met gestremdhede ook dan 'n kultuur? Kan mens dit ook noem?

INTERVIEWER: Ek dink dit is 'n sub-kultuur. Daar is 'n debat daaroor, so ek dink dit hang af.

FEMALE PARTICIPANT: Maar selfs met dit, en met VIGS het my perspektief...ek het 'n goeie perspektief, relatief gehad, maar wat ek bygeleer het was soos ja ek het nie so daaraan gedink nie. Oh ja, ek het nie geweet hulle het daai bedding om die fontein, om die fontein gesit omdat 'n blinde ou daarin geval het nie. Ek het nie daaraan gedink nie, want ek is nie blind nie so eweskielik nou as jy loop dan dink jy, so oral waar ek loop dink ek nou maar is hierdie prakties vir iemand.

FEMALE PARTICIPANT: Ja, en hulle bou verskriklik nou en dan sien ek dit ook.

FEMALE PARTICIPANT: So dadelik dan kom jy dit nou agter. So hoekom dan nou nie ook iemand kry wat net uit 'n heeltemal ander kulturele aspek of perspektief sielkunde benader as waaruit ons leer nie en bietjie daaroor kan kom chat en vir ons kan sê: "hoor hier maar hierdie situasies het al voorgekom en hierdie persoon het al die kriteria vir Shizophrenie maar ons gaan hom nie diagnoseer nie". So dit sal, ek weet nie, ek sal nogal daarvan hou.

INTERVIEWER: So jy het 'n behoefte daarin dat iemand wat praktiese ervaring het vir julle kom dit vertel in die klas.

FEMALE PARTICIPANT: Ja, ja, praktiese ervaring is vir my baie beter as om in 'n blokkie daarvan te lees. Ek voel as ek in die blokkie lees kan ek daarvan maak wat ek wil, maar om iemand in die klas te kry en dan te laat praat dan eweskielik is dit 'n heeltemal 'n ander mindset.

INTERVIEWER: So die teorie is dalk beskikbaar, maar julle gaan dit nie noodwendig lees nie want dit is nie so opwindend of noodwendig so leersaam soos iemand wat na jou toe kom in die klas en vir jou vertel wat dit is.

FEMALE PARTICIPANT: Nie in teorie nie, daar is baie ander goed wat vir ons meer intressant is om kulture te leer ken. Soos byvoorbeeld, daar is 'n kanaal ek weet nie wie van julle het dit al gekyk nie Taboo is die program se naam op National Geographic. Taboo gaan letterlik oor enige iets wat jy dink taboo is, dan maak hulle 'n program oor. Ek meen, eintlik waar al daai goed verband is het 'n kulturele aspek. Alles hou eintlik daarmee verband...

FEMALE PARTICIPANT: Ja, kultuur verskille.

FEMALE PARTICIPANT: ...jy kan dit alles terug verwys na kultuur. Na 'n kultuur toe en sjoe, ek het al baie daarvan geleer, ek het al vir Ingrid-hulle goed vertel wat hulle geshock het. Dan wonder mens maar hoekom doen mense dit? Daar is goed wat jou rerig baie ontnugter. Maar ek sal eerder dit kyk as wat ek nou agter in die handboek moet gaan lees, want dit is ekstra werk. Ek weet nie van julle nie, maar dit voel net vir my al die goed wat ons nou moet doen en alles gaan ek nie nou bib toe gaan en boeke gaan soek nie. Ek sal liewer as die geleendheid daar is, en 'n spreker is daar, 'n meer persoonlike en meer na ons toe gerig, dit is vir my baie lekkerder as om wat hulle vir jou sê: "hier is vir julle 'n document op BlackBoard gaan lees bietjie hieroor". Dit maak nie vir my...dan is dit nie vir my belangrik nie, want dan voel dit vir my ek wil nie nog 'n leesstuk hê nie.

FEMALE PARTICIPANT: Of selfs 'n YouTube video né?

FEMALE PARTICIPANT: Ja, 'n video al klaar is al great, maar nie een soos en ek weet jy gee nou ook tutor, maar dit is die eerste ding wat hulle vir ons sê as hulle praat van eerstejaars tutorial. Sit net vir hulle videos en prentjies op. Ek dink ons vergeet ons hou ook maar eintlik daarvan, dosente vergeet so bietjie daarvan, mens wil maar daai...hoe meer persoonlik dit is...videos is nice, maar hoe meer persoonlik dit is soos 'n regte persoon wat daar voor jou staan, hierdie persoon bestaan rerig en wat ek julle vertel het nou rerig gebeur, dit wow iemand.

INTERVIEWER: So om uit iemand anders se ervarings te leer. Mense wat alreeds bevoeg is dalk in daardie spesifieke area

FEMALE PARTICIPANT: Ander mense se ervarings leer jou baie meer as wat jy dink.

FEMALE PARTICIPANT: Ek wonder as mens byvoorbeeld 'n semestervak, soos multi-kultuur of wat ookal nou die...en dan moet dit spesifiek...dit moenie weer net 'n dosent wees wat weer vir jou leer nou dit en dit nie want dit gaan presies dieselfde raak as enige ander teoretiese vak. Dan moet daar byvoorbeeld 'n Indier kom en hy moet jou verduidelik hoekom sal hulle hulle dogters....

FEMALE PARTICIPANT: Ooh ja daai

FEMALE PARTICIPANT: ...heeltmal ontferf as hulle met 'n westerse ou uitgaan of wat dan ookal. Want nou kom daai persoon by jou by jou praktyk en sy het 'n totale depressive of suicidal neiging want sy het 'n wit boyfriend want haar ouers het nou

wat ookal nie. Nou kan jy nie daai ouers gaan sê: “hoor hier maar jy is heeltewel van jou kop af nie” hierdie mense is lief vir hulle kultuur. Jy kan nie daai mense se kultuur gaan...dit is totaal iets anders. So ek dink as ons net dit het, dan gaan dit weereens as ons net bietjie meer kennis het oor dit is die Indiese waardes, kultuur. Dit is hoe die...

FEMALE PARTICIPANT: Hoe elkeen geaffekteer word

FEMALE PARTICIPANT: ...dit is wat lebola om te trou, dit is wat....

FEMALE PARTICIPANT: Daai besnydenis goed

FEMALE PARTICIPANT: Besnydenis.

FEMALE PARTICIPANT: Al hierdie goed sal dan sin maak

FEMALE PARTICIPANT: So ek dink nogal dat as mens ‘n semester kursus het oor hoe multi-culture werk.

FEMALE PARTICIPANT: Ek sou, ek wil aansluit by jou want ek voel baie soos dit is nou maklik om dit te lees en te sien, maar die beste manier om dit te leer is om in ‘n aktiwiteit betrokke te raak waar jy leer van hulle kultuur. As dit jou ongemaklik maak, miskien van die kant af kyk, maar dit is nogal iets sodra jy..uhm...weet...

FEMALE PARTICIPANT: deel moet neem.

FEMALE PARTICIPANT: ...ja, so kom ons vat nou byvoorbeeld ons kultuur en ons, kom ons sê ons hou ‘n braai, dit is nou ons Afrikaanse tema vir die week. Dadelik, dit is dalk iets wat die ander kulture nie ken nie, so ons gaan vir hulle wys wat doen ons gewoonlik by ‘n braai. Ons vrouens bring die slaai en die mans braai en...maar dadelik sien hulle, oh maar ok dit is hoe dit by julle werk. So ek dink om meer dit prakties te maak gaan hulle baie meer leer...

FEMALE PARTICIPANT: Wat is die rol van die vrou.

FEMALE PARTICIPANT: ...as dit...teorie gaan baie vining verval in daai “maar dit is net leerwerk” so sodra ek dit geleer het dan gaan dit nie meer baie, nie baie vir my saak maak nie, ons is darm nou op honneurs vlak so alles wat inskiet leer ons nou maar vir daai saak, maar dit is tog daai wat jy gaan besluit van wat is belangrik. Wat gaan ek inneem en wat nie? Maar as jy dit prakties gaan doen, en jy kan vir mense gaan vertel jy het daar praktiese ervaring gehad van een dag het julle hierdie gaan doen. Ek dink

dit sal great wees om aktiwiteite saam hulle te doen wat kultuur spesifiek is. Sal 'n groot leer ervaring wees.

FEMALE PARTICIPANT: Ek dink ook Wilmi kan baie meer daarby aansluit, dat mens dan selfs die Afrikaanse kultuur gaan split en sê hierdie is die...wat is die mense wat net swart dra?

FEMALE PARTICIPANT: Goths

FEMALE PARTICIPANT: Die goths en dis van die duiwel en as jy met hulle assosieer dan is jy ook van die duiwel, maar...jy glo net nie soos hulle nie. Homosexuele, uhm...Jy weet... Binne ons Afrikaner kultuur is daar rerig verskillende kulture, soos die goths en die wat gaan rave en dit wat, wat-wat ek weet nie al die goeters wat julle doen nie. Dit maak nie van jou 'n slegter mens as jy dit doen nie.

INTERVIEWER: So ek kom agter dat julle half meer kennis wil opdoen oor ander kulture omdat julle voel dat as julle meer weet hoe hulle werk en so, dan voel jy of jy meer of jy hulle kan verstaan en hoe om met hulle te werk. Dan is daar natuurlik ook die kanse van 'n globale kultuur soos ons nou-nou gepraat het van meisies van daai land af hou ook van Backstreet Boys en hoekom is dit so want almal het 'n media en natuurlik gaan almal weet wie is Backstreet boys. So dan is daar ook 'n globale kultuur en half iemand wat dalk baie eintlik, hoe kan ek sê, amper 'n Ameriakaanse kultuur dan het in Suid-Afrika, of mense wat emigreer en so aan. So die kulture word ook gemeng en amper half hierdie nuwe kultuur wat volg en so, maar ja ek wil weet wat is julle opinies daaroor en hoe voel julle daaroor om met mense soos dit te werk.

FEMALE PARTICIPANT: Ek dink mens tel baie goeters op ook van verskillende kulture en jy kan of uhm...kies om dit deel te maak van joune en jou eie kultuur soort van te skep, want ek sal myself vat, want ek is nie 'n tipiese Afrikaner boer meisie nie. Ja ek het by my ouma-hulle gekuier op die plaas, maar ek is al van St. 4 af in 'n Engelse skool. So nou het ek die Engelse culture jy weet, nou het ek half besluit ek wil soos my eie maak met alles wat ek nou al geleer het. Soos waar mens Thanksgiving kry, ek sal dit love om dit deel te maak van my kultuur en dan natuurlik braai en al daai goeters. Kosgewys ook jy weet natuurlik, ek geniet byvoorbeeld Sushi wat deel is van dit, en dans nou weer van ander kulture se danse wat ek baie geniet soos die Salsa en so aan en, en hoe ek die Koreaanse kultuur van waar jy jou skoene buite los. Almal

het ‘n klein portaaltjie en almal los hulle skoene daar en jy loop op jou sokkies in die huis rond, dit maak vir my sin en dit is vir my lekker. So, ja ek hou daarvan om dit nou te doen, as dit sin maak. Daai universal culture.

INTERVIEWER: Ek sien daar is nou nie meer baie tyd oor nie, so ek gaan vra dat julle elkeen net vir my nog ‘n laaste opinie gee oor...julle kan, of oor die laaste vraag of oor enige iets wat julle voel julle nog wil sê.

FEMALE PARTICIPANT: Ek dink verseker so, dit verander ook. As ek kyk na binne generasies, as ek sê nou maar vat my pa-hulle hoe hulle kultuur was en hoe my ma-hulle was en hoe ons was. Ek dink dit verskuif maar met die tyd. Soos, ek dink hulle was baie meer konserwatief as wat ons nou is en ek dink dit gaan maar bly verander en dit gaan meer, ek weet nie, universeel raak voel dit vir my. Alles gaan maar meer gelyk raak as wat dit nou, basies ek dink dit was meer verskillend waar dit nou meer een raak. Ek weet nie of dit sin maak nie.

FEMALE PARTICIPANT: Ek dink dit is ‘n manier om weereens wat ek nou net voor dit gesê het, prakties te leer van mekaar. Sodra daar aspekte is van jou kultuur wat iemand anders doen, maar nie noodwendig van daai kultuur is nie, “oh nee maar hoor hier braai jy ook, kom ek nooi jou ook bietjie”. So, ek dink dit is ‘n baie lekker beginpunt vir mense om bymekaar te kom en mekaar beter te leer verstaan so ons het darm daai aspek wat ek dink mens na kan kyk. Dit is maar wat ek dink.

FEMALE PARTICIPANT: Ek dink ek stem saam met Estie oor daai ding van...ek sien dit so, as die universele kultuur gaan nie oor dit is ‘n hele kultuur op sy eie nie. Dit is, ek het ‘n aspek van daai, ‘n stukkie van daai kultuur en sy het ‘n aspek van daai kultuur. Ons gaan nie almal presies daai kultuur hê nie, ons gaan almal aspekte of drie aspekte van daai kultuur hê. Dit is ook daai ding van eenheid, as iemand sien oh maar ek is dieselfde as jy in daai opsig, dan gaan ek mos makliker met jou gesels. So, dit skep eenheid. Die universele kultuur skep eenheid, al praat jy ‘n heeltemal ander taal as iemand anders is dit daai ding van: “oh, jy hou ook van dit of jy stel ook belang in dit of wat ookal”

INTERVIEWER: So sal jy dan sê dit nodig is om te leer van die sê nou maar die hoof kulture sodat jy kan verstaan dat wanneer mense aspekte daarvan in hulle kultuur inbring soos sê nou maar jy het gesê jy eet Sushi en so. Dit is nou maar ‘n stupid

voorbeeld maar dink julle dit is nodig om die hoof kulture te verstaan voor jy die globale kultuur kan verstaan.

FEMALE PARTICIPANT: Ek dink so ja, want in die universele kultuur gaan daar mos nou, gaan die hoof kulture se kenmerke wees en as jy die hoof kulture verstaan dan kan jy die hele universele kultuur dalk begin verstaan.

INTERVIEWER: Nog enige iets?

MALE PARTICIPANT: Ek dink nou net dit is baie belangrik om te onthou, almal weet dit maar mens vergeet dit baie vining, is dat jy nie geregtig is op net een kultuur nie. Dit beteken nie omdat jy Sotho is daar is jou stel reels jy word nou daarop geoordeel en dit is wie jy is en as jy iets anders doen as dit: “wow iets is nie reg nie, jy het een of ander versteuring nie”. Mens kan meer as een versteuring hê want...hoor my nou versteuring...kultuur, want as ek persoonlik dink ek range van baie konserwatief tot baie liberaal op verskillende goed. So dan kom dit nou by, mense deel goed uit die globale kultuur so almal bestaan uit klomp sirkeltjies en hierdie sirkeltjies is elkeen ‘n kultuur, skies ek is ‘n prentjie mens, so almal deel met my êrens ‘n sirkeltjie in die globale kultuur en dit is dan hoe die ooreenkomste kom en as jy nou vat, stupid voorbeeld ek wil nou nie oordeel nie, maar Afrikaans het gevorm as gevolg van klomp ander tale so die globale kultuur gaan ook vorm as gevolg van klomp ander kulture wat saamsmelt.

FEMALE PARTICIPANT: Ek stem nogal saam met jou en ek voel dit het baie te doen met bloodstelling en met media nou word ons soveel meer bloodgestel en daai proses gebeur net baie vinniger as wat dit voorheen gebeur het. So, ons het nog ‘n klomp kategoriee, en hulle is al klaar meer as wat hulle 20jaar terug was en hulle gaan net meer en meer en meer word of minder op dieselfde tye. Dit gaan maar oor bloodstelling, hoe meer ek bloodgestel word aan Sushi en iemand wat hulle skoene buite los, hoe meer gaan ek dink: “maar miskien kan ek dit aanneem”, maar as ek nie bloodgestel word daaraan nie of ek sien dit net op ‘n weird manier soos ek sien dit net toevallig en soos wow ek verstaan dit nie so kom ons reject dit. So, daai bloodstelling is die kern daarvan, want dan kan jy kies, aanvaar ek dit of aanvaar ek dit nie? Ek dink soos wat Wayne ook nou oor die Afrikaans want dit is nou net maklik vir ons om daai voorbeeld te gebruik. Paaswees is ook nie eintlik ‘n Afrikaanse kultuur nie,

selfs ook nie vir Engelse mense nie, dit is eintlik ‘n Joodse fees en eintlik soos sy praat van Thanksgiving het ek ook nou al baie daarvoor gedink. My kerel se tannie bly in Amerika en hulle doen die thanksgiving ding toe sê hy sy was eenkeer hier in daai tyd toe is dit net maple syrup wat sy bring van daar af en ek weet nie wat als nie. So, mens vergeet eintlik half daarvan dat baie goed in jou kultuur kom eintlik van baie ander goeters af, maar globale kultuur dink ek nie is iets wat ooit...sê nou maar ‘n vaste punt sal wees in die sin van hierdie is die geloof, hierdie is al die aktiwiteite nie, omdat daar steeds so baie stigma oor geloof is. Maar aktiwiteite wat nie rerig geloofsverwant is nie soos byvoorbeeld Sushi of om jou skoene buite te los daai goed is ons almal meer gemaklik mee. Net omdat ek Sushi eet beteken nou nie ek glo nie meer in Christus nie, dit gaan nie my geloof affekteer nie. Ek dink ons is gemaklik om iets aan te neem totdat jou geloof en jou waardes daardeur geaffekteer word en dan kom jy op daai punt waar jy begin bevraagteken: “maar is hierdie nou ‘n goeie ding vir my om te doen of nie”.

FEMALE PARTICIPANT: Ons is te veel in boksies groot gemaak om uhm...dit is net ‘n kwessie van onkunde, ons weet nie daai kultuur trek hulle skoentjies uit voor hulle ingaan nie. We don’t know it. So as ons nie die kennis het nie, so waar gaan ons die kennis kry? Ons gaan die kennis kry hier waar ons leer.

FEMALE PARTICIPANT: Mmmm met bloodstelling en bloodstelling.

FEMALE PARTICIPANT: Dit is net soos wat dit is.

FEMALE PARTICIPANT: Opvoeding.

FEMALE PARTICIPANT: Ons het nie almal die ongelooflike geleentede om te gaan explore in die buiteland nie, verstaan jy? Maar mens moet dit leer, want dit is rerig soos Wayne sê dit is soos: “we’re all part of this”...jy moet, jy moet daai blokkietjies, daai sirkeltjies bymekaar kry maar as jy nie gaan weet van al daai verskillende goed nie dan gaan jy dit nooit deel van jou kultuur maak nie. Dit is die bottom line.

INTERVIEWER: So jy voel dat mens moet kennis opdoen.

FEMALE PARTICIPANT: Ja, jy moet ‘n opvoeding kry in die ander culture en ons het dit nie gedoen nie.

INTERVIEWER: So jy voel dat julle nou ‘n behoefte daaraan het om nou te leer van hierdie ander mense en hoe hulle werk?

FEMALE PARTICIPANT: Ons sal moet leer.

INTERVIEWER: Anders voel julle nie bevoeg om met hulle te kan werk nie.

FEMALE PARTICIPANT: Anders kan jy nie in die praktyk hulle help nie.

INTERVIEWER: Nog iets?

FEMALE PARTICIPANT: Ek dink ons voel nou ons moet baie leer oor die ander kulture om hierdie multi-kultureel te verstaan, maar daar is 'n kultuur waar 'n vrou mag nie 'n man in die oë kyk nie en hulle gaan ook leer dat ek is nie in hulle kultuur nie, so ek weet dalk nie dat ek hom nie in die oë mag kyk nie en dan gaan hy nie offence vat nie, want hy weet ek weet dit nie.

Ander stem saam

So dit gaan van alby kante af so deur 'n proses moet wees.

INTERVIEWER: So jy voel dit help nie net jy is bevoeg alleen en die ander persoon nie. Of wat jy ook sê dan, jy moet nou sê of ek verkeerd is, dat ander mense hulle...hoe kan ek sê, wat is die woord...hulle het half, hulle neem in ag dat jy nie weet van hulle nie so hulle laat sekere goeters toe omdat hulle, wat dalk vir hulle onaanvaarbaar is, omdat hulle sê hulle weet jy is onbewus daarvan.

FEMALE PARTICIPANT: Ja, so as dit hulle pla, dan moet hulle eintlik vir my sê: "hoor hier dit werk eintlik so vir ons". Ek oordeel jou nie, maar weet dit.

FEMALE PARTICIPANT: Ja, ek is 'n goeie voorbeeld want ek het gerook vir baie lank, soos 8 jaar lank en toe in Korea, ons weet in Suid-Afrika mag vrouens rook waar hulle wil dit is mos nie 'n issue nie. My ma sal soos (*maak hoes geluide*) maak, maar anyway, en in Korea het ek nie geweet nie, maar nou rook ek en ek sit buite op 'n bankie en ek rook en hierdie ou tannies sal verby my loop en hierdie vieslike woorde na my kant toe gooi en jy weet, en dan het ek nie geweet dat vrouens in Korea mag nie buite rook nie. Mag nie in die publiek rook nie en hier sit ek heel onskuldig en ja...so dit is presies dit.

INTERVIEWER: Ok, is daar enige iemand wat nog iets wil byvoeg voor ons nou klaarmaak.

Laaste kans.

Ok julle, ek wil net se baie dankie dat julle hierso was. Ek dink ons het baie uitgevind dat seker goeters ons persepsies verander. Dat ons baie keer onseker is en dat daai

onsekerheid maak dat mens nie wil leer van die ander mense nie en ook dat daar 'n groot behoefte is om meer te leer van ander kulture en dat daar baie vooropgestelde idees en stereotipering is wat mens eintlik half, eintlik weg kan ruim deur opvoeding daarin en praktiese blootstelling aan 'n kultuur.

Baie dankie dat julle deelgeneem het en julle moet 'n lekker aand verder hê.

Appendix E
Technical Guidelines for the Journal

The Johns Hopkins University Press
JOURNAL OF COLLEGE STUDENT DEVELOPMENT

Author Guidelines

Feature Manuscripts: The *Journal of College Student Development* is interested in feature manuscripts concerning student development, professional development, professional issues, administrative concerns, and creative programs to improve student services. Authors may focus on recent original research, replication of research, reviews of research, graduate education in student affairs, or essays on theoretical, organizational, and professional issues. Both quantitative and qualitative research manuscripts are considered. Manuscripts should address one of the following:

Support for the extension of knowledge in the area of developmental

1. Theory;
2. Support for practitioner efforts to apply theoretical developmental constructs to programs in the field; or

Support for increasing our knowledge of organizational behaviors so that effective tactics and strategies might be applied to the implementation of developmentally focused programs on the campus.

3. In keeping with the international scope of ACPA-College Student Educators International, the *Journal of College Student Development* welcomes manuscripts that report scholarship on international issues related to college students, student development, and student affairs and services in postsecondary or tertiary education. Such manuscripts might describe research occurring outside the United States, such as studies of student development or emerging issues in student services administration in one or more countries, or they might address international issues connected to US institutions, such as international students in the US or US students participating in international experiences at home or abroad. We particularly invite submissions that are scholarly in nature (i.e., having a theoretical base and sound empirical methods), but will also consider submissions that describe best practices in student development outside the US, provided that these submissions contribute new knowledge to the literature. Country-specific and comparative (i.e., comparing an issue in two or more nations) topics are welcome

Research in Brief: Articles submitted for the *Research in Brief* section should report meaningful research that does not require a full-length manuscript. Articles should present research about instruments, methods, or analytical tools which may be helpful to researchers or consumers of

research in conducting and understanding student services, student development, and the student affairs profession. Rigorous studies that are focused on a single campus and/or narrowly focused studies may also be considered for the Research in Brief section. The criteria for review are similar to those used in the review of featured articles.

On the Campus: Articles submitted for the *On the Campus* section should describe new practices, programs, and techniques. Practices reviewed should be related to theory and research. Authors should be able to provide additional background or supplemental information at the request of interested readers.

STYLE GUIDELINES

Manuscripts must be clear, concise, and interesting with a well-organized development of ideas. The most recent edition of the Publication Manual of the American Psychological Association should be followed for reference style and general guidelines. When preparing a manuscript for publication, the author(s) must carefully follow the instructions listed below:

Ensure that the manuscript is appropriately blinded. Because manuscripts are processed through a masked review system, they should contain no clues to the author's identity or institutional affiliation outside of the title page. Please double check your manuscript for:

1. Self citations that are “in press”
2. Self referential citations that reveal author identity
3. Institution name (usually in the Methods section)
4. References to institution specific documents

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When preparing a manuscript for publication, the author(s) must carefully follow the instructions listed below:

Use titles that are short and descriptive. Place the title on a separate page with the names of the authors, their professional titles, and their institutional affiliations. (see the author information at the bottom of the title pages of published articles for example). For the contact author, include a mailing address and E-mail address (for publication), and a phone number for contact by the editor.

1. Avoid use of the term "subject." Use more specific references such as "student," "client," or "participant."
2. Include an abstract on the second page beneath the title and before the first paragraph of the article (except for manuscripts submitted for "On the Campus" or "Research in Brief"). The abstract or capsule statement should clearly describe the main intent or outcome of the manuscript in 75-100 words.
3. Use a common font, such as Courier or Times Roman, and set all text (including references, quotations, tables, and figures) in 12-point type, double-spaced. Please see the APA Publication Manual for proper formatting of headings and titles. Indent paragraphs with the Tab key, not by setting a defined indentation for the paragraph in the word processor. Allow generous margins (at least one inch) around each page.
4. Lengthy quotations (a total of 300 or more words from one source) require written permission from the copyright holder for reproduction. Adaptation of tables and figures also requires such approval. The author is responsible for securing such permission. A copy of the publisher's written permission must be provided to the Journal editor immediately upon acceptance of the article for publication.
5. Only citations referred to in the manuscript should be listed in the references. Check all references before mailing the manuscript to ensure that all sources cited in the text appear in the references and vice versa, and that all references are accurate and complete. Use the reference style in the most recent edition of the *APA Publication Manual*.
6. Include only essential data in tables and combine tables whenever possible. Indicate in the narrative of the manuscript, on a separate line and in square brackets, where to place the table or figure. Final placement is at the discretion of the layout editor.
7. Each figure should be generated as a high resolution (300 dpi), black and white (no color, avoid grayscale) graphic image suitable for publication and saved as a separate image file in a standard format, such as (in this order of preference): Encapsulated PostScript (EPS), Tagged Image File (TIF), or bitmap (BMP) file. Include the figure number, title, and any additional text in the manuscript document, but not in the image, and name the file accordingly to associate it with the caption text. Submit each figure as an individual file, with its caption to include with the submitted manuscript.
8. Avoid footnotes. The Journal will not publish acknowledgements except on rare occasions for recognition of external funding.
9. Authors are responsible for the accuracy of references, quotations, tables, and figures. Authors should make sure these are complete and correct.

10. Submission of a manuscript indicates the author's agreement to furnish information beyond the actual manuscript.
11. The editor may request such information in order to assist with the review process.
12. Upon the acceptance of a manuscript, authors are responsible for making the changes recommended by the copyeditor and for proofreading their manuscripts prior to submitting the final correct copy as a computer file.

SUBMISSION INSTRUCTIONS

Featured manuscripts should not exceed approximately 30 pages of 1-inch margin, double-spaced, typewritten text INCLUDING references, tables, and figures. On the Campus manuscripts generally should not exceed 4 pages INCLUDING references, tables, and figures. *Research in Brief* manuscripts generally should not exceed 10 pages INCLUDING references, tables, and figures.

All manuscripts submitted to the JCSD must be in Microsoft Word® 97-2003 (.doc) format. This includes the paper and any tables and/or figures.

All manuscript submissions and reviews are handled through our web-based Editorial Manager™ (EM) system. Authors submit manuscripts and track progress through all stages of the review process.

Enter JCSD's On-Line Editorial Office: <http://www.editorialmanager.com/jcsd>

The Editorial Manager™ system includes step by step instructions throughout the submission process. Here are some suggestions that will assist you in the process:

1. Please ensure that you have saved all of the elements of your submission as separate files. These may include: A blinded version of your manuscript. 1. (required)
2. A separate cover sheet with information for the author(s). (required)
3. A cover letter.
4. Figures, tables, & graphs.

If you do not have Adobe Reader, please download it now so that you may review your manuscript at the end of the submission process. (Available for free at: www.adobe.com)

Remember that your submission is not complete until you have reviewed the .PDF files created at the end of the process.

BOOK REVIEW GUIDELINES

The *Journal of College Student Development* seeks to keep its readers apprised of new books related to student development and professional practice in college student affairs. As a means to that end

books that are related to student development theory and student affairs practice, research on college students or higher education environments, and issues and practices in higher education germane to the student affairs profession are accepted for consideration for review.

Invitations to review and selection of reviewers and decisions about whether to review a work or to publish a reviewer's manuscript are made solely at the discretion of the editors. (Psychological instruments and computer programs are not currently being accepted for review.) Three kinds of reviews are provided: summary reviews, critical essays, and notices.

Summary Reviews. Summary reviews are intended to inform readers about works of interest to student affairs practitioners, preparation program faculty, and researchers. These 750 to 1000 word reviews briefly and objectively describe the contents and the author's/editor's stated objectives. (If it is an edited work, the authors and the content of each chapter are identified.) The review should also include:

1. Evaluations of how well the author/editor accomplished his or her stated purposes.
2. References to other works that have treated similar subject matter.
3. How this work differs from previous works.
4. The relative quality or contribution of the work to the field.

Book Review Essays. Critical essays are intended for major works in the field. Textbooks and comprehensive or extended treatments of subjects of importance to the field --such as, student subcultures, organizations, subpopulations, or environments; professional practice issues; intervention strategies and techniques; data based research studies; and theoretical expositions. Critical essays are limited to between 1,200 and 1,800 words. Works of a controversial nature or of major significance to the field may receive more than one review. Essays should:

1. Identify the author(s)/editor(s)' stated purpose(s) of the work.
2. Provide an objective description or summary of the contents.
3. Place the work in the historical and/or theoretical context of previous works and/or general practices in the field.
4. Point out theoretical assumptions, presuppositions, significant factual errors, and evidence of bias.
5. Identify strengths and weaknesses in areas such as: topic coverage (originality, depth, and sophistication) logic organizational structure theoretical foundations research methodology, and/or scholarship writing style and clarity potential uses or practical implications

Succinctly present the reviewer's evaluation of the work's: worth potential impact on practice, professional preparation, or research methods overall contribution to the field.

Reviewers may also present their evaluation of what is needed in the field that this work failed to provide and make proposals for further research or theoretical exposition.

Book Notices. These are short summaries of the contents of books that are of interest to the field, but that are not directly focused on student affairs. The Associate Editor writes these short (about 100 words) descriptions of the works with an evaluation its contents.

Requests for Review. Two copies of materials for which reviews are requested should be sent to Susan R. Jones,

Associate Editor, *Journal of College Student Development*, School of Educational Policy and Leadership, The Ohio State University, 310D Ramseyer Hall, 29 W. Woodruff Ave., Columbus Ohio 43210 or via email at jones.1302@osu.edu. Because of space limitation in the *Journal*, not all materials will be reviewed. Materials submitted for review will not be returned.

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Appendix F
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