CULTURAL COMPETENCE:
A LIVING THEORY OF PERSONAL TRANSFORMATION
WITHIN THE CONTEXT OF HIGHER EDUCATION

by

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DECLARATION

I, Deirdre Elizabeth van Jaarsveldt, Student Number 1983033125, declare that the thesis hereby submitted in compliance with the requirements for the degree Philosophiae Doctor in Higher Education Studies at the School for Higher Education Studies, University of the Free State, is the result of my own independent investigation and that I have not previously submitted this work for a qualification at/in any other university/faculty. Each significant contribution to and quotation in this dissertation from the work of other authors, has been attributed, cited and referenced.

In addition, I hereby cede copyright of this product in favour of the University of the Free State.

....
    D.E. van Jaarsveldt   **Date**

DEDICATION

To D. Dawn Walker

This work is dedicated in loving memory of my late mother, Daphne Bekker, who raised us and ensured that we receive a proper education on a widow's pension. It was her dream to write a book about her life experiences and to use the above-mentioned nom de plume.

Mom, you never got round to writing your own book, but this one is for you.

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SUMMARY

This living theory was developed in response to indisputable evidence that racism and other forms of discrimination are still being experienced at South African universities. As a white female educator, it was important to investigate my practices to ensure that I am sensitive to the needs of a diverse student body.

Committed to a process of personal transformation, I engaged in living action research to find answers to the question:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

In order to gain a better understanding of inter-group relationships, I conducted a comprehensive concept analysis by engaging in a review of literature from a multiplicity of perspectives. Ethnocentrism, in its various forms of expression, was found to be the main stumbling block in intercultural relationships and therefore I engaged in an enquiry to find ways of overcoming ethnocentrism.

Cultural competence, a transformative process, which involves continuously striving towards relating more appropriately and communicating more effectively within a diverse context, was employed. This is a process of cultural humility, as it involves a desire to learn from others. Cultural competence is a continuous process and not an event, which involves cultural awareness, cultural knowledge, cultural skills, cultural encounters and cultural desire. To gain cultural awareness, I performed an autoethnography, as well as an ethnographic analysis of South African history to discover the intellectual baggage transmitted to me from generation to generation. White supremacy, an ideology based on eurocentrism, a specific form of ethnocentrism, was found to have had a major influence in the cause and maintenance of oppressive inter-group relationships.

With this knowledge, I conducted a self-redefinition to set standards for my future practice based on the internal cultural constructs of values, beliefs, attitudes, assumptions, norms and lifeways.

Ultimately, I discovered that excellence in teaching practice, scholarship and leadership can be achieved by means of a teaching philosophy based on an ethic of caring. In other words, values stemming from a caring ethic steer practices towards being inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education.

OPSOMMING

Hierdie "lewende" teorie is ontwikkel in reaksie op onweerlegbare getuienis dat rassisme en ander vorms van diskriminasie steeds by Suid-Afrikaanse universiteite beleef word. As wit vroulike opvoeder, het ek dit belangrik geag om my praktyke te ondersoek en te verseker dat ek sensitief is ten opsigte van die behoeftes van 'n diverse studentekorps.

Met toewyding aan 'n proses van persoonlike transformasie, het ek "lewende" aksienavorsing toegepas om antwoorde te vind op die vraag:

> "Hoe transformeer ek my praktyke om meer insluitend, toepaslik en effektief te wees in verhoudinge met 'n diverse groepering van mense binne die konteks van hoër onderwys?"

Ten einde intergroepverhoudinge beter te verstaan, het ek 'n uitgebreide konsepanalise onderneem deur veelvuldige perspektiewe vanuit die literatuur te bestudeer. Etnosentrisme, wat verskeie uitdrukkingsvorme behels, is as belangrikste struikelblok in interkulturele verhoudinge geïdentifiseer en gevolglik het ek my daarop toegelê om wyses te ondersoek waardeur etnosentrisme oorkom kon word.

Kulturele bevoegdheid, 'n transformatiewe proses, wat 'n voortdurende strewe na toepaslike verhoudinge en effektiewe kommunikasie binne 'n diverse konteks behels, is toegepas. Dit is 'n proses van kulturele verootmoediging, aangesien dit spruit uit die begeerte om van ander te leer. Kulturele bevoegdheid het nie 'n eindbestemming nie, maar is 'n voortdurende proses wat kulturele bewuswording, kulturele kennis, kulturele vaardighede, kulturele ontmoetings en kulturele begeerte omvat. In die nastreef van kulturele bewuswording, het ek 'n outo-etnografie, asook 'n etnografiese analise van Suid-Afrikaanse geskiedenis onderneem, om vas te stel wat die intellektuele bagasie is wat van geslag tot geslag aan my oorgedra is. Ek het ontdek dat Wit-oppergesag, 'n ideologie wat op blanksentrisme, 'n spesifieke vorm

van etnosentrisme, gebaseer is, 'n beduidende invloed op die ontstaan en instandhouding van onderdrukkende intergroepverhoudinge gehad het.

Met hierdie kennis as agtergrond, het ek 'n herdefiniëring van myself onderneem om nuwe standaarde vir my toekomstige praktyke te stel, wat op die interne kulturele konstrukte van waardes, geloof, gesindheid, aannames, norme en lewenswyse berus.

Uiteindelik het ek ontdek dat uitnemendheid in onderrigpraktyk, leermeesterskap van onderrig/leer en onderrigleierskap bereik kan word deur middel van 'n onderrigfilosofie, wat op 'n etiek van omgee gebaseer is. Met ander woorde, dat waardes wat vanuit 'n etiek van omgee spruit, praktyke kan rig om meer insluitend, toepaslik en effektief te wees in verhoudinge met 'n diverse groepering van mense binne die konteks van hoër onderwys.

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PREFACE

This study is a contextualised version of the living theory approach to action research. Living theory enables practitioners to generate theory by means of explanations for their educational influences in their own learning, in the learning of others and in the learning of the social formations in which they live and work (Whitehead, 2008:104; 2009:2; 2011:3 of 7). This approach not only makes it possible for educational researchers to generate theory from action research, but also to generate their own methodology for doing so (Whitehead and McNiff, 2006a:1; Whitehead, 2009:1, 5; 2011:3 of 7).

The ontological perspective, epistemological stance and consequently the main distinguishing features of living theory rendered this approach most relevant, as this study is a presentation of a living theory developed by means of the personal life and learning experiences of the author. This living theory is about an educator's commitment to a process of personal transformation within the context of South African higher education.

Given the topic of research, it is believed that research about others and making recommendations for their personal growth and transformation would be imposing. This study, therefore, is not about transforming systems and organisations. Neither is it about transforming groups of people or other individuals. It is shared with others who may find benefit from my learning.

It is about a white female educator who has spent thirteen years at a historically white Afrikaans university in South Africa. It is about me, …who I am, where I come from, what I believe and why I do the things I do, what I have experienced, what I have been learning and how my learning has been influencing my actions. It is about the conscious effort I have been making to transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education.

This study is about turning the finger inwards... soul searching... mind searching... searching and researching literature... listening to others... trying to understand... trying to keep improving my practice... trying to be helpful... trying to bring healing.

This is a living theory, generated by life experiences. It is not a theory about other people, written from the perspective of an outsider, a *spectator researcher*. It is my own theory created from my personal perspective, the perspective of a *practitioner researcher*, tested against the values that inform my practice, which are my living standards of judgement, as Whitehead and McNiff (2006a:13) recommend.

On introducing this living theory, I found it hard to improve on the explanation offered by Beatriz Egus de Grandi, an educator from Argentina. I therefore echo her words in saying that this work:

> "reflects the values that give purpose to my life and my practice, and allow me to claim them as standards of judgment to test the validity of my living educational theory" [Grandi (2004) cited in Whitehead and McNiff (2006a:20)].

I therefore hold myself accountable to the values expressed and present this work as a representation of my current thinking, open for critique and discussion to be judged against the standards that have been set.

CHAPTER 1
Context and background

ORIENTATION

The style of writing in this study is mainly that of an autobiography, as a Living Theory is narrative in nature. I have, however reverted to an academic style in the discussion of theory, methodology and in the chapters relating to social science research and the review of literature. I have done so, because I deemed it fitting to adapt the style of writing to the tradition of the matter under discussion.

In this chapter I shall attempt to clarify the context of the study by: briefly framing the need for transformation in this country and specifically within the domain of higher education; explaining the background that led to this research and discussing the research methodology employed. Understanding that Living Theory is a fairly new approach to action research, I have tried to capture the main distinguishing features, followed by a description of the philosophical underpinnings and methodology. I have also attempted to explain the choice of methodology that I have found most appropriate to answer my main research question:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

In the tradition of living theory, an action plan is portrayed as a set of subsidiary questions. In this chapter, I shall attempt to answer the first four subsidiary questions:

- ❖ What is my concern?
- ❖ Why am I concerned?
- ❖ What experiences can I describe to show why I am concerned?
- ❖ How do I anticipate addressing this concern?

The complete set of questions compiled for the action plan of this living theory and a more detailed explanation of the main research question are related in 1.3.5.1.

1.1 INTRODUCTION: THE CONTEXT OF TRANSFORMATION IN SOUTH AFRICAN HIGHER EDUCATION

In order to place this study within its proper context it is necessary to provide a very brief explanation of: the current, continuous need for transformation in South Africa; the need for authentic transformation within the context of South African higher education; the position of the University of the Free State (UFS), the institution where I work, in this transformation process; and personal transformation as authentic transformation.

1.1.1 The need for transformation in South Africa

It is no secret that South African history is tainted with shame. The shame of racism, slavery, oppression, dispossession, concentration camps, forced removals, pass laws, curfews and other serious violations of human rights cast an accusing shadow over our land. In 1994 freedom finally came for the majority of citizens in our county when an unjust and oppressive political system was finally brought to an end. Yet, the scars of deep hurts inflicted over centuries are still evident in South African society today.

Our country's shameful socio-political past is reasonably well-known, but whether the full impact on individual citizens is as widely known, is uncertain. The painful consequences of the infringement of human rights are still being experienced today, long after the dawning of democracy in 1994. One needs only to pick up a daily South African newspaper for this truth to hit home. Hatred between race groups, violence, crime and corruption are at the order of the day. A finger cannot be pointed at any group in specific, as the offences are committed by a variety of people.

So traumatic and brutal are the stories of homicide and murder related in our local and national media that an acquaintance of European origin expressed having experienced culture shock on returning home from an overseas visit. He commented that each of the news items that fill local South African newspapers would reach headlines in the European media, moreover would be regarded as of a barbaric nature.

South Africans know the tension experienced and aggression still brewing in the hearts and minds of ordinary citizens. Evidence of this I have witnessed in simple daily activities, such as driving a vehicle or waiting in a queue. The general display of behaviour in South African society appears to be self-centred and rude, portraying a "get out of my space" attitude, an attitude of "if you want to prevent yourself from being overwhelmed or oppressed, you better make sure that you make a claim to your own space".

There seems to be a type of obsessive-compulsive syndrome at work in South African society, an anxious craving for wealth, status, power, vengeance and other objects of a hedonistic nature. As it is in the case of an obsessive-compulsive disorder, where the anxious obsession is soothed by compulsive behaviour, this craving appears to be satisfied by craftiness or forceful activity, even if it means obtaining something as simple as a parking that someone else had been waiting for or a better position in a queue. The conquest seems to bring a sense of victory and satisfaction, instead of a feeling of guilt at displaying selfish and rude behaviour. What I was taught to regard as honourable and good manners now seems to be scorned at and regarded as stupidity.

This is, of course, my personal observation and conclusion and I sincerely hope that I am merely responding in an emotional way and can grow out of it. If I am not wrong, however, it seems as if the moral values of our society are in jeopardy. The very values that direct interpersonal and intergroup relationships are questionable. The impact and consequences of this country's socio-political past for the individual citizen of this country are contemporary and real, something each one of us has to face every day. Yet, these are not being faced head-on and instead, in my opinion, manifestations of deeply hurt and unsettled spirits are observed in the type of anxious and aggressive behaviour I have described above.

In response, one may ask: How does one overcome a legacy of atrocities which stretches over centuries? How long will it take? Who is responsible? What should be done?

Overcoming the historic legacy of this country, in my opinion, requires a transmutation of society, a total change of quality in the way of thinking and acting; an ongoing process which I believe will take a long time, given the length of the history. I believe that it has rippling effects into every context of work, into every household and every life of the people living here. I see it as the right and responsibility of each of the citizens of this country. Now, the question still remaining is: What should be done? ...and a new question arising is: What is my role, as a citizen of this country, in this process?

The context in which I work is higher education and my current position is that of a facilitator/researcher at a centre for teaching and learning. I accept the responsibility of doing what is in my power to ensure that transformation takes place, starting with myself. Within the context of my work, that means transforming my practices to be more inclusive, appropriate and effective in relating to a diverse body of people. This study was undertaken to assist me in discovering what is required of me, to deal with the issues that surface, to change whatever is required and to consistently evaluate the effect of my attempts. I have committed myself to a process of continuing personal transformation which I intend to accomplish with the help of action research.

In the text that follows, I will relate the context of South African Higher Education in general and of my position at a historically white Afrikaans university in order to indicate what my concern within this context is, to motivate why I am concerned and to relate experiences to support my concern.

1.1.2 The need for authentic transformation in South African higher education

The post 1994 era of South African history has been characterised by transformation. So much so that the Oxford dictionary includes a definition of transformation specifically relating to South Africa, as follows: "Used within South African context to describe the process of making institutions and organisations more democratic" (Oxford Advanced Learners Dictionary). The political transformation in South Africa from apartheid to an inclusive society is well known.

Transformation, in the general sense, can be defined as a process of changing from one qualitative state to another or more concisely put, a process of transmutation from one state to another, also called metamorphosis (Harvey, 2004: page 1 of 4; Holland Wade, 1998:713). Transformation involves a change of character, substance or function and can apply to an individual, an organisation or the product or service rendered by the organisation (Harvey, 2004: page 1 of 4; Holland Wade, 1998:713). In higher education, this generally relates to the transformation of the student through learning and of the institution in providing transformative outcomes through transformative learning and research (Harvey, 2004: page 1 of 4). In South African context, higher education has an additional transformative role in moving from apartheid to an inclusive society.

The process of institutional transformation in South African higher education was initiated by the Green Paper on higher education, which was published in 1996. Three features pertaining to the transformation of higher education mentioned in the Green Paper were: increased participation, greater responsiveness and increased cooperation and partnerships (RSA DoE, 1996). The Education White Paper 3 on higher education transformation followed in 1997 and explained that transformation "requires that all existing practices, institutions and values are viewed anew and rethought in terms of their fitness for the new era" (RSA DoE, 1997). Furthermore, the White Paper advocated for the establishment of a single national coordinated higher education system that is "democratic, non-racial and non-sexist" (RSA DoE, 1997; RSA DoE, 2008:9).

More legislation followed with for example, the publication of the Higher Education Act in 1997 (RSA, 1997). Institutional policies and regulations were amended and many changes were made. For instance, as recommended in the Green Paper, the student profiles of higher education institutions in South Africa changed dramatically with the "massification" of higher education and the introduction of new patterns of teaching and learning together with new curriculums (RSA DoE, 1996).

Evidence of the response to transformation is seen in the large proportion of publications relating to the topic of transformation in South African higher education that have emerged over the past seventeen years. *Equity, diversity, social*

exclusion, access, redress, South African education policies, multi-cultural and educational transformation, being some of the overt key words spotted in these publications. Yet, the outcry for authentic transformation in higher education remains (RSA DoE, 2008:13, 14, 118; Francis and Hemson, 2010; Gouws, 2008:page 1 of 2; Karecki, 2003:74,80; University World News, 2008:page 1 of 3).

South African universities are multicultural environments calling for more contextually relevant teaching practices, as elsewhere in the world, but with the huge additional challenge of overcoming the legacy of apartheid. Long after the dawning of democracy in this country, the development and display of intercultural sensitivity remains a present-day need and concern. This has not only come across in published work and media reports, but has recently been confirmed by means of an official investigation.

During 2008, a Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions was appointed by the Minister of Education to investigate discrimination in South African universities (RSA DoE, 2008:9). The committee reported:

> "It is clear from this overall assessment of the state of transformation in higher education, that discrimination, in particular with regard to racism and sexism, is pervasive in our institutions" (RSA DoE, 2008:13).

Furthermore, it was found that there was a disjunction between institutional policies and the real-life experiences of staff and students relating to teaching, learning, curriculum, language, residence-life and governance (RSA DoE, 2008:14). One of the recommendations made by the committee related specifically to sensitivity in staff-student relationships:

> "Academic staff, in the short term, need to become aware of, and learn to understand the students they teach, by being much more sensitive towards these students" (RSA DoE, 2008:118).

The report of this Ministerial Committee prompted the South African Journal of Higher Education to publish a special issue on transformation during 2010 (Francis and Hemson, 2010). This bears further evidence that transformation within the

domain of higher education in this country is viewed in terms of the nature of relationships between various groups of people and that it remains a present day concern.

1.1.3 UFS participation in the process of transformation

As a participant in the process of transformation, the UFS published its transformation plan in 2007 (UFS, 2007). See Table 1.1 for extracts from the UFS Transformation Plan 2007 - 2010.

In this plan, transformation is defined as a deep and pervasive, intentional (planned) and gradual (phased) process, which alters the institutional culture by changing underlying assumptions and institutional behaviours and processes (UFS, 2007). Challenges were identified, goals were set and strategies were developed according to the conceptualisation. These were expressed within four transformation areas, namely: institutional culture, academic activities, governance and management and employment equity (See Table 1.1).

Table 1.1   Extracts from the UFS Transformation Plan: 2007-2010

> **2.2   Transformation defined**
>
> In the context of a transformational change model, it is agreed that the following characteristics, specified in a working (operational) definition of transformation by Eckel, Hill *et al.* (1998), typify transformation at the UFS:
>
> **Without changing the core values of being an excellent university, the entire institution is affected by transformation as a deep and pervasive, intentional (planned) and gradual (phased) process. Transformation alters the institutional culture* by changing underlying assumptions and institutional behaviours and processes.**
>
> *Institutional culture includes:
>
> artefacts which are the concrete representations of culture, such as typical institutional language and terminology, published mission statements, observable rituals and ceremonies, reward systems and communication channels and procedures (the products, activities, and processes that form the landscape of the UFS's culture).
>
> espoused values which are what we as institution say and what we promote, but not always what we do, i.e. the articulated beliefs about what is "good", what is" right", what "works", etc.
>
> underlying assumptions which, as the innermost core of culture, encompass deeply ingrained beliefs that are usually difficult to identify and therefore rarely questioned. These assumption are usually taken for granted and are as such the most difficult to change (and if changed, they take a long time to change).
>
> The UFS is therefore committed to **transformation** as **defined** above, implying **a phased process of continuous and persistent becoming:**
>
> o becoming a world-class, engaged university of excellence and innovation and place of scholarship for South Africa and Africa;
> o becoming an equitable, diverse, non-racial, non-sexist, multicultural, multilingual university where everyone will experience a sense of belonging and achieving;
> o becoming a learning organisation where institutional culture, structures and processes are continuously and fundamentally scrutinised, and redesigned to remain optimally fit for purpose;
> o becoming an institution that treasures diversity as source of strength and quality.
>
> **3. TRANSFORMATION CHALLENGES, GOALS AND STRATEGIES**
>
> Proceeding from the above-mentioned conceptualisation of and commitment to transformation, the challenges and goals for transformation, as well as the strategies to address these, are presented in this section within the following interrelated dimensions, to provide a framework for transformation at the UFS.
>
> **Institutional culture** (Transformation Area 1) including
>
> institutional climate; sense of belonging; student life; staff life; language policy.
>
> **Academic activities** (Transformation Area 2)
>
> ● Responsiveness/relevance of UFS in terms of
>   positioning; research; academic programmes and teaching/learning methods; community service.
> ● Student access and success
>
> **Governance and management** (Transformation Area 3)
>
> **Employment equity** (Transformation Area 4)

Taken from UFS (2007).

The plan distinctly stated, however, that the process would be implemented without forfeiting the core values of excellence (UFS, 2007). New values were not added to

aid the process. In so doing, the recommendation by the Education White Paper 3 that institutional values were to be revised was not followed (RSA DoE, 1997). Although it was acknowledged that assumptions are seated at the very core of culture, are difficult to identify and will take a long time to change, the plan did not explain how these would be addressed (UFS, 2007).

Nevertheless, as part of its transformation plan, the management of the UFS made a decision during June 2007 to enforce racial integration in the residences on campus. By this time, I was already involved in reviewing literature for this study. Not long after the announcement was made, I joined a group of fellow postgraduate students on a field trip to Durban, where we were to learn about Autoethnography and Indigenous Knowledge Systems (IKS). During an academic discussion session we had there, facilitated by three professors who are experts in IKS, I expressed my concern over the way in which the issue of racial integration at the UFS was handled. Looking from a psycho-social perspective, I felt that it could lead to uprising and serious conflict on campus. "R – R = R" (Rules – Relationship = Rebellion), a very simple equation I had learnt and taught in family therapy, to describe the detrimental effect of autocratic parenting, came to mind. Those present just looked at me, internally probably thinking and believing that I was merely opposed to integration of the residences.

Unfortunately, the prediction was accurate. The announcement caused dissatisfaction amongst certain groups of students and parents, who claimed that they had not been included in the decision-making process. Protest followed and continued with the resumption of lectures early in 2008 when the house committees of all residences on campus but one, decided to participate in a strike and to camp on the lawns in front of the main building (*Volksblad* 22 February 2008:1; *Volksblad* 27 February 2008:2). Riots and destruction of university property followed; amounting to approximately R3 million of damage. With the eyes of the public media focused on these happenings, the "Reitz video" was released during February 2008 (*Volksblad* 22 February 2008:1; *Volksblad* 27 February 2008:1, 2).

This video depicted four white Afrikaans male students involving five older black housekeeping staff members from the Reitz residence in an initiation ceremony. The

employees were expected to participate in sports activities and to eat and drink mixtures that the students had prepared. The process was videotaped by the students. In the edited version of the video, which was later presented at a cultural internal affairs occasion at the residence during 2007, these mixtures were reported to have contained tinned pet food and urine (*Volksblad* 27 February 2008:1; *Volksblad* 3 March 2008:1). The video won an award at this competition, where the four students had presented the video as their impression of and a statement of protest against the enforced integration (*Volksblad* 27 February 2008:1; *Volksblad* 28 February 2008:1; *Volksblad* 3 March 2008:1). It had been produced, presented and accepted in the "Leon Schuster genre" of movie making (*Volksblad* 28 February 2008:1; *Volksblad* 3 March 2008:1).

The media release of this video, at the height of the protest on campus, plunged the UFS into the central arena of world news, sending shock waves throughout the country and abroad (*Volksblad* 29 February 2008:1; *Volksblad* 3 March 2008:1). Staff members and students at the UFS were in a state of shock. Some responded aggressively, others defensively and others hung their heads in shame. The sharp criticism and accusations made from all over inflicted a feeling of guilt amongst most white people on campus and contributed towards infuriating most of the black people (University World News, 2008; *Volksblad* 27 February 2008:1; *Volksblad* 28 February 2008:1).

More protests followed (University World News, 2008; *Volksblad* 28 February 2008:1). One minute we had been going about our business, the next we were in a war zone. Angry students disrupted classes and in a few incidents white students and residences were under threat (*Volksblad* 28 February 2008:1,2). In the offices and on campus groups of people were debating about the Reitz issue. Some were saying it's not so bad, others felt that it was atrocious. Out of a feeling of helplessness, a diverse group of students and members of management got together in front of the main building and joined hands in a circle of prayer (*Volksblad* 29 February 2008:1).

I felt accountable for the misconduct of our students. I knew that one could not generalise the behaviour of four students to the rest of the campus. What concerned

me more was the fact that their video had won the competition. This indicated that the majority of students present, at least, had made no objection to the fact that older persons were misled, denigrated, misrepresented, abused, that their good faith had been shattered and their trust of all whites had been damaged. I was also concerned about the fact that either no one had the foresight to anticipate the implications and repercussions of such behaviour for the people directly involved, including themselves, their hostel and the university or were not assertive enough to state their disapproval. Either way, there was a problem. The four students directly involved were senior students and neither displayed insight into nor accepted accountability for their conduct, in fact affirmed that they were not racists (*Volksblad* 27 February 2008:1; *Volksblad* 28 February 2008:1; *Volksblad* 3 March 2008:1).

Are we teaching our students to think and reflect critically? One of the students had studied communications. Did ethics form part of their learning programme? If so, was it presented in a way that stimulated critical thinking and reflection? This incident confirmed my concern about the ethnocentrism I had identified in my Master's study and also for our inadequate preparation of students for functioning effectively within a multi-cultural context. (This research will be further discussed in 1.2). I felt that this incident provided evidence that the problem existed on a larger scale. I felt that our transformation was skin-deep.

From a psychiatric perspective, I knew that debriefing sessions, in groups and individually, needed to be conducted with the victims and the residents of the hostel (Uys, 2004:239, 241). The truth needed to be discovered and framed within the context of the perspectives and feelings of all those involved (Uys, 2004:240-241). Cognitive therapy could assist the process (Sadock and Sadock, 2004:630-631). Through facilitated dialogue, insight could be developed, guilty parties could come to repentance, restitution could be made and reconciliation could eventually be facilitated. I desperately wanted to visit the hostel and participate in the process, but I was not in a position to do so. It was the duty of the university management to intervene and they were under tremendous pressure in doing so. The eyes of the world were on the UFS and accusations and demands were made from all over. Heavy blows of criticism were cast at the UFS in spite of defensive evidence indicating visible efforts of over 15 years to bring about transformation on this

campus (Fourie, 2008: page 1 of 2; *Volksblad* 28 February 2008:2). One of the documents that could vouch for these efforts was the UFS Transformation Plan (UFS, 2007). Yet, systemic change, however well intended, planned and implemented, was not adequate in bringing about authentic transformation on our campus, as was later confirmed by the Ministerial Committee (RSA DoE, 2008:14).

The implementation of policies and regulations, etc. did not bring about the necessary change of thought, substance and character required by personal transformation (Holland Wade, 1998:713). In an article published in the South African Journal of Higher Education, Karecki (2003:80) stresses the inseparability of social and personal transformation in bringing about deeper transformation. In other words, according to Karecki (2003:80) deeper transformation cannot take place without personal transformation:

> "The transformation of unjust, exclusive systems whether they be political, social, economic, or religious is an unquestionable goal as we try to construct a more equitable society. But unless persons are willing to undergo a process of personal transformation in which they reassess the assumptions that lie hidden in their hearts and minds, systemic change will not bring authentic transformation or reconciliation".

These words were proven to be prophetic when considering the incident at the UFS, in response to which both printed and broadcasting public media were drenched with letters, articles, comments and discussions.

On reading a large number of these articles and editorial letters it became clear to me that scholarly insight was lacking, specifically in responses from non-academics there was much confusion. Having read quite extensively on the topic of culture and intercultural relationships I noticed that concepts were differently understood by the various authors. Distinction was not made between the various manifestations of ethnocentrism and the dynamics of intercultural relationships. The degree of sensitivity displayed in different examples as indicated in Bennett's (1993) Developmental Model of Intercultural Sensitivity was not mentioned. The fact that racism forms part of intercultural dynamics rarely came across. Many of the responses revealed the personal experiences and pain of the authors, as well as the denial of their own stereotypes, prejudice, etc. Some authors tried to explain the

behaviour of the students and others indicated the extent of the problem. Unfortunately consensus on workable solutions did not seem to emerge. This confirmed to me that a need for deeper solutions still existed and led me back to Karecki's (2003:80) advocacy for a process of personal transformation.

Since the "Reitz incident", much has happened and much has been done to address the issue of racism on our campus. New appointments have been made in top positions and issues of equity have been considered. An International Institute for Studies in Race, Reconciliation and Social Justice has been established. Structural changes have been made on campus. Work was done to bring reconciliation amongst the people involved in the Reitz incident, closure was reached and was publicly celebrated. International media teams have since returned to the UFS and have reported on the dramatic changes that have been made. Honorary doctorates have been awarded to black people whom have made an impact in society. Evidence of all of these and many other efforts have been recorded in the news archives on the UFS website (http://www.ufs.ac.za).

Yet, behind the scenes, in casual conversations and in classrooms, interpersonal issues relating to racism and transformation are still surfacing. As colleagues and students have confided in me, I have, even until recently, heard statements relating to these issues. See the box below.

Box 1.1

> **Some statements made by members of staff and students at UFS about issues of race and intergroup relationships**
>
> "All whites are racist."
>
> "Will they (black people) ever say 'thank you' for what we have done for them?"
>
> "All leading scientists in the world are white and mainly males."
>
> "Everything in this country depicting civilisation was brought here by the Europeans; the wheel, education, ...every teaspoon!"
>
> "I'm so tired of being made the guilty party. Whites are forever made the culprits and we are forever having to apologise."
>
> "I'm not like that."
>
> "At least we don't go round singing and shouting slogans such as 'Kill the boer, kill the farmer!'"
>
> "Have you ever been at the scene of a farm murder? Well, I have..."
>
> "Whites think we are baboons, not people."
>
> "They don't really consider equity in the appointments made at this university. Top management is getting whiter."

Van Jaarsveldt (2011)

Issues of race and intergroup relationships are still surfacing. In spite of all the work and effort, the hearts and minds of many of my colleagues and students (mainly those of a more mature age) are still troubled. None of these people is vicious or obnoxious and not one of them intends harm. In fact, they are trying to do good. Yet, our generation of service providers is troubled. If we are troubled, what are we transmitting to our students?

Something that struck me about many of these statements was that they speak of "the other". Fingers are pointed outwards. Responsibility in the process of transformation is transferred to another. This reminded me of a statement by psychosocial developmental theorist, Erik Erikson:

> "If everything goes back into childhood, then everything is somebody else's fault and taking responsibility for oneself is undermined" (Sadock and Sadock, 2003:211).

Development of character, in other words, is the responsibility of each human being and cannot be transferred to another (Sadock and Sadock, 2003:211).

1.1.4 Personal transformation as authentic transformation

The nature of interpersonal relationships between diverse groups of people in this country and within the context of higher education remains a cause of concern. Issues are still surfacing and because they are difficult to deal with, the tendency to "just carry on" in the hope that they will "go away" seems to exist.

As Brookfield and Preskill (2005:124) have astutely observed in higher education in the United States of America (USA) as well, some people argue that by the use of good teaching practices and showing respect to all people, the special problems of racial, class and cultural diversity will take care of themselves. They say:

> "As daunting as it may seem, at least initially, to address diversity, it serves no useful purpose to sweep it under the rug or pretend it doesn't exist" (Brookfield and Preskill, 2005:124).

These renowned educators contradict the perception that problems will sort themselves out in due course by predicting that racial and class divides will continue to grow and that injustice will remain a source of tremendous cultural tension (Brookfield and Preskill, 2005:124). These issues cannot be avoided, because they are part of our history and will not go away. Yet, facing them is no easy task.

Brookfield and Preskill (2005:125) acknowledge that communicating across racial and ethnic barriers can be particularly agonising. Roderick, Associate Director of the Center for Advancing Faculty Excellence at the University of Alaska Anchorage is in agreement:

> "Nobody really likes to talk about racism, oppression, and privilege. These are scary topics that bring up strong feelings of fear, defensiveness, guilt, anger, and grief. Most of us are unprepared to handle strong emotion, in the classroom or outside, and would prefer to avoid these topics if possible. Because of this discomfort, reluctance and fear ...racism and white privilege are among the most pervasive, charged, and under-addressed difficult dialogues on campuses, in the country, and in the world" (Roderick, 2008:82).

Brookfield and Preskill (2005:125) continue that the perception exists that legislation is adequate in dealing with these issues and everybody can just move on with the project of building a colour-blind society.

In our country, a new political system is in place, but the people living here are not new. The same people are still living here and ordinary citizens have neither been helped to deal with past issues nor taught how to build better relationships in our everyday walks of life. The fact that systems and structures have been addressed has made no difference within the hearts and minds of the citizens in this country. We have not been assisted in re-defining ourselves in terms of a democratic society. Much has been said on a socio-political level, much accusing and defending has taken place, but people have not been assisted to deal with internal issues that impact on intergroup relationships on a daily basis.

The transformation required within this context certainly relates to interpersonal relationships between different groups of people, in other words, intercultural relationships. According to Bennett (1993:21; 2004:147) intercultural sensitivity does not come naturally and needs to be cultivated. Surely higher education institutions should take the lead in this process.

Literature on intercultural training and education refers to personal transformation as an essential part of intercultural learning [Howard (2006) cited in Robinson, 2009:44; Paige, 1993:18, 176]. Robinson (2009:44) continues that the awareness of the need for personal transformation among white educators is vital, given that they make up the largest proportion of teachers in USA society. The proportion of white educators at our institution also far outnumbers that of other groups and given the history, also need to engage in this process. In 2010, the percentage of black staff members at the UFS was 37% (UFS, 2012).

Personal transformation involves a self-assessment and renewing of self-definition. Holland Wade (1998:716), having performed a concept analysis on the term, defines personal transformation as:

> "a dynamic, uniquely individualised process of expanding consciousness whereby an individual becomes critically aware of old and new selfviews and chooses to integrate these views into a new self-definition."

This strongly relates to transformative learning theory, which was developed by Jack Mezirow (1997). Through transformative learning, problematic frames of reference – sets of fixed assumptions and expectations (habits of mind, meaning perspectives,

mindsets) – are transformed to make them more inclusive, discriminating, open, reflective and emotionally able to change (Mezirow, 2003:58).

1.2 BACKGROUND: PERSONAL TRANSFORMATION WITHIN THE CONTEXT OF THIS STUDY

In this section I will come closer to home by providing background information leading to my research. The previous section framed the need for transformation on a national, institutional and personal level. This section will relate my personal teaching and research experiences that directed my decision to embark on a lifelong journey of personal transformation. I shall also introduce the concept of cultural competence as a process of personal transformation.

1.2.1 Personal teaching and research experience in higher education

I am a professional nurse and hold a Master's degree in Psychiatric Nursing with Child Psychiatry as main focus area. I have sixteen years of experience in psychiatric nursing practice of which nine years were combined with teaching in the higher education sector. These nine years were devoted to the theoretical teaching of Psychiatric Nursing theory in the undergraduate and post basic programmes at the School of Nursing at the University of the Free State (UFS). My work included clinical teaching and the accompaniment of final year nursing students in psychiatric practice.

As part of the institutional transformation in response to democracy, the UFS changed its language policy to parallel medium education and classes are therefore presented in English and Afrikaans. I was assigned to teach the English group of nursing students. Being the teacher of the "English class" at a South African institution of higher education with a parallel medium language policy, implies being the teacher of an ethnically diverse group of students of whom only a very small percentage are actually first language speakers of English. The classes I taught also represented a variation of age groups. The Afrikaans group mainly consisted of young, white females, who were first language speaker of Afrikaans. In psychiatric practice, however, I was responsible for the clinical teaching of both "language groups" of students.

It was in clinical practice and specifically in a community service learning context where I first observed a dramatic difference in the responses of the Afrikaans and English groups of students. The Afrikaans students displayed negativistic behaviour in this setting to which I responded firmly and in a dictating manner. I interpreted their behaviour as racist and felt angry at their lack of professionalism. I made the phenomenon of student experiences in this setting the topic of research and the findings were published in a Master's mini-dissertation during 2005. The results of this study clearly indicated that transcultural factors played a major role in the experiences of these students.

I invited all the final year students to participate in the study and made use of the Nominal Group Technique to gather and analyse the data. I conducted separate sessions for the English and Afrikaans participants and compared the results. The main research question posed to the participants asked them to relate their experiences during their placement at the particular community psychiatric facility, an old age home situated in the local township. An issue subquestion asked them to recommend what would render the placement more satisfactory, thus addressing the issue of satisfaction.

Some of the findings of this study by van Jaarsveldt and Venter (2005:135-139) were as follows:

❖ The Afrikaans participants tended to respond from a first world context of patient care, causing them much uncertainty and distress within this clinical practice setting.

- Top priority was assigned to the bad experience of not being able to meet patient needs, owing to a lack of equipment and supplies, as well as what they deemed to be an inadequate, non-nutritious diet. The English participants did not mention this aspect in response to the central research question. Although they did indicate that adequate supplies and facilities would render the placement more satisfactory, this matter did not receive priority during voting. (The Nominal Group Technique makes scores available for use during data analysis).

- One Afrikaans participant only, indicated by a score of one (1) point that "exposure to the community is necessary".
- No mention was made of the socio-political context within which the old age home functions.

❖ Several statements confirmed that the English participants enjoyed working within the black community and with the elderly in their community.

- One participant related feeling happy to work with black aged patients in comparison to previous experience in the white areas. This indicated comfort within own cultural context.
- A statement "this is the only black old age home that has accomplished so much" confirmed that the socio-political context of public services was considered.
- No suggestions with regard to transcultural issues were related in response to the issue subquestion, thus indicating contentment and satisfaction within the cultural context of the placement.

❖ Comments regarding intercultural relationships:

- The Afrikaans participants kept quiet about a black staff member at the old age home whom has allegedly behaved rudely towards all of the students, whilst the English participants elaborated on this negative experience. In comparison to literature it was found that as awareness of racial and ethnic group oppression increases, students are less likely to express opinions that might be interpreted as racist (Eliason and Raheim, 2000:164). A fear of being labelled as racists could therefore have prevented the Afrikaans students from complaining about this problem.
- One Afrikaans participant felt strongly in favour of working with a fellow-student who is proficient in a black language, stating that this improved her ability to communicate effectively with patients. Although the statement related to more appropriate patient care, viewing her fellow-student as an object of utility, rather than a colleague, spoke of underlying ethnocentrism.

- Another Afrikaans participant was pleasantly surprised at experiencing a positive response from black patients, indicating that she was holding a stereotype about this group of people.

- Afrikaans participants related the experience of feeling lonely and bored during their placement. The solution offered related to placing "two (2) white and two (2) 'non-white' students at a time for communication and company". This indicated a need to associate with a member of the same cultural background, yet to have a black student available to act as a translator. These statements were interpreted as an indication of ethnocentrism.

- An element of surprise was expressed by Afrikaans students in the positive experience of seeing how Red Cross caregivers (black people) care about patients. This indicated another stereotype, yet hinted of possible previous experience to the contrary. This interpretation could regretfully not be verified.

This study was an eye opener for me and alerted me to a variety of concerns.

The fact that the responses came from final year students and that the group interviews were conducted at the end of their academic careers, was a source of major concern for me. I felt that we, the nursing educators, were not adequately preparing students and specifically the white students, to function effectively within multi-cultural contexts. In the nursing profession it is vital, not only to provide culturally congruent and competent care (Leininger, 2002:12), but also, specifically within the South African context, to be sensitive to issues of diversity, such as culture, race, gender and sexual orientation, as Abrums and Leppa (2001:270) recommend. I did not feel confident that our graduates were fully capable of these requirements.

In addition, I learnt that despite my efforts to be clear about what was expected of students during this placement, they felt uncertain and inadequately prepared. I also learnt that I was not "on board" with the experiences of my students and had acted inappropriately to the white students in particular. They had experienced culture shock (Jaarsveldt and Venter, 2005:142), hence the negativistic behaviour and I only learnt about this through the research. This made me feel ashamed for not having

been sensitive to their needs and not having listened to them in the practice setting. Debriefing, including the offering of support and the facilitation of critical reflection could have been of great benefit. Debriefing was subsequently implemented as part of my service learning project.

Furthermore, these findings, together with many intercultural experiences I had had in the classroom, in the clinical practice setting and with colleagues, prompted a deeper investigation into the intercultural aspects of nursing education and higher education within a South African context. More specifically, I felt the need to investigate my practice within an intercultural context in order to understand more fully and to improve what I was doing.

1.2.2 Introduction to cultural competence

When first embarking on a literature review relating to cultural diversity in teaching practice, I was a nurse educator and therefore felt it relevant to start with publications within my profession. It was in literature relating to transcultural nursing (nursing anthropology) and nursing education that I first encountered the concept of cultural competence.

Madeleine Leininger may be viewed as the mother of Transcultural Nursing. Having embarked on cultural studies in the 1950s, this author raised the awareness to the perspective that culture is "a crucial and major dimension of nursing" (Leininger, 2002:47). In her first book, "Nursing Anthropology: Two Worlds to Blend", Leininger (1970:21) stated that the concept of culture could enhance understanding for broad patterns of human behaviour, as well as highly specialised behaviour. This could help nurses to understand why culturally learned and transmitted behaviour is often difficult to change (Leininger, 1970:21).

Leininger (2002:12) first used the phrase *culturally congruent and competent care* when developing the Theory of Culture Care Diversity and Universality in the early 1960's. By *culturally congruent care* Leininger (2002:12) meant the use of sensitive, creative and meaningful care practices to fit with the general values, beliefs and lifeways of clients for beneficial and satisfying health care, or to help them with difficult life situations, disabilities or death. According to Abrums and Leppa

(2001:270), *culturally competent care* involves being sensitive to issues related to culture, race, class, gender and sexual orientation.

The concept, cultural competence, evolved over time and is now a well-known concept, not only within the theoretically well-established specialisation area of Transcultural Nursing, but also in many other disciplines (Andrews, 2003:15; Branche, Mullennix and Cohn, 2007; Deardorff, 2006; Hall, 2002; Landis, Bennett and Bennett, 2004; Purnell, 2002; Sue, 2001; Teel and Obidah, 2008 and Thomas, 2006). The development of cultural competence has become a primary goal in intercultural training and has been included in curricula of various educational programmes worldwide (Bennett and Bennett, 2004:149; Berry, 2004:180; Deardorff, 2006; Teel and Obidah, 2008).

UNESCO (United Nations Educational, Scientific and Cultural Organization) also assigns importance to the concept. During 2010, the International Year for the Rapprochement of Cultures, "the strengthening of quality education and the building of intercultural competence" was as one of this organisation's four strategic lines of action (UNESCO, 2010:2). The action plan will be further discussed in Chapter 7.

1.2.2.1   What is cultural competence?

The concept cultural competence has been defined within the context of health care services as:

> "the ongoing process in which the health care provider continuously strives to achieve the ability to effectively work within the cultural context of the client (individual, family, community)" (Campinha-Bacote, 2002:181).

Cultural competence involves a complex integration of knowledge, attitudes and skills that enhance cross-cultural communication and appropriate/effective interaction with others [American Academy of Nursing (1992, 1993) cited in Andrews, 2003:15].

Cultural competence is applied on an organisational and structural level as well. Betancourt, Green, Carrillo and Ananeh-Firempong (2003:299), for example, describe the role of organisational, structural and clinical cultural competence in

addressing racial/ethnic disparities in Health and Health Care in the USA. Bennett and Bennett (2004:147) confirm that on this level, cultural competence has been found to:

> "contribute to effective recruitment and retention of members of underrepresented groups, management of a diverse workforce, productivity of multicultural teams, marketing across cultures and to the development of a climate of respect for diversity in the organisation."

Various models for the development of cultural competence have been published and much refining work has been done through scientific research (Shen, 2004:317). Campinha-Bacote (2002:181), for example, indicates cultural competence to be an ongoing process, where healthcare providers need to see themselves as *becoming* culturally competent, *not being* culturally competent. This requires a willingness to learn from others as cultural informants, a life-long process that has been called "cultural humility" (Campinha-Bacote, 2002:183).

Cultural competence involves transformation from a position of ethnocentrism towards ethnorelativism and is a primary goal in intercultural training programmes (Bennett and Bennett, 2004:149, 152; Hunt and Swiggum, 2007:167, 169). This entails letting go of cultural self-centredness and attempting to understand values and behaviours within the context of a specific culture rather than classifying these as right or wrong (Bennett and Bennett, 2004:152; White, 2004).

1.2.2.2 Why specifically use the concept of "cultural competence"?

During general discussion amongst colleagues, some individuals have questioned the use of *cultural competence* as concept of choice in this study. Their tremendous sensitivity evidenced by their defensive response alerted me to the possibility of others feeling the same way. I therefore felt it appropriate to offer a brief discussion and rationale for the use of this concept for the purposes of this study.

Cultural competence is regarded as a relatively new concept in academic disciplines and yet it has become well established in published literature since its inception (Shen, 2004:317). In an annotated bibliography on cultural competence in nursing

literature, Shen (2004:317) reports that between 1990 and 2003 a total of 1 114 articles were published on the topic of cultural competence within nursing literature alone. The concept remains important in Transcultural Nursing, where it is included in the mission and vision, philosophy and goals of the Transcultural Nursing Society (TCNS, 2010).

This concept or derivatives thereof, has also been used in other disciplines, such as health care, psychology, industrial psychology, communication studies, business sciences, education and higher education (Bennett and Bennett, 2004; Branche *et al.* 2007; Deardorff, 2006; Hall, 2002; Purnell, 2002; Sue, 2001 and Thomas, 2006; Teel and Obidah, 2008). A general review of dissertations and theses published on the internet between 2004 and 2009 revealed that over 200 of these studies have dealt with the topic of cultural competence (NRF, 2009).

Within the context of higher education, Deardorff (2006:241-266) embarked on a study to find consensus on the definition and assessment of (inter)cultural competence. This author scrutinised 49 definitions of (inter)cultural competence that had been published over a period of 30 years and having pruned these to nine, could ultimately indicate a top-rated definition for use in higher education as selected by 23 currently renowned intercultural scholars (Deardorff, 2006:242, 244, 247, 248). This study therefore confirms the relevance of the concept within the context of higher education.

In other disciplines, there has also been support of this concept. Sue (2001:790) states that calls for cultural competence in the field of psychology are not new and continues by citing fourteen authors who have voiced this need since 1974. Thomas (2006:78) confirms that the concept has existed in business literature for some time. Furthermore, internationally renowned authors and intercultural trainers Bennett and Bennett (2004:163) predicted that the concept of (inter)cultural competence would become the term of choice to refer to the combination of concepts, attitudes and skills necessary for effective cross-cultural interaction in future diversity work. Renowned researcher on acculturation, Berry (2004:180). explains how his research and work contribute towards (inter)cultural competence, by concluding:

"Given the patterns of findings, then, it should be possible to apply them to the development of intercultural competence through intercultural training."

I feel that this concept, having been widely published over a period of at least 30 years, having been predicted by widely acknowledged researchers to be the term of choice in future diversity work and even having been conceptually fine-tuned within the context of higher education, remains relevant.

In considering which derivative to use in this study, reference was made to Shen (2004:317) who found that there is general agreement on the concept *cultural competence* in professional nursing literature. Other concepts, such as ethnic nursing care, culture care, cultural congruence or culturally congruent care were found to be conceptually synonymous to *cultural competence* (Shen, 2004:317). I reached the same conclusion with regard to its use in other disciplines, when scrutinising literature for this study. The related concepts spotted here were: intercultural competence, cultural competency/competencies, cross-cultural competence and cultural proficiency. For the purposes of uniformity, the concept *cultural competence* will therefore be used throughout this living theory.

1.3   RESEARCH METHODOLOGY

In response to the challenge of engaging in a process of personal transformation, I have accepted the responsibility of continuously investigating my own practice. This directed me towards action research, which involves a self-study, conducted from the perspective of a practitioner researcher and which is conducted by means of action reflection cycles (Whitehead, 2008:110; Whitehead and McNiff, 2006a:13).

This study was undertaken to assist me in discovering what is required of me in intercultural relationships, to deal with the issues that surface, to change whatever is required and to consistently evaluate the effect of my attempts to relate appropriately and communicate effectively with a diverse body of people. Living theory facilitates this process as it follows a methodology for improving practice and generating knowledge from questions such as: "How do I improve what I am doing?" (Whitehead and McNiff, 2006a:24, 25). Its potential for emancipatory practices, whereby practitioners are transformed into richer versions of themselves, renders living action

research most suitable to this study, which is about personal transformation (McNiff, 2002).

1.3.1 What is a living theory?

Living theory is an approach to action research in which individuals develop their own educational theories by explaining their educational influences in their own learning, in the learning of others and in the learning of the social formations in which they live and work (Whitehead, 2008:104; 2009:2; 2011:3 of 7). The validity of the theory is tested against the values that inform their practice, which are their publicly communicable standards of judgement (Whitehead and McNiff, 2006a:1, 13).

The approach was developed by Professor Jack Whitehead in response to a realisation that the dominant view of educational theory, the disciplines approach, could not explain the educational influences of individuals in their educational practice (Whitehead, 2008:104). Having lived through action reflection cycles since 1967 (when he first asked himself the question: "How do I improve what I am doing?"), he made his idea of living theories explicit in 1976 (Whitehead and McNiff, 2006a:32; Whitehead, 2008:110). He believed that practice was a form of real-life theorising. He explains:

> "As we practice, we observe what we do and reflect on it. We make sense of what we are doing through researching it. We gather data and generate evidence to support our claims that we know what we are doing and why we are doing it (our theories of practice), and we test these knowledge claims for their validity through the critical feedback of others. These theories are our living theories (Whitehead and McNiff, 2006a:32).

Whitehead and McNiff (2006a:32) continue that living theories contain the descriptions and explanations that people offer for their practices. They also show how people can position themselves as living contradictions, because they hold certain values while also experiencing the denial of these values (Whitehead and McNiff, 2006a:32).

A new educational theory is generated by practioner researchers who make a claim to knowledge, supported by evidence and tested against publicly communicable standards of judgement (Whitehead and McNiff, 2006b:148).

1.3.2 The underpinning assumptions of living theory

An understanding of living theory calls for the consideration of the underpinning assumptions of the approach. Whitehead and McNiff (2006a:22-24) make specific distinctions between this approach and social science forms of action research based on a comparison of the foundational ontology, epistemology, methodology and social purposes of each of the approaches. Definitions of these terms and the basic philosophical questions asked are presented in Table 1.2. As values play an important role in living action research, I have also included Axiology.

Table 1.2   Definitions of the philosophical foundations of research

Ontology:	A theory of being, which influences how one sees others in relation to yourself. *What is the nature of reality?*
Epistemology:	A theory of knowledge, which involves both the existence of knowledge and the acquisition of knowledge. *What is the relationship between the inquirer and that being studied?*
Axiology:	The values and beliefs held and the theory of how we view the world, what we take understanding to be; what we see as the purposes of understanding and what is deemed valuable. *What is the role of values in the inquiry?*
Methodology:	A theory of how we do things. *How should the inquirer obtain knowledge?*
Social purposes:	What we want to achieve in the social world and why. *[What do we want to achieve in the social world and why?]*

Compiled from Cohen, Manion and Morrison (2011:3); Polit and Beck (2008:13); Whitehead and McNiff (2006:22-24).

The ontological stance forms the basis of a research approach as this perspective influences the rest of the assumptions. Table 1.3 indicates the difference between the philosophical stance of living theory in comparison to social science research, according to Whitehead and McNiff (2006a:22-24). The discussion that follows will therefore elaborate on the perspectives of living action research only.

Table 1.3   Distinction between the underpinning assumptions of living action research and social science action research

Underpinning assumption	Living action research	Social science action research
Ontological perspective:	Insider, participative approach to research.	Outsider approach to research – spectator research.
Epistemological perspective:	Knowledge is generated by people in the company of others.	Knowledge is distanced from the self and can be studied and analysed.
Methodology:	Interactions with others and the world become the object of study and provisional understandings are tested against the critique of others. This is a living process and requires openness to new possibilities and resistance to closure.	The world and its inhabitants are studied and analysed, aiming towards definite answers or closure.
Social purposes:	Finding ways of improving both the researcher's own processes of interaction and knowledge creation.	Others may be viewed as objects of study for your own purposes.

Compiled from Whitehead and McNiff (2006:22-24).

The underpinning assumptions of living action research are as follows:

❖ The *ontological perspective* of living action research is that the researcher's life is intertwined with those of others.   The participant researcher will therefore offer descriptions and explanations of this involvement in a mutual relationship of influence (Whitehead and McNiff, 2006a:23).

❖ The *epistemological stance* is influenced by the underlying ontology and therefore knowledge is not deemed to be distanced from the self. Knowledge is believed to be created from within, in the company of others who are also creating their own knowledge (Whitehead and McNIff, 2006a:23).   The process of interaction with others then becomes a process of testing and critiquing what is already known and transforming it into something better (Whitehead and McNiff, 2006a:23).

❖ The *methodology* of living action research flows from the above-mentioned perspectives and therefore participant researchers make use of interaction with others in the creation and testing of knowledge. They remain open to new possibilities and resist closure (Whitehead and McNiff, 2006a:23).

❖ The *social purposes* of living action research, based on the ontological, epistemological and methodological assumptions, are to find ways of improving processes of interaction with others, as well as processes of knowledge creation (Whitehead and McNiff, 2006a:24).

Whitehead and McNiff (2006a:24) conclude by stating that the philosophical foundations of living action research tend towards:

"the humanitarian values of care and compassion, a concern with freedom and the right of all to make up their own minds about how they do their research and how to live their lives in negotiation with others who wish to do the same".

According to their belief, these values can contribute to the sustainability of humanity and of the planet we inhabit, as they encourage inclusion and caring relationships (Whitehead and McNiff, 2006a:25). These values are deemed to be of particular significance in action research with its potential for emancipatory practices (Whitehead and McNIff, 2006a:25).

1.3.3 Distinguishing features of living theory

A number of distinguishing features have been noted. In an attempt to present the living theory approach in a manner that offers a quick overview, I have attempted to extract some of the distinguishing features and have summarised these in alphabetical order in Table 1.4.

The distinguishing features of the living theory approach will also emerge in the discussion that follows.

Table 1.4   Distinguishing features of the living theory approach

Qualitative paradigm	
Action research:	Living theory follows a methodology for improving practice and generating knowledge from questions such as: "How do I improve what I am doing?" The research is conducted by means of action reflection cycles.
A new epistemology for educational knowledge:	Individuals can create and legitimate valid forms of educational theory and knowledge by explaining the educational influences in their own learning, in the learning of others and in the learning of the social formations in which they live and work and by validating their theories against living standards of judgement.
Contextualised methodology:	Researchers may generate their own methodology.
Educational enquiry:	The researchers investigate their practice and explain their educational influences in various contexts of learning.
Living contradictions:	Practitioners are positioned as living contradictions, because they hold certain values while also experiencing the denial of these values.
Narrative research:	An autobiographic style of writing is followed in which the researcher narrates his/her own lived experiences.
Practitioner research:	Practitioners engage in self-study by enquiring into their own practice and adopting the stance of a practitioner researcher.
Sharing of understandings:	Educators around the world have a responsibility to share their work with others in order to enhance the flow of values and understandings that carry hope for the future of humanity.
Transformative in nature:	The content of a living theory is transformative as researchers explain how their educational experiences have evolved throughout their professional engagement within different educational contexts. The theory developed by the researcher is in constant need of revisiting and reforming as circumstances of the researcher's life change, so the theories are always in a state of live modification. In a wider context, the living theory approach has contributed to an epistemological transformation of what counts as educational knowledge.
Validity:	The living theory is tested against the values that inform the researcher's practice and which are his/her standards of judgement.

Compiled from Whitehead (2008:103-119; 2009:1-2 and 2011:1to7) and Whitehead and McNiff (2006a:15, 32).

1.3.3.1 Living theory as practitioner research

The most prominent distinguishing feature of the living theory approach is certainly that the researchers adopt the position of a practitioner researcher. Living theory may concisely be described as self-study research for transformative higher education (Whitehead, 2011:3 of 7).

A self-study is conducted from the perspective of a practitioner researcher by means of action research (Whitehead and McNiff, 2006a:13). This research is specifically undertaken by educators to investigate their own practice with the purpose of improving their practice and generating knowledge by asking questions, such as: "How do I improve what I am doing?" (Whitehead, 2008:103).

In their investigation, practitioners observe, describe and explain what they are doing in company with another, and produce their own explanations for what they are doing and why they are doing it. Whitehead and McNiff (2006a:13) explain that:

> "practitioner researchers already know what they are doing in their everyday lives in the sense that knowledge is embedded in what they do. Each person already has their own theory within themselves about how they should live, and they work collaboratively to make sense of what they are doing by talking through their ideas and monitoring the process. They monitor what they are learning and how their learning influences their actions. Because they are doing research, they bear in mind that they need to explain how what they are doing counts as theory."

According to Whitehead (2008:105), this is what distinguishes educational research from education research.

Education research is research performed from the various perspectives of disciplines and fields in education, for instance history, psychology, management or policy and leadership of education (Whitehead, 2009:105). This is what is known as the *disciplines approach*, as previously mentioned. These studies are generally conducted from a social science perspective where the researcher adopts an outsider or spectator view. The researcher observes, describes and explains the

behaviour of others and consequently generates theory about others (Whitehead and McNiff, 2006a:12, 13).

Educational research, on the other hand, involves the creation and legitimation of valid forms of educational theory and knowledge that can explain the educational influences of individuals in their own learning, in the learning of others and in the learning of the social formations in which they live and work (Whitehead, 2009:105). Here, researchers become the focus of their own research as they assume the position of a practitioner researcher (Whitehead and McNiff, 2006a:13). They generate their own theories, which are constantly tested against the critical responses of others to see whether the theories can withstand criticism; whether the theories are valid (Whitehead and McNiff, 2006a:13). The theories developed by this approach are "living" as they are theories of practice, generated from within the living practices of the researchers (Whitehead and McNiff, 2006a:2).

1.3.3.2 The transformative nature and effects of living theory

Living theory has evidently brought transformation in research on education, which is observed on various levels, each of which will briefly be discussed.

In a wider context, this new approach to knowledge creation and theory has brought transformation within the higher education research community. It has introduced a new epistemology of educational knowledge. According to Whitehead (2008:103, 106) this epistemology:

> "rests on a living logic of educational enquiry and living standards of judgement that include flows of life affirming energy of individuals, cultures and the cosmos, with values that carry hope for the future of humanity".

Furthermore, Whitehead and McNiff (2006a:18) have contributed towards the legitimation of practitioner research and attest to the fact that a considerable number of master's dissertations and doctoral theses have since clearly communicated the capacity of practitioners to demonstrate their contributions to new practices and theories. Bruce Ferguson (2008) cited in Whitehead (2008:106) confirms that the living theory approach has contributed to "an epistemological transformation of what

counts as educational knowledge" as evidenced by the diversity of perspectives and presentation styles now emerging in research. Whitehead (2008:106) responds to Bruce Ferguson's observation that this epistemological transformation will for that reason require new forms of representation and educational standards of judgement in Journals of Educational Research. This consequently holds transformative implications for the higher education research community.

Within a narrower context, the living theory generated by a practitioner researcher is transformative as well, in the sense that the theory itself is in constant need of revisiting and reforming as circumstances of the researcher's life change (Whitehead and McNiff, 2006a:30). Living theories "present best thinking that incorporates yesterday into today, and which holds tomorrow already within itself" (Whitehead and McNiff, 2006a:2). So, the theories are always in a state of live modification which never reaches completion (Whitehead and McNiff, 2006a:30). This transformative process is the result of the practitioner researcher's commitment to engaging in continuous cycles of action and reflection and being open to critique.

On a personal level, the content of a living theory reflects transformation in that the researchers explain how the meanings of the embodied values and understandings that they express in their educational relationships in higher education have evolved throughout their professional engagement within different educational contexts (Whitehead, 2011:5 of 7). By means of action research, therefore, practitioners are transformed into richer versions of themselves (McNiff, 2002). McNiff (2002) refers to this feature of action research as the "generative transformational nature of the evolutionary processes of human enquiry".

In this respect, Whitehead (2008:106) testifies of the transformation in his own thinking about research from a positivist and propositional view through dialectics towards an epistemology of inclusionality. Changing contexts in his working environment caused the latter transformation of thought. Where, until recently, the historical and cultural context of the academy in the United Kingdom was western and mainly white, currently:

"multi-cultural and postcolonial influences are questioning the power relations that sustain unjust privileges and the dominant logic and languages that

sustain what counts as knowledge in Western Academies" (Whitehead, 2008:106).

In his quest for improving his own practice, Whitehead (2008:105) subsequently started to explore the implications of an epistemology of inclusionality, which has much in common with African, Eastern and other indigenous ways of knowing. These epistemological understandings have been put to use in the living theory approach.

1.3.3.3 The validity of living theories

The validity of a living theory is tested against the values of the practitioner researcher, which become their publicly communicable standards of judgement (Whitehead and McNiff, 2006a:1, 13).

In establishing the validity of a living theory, it is important to understand the difference between criteria and standards of judgement. Whitehead and McNiff (2006a:82) explain this by means of an illustration. In a driving test, one of the criteria could be: "Can execute a three-point turn". A driver could perform a three-point turn, but mount the pavement on both sides during the process. The criterion was reached, but not satisfactorily. Yet, the criterion did not reflect the quality of the action. Alternatively, a description that the three-point turn was "achieved with care and due regard", would paint a different picture. By adding the ontological values of "care" and "due regard", which became the standards of judgement, the quality of the performance could be indicated. (Whitehead and McNiff, 2006a:82).

Criteria, within an educational context, usually take the form of a checklist which enumerates competencies and can be ticked off when they are achieved by being demonstrated in practice. Unfortunately these say very little of the quality of practice, what is good about the practice (Whitehead and McNiff, 2006a:82). Making judgements about the quality of practice therefore entails making value judgements, in terms of what is found valuable in the practices (Whitehead and McNiff, 2006a:82). By making ontological values known, these become the standards of judgement which direct decision-making about quality.

Establishing the validity of a living theory then, involves testing whether the theory reflects the values that inform the researcher's practice (Whitehead and McNiff, 2006a:13). A living educational theory includes three important elements relating to validity, in that:

i.) the meanings of the *embodied values* and understandings expressed in the author's educational relationships are explicated;

ii.) these values and understandings are used as *explanatory principles* in an explanation of the author's educational influences in his/her own learning, in the learning of others and in the learning of the social formations in which the author lives and works.

iii.) the author's explanation is made public in a way that clearly communicates the meanings of his/her explanatory principles as *the living standards of judgement* he/she uses in accounting to him/herself for the life he/she is living and that he/she uses as the living standards of judgement in evaluating the validity of the explanations he/she gives within the narrative of his/her existence (Whitehead, 2011:5 of 7).

More simply put, the values that direct the educators' practice are expressed or made public, are used to explain their practice and also become the standards of judgement by which their living theories are validated.

1.3.3.4   The generation of own methodologies

Another distinguishing feature of the living theory approach is the freedom granted to researchers to exercise independent thought in the use of research methodology.

Whitehead (2009:1, 5; 2011:3 of 7) emphasises the importance of methodological inventiveness where researchers may generate their own methodology in developing their living theories. Practitioner researchers are therefore encouraged to be creative in their pursuit of knowledge (Whitehead and McNiff, 2006a:25). Dadds and Hart (2001) cited in Whitehead (2009:2) are quoted for stating that:

"No methodology is, or should be, cast in stone, if we accept that professional intention should be informing research processes, not pre-set ideas about methods of techniques..."

Adherence to a fixed methodology is therefore deemed to be limiting in the living process of action research, which Whitehead and McNiff (2006a:25) refer to as the "creative struggle of seeking to understand".

Researchers may, however, want to draw on insights from other qualitative approaches in generating their own methodologies and in doing so, need not choose between these approaches (Whitehead, 2009:1). Qualitative approaches in themselves give guidance, but also do allow researchers considerable freedom of choice (Newby 2010:115). This warrants a brief comparison between living theory and other qualitative methods.

1.3.3.5   A comparison between living theory and other qualitative methods

Qualitative research is mainly regarded as naturalistic in that qualitative methods attempt to deal with the issue of human complexity by exploring it directly (McMillan and Schuhmacher, 2010:23; Polit and Beck, 2008:17). Furthermore, Polit and Beck (2008:17) explain that:

> "naturalistic researchers tend to emphasise the dynamic, holistic and individual aspects of human experience and attempt to capture those aspects in their entirety, within the context of those who are experiencing them. Flexible, evolving procedures are used to capitalise on findings that emerge in the course of the study."

This description clearly applies to the methodology of living theory and therefore includes this approach as a qualitative method.

Whitehead (2009:1) expresses the awareness that living theory methodology needs to be justified in relation to similar qualitative methods. This is helpful in revealing the methodological and epistemological assumptions of the approach. In addition, it is important in enabling researchers to explain why they need to go beyond other qualitative approaches in generating their living theories, as well as in generating their own methodologies (Whitehead, 2009:1, 5).

In order to facilitate a better understanding of how these approaches relate to living theory methodology, Whitehead (2009:2-5) draws a comparison between living

theory and the following five qualitative research approaches: narrative research, phenomenology, grounded theory, ethnography and case study. This discussion is summarised in Table 1.5.

Table 1.5 **Comparison of living theory and other qualitative methods**

Qualitative research approach	Brief description of the approach	Comparison to living theory
1. Narrative research	Narratives can be both: a *method*, beginning with the experiences as lived and told stories of individuals and the *phenomenon* of study.	A living theory, as a form of narrative research, also begins with the experiences as lived and told by the researcher. The theory is related in an autobiographic style, in accessible language. All living theories are narrative, whilst not all narratives are living theories.
2. Phenomenological research	A phenomenological study describes the lived experiences of several individuals about a phenomenon to develop a composite description of the essence of the experience for all the individuals.	Living theories begin from the experience of the phenomenon the researcher is trying to understand with a different purpose, that of producing a unique explanation of the individual's own educational influences in learning.
3. Grounded theory research	The intent of grounded theory study is to move beyond description and to generate an explanation (a theory) which is an abstract analytical scheme of a process. A general explanation (theory) of a process, action or interaction is generated "grounded" on the views of a large number of participants.	The intent of a living theory is to move beyond description and to generate an explanation for an individual's educational influence in his/her own learning and in the learning of others. The explanatory principles of a living theory are not abstract generalisations, but are the energy flowing values and understandings the individuals use to give purpose and meaning to their life and to explain their educational influences in learning.
4. Ethnographic research	An ethnography examines the shared patterns of beliefs, behaviours and language shared by an entire cultural group. Ethnographers are immersed in the day-to-day lives of the group of people and are involved in the research process as participant observers.	A living theory pays attention to the cultural norms within which the researcher is acting and researching and focuses on the individual. In engaging with the cultural influences in the individual's learning, especially in the learning of social formations, living theorists include an understanding of cultural influences in the explanations of their own educational influences of learning.
5. Case study research	Case study research involves the study of an issue explored through one or more cases within a bound system.	The explanatory principles of a living theory are not constrained by a bounded system, but articulate explanatory principles in terms of flows of life-affirming energy, values and understandings that are transformative.

Compiled from Whitehead (2009:2-5).

Whitehead (2009:5) concludes this discussion on justifying the use of a living theory methodology by encouraging practitioner researchers to embrace Dadds' and Hart's (2001) idea of methodological inventiveness in the creation of both their living theories and their methodologies.

1.3.4 Living theory methodology

The methodology of living theory rests upon the foundation of its ontological and epistemological stances.   Whitehead (2008:107) expresses the belief that methodology does not merely consist of a collection of the methods used in research, but that it is distinguished by the philosophical understanding of the principles that organise how the enquiry should be conducted.   If the values of freedom, justice, compassion, respect for persons, love and democracy, for example, are foundational in a researcher's practice, these should emerge in the methodology applied (Whitehead, 2008:107).   Whitehead (n.d.:1) explains that he distinguishes something as educational, because it involves learning something that he values as life-affirming.

Whitehead and McNiff (2006:12) express their understanding of research to go beyond activity or even purposeful activity.   Research is purposeful investigation, which involves gathering data and generating evidence in relation to articulated standards of judgement, in order to test emergent theory (Whitehead and McNiff, 2006:12).   They see the purpose of research as the generation and testing of new knowledge in a continuous sense.

In action research, practitioners investigate their own practice, observe, describe and explain what they are doing in company with another, and produce their own explanations for what they are doing and why they are doing it (Whitehead and McNiff, 2006a:13).   Whitehead (2008:107) explains that the use of action reflection cycles emerged from his enquiry on how to improve his practice. The cycle involves *reflection* by generating ideas about what could be done to improve practice, the compilation of an *action plan* by choosing a possibility to act on, *action* and *evaluation* of the effectiveness of what was being done. Whitehead (2008:107) calls this disciplined process of problem-forming and solving an action reflection method.

Action researchers compile an action plan to guide their research (McNiff, 2002:10). This takes the form of a set of subsidiary questions and merely serves as a guideline, as there may be a change of plans somewhere during the process (Whitehead and McNiff, 2006b:90). As most often is the case with qualitative research, the researcher makes use of emergent methodology (McMillan and Schuhmacher, 2010:323). The generic set of questions (action plan) presented as an example for novice action researchers are as follows:

- ❖ What is my concern?
- ❖ Why am I concerned?
- ❖ What kinds of experience can I describe to show why I am concerned?
- ❖ What can I do about it?
- ❖ What will I do about it?
- ❖ What kind of data will I gather to show the situation as it unfolds?
- ❖ How will I explain my educational influences of learning?
- ❖ How will I ensure that any conclusions I reach are reasonably fair and accurate?
- ❖ How will I evaluate the validity of the evidence-based account of my learning?
- ❖ How will I modify my concerns, ideas and practice in the light of my evaluations? (Whitehead and McNiff, 2006b:91).

Whitehead and McNiff (2006b:90) draw attention to the fact that this is a generic action plan that can and should be adapted according to the context of the research.

During the process of action research, learning takes place by means of action and reflection. Whitehead and McNiff (2006a:112) explain:

"We understand action research to be about both action and learning. It is about taking action in the world, and it also about learning, which enters into the action, so that the action is informed and not indiscriminate. The process of action learning then needs to be theorised and transformed into action research by gathering data and generating evidence to test the practitioner's claim that they have improved both their action and their learning."

Practitioner researchers therefore not only learn about the action, but also learn through action (Whitehead and McNiff, 2006b:92).

Action researchers typically repeat cycles of action reflection in which they:

- ❖ Identify an area of practice to be investigated;
- ❖ Imagine a solution;
- ❖ Implement the solution;
- ❖ Evaluate the solution and
- ❖ Change practice in the light of the evaluation (McNiff, 2002:10, 11).

The repetition of these cycles then forms a series of cycles or spirals, where one issue forms the basis of another (McNiff, 2002:11).

Another important feature of living action research is that the research is made public for the purposes of validation (Whitehead, 2008:119). Practitioner researchers are encouraged to show that they are "focussing on matters of assessing the quality of their work and making their findings available to their peer action researchers and the wider educational research community" (Whitehead and McNiff, 2006a:4). Whitehead and McNiff (2006a:32) encourage action researchers to make use of new and creative ways of sharing their work, for example by means of multi-media presentations.

Whitehead (2008:119) expresses the belief that it is, in fact, the responsibility of action researchers to share their understandings of what constitutes a good social formation and by means of which values and understandings carry hope for the future of humanity. He therefore emphasises the importance of affirming the "flow of life-affirming energy" through sharing with peers and expresses his appreciation of the enthusiastic communication of "loving energy, pleasure, humour and understanding" (Whitehead, 2008:115, 116).

1.3.5 Research methodology of this study

Newby (2010:115) explains that qualitative research is concerned with understanding how people choose to live their lives, the meaning they assign to their

experiences and their feelings about their condition. This observation is very descriptive of this living theory on personal transformation.

What started off as an investigation of my teaching practices relating to intercultural relationships, gradually increased in emotional intensity to the extent that the focus eventually moved towards a deep self-critical reflection. I consequently engaged in a deeply intensive exploration of literature and experiences where I strove to understand the internal dynamics at work in intergroup relationships. As I read and listened and reflected, I realised that my practices flowed from within and that the actual work to be done lay on a psychological level. Through a process of cognitive reconstruction affective and behavioural transformation could result. The ultimate purpose of this study was therefore to redefine myself as personal transformation involves a self-assessment and renewing of self-definition (See 1.1.4).

This living theory consequently does not contain a reflection on action so much as it contains reflection on reasons for action and malfunctioning in an attempt to find possible ways to address these internal errors. The emergent methodology, so typical of qualitative enquiry, subsequently redirected this study towards an analytical enquiry (McMillan, 2008:14; McMillan and Schumacher, 2010:323).

1.3.5.1   The action plan (research questions) for this study

As discussed in 1.3.4, action researchers compile an action plan, consisting of a series of questions, to guide their research (McNiff, 2002:10; Whitehead and McNiff, 2006b:90).

I understand a living theory to be, in essence, an autobiographical narrative of the learning process of the practitioner researcher as they seek to improve what they are doing. This process of learning is facilitated by systematically answering the questions in the action plan. Whitehead and McNiff (2006b:92) grant living action researchers the freedom to formulate research questions according to the context of their research. These questions may also be altered as circumstances change (Whitehead and McNiff, 2006b:90).

This living theory tells the story of my commitment to personal transformation within the context of higher education. Cultural competence, as a process of personal transformation is used as a point of access to this study. The definition of cultural competence, compiled from various definitions, but using mainly the language of the definition used by Deardorff (2006) following her large study of cultural competence in higher education (see 2.3.12), is therefore used to phrase the main research question.

The overarching research question of this living theory is:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

The external outcome of cultural competence is observed in appropriate and effective behaviour and communication in intercultural situations (Deardorff, 2006:255). Therefore *practices,* within the context of this living theory, refer to behaviour and communication. *Appropriateness* is viewed as the avoidance of violating valued rules and *effectiveness* is the achievement of valued objectives (Deardorff, 2006:256). *Inclusive* practices, for the purposes of this study, are those that foster respect and connectedness (Ginsberg and Wlodkowski, 2009:92).

In compiling the action plan for this study, the first four subsidiary questions proposed in the generic action plan were retained to explore the context and background of the study (Whitehead and McNiff, 2006b:91). These questions were applied in this chapter. Six further subsidiary questions were specifically formulated to facilitate the explorations in each of the subsequent chapters.

The following subsidiary research questions have guided this enquiry:

    i.   What is my concern?

    ii.   Why am I concerned?

    iii.   What experiences can I describe to show why I am concerned?

    iv.   How do I anticipate addressing this concern?

    v.   What should I know about culture and intercultural relationships?

vi.   What can be done to make practices more inclusive, appropriate and effective in relating to a diverse body of people?

vii.   What are the cultural influences on my learning about and behaviour towards others within a personal and educational context?

viii.   What are the cultural influences on my learning about and behaviour towards others within a national context?

ix.   What are the issues arising from my cultural self-assessment and how can I deal with them?

x.   How does my learning relate to the context of higher education?

Please refer to the structural layout of the study in 1.3.5.6 for more detail relating to the division of chapters. The research methods employed in answering questions v to viii will subsequently be discussed.

1.3.5.2   Research methods

In response to questions v to viii, I applied methodological inventiveness, as Whitehead (2009:1, 5; 2011:3 of 7) advocates, by employing variants of qualitative methods to direct the explorations.   The following methods were applied: a comprehensive cultural concept analysis, an exploration of models relating to the dynamics of intercultural relationships, an autoethnography and a historical analysis from an ethnographic point of view. These will consequently be discussed.

a.)   Cultural concept analysis

In order to facilitate a deeper understanding of intercultural relationships, I needed to understand the language, as it were, by studying the concepts most often found in literature relating to culture and diversity.

In accordance with intercultural studies, a concept analysis, which seeks to find clarity and an understanding of words, was performed to assist me in establishing a cognitive foundation for the study (Bennett, Bennett and Landis, 2004:2; Foronda, 2008:210; Hall, 2002:198; Leininger, 2002:45, 46). In order to establish foundational

knowledge, I needed to have a "stout" understanding of different concepts from various points of view.

A concept analysis often involves the exploration of one concept in order to find commonalities with the purpose of compiling a universal definition. Foronda (2008:207-212), for example, performed a concept analysis of cultural sensitivity. This type of analysis would defeat the object of this exploration and therefore I followed the recommendation by Nieuwenhuis (2010:71), who explains that the depth and richness of a conceptual study, such as a concept analysis, may be characterised by three defining characteristics, in that it:

    i.)   is largely based on secondary sources;

    ii.)   critically engages with the understanding of the concepts and

    iii.) aims to add to the existing body of knowledge and understanding.

I therefore discussed the main concepts encountered in intercultural literature as elaborately as possible, by considering a variety of perspectives, even those that caused discomfort when reading them.

b.)   Exploration of intercultural dynamics

I realised that in order to improve my practices in relating to and communicating with a diverse body of people, I needed to understand the dynamics of intercultural relationships and more specifically, to explore ways in which relationships may be improved. This necessitated an exploration of literature in this regard.

I selected three models for discussion based on their application value within the context of higher education. Having considered various models relating to the development of cultural competence, one model depicting the process of cultural competence was included. In order to provide a fuller view, I also included a model that explains the barriers in the development of intercultural sensitivity, which I came across in literature about international service learning programmes. Lastly, a model of acculturation indicating the social processes at work in intercultural relationships was discussed.

c.)   Autoethnography

The knowledge acquired increased my understanding of my personal cultural context and experiences and also alerted me to the importance of cultural self-awareness, an exploration of the origin of one's own assumptions, prejudice, biases, etc. For this reason I included an autoethnography.

Brookfield and Preskill (2005:146) confirm the relevance of subjective accounts by acknowledging the existence of a variety of versions of a nation's story. They therefore agree that each person tell their story, as:

> "The object of multicultural dialogues is to carve out spaces for many different versions of experience and to encourage people to cope with their complexity and to revel in their richness" (Brookfield and Preskill, 2005:146).

According to Henning (2004:43), autoethnographic studies involve an exploration of culture written as an autobiography. An emic view is consequently conveyed (Henning, 2004:44). One of the main benefits of autoethnography is then that this insider view provides insight into subtle nuances that an outsider may take months to uncover (Polit and Beck, 2008:227).

An autoethnography can either take the form of an ethnography of one's own group or an autobiography of ethnographic interest (Henning, 2004:44). In this living theory I relate the latter, in two sections. First of all, by conveying my personal cultural context in order to illustrate the concepts and dynamics related in the literature review and secondly, to investigate the cultural influences in my teaching practice. Taylor and Settelmaier (2003:233) call the latter a critical autobiography. This involves a narrative, written in first person voice, which gives insight into the social and cultural forces shaping one's own practice (Taylor and Settelmaier, 2003:233).

Criticism of autoethnography has included questions about representation and narcissism, as one would be inclined to "paint a pretty picture", or use the study to serve one's own purposes (Polit and Beck, 2008:227; Taylor and Settelmaier, 2003:4; Wall, 2008:41, 42). In an attempt to "provide a consistent and coherent picture of the phenomena", I have made use of method triangulation, as Polit and

Beck (2008:543) recommend. A brief analysis of extracts from South African history, from an ethnographic and educational point of view, has been included to act as a "rear-view mirror for my autoethnographic blindspots".

Another question asked relating to autoethnographies is about objectivity, the inclination to revert to the stance of a spectator-researcher, for the sake of being "scientific" (Wall, 2008:42). The goal should rather be to communicate a "patchwork of feelings, experiences, emotions and behaviours that portray a more complete view" (Wall, 2008:44). In the flow of writing, this goal may elude one. Wall (2008:44) fortunately provides the consolation that "every view is *a* way of seeing, not *the* way" and continues that ultimately, something of the author does come through.

d.)   Historic analysis from an ethnographic perspective

A historic analysis usually entails a systematic gathering and criticism of documents, records and artefacts to provide a description and interpretation of past events or people from history (McMillan, 2008:14).

In this study, the historic analysis was performed from an ethnographic perspective in order to discover the relationship between culture and historic events. This analysis also served the purpose of method triangulation in my cultural self-awareness, to provide a more objective view.

According to Henning (2004:43) critical ethnographies inquire into culture (the way of life) of a group of people to establish what the power relations are and whether hegemonic practices are prevalent. Critical ethnographers use their work to aid emancipatory goals. In a way, this also formed part of the historic analysis.

1.3.5.3   Data analysis

The purpose of data analysis is to organise, provide structure to and to elicit meaning from the research data (Polit and Beck, 2008:507). According to Henning (2004:101) this is a test of competence as qualitative data analysis requires analytical craftsmanship and the ability to capture understanding of the data in writing.

I have attempted to remain true to the character of qualitative research by remaining close to the data and by providing a "thick description" throughout (Henning, 2004:114). A thick description is:

> "a thorough description of the characteristics, processes, transactions and contexts that constitute the phenomenon being studied; couched in language not alien to the phenomenon, as well as an account of the researcher's role in constructing this description" (Terre Blance, Durheim and Kelly, 2006:321).

Henning (2004:6) adds that a "thick description" interprets the information in the light of other empirical information in the same study, as well as from the basis of a theoretical framework that locates the study. As this living theory of personal transformation involved a deep self-exploration, the data were extracted from literature and lived experiences.

As is most often the case in qualitative research, where the processes of data collection and data analysis most often occur simultaneously, the process of scrutinising the data in search for meaningful patterns and themes that connect occurred from the beginning (Cresswell, 2009:184; Henning, 2004:110; Polit and Beck, 2008:507). Instead of taking the data apart, finding themes and coding it in order to categorise, as often is the case, I have made use of global analysis (Henning, 2004:109).

This involves network thinking by providing an "overview of the thematic range of the text" as Flick (1998) cited in Henning (2004: 109) explains. In other words, the text presented already forms a discussion and an argument. Following holistic reading, global analysis provides an integrated view of the data and the way in which main themes are identified brings the data to life (Henning, 2004:109). Here, the interpretive abilities of the researcher are focused in a different way by constantly looking for patterns and links first (Henning, 2004:110). This is considered to be a sophisticated way of working with text (Henning, 2004:110).

Global analysis is often applied in research relating to anthropology, ethnography, literacy and fine arts, where metaphors, concept maps and portraits are used to organise the data (Henning, 2004:109-111).   The presentation is dependent on the organising logic of the researcher who sees the connections between pieces of

information which will constitute a "portrait" (Henning, 2004:109, 110, 112). The data are used to "paint a portrait" and to tell the story behind the image (Henning, 2004:112).

The format of the presentation of this living theory was extremely challenging. I found myself critically reflecting on and synthesising various dimensions simultaneously as the depth and intensity of the research increased and the descriptions became thicker and denser. I consequently attempted to present the work in a readable format by arranging it into themes that, to my mind, followed a logical sequence and formed a progressive argument. The chapters were organised accordingly. This categorisation formed part of the data analysis.

I made use of triangulation with literature throughout the study to substantiate the story as it unfolds and made a conscious effort to remain focused on the context of higher education by specifically selecting sources relating to this domain. Balancing the need to be concise with the need to maintain the richness and evidentiary value of the data, as Polit and Beck (2008:507) observe, was exceptionally hard, because of the enormity of the selection of sources and experiences. One of the main challenges with this form of analysis, as Henning (2004:114) rightly cautions, was to try to remain economical with words without distorting or redefining them, but to present them as authentically as possible.

1.3.5.4   Validity

The validity of this study is dependent on the setting of living standards of judgement, as required by living theory. However, the reliance on qualitative methods for the purpose of the self-enquiry justify making provision for measures of trustworthiness as well.

The standards of judgement set for the purposes of this living theory were combined from two sources. After long and hard contemplation, I realised that the values that inspire my work are drawn from my personal and professional life, that is the Christian faith and from the nursing profession.

My personal values are consequently theistic in nature, based on Scripture and were selected from the central commandment (expressed in Deuteronomy 6:5; Matthew 22:37-39 and Mark 12:30-31) and the requirements for living a life of goodness (related in Micah 6:8). The values expressed in these portions are love, justice, mercy and humility.

The core values required from all professional nurses for the practice of nursing and nursing education are based on a caring ethic (Fahrenwalt, Bassett, Tschetter, Carson, White and Winterboer, 2005:46; Sawatzky, Enns, Ashcroft, Davis and Harder, 2009:260, 261). I found the set of core professional nursing values established by the American Association of Colleges of Nursing (AACN) to be most relevant to my practice within the context of this study, namely: human dignity, integrity, social justice, autonomy and altruism (Fahrenwalt, *et al*. 2005:47; Shaw and Degazon, 2008:45).

In combining the two sets of values, I felt that love and caring formed the ethical foundation for my practice and eventually selected the following five core values as my living standards of judgement: human dignity, integrity, altruism, social justice and humility. These have been listed and defined in Table 1.6.

Table 1.6   The values set as standards of judgement for this living theory

Value	Definition
Human dignity	Respect for the inherent worth and uniqueness of individuals and populations. In the academic setting, human dignity includes respect for diversity of learning needs, strengths, deficits, as well as the goals of each student.
Integrity	Acting in accordance with an appropriate code of ethics and accepted standards of practice.
Altruism	A concern for the welfare and wellbeing of others, asking no reward and refraining from imposition.
Social justice	Upholding moral, legal and humane principles. This serves as the underpinning for decision-making in terms of the equitable distribution and allocation of services and resources.
Humility	Acceptance of personal accountability for my actions; co-dependence with and indebtedness to others for increasing my knowledge and understanding.

Adapted from Fahrenwalt *et al*. (2005:47); Shaw and Degazon (2008:45).

These are extremely high standards to come by. As a human being, I feel fallible and cannot in all truth say that these are achievable. Consolation is thankfully provided by the acknowledgement of "living contradictions" in the living theory approach and "the process of becoming" in cultural competence (Campinha-Bacote, 2002:181; Whitehead and McNiff, 2006a:32).

Having made use of elements of qualitative methods in this living theory, I thought it best to take additional precautions to ensure trustworthiness. First of all, I attempted to enhance the credibility (confidence in the truth of the data), dependability (stability of the data over time) and confirmability (objectivity) by making use of method triangulation, as already mentioned (Henning, 2004:103; Polit and Beck, 2008:539). I have also made an effort to incorporate a multiplicity of viewpoints from literature.

Additional factors which could enhance the credibility of the study are the fact that I am an experienced qualitative researcher. In addition to holding a Master's degree in Psychiatric Nursing, I have sixteen years of experience in tertiary mental health practice. A thorough knowledge of psychopathology and experience in the compilation of psychodynamic formulations and counselling therefore constitute part of the measures to ensure my credibility as researcher in performing the analysis of interpersonal data.

The fact that I have included an autoethnography addresses "prolonged engagement" (which enhances credibility), as I am able to provide an emic view [Babbie and Mouton, 2001 (2006):277]. Having constantly engaged in "peer debriefing" by engaging in discussions with critical friends, also increases credibility [Babbie and Mouton, 2001 (2006):277].

1.3.5.5 Ethical considerations

In accordance with recommendations by Whitehead and McNiff (2006b:86) and institutional policy, the following aspects received ethical consideration in this study:

- Negotiation and securing of access
- Protection of participants
- Assurance of good faith

The proposal of this study was submitted and accepted by the Title Registration Committee (TRC) and the Faculty Board Meeting of the Faculty of Humanities and was later confirmed at the TRC of the Faculty of Education. Written permission was also obtained from the Vice-Rector Academic for the use of student data, on condition that the following measures be taken, as indicated in my letter requesting permission:

- The identity of students will not be disclosed and
- All other traceable evidence will be withheld, with the exception of those who have given their consent
- All raw data will be handled with strict confidentiality and will be retained in safekeeping for authenticity control purposes. (See Appendices A and B for copies of this correspondence).

The measures described above are examples of the principalist approach to ethics, which addresses institutional risk and is therefore generally required by universities (Macfarlane, 2010:20). In a living theory and in this transformative study, to be specific, with its emergent methodology, a particularist stance was found more appropriate, because the research developed beyond the action plan presented to the TRC. I therefore added a virtues approach whereby I have tried to act reasonably according to the dictates of my conscience and experience, as Macfarlane (2010:25) recommends. The virtues found applicable to this study are described in Table1.7

Table 1.7   Virtues pursued in this study

Courage
• Seeking to challenge my own presuppositions or conventional wisdom • Undertaking research that does not necessarily represent a "fashionable" topic • Pursuing research without undue regard to career and other financial imperatives • Freely admitting when research does not go according to plan
Respectfulness
• Being respectful to others including vulnerable individuals and communities • Being aware of the temptation to take advantage of organisational, social or intellectual power over others • Taking care not to cede too much power to others who may wish to distort the research process to their own needs
Resoluteness
• Being transparent about circumstances when the extent of data collection or creative endeavour has been compromised from original intentions
Sincerity
• Ensuring that the results of the research are based on an accurate representation of all the relevant information collected • Resisting overt or covert pressure from a powerful stakeholder to skew results to meet their needs or expectations • Being aware of the temptation to conceal or exaggerate results in order to gain some advantage.
Humility
• Fully acknowledging my intellectual debt to others • Inviting others to challenge my thinking and/or results • Reflexivity • Being self-critical about my research findings or personal performance as a researcher

Compiled from Macfarlane (2010:25-26).

During the course of this study I found myself having to "think on my feet" as it was difficult to predetermine what methodology to follow and also to select the information from the wealth of literature relevant to this living theory. The use of an autoethnography where the temptation could arise to present data in a biased way or to exclude important data also indicated that the virtues approach would address the ethics more completely.

1.3.5.6   Structural layout of this living theory

The methods employed as discussed in 1.3.5.2 and the research questions asked to guide the enquiry, i.e. the action plan (see 1.3.5.1), have been combined to indicate how these will be reflected in this living theory. The purpose of each chapter is also indicated. This format of the action plan is presented below.

The overarching research question:

"How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

Main purpose of the study: Redefinition of self, as personal transformation involves a self-assessment and renewing of self-definition.

Chapter 1   Context and background

Research questions:

- ❖   What is my concern?
- ❖   Why am I concerned?
- ❖   What experiences can I describe to show why I am concerned?
- ❖   How do I anticipate addressing this concern?

Purpose of the chapter: Clarification of the context and background of the study.

Chapter 2   Cultural concept analysis

Research questions:

- ❖   What should I know about culture and intercultural relationships?
  - ❖   What are the key concepts relating to intercultural relationships?
  - ❖   What is the meaning of these concepts?
  - ❖   What is cultural competence?
  - ❖   How does cultural competence fit into a process of personal transformation?

Purpose of the chapter: Establishment of a thorough cognitive foundation of intergroup relationships by developing a deep understanding of concepts relevant to this living theory.

Chapter 3   Ways of overcoming ethnocentrism within higher education

Research questions:

❖   What can be done to make practices more inclusive, appropriate and effective in relating to a diverse body of people?

❖   What can be done to aid the process of cultural competence within the context of higher education?

Purpose of the chapter: Exploration of ways in which ethnocentrism may be overcome in higher education.

Chapter 4   Autoethnography: my cultural context

Research questions:

❖   What are the cultural influences on my learning about and behaviour towards others within a personal and educational context?

Purpose of the chapter: Self-assessment as a partial contribution towards cultural awareness in a personal context, as well as that of an educator within the context of higher education.

Chapter 5   Historic/ethnographic context

Research questions:

❖   What are the cultural influences on my learning about and behaviour towards others within a national context?

Purposes of the chapter: By the inclusion of this emergent chapter, various purposes were served, in that it provides:

❖   An additional dimension of cultural awareness from the more objective perspective of recorded history.

❖   Method triangulation for comparison with discoveries from previous chapters, for instance the concepts and dynamics of intercultural relationships and the personal and educational experiences that were related.

❖   A discovery of the relationship between culture and historic events, to establish what the power relationships are and whether hegemonic practices are prevalent.

Chapter 6   Analysis/findings

Research question:

- ❖   What are the issues arising from my cultural self-assessment and how can I deal with them?

Purpose of the chapter: Synthesis of the findings of the previous chapters in order to make meaning of the role of culture and intercultural relationships in the personal teaching practice of the author.

Chapter 7   Conclusion: Cultural competence in higher education

Main research question:

"How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

Research question:

- ❖   How does my learning relate to the context of higher education?

Purpose of the chapter: Investigation of the incorporation of ethnorelativism in the personal teaching practice of the author within the context of higher education by establishing principles for future practice.

A synopsis of this living theory in which the study is summarised according to the format of a conventional study, is presented in Appendix E.

Although the presentation of this research has been categorised to facilitate easier reading, the action reflection process and consequently the gathering and analysis of data took place simultaneously and gradually led to the deepening of the enquiry and the "thickening" of discussion. I found myself writing most of the chapters simultaneously as they gradually increased in breadth and depth.

1.3.5.7 Value of the research

A thorough understanding of the nature and process of cultural competence naturally leads to self-reflection. It is my hope and belief that this cultural self-enquiry may encourage others to do the same.

I also believe that there may be points of contact between some of my experiences and those of others and I trust that my discoveries may be helpful in their learning. During the course of my review of literature, I came across a similar explanation, where Landis (2008:2), introduces a handbook of learning experiences from a joint university project at her institution. It is about the significance of shared learning within the context of higher education and I thought it appropriate to relate it in this context:

> "We think it is helpful for people to learn that they are not alone: what has happened to them has happened to others as well. We also want to break down the assumption that we always have to look good in front of our peers. Peer review is so ingrained in academic life that we always have to look good in front of our peers. Peer review is so ingrained in academic life that it can interfere with our ability to admit failures and learn together from our mistakes" (Landis, 2008:2).

It is sincerely hoped that these shared life and learning experiences may be helpful to others and may contribute in some way to making sense of and adding meaning to the process of personal transformation in their lives. If someone could find consolation for their cultural pain, it would be the "cherry on top". The ultimate hope is, of course, that the higher education sector in South Africa may find benefit from this living theory in some way.

CONCLUDING THOUGHTS

In this chapter I introduced this living theory by stating my concern, providing reasons for my concern, by relating experiences in support of these reasons and concluded by presenting my proposed route or plan of action in addressing my concern.

My concern is that authentic transformation in our country and more specifically within the context of higher education is still lacking. Long after the dawning of democracy in South Africa incidents of racism and group antagonism keep occurring. Experiences in this regard are still being related. Events confirming my concern occurred at the UFS and were widely broadcasted and published. My concern has also been confirmed by means of a formal Ministerial report relating to transformation and social cohesion and the elimination of discrimination in public higher education institutions in South Africa.

I first came to this realisation from my personal teaching experience and research. The research indicated that students were not adequately prepared to function effectively within a diverse working and living environment and also that my insight and skill in this regard had been lacking. Among members of staff, the people dealing with students, issues of race and other aspects of diversity are surfacing at times, indicating that this body of people are still struggling to deal with transformation.

Accepting that authentic transformation requires personal transformation, I have accepted personal responsibility by committing myself to a process of self-assessment and renewing of self-definition. I plan to engage in this process by means of living action research, a process whereby it is believed that practitioners are transformed into richer versions of themselves (McNiff, 2002). In this study I will attempt to answer the question:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

Through this research I will develop my own educational theory by explaining my educational influences in my own learning, in the learning of others and in the learning of the social formations in which I live and work. Considering the topic of authentic transformation, this self-investigation will have an analytical focus and ultimately I shall, as Whitehead and McNiff (2006a:13) recommend, present my living theory for critique and discussion, to be judged against the values that inform my practice, which are my living standards of judgement.

SUMMARY

In this chapter, the context and background to the study were explained. I responded to the first four research questions by relating my concern; providing reasons for my concern; by relating experiences in support of these reasons and by stating my plan of action to address my concern. The subsequent chapters will expound the progress of my self-enquiry by attempting to answer the rest of the research questions posed in this chapter.

"Minds are like parachutes.
They only function
when they are open."

Oscar Wilde

CHAPTER 2

Cultural concept analysis

"…unless persons are willing to undergo
a process of personal transformation
in which they reassess the assumptions
that lie hidden in their hearts and minds,
systemic change will not bring
authentic transformation or reconciliation"
(Karecki, 2003:80)

ORIENTATION

In essence, this study is a deep reflective response to the conclusion reached by Karecki (2003:80) that authentic transformation and reconciliation within the context of higher education is not possible without personal transformation. The quotation is therefore purposefully placed as a reminder at the introduction to this and each of the subsequent chapters. The emphasised section of the quotation indicates the specific phrase to be explored within the text that follows.

The previous chapter introduced and outlined this living theory which is investigating the overarching research question:

> How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?

An investigation in pursuit of answers to this question will start here, by asking the question:

❖ What should I know about culture and intercultural relationships?

This chapter is therefore devoted to the scrutiny of literature in order for me to gain a better understanding of intergroup relationships.

Renowned intercultural scholars agree on the essence of establishing a firm cognitive foundation with regard to the terminology and theory underlying the

intercultural skills to be acquired (Bennett, Bennett and Landis, 2004:2; Hall, 2002:198; Leininger, 2002:45, 46). Hall (2002:iv) adds that a thorough understanding of the concepts related to culture and intercultural relationships is in fact important for everybody, in order for us to understand and deal with the world we live in. Whatever the reason then, an understanding of theory facilitates better practice.

This chapter will therefore explore intercultural relationships as focus area for personal transformation by answering the following questions:

- What are the key concepts relating to intercultural relationships?
- What is the meaning of these concepts?
- What is cultural competence?
- How does cultural competence fit into a process of personal transformation?

2.1 INTRODUCTION

In order to gain a deeper understanding of intercultural relationships, this chapter is devoted to a concept analysis of *cultural competence* and related terms. Hall (2002:iv) confirms the existence of a rich variation of concept definitions and proposes that one become familiar with different views in order to gain at least a rough understanding of the meaning of the concepts.

In accordance with a recommendation by Foronda (2008:207,210), the review of literature will then span across multiple disciplines to afford a multi-faceted view, thus facilitating a deeper understanding of the selected concepts. Nieuwenhuis (2010:71) explains that a conceptual study, such as a concept analysis, does not merely consist of a listing of concept definitions, but that its depth and richness may be characterised by three defining characteristics, in that it:

iv.) is largely based on secondary sources;
v.) critically engages with the understanding of the concepts and
vi.) aims to add to the existing body of knowledge and understanding.

Foronda (2008:210) adds that a concept analysis seeks to find clarity and an understanding of words, the primary elements of our communication framework, in order to discover meaning.

The purpose of this concept analysis was consequently not to find a universal definition of the concepts under discussion, but to increase my understanding. In accordance with the purpose of a concept analysis, as set out by Nieuwenhuis (2010:71), this chapter will be devoted to establishing a knowledge base by means of an exploration of concepts.

2.2   CULTURE AND RELATED CONCEPTS

Intercultural literature is filled with a wealth of culturally related concepts. The concepts and issues discussed here have, however, been purposefully selected for their perceived relevance and applicability to this living theory and should not be deemed as a complete list or fully representative.

Concepts with similar or related meanings have been clustered together in order to facilitate a contextual discussion and consequently to heighten understanding in this regard. The core concepts will first be discussed, after which concepts relating to intercultural relationships will be explored. This concept analysis will start with a discussion of the root concept, that is: culture and then compare this to concepts often confused with culture, for example race and ethnicity.

2.2.1   Culture

At the core of culturally related issues lays the concept of culture. A thorough understanding of this concept is therefore deemed essential for the comprehension of all related matters, such as cultural competence or cultural diversity and specifically for the purposes of intercultural training and education (Bennett and Bennett, 2004:149; Leininger, 2002:47).

Furthermore, an introductory clarification of the concept of culture has also been observed to be a feature in literature relating to diversity within the context of higher education (Chisholm, 2007:170; Ginsberg and Wlodkowski, 2009:9; Gurung,

2009:12; Hall, 2002:iv; Jordan, Carlile and Stack, 2008:83; Matsumoto, 2009:3; Välimaa and Ylijoki, 2008:12).

Definitions of culture vary and not surprisingly, also in anthropological literature. Here, various classes of definitions of culture are found, for example: descriptive, historical, normative, psychological, structural and genetic (Berry, 2004:168). Each definition portrays a perspective which reflects the paradigm of the study. For the purposes of this study, however, it was important to explore various views, in order to gain a deeper understanding of the concept and especially within the context of higher education.

Matsumoto (2009:3), in the first chapter of a book relating to the incorporation of diversity across the curriculum, emphasises the importance of culture and acknowledges it to be one of the biggest challenges teachers and researchers face. This author deems it necessary for teachers to think about culture and its relationship to mental processes and behaviour in order to improve their teaching efforts (Matsumoto, 2009:3).

In this discussion I will therefore attempt to: explore the concept of culture, including its relationship to mental processes and behaviour; identify the main features of culture, describe cultural values and finally compare the concept of culture to related terms.

2.2.1.1   What is culture?

In its simplest sense, *culture* has been defined as the shared way of life of a group of people (Berry, 2004:167). The idea of culture being a shared way of life does indeed form the basis of all other definitions encountered in literature. Mtetwa (2006:479), for example, similarly sees culture as:

> "…the totality of how a given group of people experience their world and share those experiences among themselves as they live their lives".

Hall (2000:4) defines culture very concisely as:

> "…a historically shared system of symbolic resources through which we make our world meaningful".

Metaphorically speaking then, this shared system of making meaning, called culture, could simply be regarded as "the lens through which we view the world" (White, 2004).

Cultural intelligence experts Thomas and Inkson (2003:22) convey the idea that culture is detected in everyday behaviour, through the way in which individuals respond to their environment. Their view is based on the definition by renowned author and social scientist Geert Hofstede (1980) who describes culture as consisting of "shared mental programs that condition individuals' responses to their environment". Thomas and Inkson (2003:22) continue by emphasising the fact that culture is deeply embedded within each person and should therefore not be deemed to be a mere set of superficial behaviours.

All the above-mentioned descriptions do not however, explain how this "deeply embedded, shared way of life through which we view the world and respond to our environment" is acquired or transmitted, neither of what exactly culture is comprised. In this regard, more detail is offered in the definitions that follow.

In the domain of social psychology, more detail is provided about these constructs by defining culture as:

> the shared beliefs, values, traditions and behaviour patterns of particular groups" (Taylor, Peplau and Sears, 2006:10).

White (2004) defines culture more substantially and adds an affective component by describing it as:

> "…an integrated system of learned behaviour patterns that is characteristic of any given society. It refers to the total way of life, including how people think, feel and behave".

Leininger (2002:47) offers a comprehensive definition of culture that includes a combination of both of the above-mentioned definitions, as follows:

> "…the learned, shared and transmitted knowledge of values, beliefs and lifeways of a particular group that are generally transmitted intergenerationally and that influence thinking, decisions and actions in patterned or certain ways".

This definition adds the aspect of transmission and as recommended by Matsumoto (2009:3), elaborates on the cognitive and behavioural consequences of culture.

Considering the context of this study, I deemed it necessary to look at how culture is defined in literature relating to diversity in higher education. Here, Gurung (2009:12) refers to culture as:

> "…a dynamic yet stable set of goals, beliefs and attitudes shared by a group of people."

Culture is dynamic as its beliefs can change over time and yet remains stable as group members change together (Gurung, 2009:12; Hall, 2002:12). Ginsberg and Wlodkowski (2009:9) agree with the fact that culture is dynamic by stating that culture is:

> "…the deeply learned confluence of languages, values, beliefs and behaviours that pervade every aspect of a person's life and it is continually undergoing changes."

Still within the domain of higher education, Välimaa and Ylijoki (2008:12), state their preference for a definition of culture cited in Becher and Trowler (2001), as follows:
> "…sets of taken-for-granted values, attitudes and ways of behaving, which are articulated through and reinforced by recurrent practices among a group of people in a given context."

Välimaa and Ylijoki (2008:12) clarify that behaviour stemming from culture is regarded as natural within the specific group. This natural knowledge also comes across in a definition by Spencer-Oatey (2000) cited in Jordan, *et al.* (2008:83) who describes culture as:

> "a fuzzy set of attitudes, beliefs, behavioural norms and basic assumptions and values that are shared by a group of people and that influence each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour".

An interesting feature in this definition is the clarification of one's inclination to interpret the meaning of others' behaviour from the perspective of one's own heritage culture. This reminds of White's (2004) metaphoric use of culture being the lens through which we view the world. The distinguished educators Brookfield and

Preskill (2005:139) add that culture and race frame and sometimes distort how we hear the words of others.

The beliefs formed during one's upbringing may very well include negative beliefs about other groups and may therefore have a destructive influence on one's behaviour towards them. The Ministerial Report relating to transformation in South African higher education explains how this relates to racism, as follows:

> "Racism draws on racialised ideas and beliefs, which shape the cultures and practices that sustain the unequal treatment of groups and individuals. In processes of racialisation discrete groups of human beings have attributed to them negatively evaluated characteristics, which may be either biological or cultural" (DoE, 2008:26).

This observation has a very significant application value within South African context and will be further explored in the discussion of related concepts, such as race and racism.

At the core, the definitions described above are very similar, yet each makes some unique contribution towards creating a fuller picture of what culture involves. In an attempt to consider all these aspects, culture can comprehensively be defined as:

> …the learned and shared knowledge of a dynamic, yet stable set of values, beliefs, attitudes, norms, assumptions and lifeways of a particular group that is generally transmitted intergenerationally; that influences the thinking, feelings, decisions and behaviour of the group in patterned or certain ways; through which the world is made meaningful and through which the 'meaning' of other people's behaviour is interpreted. It is characteristic of any given society and may include language.

A symbolic representation of this summarising definition is offered in Figure 2.1.

In this figure, the sets of faces represent cultural groups and the boxes with downward arrows represent culture as a dynamic (varying colours), yet stable (consistent shape) set of values, beliefs, etc. passed from one generation to the next. The symbols surrounding the generation in the middle depict the influence of culture on the group's thinking, feelings, behaviour and decisions. The arrow on the right

indicates the influence of culture on the group's view of the world and the two-way arrow represents the group's view of others, as well as their interpretation of the behaviour of others.

Having defined culture in a comprehensive way facilitates a better understanding of the features of culture.
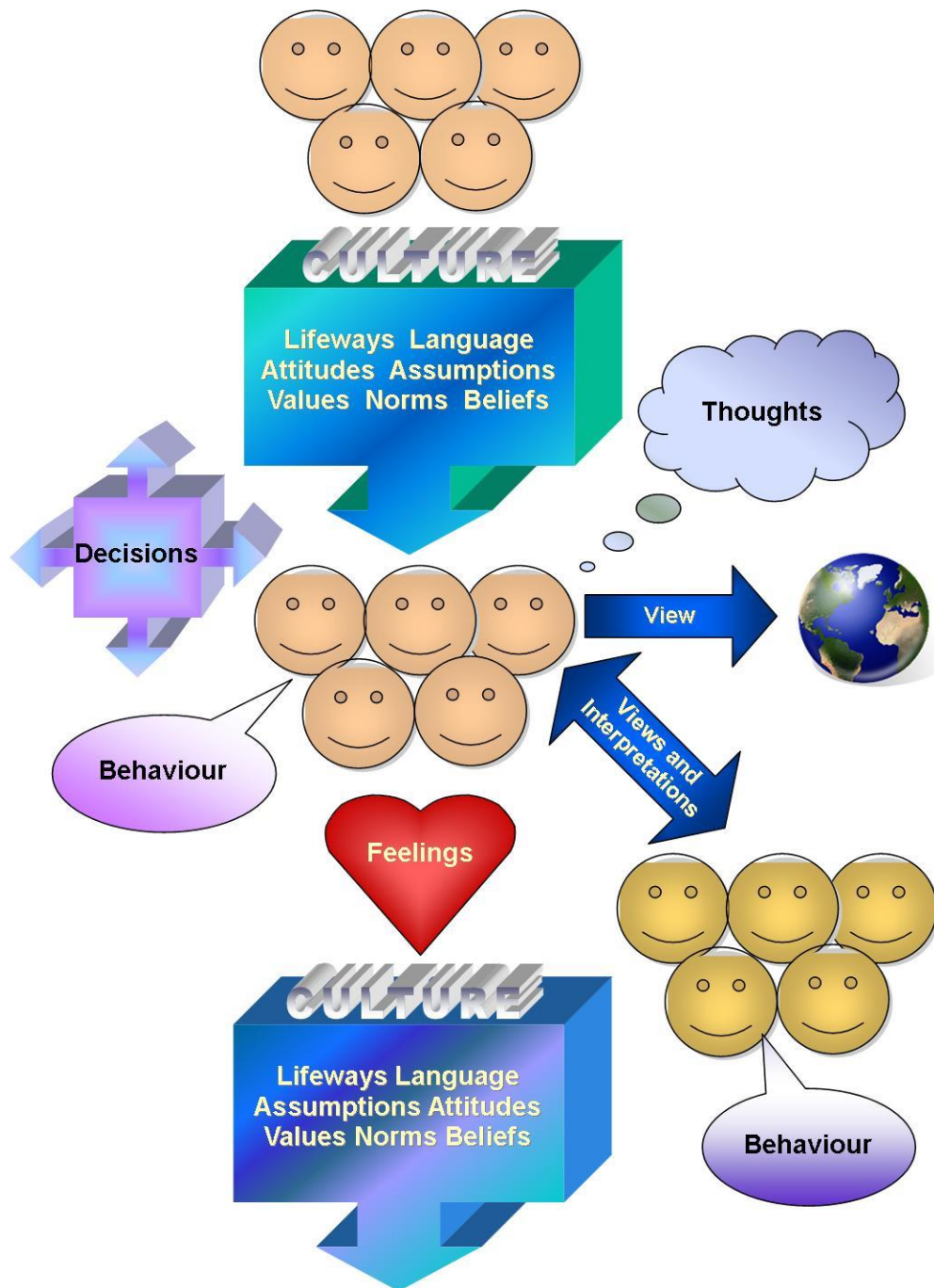
Figure 2.1   A conceptual representation of culture

Van Jaarsveldt (2011)

2.2.1.2 Features of culture

It is clear from the analysis of a relatively limited selection of concepts that culture is a very rich and deep concept that is manifested in many ways. In order to summarise and facilitate a better understanding of this richness, Leininger (2002:48, 49) highlights six features of a culture, namely:

- ♦ Culture reflects shared values, ideals and meanings that are learned and that guide human thoughts, decisions and actions. These rules for living provide security, order and expected behaviour, bringing with them expected obligations and responsibilities.
- ♦ Cultures have manifest (overt) and implicit (covert) rules of behaviour and expectations.
- ♦ Human cultures have material items or symbols such as artefacts, objects, dress and actions that carry special meanings.
- ♦ Cultures have traditional ceremonial practices such as religious rituals, food feasts and other activities that are transmitted intergenerationally and reaffirm family or group ties and caring ways.
- ♦ Cultures have their local or emic (insider's) views and knowledge about their culture. Insight into these views and knowledge are deemed extremely important for the delivery of culturally competent service or care.
- ♦ All human cultures have some cultural variations between and within cultures. Consideration of individual and group variability is, therefore, vital in the prevention of stereotyping or treating individuals in rigid or fixed ways.

These features emphasise the fact that culture provides rules for living that come naturally for the specific group and that provide security for its members. We are also reminded that the uniqueness of a culture is conveyed through symbolic and ceremonial expression, yet alerted to the fact that variation may occur within a cultural group.

Concerning this feature of intra-cultural variation, Gurung (2009:13) agrees that differences within cultures exist as often as between them. When meeting an individual from an unfamiliar culture, he explains, one could easily generalise the key ways in which he or she is different to the entire represented culture. Ginsberg and

Wlodkowski (2009:7) explain that the most obvious cultural characteristics are the observable, physical characteristics, such as race, gender and age, which only provide cursory insight into the person. In order to prevent attributing features identified in an individual or a small group of persons to the entire culture that they represent, it is useful to consider the layered depth of culture.

Bennett and Bennett (2004:149) cast more light on the depth of culture by distinguishing between objective and subjective culture. According to these authors, *objective culture* refers to the institutional aspects of culture, such as political and economic systems, as well as to the products of culture, such as art, music, cuisine, and so on (Bennett and Bennett, 2004:150). They do expressly state, however, that knowledge of this kind does not equal cultural competence and that it is not sufficient for developing professionals. *Subjective culture*, on the other hand, has classically been defined as the characteristic ways of viewing the human made part of the environment [Triandis (1972) cited in Berry, 2004:169]. This concept refers to the experience of the social reality or worldview formed by a society's people and therefore includes the deeper aspects, such as values, beliefs and behaviours (Bennett and Bennett, 2004:150).

Cultural intelligence experts Thomas and Inkson (2003:26) explain that much of culture is hidden. In fact, the more important part, the deep underlying values and assumptions find expression in the visible realm of symbols and artefacts (Thomas and Inkson, 2003:26). In the domain of higher education, Jordan, *et al.* (2008:82, 83) share this layered view of culture, which they liken to an iceberg. The iceberg metaphor is presented in Figure 2.2, making specific reference to the family as an example.

Image: Hidden Depths Artist unknown (http://www.art.com)

Artefacts - homes /
   family possessions
Rituals and behaviours
 - wedding ceremony

Systems and institutions
 - marriage

Beliefs, attitudes and
   conventions
 - the family unit

Assumptions and values
 - importance of relationships
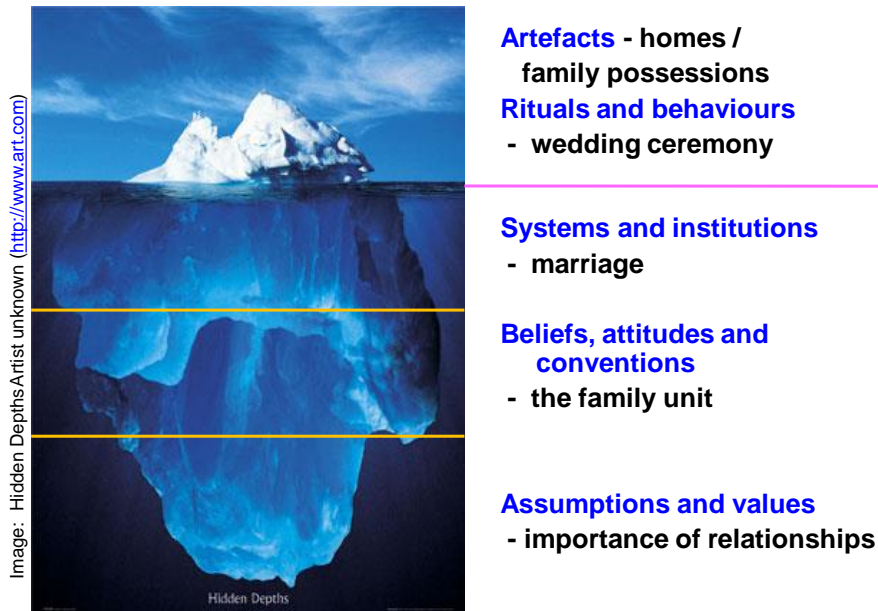
Figure 2.2   Culture as an iceberg

Adapted from Jordan, *et al.* (2008:83).

Here, observable aspects of culture (such as artefacts, rituals and behaviours) are illustrated above the waterline. The abstract aspects that lie on a deeper, less obvious level, but yet determine human behaviour (that is: assumptions and values; beliefs, attitudes and conventions; systems and institutions), are layered below the surface (Jordan, *et al.,* 2008:83).

Brookfield and Preskill (2005: 25) observe that what different people consider to be obvious, factually true or common sense depends very much on the different assumptions they hold. Mezirow (1997:5) explains that assumptions are structured into frames of reference through which we understand our experiences. These include accumulated associations, concepts, values, feelings and conditioned responses that are primarily the result of cultural assimilation and the idiosyncratic influences of primary caregivers (Mezirow, 1997:6). Considering how deeply assumptions are situated, one realises that these are difficult to identify and for the same reason, very difficult to change.

In studying this visual representation, the complexity of culture becomes clearer. Bennett and Bennett (2004:150) agree that people are all equal with regard to the

complexity of their cultural worldviews. They conclude their discussion on the topic of subjective culture by stating:

> "It is this 'similarity of difference' that allows us to respect the equal complexity and potential usefulness of each of our perspectives" (Bennett and Bennett, 2004:150).

This is an important consideration within the context of higher education where Brookfield and Preskill (2005:124) encourage the use of discussion to "broaden horizons and deepen understanding" by taking full advantage of these differences that are present in every classroom.

2.2.1.3   Values

One of the deeper aspects that gives meaning to culture and is often discussed in literature relating to culture and diversity, is the concept of *cultural values*. Polk and Rubin (2007:193) believe that "one of the primary ways that a culture is manifest is through its values". This relates to a statement made half a century before by Kroeber and Kluckhohn (1952) who proposed that the essential core of culture consists of ideas and especially their attached values (Berry, 2004:169). Hence the importance of values in culturally related literature. Thomas and Inkson (2003:39) state that cultures can, in fact, be defined or recognised according to their values.

According to Leininger (2002:49), cultural values are:

> "powerful internal and external directive forces that give meaning and order to the thinking, decisions and actions of an individual or group."

Thomas and Inkson (2003:39) put this more simply by describing values as the fundamental beliefs that people within the culture share about how things should be and how one should behave. Values are therefore shared forces that direct the meaning- and decision-making, as well as the behaviour of a group or a member of the group. Hall (2002:13) illustrates this by the use of an example, which is summarised in the text box below.

Box 2.1

An illustration of values as the shared forces that give meaning and order to the thinking, decisions and actions of an individual or group

An intercultural specialist was conducting a training session for a multinational group of people. During the discussion of differing values, he asked the group to imagine being on a sinking ship. Having to take the last raft and being able to take only one person along, the group was asked who they would choose, their mother or their wife. Two of the participants confidently responded that this was an easy question to answer. The trainer asked the first, a man from Saudi Arabia, who he would take. He answered that he would pick his mother of course. The other respondent, a British man, protested that he would take his wife. He loved his mother, but she had had a full life and his wife was his chosen companion throughout future life. The man from Saudi disagreed that one can always get another wife, but never another mother. Each of the men was convinced and confident that he was doing the right thing, as it were, based upon his value system.

Compiled from Hall (2002:13).

This illustration makes it clear that values "represent basic convictions of what is right, good or desirable and motivate social behaviour," as Rassin (2008:614) puts it.

Values greatly influence human beliefs, as well as the actions and lifeways of people and therefore an understanding of these values helps one to know what cultures do, how they act and what to expect (Leininger, 2002:49). Upon ethnographic study Anglo-Americans, for instance, they were found to greatly value their independence, freedom of speech, privacy and physical appearance, (Leininger, 2002:49). Malawi people, on the other hand, were found to assign great value to family life and to feel lost when not near their children and extended family (Leininger, 2002:49).

Thomas and Inkson (2003:26, 27) share the view that understanding cultures involves an understanding of the invisible aspects, the values, social structures and ways of thinking of the particular culture. They therefore encourage international businessmen to assign more importance to gaining an understanding of the cultural values (for example individualist versus collectivist) and the influence that these may have on communication and negotiation, than on the immediate surface behaviour, such as bows, handshakes, invitations, ceremonies and body language (Thomas and Inkson, 2003:26, 119). Values therefore, as Rassin (2008:614) rightly observes, motivate professional behaviour as well.

In this regard Jordan *et al.* (2008:147) look at the implications values have for everyday teaching practice. In accordance with the definition of culture, these authors explain that values not only shape the way teachers view themselves, but also how they view their students and add that the one view influences the other (Jordan *et al.*, 2008:147). Moreover, with reference to a study conducted by Carlile (2000) in Ireland, where teaching incompetence was attributed to personal, rather than technical failure, Jordan *et al.* (2008:147, 148) convey the opinion that values and personality may be more important than the training teachers receive.

The values associated with the perception that teaching is an art, for example, are personal and intuitive, characterised by qualities such as affection for both the subject and the students (Jordan *et al.*, 2008:148). Teachers who value teaching as an art, tend to be more learner-centred in their teaching and their classroom interaction is person-centred and respectful (Jordan *et al.*, 2008:147, 148). Values not only direct practice, however, but are the principles by which the quality of practice may be measured. It is for this reason that Whitehead and McNiff (2006:59, 82, 163) convey the belief that values are living standards of judgement and that these need to be identified and articulated as the evaluative principles of the personal and professional lives of people in a learning environment.

Upon this point it is also worth considering the influence of values on an organisational level. Organisations, as subcultural systems, also have inherent values and beliefs, folklore and language (Ludwig-Beymer, 2003:253). Within the context of organisational culture, the values of an organisation therefore become the directive forces for the employees and should preferably match their personal value systems. Shared values provide a sense of common direction and behaviour and for the sake of staff satisfaction and retention, it is important that there is a good "fit" between the organisational and the personal values of the employees (Ludwig-Beymer, 2003:252, 253, 255).

This is, however, easier said than done, especially within a multicultural working environment. Figure 2.3 illustrates the influence of cultural values in the multicultural workplace and casts light on the complexity of the issue. Differences in cultural values relating to time orientation, family obligations, etiquette, etc. may obviously

cause conflict in a multicultural working environment. Ginsberg and Wlodkowski (2009:7) illustrate this by use of an example in an educational environment where a person from an emotionally demonstrative background, who sees this as a sign of open communication, may cause embarrassment or concern for a person whose own traditions value public modesty as a mark of respect for that which is greater than oneself.
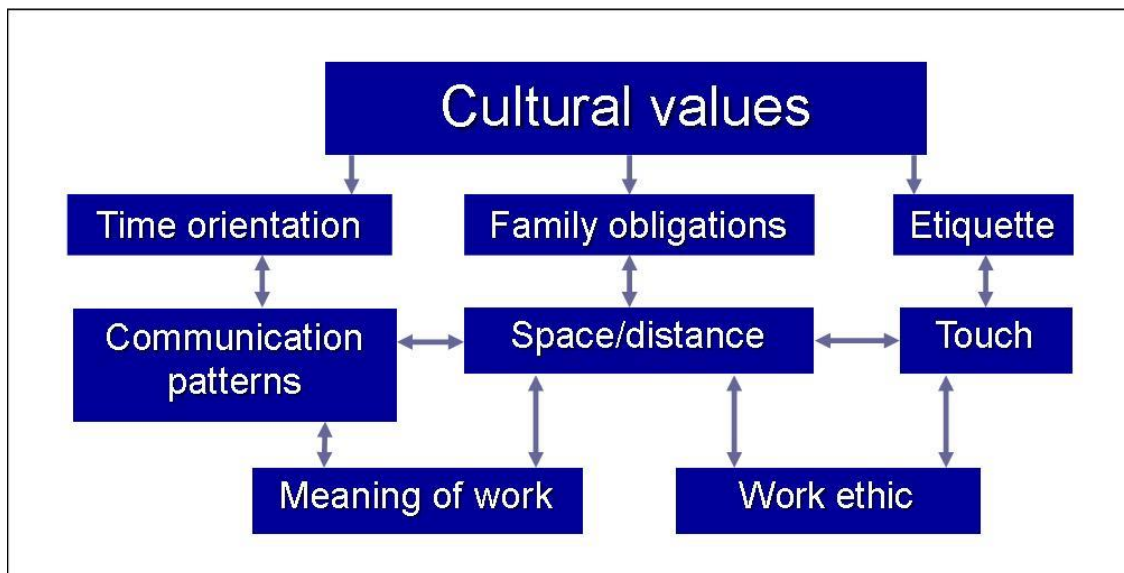
Figure 2.3   The influence of cultural values in the multicultural workplace
Adapted from Andrews (2003:388).

From the perspective of an educational work environment Jordan, *et al.* (2008:151) state that values are expressed at many levels from government policy to classroom practice. Whilst values-driven education has important benefits, there are important pitfalls worth considering. These authors explain that:

> "values in and of education can entrench rather than counteract social privilege and the moral and political values of certain social and political classes. It can strengthen the hold of certain discourses, such as the 'knowledge economy' and contribute to the social exclusion of those who do not share its values" (Jordan, *et al.* 2008:151).

Therefore, not only is it critical for all parties involved to examine and reflect on the values that guide their everyday work, but to make these values explicit (Jordan, *et al.* 2008:151; Whitehead and McNiff, 2006:59, 82, 163).

Upon considering this point, I decided to compare the sets of professional values that guide my practice, i.e. the values within the domains of higher education and professional nursing. The UFS, where I am employed, states five core values as part of this institution's Vision, Mission and Values Statement (UFS, 2010), namely:

- Academic freedom and autonomy
- Excellence
- Fairness
- Service
- Integrity

My teaching and research practices at this institution should therefore bear evidence of these values.

The profession of nursing is grounded in the ethic of caring, informed by a set of core professional values (Fahrenwalt *et al.* 2005:46; Sawatzky *et al.* 2009:260, 261). These values form a shared foundation that gives meaning to professional nursing practice, i.e. which renders practice as caring (Fahrenwalt, et al. 2005:47; Shaw and Degazon, 2008:44). Sawatzky, *et al.* (2009:260, 261) emphasise that caring transcends every aspect of nursing, including nursing education. Furthermore, students and professional nurses are united in a collective culture of caring as the core professional values are to receive priority over the personal values of the nursing practitioner in nursing practice (SANC, 2004:20; Shaw and Degazon, 2008:45). In other words, nurses from diverse backgrounds are united by their core professional values.

The core professional nursing values are established by the governing bodies of professional nursing in respective countries. The American Association of Colleges of Nursing (AACN), for example, has established five core values that set the standard for professional nursing in the United States of America (USA), as follows:

- Human dignity
- Integrity
- Social justice
- Autonomy
- Altruism (Fahrenwalt, *et al.* 2005:47; Shaw and Degazon, 2008:45).

This set of core professional nursing values is defined in Table 2.1. Nursing students learn the values that guide their profession during their formal education, as well as by means of role modelling in the clinical practice setting (Shaw and Degazon, 2008:44, 45).

Table 2.1 Definitions of the five core professional nursing values of the USA

Value	Definition
1. Human dignity	Respect for the inherent worth and uniqueness of individuals and populations.
2. Integrity	Acting in accordance with an appropriate code of ethics and accepted standards of practice.
3. Autonomy	The right to self-determination.
4. Altruism	A concern for the welfare and wellbeing of others.
5. Social justice	Upholding moral, legal and humanistic principles.

Adapted from: Fahrenwalt, *et al.* (2005:47)

In its Draft Charter, The South African Nursing Council (SANC) has proposed two values fundamental to nursing in this country, namely: respect and commitment. These have been specified, as follows (SANC, 2004:19-20):

Respect for the healthcare user as a total being i.e.

Respect for his or her:

- ♦ Body, psyche, spirit
- ♦ Individuality, beliefs and traditions
- ♦ Privacy and the right to confidentiality
- ♦ Right to decision making regarding his of her care
- ♦ Possessions
- ♦ Vulnerability, being conscious or unconscious, in the absence of the necessary strength, will or knowledge.

Respect for all aspects of human life, including:

- ♦ The value of life
- ♦ The beginning and end of life
- ♦ The vulnerability of life
- ♦ The quality of life

Commitment to:

- ♦ Accountability for safe practice
- ♦ Compassionate involvement
- ♦ Personal integrity

Unfortunately this set of core professional nursing values for the South African context has not yet been finalised.

As a registered member of SANC I have nonetheless considered these in an attempt to compile a united set of professional values for my current practice. According to my understanding, I could therefore categorise my professional values, as follows:

- ♦ Academic freedom and autonomy
- ♦ Excellence/accountability
- ♦ Fairness/social justice
- ♦ Service/altruism/compassionate involvement
- ♦ Integrity
- ♦ Human dignity/respect

On a personal level, however, as illustrated by the iceberg metaphor, cultural values are not as overt as these listed above and require time and thought to identify and express.

Acknowledging the difficulty to express ourselves culturally in explicit terms, Ginsberg and Wlodkowski (2009:7) explain that we are more likely to experience ourselves as unique cultural beings in the presence of those who are different to ourselves. One of the wonderful advantages of encountering diversity is therefore that it creates the opportunity of getting to know oneself better. In order to discover someone else's values again, necessitates the establishment of a trusting relationship, where a person will feel safe enough to share what is close to his/her heart (Leininger, 2002:49). It is essential, needless to say, that one should respect the values of others and not try to change them (Leininger, 2002:49).

2.2.1.4   Does culture equal race, ethnicity or nationality?

A consideration of extreme importance, upon which intercultural scholars agree, besides the fact that culture is a holistic and comprehensive concept, is that it does

not equal race, ethnicity or nationality, although often synonymously used with these concepts in everyday discourse (Bennett and Bennett, 2004:150; Hall, 2000:4; Leininger, 2002:49, 54; Matsumoto, 2009:6). The meaning and uses of these concepts are in fact very different.

The simplest of these to understand is *nationality*, as this concept simply refers to one's country of origin or citizenship, i.e. the nation with which one is associated. I was born and live in South Africa and my nationality is therefore South African. The other three concepts, i.e. race and ethnicity are more easily confused with culture.

Bennett and Bennett (2004:150) confess that overcoming the idea that race is culture is one of the most challenging issues in diversity work and ascribe this misperception to the unfounded belief that biological characteristics somehow determine human thought, behaviour and interaction. Leininger (2002:49) adds the argument that culture and ethnicity cannot be used interchangeably, as culture goes beyond commonalities based on national or traditional origins. In fact, states Matsumoto (2009:6), it is culture that gives meaning to all of these constructs (race, ethnicity and nationality), as well as other social constructs (for example, sexual orientation and disability).

As illustrated in the previous discussion on the depth of culture, the concept of culture deals with a deeper level within human beings, containing beliefs, values, assumptions, etc. (Jordan, *et al.,* 2008:82, 83; Leininger, 2002:49, 54; Thomas and Inkson, 2003:26). These deep level aspects, work on an unconscious level directing thoughts, feelings, decisions and behaviour whilst giving meaning to the behaviour of others thus enabling culture to give meaning to constructs such as race and ethnicity, as Matsumoto (2009:6) points out.

Pusch (2004a:111-117) illustrates this conclusion by describing the culture shock experienced by an American citizen of Indian heritage when participating in the International Partnership for Community Service Learning Program in India. The story is briefly summarised in the box below.

Box 2.2

Reflection of a USA student participant of the International Partnership for Community Service Learning Program in India

The student, an American citizen of Indian heritage, chose to visit India as part of the International Partnership for Community Service Learning Programme. She expected to fit in easily as she was, after all, a member of the host group, she looked like the members of the community and was residing with relatives in India. Yet, they had different patterns of behaviour and she was surprised at how little she knew about herself or where she came from. She reported: "I felt very uncomfortable with the people there" (Pusch, 2004a:111). Through this programme she discovered how much she had to learn. The student needed to observe and adopt new behaviours and needed to reflect on personal behavioural shifts and patterns of thinking. In this process, she said, she learnt to understand her parents, as people, better and concluded with regard to this process of learning: "It's probably more of a life-long process." (Pusch, 2004a:112,117). The student had been incorporated into a different culture altogether, thus necessitating this transition in her thinking and behaviour. She also realised that this learning takes place over a long period of time. This example illustrates that culture is ingrained during one's upbringing and that ethnicity does not transfer cultural heritage by default.

Compiled from Pusch (2004a:111-117).

Individuals may, on the other hand, share cultural commonalities, despite representing different countries or racial groups (Hall, 2002:4). Considering the example above, this would most probably describe the American student of Indian heritage's experience of being an American. During her upbringing she had integrated the set of values, beliefs, lifeways, etc. in this society. Culture is something we learn as we grow up and Hall (2002:12) remarks that any baby can learn the culture of any community. One could possibly also include examples such as persons from diverse racial or ethnic groups who share the same way of life, based on religious beliefs or sexual orientation. Culture, as a holistic and comprehensive concept, therefore incorporates race, ethnicity and nationality.

In preventing oneself from confusing these concepts it is important, once again, to consider the layered depth of culture. Here, Matsumoto (2009:6) cautions against "unconscious cultural blinders" within the self that may lead one to make inappropriate value judgements. He explains as follows:

"We observe differences in what we would normally expect in people who appear physically different than ourselves. Then we interpret these differences as cultural differences. Our interpretation may be correct; in fact those differences may indeed be culture. But, our interpretations may be wrong" (Matsumoto, 2009:6).

This author therefore recommends that, as cultures around the world may be very similar in some respects and very different in others, one should consider the meaning systems involved, including where they come from and the similarities and differences exhibited in comparison to other cultures (Matsumoto, 2009:6).

2.2.2   Race and ethnicity

As stated above, culture equals neither race nor ethnicity. Neither does race equal ethnicity, although there are overlaps (Bhopal, 2004:442). Therefore it was important to take a closer look at these concepts in order to increase my understanding in this regard. This seems particularly significant within the context of South African Higher Education where many publications specifically refer to the concept of race and where the issue of race is often raised.

Jorde and Wooding (2004:S28), publishing in the genetics supplement of the internationally acclaimed scientific journal "Nature", state that definitions of race vary considerably depending on context and criteria. They add that biomedical scientists themselves are divided in their opinions about race (Jorde and Wooding, 2004:S28). Bhopal (2004:441), in writing a glossary of terms relating to ethnicity and race from the perspective of medical epidemiology and community health, relates an awareness of longstanding controversies in this regard. Following a large study that attempted to standardise the concepts of race and ethnicity for scientific classification purposes, Smart, Tutton, Martin, Ellison and Ashcroft (2008:416) also conclude that the conceptualisation of race and ethnicity remains ambiguous. Therefore this discussion will not attempt to define race and ethnicity, but merely to present a glimpse of the various conceptualisations found in literature.

2.2.2.1   Race

Jones (1972) cited in Bennett and Bennett (2004:150,151) states that the term *race* refers to a group of people that has been socially defined, based on physical criteria. In other words, race is a social, rather than a biological construct (Chesler, Lewis and Crowfoot, 2005:8).   Many other authors inherently support this statement in their arguments about the definition of race.

According to Leininger (2002:54), *race* is defined as a biological factor of a discrete group whose members share distinctive genetic, biological and other factors from a common or claimed ancestor.   Bennett and Bennett (2004:150) state that race has typically, yet inaccurately, been defined in terms of physical characteristics, such as skin colour, facial features and hair type, which are common to an inbred, geographically isolated population.   Swart (2007:10), writing from a historic perspective, adds that all human beings are part of one rainbow species, namely Homo Sapiens and that trivial differences, such as skin colour developed because of our wide geographical distribution.

Leininger (2002:54) supports this view by advocating that race cannot be fully understood by using outward appearance or phenotype, such as skin colour, alone and motivates that these are "crude indicators of people".   Biological variables show continuous variation and defy such simplistic racial categorisations as "Black", "Yellow", "Red" and "White" (Berry, 2004:168; Leininger 2002:54).   Black skin, for example, has various hues and cannot only describe Africans, as a variety of peoples have dark to lighter hues of colour, such as Maoris, Fijians, Southeast Indians, Native Australians and others (Leininger 2002:54).   This explanation supports the previous statements about skin colour being related to geographical region (Bennett and Bennett, 2004:150; Swart, 2007:10).

Berry (2004:168) states the opinion that race has no validity as a biological concept, the reason being that surface features (phenotypes), such as skin colour, are not consistently linked to any deeper biological variables, such as DNA.   Bennett and Bennett (2004:150) add that the view that biological characteristics define the way people behave, think and interact has also been thoroughly discredited by genome studies and conclude that:

"people do not behave the way they do primarily because of race, but rather because of cultural factors" (Bennett and Bennett, 2004:150).

This statement is of course made within the context of cultural diversity, as it does not include personal aspects such as psychological or personality factors, which obviously also play a significant role in human behaviour (Taylor *et al.* 2006:46). Leininger (2002:54) agrees that cultural factors need to be included to fully understand the concept of race.

Within the context of South African Higher Education, the report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions reached a similar conclusion:

"…there is now irrefutable evidence that race, as a biological phenomenon has no scientific basis. It does not exist. The genetic differences that have been used to distinguish the so-called races have no significance in determining human capability, character, behaviour and what makes them different from one another. What has happened, however, is that the false beliefs about race have come to be so significant that they play a critical role in determining relationships that human beings have with each other" (DoE, 2008:26).

Chesler *et al.* (2005:8) agree and explain that each individual is socialised by their family, school and local community about their own race and the race of others who appear different.

This not only supports the meaning-making feature of culture, which forms part of the definition previously discussed, but also the distorting potential of this meaning-making process as Brookfield and Preskill (2005: 139) observed. Considering that the behaviour of cultural groups cannot be ascribed to or explained by their race, diverse groups of people need to be understood within their cultural context.

Berry (2004:168) explains that because race is a real and powerful social concept, it is still often found at the centre of intercultural relations. In accordance with the above-mentioned observations by the South African Ministerial Committee (DoE,

2008:26) and international educators Brookfield and Preskill (2005: 139) it can be concluded that:

> "We construct categories out of human variations and then treat them as if they are real" (Berry, 2004:168).

Bennett and Bennett (2004:151) conclude that although our worldviews are heavily structured by our experience of culture, they are also formed by our experience of colour.

Despite the acknowledgement of race as a social construct however, Chesler, *et al.* (2005:8) explain that the effects of such categorisation are not less intense. In fact, the consequences can be summarised, as follows:

> "an individual's placement into a racial category within a particular spatial and sociohistorical context has always had profound implications for that person's identity, life chances, access to social and material rights and resources and physical safety. Thus, even though there is nothing biologically real or natural about racial categorisations, placement into a particular category has had and continues to have serious physical, psychological, social, economic, and political consequences" (Chesler, *et al.* 2005:8)

Bhopal (2004:441-445) therefore recommends that because it has a history of misuse and injustice, the concept of race be used with caution.

Nevertheless, nurse educators Abrums and Leppa (2001:270) state the opinion that nurses cannot provide "culturally competent" care unless underlying issues of discrimination are examined and confronted. From their experience in diversity work various authors agree that the impact of colour and white privilege/supremacy can therefore not be left out of diversity training (Abrums and Leppa, 2001:270; Bennett and Bennett, 2004:151; Prieto, 2009:31). Thus considering, an exploration of the concepts of *white privilege* and *white supremacy* will be included with the discussion on *racism*.

2.2.2.2 Ethnicity

The word *ethnicity* is derived from the Greek word "ethnos", which means "a nation" (Bhopal, 2004:441). Ethnicity is therefore associated with nationality, yet not regarded as a synonym. According to Leininger (2002:48), ethnicity is a term that refers to racial and often skin-colour identity of particular groups related to specific and obvious features, based on national origins.

Ross and Deverell (2004:22), writing from a South African psychosocial perspective on the other hand, define ethnicity as the social or cultural heritage shared by a particular group, in terms of customs, language, values, religion, social ties and habits passed down from one generation to the next. Berry (2004:168) also recognising the cultural link, explains that ethnicity is derived from culture in two senses:

❖ First of all, members of ethnic groups are usually descended from earlier generations of the cultural group and

❖ Secondly, ethnicity is not a full-scale continuation of the original culture, but a derivative of it.

In agreement with the cultural focus, Jones (1972) cited in Bennett and Bennett (2004:150,151) contrasts *race*, as a group that has been socially defined, based on physical criteria, with *ethnicity*, which is also socially defined, but on the basis of cultural criteria.

Bhopal (2004:443) considers all the above by presenting an inclusive definition, as follows:

> "The social group a person belongs to, and either identifies with or is identified with by others, as a result of a mix of cultural and other factors including language, diet, religion, ancestry, and physical features traditionally associated with race."

In other words, ethnicity refers to the group to which people belong and/or are perceived to belong, as a result of certain shared characteristics, including geographical and ancestral origins, but particularly cultural traditions and languages (Bhopal, 2004:441). This author adds however, that as the characteristics defining ethnicity are not fixed or easily measured, this concept is imprecise and fluid,

therefore overlapping with concepts such as race and nationality in subtle ways (Bhopal, 2004:442).

Bennett and Bennett (2004:151) point out that whilst members of different racial groups may identify with the same ethnic group, members of a single racial group may belong to a wide variety of ethnic backgrounds. Attempting to understand this and apply it to home, I reached the conclusion that the first section of the statement explains why many people born in Africa, for example, consider themselves to be African, regardless of their race. Jorde and Wooding (2004:S29) again, illustrate the second part of the statement by means of a genetic tree. This explains how various ethnic groups, for example the Tsonga, Sotho/Tswana and Nguni groups all share a common African ancestral root and therefore belong to the same racial group (Jorde and Wooding, 2004:S29).

This classification remains complex, however, as Bhopal (2004:441) rightfully illustrates by using himself as an example. This author is a Punjabi born Indian, raised in Scotland and classified as Asian. Many people are of mixed heritage, further complicating any classification. In South Africa, this is very often the case, taking myself as an example. Bhopal (2004:442) therefore recommends that investigators who wish to study ethnicity should respond to self definition by participants, but should also collect data on factors such as language, religion, country of birth and family origins.

Having developed an understanding of the core concepts relating to culture, focus will now be placed on the social concepts, those relating to intercultural relationships.

2.3   CONCEPTS RELATING TO INTERCULTURAL RELATIONSHIPS

Considering the preceding discussion, one can foresee the complexity of intercultural relationships. These relationships could obviously be positive or negative and broadly speaking, can be categorised as being *ethnorelativistic* or *ethnocentric* in nature.

It is useful to keep this in mind during the discussion that follows. However, the discussion will not be categorised in this way, because I found it important, once again, to compare relating concepts or concepts that could easily be confused.

This discussion will start with foundational concepts with regard to intercultural relationships, e.g. cultural diversity, multiculturalism, cultural context and acculturation.

2.3.1   Cultural diversity and multiculturalism

In literature relating to intercultural relationships, one often comes across the concepts of cultural diversity and multiculturalism. These sources often speak about valuing or respecting either of the concepts and they are sometimes used interchangeably. Therefore it is important to distinguish between these concepts.

2.3.1.1   Cultural diversity

Leininger (2002:51) defines *cultural diversity* simply, as the variations and differences among and between cultural groups resulting from differences in lifeways, language, values, norms and other cultural aspects. These variations and differences between various cultural groups can be compared to a mosaic, made up of different colourful tiles. See the photo box below.

http://www.abm-enterprises.net/fractals/mosaicwallpaper.html
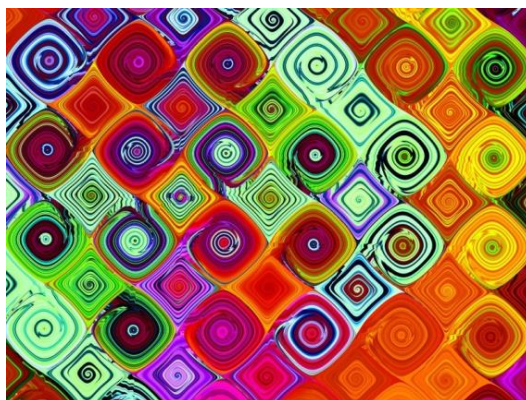
Bennett and Bennett (2004:150) provide a more comprehensive definition of cultural diversity, based on the definition of culture, as follows:

"cultural differences in values, beliefs and behaviours learned and shared by groups of interacting people, defined by nationality, ethnicity, gender, age, physical characteristics, sexual orientation, economic status, education, profession, religion, organisational affiliation, and any other grouping that generates identifiable patterns."

Andrews (2003:5) adds ability/disability and social status or class to the list of diversity. What was found interesting is that neither of the latter authors include language in the lists of diversity. Andrews (2003:5) actually distinguishes between cultural and linguistic groups.

Educators Brookfield and Preskill (2005:124) acknowledge the presence of diversity in every classroom:

"Diversity exists in every classroom. Even students who look and sound the same can have very different backgrounds, experiences, personalities, ideologies and learning styles (Brookfield and Preskill, 2005:124).

Hunt and Swiggum (2007:170) found that to start off with, students seemed to notice the more obvious differences, such as race, ethnicity or socioeconomic status first when encountering a diverse person or group for the first time. Once they could see beyond these differences, a deeper understanding of and empathy for the diverse others started developing (Hunt and Swiggum; 2007:170)

Notwithstanding the finer detail, demonstrating an understanding and appreciation for culture, that is the different beliefs, behaviours and values of varying subjective groups, is deemed to be the real crux of creating a climate of respect for diversity (Bennett and Bennett, 2004:150). Furthermore, diversity is viewed as a strength and specifically so within an educational context. Brookfield and Preskill (2005:124) encourage teachers to view differences among their students as a source of dialogical strength, not a liability.

Gibson and Grant (2010:44) are of the opinion that the creation of a truly pluralistic society is dependent on the acknowledgement of "our deepest differences", rather than hiding them. Brookfield and Preskill (2005:124) agree and add:

"In fact, one central purpose of discussion is to broaden horizons and deepen understanding by taking full advantage of the many differences that are inherent in any group. We would even go so far as to say that without a willingness to confront and exploit differences, very little of real value or meaning can emerge. As daunting as it may seem, at least initially, to address diversity, it serves no useful purpose to sweep it under the rug or pretend it doesn't exist"" (Brookfield and Preskill, 2005:124).

Leininger (2002:54) adds that "understanding the why of these differences is crucial". This appreciation and understanding is not adequately described by the concept of cultural diversity.

2.3.1.2   Multiculturalism

Multiculturalism, according to Leininger (2002:50), refers to a perspective and reality that there are many cultures and subcultures in this world that need to be recognised, valued and understood for their differences and similarities. Berry (2004:178) refers to multiculturalism as being a strategy of mutual accommodation in larger society as a whole. This involves acceptance of the right of all groups to live as culturally different peoples within the same society (Berry, 2004:177).

According to Leininger (2002:50), this view helps people to appreciate and develop respect for the many cultures in the world. Day, DeMulder and Stribling (2010:241) also emphasise mutual understanding and conclude by quoting Gates (1992) in saying that multiculturalism asks educational institutions to subscribe to one simple educational truth:

"...tolerance cannot come without respect and respect cannot come without knowledge of others and their point of view."

The concept of multiculturalism, therefore, extends beyond the mere acknowledgement of the variations and differences in cultures to promote an appreciation and deep understanding for and accommodation of the various cultures within the same society.

Grant (2008:48), an educator, goes further by conveying the view that multiculturalism is a concerted plan that employs extensive knowledge of people,

histories and contexts in an effort to challenge the current state of politics, socioeconomic status, race, gender, (dis)ability and sexual orientation status quo. He therefore holds a critical view of multiculturalism.

Chick (2009:172) explains that there are different ways of thinking about difference and diversity and refers to McLaren's (1995) typology of four forms of multiculturalism, i.e.:

- *Conservative* - sees "whiteness as an invisible norm" and other ethnic groups as "'add-ons' to the dominant culture;"
- *Liberal* - assumes equality among groups evident in the "we're all the same" or "we're all just people" comments that deny difference, because it views acknowledging difference in itself as racist;
- *Left-liberal* - emphasises difference because focusing on equality erases significant, essential, exotic differences that are the result of "a primeval past of cultural authenticity", rather than history or culture;
- *Critical* - critiques the previous perspectives and asserts that differences, including specific and varied differences "between and among groups", are the "product[s] of history, culture, power and ideology."

The latter gives attention to multiple perspectives, specific examples and experiences, as well as contexts (Chick, 2009:172). This typology illustrates how concepts are interpreted according to a person's worldview.

2.3.2 Cultural context and contextualising

The appreciation and understanding for the various cultures within the same society require consideration and accommodation of their context. This becomes clear when understanding the following two concepts, i.e. cultural context and contextualising.

2.3.2.1 Cultural context

Cultural context refers to the totality of shared meanings and life experiences in particular social, cultural and physical environments that influence attitudes, thinking and patterns of living (Leininger, 2002:60). Referring back to the iceberg metaphor of culture, an aerial view of different icebergs would afford a view over the various cultural contexts of each these cultures, thus assisting one to distinguish each in

relation to another and to each of their environments. Likewise, considering each tile in a mosaic from our previous discussion would provide and understanding of its context. See the photo box below.
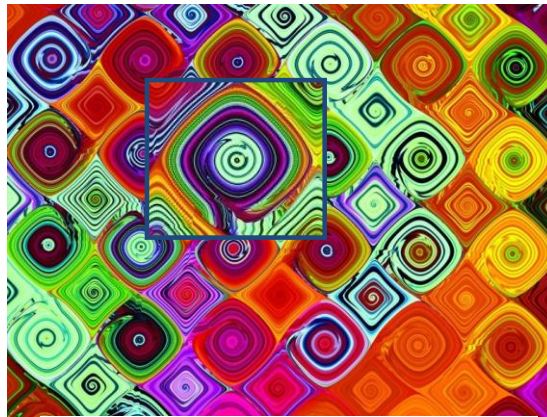
Leininger (2002:60) states that cultural context is a powerful guide in Transcultural Nursing, as it gives meaning in understanding situations and clients. This, one may gather, should apply to any intercultural situation, as attempting to understand the cultural context testifies of trying to place oneself in someone else's shoes, as it were, in an attempt to view life from their perspective.

Hall (2002:19) explains that this understanding of the given context is important, because each culture organises contextual features differently. When looking at intra-cultural communication, for example, Hall (2002:140) states that cultural communities share expectations about who engages in different types of talk, where, when, and why, as well as what is and is not appropriate given a particular frame. The fact that this process of acquiring cultural knowledge starts early in life, causes meaningful communication within a culture to flow naturally (Hall, 2002:139).

Furthermore, this learning is contextual, thus resulting in an *emic* view, as described by Leininger (2002:48), which although clear to the insiders, may be totally strange to or differently interpreted by outsiders. What is considered to be common sense to an insider is unknown to an outsider. A simple example from a South African context is the beautifully painted houses of the Ndebele people. Whilst an outsider can appreciate the aesthetic value of these colourful works of art, members of the culture

will understand the story behind each of these as portrayed by the symbolism in the artwork.

Being conscious of these facts and consequently attempting to understand the given cultural context is therefore the only way in which intercultural misunderstandings and miscommunication can be avoided. As previously stated, insight into emic views and knowledge are extremely important for the delivery of culturally competent service or care (Leininger, 2002:48).

2.3.2.2   Contextualising

Contextualisation and *contextualising* are operative words relating to cultural context and refer to putting theory into practice. This is about adapting according to the context of a particular community.

According to Bosch (1991:420), the term "contextualisation" was coined in the early 1970's, in the circles of the Theological Education Fund. From a Theological perspective, Deist (1984:56) defines contextualisation as follows:

> " 'Translating' the Gospel and Christian values (clothed in the trappings of the missionary's culture) in such a manner that it becomes part of, yet addresses the (new) culture in which it is preached.

Sarkar (2008:14) offers a definition that may be more easily interpreted and applied within other disciplines, i.e.:

> "Contextualisation is the process of making the Christian faith culturally intelligible and situationally meaningful. It is the process of making the Gospel relevant to a particular situation. It refers to the dynamic interaction between the text (Bible) and the context (life-situation)".

By substituting "the Christian faith" and "the Gospel" with other relevant concepts, such as "Mathematics", this definition could apply in other disciplines, such as education, as follows:

> "Contextualisation is the process of making *Mathematics* culturally intelligible and situationally meaningful. It is the process of making *equations* relevant to

a particular situation. It refers to the dynamic interaction between the text (*formulas*) and the context (life-situation)".

David Mtetwa (2006:478-487), an educator from Zimbabwe, did exactly that by successfully making use of indigenous knowledge systems to relate Mathematics in a culturally more intelligible and meaningful way. This author devised a framework by which Mathematics can be contextualised in a school classroom (Mtetwa, 2006:482-483). He illustrates the principle by using the example of *lobola* to explain the concept of *rates* to Zimbabwean learners, thus enhancing their learning experience of Mathematics principles by use of a well-known custom (Mtetwa, 2006:482-483).

2.3.3   Acculturation and culture shock

Encounters with cultures different to one's own do have an effect and this could be positive or negative. The concepts of acculturation and culture shock explain how people may be affected by encounters with cultures different to their own.

2.3.3.1   Acculturation

According to Hall (2002:290) *acculturation* refers to the process of becoming communicatively competent in a culture that one has not been raised in. Leininger (2002:56) deepens the above-mentioned definition by adding that the person will learn to take on many (but not all) values, behaviour, norms and lifeways of another culture. This is often an unintentional process and usually implies intercultural travels or emigration (Hall, 2002:290, Leininger, 2002:56). These definitions in fact represent a classical description of acculturation involving travel or emigration and in which the non-dominant group's experience is in focus.

Berry (2004:175), following thirty year's research on the topic, describes acculturation as a process that entails contact between two cultural groups and that results in numerous cultural changes in both parties. This author therefore introduces the reciprocity and/or mutual change in the process. Berry (2004:175) explains that the impact on the dominant population has been ignored in the past, because the contact experiences, in effect, have a much greater impact on the non-

dominant group. For this reason, most of the past research on acculturation has tended to focus on the non-dominant peoples (Berry, 2004:175).

Anthropologists and sociologists have, however, found two basic aspects at work during intercultural contact and that impact on both parties during the acculturation process, namely:

1. the degree of actual contact and the resultant participation of each group with the other (otherwise stated the relationship sought among cultural groups) and

2. the degree of cultural maintenance (and identity) manifested by each group (Berry, 2004:176).

Berry (2004:176) offers a framework that depicts the influence of the above-mentioned two issues on both the dominant and non-dominant groups during acculturation. This framework was found to be relevant for the purposes of this study and will consequently be summarised together with the other models relating to intercultural relationships in the next chapter.

2.3.3.2   Culture shock

Culture shock, a concept coined by Du Bois in 1951, was originally defined as emotional reactions to the disorientation that occurs when one is immersed in an unfamiliar culture and is deprived of familiar cues (Paige, 1993:2). The definition offered by Leininger (2002:50) resembles the original in that it states that culture shock:

> " …refers to an individual who is disoriented or unable to respond appropriately to another person or situation, because the lifeways are so strange and unfamiliar".

Paige (1993:2) explains that this occurs as part of a cultural learning process that progresses through different stages of personal development, challenges one's sense of self, cultural identity and worldview. Moving outside the comfort zone presents certain risks and consequently results in intense psychological stress (Paige, 1993:2). Similar stress is reportedly experienced on re-entry and adjustment

to the home culture (Paige, 1993:2). This could occur, for example, during international travel to a foreign destination.

Hall (2002:293) defines culture shock as a feeling of disorientation and discouragement due to the build-up of unmet expectations. This definition is presented to introduce culture shock as one of the stages of the acculturation process, where sojourners would typically undergo a so-called U-curve of adaptation (Hall, 2002:291,292; Ward, 2004:187). On a graphic presentation of this model, the emotional state of the person is depicted as undergoing a U-curve during the acculturation process (see Figure 2.4). This could, for example, occur with emigration or nomadic migration.

The U-curve model describes four stages of cultural adaptation, namely: honeymoon, crisis, recovery and adaptation. The onset of the cross-cultural adventure is described as the *honeymoon stage*, where the basic experience is that of exhilaration and euphoria. Once the initial excitement wears off and the challenges of living in a different and often difficult environment become a reality, the *crisis stage* occurs. During this stage, sojourners experience culture shock. This is followed by a *recovery stage*, where they start operating in the new environment and start to understand that people are different. Finally, the sojourners reach the *adjustment stage* where they are able to adjust to life in the new culture. In this stage, wellbeing is characterised by equanimity in comparison to the original state of entry euphoria. (Hall, 2002:291-295; Ward, 2004:187).
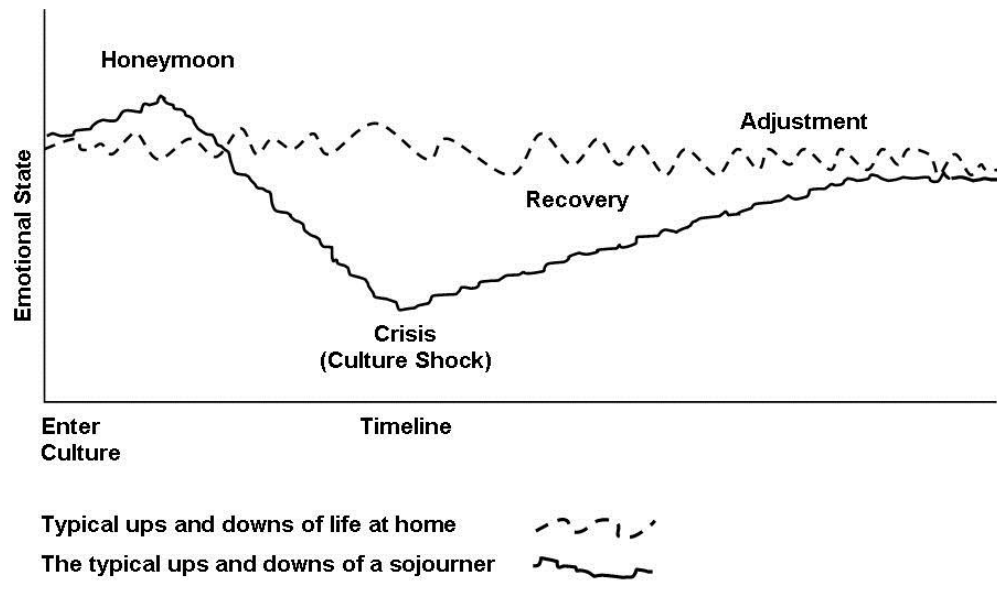
Figure 2.4   The U-curve model of the acculturation process
Adapted from Hall (2002:292)

Later studies have criticised the U-curve model for being over-generalised and inconclusive, amongst other things and newer models, such as the Stress and Coping Model of Cross-cultural Transition, have since received more attention (Ward, 2004:188).   The latter model predicts, for example, that psychological distress, rather than euphoria, is likely to be most prominent on entry into a new culture (Ward, 2004:188).

Leininger (2002:50) continues that the person is left feeling helpless, hopeless and confused.   Hall (2002:293) adds that it is very common for persons to feel tired and that they may actually feel ill during this experience, although this illness may be difficult to define or describe.   They may also typically feel:

> "very negative towards members of the other culture, blaming them for their problems, feeling like people are just out to get them and that this new culture is nowhere near as good as their own home culture" (Hall, 2002:293).

Leininger (2002:50) refers to a personal experience of culture shock during a visit to New Guinea where she discovered that the homes had no western living conveniences and where she had to share a bamboo hut with snakes (Leininger, 2002:50).   Although one can appreciate the humour of this example, the cultural

setting is rather exotic and the subsequent cultural shock is therefore understandable.

On local turf, I found that white Afrikaans-speaking fourth year nursing students, who had experience in community work, had been trained in interpersonal skills and had been working in cross-cultural contexts in hospitals and clinics, experienced cultural shock when having to work at an old age home situated in a local township to present a cognitive stimulation project (van Jaarsveldt and Venter, 2005:142). In the same study by van Jaarsveldt and Venter (2005:137) the black students, representing various ethnic groups, voiced having enjoyed their placement in this township setting. One of the students added that this was most enjoyable as opposed to her previous placement at an old age home in a white suburb (van Jaarsveldt and Venter, 2005:137).

Hall (2002:293) offers an explanation for the experience of culture shock, which may cast light on the above-mentioned example and may be summarised as follows: The hundreds of expectations we have about how people should act and how we should go about daily activities are often violated in intercultural situations. This gives rise to an increasing sense of frustration that may be difficult to define. Within the home environment, people operate on an automatic level where behaviour and conversations flow naturally (emic experience). Within a new cultural environment (etic experience), however, one is forced by differences in language and behaviours to maintain a heightened sense of awareness, which, in turn, leads to mental exhaustion. This inhibits the ability to deal with even the little things that do not meet our expectations, consequently leading to the experience of culture shock.

Hall's explanation, though written within the context of the U-curve model, relates appropriately to the experiences of students as described by Pusch (2004a:111-116), van Jaarsveldt and Venter (2005:137,142) and van Jaarsveldt, Wilkinson and Hoffman (2008:32). Furthermore, the latter study found that culture shock was necessary to ignite the process of cultural competence for students within a community service learning (CSL) setting (van Jaarsveldt, Wilkinson and Hoffman, 2008:32). This aspect will therefore receive more specific attention in the next chapter, where the development of cultural competence will be explored.

In spite of the different views regarding cultural adaptation, the concept of culture shock still surfaces in intercultural literature and is included in intercultural training programmes (Bennett *et al.* 2004:4; Cushner and Karim, 2004:289; Leininger, 2002:50; Pusch, 2004a:116). It has therefore been included in this study.

2.3.4   Ethnocentrism

Ethnocentrism refers to the belief that the ways of one's own group are the best, most superior or preferred ways to act, believe or behave and is expressed in a variety of ways, for example in prejudice and racism (Andrews, 2003:370; Leininger, 2002:50). Social psychologists, Taylor *et al.* (2006:173) add that ethnocentrism conveys the belief that the in-group is the centre of the social world and superior to out-groups.

The root of this concept lies in the two words *ethno*, or group, and *centrism*, or centre, thus assuming that one's own group is the centre of the world (Hall, 2002:204). Bennett and Bennett (2004: 152) go a step further by adding that one's own culture is experienced as central to reality in some way.

This results in the tendency to scale and rate others and wanting to make comparisons (Hall, 2002:204). Hall (2002:204) uses the metaphor of war to explain that ethnocentrism is grounded in competition and often an unconscious desire for victory. Although ethnocentrism may have some positive effects, such as the development of a strong social identity with resulting increased self-esteem, group loyalty and group survival, it has many negative outcomes, the least of which is depriving groups from productive knowledge to be gained from other groups (Hall, 2002:205; Ward, 2004:198). Hall (2002:205) elaborates though, that feelings and expressions of ethnocentrism breed increased competition, fear, anger and hate that may lead to damaging conflict.

White (2004), states that there is a universal tendency for any culture to see its own values and practices as natural and correct. Contemplating on this brings one to the conclusion that this would be particularly true for persons having grown up in monocultural, segregated environments. Hall (2002:207) indirectly confirms this

assumption in stating that ethnocentrism is often nurtured by avoidance and minimal involvement with another group.

This author uses the example of professional organisations that, from a position of superiority, decide to assist communities in need without consulting adequately with the particular community. They assume that they know what is best. Should the community then not be overwhelmingly enthusiastic with the imposed help provided, the professional group could feel hurt and respond that it is a waste of time trying to assist people who will not be helped (Hall, 2002:207).

According to White, (2004) ethnocentrism is similar to egocentrism. The latter obviously refers to self-centredness. Similarly, Hall (2002:206) equals ethnocentrism to indifference and adds that persons whom are seriously concerned about others, their feelings and wellbeing, will be less inclined to be ethnocentric. Ward (2004:186) also acknowledges the involvement of the self by explaining that some of the research on social identity views ethnocentrism as a functional means of self-esteem enhancement.

Various interculturalists agree, however, that the development of intercultural sensitivity and specifically overcoming ethnocentricity, is not a natural process and necessitates intercultural training and education (Allen, 2010:314; Bennett, 1993:21; Díaz-Martínez and Duncan, 2009:343).

Jack Mezirow indicates how ethnocentrism, which he used as an example of a habit of mind, can be transformed (Mezirow, 1997:6). This can be accomplished through critical reflection on the assumptions upon which our interpretations, beliefs and habits of mind or points of view are based (Mezirow, 1997:6,7). He acknowledges that such epochal transformations are less common and more difficult (Mezirow, 1997:7).

2.3.5   Cultural bias and cultural imposition

Cultural bias and cultural imposition are both manifestations of ethnocentrism, but are different in intention and expression.

2.3.5.1   Cultural bias

Cultural bias is closely related to ethnocentrism and refers to a firm position or stance, that one's own values and beliefs must govern the situation or decisions (Leininger, 2002:51).   According to Leininger (2002:51) culturally biased persons usually fail to recognise their own biases, are rigid in their thinking and constantly get themselves into trouble in culturally diverse situations.

The failure of recognition of bias can be ascribed to the fact that members of a culture share a worldview upon which their thinking is patterned (Andrews, 2003:74). This, Andrews (2003:74) continue, is because their culture imparts a particular set of symbols to be used in their thinking.   To illustrate their point of symbolism and worldview, these authors refer to the use of the term *American*.   They explain that citizens of the USA use the term to refer to themselves collectively when, in actual fact, it is a generic term that includes all those sharing the continent in the Northern hemisphere, such as Canadians, Mexicans, Columbians, etc. (Andrews, 2003:74).

Bias also comes across in the classroom and is reflected in the language used by educators (Ginsberg and Wlodkowski, 2009:53; Goldstein, 2009:207; Neumann, 2009:68).   However objective educators may believe themselves to be, Neumann (2009:68) emphasises that we cannot leave our identities and biases outside the classroom.   Words, phrases and concepts act as cues indicating bias, for example: "The Jewish media..."; "They're just not as qualified"; "Gypsy" as opposed to the preferred "Rom" (Ginsberg and Wlodkowski, 2009:53; Goldstein, 2009:207).

Other ways in which bias manifests itself in higher education are the following:

- in curricular material, which is not contextually relevant or is presented from a particular stance;
- in ethnocentric standards of comparison, for example discussing cross-cultural differences in terms of broad groupings such as western and *non*-western; white and *non*-white, in other words preference is reflected by "what somebody is not";
- in failing to acknowledge intra-group variation and in

- the organisation of knowledge within a discipline, for example presenting groups as exceptions, such as "gifted women"; isolating topics from the mainstream, such as "Aboriginal North Americans"; omitting topics, such as independent churches in Africa; using an inappropriate classroom structure, such as language groupings based on inaccurate assumptions (Goldstein, 2009:206-207).

Educators are therefore encouraged to be aware of their identities, because these influence what they know and how they structure their classroom (Neumann, 2009:68).

2.3.5.2   Cultural imposition

Cultural imposition is the tendency of an individual or group to impose their beliefs, values and patterns of behaviour on another culture for varied reasons (Leininger, 2002:51). Leininger (2002:51) first observed this tendency in professional nursing practice, but it can obviously also occur within any cross-cultural context. The example by Hall (2002:207) described above about professional organisations imposing a service deemed necessary on a needy community applies here. Another common example of cultural imposition would be the case of not making provision for dietary preferences when providing eats at a gathering of culturally diverse persons. Yet another example is that of conducting a meeting in the first language of the majority of persons present, regardless of whether the rest of the group can follow with ease.

This often happens unconsciously or unintentionally, out of ignorance or blindness, but can also be the result of ethnocentric tendencies, biases, racism or other factors (Leininger, 2002:51). The latter situation, where the use of power, authority and superior attitude are often evident, the recipient is usually left feeling helpless, angry and most likely, also frustrated, at having to "comply" in order to receive a necessary service or, one may gather, reasonable treatment by the other group (Leininger, 2002:51).

Campinha-Bacote (2002:182) states that a lack of awareness of one's own cultural or professional values increases the risk for cultural imposition. This issue of cultural

self-awareness will surface again when discussing Campinha-Bacote's Model of Cultural Competence in the next chapter.

2.3.6   Cultural stereotyping and cultural generalisations

The concepts of cultural stereotyping and cultural generalisations both relate to the forming of an opinion of a certain group and therefore involve cognitive processes, but carry different connotations and therefore need to be distinguished from each other.

2.3.6.1   Cultural stereotyping

Cultural stereotyping refers to the notion of classifying or placing people into a narrow, fixed view with rigid, or inflexible, "boxlike" characteristics (Leininger, 2002:55).   In social psychology, stereotypes are described as the cognitive component of group antagonism, involving beliefs about the typical characteristics of others as illustrated in Figure 2.5 (Taylor, *et al.* 2006:170).   The latter refers to a display of negative attitudes and behaviour by one group, called the in-group, toward another, called the out-group (Taylor, *et al.* 2006:170).

According to Ginsberg & Wlodkowski (2009:9), stereotyping is:

> "…rooted in our assumptions about the 'average characteristics' of a group. We then impose those assumptions on all individuals from the group."

These assumptions obviously rob persons of their individuality as certain characteristics are ascribed to an entire group of people (Hall, 2002:198).   Taylor, *et al.* (2006:170) support the fact that stereotypes usually underestimate variability within a group.   Leininger (2002:55) agrees by stating that stereotyping is often a "quick fix" to classifying people without understanding individual and group cultural differences and adds that it is usually the consequence of limited knowledge and understanding of cultures.   Hence the mistake of making statements such as: "He's a typical ['…']".   Thomas and Inkson (2003:49) add that besides limited information, stereotypes may also be based on the stereotypes of influential others.   This obviously happens in the political arena.

Stereotypes
Cognitive

Prejudice
Affective

Discrimination
Behavioural

http://office.microsoft.com/en-us/images/results.aspx?ex=2&qu=fencers
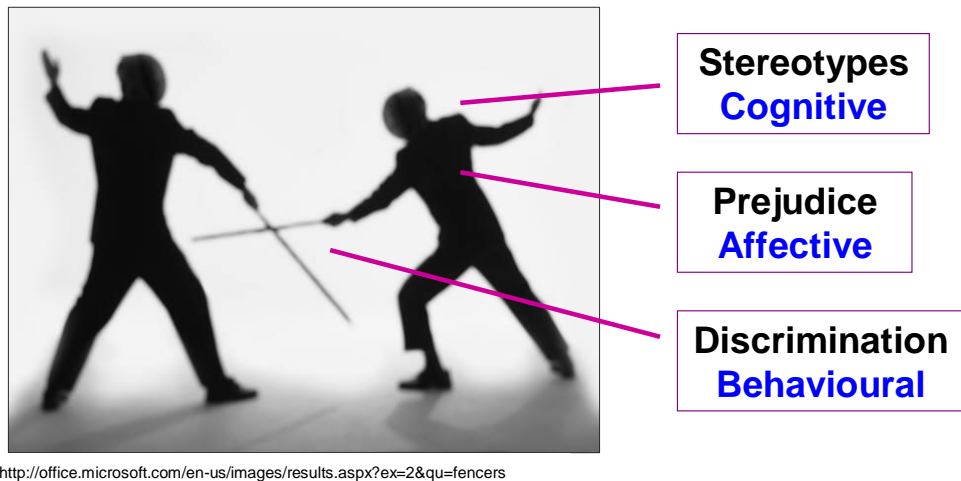
Figure 2.5 The components of group antagonism

Generally speaking though, Hall (2002:198) attributes stereotyping to categorisation and the human desire to understand and make sense of the world around us. In attempting to understand other humans, they are categorised based on perceived similarities, for example: "Women are good listeners"; "Men are often aggressive"; "Be careful of people who dress like that", etc. (Hall, 2002:199). Although these categorisations may be positive, they could be negative. Stereotyping sets in when any behaviour, belief or feeling is attributed to the category in which someone has been placed (Hall, 2002:199).

Thomas and Inkson (2003:49) add that categorisation has an influence on our attitudes towards and expectations of a group. Furthermore, as Hall (2002:198) rightly points out, stereotypes become the forerunners of prejudice. Thomas and Inkson (2003:49) explain that when stereotypes contain negative attitudes and expectations they could easily lead to prejudice or negative behaviour. This again can cascade into racism, which Thomas and Inkson (2003:49) call: "the most noxious prejudice toward others who are not like me'". Stereotyping in this sense is attributed to the fact that people are easily categorised according to skin colour (Thomas and Inkson, 2003:49).

Ward (2004:197) links stereotyping to social identification. This view assumes that social identity forms part of the self-concept, that it includes awareness of group membership and has evaluative and emotional significance (Ward, 2004:197). This may explain the formation of stereotypes in response to influential others, as mentioned above. Here, social identification does rest upon social categorisation and comparison, where various in- and out-groups are recognised and compared, but with the addition that favourable or unfavourable comparisons have consequences for the self-esteem (Ward, 2004:197). A positive statement about one's group will therefore have positive consequences for the self-esteem, whereas negative or unfavourable statements about the group will affect one's self-esteem in a negative way. Hence, a defensive response is likely to follow the receipt of a stereotypical statement.

Ward (2004:197,198) adds that stereotype studies indicate either in-group favouritism or out-group derogation. Taylor *et al.* (2006:171) confirm that stereotypes bias and distort the stereotype holder's judgement. Positive social identity can therefore lead to a superior or derogatory attitude towards other cultural groups (Bennett, 1993:35). Bennett (1993:35) states that a common strategy to counter the threat of difference is to evaluate it negatively. Ethnocentrism inevitably forms part of stereotyping.

One way of countering stereotyping is through gaining knowledge and understanding of cultures and specifically, cultural values (Leininger, 2002:49, 55). Considering that stereotypes are described as the cognitive component of group antagonism, it makes sense that these may be counteracted on a cognitive level. In this regard then *cultural generalisations* may be of help.

2.3.6.2   Cultural generalisations

Cultural generalisations refer to predominant tendencies among groups of people, based on systemic cross-cultural research (Bennett and Bennett, 2004:151). These are not labels and should be applied as tentative hypotheses, open to verification (Bennett and Bennett, 2004:151).

Bennett and Bennett (2004:151) therefore recommend the responsible use of cultural generalisations in order to avoid cultural stereotyping and imposition. According to these authors, cultural generalisations are especially useful when describing cultural groups at a high level of abstraction, such as Eastern in comparison to Western cultures (Bennett and Bennett, 2004:151). This would also be helpful in certain situations, such as in our example of cultural imposition, where knowing that people of the Muslim faith are attending a meeting, one could make provision for their dietary needs in the selection of eats for the occasion. Care could also be taken not to schedule the meeting at a time usually reserved for their prayer.

2.3.7 Bigotry and prejudice

The concepts of bigotry and prejudice both relate to negative attitudes within multicultural context (Andrews, 2003:369). As negative attitudes are considered to be the forerunners of negative and destructive behaviours, such as discrimination and racism, these concepts deserve consideration (Hall, 2002:208).

2.3.7.1 Bigotry

Bigotry, according to (Andrews, 2003:369), connotes narrow-mindedness and an obstinate or blind attachment to a particular opinion or viewpoint. Andrews (2003:369) explains that bigots blame members of out-groups for various misfortunes and in an effort to make expedient decisions, tend to react to concepts, rather than to people.

A decision to exclude a certain group from a residential area, for example, based on a perception that the particular group is inclined to theft, could be attributed to bigotry. The wisdom of wide consultation and inclusive decision-making characteristic of democratic decision-making would then combat bigotry.

This concept was not found in other intercultural literature, yet includes the use of attribution for personal gain, which distinguishes it from prejudice.

2.3.7.2   Prejudice

Classically, discussions on the topic of *prejudice* follow the theme of preconceived ideas, judgement made in advance and conclusions being drawn without adequate prior knowledge or evidence, as illustrated in the following definitions.

According to Leininger (2002:55), prejudice refers to preconceived ideas, beliefs or opinions about an individual, a group or culture that limit a full and accurate understanding of the individual, culture, gender, event or situation.   Andrews (2003:369) states that prejudice refers to inaccurate perceptions of others resulting in conclusions being drawn without adequate knowledge or evidence.   Hall (2002:208) ascribes this to the fact that a judgement is made in advance of interaction.   Hall (2002:208) then defines prejudice as a rigid attitude that is:

- i.) based on group membership and
- ii.) predisposes an individual to feel, think or act in a negative way toward another person or group of persons.

In social psychology, prejudice is described as the affective or feeling component of group antagonism, in other words, the harbouring of negative feelings towards a target group (Taylor, *et al.* 2006:170, 172).   See Figure 2.5.   It is about impressions and attitudes.   Thomas and Inkson (2003:11) describe prejudice as feelings of apprehension towards groups that are different and attribute it to the person finding the difference to be threatening.

Various group differences may give rise to prejudice.   Andrews (2003:368) observes that prejudices in the workplace include various members of the workforce and are not limited to black-white conflicts and confrontations.   Other members often affected by prejudice are: women, older workers, individuals with disabilities, foreign-born workers and white workers (Andrews, 2003:368).   There are, in other words, different reasons for the perceived threat.

Stephan and Stephan (1985) cited in Ward (2004:199) identified four threats that predict attitudes to out-groups and that play a significant role in precipitating prejudice.   These threats are depicted in the Integrated Threat Theory (ITT), namely:

❖ *Realistic threats* that include perceived threats to the <u>welfare</u> of a group or its members.

❖ *Symbolic threats*, which are associated with values, beliefs and attitudes referring to perceived threats to the <u>worldview</u> of a group.

❖ *Intergroup anxiety*, constituting threat as it arises in response to fears of <u>diminished self-concept</u> and <u>negative evaluation by others</u>.

❖ *Negative stereotypes*, which refer to the <u>anticipation of negative events</u> and <u>interactions</u> (Ward, 2004:199).

Stephan, Stephan and Gudykunst (1999) as cited in Ward (2004:199) later identified the antecedents of threat to be aspects such as prior intergroup conflict, status differentials, strong in-group identification, limited knowledge and the nature of prior contact. (Refer to Figure 2.6 for a visual representation of the ITT model).

According to Ward (2004:199), the ITT model has been successfully used to predict in-group attitudes toward immigrants, as well as out-group attitudes. The realistic threat of job loss and increased social assistance to newcomers, for example, have been documented to be strong predictors of negative out-group attitudes in the USA, Canada and Spain (Ward, 2004:199).

Prejudice therefore does not apply to the negative evaluation of out-groups only, but also forms part of ethnocentrism where the in-group is regarded as the centre of the social world and therefore superior to out-groups (Hall, 2002:209; Taylor, *et al*. 2006:173). There is a tendency to evaluate the attributes of out-groups less favourably than those of members of one's own group. Prejudice may also be expressed blatantly or in more subtle ways by the use of symbolism or tokenism, for example by giving a monetary donation in support of a needy group, thus exempting oneself from personal involvement (Hall, 2002:211).
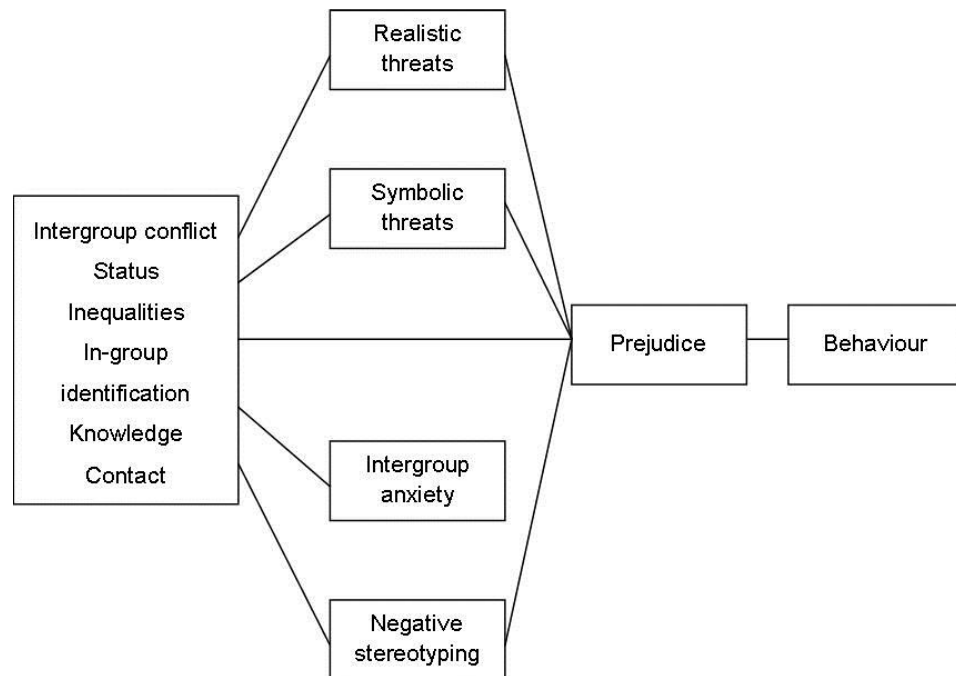
Figure 2.6   A causal model of the integrated threat theory

Taken from Stephan, *et al*. (1999) in Ward (2004:200)

In concluding the topic of stereotyping and prejudice, Hall (2002:197) refers to the question by Rodney King, namely: "Why can't we all just get along?" Although this quickly became a cliché in the USA, Hall (2002:197) feels that it points to the issues of ethnocentrism, stereotyping and prejudice. These issues are challenges faced all over the world and Hall (2002:197) holds the opinion that persons who testify that these are not prevalent in their country are either living in isolation or are just not targets of this kind of behaviour.

2.3.8   Discrimination, racism and white supremacy/privilege

The similarity between the concepts of discrimination and racism is that both refer to negative behaviours displayed towards persons of an out-group. According to intercultural literature, racism cannot be fully understood without exploring the concept of White privilege and White supremacy (Bennett and Bennett, 2004:151; Prieto, 2009:31). It is for this reason that these three concepts have been clustered together.

2.3.8.1 Discrimination

Discrimination refers to overt or covert ways in which opportunities, choices or the life experiences of others are limited based on feelings or racial biases (Leininger, 2002:55). Andrews (2003:369) distinguishes between discrimination and prejudice by stating that whereas prejudice refers to attitude, discrimination refers to behaviour. This is supported by Taylor, *et al.* (2006:170). See Figure 2.5.

Andrews (2003:369) therefore defines discrimination as the act of setting one individual or group apart from another, showing a difference or favouritism. Making distinctions between people by referring to someone as white, black, poor or Jewish, etc. in everyday activities would illustrate this definition, for example: "The Jewish doctor told me..."; "A black student came to your office when you were out".

Ward (2004:201) draws attention to the fact that perceived discrimination has been associated with a variety of psychological adjustment problems. Reference is made to a range of studies that support this statement. The identified problems experienced by victims of discrimination include increased stress; antisocial behaviour, such as drug abuse and delinquency; identity conflict and poorer work adjustment (Ward, 2004:201). Perceived discrimination has also been found to have a negative influence on acculturation as manifested by less willingness to adopt the host culture identity and lower commitment to the new culture (Ward, 2004:200,201).

Within a South African social services context, Ross and Deverell (2004:23) state that many black persons may find it hard to trust white counsellors and may reject what they perceive as "white" solutions to their problems as a result of perceived racial discrimination, harassment and exploitation.

2.3.8.2 Racism

According to Leininger (2002:54), *racism* denotes subordination and the oppressive use of authority over others, for example, minorities, refugees and religious groups. Racism implies that superior or inferior traits and behaviour are determined by race (Andrews, 2003:370).

Nittle (2011a: page 1 of 2) provides two definitions of racism. The first similarly defines racism as the belief that race accounts for difference in human character or ability and that a particular race is superior to others. Here the example is mentioned of the dehumanising effects of slavery and more specifically where slaves in the US were regarded as three-fifths people for purposes of taxation and representation. The second more simply describes racism as discrimination or prejudice based on race. This is believed to occur in situations where racism is displayed on an institutional or personal level. (Nittle, 2011a: page 1 of 2).

Both of these definitions indicate aspects, that put together, provide a fuller picture. As previously mentioned, the stereotype holder's judgement is distorted (Taylor *et al.* 2006:171), hence the belief that race accounts for difference in human character or ability and that a particular race is superior to others. Through the expression of racism, as a specific and intensified form of discrimination, flowing forth from prejudice (affective or feeling component of ethnocentrism), fear and stereotypes (cognitive component of ethnocentrism), those discriminated against are dehumanised (DoE, 2008:9; Gouws, 2008: page 2 of 4).

Racism is generally understood to be directed toward black people, having its roots in the belief of white racial superiority (DoE, 2008:25; Taylor *et al.* 2006:190). The Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions, reporting from a South African context, explains:

> "While racism, like other forms of discrimination, is based on unequal relations of power, what distinguishes it is that it is an ideological phenomenon. As an ideological phenomenon, racism in the South African context is intrinsically connected to white supremacy, which provided the ideological underpinning for colonialism and apartheid (DoE, 2008:25).

This explains the role of the ideology of white supremacy that will be further discussed in the next section.

On an individual basis, however, Andrews (2003:370) adds that racism is caused by a web of factors, including ignorance, apathy, poverty, historic patterns of

discrimination against particular groups and social stratification. This could explain the racial discrimination that occurs amongst oppressed groups.

Taylor *et al.* (2006:190-194) distinguish between three types of racism, namely old-fashioned racism, symbolic racism and aversive racism (See Table 2.2):

♦ *Old-fashioned racism* is described as having three components: "a belief in innate white superiority, especially intellectually and morally; racial segregation in such areas as school, public accommodations and marriage and discrimination against black people in such areas as employment and higher education" (Taylor *et al.* 2006:190).

♦ *Symbolic racism* aka "modern racism" or "racial resentment" is described as being more potent as it reflects the belief that racial discrimination is no longer a major obstacle to black people and that black people simply do not make enough of an effort to help themselves; it also reflects the resentment of their demands for special treatment, as well as of their gains in recent times (Taylor *et al.* 2006:192).

♦ *Aversive racism* reflects both repudiation of formal racial inequality and negative feelings towards black people, such as discomfort, uneasiness and sometimes fear, thus resulting in avoidance of that group (Taylor *et al.* 2006:193-4).

Table 2.2   Three types of racism

Old-fashioned racism (Blatant prejudice)	Symbolic racism (Subtle prejudice)	Aversive racism (Subtle prejudice)
♦ Reflects a belief in innate white superiority (especially intellectually and morally). ♦ Supports racial segregation in such areas as school, public accommodations and marriage. ♦ Supports discrimination against black people in areas such as employment and higher education.	♦ Reflects a belief that racial discrimination is no longer a major obstacle to black people and that ♦ black people simply do not make enough of an effort to help themselves. ♦ Reflects resentment towards the demands of black people for special treatment, as well as of their gains in recent times.	♦ Reflects both repudiation or denial of formal racial inequality as evidenced by egalitarian action in situations where this is the norm and ♦ negative feelings towards black people, such as discomfort, uneasiness and sometimes fear, thus resulting in avoidance of black people.

Compiled from Taylor *et al.* (2006:190-194).

Nittle (2011a: page 1 of 2) adds three other forms of racism that are displayed by minority groups or groups whom have been discriminated against, i.e. internalised racism, horizontal racism and reverse racism.

- *Internalised racism* occurs when a minority believes that whites are superior. Here the example is used of studies conducted in the USA which indicated that black girls preferred to play with white dolls. The girls attributed traits associated with whites, such as straighter hair, with being more desirable than traits associated with blacks.

- *Horizontal racism* occurs when members of minority groups adopt racist attitudes towards other minority groups. The example mentioned here is of a Japanese American who is prejudiced against a Mexican American based on the racist stereotypes of Latinos found in mainstream culture. (Nittle, 2011a: page 1 of 2).

- *Reverse racism* refers to anti-white discrimination and is associated with practices designed to advance ethnic minority groups, for example affirmative action. Nittle (2011b: page 1 of 1) however, claims this to be impossible within the context of the USA, where whites have benefited historically and continue doing so currently. In order for a group to display racism then, according to Nittle (2011b: page 1 of 1), they need to have institutional power over another group.

The possession of institutional power as requirement for the display of racism has been questioned and refuted by the South African Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions. According to this ministerial report racism can indeed be displayed in inter-personal relationships as reflected in practices, traditions, aesthetic representations, symbols, artifacts and so on (RSA DoE, 2008:26). Based on these distinct forms of racism, the following have emerged:

i.) *Systemic racism* is supported by deep-rooted institutional processes, practices and structures, which perpetuate unearned privilege and disadvantage. This kind of racism is embedded in the rules, laws and regulations of a society, such as in Apartheid South Africa.

ii.) *Institutional racism* is similar to systemic racism, but has as its unit of analysis an organisation or social structure. In this instance one can identify either policies or practices, or both, which have the effect of discriminating against people because of their 'race'.

iii.) *Interpersonal racism* refers to racism that may exist in relationships between individuals. These may or may not be influenced by systemic and institutional forms of racism.

iv.) *Personal racism* refers to racist prejudices, values, beliefs, feelings, assumptions and attitudes that people may have within them. These may or may not be expressed to others, but operate within the individual. (RSA DoE, 2008:26, 27).

On a personal level then, the power exerted over another is extracted from deep within the cultural constructs of the individual, in the values, beliefs, feelings, assumptions and attitudes nestled deep within themselves.

Andrews (2003:370) recommends that in order to understand racism in the workplace, a distinction be made between the following:

- Institutional structures and personal behaviour, and the relationship between the two;

- The variation in both degree and form of expression of individual prejudice; and

- The fact that racism is merely one form of a larger and more inclusive pattern of ethnocentrism that may be based on various factors, both racial and non-racial.

A person who is displaying racist behaviour, in other words, may well be displaying other forms of discriminative behaviour as well, for instance discrimination on the basis of gender, religion or sexual orientation. Ethnocentrism is therefore expressed in a variety of ways in various degrees and snowballs into racism. A distinction should be made between the types of expressions, the degree of expression, as well as between individual expressions and institutional expressions of ethnocentrism.

The painful and detrimental effects of racism, regardless of how it is displayed, are of an extremely serious nature. Obidah (2008:55), an educator with dual citizenship as an American and a Barbadian, tells of her first encounter with racism, as an educator in New York. See the following box.

Box 2.3

> **An educator's encounters with racism**
>
> "My early years of living and working in New York City were when and where I learned about racism. I learned about racism when I was treated as a potential thief rather than a potential shopper in department stores in New York City; when it became clear that there were places in the city where I was expected to work but never live; when white teachers (in high school) and Professors (in college and university) expected from me academic failure rather than academic success. I became angry living with racism, and I confronted its many manifestations. Yet, confronting racism made only my anger obvious, not the racist acts. This is why I concluded that racism in American society is endemic as a ghost, an illusion.
>
> ...The notion of people's adaptive unconscious provided me with another theoretical lens through which to reflect on the illusionist aspect of racist acts. Through my lived experiences, I came to believe that racist acts often were not "seen" by the perpetrator without a witness who corroborated the victim's view that such an act took place. If there is no witness, then proving that an act occurred is often impossible. On the wings of inflicted pain, the victim is transported to the land of surrealism: Did that really happen? Did he just say that? Did she just do that? Was it me? Maybe I misread what happened. Finally, hopefully, before anger is internalised and damages one's self-esteem, if one continues to overtly struggle against oppression and acts of injustice, the second-guessing of self lessens and the "self" as a witness is empowered."

Taken from Obidah (2008:56, 57).

Leininger (2002:54) extends the deep concern that:

> "…racism can lead to vicious labelling of people with unsupported accusations and especially between 'White' and 'Black' groups worldwide. It also leads to overt violence, cultural backlash and often, prolonged alienation and legal suits between groups or individuals. …. Marked interpersonal tensions, isolation, violence and other destructive behaviour can occur where racism prevails".

This is partially illustrated in Obidah's (2008:56, 57) story and is certainly no exaggeration in South African context.

Leininger (2002:54) emphasises that it is the responsibility of each professional nurse and health professional to address racism and discrimination problems by discovering the sources, reasons, and factors leading to and aggravating racism. The study of cultural differences and an understanding of the why of these differences, are deemed crucial in this process. One also needs to seek information about the root of institutional racial beliefs, gender biases, disruptive behaviour and prolonged animosity between different cultures (Leininger, 2002:54).

Increased knowledge, understanding and consequently the appreciation and valuing of other groups counteracts the detrimental effects of racism. Obidah (2008:58) has used her experiences in a positive way by developing education students' racial and cultural competence. Persons who have received intercultural training, prepared through graduate programmes, are deemed to be very helpful in dealing with these major concerns and problems worldwide (Leininger, 2002:54; Obidah, 2008:58).

2.3.8.3   White supremacy

White supremacy is an ideology based on the belief of white superiority or eurocentrism, a specific form of ethnocentrism (Muller, 1975:xii; 475; RSA DoE, 2008:26). In other words claims to authority, power and status are made on the basis of being white.

This starts with attributing superior or inferior characteristics and abilities to the race of a person, as discussed in 2.2.2.1 and then finding substantiation for the belief. The report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions confirms the influence of this ideology in South African political history:

> "…Thus all the people considered to make up a natural, biological collectivity are represented as possessing a range of (negatively evaluated) biological or cultural characteristics. It follows that such a naturally defined collectivity constitutes a problematic presence: it is represented ideologically as a threat. …it is presented as a relatively coherent theory, which is underpinned by assumptions about the inherent/innate

capability/disability of particular groups of people. These assumptions may or may not be supported by 'empirical' evidence. Scientific theories of race that claimed, for example, that 'Negroes' had smaller brains than 'Caucasians', were celebrated in universities and societies of learning, particularly in South Africa, as late as the 1930s and 1940s" (RSA DoE, 2008:26).

This evidence is then provided to motivate why white people should govern. In this regard, Mezirow (1997:5-7) explains how habits of mind, such as ethnocentrism, are maintained and expanded by processes of learning that seek to confirm, rather than to question beliefs and assumptions.

Muller (1975:475), a professor of History at an Afrikaans university, for example, expresses white supremacy within South African context by asking:

> "How did it happen that such a small number of whites (3 ½ million) obtained such a powerful position and as a result became so significant in the sixties in Africa and internationally?"

The answer to this question, however, cannot be found in white supremacy, as intended. Ginsberg and Wlodkowski (2009:6) explain that a dominant group can so successfully project its way of seeing social reality that its view is accepted as common sense, as part of the natural order, even by those who are disempowered or marginalised by it.

White supremacy is conferred by white privilege, because the latter gives it power to control (McIntosh, 1988:12). It is consequently important to consider what is meant by the concept of "white privilege".

2.3.8.4   White privilege

White privilege refers to an unconscious set of assets that puts white people at an advantage. In acknowledging that certain groups of people are or have been disadvantaged, one needs to face the whole truth, in that your group has enjoyed advantages over these groups.

Peggy McIntosh made this discovery while working to bring materials and perspectives from women's studies into the curriculum. She realised that not only did men have certain privileges over women, but that her whiteness had worked in her favour (McIntosh 1988:1). McIntosh (1988:1 of 5) explains:

> "As a white person, I realised I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. ...I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious. ...I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way".

McIntosh (1988:3, 4) testifies of finding it hard to face white privilege, yet in persevering in critical reflection, managed to list ways in which she had enjoyed privileges based on the colour of her skin. McIntosh (1988:5-9) ultimately came up with 46 ways in which her daily life had been put at an advantage (see Table 2.3).

Chesler, *et al.* (2005:15) confirm that many white people lack awareness of what their "whiteness" means to them and the racial privileges they would forfeit if they were not perceived as "white". Many, for example, are unaware of why they predominantly socialise with and live near other white people; there is also a denial or substantial underestimation of the degree of discrimination experienced by people of colour (Chesler *et al.* 2005:15).

Table 2.3   Daily effects of white privilege

1.	I can, if I wish, arrange to be in the company of people of my race most of the time.
2.	I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind and me.
3.	If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4.	I can be pretty sure that my neighbours in such a location will be neutral or pleasant to me.
5.	I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6.	I can turn on the television or open the front page of the paper and see people of my race widely represented.
7.	When I am told about our national heritage or about "civilisation", I am shown that people of my colour made it what it is.
8.	I can be sure that my children will be given curricular materials that testify to the existence of their race.

9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.

10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.

11. I can be casual about whether or not to listen to another woman's voice in a group in which she is the only member of her race.

12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods that fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.

13. Whether I use cheques, credit cards or cash, I can count on my skin colour not to work against the appearance of financial reliability.

14. I can arrange to protect my children most of the time from people who might not like them.

15. I do not have to educate my children to be aware of systemic racism for their own daily protection.

16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.

17. I can talk with my mouth full and not have people put this down to my colour.

18. I can swear, or dress in second hand clothes, or not answer letters without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.

19. I can speak in public to a powerful male group without putting my race on trial.

20. I can do well in a challenging situation without being called a credit to my race.

21. I am never asked to speak for all the people of my racial group.

22. I can remain oblivious of the language and customs of persons of colour, who constitute the world's majority, without feeling in my culture any penalty for such oblivion.

23. I can criticise our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to "the person in charge" I will be facing a person of my race.

25. If a traffic cop pulls me over, or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organisations I begin to feeling somewhat tied in rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardise her chances for advancement than to jeopardise mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing, or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38.	I can think over many options, social, political, imaginative, or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39.	I can be late to a meeting without having the lateness reflect on my race.
40.	I can choose public accommodations without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41.	I can be sure that if I need legal or medical help my race will not work against me.
42.	I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43.	If I have low credibility as a leader I can be sure that my race is not the problem.
44.	I can easily find academic courses and institutions which give attention only to people of my race.
45.	I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46.	I can choose blemish cover or bandages in "flesh" colour that more or less match my skin.

Compiled from McIntosh (1988:5-9).

No matter how well meaning white people may be, they may be perceived as being racist. Roderick (2008:82) explains:

> "…most white people don't consciously intend to behave in ways that can be experienced by their students or colleagues of colour as racist; they simply go along with a system that is already biased in their favour, never noticing the privileges built into their daily lives and institutional structures."

Maher and Thompson Tetreault (2007:7) explain that privilege implies that one does not need to be conscious of your gender, race, class or sexuality. Until one has experienced discrimination, it is difficult to imagine what it is like, especially when it relates to something you cannot change. Within the context of higher education, Brookfield and Preskill (2005:124) quote an African American student for having said:

> "'White people think they can forget colour: treat everyone the same, and race will cease to be an issue. But for people of colour it is always the issue. We see everything in the world through the lens of race'."

This student was in essence expressing the frustration of facing the painful reality of people "looking down upon" him on a daily basis and in essence also the effect it has on identity formation.

McIntosh (1988:12) shares her discovery that the word "privilege" is misleading, because it denotes this to be a favoured state. Yet, the power it gives certain groups over others does not confer moral strength (McIntosh, 1988:12). Suffering often

produces strength and the development of skills necessary for "survival". Undeserved power, on the other hand, confers dominance; gives permission to control. This kind of privilege, McIntosh (1988:12) continues, "gives license to some people to be, at best, thoughtless and at worst, murderous". This explains the negative influence of power on morality.

Becoming conscious of one's identity and how this places one in relation to others, is extremely important in understanding intergroup relationships and functioning on a truly equal level in diverse situations. This awareness should also extend to one's privilege relating to other issues of discrimination, such as physical ability, religion, sexual orientation, ethnicity, status, etc.

2.3.8.5   Conclusion on ethnocentrism and related concepts

In accordance with Leininger's (2002:50) definition of ethnocentrism, which indicates that ethnocentrism may be expressed in various ways and the categorisation of group antagonism by Taylor *et al.* (2006:170) into cognitive, affective, and behavioural components, I concluded that ethnocentrism finds expression in similar ways. Ethnocentrism, in fact, could be regarded as an umbrella term that encloses the others and these could be arranged accordingly. See figure 2.7.

Ethnocentrism

Affective	Cognitive	Behavioural
Prejudice	Stereotypes	Cultural imposition
Bigotry	Bias	Discrimination
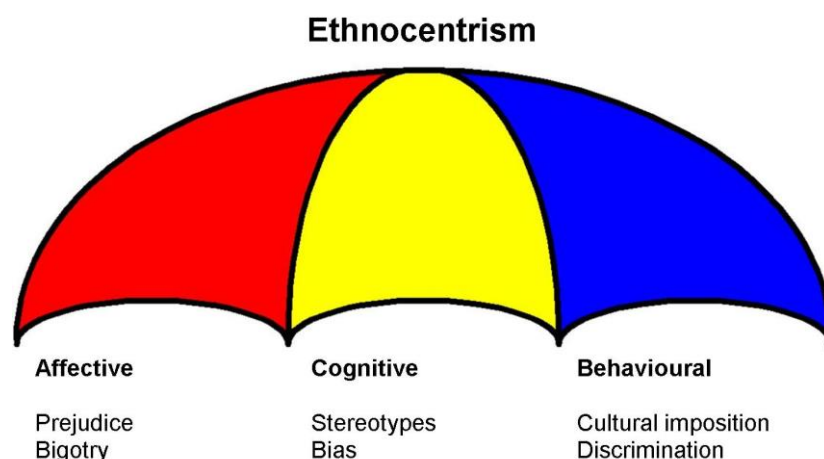
Figure 2.7   Expressions of ethnocentrism
Van Jaarsveldt (2011)

Ethnocentrism is therefore, in my opinion, expressed in feelings (affect), thoughts (cognition) and behaviour. According to the definitions of the concepts previously discussed, these have been arranged into different forms of expression. Prejudice

and bigotry are based on negative perceptions of other groups; stereotypes and bias are expressions of negative beliefs or thought processes relating to other groups and these are expressed in different forms of discriminative behaviour towards these groups, i.e. cultural imposition and discrimination.

Furthermore, the behavioural components are expressed in degrees of increasing severity, from cultural imposition to discrimination. Having considered the expression of ethnocentrism, it is worth considering the detrimental effects of this belief of cultural superiority.

2.3.9   CULTURAL PAIN

Leininger (2002:52) coined the term cultural pain to describe the emotional consequences of unfair treatment in intercultural context. The concept refers to suffering, discomfort or being greatly offended by an individual or group who shows a great lack of sensitivity toward another's cultural experience. The experiencing of this pain is confirmed by Obidah (2008:57) in describing her encounters with racism.

Cultural pain may be induced by something that is said or done to someone in such a way that they perceive it to be culturally offensive. Leininger (2002:52) explains that cultural taboos may be broken by actions or omissions. Incidental comments about body size or skin colour, for example, may be deeply felt and perceived as offensive by the culturally diverse recipient (Leininger, 2002:52). Ouma (2008: page 1 of 4), a postdoctoral fellow from Kenya who studied in South Africa, expresses the pain inflicted by remarks that distinguished him from local South African ethnic groups, for example remarks about his darker hue of skin, his accent and his cognitive endowment.

Antone, Hill and Myers (1986:6) made a similar observation amongst indigenous people in Canada and the USA. They use the concept of *ethnostress* to describe the experiences of indigenous people in today's world. Antone et al. (1986:6) explain:

> "Ethnostress occurs when the cultural beliefs or joyful identity of a people are disrupted. It is the negative experience they feel when interacting with members of different cultural groups. The stress within the individual

centers around this self-image and sense of place in the world. Beginning on an individual basis, the effects of the ethnostress phenomena are analyzed and then applied to the collective groups of family, community and action."

Ethnostress results in a high incidence of suicide, alcoholism, family breakdown, substance abuse, etc. This reminds of Ward's (2004: 201) observation of the destructive effects of perceived discrimination that manifest in a variety of psychological adjustment problems, for example increased stress; antisocial behaviour, such as drug abuse and delinquency; identity conflict and poorer work adjustment.

The identity conflict identified by Antone *et al.* (1986:6), Chesler *et al.* (2005:8) and Ward (2004:201) is confirmed by Obidah's (2008:57) lived experience of surrealism and anger in response to racism, which when internalised, damages one's self-esteem. This damage to the self-esteem could possibly contribute towards the passive acceptance of dominance by other groups, as described by Ginsberg and Wlodkowski (2009:6). In response to this observation by a variety of interculturalists, the destructive effects of ethnocentrism are emphasised.

Though not found in culturally related writings, apart from Transcultural Nursing literature, this is a significant concept, which so accurately describes what people experience as a result of prejudice, stereotyping, discrimination, racism, etc. that I have decided to include its use in this study.

2.3.10   Ethnorelativism and cultural relativism

The term cultural relativism was found in Transcultural Nursing literature in the absence of the term ethnorelativism and at a glance one could therefore quickly make the assumption that the terms are used interchangeably. On closer investigation, however, the terms though similar in sound, were found to carry very different meanings and therefore need to be explored to form a clear distinction.

2.3.10.1 Ethnorelativism

Ethnorelativism, a concept developed by Bennett (1993), involves attempting to understand values and behaviours from the point of view (or within the context) of a specific culture rather than classifying these as right or wrong (Bennett and Bennett, 2004:152; White, 2004).

Bennett (1993:46) states that the assumption that cultures can only be understood within a cultural context is fundamental to ethnorelativism. The development of ethnorelativism does not involve a substitution of one set of cultural behaviours with another, but an expansion of one's capabilities and options for behaviour and valuing (Pusch, 2004a:105). According to White (2004), ethnorelativism also assumes that one's own culture is no more central to describing and evaluating reality than any other – regardless of one's strongly held preferences.

White (2004) also states that ethnorelativism is the:

> "…<u>acquired</u> ability to see many values and behaviours as cultural, rather than universal".

We shall recall that ethnocentrism, on the other hand, tends to be a natural and universal tendency to view one's own culture as central and correct. This is deemed the natural starting point from where one would set out on the journey towards consciously and gradually reaching a position of ethnorelativism.

The journey towards ethnorelativism is a journey of personal transformation and is regarded as the development of empathy, where one displays the ability to understand something from someone else's point of view, whether or not one is in agreement with that perspective (White, 2004). This correlates with a previous statement by Hall (2002:206) that a serious concern about others, their feelings and wellbeing lessens the inclination for ethnocentrism. Unfortunately, White (2004) adds that some people seem incapable of empathy and therefore, one may conclude, also of ethnorelativism.

2.3.10.2 Cultural relativism

Cultural relativism refers to the position that cultures are unique and must be evaluated, judged and helped according to their own particular values and standards (Leininger, 2002:51). This author adds that cultural relativism may have both beneficial and less beneficial outcomes (Leininger, 2002:51). Strong cultural relativism upholds that there are no universal norms, beliefs or practices and that all is relative to each situation, event or happening (Leininger, 2002:51).

In my experience this stance may have ethical and/or legal implications. The following incidents may serve as examples: *Firstly*, decision-making with regard to administering a blood transfusion to a critically ill client of a diverse culture when family members are not available to give their consent. Administering the transfusion could be a life saving measure, but could be denied by the family on the grounds of religious beliefs. *Another dilemma*, from the field of child mental health, is the question of what is regarded as fair punishment of a child. I can recall an incident where what the court deemed physical and emotional abuse was the parent's idea of disciplining within cultural boundaries. *Lastly*, within the context of higher education, it has been observed that there tends to be disagreement about what is regarded as plagiarism. On following disciplinary procedures with regard to alleged plagiarism, a study supervisor was accused of racism.

Within the domain of transcultural nursing, Cameron-Traub (2002:169) states that professionals need culture-specific, as well as universal ethical, moral and legal cultural knowledge to guide their decision-making and actions in ways that are justifiable and defensible. This calls for standards and rules of morality that apply across cultures, in other words, universal principles that guide critical moral actions and decisions (Cameron-Traub, 2002:170). This author identifies three characteristics of these principles, namely that they:

i.) consider more than the interest of the individual; that is, they <u>go beyond self-interest</u> to determine a moral decision or action in a given situation.
ii.) are expected to be applicable across all such cases or situations, that is, <u>universal</u>.

iii.) provide <u>culturally shared reasons</u> to support or defend the decision or action (Cameron-Traub, 2002:170).

On a personal level, though, Leininger (2002:51) suggests that one remains open to discover what is particularistic and universal. One needs to understand and find the best ways of helping people without relinquishing personal faith beliefs Leininger (2002:51).

2.3.11   Cultural intelligence and cultural sensitivity

Cultural competence may be confused with cultural intelligence and cultural sensitivity, all of which are often encountered in literature pertaining to desired behaviour in literature relating to diversity and intercultural relationships.

2.3.11.1   Cultural intelligence

The concept of *cultural intelligence* (CQ) developed against the backdrop of concepts such as cultural competence and global mindset to meet a specific need in the business sector, that is, to identify an aptitude for intercultural relations (Earley, 2002:293; Thomas, 2006:78). The use of the word "intelligence" links this concept with the concepts of intelligence quotient (IQ) and emotional intelligence (EQ) [Thomas and Inkson, 2003:ix].

Earley introduced the concept of CQ into international business literature in 2002 (Thomas, 2006:78) with the intention of increasing the understanding of intercultural interactions (Earley, 2002:271). This concept depicts a cross-cultural facet of intelligence and refers to a person's capability to adapt effectively to new cultural contexts (Earley, 2002:274). Thomas and Inkson (2003:ix) add that CQ incorporates the capability to interact effectively across cultures.

This concept therefore acknowledges the existence of a capability or "certain something" that differentiates effective interculturalists from others (Thomas, 2006:79). This could possibly link with the statement by White (2004) who, when referring to ethnorelativism, stated that not all persons are equally capable of displaying empathy. Earley (2002:293) does explain, however, that persons who are

deemed sensitive, caring and attentive to the needs of others will not necessarily display this behaviour across cultural boundaries. A high level of intra-cultural social or emotional intelligence is therefore not a reliable indicator of successful adaptation in new cultural circumstances (Earley, 2002:293).

Thomas (2006:78) states that although concepts that reflect the idea of global mindset and (cross-)cultural competence have existed for some time, there has been a need to define a cross-cultural facet of intelligence. This author states:

> "Although it may be impossible to capture all aspects of intelligence, the potential for defining a cross-cultural facet of intelligence has enormous implications for explaining and predicting the increasingly prevalent cross-cultural interactions that occur in business settings" (Thomas, 2006:78,79).

Within an international work context, where intercultural misunderstandings could have significant impacts on organisations (Earley, 2002:272), CQ could be very useful in understanding and predicting which individuals are most likely to be successful (Earley, 2002:293). The contribution made by the work of Earley (2002:293) is, therefore, the increasing of:

> "...the understanding of how people adjust and interact in new cultural circumstances for which their preconceptions and behavioural habits may be altogether inappropriate or conflicting".

In displaying culturally appropriate behaviour then, the person will employ cognitive and meta-cognitive skills, as well as the motivation to produce a culturally appropriate response (Earley, 2002:275, 277).

In conclusion then it may be said that cultural intelligence enables someone to recognise cultural differences through knowledge and mindfulness and gives the person a propensity and ability to act appropriately across cultures (Thomas and Inkson, 2003:63). The focus here is mainly on the cognitive and motivational facets that direct the selection or appropriate responses from a repertoire of behaviour in a given intercultural context.

2.3.11.2   Cultural sensitivity

Cultural sensitivity or intercultural sensitivity is often mentioned as a requirement in literature pertaining to diversity. Foronda (2008:207,210), who performed a concept analysis of the term, concluded her study by presenting the following definition:

> "Cultural sensitivity is employing one's knowledge, consideration, understanding, respect and tailoring after realising awareness of self and others and encountering a diverse group or individual."

Cultural sensitivity results in effective communications, effective interventions and satisfaction (Foronda, 2008:210). In other words, the three antecedents for cultural sensitivity are diversity, awareness and encounter and the five key attributes to the display of cultural sensitivity are knowledge, consideration, understanding, respect and tailoring (Foronda, 2008:207,210). This results in effective communication and intervention.

2.3.12   CULTURAL COMPETENCE

Both the concepts of cultural diversity and multiculturalism remain within cognitive boundaries, making use of words such as recognising, understanding, appreciating and valuing differences and similarities between cultures. Cultural intelligence focuses on the cognitive facets of intercultural relationships. Cultural sensitivity involves the application of cognitive skills in cultural encounters resulting in effective communications, effective interventions and satisfaction.

2.3.12.1   What does cultural competence involve?

Within the domain of Transcultural nursing *cultural competence* has been defined as an ongoing process (as opposed to an end point) in which the nurse continuously strives to achieve the ability to work effectively within the cultural context of an individual, a family or community from a diverse cultural background (Andrews, 2003:15; Campinha-Bacote, 2002:181).

This concept therefore adds the acquisition of culturally appropriate behaviour, but also speaks of attitude and indicates that this is a continuous process, as opposed to an achievement. The continuous striving towards achieving the knowledge and skill

to work effectively within diverse contexts signifies an attitudinal component of cultural competence. The personal outcome in this process is certainly to *want to* rather than *have to* work effectively in diverse contexts, in other words desiring to do so, as Campinha-Bacote (2002:182) points out.

Bennett and Bennett (2004:149), focusing on cultural diversity initiatives within organisational context, define (inter)cultural competence as:

> "...the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts."

This definition does not include the motivational aspect, but places additional emphasis on effective communication. Bennett and Bennett (2004:147) state that intercultural communication brings a particularly useful emphasis on the development of (inter)cultural competence.

Deardorff (2006:241-266) made a valuable contribution within the domain of higher education by attempting to find consensus on the definition of (inter)cultural competence amongst 24 higher education administrators and 23 acclaimed intercultural scholars. The top-rated definition amongst the intercultural scholars was:

> "...the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes".

This definition resembles the definition by the Bennett's, but excludes the behavioural aspect and includes three components of cultural competence. Both groups of participants did, however, prefer broader definitions and did not define (inter)cultural competence in relation to specific components (Deardorff, 2006:253). Deardorff (2006:253) confirms that this is in keeping with literature where most definitions were found to be more general in nature.

For the purposes of this study then, it was decided to define cultural competence in keeping with this preference and therefore specific components or constructs were omitted. A few of the above-mentioned definitions were subsequently combined, as follows:

Cultural competence is an ongoing process in which an individual continuously strives to achieve the ability to communicate effectively and to relate appropriately within any culturally diverse context.

2.3.12.2 What makes cultural competence a process of personal transformation?

In exploring the concept of cultural competence as a process of personal transformation, it is important to consider the definitions relating to personal transformation and its acquisition used within the context of this study. As a reminder of what personal transformation involves, the definitions related in Chapter 1 have been presented in Table 2.4

Table 2.4   Concept definitions relating to personal transformation

Concepts	Definitions
Personal transformation:	A dynamic, uniquely individualised process of expanding consciousness whereby an individual becomes critically aware of old and new self views and chooses to integrate these views into a new self-definition (Holland Wade, 1998:716).
Transformative learning:	The transformation of problematic frames of reference to make them more inclusive, discriminating, open, reflective and emotionally able to change (Mezirow, 2003:58).

Compiled from Holland Wade (1998:716) and Mezirow (2003:58).

In her model of cultural competence, Campinha-Bacote (2002:183) describes the inter-relatedness of five constructs at work, namely cultural self-awareness, cultural knowledge, cultural skills, cultural encounters and cultural desire. The process of cultural competence involves a continuous process of learning from others, thus enabling one to acquire the necessary knowledge and skills to work appropriately and effectively within diverse contexts. This continuous learning is called a process of cultural humility (Campinha-Bacote, 2002:183).

In the process of learning, transmutation takes place from ethnocentrism, where a sense of group pride and superiority is conveyed to ethnorelativism, where one's position is regarded as equal or relative in relation to other groups (Bennett and Bennett, 2004:152; Hunt and Swiggum, 2007:167, 169; White, 2004). Hence,

reference to this being a process of humility. The learning spoken of in this regard is transformative and is accomplished by means of cultural awareness and critical reflection (Hunt and Swiggum, 2007:173; Mezirow, 1997:6, 7). Mezirow (1997:7) explains that ethnocentrism can be overcome by becoming aware and critically reflective of our generalised bias in the way we view groups other than our own.

Progression towards ethnorelativism implies developing an understanding and empathy for all persons and their worldviews and this adaption involves an expansion of one's capabilities and options for behaviour and valuing (Pusch, 2004a:105). According to Campinha-Bacote (2002:183), this process requires a shift of attitude from an obligation to a desire; from "*having* to" to "*wanting* to" work effectively within the context of another.

Cultural competence is therefore a process of becoming more and more relative in one's view towards others, involving: transformative learning; a change of attitude and the development of empathy, i.e. involving changes on a cognitive and perceptive level resulting in more appropriate behaviour towards others. It involves changing from a position of perceived pride and superiority towards a position of relativity and equality.

Cultural competence is a dynamic, uniquely individualised process of expanding consciousness whereby an individual becomes critically aware of an ethnocentric selfview and develops a more ethnorelative view of self, hereby redefining the self in relation to others. More simply stated, cultural competence involves a self-assessment and renewing of self-definition and is therefore considered to be a process of personal transformation.

CONCLUDING THOUGHTS

This chapter included a concept analysis of the root words relating to intercultural relationships. The key concepts of culture, race and ethnicity were explored. The concept of culture was found to be very rich and deep and could comprehensively be defined as:

> …the learned and shared knowledge of a dynamic, yet stable set of values, beliefs, attitudes, norms, assumptions and lifeways of a particular group that is generally transmitted intergenerationally; that influences the thinking, feelings, decisions and behaviour of the group in patterned or certain ways; through which the world is made meaningful and through which the 'meaning' of other people's behaviour is interpreted. It is characteristic of any given society and may include language.

I have learnt that many things that come naturally for me and many of my preferred ways of thinking, feeling, my decision-making and my behaviour have been greatly influenced by culture. This became clear when I read Hall's (2002:13) illustration of teaching about cultural values in Box 2.1. As the people in the illustration, I also had an immediate response ready and by co-incidence, my ten year old daughter peeped over my shoulder to read what I was writing at that moment. She said that it was easy and I got goose flesh when she produced the exact answer I had in mind. "I would have done neither Mommy," she said, "I would have stayed behind and given the life boat to them. That is what Jesus would do."

Moreover, my worldview and meaning-making about other groups have been influenced by my value system, which in turn influences my beliefs and the assumptions I have accumulated. Pockets of information have been handed down to me by previous generations and have penetrated my intellect on a subconscious level. This greatly influences my way of life, including my relationship with groups of people who are different to me. Culture, as a holistic and comprehensive concept, incorporates race, ethnicity and nationality.

Although I would like to think of myself as being a loving type of person, who is accepting and accommodating towards others, my natural inclination would be to respond from a position of ethnocentrism. I would naturally prefer my ways of being and doing over those of others and will be inclined to feel that all others prefer it this way too. I will also have to keep combating the inclination to impose my ways on others, believing these to be superior to their ways of being and doing and therefore treating others as being inferior, instead of equal, though different. This type of treatment inflicts cultural pain and has a range of psycho-social consequences for the person being discriminated against. As a white person I need to be particularly

open-minded and sensitive in this regard, as white supremacy has had devastating effects worldwide.

I have learnt that ethnocentrism finds expression in affective, cognitive and behavioural forms, in varying degrees. The starting point is likely to be prejudice, the harbouring of negative feelings about others, based on a limited understanding of the individual or the culture and the experience of difference as a threat. The most serious is racism, which expects subordination and denotes the oppressive use of authority over others, based on the ideology of white supremacy and the internalised belief of the incapability of groups with darker hues of skin.

My purpose should be to attempt to understand values and behaviours within the context of a specific culture rather than classifying these as right or wrong, thus developing ethnorelativism. Ethnorelativism also finds expression in various ways, for example diversity, multiculturalism, cultural intelligence, cultural sensitivity and cultural competence. Cultural competence has been defined as:

> ...an ongoing process in which an individual continuously strives to achieve the ability to communicate effectively and to relate appropriately within any culturally diverse context.

The process is aided by cultural self-awareness, cultural knowledge, cultural skills, cultural encounters and cultural desire. Cultural competence, as an ongoing process of personal transformation was found to be most useful within the context of this living theory.

SUMMARY

This chapter contained a concept analysis of culture and related concepts, as well as concepts relating to intercultural relationships. The major barrier in intergroup relationships was found to be ethnocentrism and its affective, cognitive and behavioural expressions. In the following chapter, general ways of overcoming ethnocentrism and moving towards ethnorelativism within the context of higher education will be explored.

"Without knowing a person
We must not hate him."

African proverb

CHAPTER 3

Ways of overcoming ethnocentrism within higher education

'…unless persons are willing to undergo
*a **process of personal transformation***
in which they reassess the assumptions
that lie hidden in their hearts and minds,
systemic change will not bring authentic
transformation or reconciliation"
(Karecki, 2003:80)

ORIENTATION

In the previous chapter, intercultural concepts were analysed. A deeper understanding of culture and related concepts was achieved and concepts relating to intercultural relationships were explored.

Having gained an understanding of what the process of cultural competence involves, ways in which this may be accomplished can now be explored. In this chapter, models relating to the development of cultural competence will be investigated. Here, answers to the following question will be sought:

❖ What can be done to make practices more inclusive, appropriate and effective in relating to a diverse body of people?

More specifically, in this chapter preference is given to models that could find application within the context of higher education by asking:

❖ What can be done to aid the process of cultural competence within the context of higher education?

The discussion will include consideration of teaching practice and student learning.

3.1   INTRODUCTION

On embarking on a literature review, I detected many models relating to cultural competence in a variety of domains, for example nursing, psychology, business sciences and higher education.

Shen (2004:317) published a selected annotated bibliography on cultural competence models in nursing. In this article, it is reported that between 1990 and 2003, 127 out of a total of 1 114 articles published on the topic of cultural competence in nursing had dealt with the development and application of cultural competence models (Shen, 2004:317). Frequent modifying, refining and updating work had also been done on these models in this time and a number of these models have consequently been applied in other disciplines (Shen, 2004:318).

Shen (2004:318-322) identified 20 models, of which thirteen relate directly to cultural competence and the remaining seven relate to cultural assessment. As cultural assessment is an essential attribute of cultural competence in health care, Shen (2004:317) deems the cultural assessment models to be cultural competence models. The largest proportion of the above mentioned models deal specifically with issues of nursing or health care, as they consider physical and/or medical aspects and therefore do not relate to higher education.

Within the domain of higher education, Deardorff (2006: 241-266) presents two models of cultural competence. These models were developed to organise and display the final data of a study that attempted to find consensus amongst 23 intercultural scholars of international stature on the definition of (inter)cultural competence, its use and measurement in higher education. [These scholars included some of the authors already encountered in the previous chapters, namely: Bennett, Paige, Pusch and Triandis (Deardorff, 2006:246)]. The study was undertaken in search of measurable components with the purpose of determining appropriate assessment methods of (inter)cultural competence as a student outcome (Deardorff, 2006:241, 242). Three components were found to be generally accepted in higher education, namely attitude, knowledge and skills (Deardorff, 2006:241).

Having considered a large variety of models, three models were eventually included for discussion as they relate to the development of cultural competence and could find application in higher education. One model of cultural competence was selected for further exploration in this living theory, namely:

❖ The Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care (Campinha-Bacote, 2002)

This model not only depicts the ongoing process of cultural competence as a process of personal transformation, as discussed in 2.3.12.2, but has been applied to a variety of contexts, including higher education (Branche, *et al.*, 2007:186; Campinha-Bacote, 2002:184; Hunt and Swiggum, 2007:169). More importantly, one of its five constructs, cultural desire, specifies values similar to my own (Campinha-Bacote, 2008:143-146).

Two additional models relating to the development of cultural competence and found applicable in this living theory were selected from intercultural training literature, that is:

❖ The Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1986)
❖ A Conceptual Approach to Acculturation by Berry (2003)

These models will be explored and will ultimately be synthesised to draw deeper application value from them within the context of higher education. Please refer to Appendix C for a discussion of additional models relating to cultural competence.

3.2 A MODEL OF CULTURAL COMPETENCE RELEVANT TO HIGHER EDUCATION

In the previous chapters, reference was made to the work of Josepha Campinha-Bacote. Here, her model, the Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care, will be discussed (Campinha-Bacote, 2002). The model will be specifically explored for its relevance within the context of higher education.

3.2.1 The Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care by Campinha-Bacote (1998)

Campinha-Bacote (2002:181) first published her model titled "the Process of Cultural Competence in the Delivery of Healthcare Services" in 1998. This author relates having started to develop the model in 1969 when, as a second-generation Cape-Verdean found herself marginalised amidst unrest and racial conflict whilst studying nursing at Connecticut. With clinical experience in the field of psychiatric nursing and having completed a doctoral degree in nursing, she extended her interest in cultural and ethnic groups into the fields of transcultural nursing and medical anthropology. The blending of these fields, in the light of her personal experiences, eventually led to the development of this model (Campinha-Bacote, 2002:181).

Campinha-Bacote's model of cultural competence, though developed primarily for the healthcare service sector, has been applied within the context of nursing education, service learning and higher education (Branche, *et al.*, 2007:186; Hunt and Swiggum, 2007:169). Additionally, it has been suggested as a model for conducting culturally sensitive research, has been recommended as a framework for policy development, as well as a guiding framework for management and administration (Campinha-Bacote, 2002:184). Its wide applicability therefore makes it relevant within the context of higher education.

Campinha-Bacote's (2002:181) model views cultural competence as the ongoing process in which the health care provider continuously strives to achieve the ability to work effectively within the context of the client(s). The client, in this case, could be an individual, a family or a community. The model accepts five foundational assumptions, namely:

i.) Cultural competence is a process, not an event.
ii.) Cultural competence consists of five constructs: cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire.
iii.) There is more variation within ethnic groups (i.e. intra-ethnic variation) than across ethnic groups (i.e. interethnic variation).

iv.) There is a direct relationship between the level of competence of health care providers and their ability to provide culturally responsive health care services.

v.) Cultural competence is an essential component in rendering effective and culturally responsive services to culturally and ethnically diverse clients (Campinha-Bacote, 2002:181).

As emphasised in 2.3.12.1 and 2.3.12.2, one of the most important assumptions to commit to the understanding is that this model represents *a process of becoming* culturally competent and not an end point or an achievement (Campinha-Bacote, 2002:181).

A deeper understanding of this model requires the definition and discussion of the five interrelated constructs mentioned in the list of assumptions. Each of these constructs is described as a process of its own (Campinha-Bacote, 2002:182,183). Each of the constructs has an interdependent relationship with the others and the intersection of the five depicts the real process of cultural competence. These can be pictured as five intersecting rings, forming a floral pattern containing the process of cultural competence at the core of the intersection.

Campinha-Bacote (2002:184) explains that all five constructs must be addressed and/or experienced, no matter by which construct the overall process of cultural competence is entered. As the area of intersection enlarges, so the more deeply the constructs are internalised (Campinha-Bacote, 2002:184). A discussion of each of the five constructs follows.

3.2.1.1 Cultural awareness

Cultural awareness refers to the process of self-examination and in-depth exploration of one's own cultural and professional background (Campinha-Bacote, 2002:182). Campinha-Bacote (2002:182) states that cultural awareness involves the recognition of personal biases, prejudices and assumptions about individuals who are different. In other words, it involves coming to terms with one's own ethnocentrism (Hunt and Swiggum, 2007:169).

Stoehr and Donegan (2007:186), having included the teaching of this cultural competence model in a Pharmacy curriculum, comment that cultural awareness requires a willingness to question and acknowledge personal biases and prejudices. Hunt and Swiggum (2007:169) found that cultural awareness was the first step in the process of cultural competence experienced by nursing students in a community service learning setting. This was triggered by their encounters with people who were different to themselves.

The culture shock of this encounter, as it were, led these students to the realisation of having to come to terms with their own ethnocentrism in order to work towards rendering effective cultural care (Hunt and Swiggum, 2007:169). Van Jaarsveldt *et al.* (2008:32), similarly found culture shock to be the precipitant in the process of cultural competence in a service learning context. This relates to Mezirow's (1997:7) observation that we are unable to make transformative changes in the way we learn as long as what we learn fits comfortably in our existing frames of reference. Hence the importance of taking students out of their comfort zones to "catalyze" critical reflection.

Failure to engage in this process, Campinha-Bacote (2002:182) warns, increases the risk of cultural imposition. Considering the discussion of concepts relating to ethnocentrism in the previous chapter, one may gather that a lack of cultural awareness can therefore result in a domino effect of ethnocentric expressions, for example prejudice, stereotypes, discrimination, etc. Furthermore, Stoehr and Donegan (2007:186) state that prejudgements and stereotypes often hinder empathising with and taking an individual's unique circumstances into account. This in turn will obviously prevent movement towards ethnorelativism.

3.2.1.2   Cultural knowledge

Campinha-Bacote (2002:182) defines cultural knowledge as the process of seeking and obtaining a sound educational foundation about diverse cultural and ethnic groups. Stoehr and Donegan (2007:187) refer to this knowledge as a generalised familiarity with differing clients' worldviews. In agreement with Thomas and Inkson (2003:26, 119), obtaining knowledge about the cultural beliefs and values of others is deemed foundational to an understanding of their worldview. This explains their

thinking, doing and being (Campinha-Bacote, 2002:182). Campinha-Bacote (2002:182) adds that:

> "...in obtaining cultural knowledge, it is critical to remember that no individual is a stereotype of one's culture of origin, but rather a unique blend of the diversity found within each culture, a unique accumulation of life experiences and the process of acculturation to other cultures."

Taking intra-cultural variation into consideration implies that this knowledge is best obtained firsthand by building a relationship of mutual trust and understanding; where the person will feel safe enough to share on a personal level (Leininger, 2002:49).

One can conclude that the enlightenment brought on by cultural knowledge and specifically the consideration of intra-cultural variation, unique life circumstances and acculturation in this process, is instrumental in counteracting stereotypes, prejudices, etc. This coincides with Bennett and Bennett's (2004:151) recommendation about avoiding cultural stereotyping and imposition by the responsible use of cultural generalisations.

3.2.1.3   Cultural skill

The process of cultural skill involves conducting a cultural assessment, or otherwise stated, conducting a client assessment in a culturally responsive manner (Campinha-Bacote, 2002:182; Stoehr and Donegan, 2007:187). Within the context of health sciences, cultural skill also includes a demonstration of knowledge with regard to the influence of the client's physical, biological and physiological variations (Campinha-Bacote, 2002:182). A simple example here would be the ability to detect cyanosis in a darkly pigmented skin.

A cultural assessment is defined as a systematic appraisal or examination of individuals, groups and communities as to their cultural beliefs, values and practices to determine explicit needs and intervention practices within the context of the people being served [Leininger (1978) in Campinha-Bacote, 2002:182]. It is necessary to determine how an individual's culture might impact on the delivery of service and to intervene in ways that are culturally congruent and meaningful (Andrews, 2003:36;

Stoehr and Donegan, 2007:187).   This calls for a thorough and systematic assessment.

Andrews (2003:37) distinguishes between process and content in cultural assessment. *Process* refers to the health care professionals' approach to the client, the consideration of verbal and non-verbal communication, as well as the sequence and order in which data are gathered. *Content* refers to the actual data categories in which client information is gathered (Andrews, 2003:37).

Leininger's definition of cultural assessment, offered by Campinha-Bacote (2002:182) in the discussion of her model, does not however, refer specifically to health care and therefore a cultural assessment may also be applied within other contexts. This would obviously call for a contextualised assessment process and within the context of higher education would, for instance, relate to assessing the student's learning style, approach to learning, prior knowledge, preference for working individually or in groups, etc. (Brookfield and Preskill, 2005:124; Burgstahler, S. 2006; Gravett and Geyser, 2004:25).

3.2.1.4   Cultural encounters

Campinha-Bacote (2002:182) describes cultural encounter as the process that encourages the health care provider to directly engage in cross-cultural interactions with persons from culturally diverse backgrounds. Stoehr and Donegan (2007:187) confirm that active engagement through face-to-face interactions is a prerequisite for culturally responsive care.

In the previously mentioned study by Hunt and Swiggum (2007:168), the cultural encounter of the community service learning placement did indeed serve as the catalyst for the process of cultural competence in the nursing students. Furthermore, for the purposes of training, cultural encounters could be simulated, but this was found to be no substitute for actual cultural encounters (Stoehr and Donegan, 2007:189).   Campinha-Bacote (2002:182) continues that this direct interaction refines and modifies a person's existing beliefs about a cultural group and can therefore prevent stereotyping. Service learning therefore provides an opportunity for the students to learn from firsthand experiences with the help of experiential

learning, whereby knowledge is created through the transformation of experience (Hay, 2003:185; Kolb and Kolb, 2005:194).

Campinha-Bacote (2002:182) includes the assessment of linguistic needs and the possible involvement of an interpreter as part of this construct cultural competence. Within the context of service learning and community engagement, as well as healthcare, it is important to consider ethical aspects, for example confidentiality, when making use of an interpreter. Campinha-Bacote (2002:182) also cautions against the use of untrained interpreters, such as family members, within the healthcare setting as this could lead to faulty or inadequate data collection and obviously consequent faulty diagnosing and treatment.

3.2.1.5 Cultural desire

Cultural desire is beautifully described as the motivation to *want to*, rather than *have to* engage in the process of becoming culturally competent (Campinha-Bacote, 2002:183; Hunt and Swiggum, 2007:169).

In a pictorial representation of cultural competence, Campinha-Bacote (2008:142) places cultural desire at the heart of the volcano and explains that when this erupts it gives rise to an authentic process of cultural competence. This affective and attitudinal construct motivates one to develop cultural awareness, to become knowledgeable, to seek cultural encounters and to display intercultural sensitivity and skill (Campinha-Bacote, 2002:183; Shen, 2004:319).

Shen (2004:319) describes this construct as spiritual and pivotal in that it provides the energy and foundation for the journey toward cultural competence. This process involves congruence and genuineness. Campinha-Bacote (2002:183) describes cultural desire as:

> "...a genuine passion to be open and flexible with others, to accept differences and build on similarities and to be willing to learn from others as cultural informants".

In essence, it is about caring and as Campinha-Bacote (2002:183) puts it:

> "...people don't care how much you know until they know how much you care."

Campinha-Bacote (2008:143) acknowledges that it is difficult to teach cultural desire, because it is an affective construct and some therefore hold the opinion that it should be "caught" and not "taught". As remedy, Campinha-Bacote (2008:143-146) offers a fuller picture of what this construct involves. The building blocks of cultural desire are: caring and love; sacrifice; social justice; humility; compassion and sacred encounters (Campinha-Bacote, 2008:143). These are concisely described in Table 3.1.

Table 3.1   The building blocks of cultural desire

Caring and love	❖ The value of caring and the spiritual aspect of loving one another, are central to the construct of cultural desire. ❖ The goal is not to offer comments that are politically correct, but those that reflect true caring ❖ Caring is "other-directed" and not self-centred ❖ Caring is born from a passion to serve
Sacrifice	❖ An ability to sacrifice what we are for what we could become ❖ A willingness to sacrifice one's prejudice and biases ❖ A moral commitment to care for all people, regardless of their cultural values, beliefs or practices ❖ There is no obligation to accept the belief system of another, but to treat each person as a unique human being worthy and deserving of our love and care
Social justice	❖ Respect for human rights and dignity ❖ Equality in outcomes for all, regardless of race/ethnicity, language, gender, religion or sexual orientation ❖ Commitment to the rights of all people to enjoy their full human potential ❖ Entering into community partnerships
Humility	❖ Seeing the greatness in others ❖ Acknowledgement of the dignity and worth of others ❖ A genuine desire to know in what way others think and feel differently ❖ Preserving one's own self-worth ❖ Graciously receiving correction and feedback ❖ Being forgiving ❖ Cultivating a grateful heart ❖ Purposefully speaking well of others ❖ Acknowledging ones shortcomings or wrongdoings
Compassion	❖ An emotion of shared suffering and the desire to alleviate or reduce such suffering, as well as demonstrating kindness to those who suffer ❖ Compassion necessitates a sharing of pain ❖ Requires an understanding of another's view by showing compassion and refraining from judgement ❖ Self-reflection on how our actions are affecting the other person and identifying similarities
Sacred encounters	❖ Deep respect for differences ❖ Equally intentional openness to the possibility of connection ❖ Meeting deep needs with a loving response – offering more than twice the presence, not necessarily twice the time

Compiled from Campinha-Bacote (2008:143-146).

From this summary it is clear that values and virtues, based on a caring ethic, play an extremely important role in the construct of cultural desire. As the motivational construct of cultural competence, one can deduce that values and virtues based on a caring ethic are essential in an authentic process of cultural competence.

Hunt and Swiggum (2007:173) found that in a service learning setting, cultural desire emerged spontaneously. As their students became more proficient and could observe positive results from their work with homeless families, cultural desire became a powerful motivator to continue the journey of cultural competence (Hunt and Swiggum, 2007:173). A sense of accomplishment is important and therefore constructive feedback should play an important role in enhancing the cultural desire of students. Caring for nursing students within the educational environment has also been found to have a positive effect on their learning, motivation and professional socialisation (van Jaarsveldt, Roos and Arangie, 2007; Sawatzky *et al.*, 2009:260).

In conclusion on the construct of cultural desire, Campinha-Bacote (2002:183) states that the type of learning required here is a lifelong process that has been referred to as "cultural humility". This concept is defined as a lifelong commitment to self-evaluation and self-critique, re-addressing the power imbalances in professional relationships and developing mutually beneficial partnerships with communities on behalf of individuals and defined populations (Campinha-Bacote, 2008:145).

3.2.2 Critique and discussion of Campinha-Bacote's model

Campinha-Bacote (2002) offers a simple, easy-to-commit-to-the-memory model of cultural competence, by presenting five constructs that direct the process of cultural competence. In Deardorff's study (2006: 241-266), three of these constructs were found to be generally accepted in higher education, namely attitude, knowledge and skills. In agreement with Campinha-Bacote, the process may be entered at any point and the construct relating to attitude is stated to be the fundamental starting point (Deardorff, 2006:255).

Although presented as interrelating constructs, the order in which Campinha-Bacote (2002:181-184) discusses these, follows a logical sequence thus indicating that the constructs could possibly be presented in a linear format as well. As Hunt and

Swiggum (2007:169) observed in their study, cultural awareness was the first construct that their students needed to deal with, although the process was catalysed by a cultural encounter. This led to the gathering of cultural knowledge, followed by the development of cultural skills, which generated cultural desire. This provides food for thought when considering the presentation of the model for education purposes.

As one can imagine, though, the actual process of cultural competence is not as simple as its presentation. One may ask, for instance, how cultural competence can be measured. How does one assess whether someone is displaying cultural competence? Campinha-Bacote (2002:184) developed a 20-item instrument, the Inventory for Assessing the Process of Cultural Competence Among Healthcare Professionals (IAPCC) for this purpose. The instrument successfully measures all the constructs, but the construct of cultural desire and Campinha-Bacote (2008:146) and consequently a specific self-assessment instrument needed to be developed for this purpose. The Inventory for Assessing the Process of Cultural Competence Among Healthcare Professionals - Student Version (IAPCC-SV) measures this construct in nursing students (Campinha-Bacote, 2008:146). In agreement with the findings of Deardorff (2006:241-266), however, Campinha-Bacote (2008:146) does recommend that qualitative measures be used alongside the use of quantitative instruments in the assessment of cultural competence.

Some of the constructs are also abstract in nature, rendering it difficult to put theory into practice. The implementation of each of the constructs will consequently be discussed.

3.2.2.1   Cultural awareness

Cultural self-awareness, which involves the recognition of personal biases, prejudices and assumptions about individuals who are different, is a difficult and threatening exercise. For this depth of self-assessment to take place in a self-directed manner implies emotional maturity and comfort with the self. One may therefore ask how likely it would be for individuals to spontaneously engage in this kind of activity. As discussed in 3.2.1.1, cultural encounters in service learning, culture shock and critical reflection were found to aid students in this regard, but

what about academic members of staff? Especially when considering the ITT model, discussed in 2.3.7.2 where perceived threats are depicted as precipitants of prejudice (Ward, 2004:199), one realises that the natural inclination would be to show resistance to this type of self-revealing exercise.

Considering the Johari window of self-awareness, which illustrates how limited one's awareness of self is; where a large proportion of self-knowledge (behaviour, feelings and motivations) is hidden from one's conscious awareness and/or from others, cultural self-awareness becomes more challenging (Brockbank and McGill 2006:158). See Figure 3.1a for a presentation of the Johari window. Here, insight into self-knowledge is illustrated by window panes which afford a view into folders stored on different levels of awareness, as follows:

- ❖ Window 1: the *arena* or open area - known to self and others, e.g. one's appearance or way of dress;
- ❖ Window 2: the *blind spot* or unaware area - unknown to self, but known to others, e.g. having a tendency to patronise others;
- ❖ Window 3: the *masked* area, a hidden area - known to self, but not to others, e.g. having a poor self-concept and
- ❖ Window 4: is *unknown* to all, e.g. suppressed anger or fear

(Brockbank and McGill, 2006:158,159; Uys, 2004:21).
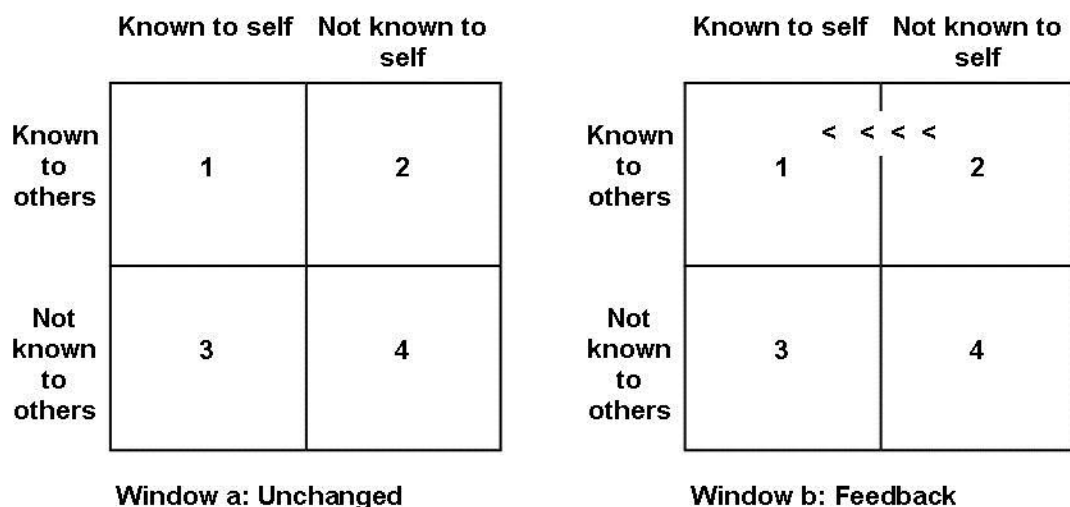
Figure 3.1   The Johari window showing feedback

Taken from Brockbank and McGill (2006:167)

Brockbank and McGill (2006:167) recommend engaging in reflective dialogue, where feedback is given in the safety of a trusting relationship in order to increase self-knowledge.   See Figure 3.1b for an illustration of the effect of feedback on self-knowledge.   Here, the flow of knowledge into the area of the "known" indicates that learning and development can be a welcome consequence of receiving feedback (Brockbank and McGill, 2006:158, 168).   Feedback also provides useful information for reflection on how our behaviour is affecting others.

Ginsberg and Wlodkowski (2009:17) agree that feedback is essential and regard cultural self-awareness as essential in relating to a diverse student population:

> "When we clarify our own cultural values and biases, we are better able to consider how they might subtly, but profoundly influence the degree to which learners in our classrooms feel included, respected, at ease, and generally motivated to learn."

Considering the Johari window, receiving specific feedback from students in this regard should be of significance in coming to understand how our actions and omissions are perceived.

Brookfield and Preskill (2005:48) who promote the use of discussion in the classroom, have developed an instrument to receive feedback from students relating to their practice, as well as the dynamics of the discussions. The Critical Incident Questionnaire (CIQ) is a relatively simple classroom evaluation tool that is handed out to the class about ten minutes before the end of the last class for the week (Brookfield and Preskill, 2005:48). The CIQ contains five questions:

i.) At what moment in class this week were you most engaged as a learner?

ii.) At what moment in class this week were you most distanced as a learner?

iii.) What action that anyone in the room took this week did you find most affirming or helpful?

iv.) What action that anyone in the room took this week did you find most puzzling or confusing?

v.) What surprised you most about the class this week? (Brookfield and Preskill, 2005:48, 49).

Anonymity is regarded as crucial and students leave the completed forms face down on a table at the door as they leave (Brookfield and Preskill, 2005:49). Furthermore, in order to encourage truthful responses, the students are requested to be honest in their feedback and are exempted from risk should they communicate anything of a sensitive nature (Brookfield and Preskill, 2005:49).

The results of the previous week's CIQ responses are reported at the first class each week. In so doing, the facilitators model democracy by illustrating their openness to critique, but also by demonstrating their caring in trying to understand how their actions were received (Brookfield and Preskill, 2005:50). This is difficult and Brookfield and Preskill (2005:50) testify to the fact that they have felt very hurt by negative feedback at times, in the knowledge that they have only good intentions. Yet, they have found it of essence to respond in an open-minded way, thus earning the right to encourage students to open themselves to critique too (Brookfield and Preskill, 2005:50).

Their courage, humility and open-mindedness is inspiring, because one's natural inclination would be to respond defensively. Once threatening self knowledge does become known, it is quite likely that defence mechanisms will surface to protect the self (Brockbank and McGill, 2006:229). See Table 3.2 for a summary of some of the defences that may manifest within the context of higher education. It is important to consider these for the purposes of self-insight, as well as in understanding the responses of others.

Table 3.2   Defence mechanisms that may be encountered within the higher education setting

Atonement	Making up for a previous misdemeanour by performing a socially approved act, *e.g. working late to make up for slurring during the day.*
Compensation	Anxiety in one area is balanced by achievement in another, *e.g. compensating for academic failure by being excessively sociable.*
Denial	Protection from painful reality by refusing to recognise it, *e.g. not noticing one's ethnocentric tendencies.*
Displacement	Transfer of feelings or actions to another person to reduce anxiety, *e.g. being angry with a supervisor and displacing it towards someone in a lower position.*
Distortion	Reshaping the external environment according to internal needs, *e.g. believing that one is doing well, when objective feedback proves the contrary.*
Fantasy	Creating an imaginary world to meet a desired goal, *e.g. believing that things are better than they are.*
Identification	Trying to "become" the person we most admire by imitating dress and language, *e.g. adopting sayings and gestures of another.*
Intellectualisation	Masking anxious feelings by intellectual and detached discussion, *e.g. discussing strategy when members of staff are leaving in droves.*
Introjection	Adopting someone else's beliefs or attitudes, *e.g. believing one is no good, because a powerful other said so.*
Passive-aggression	Expressing aggression towards others by failing to act or respond, *e.g. refusing to complete an assigned task.*
Projection	Putting undesirable characteristics of self on to someone else, *e.g. accusing someone of being intolerant, when you are inclined to be intolerant.*
Transference	A particular kind of projection where a client or student projects on to you aspects of his or her historical relationship with others, *e.g. adoration or rebellion.*
Rationalisation	Creating rational, but unreal reasons for your own behaviour, *e.g. staff members who blame management for their own lack of motivation.*
Reaction formation	Disguising real feelings or attitudes by the opposite behaviour, *e.g. expressing disgust at someone's behaviour, but enjoying to gossip about it.*
Regression	Reversion to an earlier stage of development, *e.g. sleeping a lot under stress.*
Repression	Unconscious exclusion of past memories and feelings to prevent pain, anxiety or guilt, *e.g. having "forgotten" that one was bullied at school.*

Compiled from Brockbank and McGill (2006:229-230) and Uys (2004:24).

Brockbank and McGill (2006:231) explain that the feelings most likely to be hidden by defence mechanisms are anger, anxiety and hurt. Defence mechanisms are

unconscious and can only be confronted by trained professionals in a safe and accepting environment (Brockbank and McGill, 2006:231). The underlying anger, anxiety and hurt, however, can be addressed by displaying genuine caring towards the person. Caring is expressed through an attitude of congruence, acceptance and empathy, underpinned by one's own self-awareness (Uys, 2004:143).

3.2.2.2 Cultural encounters

Cultural encounters are the crux of cultural competence. This is what it is all about. Not only can encounters precipitate the process of cultural competence, as previously discussed, but can contribute towards transformative learning (Hunt and Swiggum, 2007:171). Ward (2004:197), supports the fact that perceptions can change as a result of intercultural contact, but cautions that the change may not necessarily be for the better. This was confirmed by the response to the enforcement of racial integration in residences at the UFS. Hunt and Swiggum (2007:168,169,172) come to our aid, however, by making specific recommendations for managing the cultural encounters of service learning in a sensitive way. These guidelines are briefly outlined in Table 3.3.

Table 3.3   The sensitive management of cultural encounters in service learning (SL)

General guidelines for cultural competence

- ❖ SL addresses community identified concerns through integral involvement of the community partners, thus avoiding imposition and promoting mutual respect and cooperation.
- ❖ SL projects are typically designed, implemented and evaluated by responding to community-identified needs, thus avoiding imposition.
- ❖ Students are offered opportunities to place their role as professionals in a broader context as they refine citizenship skills to achieve social change.
- ❖ Reflective practice is central to SL, as reflection leads to transformation;
  Reflection is often triggered by an emotional response to an incident.
- ❖ Reciprocity and mutual problem-solving are central to SL, thus promoting ethnorelativism and resulting in mutual benefit for the recipients and students.

Student-specific guidelines for cultural competence

- ❖ Discussions about the knowledge and skills that students bring to the encounter is essential.
- ❖ Reinforcing student attributes and skills increases their confidence to be effective in cultural encounters.
- ❖ As the capacity for empathy is honed the shared human experience becomes transformative.

As students become more proficient and see positive results from their work, cultural desire becomes a powerful motivator to continue.

Compiled from Hunt and Swiggum (2007:168,169,172).

Through cultural encounters, the other constructs of cultural competence are facilitated and with sensitive management can lead to transformation. Considering the work of Hunt and Swiggum (2007:168, 169, 172), the following principles serve as guidelines:

- ❖ The integral involvement of all the participants promotes mutual respect and cooperation, thus avoiding cultural imposition.
- ❖ Reciprocity and mutual problem-solving promote ethnorelativism.
- ❖ Opportunities are offered for the refinement of citizenship skills to achieve social change.
- ❖ Reflective practice is promoted for transformative learning.
- ❖ Discussions about the knowledge and skills that students bring to the encounter affirm their capabilities.

- ❖ Reinforcing student attributes and skills increases their confidence.
- ❖ Creating opportunity for shared human experience hones their capacity for empathy and facilitates transformation.
- ❖ As students become more proficient and see positive results from their efforts, cultural desire becomes a powerful motivator to continue.

Formulated in this way, these principles could apply to contexts other than service learning, as well.

An additional principle that Campinha-Bacote (2002:182) includes is the assessment of linguistic needs and the possible involvement of an interpreter. Considering the parallel medium language policy of the UFS, where most of the students attending English classes are seldom first language speakers of English, this aspect deserves special consideration. Jordan *et al.* (2008:89) confirm that language both reveals and transmits culture and that the way people think is influenced by the words and concepts they possess. These authors therefore agree that this should be considered within the context of education.

The facilitator needs to keep clarifying to assess whether there is a mutual understanding of concepts and content, whether the meaning conveyed and the meaning assigned are in alignment. Neglect of this principle could lead to major misunderstandings and could obstruct learning.

3.2.2.3 Cultural knowledge and skill

The processes of cultural knowledge and skill are practical constructs that involve seeking information about other worldviews in order to establish an informed knowledge base and the development of appropriate intercultural skills (Hunt and Swiggum, 2007:173). An interesting aspect to note is Campinha-Bacote's (2002:182) consideration of the influence of acculturation in the course of the knowledge gaining process. More attention will be devoted to the acculturation process in the discussion of Berry's (2003) Conceptual Approach to Acculturation later on in this chapter.

Brookfield and Preskill (2005) encourage the use of discussions in the classroom for nurturing and promoting mutual respect and understanding, as well as growth and learning. Hereby knowledge and skills are developed through discussion. Bennett and Bennett (2004: 147) found that intercultural communication brings a particularly useful emphasis on the development of cultural competence. Brookfield and Preskill (2005:124), similarly recommend that teachers take advantage of the different views of a diverse group of students during discussion.   In so doing, horizons are broadened and understanding is deepened and real value or meaning can emerge from learning opportunities (Brookfield and Preskill, 2005:124).

Hunt and Swiggum (2007:172) found that deeper thinking is evoked through both discussion and personal reflection.   Critical reflection involves a critique of the presuppositions on which our beliefs have been built (Mezirow, 2003:62; Taylor, 2008:11).   Brockbank and McGill (2006:215) add that Socratic questioning aid transformative learning. This involves replacing interrogative questions with enabling questions, whereby assumptions are challenged.   These questions enable students to struggle with the issue under consideration, challenging embedded paradigms and encouraging consideration of possibilities, without restricting the range of possible solutions (Brockbank and McGill, 2006:215).

Brookfield and Preskill (2005:6) set four purposes for discussion in a university classroom, that is, to:

- i.) Help participants reach a more critically informed understanding about the topic or topics under consideration;
- ii.) Enhance participants' self-awareness and their capacity for self-critique;
- iii.) Foster an appreciation among participants for the diversity of opinion that invariably emerges when viewpoints are exchanged openly and honestly and
- iv.) Act as a catalyst to helping people take informed action in the world.

They continue that this is important in developing the sympathies and skills necessary to participate in democracy (Brookfield and Preskill, 2005:7). Having said that it is interesting to notice is that these purposes include the constructs of knowledge, awareness, desire and skill, which are achieved through encounters. These purposes are therefore in support of the process of cultural competence.

3.2.2.4   Cultural desire

The affective construct of cultural desire is certainly the most challenging when it comes to integrating the theory and practice of cultural competence. Yet, as the driving force of the process, it also is the most important.

This is the values-based construct and one may therefore reasonably ask how one goes about teaching "flows of life affirming energy", as Whitehead (2009a:103, 106) so inspiringly calls values. Campinha-Bacote (2008:143-146) offers useful and descriptive virtue-laden building blocks. Yet, one may ask whether these are relevant to all people. The answer is, I think, that these become the core values for the process of cultural competence according to this model. Shaw and Degazon (2008:44) found that teaching core professional nursing values to a diverse group of nursing recruits assisted to bridge differences between them so that they could identify with a common nursing ideology and mission. Together they were united in a collective culture.

The values and virtues of this model of cultural competence are also grounded in the caring ethic of professional nursing and therefore Shaw and Degazon's (2008:45) teaching experience is worth considering.   They presented a four week full-time intensive workshop in which they made use of a multidimensional format, including didactic presentations, group discussion, reflective writing and experiential learning (Shaw and Degazon, 2008:45).   This is very much in line with what has been discussed already. Some of the tools utilised were activities, role-playing and the viewing and discussion of films relating to the content (Shaw and Degazon, 2008:47). For the purpose of teaching the value of human dignity, for example, the facilitators developed a group exercise called "The Refrigerator" (Shaw and Degazon, 2008:47). See the box below for a short description of this exercise.

Box 3.1

<div style="border: 1px solid;">

"The Refrigerator"

**A group exercise to teach the core professional nursing value of human dignity
Developed by Holly Shaw and Cynthia Degazon**

This exercise was developed to elucidate the subtle and covert ways in which people often make incorrect assumptions and judgements about others.

Students were paired with someone with whom they were not familiar. Without speaking, they were given three to five minutes to write the specific details of the assumed contents of their partner's home refrigerator.

As the lists were shared, each student clarified the accuracy of the partner's list. It became apparent that these assumptions were often based on stereotypical notions of the other's culture, ethnicity or life style.

Each dyad was then given the opportunity to present the content and nature of its assumptions, correct and erroneous, to the larger group. This was followed by an open discussion of the origin and appropriateness of the assumptions.

The students were surprised to learn the extent to which they made assumptions based on automatic stereotypical, unchallenged false beliefs rather than on thoughtful, reflective assessments.

While such an activity could raise strong emotions among those mischaracterised, the facilitator used a strong nonjudgmental approach and humour to sensitise students' awareness and understanding about their assumptions.

This led to a discussion of the role that assumptions may play in their personal and professional endeavours. Biases about age, ethnicity, gender, national origin, life style, sexual orientation and other issues were explored as students became aware of the extent to which they might not interact so much with an individual as with their assumptions about the individual.

Students reflected on the exercise in writing. This exercise was followed by the viewing of a film, which also included a discussion and a reflective writing exercise.

</div>

Taken from Shaw and Degazon (2008:47).

Shaw and Degazon (2008:45-50), by the use of sensitive creativity, have succeeded in addressing real and sensitive issues relating to diversity by use of non-threatening learning opportunities. Based on substantiation by research, Taylor (2008:11) supports a holistic approach to transformative learning where the role of feelings, other ways of knowing (e.g. intuition) and the role of relationships with others are recognised. In so doing "the whole person" is invited into the classroom (Taylor, 2008:11). Taylor (2008:13) concludes that transformative learning implies that educators keep transforming their teaching practices, because:

> "without developing a deeper awareness of our own frames of reference and how they shape practice, there is little likelihood that we can foster change in others."

Similarly, Shaw and Degazon (2008:50) found that developing an innovative method to teach the core professional nursing values was effective as a bridge of common understanding and commitment among highly diverse nursing professionals.

3.3   DEVELOPMENTAL MODELS RELATED TO CULTURAL COMPETENCE

Two models from intercultural training literature, indirectly related to cultural competence, were found relevant in this living theory. First of all, I came across the Developmental Model of Intercultural Sensitivity (DMIS) by Milton Bennett (1986) in literature relating to international service learning.   The description of the development of empathy in accommodating cultural difference and the identification of barriers in the process of personal transformation were of particular interest to me.

Secondly, A Conceptual Approach to Acculturation by Berry (2003) was found relevant in the explanation of the social context of intergroup relationships. In her process model of cultural competence, Campinha-Bacote (2002:182) refers to acculturation in the construct of cultural knowledge. I therefore thought it appropriate to increase understanding in this regard. These models will consequently be briefly described to provide a social dimension to the understanding of cultural competence as a journey towards ethnorelativism.

3.3.1 The Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1986)

Interculturalist Milton Bennett first published the Developmental Model of Intercultural Sensitivity (DMIS) in 1986 and a refined version thereof in 1993 (Bennett, 1993:27; Bennett and Bennett, 2004:153).   Reference to this model has been cited in publications relating to Service Learning and Higher Education (Deardorff, 2006:242, 261; Pusch, 2004a:104-106).

The model expresses the development of intercultural sensitivity as an increasing capability of accommodating cultural difference. Bennett (1993:24) deems sensitivity to cultural difference crucial in our attempts to understand and communicate in cross-cultural situations. The developmental process at work may therefore be deemed to be a process of developing empathy.

The DMIS distinguishes between six stages of increasing sensitivity to cultural difference, namely: denial, defence, minimization, acceptance, adaptation and integration (Bennett and Bennett, 2004:152). As is the case with Campinha-Bacote's model, the DMIS involves development from ethnocentrism to ethnorelativism. The first three stages are ethnocentric and are considered to be ways of avoiding cultural difference, whereas the last three ethnorelativistic stages are ways of seeking cultural difference (Bennett and Bennett, 2004:152,153). A simple representation of this model is offered in Figure 3.2.

Ethnocentrism	Ethnorelativism
Denial Defence Minimization	Acceptance Adaptation Integration
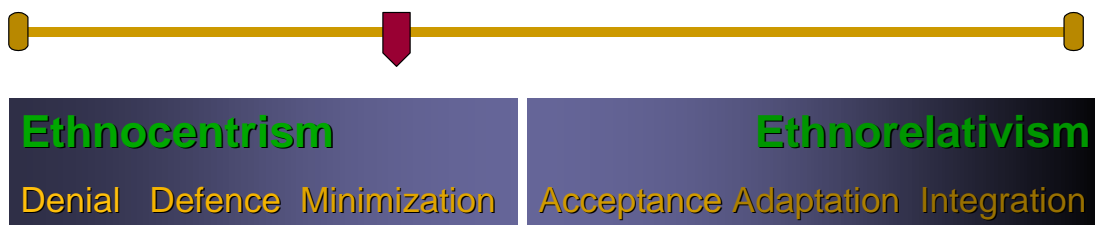
Figure 3.2:   Bennett's Developmental Model of Intercultural Sensitivity (DMIS)

Adapted from Bennett and Bennett (2004:153)

The DMIS illustrates the barriers in the process of developing cultural sensitivity and is used to identify why resistance and "pushback" occur at various stages in individual and organisation development (Bennett and Bennett, 2004:147). The authors consequently recommend that diversity initiatives be sequenced to the developmental readiness of the client (Bennett and Bennett, 2004:147). Confronting someone about denial in a diversity effort, for example, will not be effective as denial operates on an unconscious level (Bennett and Bennett, 2004 154).

According to Bennett (1993:21) intercultural sensitivity does not come naturally and needs to be cultivated. It is for this reason that Bennett and Bennett (2004:147) suggest a developmental approach to understanding cultural identity and cultural

competence. Bennett (1993:21) cautions, however, that the process of transcending traditional ethnocentrism to explore new relationships across cultural boundaries needs to proceed with care. Facilitators require a thorough understanding of the developmental process, which includes the ability to identify why resistance and "pushback" occur at various stages (Bennett and Bennett, 2004:147).

The underlying assumption of the DMIS is that one's competence in intercultural relations, in other words one's cultural competence, increases as one's experience of cultural difference becomes more sophisticated (Bennett and Bennett, 2004:152). This is a cognitive process. Although each stage is indicative of a particular worldview configuration and the attitudes and behaviours typically associated with each such configuration, Bennett and Bennett (2004:152) expressly state that this is not a model of changes in attitude and behaviour. It is a model for the development of cognitive structure (Bennett and Bennett, 2004:152).

The stages in the development of intercultural sensitivity will subsequently be discussed as described. Table 3.4 offers an explication of the six stages.

3.3.1.1 Ethnocentric stages

According to Bennett (1993:30) the meaning attached to cultural difference in the ethnocentric stages of the model varies. The first response to cultural difference is denial, followed by defence and minimization (Bennett and Bennett, 2004:152).

Table 3.4 The Developmental Model of Intercultural Sensitivity

> **THE ETHNOCENTRIC STAGES**
>
> **I.   Denial**
>
> A.   Isolation
> B.   Separation
>
> **II.   Defence**
>
> A.   Denigration
> B.   Superiority
> C.   Reversal
>
> **III.   Minimization**
>
> A.   Physical Universalism
> B.   Transcendent Universalism
>
> **THE ETHNORELATIVE STAGES**
>
> **IV.   Acceptance**
>
> A.   Respect for behavioural difference
> B.   Respect for value difference
>
> **V.   Adaptation**
>
> A.   Empathy
> B.   Pluralism
>
> **VI.   Integration**
>
> A.   Contextual evaluation
> B.   Constructive Marginality

From Bennett (1993:29)

I   Denial

In the denial stage, one's heritage culture is viewed to be central and consideration of other cultures is avoided (Bennett and Bennett, 2004:153). Here, the person displays an inability to construe cultural differences, thus displaying the purest form of ethnocentrism. This may be ascribed to living in isolation in a homogeneous group or an intentional separation from different others.

Recognition of differences may be reduced to broad categories such as "foreigner", "Asian", or "black" (Bennett and Bennett, 2004:153; Pusch, 2004a:104-106). The tendency is to dehumanise outsiders and power is likely to be exercised as unabashed exploitation (Bennett and Bennett, 2004:154). Denial is situated on an

unconscious level and confronting someone who is in this stage of development will result in bewilderment and eventually, hostility (Bennett and Bennett, 2004:154).

II   Defence

In the next ethnocentric stage, defence, cultural differences are recognised, but are not regarded to be as complicated as one's own culture (Bennett and Bennett, 2004:154). The person in this stage may tend to respond to cultural difference in two ways. They may either denigrate others and engage in defence of their own culture from any change that might ensue if there should be acceptance of different peoples, *or* they may see their own culture as superior to all others (Pusch,2004a:104).

Here, extreme dualistic thinking is common and the worldview is polarised into "us versus them" distinctions. Others are experienced as a threat and verbal expressions convey words such as "they"; "them" or "these people". The attitude conveyed manifests in statements such as "They're taking all our jobs" and the power exercised is related to excluding outsiders. (Bennett and Bennett, 2004:154).

III   Minimization

According to Bennett and Bennett (2004:155), the final stage of ethnocentrism represents the most complex strategy for avoiding cultural difference. Superficial cultural differences such as clothing, food or quaint practices are recognised and accepted within the context of all human beings being essentially similar and having similar values (Pusch, 2004a:104). The assumption is made that "deep down we are all the same" (Bennett and Bennett, 2004:155).

The sameness may be expressed in terms of physiological similarities, for example basic needs, or transcendent universalism. This may manifest in expressions such as "We are all children of God" (Bennett and Bennett, 2004:155). People operating at this stage are usually very kind. Yet, other groups are still judged from one's own cultural perspective and power tends to be exercised through institutional privilege (Bennett and Bennett, 2004:155). The dominant group members who enjoy institutional privilege, however, are unaware of their advantage, because they think that all are basically similar and have similar opportunities (Bennett and Bennett,

2004:155). They are unable to see that their dominant culture has been used as a model for success in the organisation (Bennett and Bennett, 2004:155).

3.3.1.2 Ethnorelative stages

The second set of stages in this model is ethnorelative, meaning that one's own culture is experienced within the context of other cultures (Bennett and Bennett, 2004:153). Movement from ethnocentrism to ethnorelativism requires a significant experience in an unfamiliar culture (Pusch, 2004a:105).

IV   Acceptance

In this stage, there is a reconfiguration of worldview into cultural contexts (Bennett and Bennett, 2004:155). Differences in behaviour and values are recognised and appreciated and the differences are seen as viable alternative solutions to achieving satisfaction in human existence (Pusch, 2004a:105). The person is able to interpret various phenomena within the context in which they occurred and to develop categories in which they can be compared (Bennett and Bennett, 2004:155). Complex interactions may be analysed in culture-contrast terms, because the person understands that behaviour exists in a cultural context. Values, beliefs and other ways of seeing that one is "good" or "bad" are seen within the appropriate cultural context (Bennett and Bennett, 2004:155).

Here the person experiences a dilemma in exercising power as they are not certain how to do so without imposing on the equally valid viewpoints of others. The inability to maintain a value position results in a paralysis and the adoption of a "whatever" approach (Bennett and Bennett, 2004:155).

V   Adaptation

The person in this stage needs to think and act outside of their own cultural context (Bennett and Bennett, 2004:156). The need for adaptation typically occurs when contact with other cultures becomes more intense, for example when working internationally or within a multicultural team (Bennett and Bennett, 2004:156).

Adaptation is characterised by cognitive frame shifting, where one attempts to take the perspective of another culture. This attempt to organise experience through a set of constructs that are more characteristic of another culture is called cultural empathy. This results in a natural adaptation of behaviour. Here one's definition of self is expanded to include other contexts. This usually means that the person's behavioural repertoire is extended to make natural shifts of behaviour between different cultural contexts. (Bennett and Bennett, 2004:157).

In some cases, however, the person may become bicultural or multicultural. Here the person's feeling for the culture and behaviour within the culture are expressed within the context of each culture (Bennett and Bennett, 2004:157). Although there is an automatic switching between these cultures it does not imply that the person has developed ethnorelativism in other contexts. They do, however, once again exercise the power of their convictions, but do so within the context of the culture in which they are operating (Bennett and Bennett, 2004:157). Here the person, as a representative of the non-dominant culture, can act on his/her commitments to social justice in the dominant context in ways that are effectively persuasive, rather than antagonistic. Within the context of the DMIS this represents the highest form of ethnorelative ethicality (Bennett and Bennett, 2004:157).

This progress towards ethnorelativism involves developing empathy, within this context being an ability to temporarily shift into alternative worldviews and act in culturally appropriate ways (Pusch, 2004a:105).

VI   Integration

The developmental emphasis of this last stage is around cultural identity (Bennett and Bennett, 2004:157). Also termed constructive marginality, integration not only requires internalisation of bicultural or multicultural frames of reference, but of seeing one's self as "in process" or "self-creating". One needs to accept that identity is not based in any one culture (Bennett and Bennett, 2004:157). Constructive marginality allows one to have rich experiences in any culture rather than having one's reference point always based in a particular culture (Pusch, 2004:106). This allows people to feel "at home" anywhere, because they are able to function in ways that are

consistent in any culture, while maintaining a position of marginality (Pusch, 2004:106).

3.3.2 A Conceptual Approach to Acculturation by Berry (2003)

Research relating to intercultural relations are rooted in contexts and psychological universals and expressed in two broad domains, namely: acculturation and intergroup research (Berry, 2004:174). Berry (2004:180) continues that an understanding of these principles can facilitate cultural competence training. Acculturation is a process that involves contact between two cultural groups and results in numerous cultural changes in both parties (Berry, 2004:175).

Berry's framework depicts a multidimensional approach to acculturation that defines four strategies, as represented in Figure 3.3 (Berry, 2003:23 and Berry, 2004:177). The framework presents two circles, each defining the intercultural contact space within which individuals from each group occupy a preferred attitudinal position, known as acculturation attitudes (Berry, 2004:176). The non-dominant group is presented on the left and the dominant group on the right (Berry, 2004:177).
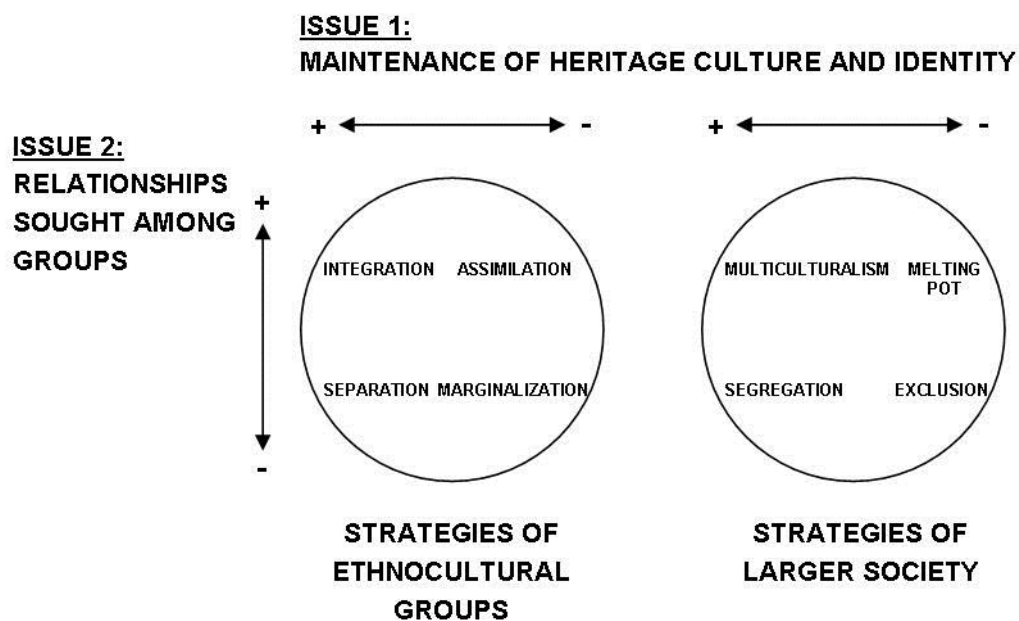
Figure 3.3   A   framework   for   examining   linkages   among components of intercultural relations and practice

Taken from Berry (2004:177).

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The framework also includes two dimensions, each depicting one of the acculturation issues with a positive orientation on one end and a negative orientation on the other (Berry, 2004:177). The acculturation issues are:

i.) a relative preference for maintaining one's heritage culture and identity and

ii.) a relative preference for having contact with and participating in the larger society along with other ethnocultural groups, otherwise stated as seeking relationships with other groups (Berry, 2003:22).

The most positive outcome is achieved when both of the issues are accomplished, in other words, the group maintains its cultural heritage and identity whilst actively engaging in relationships with the other group. This is depicted as *integration* from the point of view of the non-dominant group and as *multiculturalism* on behalf of the dominant group acting as host in receiving the non-dominant group (Berry, 2004:176).

This integration strategy requires mutual accommodation, as both groups need to accept the right of all groups to live as culturally different peoples within the civic framework of the larger society. It implies that the non-dominant group adopt the basic values of the larger society and that the dominant group be prepared to adapt its national institutions (e.g. education, health and labour) to better meet the needs of all groups now living together in the plural society (Berry, 2003:24). Berry (2003:24) adds that the integration strategy can only be pursued in societies that are explicitly multicultural and in which the following psychological preconditions are established: a.) the widespread acceptance by society of the value of cultural diversity; b.) relatively low levels of prejudice; c.) positive mutual attitudes among ethnocultural groups (i.e. no specific intergroup hatred) and d.) a sense of attachment to or identification with the larger society by all individuals or groups. These preconditions should then receive strategic priority in any efforts of diversity:

The opposite and most negative scenario occurs where there is little possibility for or interest in cultural maintenance and where little interest is displayed with regard to having relations with others. In this case, *marginalisation* occurs for the non-

dominant group that can often be ascribed to *exclusion* from the dominant group (Berry, 2004:178). This situation may occur as a result of discrimination, thus enforcing cultural loss and marginalisation on the non-dominant group.

Should the non-dominant group have daily contact with other cultures whilst failing to maintain their own cultural heritage, this will lead to *assimilation*, which means a substitution of one set of cultural behaviours with another (Pusch, 2004a:106). Assimilation, when sought by the dominant group can be termed the "*melting pot*" where outsiders are expected to fit in and adapt to the host culture (Berry, 2004:178; Pusch, 2004b:28). Berry (2004:178) states, however, that when this becomes strongly enforced, the melting pot becomes a pressure cooker.

In the last instance, the non-dominant group may value holding on to their cultural heritage, whilst avoiding interaction with others. This leads to *separation*. When the dominant group enforces separation it is considered as *segregation* (Berry, 2004:178). Additionally, Berry (2003:26) uses the concept of *acculturative stress* to describe the experience of acculturating individuals who encounter problems with the acculturation process.

The interesting aspect of this acculturation model is to note that although the substitution of values, beliefs and lifeways of the heritage culture may occur, this assimilation is deemed to be a negative outcome. The most positive outcome is achieved when the acculturation process allows each of the participating groups to maintain their cultural heritage, whilst enjoying good inter-group relationships with one another. This is regarded as integration.

CONCLUDING THOUGHTS

In this chapter, three models relating to the development of cultural competence, which were found relevant to the context of higher education, were explored, namely:

❖ The Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care (Campinha-Bacote, 2002)

- ❖ The Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1986)
- ❖ A Conceptual Approach to Acculturation by Berry (2003)

The Process Model of Cultural Competence and the DMIS both explain a process of development that entails personal transformation with the outcome of ethnorelativism. The Process Model of Cultural Competence includes five interrelated constructs, namely: cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire. Through a "process of humility", driven by the values-based construct of cultural desire, a person continuously strives to achieve cultural competence with the involvement of each of the other constructs.

The DMIS, on the other hand, implicates cognitive restructuring in becoming more sensitive to cultural difference. The development of ethnorelativism, a position that is in itself relative within each new cultural context, progresses through three ethnocentric stages (denial, defence and minimization) and three ethnorelative stages (acceptance, adaptation and integration). This is a "process of empathy" in which barriers are overcome on the way to ethnorelativism. Insight into this model assists one to recognise a person's position in the developmental process and therefore facilitates empathy for the person in transition and could guide one's approach towards the person with regard to expectations and insight into the next level they are to achieve.

The Conceptual Approach to Acculturation indicates the intercultural processes at work when two different cultural groups make close contact, i.e. the acculturation options of both the non-dominant out-group and the dominant in-group. The two issues at work are the maintenance of cultural heritage and identity and active engagement in relationships with the other group. The best outcome is achieved when both of these are accomplished for each of the groups. This results in *integration* of the non-dominant group and displays *multiculturalism* on behalf of the dominant group acting as host in receiving the non-dominant group. This is certainly also an ethnorelative position.

When combining the three processes, one could say that all seek to achieve ethnorelativism, where the Process Model of Cultural Competence and the DMIS

work on an individual level, the model relating to acculturation works on a social level. In an effort to present this visually, I have compiled a diagram (see Figure 3.4.
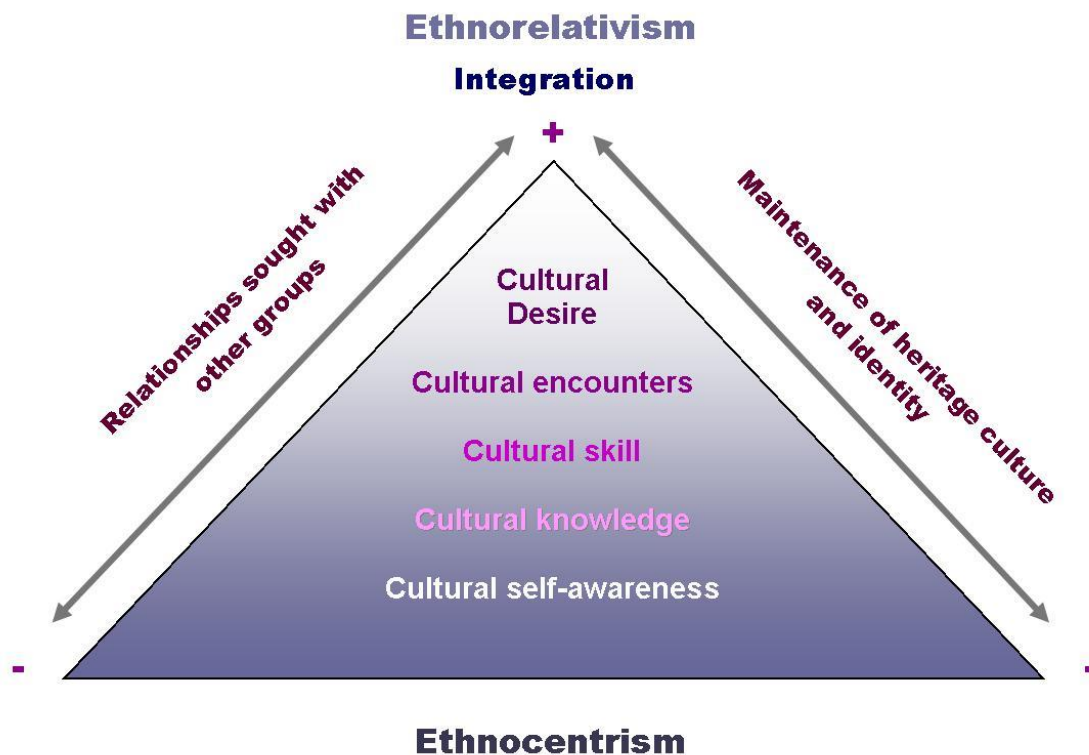
Figure 3.4   **A preliminary framework for personal transformation towards ethnorelativism**
van Jaarsveldt (2011)

The triangle represents the person undergoing a process of personal transformation with the help of the process of cultural competence by means of the indicated five interrelated constructs. The overcoming of psychological barriers in the cognitive restructuring process towards integration is indicated by the shading. The achievement of integration here represents a position of enlightenment, in other words movement out of the shadow of ethnocentrism towards the light of ethnorelativism. Lastly, the social process of acculturation is indicated on the outside of the triangle, showing how the accomplishment of both issues at work lead to the positive outcome of integration.

SUMMARY

In pursuit of authentic transformation within the domain of higher education, this chapter explored literature related to the application of cultural competence, as a

process of personal transformation, the development of intercultural sensitivity and acculturation within the context of higher education. In the following chapter, I shall indicate my own journey in the process of personal transformation, by means of a brief autoethnography.

"What sculpture is to a block of marble,
education is to the soul."

Joseph Addison

CHAPTER 4

Autoethnography: My cultural context

"…unless persons are willing to undergo
a process of personal transformation
*in which they **reassess the assumptions***
***that lie hidden in their hearts** and minds,*
systemic change will not bring
authentic transformation or reconciliation"
(Karecki, 2003:80)

ORIENTATION

This chapter is a deep self-reflective personal response to Karecki's appeal for persons to "reassess the assumptions that lie hidden in their hearts and minds" (Karecki, 2003:80). The process of studying the intercultural concepts and models relating to cultural competence, as well as learning from fellow educators about what was being done to apply these principles within the context of higher education, spontaneously caused me to relate this information to my own life. It helped me very much to make sense of my experiences and informed me about my practices. This self-assessment is a partial contribution towards my cultural awareness in this living theory.

This was a very deep and long process of reminiscing and reflecting. In writing the section relating to my experiences within the context of higher education, I continuously engaged with colleagues and critical friends about the issues under discussion and also about my ideas. I tried to make sense of my experiences, relating these to my current situation; planning new interventions; trying these out within my current educational situation; evaluating the outcomes with the help of student feedback and through analysing their reflection reports to revise my action plans. I found myself engaged in a cycle of experiential learning, as described by Kolb and Kolb (2005), but also critical reflection from Jack Mezirow's (1997, 2003) transformative learning and engaging in research all along of course, which made this a process of action research. The three sets of learning processes seemed to intertwine naturally.

In the text that follows, I will try and explain this process as concisely as possible, to illustrate how the literature has informed my understanding and has guided my practice. I will start by explaining my cultural heritage, which formed the foundation of my worldview and greatly influenced my practice. In the course of this chapter I will uncover the main beliefs, values and assumptions that have influenced my way of life and my practice as a professional nurse and educator within the higher education sector. The question I seek to answer is:

- ❖ What are the cultural influences on my learning about and behaviour towards others within a personal and educational context?

4.1 INTRODUCTION

My personal context is that of a middle-aged white South African woman who was born and grew up in the apartheid era of this country's history, who started her adult life with the rustlings of a dawning democracy and has been living and working in a transforming society. This chapter serves as an illustration of how cultural dynamics impacted on my life under the burden of this socio-political context and of the process of personal transformation that I have subsequently been experiencing.

In the light of the fact that much of the reflection and transforming work has been taking place during my career as a lecturer at a former white Afrikaans university, this context adds a specific dimension to the study. This chapter will therefore be presented in two parts. The first part consists of an Autoethnography where my cultural heritage is discussed and the second is a critical autobiography which relates to the context of my teaching practice.

4.2 AUTOETHNOGRAPHY: MY CULTURAL HERITAGE

This part reflects my upbringing and personal experiences within a cultural context. I start with an overview of my family life, continue with my intercultural experiences at school and then relate my personal intercultural experiences in my adult life.

4.2.1 My "Anglo-Boer" heritage

I was born in Durban, South Africa, to an English-speaking mother of British descent and an Afrikaans-speaking father, a "boerseun" from the Karoo. This union testifies of intercultural reconciliation. I am, of course, referring to the "Anglo-Boer War", more recently known as the South African War, fought at the turn of the previous century, between 1899 and 1902 (Nasson, 2007:206). A short summary of this history has been included in Chapter 5. The fact that my mother's maiden name was "Walker" (British), mine "Bekker" (German origin) and my married name "van Jaarsveldt" (Dutch) testifies of South Africa's colonial history. It also tells of my mixed cultural heritage.

4.2.1.1   My family heritage

My mother was born in Johannesburg and grew up in a neighbourhood of "railway cottages". My maternal grandfather was a first generation South African of British descent and worked as a guard on the then South African Railway Services. I never had the pleasure of meeting him, as he died long before my parents met. My maternal grandmother was of British Settler descent and hailed from Kokstad in the Eastern Cape. Her maiden name was Rusch (German origin) and her mother's surname was Sutton (British). She was a factory seamstress and was responsible for making men's shirts during the Second World War. My early childhood was graced with many interesting stories of her upbringing and the way of life during the wars she had lived through in her lifetime.

My father grew up in a little town in the Eastern Cape, called Somerset East. His parents were farmers in the district and later moved to town. I never met my paternal grandmother as she died long before I was born and know very little of her, except that I can remember my father telling me that her maiden name was Du Plessis (French origin) and that she had Portuguese ancestry as well. My grandfather was of German descent and very much the kingpin of the household. I can remember him being exceptionally bound to time and the household routine was run strictly according to the chimes of the grandfather clock in the dining room. There was a specific time for every meal and teatime and an afternoon siesta was a compulsory part of the daily routine. He was over eighty years of age when I was born and I only

had the privilege of visiting him once or twice when I was very small. I remember him as a tall, slender man who used to wear a hat, smoke a pipe and who liked to entertain me with little games.

My maternal grandmother told us tales of growing up on a farm in the Eastern Cape. Her father was a member of the Cape Mounted Rifles, what I understood to be the military police, and was often called away from home. She told us how my great grandmother had cried when he was away, so bitterly at times that her brother knelt in front of her and caught his mother's tears in the cup of his hands. She was left with the responsibility of the farm and tending to the children and felt vulnerable due to the threat of "Skebengas". These were groups of Xhosa men, armed with spears, who raided farms to steal livestock. They apparently used to go naked and rubbed their bodies with animal fat to prevent them from being caught, or this was the general impression in those days. One evening, after hearing from a farm worker that a raiding group was on the farm, my great grandmother apparently ran outside barefoot in her nightgown, cracking a whip as she went along. The sight of this white apparition with long flowing hair gliding over the "veld" in the moonlight, making the sound of thunder and lighting, apparently caused the word to be sent out that there was a ghost on that farm. This rumour apparently protected the family from future raids.

My grandmother also told me how sad her father had been when he had to evacuate "boer" farms during the South African War. She told me how he stood aside crying when people were removed from their homes and the houses and furniture were burnt. A memory that haunted him was when he saw a piano burning. He loved music and could not stand this destruction. On his deathbed, he asked my great grandmother to fetch the Afrikaners who stayed down the road. He apologised to them for the trauma the Afrikaners had to suffer at the hands of the "English" and asked them to share a drink of water from the same cup as a sign of reconciliation. My grandmother recalled that the older Afrikaner ladies wore "kappies" (bonnets) and was touched by the scene of this gathering around her father's deathbed.

My grandmother also told me that they were raised to respect all people. She spoke the Xhosa language fluently and later also became proficient in Zulu. She told me

about an incident when the people of the village gathered to see Adam Kok (the founder and leader of the "Griqua" people and after whom the town was named) riding into town on his horse (Manson, 2007:68). She stood next to the road dressed in her Sunday best, with frilly bloomers peeping under her frock, waving a white laced handkerchief when he came by. She was very chuffed by the fact that he acknowledged her greeting with a respectful nod of the head.

There were also stories about their life at the "railway cottages" and the trying times they had to endure during the Second World War. She loved gardening and took pride in her floral display. I took this to be a sign of making the best of one's circumstances and not feeling inferior, though financially restricted. She told stories of how black people used to visit her seeking help and support in these difficult times. Knowing that she was fluent in Xhosa, they trusted her and accepted her advice. She regarded this as an honour and always spoke respectfully of these people, also of the neighbours. She called them by their title and I remember her often referring to a Mrs. Strydom, for example, who used to live across the street. She spoke very highly of this accomplished lady.

4.2.1.2   A bicultural upbringing

Both of my parents were fully bilingual. My mother's home language was English, but she grew up amongst Afrikaans-speaking people and loved the language. I can remember her coaching me about the expressive potential of Afrikaans. She used to say that the use of words was very important and that Afrikaans had a wonderful repertoire to choose from, you could, for example: "gooi 'n bottel in die see" (throw a bottle in the sea) or "werp 'n boodskap tussen die golwe" (cast a message into the waves). She was also very particular about the correct pronunciation of both languages and used to get us to repeat words until they were correctly spoken.

My father spoke Afrikaans at home, but was educated in English. He attended Gill College in his home town and had British teachers. He told us how strict the teachers had been and how pupils in the "olden days" had to wear dunce's caps and sit in the corner if they spoke Afrikaans at school. This history didn't dampen his love of the English language though and he read extensively in both languages. It didn't put him off English-speaking people either, because he married my mother in 1956,

at a time in the political history when there was still much animosity between the two groups, particularly on behalf of the Afrikaners, I believe. The year after, for instance, the British flag was abolished as official national flag (Manson, Mbenga and Peires, 2007:306).

My mother was his second wife and he was her senior by sixteen years. He had grown up Dutch Reformed and she was an Anglican. This was another "Anglo-Boer" bone of contention, which didn't seem to come in their way. When they got married, they decided to attend the Dutch Reformed Church, but after an elder had made a remark about remarried people not being welcome in their congregation, they became Methodists. My father remained a devoted Methodist until his death in 1978. He chose the Scripture reading and hymns for his funeral in advance and I recall his youngest sister saying that he had left a parting sermon for his siblings. The Scripture reading was from John 14:1-3 (NKJ):

> "[1] 'Let not your hearts be troubled; you believe in God, believe also in Me. [2] In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also'."

The main hymn was my father's favourite Methodist hymn, "Trust and obey". The refrain goes:

> "Trust and obey, for there's no other way
> To be happy in Jesus,
> but to trust and obey" (Hymn 516, The Methodist Hymn Book)

This is the legacy he left us, a life of devoted faith. I was twelve at the time of his death and was devastated by this great and sudden loss, but have been sustained by loving memories of his hands-on parenting and participation in our education.

He was a strict parent and loving father who used to laugh a lot and loved making jokes. He was an accountant and a perfectionist, but very affectionate at the same time. I can remember him hugging and kissing his boys (my three brothers) even when my two half brothers were grown up. He was a people's person and recently one of his former employees told me what a fair and kind supervisor he had been,

though meticulous in his work and in the expectations of the quality of their work. This was also the case with our employees at home and other people who crossed his path on a regular basis. He was well loved and respected. After his death, when my mother and I went to the petrol station to fill up his car, the attendants asked where the "'baas' met die wit kop" was ("blond 'boss'" – the way black people used to address white people during the apartheid's years). They were very sad to hear that he had passed away.

In politics, he was a "Nat", a nationalist, but thought nothing of telephoning a political representative to give them a piece of his mind. I remember my mother telling us how embarrassed she felt when he accused someone of corruption and told the man that he did not deserve my father's vote. My mother was a "SAP" (an acronym for South African Party, but a "derogatory" name used to refer to supporters of democratic governance), but their political convictions did not come between them (Brits, Spies and Grundlingh, 2007:253). Together, their devoted faith, open-mindedness and fairness of thought established a firm foundation for our conceptualisation of social justice. I was taught from a very young age to do what was right, no matter the cost; also to tell the truth and to face the consequences of my actions and omissions. On confessing to a transgression, we were not punished, to reward our honesty. This promoted a sense that the truth received preference and that errors could be forgiven or corrected.

We spoke both English and Afrikaans at home and conversations flowed naturally between them. I was never really conscious of this until a visitor made a remark about it. Both of my parents loved literature and we grew up with books by famous English and Afrikaans authors. The "wireless" was always on and my mother would switch programmes between the Afrikaans and English stations. Our house was filled with the sound of music, poetry and discussions about all sorts of topics. I listened to Afrikaans children's radio programmes, such as "Siembamba" and English programmes such as "The Wishing Well" and enjoyed them all. I read children's books by both Afrikaans and English authors, together with British children's magazines and annuals. I did prefer the gentile English literature, I must admit.

Although it felt quite natural to be bilingual, I grew up feeling "out-of-place" when away from home. I could never lay my finger on what the problem was until recently, when reading intercultural literature, I realised that my mixed cultural upbringing had caused me to be marginalised in different contexts (Berry, 2004:178). In the company of some speakers of English, I was referred to as "the rock spider". This was the particular favourite of my brother and his friends, who received their school education through the medium of English. This derogatory term made me feel humiliated, hurt and rejected. Amongst Afrikaans-speaking people, on the other hand, I sometimes felt like a traitor, not to be fully trusted. This would happen when the theme of "we-must-never-forget-what-those-'English'-did-to-us" would come up. Evidence of a patriotic thread that seemed to be embroidered into the fibre of the Afrikaners I grew up with. In both situations I represented a non-dominant group that needed to integrate, but could not (Berry, 2004:176). I felt marginalised by both groups (Berry, 2004:178). I had a bicultural upbringing and eventually learned to adapt to each of the groups (Bennett and Bennett, 2004:153).

At an elite Afrikaans girl's school in Bloemfontein, where I spent my entire school career, I often felt out of place and suffered for being different to the others. I never noticed any difference, but something must have triggered a response. I was never quite sure what it was exactly. I looked the same, dressed the same, did my schoolwork conscientiously and participated in extra-mural activities, just as the other girls. Yet, teachers and scholars alike sometimes passed remarks and called me names that hurt me deeply. Maybe, they were merely acting in a way that was acceptable within their cultural boundaries, but that were foreign and unacceptable to me. I was a shy child, a year younger than the rest of my class, and it never occurred to me to retaliate or to tell my parents about my experiences. I somehow thought that this was the way it was. So, I went through school believing that there was something wrong with me, that I was socially unacceptable, for some or other reason. The discrimination I experienced affected my social identity (Ward, 2004:198).

This started in Sub A (Grade 1), when the entire class was invited to the birthday party of one of the little girls, with the exception of two children: my friend, whose mother was Irish and I. We were the same age and made friends after our mothers

became acquainted. We used to speak English, as our mothers did and as we did at home when talking with our mothers. It just came naturally, hence *mother tongue*, I suppose. Maybe the others thought us strange or wanting to be different on purpose or something to that effect. In retrospect, I think that we enjoyed the familiarity of our shared bicultural upbringing. It felt natural to associate with her, where it took an effort to feel part of the rest of the group of girls.

In senior primary school I can remember a group of girls making grunting noises when I walked by, to express their disapproval of me and to show that I was not welcome in their midst. I was shocked and hurt. This type of behaviour seemed very rude and unloving… behaviour that would never had occurred to me. One day, during Standard four (Grade six), the girl sitting at the desk next to me in class and who had known me since Sub A, decided to build a barrier between us. She opened her atlas and other textbooks, putting them in an upright position around my side of her desk. In this case, the teacher scolded her for her obvious display of rejection. To me it seemed as if evident behaviour was discouraged, whereas spoken words, which were deeply hurtful, were ignored, left to do their damage. When I was in my thirties, my mother told me for the first time that the girl's father has been imprisoned for a white collar crime. I was shocked to learn about this and immediately wondered whether this had been the reason for her behaviour. Maybe it wasn't really about me after all?

On entering high school, all the Standard six (Grade 8) learners routinely had to participate in a two week period of initiation. During this time we were all called "sotte" ("idiots"), had to dress in certain ways and perform behaviours dictated by the matric class. We had to repeat phrases declaring that we were "idiots". The initiation period was concluded with a concert where the main event of the evening was to feed each rooky a few "dishing up" spoonfuls of "sottepap" ("idiots porridge") a vile tasting mixture prepared by the matrics. I have never been able to understand the logic of making fun of people in order to welcome them in your midst, but this tradition has stuck in many schools and is still practised today. Although I found this to be childish and humiliating, it was not traumatic, because I was part of a group of people who were all subjected to the same type of treatment. In a way, it assisted us

to bond as a group and for the first time others shared the discrimination that had become so familiar to me as an individual.

The overall experience of being in high school was much better, but there were a few incidents that come to memory. I recall one of my fellow pupils remarking that I was a "*snaakse kind*" ("strange child"), because I openly expressed my opinion and didn't mind if others disagreed. I was accustomed to open discussions, because we had plenty of them at home. We discussed the arts, literature, the natural world, our faith, contemporary issues, etc. I can recall my parents involving us in listening to radio programmes and later on watching television programmes or in reading newspaper articles and discussing the content. We were taught about moral values, making tough decisions, being courageous, being an individual and taking a stand for what you believe in. My parents were very expressive of their love for us and we received a lot of individual acknowledgement and time. Cuddles were a way of life.

When I visited my school friends, I realised that their homes were not quite the same. In some homes the atmosphere was thick. Dad spoke and the rest listened. The fathers in many homes seemed unapproachable. In those homes they never talked about things. When there was a problem everybody knew about it, but nobody would talk about it. If you had a problem, you kept it to yourself. The same went for behaviour at school. Teacher was everything and you had to go out of your way to please her, by performing little tasks and bringing gifts. Your parents made friends with them to give you an advantage. If teacher was dissatisfied with something, you were in trouble. Your side of the story didn't count. Although I was taught that what I thought and had to say were valued and could express my opinion at home, I soon learnt that this was not acceptable at school. We were also often made to feel ashamed if we didn't know the answer or answered differently to what was expected. I now realise how this had dampened my spirit and contributed towards my poor self confidence at school. You had to think and act in a boxlike way. There were always exceptions of course, teachers who were inspiring. Unfortunately, the pain inflicted by the others seemed to stick tighter.

Then there was the church. Our school was run under the auspices of the Dutch Reformed Church. School assemblies were conducted in the Dutch Reformed way

and we had to bring an Afrikaans hymnbook along, which my mother had to purchase especially for this purpose. I had quite a few favourite hymns and was sorry when the melodious hymns were substituted with abstract sounding tunes. Our headmistress in high school was an inspiring orator and I used to look forward to hearing her message at assemblies. She had a beautiful deep tone of voice which made it ever so much more pleasant listening to her. At any special occasion though, the "pulpit" was handed over to, what I understood to be the shepherd minister of our school. He was a very kind man and was highly thought of. I was under the impression that he was Dutch, because of the way he spoke when he was preaching, until I heard his "normal" tone of voice over a casual conversation one day.

I was a member of the school choir for my entire school career and we would often perform at Dutch Reformed churches. There, I was struck by the formal atmosphere. Suddenly, it seemed as if the people were transformed into doll-like creatures who sat there neatly dressed, with straight backs, listening passively. Everything was very proper, but very different to the "high church" of the Anglican churches I had visited. Where I had experienced a sense of awe and holiness in the Anglican Church, the atmosphere here felt tight. Here too, the minister spoke and you listened. The way he spoke was elevated and formal. It didn't seem as if he was preaching from the same Bible I knew. One verse would be analysed and turned into a formal speech. I missed the warmth, participation and personal testimony I enjoyed in the hearty Methodist church services, yet loved the majestic sounds of the church organ and appreciated the skill of the organists.

I was shocked when a school friend confronted me about Methodism after she had received instruction in the catechism of the Dutch Reformed Church. She asked me where the pulpit was placed in our church. I answered that it was situated to the side, to which she immediately responded: "You see! That's wrong! In our church it is in the middle, because the Word of God should be central." I explained that in our church the communion rail was central and was situated at the foot of a large cross. To me, that symbolised worship and restitution with God through the serving of the sacraments. I thought that both were important and didn't really mind what was put where in church. It was my relationship with God that mattered. She was adamant

and quite disgruntled, which I thought was a pity seeing that we shared the same faith and I regarded us as siblings of the same divine family.

Greater was my shock when the headmistress said to me on discovering that I was a Methodist: "*Jy is mos soos eintlik soos ons nê*?" ("You are actually like us, aren't you?"). A friend and I had wanted to start a prayer group during break and had submitted a letter of request to her in this regard. She had called us in to discuss the request and this had been her response. I felt shocked and confused, as if I was in the seat of the accused. Whatever did she mean? I was suddenly disillusioned with this dignified role model whom I had respected so much. Yet, in her manner I could sense a genuine concern. She probably felt that she needed to keep her thriving school free of weeds, lest it became overgrown. At school I was in a melting pot and the expectation subtly expressed was that one should assimilate (Berry, 2004:178).

Fortunately, there were also places where I could relax and be me. During my adolescent and young adult years I spent a lot of my time in the home of my "second mother", a friend of my mother's who had three boys and longed to have a girl. They treated me as a member of the family and I became a daughter and sister in this purely English-speaking household. Here, I was fully incorporated into a second family life. In this happy, sunny home buzzing with activity, filled with all sorts of animals, colourful homemade patchwork quilts, cushions, beautiful flower arrangements and classical music, I felt welcome and accepted.

Here, even the animals were referred to as "people". They were the cat "people" and dog "people" of the household. To top it all, so symbolic of the mosaic approach that governed here (Smit and Cronjé, 2003:249), perched on the coffee table in the lounge there always used to be a huge jar of colourful Smarties® (chocolate buttons). Throw in a log fire in winter, sun filtering into the room and spreading over a fluffy cat lazing on the sofa, home baking and hearty aromas floating in from the kitchen and it spells home… home away from home. Most probably the most significant early marginal experience in my life (Bennett and Bennett, 2004:156)… In this place I felt unconditionally loved. I fitted in as one of the patches on a beautiful colourful quilt.

On retrospect, my life has been full of marginal (and marginalised) experiences. I am, to be truthful, a marginal/marginalised experience… In this regard, I felt consoled by Neumann (2009:68) in saying that:

> "Members of traditionally marginalised groups tend to have more knowledge about issues of diversity, perhaps because their more frequent and intimate experiences with oppression create a stronger desire to understand this phenomenon".

Standing between two cultures assisted me to see them both more objectively, each with their good and bad points.

4.2.1.3 The Afrikaner heritage of my school

The birthday of my old school is ceremoniously celebrated at the Women's Memorial in Bloemfontein (See Photo's 6 and 7). The monument was erected to commemorate all the "Boer" women and children who had died in concentration camps during the "Anglo-Boer" War (More information is provided in Chapter 5). Large sculptures and a war museum on site reflect the sombre history which, until recently, was strongly portrayed from the "Boer" perspective.

Even to this day all the scholars and teachers of my old school are bussed there on the first Friday of the second school term every year. The girls march up to the monument in organised rows and gather around the foot of the needle for a wreath laying ceremony. Here, President M.T. Steyn, the founder of the school, His wife, Mrs Tibbie Steyn, Dr. J.D. Kestell (known as "Father" Kestell) and Emily Hobhouse are commemorated for the reconstructive work done amongst the "Boers" and specifically the women and children, after the "Boer" war. This is a very important event on the school calendar and previous teachers and alumni of the school travel from all over to attend this momentous occasion.

Photo box 4.1 OMS Centenary Celebrations 2007
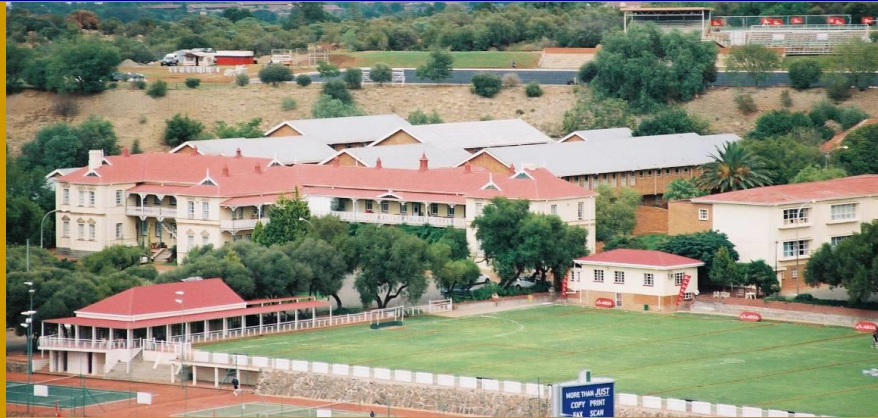
1. The Oranje Girl's School, Bloemfontein (featuring the historic building: Le Roux House)

2. Entrance to the Secondary School

3. A Voortrekker memorial at the school

4. An ox wagon on display at the school

5. The "Voortrekkermeisie"

6. The Women's Memorial

7. The school lining up behind the head girls to gather at the foot of the monument

8. Cara van Jaarsveldt and Mary-Ann Bell Pistorius laying a wreath at the Centenary celebration

Taken from OMS centenary celebrations (2007)   **Photographs by Gerhardus Bosch**

I can remember feeling anxious and accused every time I had to go there, because I wasn't a "pure Afrikaner". Somehow, I felt that I was held accountable for what was done to the women and children. Then I'd come home, only to be teased by my brother for having been there again and I'd have to absorb all sorts of derogatory talk and names: "Volksmoeders" (mothers of the nation); "Voortrekkerdogter" (Voortrekker girl), "Kloosterling" (nun)… Back at school, during assembly and history lessons when the "Anglo-Boer" history was discussed, I would feel accused again. (The history was always related from the point of view of victimised Afrikaners who had to develop guerrilla war tactics to defend themselves against the organised multitudes of British soldiers. The plight of the "Boers" was described in detail and there was always much elaboration on the suffering of the white women and children in the concentration camps). Then I would go to church and be amongst my English-speaking friends who were kind and accepting, but of whom some would playfully tease me about being at "Orange". In every different situation I felt defensive on behalf of the underrepresented group.

I do need to add that I formed an attachment with the fact that the school has a strong historic legacy. We were told that it was founded to educate Afrikaans girls to "take the place" of the young men who had died during the war and to empower women in an era when they would normally have been oppressed. Emphasis was and still is consequently placed on the value of female leadership in society. To this day alumni receive awards for making a positive contribution to society on a national and international level.

It was also important to ensure that the Afrikaner children be educated in their Mother tongue (Meisieskool Oranje, 2010:3). There was great concern amongst Afrikaner leaders of the time about the colonising influence of the English in the educational system of the country. Extensive fund raising was done and the school was eventually named after the "House of Orange" in commemoration of the support provided by the young Queen Wilhelmina from the Netherlands (Meisieskool Oranje, 2010:7). The school still has ties with the Dutch government to this day and the school song is sung in Dutch. The school was founded under the auspices of the Dutch Reformed Church and used to bear the name Christelike en Nasionale Meisieskool Oranje (Christian and National Girls' School, Oranje).

The grounds are filled with artefacts and sculptures of the time of the "Great Trek" and the South African War: An ox wagon, a wall of remembrance, historic buildings and commemorative nooks (See Photo's 1-5). The school bell, for example, that stands next to Le Roux House, the oldest hostel and a national monument, has a rich history of its own (See Photo 1). This Victorian building was initially intended for the St. Andrew's Boys' School and was occupied as a hospital for British soldiers during the South African War. Each time a soldier died, the bell would toll. The building was later purchased from the Anglican Church when division resulting from the war delayed the re-assembly of this English boy's school (Meisieskool Oranje, 2010:6). [This part of the school's history, however, was never related to us during my school career].

My personal favourite is the sculpture of the young "Voortrekker" girl that still stands on the traffic circle in front of the old hostel (See Photo 5). She is well nurtured in a beautifully kept garden amidst the chatter of frolicking children waiting for their parents to fetch them. Captured in a confident stride, looking ahead of her with a focused expression on her face, she was and still is a symbol of hope for the girls at the school. Ceremonies are conducted here for the girls on entering high school and then again on leaving the school at the end of Matric (Grade twelve). During these ceremonies the girls walk through an archway symbolising the transition they are making. It is also tradition to place a flower in her hand when experiencing a significant time in your life, whether good or bad. This serves as a symbol of prayer, whether of praise and thanksgiving, supplication or intercession.

All this tradition contributes toward the development of a sense of group pride and social identity, which unites all those attached to the school. The teachers have special tracksuits and sports shirts and other members of staff, such as the house keepers, security officers, gardeners and maintenance team all have special clothing with the school emblem. Everybody is made to feel part of the school family.

When my school career came to an end, though, I vowed never to return and never to send my daughter there, if ever I had one. After my hurtful experiences, I regarded sending a child of mine there as abusive. My mother wouldn't tolerate this talk and defended that it had been a good school that maintains high academic and

moral standards. She would always add that it was, in her opinion, the only school to offer such a large variety of choice subjects and extramural activities. It also bore a rich cultural heritage. "Yes", I thought, "whose heritage?" I avoided the place for ten years, until my first school reunion.

4.2.1.4   Facing the pain of marginalisation

I did not want to go to the reunion at all, but was dragged along by my tall blue-eyed friend of Irish descent. At this reunion I learnt that a lot had happened in the ten years (almost as long as my school career) that had passed. The girls that I had dreaded meeting again had grown up.

One of the popular girls had faced a life-threatening illness. On hearing from one of the others that I had started a hospice service in Bloemfontein, she came over to express her gratitude towards me for "doing such wonderful work". Another, the girl who had called me "strange", was now a medical doctor, with her own practice. She also spoke to me about hospice and then said to me: "You know I always felt irritated with you at school, because you had the habit of touching me when you spoke to me". So this was one of the things I had subconsciously done that caused a negative reaction. She continued: "Well, I want you to know that I have now adopted the same habit with my patients. I sit down next to them and lay my hand on them when I talk to them, because I realise that they need reassurance."

Yet another apologised for a statement she had made about the two of us not moving in the same circles. She referred to an English Bible I had given her at some stage during high school and how much this still meant to her. I remembered taking her along to our youth group, but had completely forgotten about the Bible. She had since experienced a deepening of her faith and attached sentimental value to studying from that particular Bible. Well, what do you know? Is this what reunions are for? I was glad for having plucked up the courage to go. I needed to hear these things and to experience the acknowledgement and healing that they brought.

I gradually came to terms with all the negative experiences I had during my upbringing. I learnt that through forgiving others I was set free from haunting memories and hurts. Now, I actually feel proud to be associated with the school for

many reasons including those advocated by my mother. One of the reasons is that the school has undergone transformation. Although the medium of education has remained Afrikaans, the school has opened its doors to learners of all races and cultures. The school rules have been changed to include a specific code of expected behaviour towards fellow-learners. Inclusiveness is displayed as girls of all cultures are granted representation of the school in a variety of ways and positions of leadership are no longer reserved for a specific cultural group. Teasing and bullying are forbidden and strictly dealt with. The staff profile, however, has remained unchanged and the "Anglo-Boer" heritage still enjoys emphasis, although now being more objectively told.

My daughter does attend the school, has done so since pre-school. In Grade R, she was chosen to lay a wreath at the school's centenary celebration on behalf of the pre-school (See Photo 8). This, to my mind, sealed our (her and my) "Anglo-Boer" heritage. The significance of this incident, of my daughter having been chosen, because her mother had spent her school career there, of it having been at this big prestigious event, with Dutch and South African governmental representation, in a now more diverse context, brought a deep sense of satisfaction to me. I finally felt included, integrated (Bennett and Bennett, 2004:153). This was a huge relief. My inner battle had come to an end and a sense of having conquered came over me. It had taken time, but the cultural pain I had felt in this context had finally been healed (Leininger, 2002:52).

4.2.2 Living with our contradictions: The apartheid era and its consequences

Growing up in the apartheid era was very confusing. At home we were taught to respect all people. For instance we, as children, were not permitted to call out to the black people who worked for us. We had to walk up to them and address them in a respectful tone of voice. We were not to give orders, but to make requests and we were told that we were to look up to our employees, as they were adults and we were children. We were taught to be considerate and got into trouble if we did not respect the work that had been done. For example, we had to step over an area being swept and had to clean up after ourselves. Yet, the eating utensils of our domestic workers were kept separately and they used separate bathroom facilities to those of the family. In society, there was also always an emphasis on the restrictions

of groups of people who were not white and they were called all sorts of derogatory names.

When we were living in Durban and visited there in later years, I remember beaches being reserved for certain groups, yet we lived in a street where Indian families resided too. I loved their beautiful clothing and felt like a princess when I was wrapped in a sari for a fancy dress birthday party. The wonderful flavours of their cooking remain as a welcome memory of my early upbringing in Durban. I can also distinctly remember sharing a bus service with people of different race groups there. I have a picture in my memory about a Zulu gardener seated on the bus wearing a "milk boy suit".

In departmental stores there were separate lifts for whites, separate toilet facilities and separate queues. In parks there were separate benches for designated groups, yet nannies were permitted to accompany the children they were tending and special benches were reserved for them (Manson, *et al.* 2007:317). This was called petty apartheid (Manson, *et al.* 2007:317).

I still get cold shudders when I hear a "factory siren", because it reminds me of the blood chilling, lamenting sound of the warning signal for "non-white" people to leave the white areas. The same happens when I hear the Dutch Reformed Church bells ringing on a Sunday evening. It also provokes a cold feeling of anxiety for some reason. They are both sounds of exclusion, I suppose. The siren, which was situated on top of the Provincial buildings in Bloemfontein, would sound at certain times every day. I couldn't stand it. This was one of the outflows of the Group Areas Act (Manson, *et al.* 2007:318). My parents were firm believers that families shouldn't be separated and permitted the spouse of our domestic worker to stay with her. One Saturday afternoon there was a commotion when the police stopped a visiting family member outside our home to check his "pass book." My father intervened and came back into the house in a huff, upset about the incident.

I remember my parents having endless battles with "Bantu Administration" (the Department of Bantu Administration and Development) over passports for the people in our employ (Shubane, 2007:363). Failing to receive a working permit, one lady

had to return to Lesotho, her land of origin and I remember my mother crying bitterly over the sheer ridiculousness of the situation. My father, who suffered from cardio-vascular disease and was very ill at the time, got up from his sick bed to greet her. He extended his hand to her, thanked her for all she had done for us and apologised that she had to go, but conveyed the belief that it would go well with her. He too was very upset.

In those days, it was quite unusual for whites, especially for a white man, to display this type of regard for black people. The Immorality Act prevented any inter-gender contact between different race groups (Manson, *et al.* 2007:316). If my father, or later my brother, wanted to take one of our female employees to the train station, for example, someone always had to go with them and the black person was to sit in the back seat of the vehicle. I also remember my father taking our gardener to the bus stop in town and giving him the front seat. This was a testimony to my father's character, because in those days a person working in your garden was believed not to be clean. My father was a perfectionist and having spent a long time saving to purchase his car, which was his pride and joy, was very particular and strict about preserving it. This shows that he didn't take notice of unfounded societal norms.

Yet, he voted for the Nationalists and expressed great concern over what could happen if a black government would come into power. He was afraid that whites would be overpowered and oppressed. On the other hand, he was passionately opposed to any form of violence, unfairness or ill-treatment displayed towards any person, regardless of race, class, gender or any other distinction. At the end of apartheid, I asked my oldest brother how he thought my father would have reacted and he said that judging by my father's character he would have voted for it to end. I only knew him for twelve years and was so immature in my thinking at that time that I would not deem myself fit to make this type of judgement.

Although violence is now synonymously associated with the Nationalist government and interracial violence seems to be all one sees on television, creating the impression that all whites were violent towards black people, I never witnessed it during my upbringing. Television only came to our country in the seventies and we obtained our first television set in 1976. The first encounter I had with political

uprising was with the "Soweto riots" of 1976 (Shubane, 2007:362). Except for the aspects that I came across in my day to day life, I was not aware of the deeper issues that affected people on a daily basis. We were living separately. How was I to know? Now I could see it on the news.

The first sign of change came with the draft constitution for a more inclusive government. With the referendum of 1983 white South Africans had to vote for against the draft constitution; and it was supported by a two thirds majority (Shubane, 2007:372). There was considerable tension between conservative and more liberal whites at the time. Friendships went sour and families were divided. The conservatives felt that the Nationalists had "sold the whites off", because the Nationalist government was loosening its grip and the liberals felt suspicious, because the Nationalists weren't letting go completely. (Shubane, 2007:372) A major split had recently occurred in the National Party and the conservatives started their own party (Shubane, 2007:371, 372). I saw the tension as "writing on the wall for apartheid", because according to my understanding, a house divided by itself cannot stand.

I remember living in the residence for nursing students and walking with a friend of mine to the Callie Human Centre on campus to cast our votes. We had to be careful when passing the Reitz residence, as usual, in fear of the male students grabbing us and wetting us, which was their custom. On returning, she asked whether I had voted "yes" for change and when I answered in the affirmative, she responded that we might as well have saved ourselves all the effort and enjoyed a cup of coffee at the residence, because she had cancelled my vote. Our difference of opinion didn't affect our friendship. Maybe the nursing values had an influence. I'm not sure. The relationship with our neighbours was a different story altogether.

In the time running up to the referendum, I stayed at home to take care of the animals, while my mother was visiting family in Durban. Since the death of my father, the neighbour across the street from us used to keep an eye over our safety. While I was at home alone, I woke up at four o'clock in the morning to the sound of our front doorbell ringing. I got up and peeped through the curtain, but could see no one. I was terrified and telephoned our neighbour. He came to have a look and

found everything in order. The next day, I went over to their house to thank him and was met with sudden cold hostility. He tapped with his finger on a sign he had put on his door. He was a supporter of the Conservative Party and had written an elaborate declaration prohibiting anybody to enter his property unless they were in solidarity with him. He asked aggressively:

> "Is jy een van ons? Want as jy nie is nie, weet ek nie hoekom ek my lewe moet waag om jou te beskerm nie"
>
> *("Are you one of us? Because if you aren't, I don't know why I should risk my life to protect you").*

I went ice cold and was petrified at the sudden cruelty and heartlessness of someone I had trusted. Shortly after, he put up a huge sign on the tree outside his house saying "NEE" *("NO")* in bold letters. He used inverted writing and put it at an angle to ensure that I got the message when looking in the rear-view mirror to reverse out of our driveway.

I was so shocked that I could never tell my mother about the incident. After that, his wife was not permitted to have any contact with us and could not even greet us. She literally turned her head away to avoid seeing us. This was a hard blow for my mother who was good friends with her. They attended the same Bible Study group and she had taught my mother the finer skills of needlework. They eventually moved to another suburb and we lost contact with their whereabouts.   A few months before my mother's death, she paid us an unexpected visit. We were told that her husband was of frail health and she had decided to pop in on her way to do shopping. I took it that he was not to know about the visit, but that she needed to make amends.

During the first free election in South Africa in 1994, I was expecting turmoil at voting stations. This was not the case. People queued for what seemed kilometres and patiently waited, without shelter, to make their cross (Welsh, 2007:408). Most of the citizens in our country voted for the very first time in their lives. The struggle was over and an unjust, oppressive political system was finally brought to an end. A welcome sense of peace came over the land and for a few days after everything seemed quiet. This was followed by a buzz of activity as changes were made all over in the time that followed.

As much as I wanted Apartheid to end, I was afraid of political uprising and of "justified vengeance" to be displayed towards whites. This did happen and still happens, but not to the extent that I was expecting. I have often felt upset by the way I have been treated and have been the victim of a few deliberate acts of reverse racism displayed towards me by people who were in a position of authority over me. I found this shocking and hurtful. Their denigrating behaviour, threatening remarks or their influencing of others against me were deliberate acts to inflict harm. I could not understand their behaviour, because I have never meant to harm anybody, in fact I have always tried to do good to others, as expected by my faith.

When I read Obidah's (2008:56-57) account of her experiences, I could identify very closely with her. I felt the confusion, the shame, the fear all over again. In these incidents and one traumatic incident in particular, I had no witnesses and no-one would believe me if I told them. No one would believe the culprits capable of the treatment I had received. In fact, given the history of apartheid, it was much more likely that I would be made the culprit. In two cases, this is in fact what happened. The people involved caused tremendous damage to my "reputation" by bearing false witness and spreading ill-will, consequently causing colleagues to be biased against me.

In one case, I was kneeling in front of a black child client at a mental health service, talking to him and reassuring him. A black chief professional nurse came along and not realising that I could understand what she was saying, addressed him in Sesotho and warned him against speaking to this white woman. She used a very soft tone of voice and had I not understood what she was saying, I would have been under the impression that she was merely reassuring him too. I'll never forget the shock, the horror I felt and the confused expression on his face. His eyes stretched and he immediately stepped backwards, turning away from me. To me, this was emotional abuse of a child. The same person later also caused major problems in my relationships with other colleagues, regardless of their group representation.

Later, there were other cases of reverse racism too. The people who caused me this pain were well respected people and every time I heard their praises being sung it felt like a dagger in my chest. Had I imagined things? Had I misinterpreted the

events? If I had, why did I feel so scared, so ashamed? But of what should I feel ashamed? Of what should I feel afraid? So severe was the threat they conveyed that I seriously considered resigning. I felt it useless to try and pursue a career under such pressure. I could say nothing and this amplified the culprits' sense of power. They had a smug attitude about them when I met them afterwards and I felt the need to cower away. They knew exactly what they were doing and seemed to draw satisfaction from it. Why did they hate me so much? Was it about me or was it about vengeance or something else that I fail to understand?

I immediately need to admit, however, that I am not without fault. A few incidents brought this realisation to mind. When the first black "Miss South Africa" was elected, I wondered whether she had been chosen for political reasons. The first time I saw a black couple pushing a baby in a pram, I was surprised. I was so accustomed to black mothers carrying their babies on their backs or in their arms, that it never occurred to me that they would prefer to put their babies in a pram. I thought that this close contact between mother and child was traditional of African ethnic groups. The first time I saw a black woman driving a vehicle, I was amazed. I had often seen men driving, but was used to the fact that women made use of public transport. I somehow thought this to be traditional too; a matter of choice, rather than of necessity.

Given the theory, it is quite possible that these stereotypes had an effect on my behaviour, the least of which by not being able to hide my surprise in a case such as the examples above. Having gone through marginalisation and having suffered the cultural pain it brought on, I can honestly say that I would never deliberately hurt anyone's feelings. Yet, it is quite possible that I behaved or still behave in ways that others find hurtful. I noticed some of this in the behaviour of white colleagues and made a conscious effort not to do the same.

When working in the higher education environment (this was in the very late nineties and onwards), for example, I became conscious of the fact that well-meaning white people had the habit of patronising black people. Knowing the people, I am convinced that they meant to be kind, but their awkwardness caused them to "over-correct" their behaviour. The only black people they had really worked with before

were their employees at home. Now, they were dealing with "equals" and knew that they had to adjust their behaviour, so they would be very friendly, yet talk down to the person, as if the person was battling to understand the language and would relate to them as they would to people who did not have a high level of education. If my parents had not raised me to be aware of the fact that our employees were adults, it is quite likely that I would do the same. Nevertheless, I felt embarrassed on their behalf and very irritated on behalf of the recipients of their behaviour.

In fact some of my white Afrikaans colleagues have the tendency of patronising me too. This seems to be a habit of mind, as Mezirow (1997:5, 6) calls it. On the other hand, I have overheard black or other previously disadvantaged people making statements such as "We're in power now," when amongst themselves or chuckle at being in a position of getting back at white people, such as the well-meaning people I have mentioned above. Instead of making them aware of what is happening or correcting them in love, they let them carry on with the offensive behaviour and refer to them as being racists. There are also those who appear to abuse the situation of "being in power now".

I have noticed this in public health care services, where dependent white patients have deliberately been neglected. Recently, an acquaintance who was admitted to casualties with a broken neck was told to go to the toilet, instead of being placed on strict bed rest and being tended to by the nursing staff, due to the risk of her becoming paralyzed. When one of her white visitors assisted a black fellow-patient who was struggling to eat, because both her arms were in plaster, the black nursing staff chuckled amongst themselves at the sight. They did not offer their assistance, as expected in our profession.

I have noticed this while shopping too, where white people standing waiting to be served are ignored and black people who came after them are given preference. The attitude with which they are served is also abrupt as opposed to the friendly treatment their compatriots had received. I have witnessed packers at supermarkets banging products just purchased, such as a packet of biscuits, to break the content or deliberately squashing items such as a loaf of bread. So much so, that there are

certain supermarkets I avoid, because the black staff members at these stores tend to show this type of discrimination.

Then again, I have noticed some of my white colleagues who have expressed their convictions of white supremacy towards me and have admitted to being racists, being very deceptive in their behaviour towards other groups of people. They never openly say or do anything that could give offence, in fact are kind and helpful. One or two were actually quite popular amongst black staff members. They go through the motions, so as not to get themselves into trouble, while being cold and heartless on the inside. When amongst whites, their talk is very different. They seem to get away with it, while well-meaning others are labelled as being racists.

Whichever way, I have experienced ethnocentric behaviour continuing. The damage caused in interpersonal relationships and the pain inflicted by ethnocentrism in all its forms and manifestations is severe and usually leads to counter reactions that continue the cycle of pain, or so I've observed.

4.2.3 Cultural pain and ethnocentric behaviour

I have observed that reciprocity seems to exist between cultural pain and ethnocentric behaviour. It is already known that stereotypes and other ethnocentric behaviour can inflict cultural pain (Leininger, 2002:52). I have noticed too that when a stereotype or other ethnocentric statement is uttered in a conversation it triggers an emotional response from the listener(s), which is often returned with an ethnocentric expression either in support of or in opposition to the original statement. It causes a chain reaction.

Cultural pain and stereotyping seem to feed each other and as already discovered in literature, stereotyping can easily spiral outwards and intensify into more serious responses such as bias, discrimination and racism (Hall, 2002:198; Thomas and Inkson, 2003:49). My experience is that cultural pain sensitises us to ethnocentric expressions and alerts our defensive mechanisms. As a professional nurse and mental health practitioner I know that defensive behaviour stems from an inner drive to protect oneself from further harm (Uys, 2004:22). I therefore deduce that on experiencing ethnocentric expressions, cultural pain is experienced and that

previous, unresolved hurts and issues are laid bare, which in turn could lead to an ethnocentric defensive response. In other words, cultural pain appears to lie at the core of ethnocentric behaviour. I have observed this in everyday interactions, but also within the context of higher education.

During 2008, a series of academic discussions were held at the UFS after the "Reitz incident". The purpose was to facilitate dialogue amongst a diverse population of academic staff members in order to increase mutual understanding and find solutions to problems relating to issues of diversity. I noticed that the conversation flowed well and insightful contributions were shared until somebody either made a stereotypical statement or interpreted a statement to contain a stereotype. Such a statement would typically be characterised by an "us" vs. "them" sentiment or would portray some attribute or behaviour as representative of an entire group of people. The response would be immediate, emotional and defensive. Hands would go up all over the room, indicating the need to share in the conversation and very often counter-stereotypes or accusations would be flung around. All sensible discussion would end there and then and people would eventually leave muttering to one another in pairs or small groups, obviously upset by what had happened; uttering stereotypes as they went along, no doubt.

One such "argument" was sparked during a discussion of the language policy. The general sentiment was that the use of one language medium of education would solve many problems. The popular choice fell on English. One of the arguments brought forward in favour of this choice was the perception that graduates who were fluent in English were more employable. A white Afrikaans-speaking male lecturer, who is known to be a liberal type of person on campus, remarked that in the case of employability, a high academic standard was more important. He motivated by sharing his experience. He had found his Afrikaans graduates to be sought after in the workplace.

By his general response during the discussion I had gathered that he was not opposed to English and my understanding was that he now merely wanted to draw our attention to the fact that he had found this specific perception about English proficiency to be untrue. Many participants, however, experienced this remark to be

offensive, as they interpreted it to insinuate that the academic standard of the English classes (generally consisting of black students, representing multiple ethnicities) was inferior. The person who made the statement was not given an opportunity to clarify and all sorts of stereotypes started flying across the room. The issues of white privilege and racism were raised, tempers flared and I cannot recall another academic discussion on the topic of diversity being held thereafter. A great pity to my mind, as resolution was not reached and the original purposes of developing mutual understanding and finding solutions by means of democratic discussion were not achieved.

A more recent incident also comes to mind. I was invited to facilitate a forum relating to dealing with diversity in the university classroom. The audience consisted of a fairly large group of lecturers diverse in terms of gender, ethnicity, age, seniority and field of speciality. I shared some thoughts upon which I invited participation from the floor by asking the audience to share mistakes we often make during intercultural interaction. All offerings were listed on a flip chart. The general ethnocentric behaviours, such as stereotypes, patronising, cultural imposition, etc. were identified and listed. At one point, one of the participants, with obvious display of emotion got up and said: "Us blacks…" (holding his hands to his chest) "…have accommodated and accommodated… Now it is the whites who need to accommodate".

To me it appeared obvious that this man was feeling cultural pain. In other circumstances, I would have reflected that and encouraged him to elaborate, but I did not want to expose him within this context, so I merely formulated his response as an identified need for mutual accommodation, confirmed this with him and we carried on. The statement did, however, as I had observed before, open the floor for participation and hands went up all over the room. Recollections were shared, more stereotypical statements were uttered and soon responses were exchanged without a show of hands. Defensive statements, no doubt, emerged once again.

I realised that there remains to be a need to talk, talk, talk and talk, so that the pain can be expressed and mutual understanding can be achieved and eventually also for healing to come.

4.2.4 Overcoming the hurt

The cultural pain I have experienced during the course of my life has been great. I experienced the devastating effect it has on identity development first hand and have developed empathy with others in this regard.

The overall management of my cultural pain came with time, critical reflection, discussion and finding more information, as a practice of my faith. It is expected of me first of all to confess my transgressions and then to forgive the people who have inflicted hurt upon me. This I did out of mere obedience when I was younger, but the "shock effects" seemed to linger. Knowing what to confess in this regard, demands cultural awareness, which I only learnt during the course of this study. I've tried to achieve this through critical reflection, reading to broaden my insight, discussion with others and being open to feedback, even when it is difficult. I've learnt to stop trying to defend, to listen to the essence of what is being said and to investigate its truth by means of critical reflection. If I am at fault, I have learnt to apologise and to make the necessary adjustments to correct the mistake. To me, cultural awareness should be accompanied by repentance and restitution. If, however, I believe that I wasn't at fault, I leave it at that and try to see the accusation as an expression of cultural pain instead of causing it to change my attitude towards the person or to permit the incident to diminish my self-esteem. This is not easy for me.

In cases where I have a good relationship with people, I reflect the ethnocentric behaviour I see in them. This is hard, because most of them have found it difficult to face and tend to defend, using various defence mechanisms (See Table 3.2). Often it causes an obstacle in our relationship, because it appears as if many people find it easier to see the mistakes in others than to reflect on their own. Many Afrikaans people in particular, find confrontation extremely hard. People, who were raised in conservative environments, where they were taught to avoid conflict, not to discuss problematic issues and not to question, tend to find open discussion very threatening and something they would rather avoid. I've learnt to be sensitive to that. Many people from previously disadvantaged groups also have the tendency to point fingers and not to reflect on their own ethnocentrism, thus also being in denial according to Bennett's model (See 3.3.1). This is reinforced by the South African context where there seems to be an exemption in this regard.

Forgiving people who deliberately mean harm is difficult. As I have grown older, however, this has become easier. I know now that there was a fuller picture, which I only see in part. I have discovered that in many cases, they do come round in the end. What has helped tremendously in forgiving those who are guilty of reverse racism, is the knowledge that there are black people who love me. Cultural encounters, the building of relationships and friendships across cultural borders, has helped me to know that not all people are the same.

At a particularly trying time in my teaching career, a very significant incident helped me to remain objective. I was unemployed, after having been told that I could not receive a permanent appointment at the university, because of affirmative action. Part time temporary posts were rationalised and I needed to go. My love for my students, my subject and my work; my dedication, research, my academic contributions made no difference, only the colour of my skin. My husband was also appointed on a contract basis and being a white male had also been told that affirmative action prevented him from being appointed on a permanent basis. Our family was facing financial crisis and I had lost something very precious to me.

In this time, I was attending a workshop when a friend, who is black, came over to me during the tea break. I had stayed behind while the others moved out to have their tea and was alone in the room. She remarked that I was not looking well and asked me how I was. I just burst into tears and she held me to her shoulder, stroking and comforting me until eventually her blouse was drenched. Her loving concern was a soothing ointment. There have been many more incidents where I can testify of the support and encouragement I have received from black colleagues and friends in challenging times. Some sisters egged me on with a: "Go girl!" Others reminded me of portions of Scripture and assured me of their prayers or assisted me in practical ways. Friendship is universal and so is love.

I have realised that I need to love in all circumstances, not only when it is easy to love, but especially when it isn't. Somehow those who are difficult to love seem to need it more. I have learnt that I need to steer into the pain instead of flinching

away. Through loving into and through my pain, I have learnt to conquer difficult circumstances. This reminds me of the story of the scorpion. See the box below.

Box 4.1

> *The scorpion*
>
> *There was a man who saw a scorpion floundering around in the water. He decided to save it by stretching out his finger, but the scorpion stung him. The man still tried to get the scorpion out of the water, but the scorpion stung him again. Another man nearby told him to stop saving the scorpion that kept stinging him. But the man said, "It is the nature of the scorpion to sting. It is my nature to love. Why should I give up my nature to love just because it is the nature of the scorpion to sting?"*
>
> *(Author unknown)*

I have realised that in my faith, I am called to overcome affliction with love and forgiveness. I am to forgive and forgive and to keep forgiving. I am to love and love and keep on loving everybody, all the time. Not just those who are weak and obviously in need of loving care, but those who appear to be strong too. Those who are powerful, even those who are acting violently, might well be doing so out of internal weakness, pain and suffering. Maybe they are just crying out in a different way.

I have learnt that my identity cannot be defined by those who know so little of me, only by the One who knows everything, including everything about me. His Word says that He loves me and has accepted me unconditionally. I am accountable to Him for my life and all my actions and omissions. He convicts me and cleanses me, forgives me and re-establishes me in a renewed position, seated by His broken side. If He, having never sinned could take my sin and suffering upon Himself, in order to set me free, who am I to shrink away from affliction? In the end, no matter what happens, all that matters is that I have a relationship with my Heavenly Father and keep obeying Him out of love and gratitude for all He has done for me. If what He has put before me involves experiencing pain, then I need to trust Him to provide the remedy by the anointing of His Holy Spirit.

For the first time the words of Mother Teresa have started making sense to me:

"If you love until it hurts, then there can be no more hurt, but only more lo*ve*".

In transcending this hurt, letting it go, forgiving those who had inflicted it, I can become be free to love them. I can see them as unique, unrepeatable miracles of God. ...hurting and imperfect, just like me and therefore so much more deserving of love and acceptance.

4.3   CRITICAL AUTOBIOGRAPHY: MY INTERCULTURAL EXPERIENCES IN TEACHING PRACTICE

This critical autobiography relates to the intercultural context of my teaching practice. I shall start with an overview of my early experiences as a nurse educator and then relate my experiences at other faculties and departments.

4.3.1 A newcomer to higher education

When first starting to teach psychiatric nursing, the mental disorders, to be specific, I didn't realise how abstract and foreign this field was to most of the students in my class. There were too many other factors clouding my view at that stage.

Outcomes based education had recently been introduced at the School of Nursing and the classes were subdivided into small groups. I had been employed to facilitate one of the English groups of students. To my amazement though, I discovered that none of my students was actually English speaking. They were all second or third language speakers of English and the class represented an assortment of national ethnicities. They were all black and I was white. It never occurred to me that race mattered at all, but it did, to the students.

This was in the late nineties, not long after the dawning of a New South Africa and the atmosphere in class was thick and tight. Clearly, the students had been hoping to have a black lecturer. I attributed this to the political climate in the country and felt irritated by it. After all, I was very much in favour of the New South Africa. I had wanted it, voted for it, been rejected by peers and neighbours for having done so, consequently severed relationships for it and had still celebrated its coming. We were now in a time of democracy. I was glad that all universities were now accessible to all groups of people and that previously disadvantaged people had the

opportunity of studying and had an option of where they wanted to study. I was here for the students and ready to assist their learning, but that didn't seem to occur or matter to them at all. Their attitude towards me was cold and distant... suspicious. It was difficult to teach in such a hostile environment, difficult to enter class in the first place.

During the course of the semester, I made an astounding discovery, however. I learnt, quite by coincidence, that I had not been allocated to the English class because of my language skills, as I had initially been told. One of my colleagues commented in passing how relieved she felt at not having to teach the "slower class" and be drained by doing "remedial teaching" all the time. Her cheerful tone divulged how she silently congratulated herself at the achievement of fobbing this "burden" off onto somebody else. I was flabbergasted. What an audacity! I was angered by this condescension and also for having been wilfully deceived, manipulated.

This prejudicial attitude must have manifested itself before, possibly from other lecturers elsewhere too, hence the students' counter-prejudice. When reading about "cultural capital putting students at an advantage in an academic environment", or at a disadvantage in the case of my class, this incident came to mind (Brookfield and Preskill, 2005:249-250). Yet, I didn't make that link at the time. There were many obstacles to overcome before learning about psychiatry could take place, but I was inexperienced and didn't realise just how much I still had to learn.

At that stage, the teaching strategy was to introduce every new section of work by means of a scenario, a snippet of a case study. The scenarios were brief, not more than a paragraph of text and often gave no hint of the set of mental disorders to be studied. The rationale for this was that patients would rarely visit primary health care facilities for mental health services and were more likely to present with a general medical complaint (Uys 2004:46). Professional nurses working in these settings have to discover underlying mental health problems by means of critical thinking and probing. These skills needed to be practiced in class.

After reading the scenario, facilitating questions were asked to direct students to sources of information, guide them through the literature and to facilitate learning, but

all of this was strange...not only to the students, to me too. I was way too new to question the system, but the process felt unnatural, it felt as if we were progressing on square wheels. There was little trust and little evidence of learning taking place. Eventually, come summative assessment time, I experienced a significant incident that I believe brought us together and made a huge difference in the students' learning process and my future teaching, for that matter.

One of the students, heartily supported by the rest of the group, asked for "scope", a local expression for an outline of what students need to prepare for a test or examination. I referred them to their study guide and emphasised that they needed to focus on the outcomes listed within. All questions would stem from the outcomes. I motivated that the work had already been drastically reduced when the curriculum was revised in order to make the workload more manageable. Through the flow of conversation and by their protest I realised that this was not what the students were referring to, however. They didn't need study guidelines. They wanted me to discuss the question paper with them.

I was shocked, amazed and angry. I had never dreamt of such a thing... never as a student and definitely not as a lecturer. Deep within me I was concerned for the obvious lack of ethics displayed in this request and I was wondering what quality of professional nursing could result from this. Especially when considering that these were senior students. In response to my obvious expression of dismay they explained, pleaded, that there was no other way for them to pass. They felt incompetent. Out of exasperation I spontaneously asked them whether they were under the impression that they were not as competent as the Afrikaans students. Why should this group be given a "head start"? They were shocked at my frankness and glared at me in silence.

I continued firmly that I would never insult them by doing such a thing, as I believed in their abilities. I told them that they were not inferior. They could do well, on their own merit. They continued staring at me. I extended an invitation for them to contact me at any time and promised to explain work that they found difficult to understand, over and over if necessary, but made it clear that there would be no

discussion of the question paper or the memorandum until after the assessment. That is what happened and it brought great relief all round.

The story must have spread, because I never needed to have this type of conversation with a group of undergraduate students again and I cannot recall experiencing a thick atmosphere in class after that. It only dawned on me much later that I had breached an expectation to use a certain teaching strategy, but what mattered to me at the time, was to have a good relationship with my students and for them to have ownership of their learning. I cared about them and I think they only realised it then.

The group leader came to thank me at the end of the semester and commented that she had never believed that she could pass "Psych". This had been a major obstacle in her path, as she thought that it would keep her from graduating. I was amazed. Then only did I realise the extent of the tension that this subject, that I love so much, had created for the students. We were just surviving psychiatry, not yet really learning, let alone enjoying learning. I was still in the driver's seat, very much in a teacher-centred position.

4.3.2 Learning more about teaching

I gradually learnt to do things differently. Nursing students spend a large portion of their time in clinical practice and therefore our classes with the senior students were later arranged into morning sessions. There were two classes, one for each language group. We spent at least five hours in one another's company in one go and I felt it important to facilitate good relationships amongst ourselves.

On starting to work with a new group of students, a few basic roles, rules and procedures were clarified. The students set the rules themselves. My contact details were provided and all were invited to contact me if the need should arise. I also asked the group to select a class representative, who would act as liaison person between us. Any issue of concern or requests from the group could be conveyed to me through this person. I also contacted this person when I needed to get a message to the class outside lecturing hours. This person took responsibility

for distributing handouts and sharing information with those who had missed a session.

Other "offices" were those of a social co-ordinator who needed to keep the class informed of celebrations (such as birthdays and engagements) and concerns (e.g. illness or bereavements) and who had to make arrangements for social occasions. We sometimes had a picnic class outside or a soup and bread session during winter. We had one or two time keepers who would structure the time for discussions, presentations, tea breaks, etc. There were also scribes who would do the writing on the blackboard during discussion sessions.

Beyond the building of relationships, these arrangements seemed to have a positive effect on the attitude towards learning too. The accessibility amongst us seemed to facilitate spontaneous academic discussions and debate. The caring relationship I had with my students led me to get to know them better, to get to know what they already knew and what they had experienced and how they made meaning of new concepts and facts. I had not received formal training with regard to teaching and didn't have any formal knowledge of teaching, let alone teaching in a multicultural learning environment. We received in-service training on a regular basis and were well informed about the requirements set by the new legislation and SANC, our governing body. Other than that, I needed to be sensitive and creative.

My colleague and I started each new academic year with a joint orientation workshop where the "basics" of psychiatry was taught in workshop style. In this time, we covered mental health assessment, counselling skills, interpersonal relationships, relaxation therapy and life skills, such as communication, confrontation and problem solving skills, etc. This formed the basis for the teaching of theory. We tried to make this a fun time and incorporated a selection of various activities.

By this time I had adopted, what I later learnt to be a constructivist approach in my teaching. I would refer to prior learning and work from there. I started making use of a variety of tools: ice breakers, discussions, group work, work sheets, case studies, role play, student presentations, the viewing and discussion of training videos or

popular films relating to mental health, etc. to encourage learning. See Appendix D for an example of a worksheet used.

On introducing a new section of work, for example "Cognitive disorders", we would write this heading on the blackboard and I'd ask the students what "cognition" meant. We would review the mental health assessment and look at what needed to be included in a mental status examination when assessing cognition. A student would list these in a "thinking cloud" above the heading on the blackboard, for example: orientation, memory, abstract thought, judgement, etc. This would lead to an exploration of the DSM-IV-TR classification of the particular set of mental disorders and a distinction between the specific disorders, from where we would look at the epidemiology, etiology, treatment strategies, nursing implications and actions, etc.

Specifically relating to "cognitive disorders", I developed a role play exercise that worked particularly well, to my mind. After the listing of cognitive functions on the blackboard, I would ask the class to divide themselves into pairs. One partner of each pair was asked to step forward and this group was asked to gather outside the door of the classroom. Here I would tell them that we were now going to engage in role play. The list of cognitive functions was recapped and I would tell them that they were to pretend losing these (memory; orientation to time, place and person; abstract thought, higher cognitive skills, such as reasoning, etc). They needed to leave the building and wander around outside, imagining that they have lost their cognitive functions as they exited the building, as if the doorway had been a scanner that could erase these functions in the wink of an eye.

On dismissing them, I would return to the class and ask the remaining students to go and find their partners and bring them back to class. Then I would watch. Some students embarrassed their partners by calling for help, asking them who they were and what they wanted from them. One clung to a monument on the "red square", a large central square including a park and a junction of walk ways in front of the main building on campus, and refused to let go. Quite a few heads were turned before the "patients" would give way and return to class.

After this exercise, a spontaneous discussion would erupt in class, students first telling and laughing about their experiences outside and then relating these to real life stories. Recollections of the behaviour of grandparents, aged relatives or patients for whom they had cared would flow naturally. This would usually lead to a reflection on why people with delirium or dementia behave the way they do, what the possible causes could be, the emotional impact of the illness on them, on their families and on their care givers and how difficult it is to manage this behaviour. ...All this learning, before looking at the learning material and through a simple "experiential learning" exercise, at that. An exercise which was much more fun than wading through abstract scenarios.

Unfortunately, it wasn't as easy with some of the other disorders. Cognitive disorders are related to physical conditions, such as Alzheimer's disease, making it easier to understand. Others were more difficult, for instance the psychotic disorders and mood disorders. When dealing with these disorders, I would often be stopped with a: "But Ma'am, in our culture...." I was irritated by these statements at first, thinking that clinging to culture was going to be an obstacle in professional nursing care. So, I tried to explain that in South Africa, the classification and criteria for mental disorders of the American Psychiatric Association were used and that this system should direct our practice (Sadock and Sadock, 2003:288). The more extroverted students persevered and by relating their experiences I realised how confusing it must be for them.

So, we started talking about the effects and interrelatedness of culture and mental health issues. I learnt that the meaning making and conceptualisation of mental health issues between us were different. There were taboos about what one could ask a more senior person than yourself or a male patient about their mental health. I discovered that within the cultural context of many of my students, their language did not contain a word for "depression", that problems and coping with problems was seen to be a part of life and that it was not proper to complain of stress. The closest the students could come to describing the concept of depression was by expressing a phrase referring to bereavement.

We spoke about the different ways of dealing with loss and bereavement too. When the spouse of a student passed away, my husband and I attended the funeral and I learnt a great deal about the way in which a traditional funeral is conducted. Our coming was received with great appreciation and much to my embarrassment; I was given a seat with the female family members at the graveside service. I was used to quietly slipping into the back pew at the funerals I attended and felt quite self-conscious with this gracious gesture.

After this experience, I made an arrangement with the Afrikaans group to have a combined class discussion to end off each section of work with the specific purpose of understanding cultural contextual issues. I had needed to learn about the role of culture in mental health and ill-health and felt that the Afrikaans group of students needed to do so too, if they were to provide professional mental health care services to a diverse body of mental health consumers.

This was a very enriching learning experience. I can recall, for instance, an Afrikaans student remarking when we had dealt with death and bereavement: "You know, your way of dealing with grief provides structure and closure. It's much better than our way of 'attending a funeral service and just carrying on'"; to which one of the black students answered: "In a way, I suppose that is true, but there is also this thing of 'professional mourners' who go from funeral to funeral to get a free meal." And so the discussion would flow.

Through discussion, I realised that different systems of meaning-making were at work in the interpretation and the management of sets of symptoms. I learnt a great deal without having formal education with regard to teaching in the higher education environment. I learnt by following the prompts of my students, because I cared about them and their learning. Caring, I believe, paved the way for their learning and mine.

4.3.3 Clinical teaching challenges

In the clinical practice setting, I spent hours upon hours accompanying students and learnt a great deal from them in this setting. Having conducted the research I referred to in 1.2.1, I had to make quite a few adjustments to my teaching practice.

The students indicated that they were not clear about what was expected of them. I learnt not to rely so much on written guidelines, as I had before, but to make use of discussions in the practice setting too. I built joint briefing and debriefing sessions into each new rotation in the clinical practice setting and started including the staff members of the different areas in the orientation of the students. I started building better relationships with them and this "rubbed off" on their relationships with the students. When problems did occur, we could talk about it and find solutions without anybody feeling awkward or accused.

I needed to learn to receive feedback from students, even when it involved criticism, so that I could learn and improve my future actions. This sent me reading too and through my reading I discovered wonderful new ideas to try out. One such example was that multisensory stimulation, was not only a therapeutically sound method in the nursing of patients with dementia, but was found to be pleasantly received by different cultural groups all over the world. So, we introduced this at the old age home and found that all the participants started enjoying the groups; the students too. Even some of the aged, who weren't part of the project and some of the staff members at the home started joining in. This rendered the clinical placement much more satisfactory. The multisensory stimulation project added colour, fun and purpose to this placement and was well received by all.

There were deep moments too. For instance when one of the black students, a lady of mature age, conducted her counselling practical examination, by interviewing a white policeman who had been admitted due to posttraumatic stress disorder. He was a member of the riot squad and had been stationed in KwaZulu-Natal during the faction fights between the ANC and Inkatha (Giliomee, 2007:397). This was a very traumatic time in our country's history where approximately 20,000 people lost their lives between 1984 and 1994 (Giliomee, 2007:397). The South African Police Force was responsible for an estimated 3,000 of these killings (Giliomee, 2007:397).

This lady graciously and with empathy conducted a most professional counselling session and was so accurate in her identification of issues and pain that the man started crying during the session. His painful recollections, previously avoided, as is

the case with posttraumatic stress disorder, came pouring out (Sadock and Sadock, 2003:626). Having permitted him to express his pain and to relate some of the traumatic memories that came to mind, she guided him in strategising issues to be dealt with and together they constructed a plan for his process of healing. At the closing of the session, they scheduled a next session and he expressed his sincere appreciation. He said something to the effect of: "I never thought, after all the years of seeing psychiatrists and taking medication that a short black nurse would help me come to terms with this. I never knew there was so much caring."

4.3.4 Service learning in the Natural Sciences

I later assisted my husband to develop a service learning module for Natural and Agricultural Science students. This is an eight credit generic module for senior students from the Faculty of Natural and Agricultural Sciences or the Faculty of Education. The module consists of a theoretical and a practical component and students are assessed by means of formative and summative assessment. I am responsible for the theory on intercultural relationships and cultural competence, as well as the training related to reflection and the marking of reflection reports.

Having received briefing during their theoretical sessions, the students are organised into groups according to preference of the subject they would like to be involved in (Natural Sciences, Mathematics or Biology). The small groups visit a partner school situated in a previously disadvantaged community. Here they meet the teacher and class of learners they will be working with and perform a needs assessment in co-operation with the target community.

From here they prepare a lesson plan and develop an educational session for the learners relating to curricular content in accordance with the planning session they had with the teacher. The educational session is presented at the Boyden Science Centre and Observatory, situated approximately 30 kilometres away from Bloemfontein. The learners are transported by bus and spend an entire afternoon at the centre. They receive lunch on arrival and then set to work with the students, accompanied by their teacher (see Photo box 4.2).

4.3.4.1 The theoretical component of the module

Through my participation in the development and presentation of this educational service learning module, I have learnt more about how to teach cultural competence. I also found working with Natural and Agricultural Science students to be very different to my previous experiences with nursing students. They are much less talkative and I've needed to put more effort into getting them to participate in class.

On presenting the module for the first time, the only student who actively participated in class was a student from the Faculty of Education. The type of group exercises that worked with the nursing students, didn't work here. So I needed to think harder. Kolb and Kolb (2005:196) explain that learning style is associated with structures in the brain. People who choose careers in the natural sciences and technology often prefer a converging style of learning where they would rather deal with technical tasks and problems than social issues (Kolb and Kolb, 2005:197). Knowing that these students work with specimens, etc., I sent a sms to the group asking them each to bring a cultural artefact to class; anything that they felt represented their way of life.

Photo box 4.2 Natural Science Educational Service Learning module participants 2009

A group photo of the first class of NEC 302 students in 2009. Notice the "three monkeys" (speak no evil, see no evil and hear no evil") in the back row.

A different picture altogether. One of the students who was clowning around in the previous picture, now, towards the end of the module, totally relaxed and mutually engaged with a diverse group of learners over a Trigonometry exercise.

Photographs used with permission of the student

What a surprise. The class was fuller than previously and each student had brought something to show and share. There were traditional foods, such as droëwors (dried beef sausage, a local delicacy) and dried Mopani worms (a delicacy for people who come from the Limpopo Province); someone brought a tune recorded on a cell phone; there were articles of clothing and beads; symbols of religion, etc. Students were given an opportunity to stand in front to "show and tell". Each student took pride and enjoyment in sharing something about themselves and their way of life. Others spontaneously asked questions. The artefacts were then left on the counter and as the display grew, so did the interest and conversation. The class felt alive for the first time.

In the session evaluation form I circulated after class there were many comments stating that they enjoyed the exercise, but one or two students suggested that we continue the conversation and include topics such as family life, how certain situations are managed, etc. Good suggestions, which I plan to implement in future. I found this to be a very useful exercise in capturing their interest, stimulating discussion and increasing cultural knowledge through encounters.

I later read about the "circle of objects", a similar exercise that Brookfield and Preskill (2005:130) used. Contrary to our experience here though, they found that the sharing of items evoked the sharing of cultural pain and that the exercise needed to be sensitively managed (Brookfield and Preskill, 2005:130). The only explanation I have is that there may have been a better sense of cultural preservation in our country. I will, however, take heed that this may be a sensitive issue for some participants.

4.3.4.2   Into the community

The facilitators try to engage with the students on a more informal basis by means of sms's, e-mails and individual contact, in order to get to know them better and to build a relationship with them. The students need to be transported to and fro between the university, the school and Boyden and we seize this opportunity to engage with them in informal briefing and debriefing sessions. In these informal encounters we have learnt much from their experiences. In accompanying them to their homes after

their presentations we have seen under which difficult circumstances many of our students live.

When taking two female students home, for example, we learnt that we could not drop them in front of the building where they stayed, as this would be too dangerous. The prostitutes operating in that area would see them as a threat and they could be in physical danger. Another student stayed in a house with her parents, but the house was situated right next to a police station and the police cells overlooked their driveway. In fact, the windows of the cells were about a metre away from the fence. She could never enter or exit her home without passing the cells and often had to endure comments from the people in custody. Yet, she was a spontaneous person who did well academically. I admired her courage.

Other students displayed courage too. One of the students who attended the module had been a first year student at the Reitz residence at the time of the video drama. He said that he wanted to make restitution and that he had come to learn how to relate to people in the community. At the beginning, he was awkward and uncertain of himself in the social context of the class, but showed tremendous growth during the course of the year. In his reflection report he wrote that he needed to overcome poor self-confidence and related an incident in which the teacher from the partner school had assisted him to deal with his "performance anxiety." He concluded his reflection report, as follows:

> "This incident made me realise that I can talk confidently once I overcome my initial fears. It demonstrated to me that in order to make progress or create positive change you must first acknowledge that a problem exists. This is a lesson which may be useful in better understanding learners' behaviour and attitudes. Often the first step to improving a situation, or dealing with a problem, is accepting that some change is necessary."

Through the marking of the reflection reports, I have learnt a great deal about the students' experiences and also the mistakes that we were making. An interesting phenomenon I have come across is how different students make meaning in the same situation. Two students, a white Afrikaans-speaking male and a black Sesotho-speaking female of the same age group, related a similar incident, yet made

different meaning from it. The incident was about the misbehaviour of a group of black male learners who had challenged their authority while they were presenting their science projects as part of their community service learning practicum.

The two presentations had taken place on different days, but had involved the same group of boys. On becoming aware of the behaviour, the teacher from the partner school separated the group members and no problems were encountered after that. The conclusion, on behalf of the facilitators and teacher, was that this was a display of boundary testing behaviour as may be expected from teenage boys who were not particularly interested in receiving a science presentation at that specific time. The students, on the other hand, each experienced the misbehaviour from their respective cultural views. This confirms that culture does in fact influence the way we interpret the behaviour of others, as indicated in Chapter 2 and as pointed out by Spencer-Oatey (2000) cited in Jordan, *et al.* (2008:83).

Both of the students related feeling hurt by the incident, especially in the light of the amount of preparation they had put into the presentation. The white male student related feeling angry at the fact that remarks had been made about his skin colour. Extracts from his reflection report are inserted in Box 4.2.

Box 4.2

The reflections of a white male student on perceived racial discrimination

"The reason for my anger, I think can be attributed to the fact that although we have been in a democratic country for fifteen years and everybody apparently has equal rights, someone could make such a statement and that it could be found acceptable, because of his race and the fact that he had been previously disadvantaged. What also angered me was that the learners were only two years old when apartheid ended. So he has no idea what it was about of what it was like; I don't even know and I am quite a bit older than he is.

...I thought about it and realised that people of all race groups are still being influenced by their parents and their parents' perspectives of a situation. It saddened me, because in our new era and time, everyone should have a wider vision and draw their own conclusions and not follow someone else's way of thinking.

I was angry because it was a direct attack on my race, not me as a person. Because

this person made an assumption without even talking to me. It was unacceptable to me seeing that you cannot judge somebody without having spoken to them. I was judged according to the way in which certain white people acted in previous years. And not even all white people, just a handful. To me it is not right at all that someone can think that they know what you are like as a person by just looking at my skin colour.

...My management of the situation was wrong in the sense that I did nothing about it; I should have gone to talk with him and explained these things to him.

...I feel that all people should be given an equal chance in the world and should not be advantaged according to a stereotype. We, as people should be tolerant towards each other, because the person next to you, no matter what their skin colour, is created by God. He or she is your brother or sister in the Lord and therefore we need to treat them accordingly.

This student had neither attended the cultural competence sessions nor had he triangulated literature in his reflection report, thus missing out on a learning opportunity, which could have assisted his meaning-making of the situation. He seemed unaware of his possible contribution to the situation, that is, his cultural awareness was not reflected. His relation of knowledge being transferred intergenerationally correlates with literature, as indicated, but made me wonder whether he had not experienced it himself.

The black female student felt that her authority as a female teacher/scientist was being challenged. Extracts from her reflection report are inserted in the next box.

Box 4.3

The reflections of a black female student on perceived gender discrimination

Before the lesson was presented to the learners, they were divided into three groups to ensure that concentration is not lost. At the beginning of the lesson I started working successfully with the first group without any problems until I proceeded to the second. In this group there were male learners who simply refused to be part of the lesson in a sense that there were negative remarks about the work as well as myself. Everyone who felt like screaming in my face, did so and eventually decided their presence wasn't needed at all.

...I honestly felt belittled, uncomfortable and very much unappreciated. ...It made me

very uncomfortable to be surrounded by people who were so negative even when their future mattered and in the end my eyes were filled with tears because of the helplessness I felt inside me.

No one could tolerate that behaviour considering the hard work one has to do in order to put together a lesson plan that could help them to achieve according to their capacities.

...Again I think this incident was encouraged by the idea that runs in our communities and especially under certain cultural groups that women aren't capable of doing some things and considering that I am a female who appears to be physically small they had to show their strength.

...As a young South African who is willing to make a difference in my country, no matter how small, I take this experience as one of the life lesson that an individual should carry throughout life.

...We are all different, but through cultural awareness which involves the recognition of one's own biases, prejudices and assumptions about individuals who are different, we can learn to get along with each other and where we have wronged, we can fix it together.

This student did consult literature, found comfort in the fact that she had not been treated in a culturally competent way and confirmed the need for the development of cultural competence, feeling that the process should start with cultural awareness.

Reading these recollections from the two different perspectives, I was reminded of the saying: "The way I see it, is the way it is for me" (Anonymous). Internal hurts and unresolved issues surfaced in both students. Both of them felt that they wanted to make a positive contribution and both felt that the issues that they had experienced needed to be dealt with more thoroughly. I learnt that it was of essence to have a communal debriefing session for the entire class, where they could engage in group critical reflection, gain more perspective and experience mutual support from their peers as a diverse group.

I also realised once again that, although I thought that the guidelines had been clear and that they had been adequately prepared, the students were not clear about their assignment. They needed more guidance and support in critical reflection and report

writing. So we spent more time on reflection with the next set of students. It did seem to have a positive effect, because the depth of reflection seemed to increase.

Having expressed her shock at her discovery that Natural Science learners were not given homework for fear that the notes would be stolen if the learners took them home, a female student wrote:

> "Since I did not grow up in a privileged environment with luxuries and everything going easy, I was surprised when I realised the feelings that I have towards other cultures and how difficult it is to see things their way. I also experienced poverty growing up and was not raised secluded from other cultures. Why then did I react shocked at the way other cultures' lives are and things that they have to deal with? Maybe it was just because I lived in my own little world and thought that I was the only one to encounter problems. Maybe I knew about other cultures but never really gave them thought and still chose to see things only from my culture's viewpoint. ...The only conclusion I could think of was to have exposed myself more to other people's thinking and not be so self-centred as to think that there is only one right way and that is the way I know."

Another female student related her surprise at finding the learners to be well mannered and eager to learn. She writes:

> "I was prejudiced in the fact that I had thought that they would be rude and unappreciative, as they were from a disadvantaged school. ...The learners even called me 'juffrou', which in usual circumstances I would be disgusted, but as I now know, that is the way the Afrikaans people are taught, it is a sign of respect. ...How selfish was I that I kept on worrying about how they would look at me and judge me, when all they are, is sweet innocent children who just want to know that there are people out there that care about them, that do not even know them. I absolutely loved this experience and it is definitely one that I will cherish forever."

Through my involvement with this module I have had the privilege to witness transformative learning taking place in many of our students.   Through their

willingness to engage with the community and critical reflection I have seen many lives changed for the better.

4.3.5 Caring is valuable

I tend to agree with the statement by the last student (related in 4.3.4.2). What my overall experience in teaching in the domain of higher education has taught me is that caring is very important.

Caring is part of my internal make-up, my preferred ways of feeling, thinking and behaving and was enhanced by my upbringing. I grew up in a caring family and church environment. Being a Methodist meant reaching out to others; we were sensitised to the suffering and needs of others. Altruism was a way of life in our home, although we were never affluent. I remember being taken along to deliver food parcels and assisting with endless fund raising events. I witnessed extreme poverty and depressing living conditions, where the children were dirty, ill and inappropriately dressed for the season. At one home, part of the house had no roof. This was upsetting to me, especially as there was nothing I, as a child, could do to change the situation.

Our home was always open to everyone, or so it felt. It was a haven for those seeking respite. Over the years my parents offered hospitality to people who came to visit, sometimes for extended periods, old friends from far away, students needing lodging, members of groups visiting our congregation, etc. There were also occasions where I remember soul weary people coming to visit or stay over for a while until they recuperated.

The value of caring had been ingrained during my upbringing by a multiplicity of influences and this directed me towards the caring professions. The professional socialisation I experienced during my training formalised caring for me. I learnt that I needed to display unconditional positive regard by being warm and accepting towards every person in my care (Uys, 2004:143).

We were made aware of the importance of rendering culturally appropriate care by being taught to consider the cultural needs, beliefs and practices of our patients and

their families, for example: to make the necessary arrangements to accommodate their dietary preferences and religious traditions; to be flexible about visiting hours for family members who worked long hours and to accommodate large groups of visitors when this was culturally appropriate and would support the patient's convalescence. Transcultural nursing did not form part of our curriculum as such, but we were taught principles of caring which were helpful in a transcultural context.

I entered higher education from a caring profession and carried on what I was doing in that regard. By working on having a good relationship with my students and participating in their lives, I've learnt a great deal from them. They have guided my practice by making me aware of their needs. A few years into teaching, a fourth year nursing student approached me after class on the first day of lecturers at the beginning of the year. Great was my surprise when she said that she had been waiting for the opportunity to speak to me for some time and proceeded to consult me about a mental health issue in her family. It was a sensitive issue and a cause of great concern. I was amazed at her immediate unconditional trust and must have expressed this in some way, because I remember her explaining that she had heard from the "others" (the previous students), hence her anticipation. I felt small when I realised again that we as lecturers are talked about and it filled me with a tremendous sense of responsibility and accountability. What was positive in this case was that I received feedback that caused me to feel that my students had at least experienced me as approachable and trustworthy.

During 2006 I was privileged to participate in a collaborative study on the perceptions and experiences of nursing students with regard to caring. The study was conducted by lecturers from our nursing school and a nurse educator from The University of Arkansas, USA. I was involved in a qualitative part of the study which investigated what students understood by the concept of *caring* and which behaviours displayed towards students were regarded to be caring in nature. Nominal group interviews were conducted with students from both the English and Afrikaans classes in the first and fourth years of study.

The findings indicated that all the participants defined the concept of caring in similar terms, but that there were differences in how students experienced caring behaviour.

Caring was defined in terms of interpersonal communication and expressive behaviours, as is tradition. Concerning caring behaviour displayed towards students, the highest overall score was assigned to the theme of accessibility. Each of the four groups assigned value to statements relating to an open door policy and lecturers being approachable and available. The first years expressed experiencing caring from their lecturers in terms of personal interest displayed towards them, as both groups of participants prioritised statements relating to kindness, support and assistance rendered by their lecturers. The final year students indicated that they regarded organisational support and professional treatment as being caring. The English group of fourth years, the group I was teaching, assigned highest priority to academic support as a sign of caring behaviour displayed towards them [van Jaarsveldt, Roos and Arangie, 2007].

I have come to the conclusion that caring matters in higher education. It matters very much, specifically within a multicultural context and even more so in South Africa. I've had to learn to be open to feedback and criticism. This wasn't easy at first, because I have always had good intentions and have worked hard at trying to improve what I was doing. Yet, by responding to the student's requests and cues I have seen improvement in the learning that was taking place, in their learning, as well as mine. Taking criticism well is part of caring.

CONCLUDING THOUGHTS

In contemplating on my upbringing I realised that where there was unconditional positive regard, intercultural relationships worked well and learning was facilitated. Where there were expressions of ethnocentrism, relationships were negatively affected and learning was inhibited. Reconciliation was achieved through caring.

I experienced this as a learner at school, where perceived discrimination had a detrimental effect on my emotional, social and academic functioning, as opposed to my home environment where a loving environment facilitated learning. I later experienced this in my profession and in higher education, entrance into the scholarship of teaching and learning was facilitated by a caring for my students. In wanting to better meet their learning needs, I was prompted to engage in research to discover their experiences, from there was driven towards learning about teaching

and started engaging in a process of action research to keep improving what I was doing.

In difficult relationships I found that unconditional love enabled me to forgive and overcome perceived discrimination and to redefine myself as an equal and not a subordinate. Having experienced discrimination I have also become sensitive towards the experiences of others in this regard. I have learnt to be open to criticism and correction, as part of my caring, as this helps me to improve what I am doing.

SUMMARY

In this chapter I investigated the cultural influences on my learning about and behaviour towards others within a personal and educational context. I came to the conclusion that caring is central to good intercultural relationships and that a caring environment facilitates learning. In the next chapter I shall explore the influence of culture on a national level.

"If you love until it hurts,
then there can be no more hurt,
but only more love"
Mother Teresa

CHAPTER 5

Historic/Ethnographic context

'…unless persons are willing to undergo
a process of personal transformation
in which they reassess the assumptions
that lie hidden in their hearts and **minds,**
systemic change will not bring
authentic transformation or reconciliation"
(Karecki, 2003:80)

ORIENTATION

This chapter evolved from an attempt to clarify the context of the study in the introductory chapter. Considering that this living theory is written within the context of higher education, I initially thought it appropriate to focus my enquiry on this domain. My intention had therefore been to simply write a brief section to frame the need for transformation in South Africa before explaining the background that led to the research, etc. Typical of qualitative research, though, where the methodology emerges during the process of research (McMillan and Schumacher, 2010:323); the more I read, the more imperative it became to extend the historic overview and to combine this with an ethnographic overview as part of my cultural self-assessment.

I realised that my historic background was such an integral part of my cultural heritage, that it forms part of my intellectual baggage. This is carried with me into the educational environment and willingly or unwillingly has an influence on my teaching practice. It was crucial to include this investigation in this study in order for me to become more aware of the assumptions that lie hidden in my mind.

- ❖ What are the cultural influences on my learning about and behaviour towards others within a national context?

5.1 INTRODUCTION

To start off with, I resorted to two books that I felt provided an objective overview of South African history (Giliomee and Mbenga, 2007 and Oakes, 1988). Both of these publications were compiled from the contributions of various authors, adding diverse perspectives of historic events, which put together, brought forth rich and open-minded insights. The contributors were academics from various disciplines at different universities in South Africa and abroad; journalists; archaeological researchers and well-educated people whom had been involved in this country's politics in various ways, e.g. who had worked in the intelligence or research departments of different political parties. In comparison to the relation of the same extracts from history in two older Afrikaans books, the biased views in the latter volumes were apparent (Mostert, 1938 and Muller, 1975).

The former, titled "Gedenkboek", is in fact a commemorative volume published by authority of the Afrikaanse Taal- en Kultuurvereniging (ATKV), an Afrikaans cultural organisation, with the centenary celebrations of the Great Trek held between 1938 and 1939. This book was purchased by my father during the centenary celebrations and on opening it I discovered a programme of the festive events between its pages. The book is a compilation and contains, amongst others, contributions by prominent figures in the history of Afrikaners:

- Dr. J.D. Kestell, a Dutch Reformed minister who is introduced as "the father of his nation";
- Mrs. Rachel Isabella (Tibbie) Steyn, wife of President M.T. Steyn, who is introduced as "Mrs. (Pres.) M.T. Steyn, the spiritual mother of her nation";
- Dr. J.D. Du Toit, a minister and well-known Afrikaans poet (Totius), who is introduced as "the priest of his nation";
- Henning Johannes Klopper, chairman of the executive council of the ATKV at the time and the main leader of the symbolic ox wagon trek of 1938 (also the founder of the 'Broederbond');
- Oom Tienie van Schoor, chairman of the executive council of the ATKV at the time and leader of the symbolic ox wagon trek of 1938;
- Prof. D.F. Malherbe, a well-known Afrikaans poet, who is introduced as "Prof. Dr. D.F. Malherbe, orator, thinker and contender".

- Mr. A.G. Visser, well-known Afrikaans poet

The book by Muller (1975), titled "500 Jaar: Suid-Afrikaanse Geskiedenis" was kindly lent to me by an Afrikaans colleague. On learning that I was reading about South African history, she handed the book to me saying that this might help. It had been her prescribed book at university in 1977. This is a self-declared eurocentric ("blanksentries"), i.e. a racist perspective (Muller, 1975:xii). A motivation, based on the perspective of international white supremacy, is provided as a postscript in the book (Muller, 1975:475-511). In other words, within a certain period, history taught at university level at an Afrikaans institution in our country was taught from this perspective.

The "Gedenkboek" was written in a more popular, floral style, containing many poems, photographs and Biblical portions and the history book, in an academic style, yet I was amazed at how similar the content was in outlook. This was very interesting considering that the books had been published almost 40 years apart. This spoke to me of the involvement of cultural transmission. Although I had read neither before, the common perspective they conveyed coincided with the Afrikaner nationalist folklore I had come to know during my upbringing.

As I read on, comparing these relations, I found myself becoming increasingly fascinated. I recognised elements of the theory of intercultural relationships that I had been studying and saw how this applied in a wider context. As patterns of human behaviour started emerging, I noticed how a repetition of ethnocentric expressions had occurred over generations, bearing more evidence of the involvement of cultural transmission. This historic overview also formed part of my cultural self-assessment as it opened a window to blind spots in my perspectives. In addition, it clearly indicated areas in my cultural programming that I need to combat and overcome.

I realised that I had to unpack my intellectual baggage instead of trying to weave these insights into my Autoethnography. I have included this chapter knowing very well that I am no historian. The intention is merely to illustrate my discoveries by

presenting a concise summary of extracts from South African history found relevant to this living theory, followed by a cultural self-assessment.

Emphasis was placed on history relating to intercultural relationships. I have focussed on the effects of European involvement in this country's history as this forms part of my cultural heritage. For the purposes of this study I have included brief summaries of the early history of South Africa, the British colonisation of the Cape, the Great Trek, the South African War and Apartheid.

5.2   THE EARLY HISTORY OF SOUTH AFRICA

This section includes an overview of South African history from the time European mariners started calling at the Cape until the end of Dutch governance in the Cape colony. The following extracts will enjoy preference in this discussion: the first contact with Europeans, the Dutch settlement in the Cape and the frontier farmers ("trekboers").

5.2.1 First contact with Europeans

The recorded history of serious violations in South Africa dates back to the first visits by European mariners. Clashes amongst the indigenous peoples did, admittedly, occur before this time. These were mainly over a conflict of interests when nomadic groups entered the area of aboriginal groups (Deacon, 2007:17; Oakes, 1988:22). Conflict of this nature, in my opinion, took place on a reasonably equal footing. Enter "civilisation" with its advancement and this sets the stage for imposition and serious violations of human rights.

The first offenders in this part of the world were surely the early sailors, who passed the Cape on their expeditions. These men were generally described as the "dregs of European society" and allegedly displayed little regard for one another, let alone the indigenous people of Africa (Oakes, 1988:43). Life aboard ships was extremely tough and the morbidity and mortality rate among sailors was very high (Giliomee, 2007:40; Metaxas, 2007:117; Oakes, 1988:36). It was a case of "survival of the fittest". When breaking their voyage here, ravenous sailors would allegedly rush

ashore and forcefully snatch livestock thinking nothing of taking the life of anyone who dared show opposition (Elphick, 2007:21, Oakes, 1988:43).

The influx of foreigners into the country once the Europeans came to settle in South Africa after 1652 inevitably introduced a whole new dimension of cross-cultural dynamics, let alone atrocities such as the slave trade, dispossession, oppression, etc. (Oakes, 1988:48, 69, 77).

5.2.2 The Dutch settlement in the Cape

On establishing a halfway station in the Cape, Jan van Riebeeck, the first commander, was given strict orders from the Dutch East India Company not to enslave the indigenous people of South Africa, the Khoikhoi (Elphick, 2007:50; Oakes, 1988:48). Trade disputes and charges of theft caused great tension and although he was tempted to disregard his orders, Van Riebeeck abided by the policy (Elphick, 2007:50).

In desperate need of labourers, Commander van Riebeeck wrote to the Company almost immediately after his arrival, requesting that slaves be sent to the Cape (Oakes, 1988:48). The first shipment of slaves, 75 in total, arrived in 1658. Many, as usually was the case with slave ships, did not survive the voyage (Giliomee, 2007:47; Metaxas, 2007:99, 102; Oakes, 1988:48). According to Giliomee (2007:47), approximately 65 000 slaves were imported in the Company period, as their numbers needed to be supplemented due to a poor survival rate. The slaves of the Cape hailed from West Africa [mainly Guinea and Angola], Mozambique, Madagascar, South and Southeast Asia [India, China, the Malayan Peninsula, Java, Bali and Timor] (Oakes, 1988:48, 49; Shell, 2007:53).

The four main categories of people abiding in the Cape settlement were Company officials, free citizens ("burghers"), slaves and the indigenous people (Giliomee, 2007:43). Initially, the "burghers" were Company officials who had been released to become fulltime farmers, but were later joined by French and German immigrants. The largest proportion of the community was made up by free citizens and slaves and collectively this group determined the character of the settlement (Giliomee,

2007:47). The Cape was a slave society, where the master-slave model served as the model for all other relationships (Giliomee, 2007:47).

Most of the free citizens were poor, humble and ignorant, causing them to fear "gelykstelling" - social levelling with slaves (Giliomee, 2007:46). Oakes (1988:51) explains that slavery, which involves the imposition of enforced servitude by a powerful group on another group, inevitably breeds fear in both groups and resentment in the oppressed. Most slaves lived in an atmosphere of continuous tension, whilst the white population constantly feared mass rebellion and death at the hands of slaves (Oakes, 1988:51).

The slaves were initially set to work to till the land and erect the fort (Oakes, 1988:48). Later on, their work became more diversified as men worked in the market gardens, on farms and provided artisan skills, whilst women served as cooks, nannies, wet-nurses and needlewomen (Shell, 2007:53-55). Their labour was "cheap", as slaves were not compensated for their services (Oakes, 1988:48). Viewed as possessions, not people, they were most often ill-treated and overworked. Many could not stand the degradation and humiliation and ran away, only to be brought back and be punished in a cruel manner, sometimes to the extent of being tortured to death (Oakes, 1988:5; Shell, 2007:55, 56).

Eventually, the most common method of keeping and controlling slaves was to make use of paternalism whereby they were incorporated into the household as an extended member of the family (Shell, 2007:56). This implied that slaves were treated as small children, not adults. They were called by their first name and even children of the owner could give orders or scold them (Shell, 2007:56, 57). On the death of the owner, slaves were divided amongst family members along with the rest of the inheritance (Giliomee, 2007:92; Shell, 2007:57). In so doing, many slaves were separated from their parents, siblings and other family members, often never to see them again (Giliomee, 2007:92).

Slave society was fragmented. They were subject to curfews; were not permitted to gather in groups, not even for a funeral; marriage was forbidden until 1823 and slaves consequently had little opportunity for experiencing social or family life

(Muller, 1975: 75; Oakes, 1988:51; Shell, 2007:54). Muller (1975: 75) attributes the social restrictions to the rowdiness of slaves when they did socialise. Although they could attend church, it suited slave-owners better that they did not, so pews reserved for them in the Mother Church of Cape Town remained empty (Shell, 2007:57). In view of the way in which they were treated, most slaves preferred to dissociate themselves from Christianity in any case (Giliomee, 2007:90). They were denied basic rights and privileges, yet the practice continued until slaves were emancipated under British rule in 1838 (Giliomee, 2007:91; Oakes, 1988:53).

The official language spoken in the Cape was Dutch and this language was imposed upon the indigenous people, slaves and European immigrants (Oakes, 1988:49). As these people from different parts of the world learnt to communicate with one another in a communal tongue, a patois emerged. By the end of the eighteenth century, Giliomee (2007:70) reports that "a new sense of community had crystallised in the Western Cape". There was no single fatherland with which the inhabitants could identify, so the colonists called themselves "Afrikaanders" and the new language spoken was called Afrikaans (Giliomee, 2007:70, 71; Oakes, 1988:49). The language was compiled of a simplified form of Dutch, injected with words from the heritage languages of the Cape inhabitants, e.g. German and Malayo-Portuguese (Giliomee, 2007:71).

Afrikaans was first put in writing by the Cape Muslim community, in Arabic script, since this was the language they used as medium of religious instruction (Giliomee, 2007:101). Afrikaans was also spoken by the people of mixed origin, the offspring of liaisons between Europeans, slaves and Khoikhoi (Manson, 2007:68). This group called themselves "Basters" or "Half-castes" to indicate their status as a people with an attachment to Christianity and a higher level of civilisation in comparison to the Khoikhoi and slaves (Manson, 2007:68).

Amongst the upper class Afrikaans was apparently deemed to be a "*Hottentots*' language", fit to be spoken only by "Basters" and very poor whites (Oakes, 1988:299). This group enjoyed the predominance of the Dutch reformed Church, which was under Company protection, and felt themselves superior on the grounds of their "Christian" upbringing (Giliomee, 2007:108; Oakes, 1988:60, 69). The

distinguishing factors for the upper class evidently were their faith, their social standing, the colour of their skin and their language (Muller, 1975:156; Oakes, 1988:69).

Dutch therefore remained the language of preference and was used in the church and in correspondence until it was ultimately replaced by Afrikaans as an official language of the Union of South Africa in 1925 (Giliomee, 2007:71; Oakes, 1988:299).

5.2.3 The frontier farmers (trekboers)

As farms were developed, a want for land necessitated the gradual extension of the colony and by the end of the 17th century Dutch settlers were farming far beyond the original boundaries of the Cape (Giliomee, 2007:62; Oakes, 1988:54). In 1714, a decision was taken to permit the loan farm system to develop beyond the mountains through the issuing of grazing licences (Giliomee, 2007:62; Muller, 1975:61).

Nomadic farmers, also known as the *trekboers* started encroaching inland, further and further away from the Company's immediate area of control (Giliomee, 2007:62; Oakes, 1988:54, 55). According to Muller (1975:128) it was in these isolated circumstances that Afrikaners developed an own identity and where the Afrikaans language developed.

The trekboers were stock farmers who combined hunting with seasonal migration of their livestock (Giliomee, 2007:62). Competition for land, grazing, water and cattle led to collisions with the Khoikhoi and the San (collectively called the Khoisan). Oakes (1988:57) reports:

> "As the trekboers fanned out ever deeper into the interior, so the Khoikhoi and San fell back before them; if not fighting every bit of the way, then at least putting up considerable resistance. In the end, however, the superior mobility, weaponry and sheer ruthlessness of the invaders ensured the defeat of the Khoikhoi and the virtual extermination of the San".

San were shot and women and children left at the scene of the battle were captured. Some of the women were given to the Khoikhoi who had fought with the commando

and the children were indentured on the farms (Giliomee, 2007:73). The trekboers looked down upon African and non-Christian people whom they regarded to be "heathens" and not really human (Oakes, 1988:69). Governor J.W. Jansen, on returning from a visit to the eastern frontier in 1803, noted:

> "They (the whites) call themselves people and Christians and the [Xhosa] and [Khoisan] heathens, and on the strength of this they consider themselves entitled to anything" (Oakes, 1988:69).

The Khoisan were defeated, but liaison with the Xhosa presented a different kind of dynamics.

The frontier farmers of the Eastern Cape encountered the Xhosa west of the Fish River in an area later referred to as the Zuurveld (Giliomee, 2007:75). Apparently these groups lived in harmony with each other to start off with; trading cattle and labour for tobacco, copper, iron, beads, food, etc. (Giliomee, 2007:76, 77). Yet, the intercultural relationships here were reportedly complex. Giliomee (2007:77) explains:

> "The points on which the Boers felt superior - the Christian religion, monogamous marriage, dress and artefacts of western civilisation – had little meaning for the Xhosa. For their part, the Xhosa attempted to enmesh the farmers in their networks and eventually integrate them into their society along the pattern of the Xhosa absorption of Khoikhoi clans. Trading and military alliances all formed part of the Xhosa's initial interaction with another society; followed by marriage and other forms of social incorporation. All hinged on outsiders accepting African leadership and on payment of tribute to a chief, according to Xhosa tradition."

The trekboers and later also the British colonists did not acknowledge the Xhosa authority structures and this led to major problems. Cultural protocol was disregarded and the Xhosa chiefs felt humiliated by the treatment they received from ordinary white citizens and soldiers (Giliomee, 2007:105). The trekboers and British authorities did not comprehend that there were various chiefs, each responsible for his own people and could not understand why the king could not assume ultimate responsibility for cattle thefts on the frontier farms (Giliomee, 2007:102). As king, he

needed to remain neutral in order to keep the peace among his people and to maintain the support of his own followers and the other chiefs (Giliomee, 2007:102).

As both the Xhosa and trekboers were cattle farmers, however, conflicts over pasture and land were inevitable. Unlike the Khoikhoi, the Xhosa could retaliate and in 1779, after a Xhosa had been shot dead by a trekboer, the first frontier war erupted (Giliomee, 2007:76, 77; Oakes, 1988:70). Seven more frontier wars followed between 1792 and 1851. By the beginning of the nineteenth century, though, most of the Dutch colonists had moved away from the area and under British rule, British settlers were placed there as a human barrier in 1820 (Giliomee, 2007:77).

5.3   BRITISH COLONISATION OF THE CAPE

The Cape was temporarily occupied by Britain between 1795 and 1803, was reoccupied in 1806 and remained a British colony until 1910 when the Union of South Africa was formed (Peires, 2007:85).

By 1806 there had been no significant economic advances or cultural achievements in the Cape colony. The Afrikaners were described as a rural, isolated, relatively backward people, with only a few receiving more than a rudimentary education (Giliomee, 2007:95, 96, Oakes, 1988:60). They had no publications, great works of art or innovations in which they could take pride (Giliomee, 2007:96; Oakes, 1988:60). Giliomee (2007:66) reports that by the end of the Company period there was no high school, theatre, public hall of entertainment, bookshop or newspaper. The usual characteristics of European society were lacking.

This situation was found to be deplorable and the British used it to their advantage in securing their conquest. The general theme expressed by English commentators was that:

> "...the Dutch East India Company was unfit for governing such a place. It had neglected education, stifled trade and enterprise, supported slavery and its pernicious social influences, failed to check trekboer expansion and allowed the oppression of the indigenous Khoisan" (Giliomee, 2007:96).

This was the painful truth and English cultural supremacy could not be refuted. Yet, this type of commentary testifies of Oakes' (1988:126) observation of Britain being "flushed with victory and a sense of its own power" after the Napoleonic Wars. Two things that render this English commentary deceitful are its failure to consider the context of this young patchwork nation and British fallibility.

Firstly, the initial intention of the Dutch East India Company had been to establish an outpost which could provide fresh produce for its sailors, not to colonise the Cape (Giliomee, 2007:42; Oakes, 1988:36). Its officials were to establish diplomatic relations with the indigenous people for the sake of the trading of livestock, but otherwise to keep to themselves and remain focused on their task (Giliomee, 2007:42). Citizens of the Cape had therefore been obliged to develop a pragmatic lifestyle that made survival possible within an African context (Giliomee, 2007:46, 66, 67).

Johanna Maria van Riebeeck, wife of the governor-general of Dutch India, noticed this during 1710 when she stated that:

> "...the governor's house looks like a maze and the other houses resemble prisons. The [Khoikhoi] are ugly, stinking people, the Dutch keep their houses in a sloven way ...and the way of life is peculiar. The governor is a man with a certain courtly elegance, but everything is done in the [Khoikhoi] style..." (Giliomee, 2007:66).

The "burghers" had borrowed cultural practices from the Khoikhoi, for example: milk was stored in skin sacks, strips of game were preserved by drying (later called "biltong") and shoes, "veldschoenen", were made from cowhide (Giliomee, 2007:66). Suchlike adaptations to an African way of life were scorned upon by the European elite.

Secondly, the British had a shameful history of their own, of which the above-mentioned critical commentators made no mention. It was a case of the pot calling the kettle black. Oakes (1988:126) comments:

> "Capitalism, a way of harnessing greed to production, was transforming the world from Birmingham to Botany Bay. But capitalism without conscience

made for a brutal age: children hauled coal in blackened pits; women laboured for 14 hours a day to make cloth; cholera stalked the decaying inner cities and the London streets teemed with prostitutes".

Metaxas (2007:69) confirms that the British past could not be romanticised as he reports that:

"...life in eighteenth-century Britain was particularly brutal, decadent, violent, and vulgar. Slavery was only the worst of a host of evils that included epidemic alcoholism, child prostitution, child labour, frequent public executions for petty crimes, public dissections and burning of executed criminals, and unspeakable public cruelty to animals."

Moral decay infested British society and evidently this was not limited to the lower class.

What was more; the British Empire could be considered as being built on its thriving slave trade to which the wealth of the sugar industry in the West Indies was indebted (Muller, 1975:142). Metaxas (2007:70) explains:

"The sugar and molasses from those plantations came to England, but who could have known the nightmarish institution of human bondage that attended their making? Who would have known that much of the wealth in their nation's blooming economy was created on the other side of the world by the most brutal mistreatment of other human beings, many of them women and children?"

Of all the evils in British society, slavery was the least visible and far removed from everyday life. There were very few black people in Britain at the time making the evil practices associated with slavery more covert.

The slave trade involved people being brutally kidnapped from their home environment; not knowing what was happening or where they were heading, they were marched to the slave ships (Metaxas, 2007:105). On being brought aboard, they were immediately fastened together two by two, by handcuffs, shackles and chains; then they were stacked beneath the decks like cargo in abrasive wooden shelves; sometimes up to 470 people at a time (Metaxas, 2007:97-101, 103). Here they had to spend weeks, sometimes months, at sea in appalling conditions

(Metaxas, 2007:99, 103). The bodies of the dead and sometimes even live slaves, who were ill, were forced overboard, left to the fate of sharks (Metaxas, 2007:102, 103, 105).

Those who survived these torturous journeys were exposed to extremely dangerous working conditions, torture (by such practices as branding, whipping or the use of thumb screws) and were most often worked to death on British sugar plantations in the West Indies (Metaxas, 2007:70, 118; Muller, 1975:142). It took William Wilberforce twenty years, from 1787 until 1807, to convince the House of Lords to forsake this immoral practice, let alone have the "Bill for the Abolition of the Slave Trade" approved by the House of Commons (Metaxas, 2007:205, 207). The British were in no position to comment on the Dutch East India Company's support of "slavery and its pernicious social influences".

However, under British rule, an effort was made to bring about a more equitable society, much to the aggravation of some of the "burghers" who interpreted this to be discriminatory towards them (Muller, 1975:120, 156-157). By Ordinance 50 of 1828, oppressive laws were repealed, dubious varieties of labour contracts were outlawed and free people of colour were permitted to buy and own land and property (Giliomee, 2007:89; Oakes, 1988:126). Slavery was put to an end. The slave trade was ended in 1808 and on 1 December 1834 slaves were emancipated, but were obliged to serve their masters as apprentices for four more years before finally being free (Giliomee, 2007:91; Oakes, 1988:126).

The majority of slaves had no option but to remain labourers, as government failed to make land available for small-scale farmers (Giliomee, 2007:92; Oakes, 1988:126). Others found refuge at mission stations. Both Christian missionaries and Muslim imams took responsibility for the education of emancipated slaves and assisted them to make the transition to the new labour system (Giliomee, 2007:93).

English was now declared the official language and this prevailed in the courts, the press and education, including higher education. Most of the staff members of the Athenaeum (now known as the University of Cape Town), were of British heritage (Giliomee, 2007:96). The leadership of the Dutch Reformed Church found this

tolerable, but were upset when it was decided to offer religious instruction, as they feared that students would end up joining the "English" church (Giliomee, 2007:96).

The imposition of English created a need for Dutch-speaking colonists to define themselves as a community. They needed a voice and for the first time Dutch publications appeared. In 1824 the first Dutch magazine, Het *Nederduitsch Zuid-Afrikaansch Tijdschrift*, was distributed and on 9 April 1830 the first Dutch newspaper, *De Zuid-Afrikaan*, was printed (Giliomee, 2007:96). When the Cape clergy were urged to conduct some of their services in English, this newspaper warned that unintended consequences could follow. It was felt important to practice religion in one's mother tongue and that cultural differences should be respected. In 1937, the editor of *De Zuid-Afrikaan* remarked:

> "England has taken from the old colonists of the Cape everything that was dear to them: their country, their laws, their customs, their slaves, yes, even their mother tongue" (Giliomee, 2007:98).

This heartfelt statement expressed the outlook of the "old" colonists and their need to preserve their culture.

They were experiencing oppression, yet failed to take an objective view or come to the realisation of the detrimental effect of some of their cultural practices on others. They not only denied the need to correct unjust practices, but lamented their loss. These practices had become such a part of their way of life that they could not see the detrimental effects of their acts and omissions. Their own comfort had blinded them to the discomfort of others. The result was that double standards applied. Whilst it was found acceptable for slaves to function under an oppressive system, the Afrikaners were not willing to be oppressed.

5.4 THE GREAT TREK

The pressures brought on by British liberalism and imperialism caused a large group of Afrikaners to migrate northwards in organised parties (Giliomee, 2007:108; Oakes, 1988:124). These migrants were later called the *Voortrekkers* and their migration is referred to as the *Great Trek*.

The difference between the trekboers and the Voortrekkers lies in the motivation for and boundaries of their migration. The trekboers moved with government consent and most of them remained within range of the Cape colony, grazing cattle north and south of the Orange River, according to seasonal pasturing availability (Giliomee, 2007:62, 112). The Voortrekkers moved for political reasons with the intention of exceeding colonial boundaries and gaining independence from British rule (Giliomee, 2007:112; Muller, 1975:153). According to Muller (1975:153), the trekboers were regarded as *loyalists*, whilst the Voortrekkers were *rebels*.

One of the reasons for their migration, according to Anna Steenkamp, the niece of one of the leaders, Piet Retief, was an objection to the abolition of slavery, by which she felt that slaves were:

> "...placed on an equal footing with Christians, contrary to the Laws of God, and the natural distinction of race and religion" (Giliomee, 2007:108).

The British government had taken a firm stand against racial discrimination in the Dutch Reformed Church. The Khoikhoi, for example, could now be married in the church and receive the sacraments, which they had previously been denied (Giliomee, 2007:108; Muller, 1975:157). The long dreaded "gelykstelling" had occurred and it was found intolerable, for various reasons.

Steenkamp objects on account of religious beliefs, whereby slaves were regarded as heathens and of an inferior race. Although presented as if in accordance with the Christian faith, this statement is contradictory to the Biblical view that had been the driving force behind the British campaign against slavery (Metaxas, 2007:70; 96, 136). This bears evidence of the danger of selective reading and subjective interpretations of the Bible.

Another reason for this intolerance was based on class distinction. Muller (1975:156) explains:

> "The Afrikaner felt far removed from his non-white maid, his farm labourer, his former slave, his [Khoikhoi] or black servant. The fact that the British policy tolerated no distinction therefore hit the Afrikaner hard and caused him to react vehemently".

According to Muller (1975:142, 143), emancipation further impoverished the poor and resulted in helpless indignation for slave owners who had no means of controlling the unruly behaviour of slaves following their emancipation.

An additional perspective of the onset of the Great trek was provided by the author Olive Schreiner, who was a British governess in the frontier districts and knew the people well. She captured their sentiment when she wrote:

> "...but that which most embittered the hearts of the colonists was the cold indifference with which they were treated, and the consciousness that they were regarded as a subject and an inferior race ... [The] feeling of bitterness became so intense that about the year 1836 large numbers of individuals determined to leave forever the colony and the homes which they had created" (Giliomee, 2007:108).

Her encounters and empathy with the people afforded a more objective view of the situation. Schreiner brought attention to the multiple forms of loss suffered by the people, the arrogant manner in which the frontier farmers had been treated and the government bungling with regard to the compensation to be paid to slave owners (Giliomee, 2007:108).

The political transformation had left the frontier farmers with virtually no representation, causing them to feel defenceless (Giliomee, 2007:111; Muller, 1975:155). On being accused of wanting a lawless existence, prospective Voortrekkers responded to senior frontier official Andries Stockenstrom, as follows:

> "It is the contrary, we leave the Colony because we know of neither Government nor Law – of the Government we know nothing except when we have money to pay and the law never reaches us except to fine or otherwise punish, often for acts we did not know to be wrong. Our Field Cornets can give us no assistance, as they are as much in the darkness as ourselves. We are like lost sheep" (Giliomee, 2007:111).

It is therefore acknowledged that resentment towards political marginalisation and a sense that the government discriminated against them "as a community bound by language, culture and traditions" contributed towards the decision to move away from these intolerable circumstances (Giliomee, 2007:112).

Giliomee (2007:108) admits that the causes of the trek were of a complex nature, but concludes that the Voortrekkers left "because of a lack of land, labour and security, which they felt unable to address due to a lack of representation, giving rise to a profound sense of marginalisation". Muller (1975:154-160) states the same reasons, but emphasises that the Voortrekkers were not fugitives, but rebels wanting to establish "a positive trend of policy in the north and northeast".

Both the British and the Afrikaners displayed a notion of group pride and superiority. The British government had taken a firm stand against racial discrimination displayed by the "old" colonists. Yet, in enforcing their humanitarian policies and legislation, the British discriminated against the Afrikaners, causing the latter group to feel marginalised and vulnerable, leading to rebellion. The British, for reasons unknown, had gone about it in the wrong way.

Here they could learn from their countryman William Wilberforce who in his campaign against slavery did not humiliate the offenders, but merely persevered in providing facts and developing their insight (Metaxas, 2007:133-135).   Instead of condemning the people as a whole, he convicted them about the specific offences which needed correcting. He felt called by God to address issues of immorality in British society and privately diarised:

> "God almighty has set before me two great objects: the suppression of the Slave Trade and the reformation of manners" (Metaxas, 2007:69:85).

Focused on morality, not political achievement, he gradually changed the mindset and worldview of British society by exercising his natural talent of eloquence (Metaxas, 2007:xiv-xv, 41, 136). Refer to the box below for an extract from one of his speeches in Parliament.

Box 5.1

Taken from Metaxas (2007:136).

Wilberforce was met with tremendous opposition and suffered gravely for many years from physical illness brought on by the stressful circumstances, but slowly more and more individuals were converted (Metaxas, 2007:205). Eventually, the House of Lords honoured Wilberforce with a loud and long lasting standing ovation when his proposed bill was read for the last time in 1807 (Metaxas, 2007:134). The process was long and tedious (from 1787 to 1807 for the abolition of the slave trade and from 1807 to 1833 for the emancipation of slaves), but ultimately was so effective that it brought about moral transformation of British society and had rippling effects across the globe (Metaxas, 2007:xiii-xix, 115, 205-206, 274, 278).

Sadly, in South African context a lack of transformation in society also sent ripples across the globe, of all but an admirable nature. It is uncertain how many South Africans are familiar with William Wilberforce and the above-mentioned history. Lessons learnt from this transformative process could have made an immense difference in the course of our history.

Conversely, the ethnocentrism displayed towards the Afrikaners during the British colonisation caused them to rebel. In their quest for freedom and independence the Voortrekkers, in turn, asserted white supremacy, often resorting to violence in accomplishing their purposes (Giliomee, 2007:113; Muller, 1975:160). Giliomee (2007:114) explains the origin of their behaviour:

> "Among the intellectual baggage of the Voortrekkers were policies like the reprisal system, practices such as the capturing and indenturing of indigenous children, fighting techniques like the commando and the laager and the treaty as a model of 'international' relations".

Furthermore, they were compared to the Israelites who migrated through the desert to the Promised Land (Giliomee, 2007:152; Klopper (1938) cited in Mostert (1938:9); Muller, 1975:160). Driven by the belief that God was on their side, their knapsack of strategies was utilised in encounters with the indigenous people and resulted in an enormous loss of life for all the groups of people involved.

Piet Retief, for example, coveted the lush green landscape of Natal as an ideal settlement area for the trekkers (Giliomee, 2007:115; Muller, 1975:166). This was a very large group, as approximately 1,000 wagons were reported to have arrived in the area by 1838 (Giliomee, 2007:116). He wanted to negotiate with the Zulu king, Dingane, for an extensive area between two rivers, firmly believing that the two groups could cohabitate in peace (Giliomee, 2007:116; Muller, 1975:166). Missionary Francis Owen who had lived and worked in the area and knew the Zulu people well explained to Retief that this was not possible, due to various reasons.

Retief sadly disregarded the advice Owen had offered and resorted to his own knapsack of strategies in dealing with the Zulu king (Giliomee, 2007:115, 116). His supercilious response that "it takes a Dutchman, not an Englishman" to understand black people cost him and hundreds upon hundreds of other people dearly (Giliomee, 2007:116). He lost his life together with those of his 100 men (approximately 70 white men and 30 black "agterryers"); subsequently 300 Voortrekkers and more than 200 black workers were killed at Weenen; leader Piet Uys, his twelve year old son, Dirkie, and nine men lost their lives at Italeni; 13 British settlers and approximately 1,000 of their black followers died at the Lower-Tugela

and at least 3,000 Zulu warriors were killed at the "Battle of Blood River" (Muller, 1975:166-169; Oakes, 1988:121).

What was told for generations to come, however, was something quite different. The Voortrekkers were regarded as ancestral heroes in the history related by word of mouth and by lessons presented in South African schools. In a nutshell, the general impression created was the following:

> The sole purpose of British colonisation had been to oppress the Afrikaners and to force them to become English. The national pride of this budding nation would not permit this and they therefore braved the unknown in pursuit of freedom and a country of their own. In this quest they travelled across rough terrain by ox wagon, conquering natural barriers and human resistance as they progressed. The women formed the backbone of the group and nobly declared that they would rather "trek" barefoot over the Drakensberg than suffer the oppression inflicted upon them. Ambushes and onslaughts by armies of hostile indigenous peoples that far outnumbered their small numbers could not stop them. With the help of God, the heathen were conquered. Their determination and strong faith helped them to overcome tremendous suffering inflicted by all sorts of hardships, loss and onslaughts by the enemy. Just like the Israelites of old, they fought the fight, kept the faith and preserved an inheritance for the generations to come. Their memory was to be honoured and the *Day of the Vow* was to be faithfully commemorated by every generation as an obligation of gratitude towards God for assisting the Voortekkers at the "Battle of Blood River." God had established the Afrikaner nation and it was to be cherished and preserved.

Muller (1975:153) confirms that Afrikaans-speaking people regarded the period of the Great Trek as a heroic time from which they could draw national inspiration. He continues that this was the onset of the republican period, which ensured the preservation of the identity of the Afrikaner nation and whereby the "non-white policy" was established (Muller, 1975:153). He attributes their conquest to their advanced military and organising skills, which put them in a better position of mastering the soil, labour and livestock of the "non-whites" in the extensive South African landscape (Muller, 1975:153).

According to Muller (1975:151) the Afrikaner point of view was best described by Dr. D.F. Malan, who with the inauguration of the Voortrekker monument in Pretoria in 1949, stated:

> "As inheritance the Voortrekkers have bequeathed to us a larger South Africa... Their infinitely greater achievement was that they not only left territory for their descendents, but territory that was simultaneously a carrier and additional matrix for a national soul..."

Very much in support of this view, Klopper (1938) cited in Mostert (1938:9) declares:

> "...Our ancestors were commissioned to move and to search for a land and to establish a state where the Afrikaners could fulfil their [godly] purpose."

According to Muller (1975:128), the trekboers had gained independence from the Company as they had to fend for themselves; defend themselves against the indigenous people and in their isolation developed an own language. The British did not acknowledge the national identity of the Afrikaner people and never granted them a say in governing their own country (Muller, 1975:154-160).

As part of its colonising policy, Muller (1975:128, 132) states that the British government had devised all sorts of plans to oppress the Afrikaners and to force them to "verengels", to become English in heart and soul. Education, for instance, had even been offered free of charge to trick the Afrikaners into sending their children to English schools (Muller, 1975:131). The task of the Scottish and English ministers and teachers had been to ensure that the Afrikaners were converted to a British way of life (Muller, 1975:131).

Moving across the border would free the Afrikaner of British control and enable them to apply their own ideas with regard to their spiritual and physical welfare in their own state, an Afrikaner state (Muller, 1975:161). The prospective Voortrekkers did not see the trek as a reckless act of resistance, but as a Godly calling in Africa; they believed that most of the indigenous peoples had already moved on and that those remaining would welcome them in their midst (Muller, 1975:160). Furthermore, their

effective firearms and fast horses would aid them to advance into the northern regions of South Africa (Muller, 1975:160).

Moreover, Muller (1975:183) denies the disruption and dispossession of indigenous groups and conveys the opinion that the indigenous people were only "temporarily compelled to bend the knee before the firearms, the horse, the ox wagon, the better organisation and Calvinistic determination of the Voortrekkers". Many groups continued to show resistance whilst others accepted white supremacy and lived in harmony with whites (Muller, 1975:183).

Muller (1975:169) deems the battle at the Buffel's River ("Battle of Blood River") to be the most significant conquest of "white over black" in the history of South Africa. Through the commemoration of the day of the vow, this conquest also contributed to establish a lasting Afrikaner tradition, thus contributing towards their national pride (Muller, 1975:169).

Dr. J.D. Kestell confirms the belief of divine empowerment:

> "... what lived deepest in the consciousness of the Voortrekker: the assurance that, wherever they were, where before no ox wagon wheel had pressed a track, One was with them. In their success, He was there, but particularly in their distress. Behind the wall of the ox wagons, God was for them reality itself. Words from their lips fell directly upon his ear" (Mostert, 1938:1-2).

The Voortrekkers, however, were not a united people. They could not agree about common strategy and common government (Giliomee, 2007:112). It is only of late that the iniquities of many of the Voortrekker leaders and the destructive influence of these migrants, specifically in their dealings with the indigenous people, have come to the attention of the general public in South Africa. The leader, Louis Trichardt, for example, was accused of gun-running in the Eastern Cape and on making his escape towards Delagoa Bay, he was ceased by fever (Giliomee, 2007:112).

An interesting observation in Muller's (1975) work was the omission of the role of women and the use of masculine pronouns only. Women, do, however receive ample acknowledgement in Mostert (1938). The speech made by Ms Judith Pellisier

at the Voortrekker Monument on 14 December 1938, a dedication to the role of women in the Trek, is included in this volume (Mostert, 1938:26-29).

Yet, these women were only ordinary people, functioning under difficult circumstances. Only recently has it become known that Susanna Smit, who had made the statement about braving the Drakensberg barefoot to escape British control, ended up living under British rule in Natal for over twenty years (Giliomee, 2007:147).

5.5   THE SOUTH AFRICAN (ANGLO-BOER) WAR: 1899 - 1902

The Anglo-Boer War, more recently known as the South African War, is described as the most terrible and destructive modern armed conflict that has been experienced in South Africa. Its impact and significance on the country are compared to that of the American Civil War in the history of the United States of America (Nasson, 2007:206).

The discovery of diamonds and the rapid expansion of Kimberley in the late 1860s, together with the gold industry attracted British investment. Rising tension between the Boer republicans under the leadership of Paul Kruger of the ZAR and the British imperialists mounted to war (Nasson, 2007:210). Boer commandos came into conflict with British army troops and gained colonial territory.

Boers were "punished" by having their farms and livestock burnt (Nasson, 2007:214). Women, children and farm workers were taken to concentration camps where the standard of living conditions was extremely poor. Overcrowded living conditions, inadequate rations and poorly supplied medical services attributed to an extremely high morbidity and mortality rate. Approximately 28,000 Boer women and children died under these circumstances and at least 20,000 black refugees are estimated to have died in segregated camps (Nasson, 2007:220).

Warfare claimed the lives of approximately 7,000 Boer and 22,000 British troops. It is unknown how many black people died in combat and how many collaborators on either British or Boer side were executed (Nasson, 2007:220). When British

collaborators were caught by the Boers, they were summarily executed in the veld and republican collaborators were shot as spies.

The scars of this war were felt for generations to come. Animosity between the "English" and Afrikaners remained a point of tension. There was great bitterness within communities and even within families (Brits *et al.* 2007:224). This war was viewed as a "white man's war", until recently when historians added evidence of large scale black participation in the war (Nasson, 2007:223). The name was for this reason changed to the South African War.

5.6   APARTHEID

Apartheid, the system of legal racial segregation enforced by the National Party government of South Africa between 1948 and 1994 is certainly regarded as the most defining discriminatory practice of this country (Giliomee, 2007:316). Through this regime, the rights of the majority of South Africans were curtailed. These groups of people were classified as "non-white" according to different categories, namely "black", "coloured" (within South African context this term refers to people of mixed racial heritage) and "Indian". These groups were denied not only privileges, but basic rights and were most shamefully treated. Legislation, such as the Population Registration Act of 1950, the Group Areas Act of 1950 and the Reservation of Separate Amenities Act of 1953 were the cause of tremendous humiliation, trauma and suffering.

According to the Population Registration Act, the race of South African citizens had to be indicated on their identity cards and official teams or boards had to come to a decision when the race of people was unclear. In such cases fingernails were examined or a comb was pulled through the person's hair to classify their race (Giliomee, 2007:316). Especially the coloured people, suffered severely under this bizarre legislation. Members of the same family were often allocated different races and this had severe repercussions, which were intensified by the rest of apartheid legislation (Giliomee, 2007:318, 319).

People had to live separately, in suburbs or townships according to their race groups. Apart from separating families and friends, the enforcement of the Group

Areas Act led to forced removals, pass laws and curfews to break up racially integrated areas (Giliomee, 2007:318, 319). Giliomee (2007:319) reports that the new townships failed to develop any economic or social dynamism and lacked the necessary infrastructure. Areas for the poor were often situated far from their places of work and transport services were inadequate (Giliomee, 2007:319). Still today, people have to rise very early in the morning, travel far to their places of work and spend a large proportion of their income on public transport.

The Reservation of Separate Amenities Act segregated public facilities (Giliomee, 2007:318). Signboards were erected to indicate who may enter, or rather who may not. Furthermore, the facilities and services provided to "non-white" people were far inferior to those of whites (Giliomee, 2007:318). These reservations applied to all facilities for example beaches, bus stops, public ablution facilities, cinemas, even lifts and park benches, let alone public services, such as hospitals, schools and universities (Giliomee, 2007:318).

Before the apartheid regime, the education of black people was in the hands of the church. The mission schools reportedly provided a good education, but served only a small proportion of the population (Giliomee, 2007:319). By 1952, for example, only 3% of black people had received post-primary education and only 8 488 had a matriculation qualification. The new government established a commission of inquiry into black education during 1949, in response to which a state-controlled system was proposed. Concern was expressed about the imposing influence of English culture in black education (most likely because the teachers rejected the apartheid policy and had extended English influence) and focus was changed towards ethnic group oriented education *("volkseie onderrig")*. The ethnic language was consequently made compulsory in primary schools and subsequently also in secondary schools (Giliomee, 2007:319).

The government took control of black education in 1953 with the extension of inferior mass education to black people. By 1994 the proportion of black children of school-going age enrolled in schools was 84%. The major problem was, however, that an inadequate budget caused the per capita spending on black children to be low (Giliomee, 2007:320). Furthermore, the urbanised, professional class of black

people understood the sole purpose of "Bantu education" to be to prevent black people from participating in the Western economy and culture (Giliomee, 2007:320). Universities were segregated by race as from 1959, the motive being to remove black students from the influence of liberal academics and the city environment (Giliomee, 2007:320). The purpose was to create a subordinate society.

The infringement of human rights was kept secret and resistance was suppressed by the Suppression of Communication Act of 1950 and the banning of any activity that demonstrated political resistance (Giliomee, 2007:322). Yet, the world did come to know these things and supported the internal struggle for freedom by exerting pressure on the government until apartheid was ended (Giliomee, 2007:390). The cases dealt with by the Truth and Reconciliation Commission (TRC) revealed that most of the atrocities committed were hidden not only from the outside world, but also from the South African public (Giliomee, 2007:414).

Well-known Afrikaans poet Antjie Krog, who covered the TRC proceedings for national radio, responded to the indisputable evidence of atrocities under apartheid by writing a prize-winning book. She asks: "How can I live with the fact that all the words used to humiliate, all the orders to kill, belonged to the language of my heart?" (Giliomee, 2007:414).

CONCLUDING THOUGHTS

While working on this chapter I recognised elements of the theory of intercultural relationships that I had been studying and saw how this applied in a wider context. As patterns of human behaviour started emerging, I noticed how a repetition of destructive patterns of behaviour had occurred over generations, indicating that cultural transmission had been involved. This historic overview opened a window to blind spots in my perspectives.

Taking the definition of culture into consideration, I realised that the cycles of white supremacy that had manifested in South African society since the beginning had been transmitted to me too. My ancestors had been farmers in the Eastern Cape. On the maternal side there were British Settlers and on my Afrikaans side there were

Trekboers. These people lived the life of frontier farming. My grandmother had told me about those days.

The statement by Oakes, (1988:51) about the "imposition of enforced servitude by a powerful group on another group, which inevitably breeds fear in both groups and resentment in the oppressed" and that "the white population constantly feared mass rebellion and death at the hands of slaves" made a lot of sense to me. I experienced that myself. I think that many people in this country still do. The dehumanising dynamics of slavery have been passed on in society. The patronising behaviour; the kind, yet imposing tone, etc. have been handed down to us from generation to generation. I understood what the advocates, such as McIntosh (1988) were saying. The invisible knapsack has been passed down the line of generations and has become such a part of what we do that we don't realise it at all.

Yet, I had to have empathy with the young fledgling Dutch colony with British colonisation. Having just started finding their feet as a small "United Nations" at the Southern tip of Africa, the carpet was ripped out from under them. I keep wondering what would have happened if a British leader of Wilberforce's character had governed the Cape Colony. What if cultural imposition had not taken place and human rights and moral values had been introduced then? What if a truly equitable society could have been established?

But it didn't and more and more atrocities surfaced at escalating rates. We had another opportunity of stopping the cycle with the South African War, when everybody was severely affected, but once again group pride got the upper hand. Struggles for power have continued.

Being reminded of the segregation legislation brought me back to Hall's comparison of ethnocentrism and war. In particular I was reminded of his statement about the negative outcomes of ethnocentrism: "the least of which is depriving groups from productive knowledge to be gained from other groups" and the resulting increased competition, fear, anger and hate that may lead to damaging conflict (Hall, 2002:205). This was certainly true about the education system in our country.

I experienced the impact of the deception of a nation in the belief of white supremacy "drawn on racialised ideas and beliefs, which shape the cultures and practices that sustain the unequal treatment of groups and individuals" (DoE, 2008:26). Furthermore, I observed how this pattern of thought had been imprinted in our education system, how biased education had been, even in higher education. I now understood what had been upsetting me so at school. My individuality and independent thought were being suppressed. I was being squeezed into a mould that couldn't fit. How much more was the pain for black people in this system? I now understand the major resistance against the term "cultural" too, but it doesn't make the concept irrelevant.

I observed how packets of information from skewed perspectives were injected into cultures and were passed on from one generation to the next, programming their ways of life, of thinking, perceiving and interpreting in patterned ways. The lack of critical thinking and reflection allowed undiluted acceptance of false beliefs. The system had prevented the development of critical thinking and reflection in homes, the education system and the church. I now understand the disillusionment so many have expressed with the church.

The poison was integrated as part of the cultural heritage, smothering moral values and eventually rendered the culture dysfunctional. Ginsberg and Wlodkowski's (2009:6) explanation that a "dominant group can so successfully project its way of seeing social reality that its view is accepted as common sense, as part of the natural order, even by those who are disempowered or marginalised by it", now makes perfect sense.

I noticed the evidence for McIntosh's (1988:12) statement: about the negative influence of power on morality:

> "Undeserved power, on the other hand, confers dominance; gives permission to control. This kind of privilege, McIntosh (1988:12) continues, "gives license to some people to be, at best, thoughtless and at worst, murderous".

But this brought me back to the Biblical truth of "pride comes to a fall". Pride did come to a fall in our history, but new pride surfaced and grew.

This cycle of events reminded me very much of the "cycle of violence" that I had learnt about in my psychiatry studies (Meintjies and Killian, 2004:667). A quotation by the man of the twentieth century, Professor Albert Einstein, also came to mind, that is:

> "Everything has changed, but our way of thinking;
> and if that doesn't change,
> we head towards unparalleled catastrophe."

This statement made very good sense to me within this context. Even in limiting one's reflection to the historic events pertaining to three previous generations only, it becomes clear how this process works. Stagnant thought processes have had devastating effects on our country's history and may very likely continue doing so for generations to come. Faulty ways of thinking indeed have the same disastrous, earth-shattering potential as do faults in the crust of the earth. Are we heading towards unparalleled catastrophe?

Now the question is: What am I going to do with this knowledge?

SUMMARY

This chapter contained an overview of South African history with the purpose of identifying intercultural dynamics. The specific purpose for this was to uncover hidden assumptions in my cultural programming transmitted by means of cultural transmission. The penultimate chapter will contain a synthesis of the discoveries made throughout this living theory.

> "Everything has changed, but our way of thinking
> and if that doesn't change,
> we head towards unparalleled catastrophe."
>
> **Albert Einstein**

CHAPTER 6

Analysis/findings

'…unless persons are willing to undergo
a process of personal transformation
in which they reassess the assumptions
that lie hidden in their hearts and minds,
systemic change will not bring
authentic transformation** or **reconciliation"
(Karecki, 2003:80)

ORIENTATION

In the previous chapters I have endeavoured to learn more about intercultural relationships and ways of overcoming ethnocentrism; I have investigated my cultural context by means of an autoethnography and have investigated my teaching practices. Lastly I tried to discover hidden assumptions transmitted to me intergenerationally by reflecting on South African history.

In this chapter I shall attempt to synthesise the findings of the preceding chapters in order to make meaning of the role of culture and intercultural relationships in my teaching practice.

The following question will guide this process:

* ❖ What are the issues arising from my cultural self-assessment and how can I deal with them?

6.1   INTRODUCTION

Having noticed a cycle of violence in our community and having discovered the roots of it in the overview of South African history, I realise that this too has been transmitted to me and decided to revise my Psychiatry literature. See Figure 6.1 for a representation of the cycle of violence.
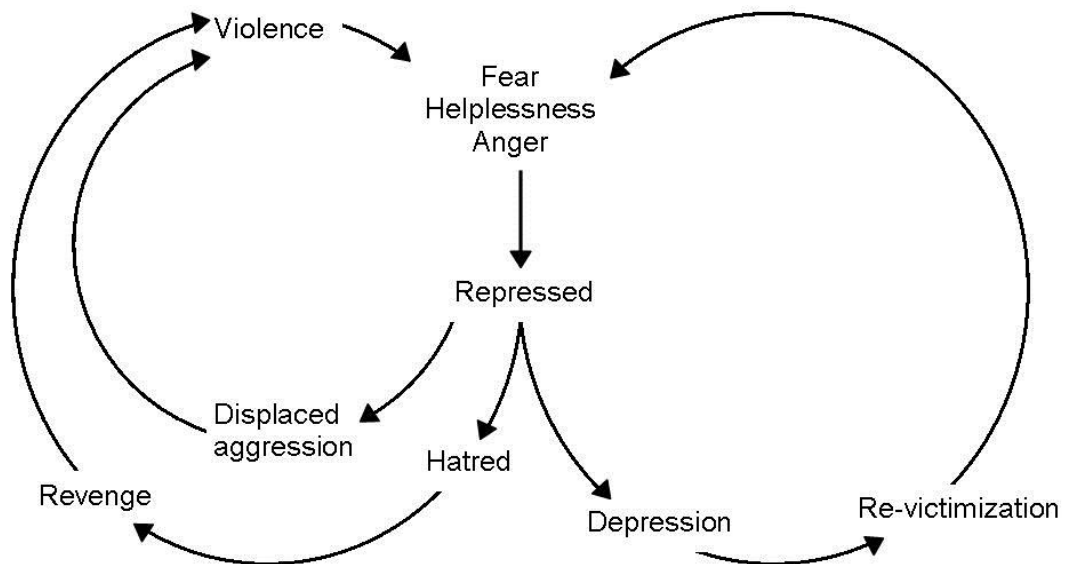
Figure 6.1   Cycle of Violence
Taken from Meintjies and Killian (2004:667).

As described in 2.3.9, cultural pain can give rise to societal problems (Antone *et al.* 1986:6; Chesler *et al.* 2005:8 and Ward, 2004:201). In support of this finding, Meintjies and Killian (2004:667) explain that if left unattended, violence experienced on community level can develop into a cycle of violence, which is observed in various ways, e.g. increased crime, domestic violence, sexual abuse, etc.

Exposure to violence leads to extreme helplessness, fear and anger and if these feelings are not managed, the anger in particular, one of three options may occur:

i.)   The internal anger may grow and turn to hatred and a desire for revenge. This is common where someone's dignity has been damaged, particularly if there has been loss of life. This reaction continues in a cycle of violence.

ii.)   The anger may also be displaced to others, for example, in the form of domestic violence.

iii.)   Repressed anger may develop into depression, where the person withdraws and becomes self-blaming. This person is at risk for further violence and victimisation (Meintjies and Killian, 2004:667).

If, however, the person's fear, helplessness and anger are expressed and contained in a safe relationship, a cycle of peace can result (Meintjies and Killian, 2004:667).

See Figure 6.2. Through unpacking the trauma and the feelings that accompany the incident and the memories thereof, healing and eventually peace and reconciliation are possible (Meintjies and Killian, 2004:667). This usually happens within the safety of counselling sessions.
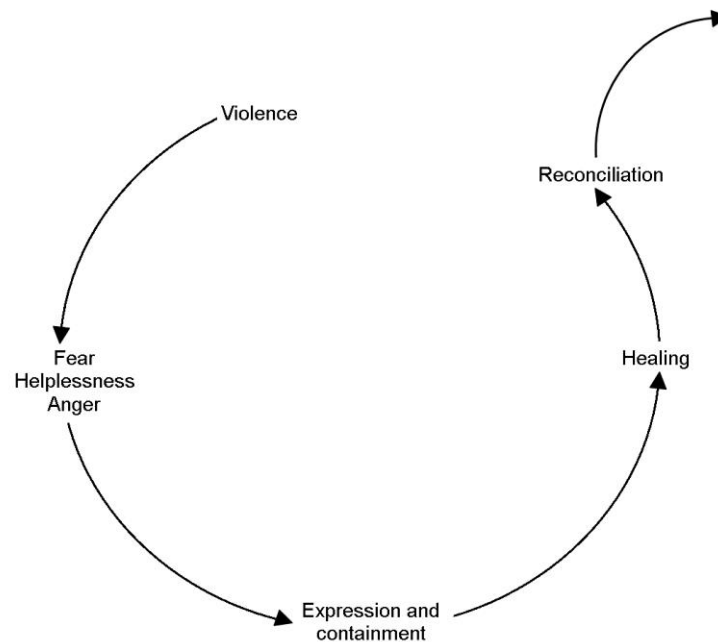
Figure 6.2   Cycle of Peace

Taken from Meintjies and Killian (2004:668).

6.2   SELF REDEFINITION

Acknowledging the violent history of South Africa and having confirmation from a Ministerial Report that incidents of racism are still occurring and witnessing the societal signs of violence manifesting in our news bulletins, it is clear that South African society is still in pain. This pain, as clearly indicated in the previous chapter, can be packaged and passed on from generation to generation. A young man attending a workshop to deal with this cycle of violence reported:

> "We are carrying out the revenge of our parents. It is time for us to work out how to stop this cycle, because it is ruining our lives" (Meintjies and Killian, 2004:667).

Having asked what the issues arising from my cultural self-assessment are and how I can deal with them, the answer is certainly that it is quite likely that I may carry my

package of ethnocentrism and cultural pain with me and transfer it to my children (RSA DoE, 2008:26,27). Alternatively, I could deal with my pain, come to a point of forgiveness and reconciliation and turn the cycle into a cycle of peace.

Having learnt that culture is layered like an iceberg and having examined what is layered within, I can now proceed to set standards for each of these layers to ensure that they cycle away from superiority and violence. Each of these constructs will consequently be discussed.

6.2.1 Values

Having acknowledged that values are the driving forces that direct meaning- and decision-making, as well as behaviour, it is clear that my values should combat ethnocentrism in all its expressions.

Jordan *et al.* (2008:151) draw attention to the fact that "values in and of education can entrench rather than counteract social privilege and the moral and political values of certain social and political classes" and that these "can strengthen the hold of certain discourses, such as the 'knowledge economy' and contribute to the social exclusion of those who do not share its values". Furthermore, Ginsberg and Wlodkowski (2009:27) observe that eurocentric assumptions and values influence the way we teach and how we label those who have difficulty learning a particular way. It is important to give careful consideration to whether one's values will either strengthen or combat ethnocentrism.

The South African constitution contains a Bill of Rights which forms the cornerstone of democracy in South Africa. Hereby, the rights of all people in our country are enshrined by three core values, i.e.: human dignity, equality and freedom (RSA 1996). These values strengthen democratic practices in education by assisting educators to create inclusive learning environments where the integrity of each person is valued (Ginsberg and Wlodkowski, 2009:75). These authors explain:

> "This environment, within reason, welcomes each person's sense of worth and self-expression without fear of threat or blame. In such an atmosphere,

people know they are respected because they feel safe, capable and accepted. They feel respected because they know their perspective matters.

In a climate of respect, intrinsic motivation emerges easily because people are able to be authentic and spontaneous and to accept full responsibility for their actions. These are qualities of self-determination, which is the hallmark of intrinsic motivation; they are qualities that fear and alienation quickly suppress.

Connectedness in a learning group provides a sense of belonging for each individual and a felt awareness that one is cared for and cares for others" (Ginsberg and Wlodkowski, 2009:75).

Here it becomes clear that caring is important in inclusive learning environments.

The core values selected for this living theory are theistic in nature and based on the ethic of caring. These were human dignity, integrity, altruism, social justice and humility. (See Table 6.1).

Table 6.1   The values set as standards of judgement for this living theory

Value	Definition
Human dignity	Respect for the inherent worth and uniqueness of individuals and populations. In the academic setting, human dignity includes respect for diversity of learning needs, strengths, deficits, as well as the goals of each student.
Integrity	Acting in accordance with an appropriate code of ethics and accepted standards of practice.
Altruism	A concern for the welfare and wellbeing of others, asking no reward and refraining from imposition.
Social justice	Upholding moral, legal and humane principles. This serves as the underpinning for decision-making in terms of the equitable distribution and allocation of services and resources.
Humility	Acceptance of personal accountability for my actions; co-dependence with and indebtedness to others for increasing my knowledge and understanding.

Adapted from Fahrenwalt *et al*. (2005:47); Shaw and Degazon (2008:45).

In studying Campinha-Bacote's Process Model of Cultural Competence, the construct of cultural desire was the driving force of the process of cultural competence (Campinha-Bacote, 2008:142). The building blocks of cultural desire

were found to be similar: caring and love; sacrifice; social justice; humility; compassion and sacred encounters (Campinha-Bacote, 2008:143). These values, which were found to direct the process of overcoming ethnocentrism, are also based on a caring ethic. Hall (2002:206) equals ethnocentrism to indifference and adds that persons who are seriously concerned about others, their feelings and wellbeing, will be less inclined to be ethnocentric, hereby confirming the importance of a caring ethic.

6.2.2 Beliefs

Matsumoto (2009:6) points out that the deep level aspects, such as beliefs, work on an unconscious level where they direct thoughts, feelings, decisions and behaviour, whilst giving meaning to the behaviour of others. These deep level aspects enable culture to give meaning to constructs such as race and ethnicity, as Matsumoto (2009:6) points out.

My beliefs are theistic, based on the Christian faith. Acknowledging that the Christian faith has been represented as being in support of racial supremacy, it is important to evaluate my beliefs.

The core commandments expressed in Deuteronomy 6:5; Matthew 22:37-39 and Mark 12:30-31 speak of loving God with all my being (heart, mind, soul and strength) and loving my neighbour as myself. This places us, as humans on equal footing. Furthermore, the love required is sacrificial in nature as I am also required to love my enemies; to bless those who curse me; to do good to those who hate me and to pray for those who spitefully misuse me and persecute me (Matthew 5:44). I am therefore not exempted from suffering; rather it is expected of me to endure suffering (Hebrews 10:36).

The requirements for living a life of goodness according to Micah 6:8 are love, justice, mercy and humility. These are also portrayed in Matthew 5:44. I am to show mercy by forgiving others (Matthew 6:12). Furthermore, it is not my position to judge others, as in so doing I dethrone God and assume a position of pride. I should therefore read and apply Scripture as a whole and not select and apply certain portions to my life as this can cause me to be deceived.

6.2.3 Attitudes

The attitudinal areas in my cultural programming that I need to combat and overcome are appropriation, pride, superiority, paternalism, racism and double standards. Here, the Christian faith operates in the opposite spirit. I am required to serve others in humility and love (Galatians 5:13).

Campinha-Bacote's (2008:143-146) building blocks of cultural desire give specific direction relating to humility. I can pursue humility by:

- ❖ Seeing the greatness in others
- ❖ Acknowledging the dignity and worth of others
- ❖ Cultivating a genuine desire to know in what way others think and feel differently
- ❖ Preserving my own self-worth
- ❖ Graciously receiving correction and feedback
- ❖ Being forgiving
- ❖ Cultivating a grateful heart
- ❖ Purposefully speaking well of others
- ❖ Acknowledging my shortcomings or wrongdoings (Campinha-Bacote, 2008:143-146).

All this flows from living a life of service in gratitude for all I have freely received, for example unconditional love and acceptance; forgiveness; grace; mercy and eternal life.

6.2.4 Assumptions

Here, as a white person, I should be conscious of White privilege by assuming a position of humility, as mentioned above. I should also become conscious of my identity and how this places me in relation to others, giving careful consideration to the race, physical ability, religion, sexual orientation, ethnicity, status, etc. of others and how this positions them in society. I should see people in context, as this gives meaning (Brookfield and Preskill, 2005:139; Leininger, 2002:60).

Open discussions and clarifying further facilitate awareness of assumptions in order to heighten awareness to the way race and culture frame and sometimes distort how we hear the words others use (Brookfield and Preskill, 2005:139). We should continue talking in class, in our offices, in larger gatherings until we hear with an "inner ear", hear from the heart.

6.2.5 Norms

The general norms that guide my practice are:

- ❖ The Christian faith, guided by Scripture, as discussed above
- ❖ The constitution and laws of South Africa
- ❖ Legislation relating to higher education
- ❖ The regulations set by the SANC that guide my professional nursing practice
- ❖ The regulations set by the UFS

These provide direction in my everyday life and work.

Ginsberg and Wlodkowski (2009: 333) provide more specific guidance relating to higher education by recommending norms for culturally responsive teaching, within a motivational framework, as follows:

Norms

Establishing inclusion (Criteria: Respect and connectedness)

1. *Human purpose*: Course work emphasises the human purpose of what is being learned and its relationship to the learners' personal experiences and contemporary situations.
2. *Constructivist approach*: Teachers use a constructivist approach to create knowledge.
3. *Collaboration*: Collaboration and cooperation are the expected ways of proceeding and learning.
4. *Hopeful view:* Course perspectives assume a non-blameful and realistically hopeful view of people and their capacity to change.
5. *Equitable treatment*: There is equitable treatment of all learners with an invitation to point out behaviours, practices and policies that discriminate.

Developing attitude (Criteria: Relevance and volition)

6. *Learners' experience*:   teaching and learning activities are contextualised in the learners' experience or previous knowledge and are accessible through their current thinking and ways of knowing.

7. *Volition*:   The entire academic process of learning, from content selection to accomplishment assessment of competencies, encourages learners to make choices based on their experiences, values, needs and strengths.

Enhancing meaning (Criteria: Engagement and challenge)

8. *Challenge:* Learners participate in challenging learning experiences involving deep reflection and critical inquiry that address relevant, real-world issues in an action-oriented manner.

9. *"Third idiom"*: Learner expression and language are joined with teacher expression and language to form a "third idiom" that enables the perspective of all learners to be readily shared and included in the process of learning.

Engendering competence (Criteria: Authenticity and effectiveness)

10. *Relevant assessment*: The assessment process is connected to the learner's world, frames of reference and values.

11. *Multiple ways*: Demonstration of learning includes multiple ways to represent knowledge and skill.

12. *Self-assessment:* Self-assessment is essential to the overall assessment process.

These norms will assist me to enhance my teaching practices to be more inclusive, appropriate and effective in relating to a diverse body of students.

6.2.6 Lifeways

My way of life is an expression of my faith and should therefore be based on Scripture. This implies that I need to study Scripture regularly to know what is required of me; hence the taking of daily Bread (Matthew 4:4 and 6:11). The main guidelines for my faith have been discussed in 6.2.2. I understand such a way of life

to be simple, contented and joyful, based on a Christian ethic. This is regarded to be a life in abundance (John 10:10).

6.2.7 Language

In discussing the formulation of the main research question, it was indicated that one of the ways in which the *external outcome* of cultural competence in higher education can be observed is in appropriate and effective communication in intercultural situations (Deardorff, 2006:255).

Within the context of my practice, this presents a major challenge for various reasons. The population of people on campus is extremely diverse and a wide variety of first languages are spoken, but a very small proportion of these people are first language speakers of English. Moreover, the parallel language policy provides for education in English and Afrikaans. This implies that Afrikaans speaking students have the opportunity to receive education in their first language, whilst most of the other students are learning in their second or third language.

Furthermore, Ginsberg and Wlodkowski (2009:132) express the opinion that language is the strongest influence on whether a student believes that what is happening in the classroom is relevant to his or her own beliefs, needs and interests. These authors elaborate, as follows:

> "Language significantly contributes to the common ground that supports the capacity to accept and negotiate differences between people. Under such circumstances, purposes, interests, values and outlooks among people become mutually understandable and trusted" (Ginsberg and Wlodkowski, 2009:132).

This poses a challenge for educators working in a diverse environment. Ginsberg and Wlodkowski (2009:132), in promoting culturally responsive teaching, consequently recommend two fundamental concerns:

> i.) Negotiating language with learners to remove inaccurate and demeaning labels and

ii.) Understanding how language can be used to promote participation among bilingual or multilingual students who are in the process of developing English proficiency with academic language.

In negotiating language, they take time to initiate a conversation early on with a class about language that could jeopardise the ability to be heard and to hear others (Ginsberg and Wlodkowski, 2009:134). Students are asked to think about and discuss, in pairs, words that could cause self-consciousness or could trigger resentment. They are then asked to identify alternatives, after which a class discussion ensues to compile a list of unacceptable words and to present an alternative list (Ginsberg and Wlodkowski, 2009:134). Here the students teach one another, whilst developing greater mutual understanding.

Ginsberg and Wlodkowski (2009:135) state that learners of the English language take approximately two years to participate in basic everyday conversation and five years to acquire competence in academic language. The latter is largely developed through extensive reading in a variety of academic contexts and through years of repeated exposure to academic terminology during class (Ginsberg and Wlodkowski, 2009:135). Collaborative, experiential and active learning procedures can be used to great advantage because the tendency of being context embedded and rich with communication cues (Ginsberg and Wlodkowski, 2009:135).

The issues relating to language and communication within a diverse educational environment remain complex and no simple solutions are offered. Yet, the above-mentioned recommendations make it possible for me to greatly enhance my communication within a teaching and learning context. In addition, it is also important for me to keep working on my language proficiency by learning to communicate with others in their home languages, as far as possible.

CONCLUSION

I have come to the conclusion that ethnocentrism can be overcome with the help of cultural competence. As I have followed a process of cultural *awareness*, I have gained *knowledge*, which in turn has assisted me to acquire new skills. These were put into practice and evaluated. Through a continuous cycle of action and reflection,

my knowledge and *skills* may be tested in *encounters* with others, who enhance my learning. This process is driven by cultural *desire*, which is based upon a caring ethic. (See Figure 6.3).
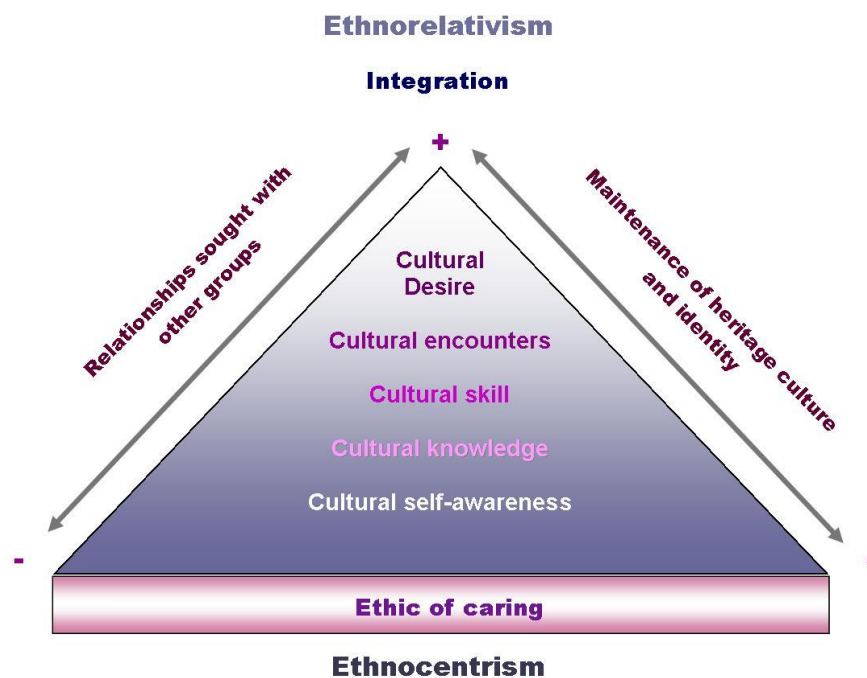

Figure 6.3 **A caring framework for personal transformation towards ethnorelativism**
Van Jaarsveldt (2011)

The process previously illustrated in Figure 3.4 is now illustrated as being based on the foundation of a caring ethic. The triangle still represents the person undergoing a process of personal transformation with the help of the process of cultural competence by means of cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire. Overcoming psychological barriers in the cognitive restructuring process towards integration is indicated by the shading, where the achievement of integration represents a position of enlightenment. Movement out of the shadow of ethnocentrism towards the light of ethnorelativism is indicated as movement from the negative to the positive. Lastly, the social process of acculturation is indicated on the outside of the triangle, showing how the two issues at work together lead to the positive outcome of integration.

SUMMARY

In this chapter I have investigated the issues arising from my cultural self-assessment by framing them in terms of the set of values, beliefs, attitudes, assumptions, norms, lifeways and language that constitutes culture. I have found that ethnocentrism can be overcome if the driving force, the values that inform my practice, are based on a caring ethic, arising from my faith. In the final chapter I shall attempt to apply my learning to the context of higher education.

"How can one learn the truth by thinking?
As one learns to see a face better if one draws it!"
Ludwig Wittgenstein

CHAPTER 7

Conclusion: Cultural competence in higher education

*'…unless persons are **willing to undergo**
a process of personal transformation
in which they reassess the assumptions
that lie hidden in their hearts and minds,
systemic change will not bring **authentic
transformation** or reconciliation"*
(Karecki, 2003:80)

ORIENTATION

In the previous chapter the concept analysis, my autoethnography and the historic/ethnographic analysis were synthesised to disclose the influence of culture in my life.   According to the definition of culture I, willingly or unwillingly, carry this cultural baggage everywhere I go.   It has an influence on my thinking, feelings, decisions and behaviour; my meaning-making of the world and my interpretation of the behaviour of others.   It has an influence on my teaching practice.   Furthermore, as ethnocentrism comes naturally, I constantly need to combat this and strive towards ethnorelativism.   In this process, cultural competence, as a process of personal transformation, is useful in combating the negative influence of culture on my practice.

In this chapter I shall conclude this study by investigating specifically how ethnorelativism can be incorporated into my teaching practice. In pursuit of making a personal contribution towards authentic transformation in higher education, therefore, I shall conclude by attempting to establish principles for my future practice in this domain. I shall therefore attempt to answer the main research question:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

More specifically, I can ask:

❖ How does my learning relate to the context of higher education?

7.1 INTRODUCTION

UNESCO called 2010 the International Year for the Rapprochement of Cultures. In her opening address, the Director-General of UNESCO, Irina Bokova, states the firm opinion that the links between culture and development are so strong that development cannot dispense with culture (Bokova, 2010: page 1 of 2). The four main strategic lines of action for the Year were as follows:

i.) Promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity;

ii.) Building a framework for commonly shared values;

iii.) Strengthening quality education and the building of intercultural competences and

iv.) Fostering dialogue for sustainable development (UNESCO, 2010:2).

Each of the strategies will consequently be briefly described, as I believe these relate to higher education.

7.1.1 Promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity

Dialogue is encouraged between different groups of people for increased awareness and knowledge. In parallel, the role of language in understanding others is addressed and linguistic diversity, multilingualism and translation are emphasised for the advancement of intercultural dialogue.

The preservation of cultural heritage, as a record of human experience and aspirations, is encouraged and interfaith dialogue, with a view to increasing mutual knowledge about spiritual traditions and their underlying values, is stated as a major objective. (UNESCO, 2010:2).

7.1.2 Building a framework for commonly shared values

Intercultural dialogue is seen as a process which demands the promotion of cultural diversity, but also the recognition of shared values. Those fundamental values

declared to be "timeless and universal" by the Millennium Declaration should be reaffirmed. These are anchored in tolerance and imply respect for others, regardless of diversity of belief, cultural background and language.

Other universally important values are: respect for and the upholding of cultural diversity; commitment to peace, non-violence and peaceful practices; the empowerment of women; respect for human dignity and the observance of human rights. (UNESCO, 2010:2).

7.1.3 Strengthening quality education and the building of intercultural competences

"Quality education should be primarily grounded in respect for human rights, as enshrined in the Universal Declaration of Human Rights, and should equip the learner, not only with knowledge and values to understand the other, but also competences which are specific to openness and appreciation of cultural diversity.

This includes the revision of the content of national textbooks and history books, learning materials and curricula, taking into account diverse learning styles and life experiences, and developing learning materials that induce and prepare young people for dialogue and teach them to think critically, must receive high attention." (UNESCO, 2010:3).

7.1.4 Fostering dialogue for sustainable development

Both the modern and traditional sciences receive recognition and their participation in dialogue is encouraged re sustainable development and measures to address the consequences of climate change and shared water resources. (UNESCO, 2010:3).

On looking closer at these four strategic actions, the themes of *continuous dialogue, mutual respect* and the *upholding of shared values* keep emerging and are seen to be important in education. I should therefore take these three action themes into consideration.

7.2   RELATING CULTURAL COMPETENCE TO HIGHER EDUCATION

Cultural pain is still rife in society and within the context of higher education. This I have observed, experienced and read in the review of literature for this study. The outcry for authentic transformation is still echoing in the hearts and minds of hurting people.

These issues need to be addressed, because it was found that ignoring them causes a festering for the hurting on one hand and exacerbation of discriminating practices on the other. Brookfield and Preskill (2005:124, 125), having advocated that these issues cannot be "swept under the rug", acknowledge that "communicating across racial and ethnic barriers can be particularly agonising".

Ryoo and McLaren (2010:112) continue that a neglect to directly address all forms of racist oppression in a democratic multicultural education environment defeats the purposes of authenticity. This is compared to a movie set made of cardboard that, though authentic in appearance, will be easily knocked down revealing it to be a sham (Ryoo and McLaren, 2010:112). These authors therefore encourage educators to engage in intense, self-reflective discussions to critically examine the issue of racism and to decentre whiteness (Ryoo and McLaren, 2010:112,113). Duncan-Andrade (2008:112) is in agreement and recommends that educators teach the concept of race as a social paradox and engage their students in critical discussions about the social forces that create such apartheid and suffering for people of colour.

In the preface of the book *Education for the Intercultural Experience*, Michael Paige (1993:vii) relates two fundamental premises upon which the content is based, namely that:

i.)   intercultural experiences are emotionally intense and profoundly challenging for the participants;

ii.)   education for intercultural experiences requires content and pedagogy radically different from traditional instructional practices.

Almost twenty years later these statements remain relevant. Subjective experience urges one to accept the first premise as a general truth. On merely reading material

relating to issues of race or intercultural relationships one becomes aware of the emotional intensity that accompanies this literature, either in the manner of writing or in the response it evokes in the reader. Furthermore, I have experienced the stumbling tumbling effect that unresolved pain and discriminating discussion can have.

So, what is one to do? Hall (2002:344), in commenting on intercultural communication, explains that cultural competence involves three levels, namely thought, action and feeling. Each of these levels are discussed in terms of *three ethical principles*:

      i.)   An effort to understand (Thought);

      ii.)   Peaceful disagreement (Action) and

      iii.) Loving relationships (Feeling).

An effort to understand implies a teachable attitude, mutual legitimacy and dialogue. *Peaceful disagreement* involves non-violence, truth and openness. Hall (2002:356) inherently regards intercultural communication as an emotional experience and therefore *loving relationships* are regarded as the keystone of ethical behaviour in this regard. The ethical expressions are, interestingly enough, also affective, cognitive and behavioural, as in the categorising of expressions for ethnocentrism, discussed in 2.3.8.4, but here for the (opposite) purposes of ethnorelativism.

Van Brunt (2011) agrees with treating students with respect by focusing on having a relationship with them rather than enforcing rules and policies. Moreover, the attitudes of openness (to intercultural learning and to people from other cultures; withholding judgement), respect (valuing all cultures and diversity), as well as curiosity and discovery (tolerating ambiguity and uncertainty) are viewed as fundamental to building relationships and achieving cultural competence in higher education (Deardorff, 2006:255). This corresponds very much with Campinha-Bacote's (2002:183) description of cultural desire:

> "...a genuine passion to be open and flexible with others, to accept differences and build on similarities and to be willing to learn from others as cultural informants".

Campinha-Bacote's (2008:143-146) building blocks for cultural desire (caring and love; sacrifice; social justice; humility; compassion and sacred encounters) presented in 3.2.1.5. are values and virtues based on a caring ethic. These drive one to *want* to, rather than *have* to engage in a process of cultural humility, i.e. learning from others as cultural informants (Campinha-Bacote, 2002:183).

The main idea, keeping the UNESCO strategies in mind, should then be to encourage dialogue, based on mutual respect, whilst upholding shared values, but to do this in such a way that the participants would *want t*o, rather than *have* to participate. This should preferably be based on good relationships that provide nurturing, safe environments, which promote mutual engagement.

7.3 TEACHING EXCELLENCE ROOTED IN CARING

In asking how to reconcile all these key issues, I came across an article by Sawatzky *et al.* (2009:261) who developed a caring framework for teaching excellence in nursing education grounded in the ethic of caring. They present this framework as a contribution to the domain of higher education (Sawatzky *et al.*, 2009:261).

Here, a teaching philosophy is intimately intertwined with nursing philosophy and the ethic of caring. The student-teacher relationship and connectedness are seen to form part of the caring ethic of nursing. Thus the ethic of caring is central to teaching excellence in nursing education.

The framework depicts the generic constructs that exemplify teaching excellence, namely excellence in teaching practice, teaching scholarship and teaching leadership, as interconnected and based upon the ethic of caring. See Figure 7.1 for a visual presentation of the framework.
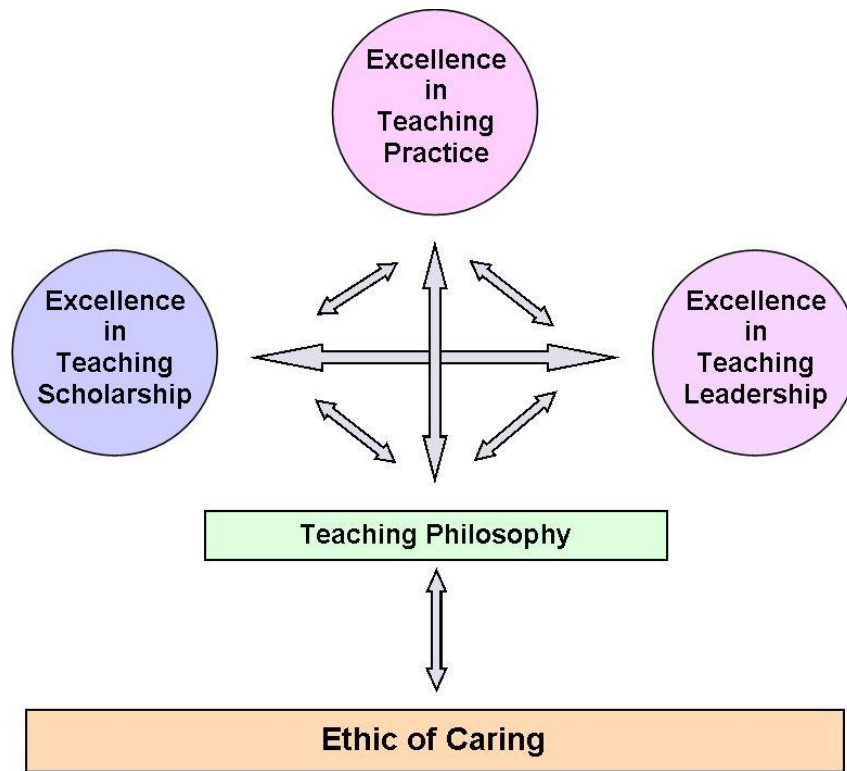
Figure 7.1: **Caring framework for teaching excellence in nursing education**

Adapted from Sawatzky *et al.* (2008:261).

Teaching excellence then, manifests in exemplary performance in the three areas of teaching practice, the scholarship of teaching and teaching leadership through caring. This happens because teaching philosophy is built upon the foundation of a caring ethic resulting in a manifestation of caring in each of these constructs, as illustrated in Table 7.1.

Table 7.1: Manifestations of caring in the constructs of teaching excellence in nursing education

Construct of teaching excellence	Manifestations of the caring ethic
Excellence in teaching practice:	♦ **Pedagogy** ♦ **Knowledge** ♦ **Communication** ♦ **Critical thinking** ♦ **Reflection**
Excellence in teaching scholarship:	♦ **Ethic of inquiry** ♦ **Critical reflection**
Excellence in teaching leadership:	♦ **Ability to motivate and empower others** ♦ **Decision-making skills** ♦ **Role modelling** ♦ **Mentoring** ♦ **Integrating caring into the curriculum**

Compiled from Sawatzky *et al.* (2008:264).

The manifestations of caring in each of these constructs will consequently be briefly described.

7.3.1 Excellence in teaching practice

Sawatzky *et al.* (2008:264) explain that pedagogy within the context of teaching excellence extends beyond content knowledge to include exemplary performance of the task of teaching. This involves knowing how to motivate students to think critically and creatively; how to engage in effective verbal and oral communication and how to engage in collaborative, deep-level, self-directed, as well as self-regulated learning and reflection.

7.3.2 Excellence in teaching scholarship

Excellence in the scholarship of teaching is motivated by an ethic of inquiry. Individuals who achieve excellence in teaching scholarship continually strive to achieve a deep knowledge of the subject area, as well as teaching and learning (Sawatzky *et al.* 2008:264). They engage in research and seize opportunities for ongoing learning, professional growth and critical reflection.

7.3.3 Excellence in teaching leadership

Excellence in teaching leadership includes exemplary performance in roles related to the design and organisation of courses or curricula, as well as mentoring of novice colleagues. This is accomplished by the ability to effectively lead others through change by inspiring a shared vision, fostering collaboration, modelling the way and celebrating shared accomplishments. (Sawatzky *et al.* 2008:264).

7.3.4 Summary of teaching excellence rooted in caring

Flowing forth from caring, each of the constructs of teaching excellence conveys caring. In teaching practice, a safe and warm environment can be created where academic staff members and students can learn together; where each "learner" can expand their consciousness and become aware of their personal cultural values, attitudes, beliefs and practices (Andrews, 2003:18); where they may become critically aware of ethnocentric self-views and develop a more ethnorelative view of self; whereby they can redefine self in relation to others. In sacred encounters those who experience low self-value can be nurtured to wholeness and those who experience an inflated self-view can see themselves more realistically through the eyes of others.

This has already been achieved in higher education. Many authors have related their work and provide guidance in this regard, for example: Brockbank and McGill (2006); Brookfield and Preskill (2005); Ginsberg and Wlodkowski (2009); Gurung and Prieto (2009); Hunt and Swiggum (2007); Landis (2008); Mezirow (1997, 2003); Roderick (2008); Shaw and Degazon (2008); Taylor (2008); van Brunt (2011). I have learnt a great deal from these educators and am greatly indebted to their pioneering work in this field.

As discussed in previous chapters and specifically in Chapters 3 and 6, many principles and activities have been made known through their publications, for example: the value of making use of discussion for transformative learning; the sensitive management of cultural encounters; the use of sensitive creativity in addressing sensitive issues relating to diversity through non-threatening learning opportunities; creative ways of learning about shared values, such as the use of

films, reflective writing and role play and the importance of receiving feedback for increased self-awareness. The value of caring and compassion in the educational environment is often explicitly or implicitly stated.

Ultimately, I discovered that teaching excellence that includes excellence of teaching practice, the scholarship of teaching, as well as teaching leadership could be accomplished through a teaching philosophy based on the ethic of caring. In other words, where the word "excellence" could easily be associated with exclusivity, pride and superiority that lie at the very core of ethnocentrism, it is in fact possible to achieve teaching excellence through inclusion, humility and equality. A teaching philosophy based on a caring ethic and informed by a set of caring values could not only promote ethnorelativism, but could also achieve teaching excellence.

In considering these findings in relation to the framework developed in the penultimate chapter, I conclude that the transformation of my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education is made possible by a teaching philosophy based on a caring ethic.

SIGNIFICANCE OF THIS RESEARCH

There is no doubt that this study has had a transformative effect in my life. This has been an incredibly intense journey on various levels, for instance psychological, intellectual and social. It has been an enriching, yet painful journey into self, which I believe will have positive outcomes in my relationships with others.

I have discovered many truths in pursuit of the question:

> "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"

Cultural competence and specifically the five constructs identified by Campinha-Bacote (2002:183) have been of tremendous value in this process.

Through cultural awareness, I have learnt that I need to point the finger inwards, something that is crucial in a process of personal (authentic) transformation.

Through engaging in discussion and opening myself to feedback this awareness could increase. Through cultural encounters I have been able to confront obstacles in my stereotypical thinking about others, my habits of mind; because I have firsthand experience of the contrary. This has increased my cultural knowledge. My perceived threat, leading to prejudice, could be overcome in the same way. My cultural knowledge could also be extended by reading and studying, including literature that I would previously avoid, because it seemed to be accusing in nature. I have learnt to read with empathy and to see the pain reflected, rather than the accusations made.

The cultural skills I have found necessary have been the use of open, democratic discussion, receiving feedback with grace and making use of critical reflection in everything I do (in reading, listening, and in evaluating my actions and omissions). These are skills I will have to continue working on, as they are not easy at the best of times. The driving force in the whole process has indeed been found to be cultural desire, a rich construct of values and virtues firmly rooted in the foundation of a caring ethic. Having been professionally socialised in a caring profession with well-established core professional values has been a tremendous asset.

The process of cultural competence has helped me to work actively towards developing empathy, thus moving in the direction of ethnorelativism. This has indeed been a humbling process of learning, because I have had to face my mistakes and have had to keep striving to achieve the ability to work more effectively and relate more appropriately in culturally diverse contexts. In this process, I have had to overcome my own cultural pain, as the inclination to protect myself from further harm would prevent progress. Unconditional love and forgiveness in the knowledge of my own shortcomings were found to be pivotal in overcoming cultural pain.

I have learnt that through engaging students in discussion of curricular content, the diverse perspectives shared bring richness of meaning to learning material and prevents me as a lecturer from imposing my perspectives and interpretations on them. This encourages critical reflection in all those involved in the discussion, including me as a lecturer and assists peers to develop the art and skill of civil

discourse. By means of respect for diversity and respectful listening, habits of mind can be challenged. The formulation of an argument for presentation in a discussion further develops academic skills, thus better preparing students for responsible citizenship.

It is my sincere hope that my discoveries may be of personal benefit to others by contributing in some way to making sense of and adding meaning to the process of personal transformation in their lives. A thorough understanding of the nature and process of cultural competence naturally leads to self-reflection. It is my belief that this cultural self-enquiry may encourage others to do the same. There may be points of contact between some of my experiences and those of others and I trust that my discoveries may be helpful in their learning.

The ultimate hope is, of course, that the higher education sector in South Africa may find use from this living theory. I believe that this sector can make a vast difference in the lives of individual citizens in our country in many ways, because of the expertise it holds within. I trust that the role of continuous dialogue, service learning and the stimulation of critical thinking and reflection, as tools for authentic transformation and reconciliation within a caring environment, will receive consideration. Most of all, the revisiting of the ethical structures and curriculum development may be useful in ensuring that standards for equitable functioning are held high.

Lastly it is my belief that this study has touched on aspects that need further exploration, for instance the effect of our country's violent past on learning. I am committed to a project at the UFS whereby the art and skill of civil discourse is promoted by the use of dialogue. I anticipate cycles of research flowing from this initiative. So, may we all keep asking: "How can I improve what I am doing?"

SUMMARY

In pursuit of authentic transformation within the domain of higher education, this chapter has explored ways of dealing with key issues in a nurturing and respectful

way. I came to the conclusion that teaching excellence in this regard can be accomplished if it is firmly rooted in an ethic of caring.

The answer to the main research question: "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?" could therefore be found in a teaching philosophy based on a caring ethic.

"Education is an admirable thing,
but it is well to remember from time to time
that nothing that is worth knowing can be taught"
Oscar Wilde

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APPENDIX A

Letter of request for permission

APPENDIX B

Permission granted

APPENDIX C

Discussion of additional models
relating to cultural competence

Additional models relating to the process of cultural competence

On embarking on a literature review, many models relating to the development of cultural competence were detected. In deciding which model(s) to include in this study, models that relate to or depict the developmental process of cultural competence and that could find application within the domain of higher education, were considered.

In addition to The Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care by Campinha-Bacote (2002), the following models were considered:

- Multiple Dimensions of Cultural Competence (MDCC) [Sue, 2001]
- The Pyramid and Process Models of Intercultural Competence [Deardorff, 2004]
- The Construct of Cultural Intelligence (CQ) [Earley, 2002]

These models will be briefly discussed for the purposes of indicating the reasons for omitting them from this living theory.

1. MULTIPLE DIMENSIONS OF CULTURAL COMPETENCE (MDCC) BY SUE (2001)

Sue (2001:790,817), working within the domain of counselling psychology, developed the Multiple Dimensions of Cultural Competence (MDCC) model to aid this profession on the road to cultural competence. The author expresses the hope that the model will provide direction not only for practice, but also for education, training and research (Sue, 2001:791).

The MDCC is a conceptual framework that organises three primary dimensions of cultural competence into a meaningful whole, namely:

- Specific racial/cultural group perspectives
- Components of cultural competence
- Foci of cultural competence (Sue, 2001:791)

The model is based on a 3 x 4 x 5 design, resembling a Rubik's Cube®, with each cell representing a confluence of the three major dimensions (Sue, 2001:791,792). Refer to Figure 1.1 for a visual presentation of this multidimensional model.
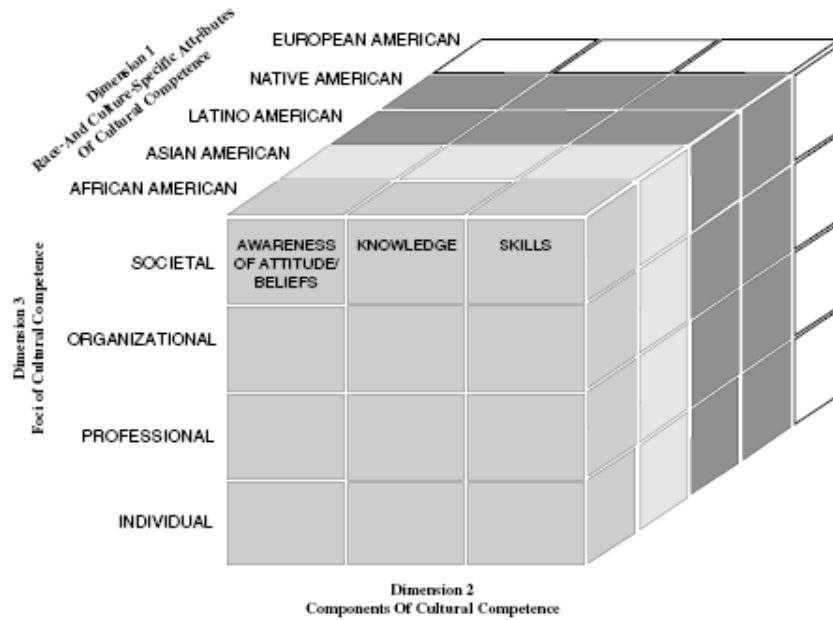
Figure 1.1   The multidimensional model for developing cultural competence

Taken from Sue (2001:792)

The three primary dimensions of cultural competence depicted in the figure above will consequently be discussed.

1.1   Specific racial/cultural group perspectives

In contextualising the MDCC for the United States of America (USA), Sue (2001:790,792) incorporated five racial/cultural groups, namely: African American, Asian American, Latino/Hispanic American, Native American and European American. It was important to specify the main cultural groups, as the diversity of clients being served in mental health practice in the USA had previously been overlooked (Sue, 2001:790).

According to Sue (2001:790), psychology and the mental health professions had generally focused on the individuality of their clients in the past, based on belief in the universality of psychological laws and theories. Psychological concepts and theories have, however, developed from a predominantly Euro-American context and are therefore limited in serving a culturally diverse society (Sue, 2001:790). In support of this point, Bennett and Bennett (2004:151) acknowledge that "treating every person as an individual", is often applied in an effort to avoid cultural stereotyping. The problem is, however, that this unfortunately often ends in cultural imposition, where a Western notion of individualism is imposed on every situation (Bennett and Bennett, 2004:151).

Sue (2001:793,794) makes use of a tripartite framework to explain the importance of employing a holistic approach to understanding personal identity. This framework includes *universal*, *group* and *individual* levels of personal identity and is presented in Figure 1.2.

The similarities shared by all members of the human race are denoted in the outer, *universal* level of personal identity. These include biological and physical similarities of the species Homo sapiens; common life experiences, such as birth, death, love and sadness; self-awareness and the ability to use symbols, such as language (Sue, 2001:793). The *group* level of personal identity depicts the cultural matrix and includes markers such as race, gender, ability/disability and age, marital status, etc. Sue (2001: 794) points out that people may belong to more than one cultural group, for example race, gender and disability. The unique genetic endowment that ensures that each individual is unique and individual life experiences are denoted in the *individual* level of personal identity (Sue, 2001:793,794).
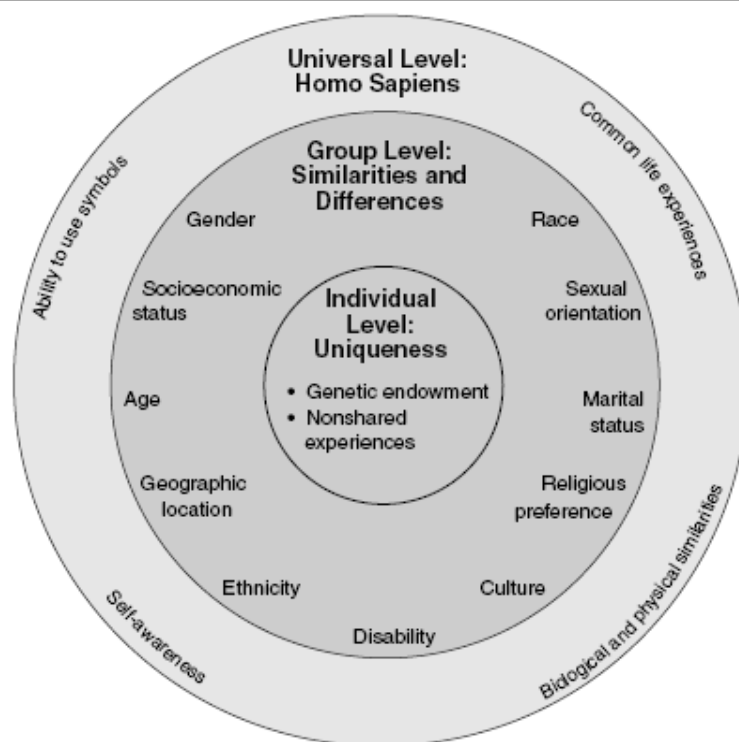

Figure 1.2   Tripartite framework of personal identity
Taken from Sue (2001:793)

In taking a closer look at this framework, it becomes clear that the group/cultural level forms a large part of the personal identity. It also becomes understandable why Sue (2001:790) and Bennett and Bennett (2004:151) feel that focus on the individual is inadequate, as this

makes up a very small proportion of personal identity. The individuality of each person cannot, however, be discarded altogether as each person does have a unique genetic and psychological make-up that needs to be taken into account. Thus a holistic approach to personal identity is strengthened.

1.2   Components of cultural competence

Sue (2001:798,800) refers to a three-domain division of cultural competence that includes:

(a) *beliefs/attitudes* – an understanding of one's own cultural conditioning that affects personal beliefs, values and attitudes;

(b) *knowledge* – understanding and knowledge of the worldviews of culturally different individuals and groups and

(c) *skills* – use of culturally appropriate intervention/communication skills.

These components are explicated in Table 1.1.

The *beliefs/attitudes component* speaks of self-awareness of one's own heritage, background and experiences and how these influence psychological processes and relating to others (Sue 2001:799). This includes awareness of one's own biases, stereotypes, preconceived notions and negative emotional reactions toward racial or ethnic groups different to one's own, thus resembling the cultural awareness construct described in Campinha-Bacote's model (Campinha-Bacote, 2002:182; Sue 2001:799). It also includes a values dimension directing one's response to others, which articulates respecting and being comfortable with differences that exist between self and others; recognising the limits of one's competencies and expertise; respecting the beliefs and helping practices of others and valuing bilingualism (Sue 2001:799). These values resemble some of the values expressed in the cultural desire construct of Campinha-Bacote's model, for example sacrifice, social justice, humility and sacred encounters (Campinha-Bacote 2008:142-146).

The *knowledge component* includes knowledge about the groups one works or interacts with, but also knowledge of the self in relation to others, for example one's own racial/cultural heritage and how it affects perceptions, as well acknowledge of one's own racist attitudes, beliefs and feelings (Sue 2001:799). Furthermore, Sue (2001:799) relates specific knowledge required within the context of psychological service delivery, such as: racial identity development; an understanding of how race/ethnicity affects personality formation, vocational choices, psychological disorders, etc.; socio-political influences, immigration, poverty and powerlessness; cultural-bound, class-bound and linguistic features of psychological help; the effects of institutional barriers and bias of assessment (Sue 2001:799). The knowledge component therefore does share a basic resemblance with the

cultural knowledge construct of cultural competence according to Campinha-Bacote (2002:182), but elaborates widely on knowledge relating to psychological practice.

Table 1.1   Components of cultural competence

Belief/attitude	Knowledge	Skill
1. Aware and sensitive to own heritage and valuing/respecting differences.	2. Has knowledge of own racial/cultural heritage and how it affects perceptions.	1. Seeks out educational, consultative and multicultural training experiences.
2. Aware of own background/ experiences and biases and how they influence psychological processes.	3. Possesses knowledge about racial identity development Able to acknowledge own racist attitudes, beliefs and feelings.	2. Seeks to understand self as racial/cultural being.
3. Recognizes limits of competencies and expertise.	4. Knowledgeable about own social impact and communication styles.	3. Familiarizes self with relevant research on racial/ethnic groups.
4. Comfortable with differences that exist between themselves and others.	5. Knowledgeable about groups one works or interacts with.	4. Involved with minority groups outside of work role: community events, celebrations, neighbours and so forth.
5. In touch with negative emotional reactions toward racial/ethnic groups and can be non-judgemental.	6. Understands how race/ethnicity affects personality formation, vocational choices, psychological disorders and so forth.	5. Able to engage in a variety of verbal/non-verbal helping styles.
6. Aware of stereotypes and preconceived notions.	7. Knows about socio-political influences, immigration, poverty, powerlessness and so forth.	6. Can exercise institutional intervention skills on behalf of clients.
7. Respects religious and/or spiritual beliefs of others.	8. Understands cultural-bound class-bound and linguistic features of psychological help.	7. Can seek consultation with traditional healers.
8. Respects indigenous helping practices and community networks.	9. Knows the effects of institutional barriers.	8. Can take responsibility to provide linguistic competences for clients.
9. Values bilingualism.	10. Know bias of assessment.	9. Has expertise in cultural aspects of assessment.
	11. Knowledgeable about minority family structures, community, and so forth.	10. Works to eliminate bias, prejudice and discrimination.
	12. Knows how discriminatory practices operate at a community level.	11. Educates clients in the nature of one's practice.

Taken from Sue (2001:799)

The *skills component* refers to the actions taken by the practitioner in order to provide a culturally component service to clients and to eliminate bias, prejudice and discrimination (Sue 2001:799). Some of the skills required are to: display expertise in cultural aspects of assessment; engage in a variety of verbal/non-verbal helping styles; exercise institutional intervention skills on behalf of clients; seek consultation with traditional healers; take

responsibility to provide linguistic competences for clients and to educate clients in the nature of one's practice (Sue 2001:799). These skills are to be acquired by seeking out educational, consultative and multicultural training experiences; seeking to understand self as racial/cultural being; familiarising one's self with relevant research on racial/ethnic groups; being involved with minority groups outside of the work role by participating in community events, celebrations, neighbours and so forth (Sue 2001:799). The skills component coincides with the cultural skills construct of cultural competence according to Campinha-Bacote (2002:182), but also coincides with the knowledge construct by including the seeking out of training experiences and the acquisition of a factual knowledge base.

Reference to the three components of Sue's model is partially motivated by the fact that they are employed by most measures of multicultural counselling competencies in the development and validation of instruments (Sue, 2001:798). Furthermore, (Sue, 2001:798) explains that these have formed the basis of many multicultural training programmes. The three components have also been incorporated in the definition of cultural competence used within this context, as follows:

> "Cultural competence is the ability to engage in actions or create conditions that maximize the optimal development of client and client systems. Multicultural counselling competence is defined as the counsellor's acquisition, awareness, knowledge and skills needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate and intervene on behalf of clients from diverse backgrounds) and on organisational/societal level, advocating effectively to develop new theories, practices, policies and organisational structures that are more responsive to all groups".

The above-mentioned definition of cultural competence used by Sue (2001:801) has been compiled in such a manner that it is appropriate for the Mental Health professions and yet includes important aspects of social justice. It is therefore more specific than the definitions previously stated in the discussion of cultural competence.

1.3 Foci of cultural competence

This model identifies four main foci in the development of cultural competence, namely: Individual/personal, professional, organisation and societal levels (Sue 2001:802). In addition, barriers to cultural competence are identified at each level and solutions are offered for overcoming these obstacles. Refer to Table 1.2 for a summary of the foci, barriers and solutions.

Table 1.2   Summary of the foci of cultural competence according to Sue (2001)

The foci of cultural competence	Barriers that need to be overcome to move toward cultural competence	Solutions for overcoming the barriers
Individual/personal level	Biases, prejudices and misinformation manifested via discrimination.	• Learning from as many sources as possible to check the validity of assumptions and beliefs. • Spending time with healthy and strong people of other cultures. • Supplementing factual understanding with experiential reality of the group(s). • Constant vigilance to manifestations of bias.
Professional level	Culture-bound definitions of psychology and ethnocentric standards of practice/codes of ethics.	Redefinition of psychology and adoption of codes of ethics and standards of practice that are multicultural in scope.
Organisation level	Monocultural policies, practices, programs and structures.	Altering power relations in organisations to minimise structural discrimination, for example: • Inclusion of minorities in decision-making positions and the sharing of power with them. • Constructing multicultural programs and practices with the same economic and maintenance priorities as other valued aspects of the organisation.
Societal level	Invisibility of ethnocentric monoculturalism, the power to define reality and a biased interpretation of history.	• Deconstructing erroneous democratic assumptions that permeate thinking and behaviour. • Identifying those who deny equal access and opportunity. • Changing some "cherished" societal values, structures, policies and practices and • Accepting personal and professional responsibility for affecting society through advocacy roles and legislative and public policy efforts.

Compiled from Sue (2001:802-811).

This model presents several positive virtues, as follows:

i.   It identifies culture-specific and culture-universal domains of competence that are either unique or common across several or all racial/ethnic groups

ii.   The schema helps to organise efforts in education , training and practice and research

iii. The MDCC places the Euro-American group on an equal plane with others and conceivably begins the task of recognising that the invisible veil of Euro-American cultural standards must be deconstructed.

iv. The model indicates that cultural competence for one group is not necessarily the same for another group.

v. It suggests that psychologists must play different roles to move towards cultural competence.

vi. The MDCC minimises potential misunderstandings and miscommunications likely to arise when people do not clarify the different foci of cultural competence and distinguishes whether they are conceptualising at the individual, group or universal levels of identity.

vii. It also illustrates that the path to cultural competence requires a broad and integrated approach (Sue, 2001:815-817).

All in all, The MDCC provides a conceptual framework to take a systemic and holistic approach to infusing cultural competence throughout (Sue, 2001:817).

1.4 Discussion and critique

This multi-dimensional model alerts one to the complexity of dealing with human beings. By presenting the height, width and depth of cultural competence in the field of Psychology in a visual way, it develops depth of understanding with regard to the complexity of this process. It is therefore most suitable to the context of mental health practice in the USA.

A thorough cultural assessment, as suggested by Campinha-Bacote (2002:182), makes provision for a wider contextual understanding of the person(s) being served. Furthermore, Campinha-Bacote includes a holistic perspective in the construct of cultural knowledge, where she emphasises the importance of remembering that:

"no individual is a stereotype of one's culture of origin, but rather a unique blend of the diversity found within each culture, a unique accumulation of life experiences and the process of acculturation to other cultures."

As the MDCC has been contextualised for the USA, by including the main cultural/racial groups for that context, it can be borne in mind for the RSA context in principle only. With the focus on globalisation and later writings that discuss the impact of immigration and the influx of different peoples into the USA, one realises that even this depth perspective has its limits. Andrews and Boyle (2003:297) for example, refer to a language line service in the

USA offering telephonic translation services to the health care sector in 150 languages. One therefore wonders whether cultural groups specifics are really that helpful.

For all practical purposes, Campinha-Bacote's model, though simple in comparison, offers scope for application in wider contexts (Campinha-Bacote, 2002:169). The constructs of cultural encounters and cultural desire serve as motivators for the continuation of the process of cultural competence and facilitate application in other contexts, such as the range of cultural groups and the level of focus (individual, professional, organisational and societal). Moreover, Campinha-Bacote's model relates a process of personal transformation and includes a set of values to direct one's practice (Campinha-Bacote, 2002:181; Campinha-Bacote, 2008:143-146).

2. THE PYRAMID AND PROCESS MODELS OF INTERCULTURAL COMPETENCE BY DEARDORFF (2004)

Within the domain of higher education, Deardorff (2006: 253-257) presents two models of intercultural competence, the Pyramid and Process Models of Intercultural Competence. The models were developed to organise and display the final data of a study that attempted to find consensus amongst 23 intercultural scholars of international stature on the definition of (inter)cultural competence. These scholars included some of the authors previously mentioned, namely: Bennett, Paige, Pusch and Triandis (Deardorff, 2006:246). The study was undertaken in search of measurable components with the purpose of determining appropriate assessment methods of (inter)cultural competence as a student outcome (Deardorff, 2006:241, 242). The components of (inter)cultural competence most widely accepted, were: (inter)cultural knowledge, skills and attitudes (Deardorff, 2006:247-248).

Both models present the 22 essential elements of (inter)cultural competence upon which consensus was reached, but organise the data differently (Deardorff, 2006:254). Each will be briefly explained.

2.1 The Pyramid Model of Intercultural Competence

The Pyramid Model of Intercultural Competence presented in Figure 2.1, places the components of (intercultural) competence within a visual framework that can be entered from various levels (Deardorff, 2006:254). The lower levels enhance the upper levels, however and *attitude* is a fundamental starting point from which the *knowledge* and *skills* develop through the building of intercultural relationships (Deardorff, 2006:254, 255).
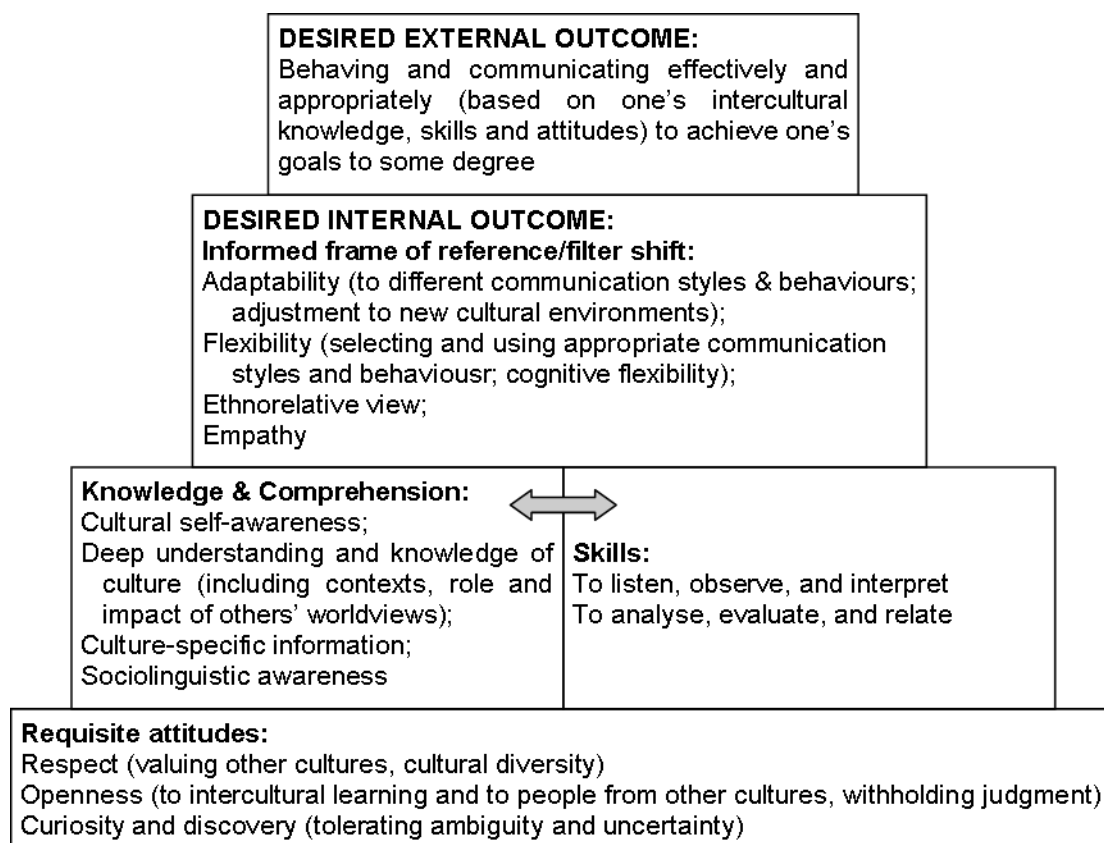
Figure 2.1   The Pyramid Model of Intercultural Competence

Taken from Deardorff (2006:254)

The attitudes of respect (valuing all cultures and diversity), openness (to intercultural learning and to people from other cultures; withholding judgement), as well as curiosity and discovery (tolerating ambiguity) are viewed as fundamental to (inter)cultural competence (Deardorff, 2006:255).

The model indicates movement form the individual level of *attitudes* and personal attributes to the interactive cultural level (Deardorff, 2006:255). In wanting to display assessment indicators, allowance is made for degrees of competence and the desired *internal* and *external outcomes* of (inter)cultural competence are emphasised (Deardorff, 2006:255). The more components acquired and developed, the greater the probability of achieving a higher degree of cultural competence. The *internal outcome* involves an internal shift in frame of reference and the *external outcome* can be observed in appropriate and effective behaviour and communication in intercultural situations (Deardorff, 2006:255). Appropriateness is viewed as the avoidance of violating valued rules and effectiveness is the achievement of valued objectives (Deardorff, 2006:256).

2.2 The Process Model of Intercultural Competence

The process model of intercultural competence depicts the complexity of acquiring cultural competence by outlining the movement and process orientation that occurs between the various elements (See Figure 2.2). Here, movement occurs from the personal or *individual* level to the interpersonal or *interactive* level, again indicating *attitude* as starting point.
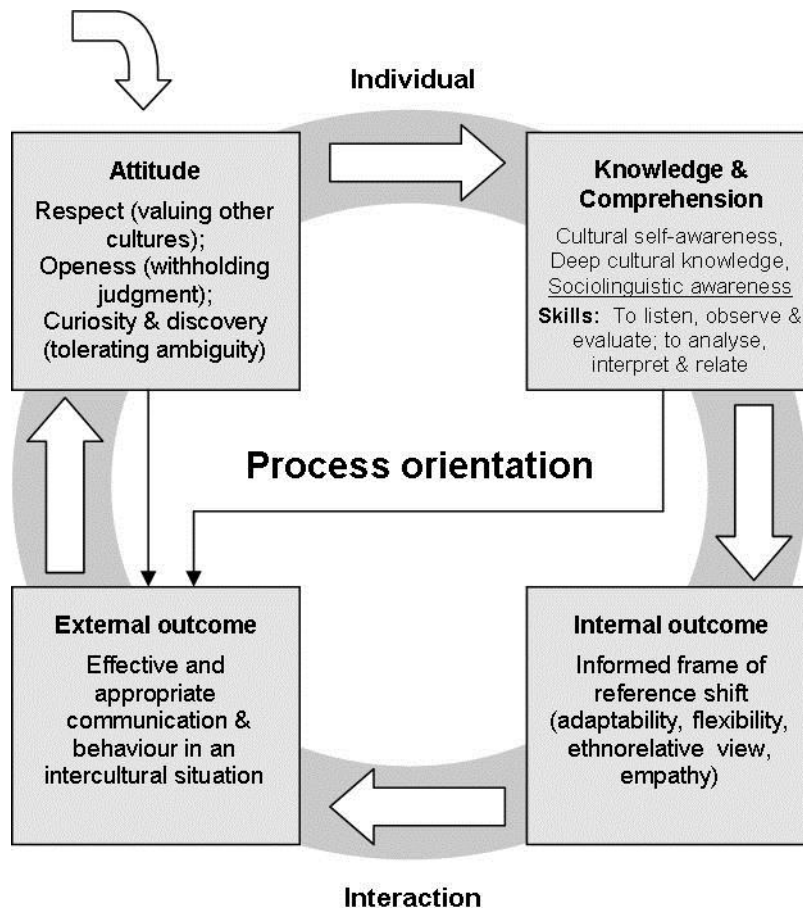

Individual

Attitude
Respect (valuing other cultures);
Openess (withholding judgment);
Curiosity & discovery (tolerating ambiguity)

Knowledge & Comprehension
Cultural self-awareness, Deep cultural knowledge, Sociolinguistic awareness
Skills: To listen, observe & evaluate; to analyse, interpret & relate

Process orientation

External outcome
Effective and appropriate communication & behaviour in an intercultural situation

Internal outcome
Informed frame of reference shift (adaptability, flexibility, ethnorelative view, empathy)

Interaction

Figure 2.2   The Process Model of Intercultural Competence
Taken from Deardorff (2006:256)

The model indicates the possibility of expressing the appropriate communication and behaviour without gaining *knowledge* or achieving the *internal outcome* of a shifting of frame of reference. In that case, though, the degree of appropriateness and effectiveness of the outcome may not be nearly as high as when the entire cycle is completed and begins again (Deardorff, 2006:257). This process model therefore indicated the ongoing process of (inter)cultural competence, which is a continuous process of improvement, and as such, may never be fully achieved.

2.3   Discussion and critique

Having considered the work of the intercultural scholars previously mentioned in her research, the language and process of cultural competence portrayed in Deardorff's models are familiar. The components of attitude, knowledge and skills coincide with Sue's Multiple Dimensions of Cultural Competence (MDCC) model and are also contained in Campinha-Bacote's Process Model of Cultural Competence (Campinha-Bacote, 2002:181; Sue, 2001:798,800).   Access mainly via the *attitude* component also resembles Campinha-Bacote's model where the attitude and affect construct, cultural desire is the recommended starting point (Campinha-Bacote, 2002:183; 2008:142).   The development of empathy and achieving an ethnorelative view as internal outcome, for example, relate to the Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1993; 2004:153). Depicting the process of cultural competence as an ongoing process that is never fully achieved is in agreement with the definitions provided within the domain of Transcultural Nursing (Andrews, 2003:15; Campinha-Bacote, 2002:181).

Presenting two models in which data are differently organised indicates the complexity of cultural competence as a learning process.   An important contribution made by the Process Model, in specific, is that it indicates the possibility of expressing the appropriate communication and behaviour without gaining *knowledge* or achieving the *internal outcome* by shifting of one's frame of reference (Deardorff, 2006:256, 257).   This is one of the greatest points of critique against intercultural work in general and consequently of cultural competence, that one can "go through the motions", without being authentic. Hence, the call for personal transformation as authentic transformation, also within the higher education sector (Karecki, 2003:80).

Although these models are specifically relevant to higher education and portray the developmental process of cultural competence by the achievement of certain components and outcomes, the *attitude* component is not as completely stated as the "values construct" in Campinha-Bacote's model (Campinha-Bacote, 2002:183; 2008:142). The building blocks of the cultural desire construct specifically relate values similar to my own set of values for the purposes of this living theory (Campinha-Bacote, 2008:142).   For this reason the Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care by Campinha-Bacote (2002) received preference in this study.

3.   THE CONSTRUCT OF CULTURAL INTELLIGENCE BY EARLEY (2002)

The concept of *cultural intelligence* (CQ) developed against the backdrop of concepts such as cultural competence and global mindset to meet a specific need in the business sector, that is, to identify an aptitude for intercultural relations (Earley, 2002:293; Thomas, 2006:78). The use of the word "intelligence" links this concept with the concepts of intelligence quotient (IQ) and emotional intelligence (EQ) [Thomas and Inkson, 2003:ix]. CQ therefore acknowledges the existence of a capability or "certain something" that differentiates effective interculturalists from others (Thomas, 2006:79).

Earley introduced the concept of CQ into international business literature in 2002 (Thomas, 2006:78) with the intention of increasing the understanding of intercultural interactions (Earley, 2002:271). This concept depicts a cross-cultural facet of intelligence and refers to a person's capability to adapt effectively to new cultural contexts (Earley, 2002:274). Thomas and Inkson (2003:ix) add that CQ incorporates the capability to interact effectively across cultures.

Together with Ang Soon, Earley developed a framework for cultural intelligence (CQ), consisting of three general facets – cognitive, motivational and behavioural – operating at three levels of specificity including universals, culture-specific and idiosyncratic to the individual (Earley, 2002:293). This framework will consequently be discussed. Refer to Figure 3.1 for a visual representation of Earley's facets of CQ.
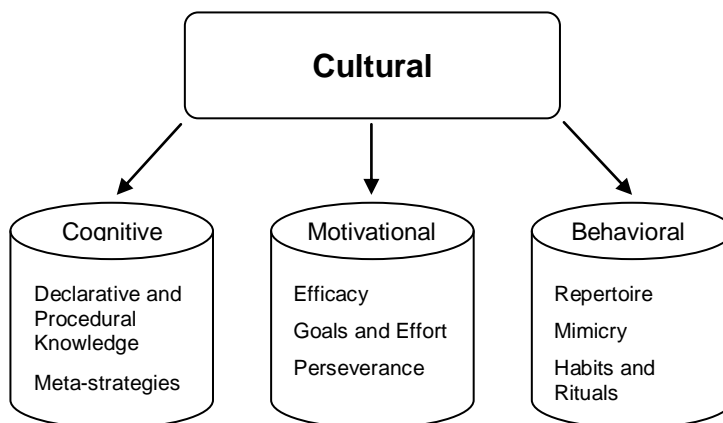

Figure 3.1   Facets of cultural intelligence (CQ)

Taken from Earley (2002:274).

3.1   The cognitive and meta-cognitive facet of CQ

The *cognitive facet* emphasises the essentiality of cognitive flexibility, as new cultural situations demand a constant reshaping and adaptation of self-concept to understand a new setting (Earley, 2002:275). Earley (2002:275) adds that persons who are bi- or multicultural may have a sufficiently complex self-concept to reflect the flexibility needed for CQ. High CQ also demands strong reasoning skills as inductive reasoning skills are important in sorting and making sense of a multitude of social and environmental cues (Earley, 2002:275). Finally, metacognition is deemed a critical aspect of CQ as this assists a person to understand and master novel situations (Earley, 2002:277).   Earley (2002:277) consequently owes the failure of many cultural training programmes to an overemphasis of culture- or country specific examples, instead of teaching a more general learning principle.

3.2   The motivational facet of CQ

The *motivational facet* of CQ drives a person beyond being knowledgeable of another group's ways of dealing with the world to the use of this knowledge and the production of a culturally appropriate response. Self-efficacy is a key factor here as successful intercultural interacting is based on a person's sense of efficacy for social discourse in a novel setting (Earley, 2002:278).

Earley (2002:278), in referring to Bandura (1997), adds that high efficacy will enable individuals when confronting obstacles, setback or failures to reengage with greater vigour, rather than withdrawing. Highly efficacious persons therefore do not need constant rewards to persist in their actions. This is important, according to Earley, because not only may rewards be delayed, but also within a cross-cultural context rewards may come in an unfamiliar form (Earley, 2002:278).

A heightened sense of efficacy also enables persons to engage in a problem-solving and strategic approach to overcoming obstacles, which is handy in cross-cultural situations where immediate or obvious answers to dilemmas may be absent (Bandura, 1997; Locke & Latham, 1990 cited in Earley, 2002:278). Earley (2002:279) concludes on this matter that high CQ people "work smart as well as hard".

A final word on the motivational facet of CQ is the importance of engaging in a full review of personal and cultural values and norms (Earley, 2002:279). These are important Earley (2002:279) says, because they guide what features of the social environment a person attends to and what the person values. Cultural values and norms may impair cultural

adjustment, because they may, for instance, cause a person to avoid certain situations or to evaluate certain behaviours negatively (Earley, 2002:279).

3.3   The behavioural facet of CQ

The third and final facet of CQ, the *behavioural* aspect, involves having responses needed for a given situation in one's behavioural repertoire (Earley, 2002:279). Earley (2002:279) states that this includes acquiring and adapting behaviours appropriate for a new culture. This includes an aptitude for acquiring languages.   Earley (2002:280) once again emphasises the importance of persistence in acquiring new skills, but adds that high CQ includes an aptitude for determining where new behaviours are needed and how to execute these effectively.

Earley (2002:280) states that a myriad of cues are provided by observing others and more importantly by observing their reactions as you interact with them. Although new behaviours may be acquired by means of role modelling, it is not a case of "monkey see, monkey do" and merely going through the motions. It is about consciously engaging in actions that put people from another culture at ease and make them feel comfortable (Earley, 2002:280).

3.4   The three levels of specificity

Thomas (2006:94), in expanding on the work of Earley, introduced a conceptualisation of CQ that features the concept of mindfulness as a key component of CQ that links knowledge with behavioural ability. Refer to Figure 3.2 for a representation of these components.
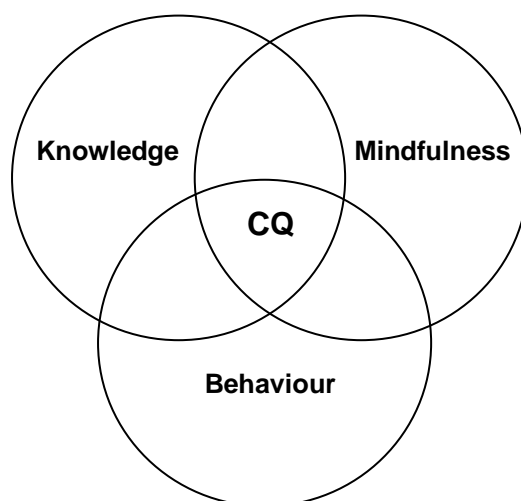

Figure 3.2   Facets of cultural intelligence (CQ)
Taken from Thomas (2006:81).

Mindfulness is described as a metacognitive strategy that regulates cognition, seeking multiple perspectives and creating new mental categories, ultimately directing appropriate behaviour for the situation (Thomas, 2006:86, 94). This process can be aligned with the unison of mindset (heartset) and skillset described by Bennett and Bennett (2004:149). The latter authors motivate that although the primary emphasis of intercultural communication is on behaviour, no behaviour can exist separately from thought and emotion (Bennett and Bennett, 2004:149).

3.5   Discussion and critique

The three facets of the Construct of Cultural Intelligence model correlate with the cognitive, affective and behavioural elements encountered in intercultural relationships (Taylor, *et al.* 2006:170). Considering that these elements could find expression in various forms of group antagonism or ethnocentrism, as Taylor *et al.* (2006:170) indicate, this model therefore addresses areas which could potentially harm intergroup relationships. Likewise, the cognitive, motivational and behavioural facets resemble the knowledge, attitude and skills constructs of cultural competence (Campinha-Bacote, 2002:181; Deardorff, 2006:247-248; Sue, 2001:798,800). Yet, these are portrayed as attributes, rather than outcomes to be acquired as in the cultural competence models. It does not denote a developmental process.

The cognitive flexibility required for constant reshaping and adaptation to new cultural situations described in the *cognitive facet* resembles Bennett's reference to cognitive restructuring for the achievement of ethnorelativism (Bennett and Bennett, 2004:152). Earley (2002:277) emphasises metacognition as an important cognitive attribute and in agreement with Bennett and Bennett (2004:162,163), recommends that intercultural training programmes should preferably teach a more general learning principle than present culture- or country specific examples. This coincides with the concern about the possibility of displaying appropriate behaviour, without having achieved the internal outcomes that Deardorff (2006:256, 257) indicates in her model.

The motivational facet is considered to be the driving force, as in other models, but whereas Campinha-Bacote (2008:142-147) portrays the cultural desire construct to be driven by values based on a caring ethic, Earley (2002:278), ascribes success in intercultural relationships to self-efficacy, which causes someone to be resilient in situations where they are faced with setbacks or failure. This also enables the person to "work smart, as well as hard" by, for example, by considering the values and norms of the other person (Earley, 2002:279). Similarly, the behavioural facet is about consciously engaging in actions that put

people from another culture at ease and make them feel comfortable (Earley, 2002:280). This conscious engagement and concentration on appropriate behaviour, without a foundation of humanitarian values could, however, result in insincerity, manipulation or other forms of unethical behaviour.

The main reason for not including this model in this living theory is that it views cultural intelligence as an aptitude. Instead of presenting a process of development, the underlying assumption is that the facets are present or absent in a person. This model was therefore not found suitable for a living theory relating to personal transformation.

CONCLUSION

In pursuit of authentic transformation within the domain of higher education, this discussion explored models relating to cultural competence, as a process of personal transformation, which could find application within the context of higher education. The model most suited on both accounts was found to be The Process Model of Intercultural Competence by Deardorff (2006:256). This model, was however not applied in this living theory as it does not relate the values component as specifically and directly as he Process Model of Cultural Competence in the Delivery of Health Care Services: A Culturally Competent Model of Care by Campinha-Bacote (2002). The latter model received preference in this study.

REFERENCES

Please refer to the list of references at the end of the thesis.

APPENDIX D

Copy of a worksheet for psychiatric nursing theory

University of the Free State   Faculty of Health Sciences

School of Nursing
PSI 424

Anxiety disorders: Class activity II

A.   Define the following concepts in your own words:

Acrophobia	
Agoraphobia	
Claustrophobia	
Zoophobia	
Social phobia	

B.   **Carefully read the following scenarios and answer the questions relating to each.**

Case No. 1

Sylvia, a 30-year-old woman has been experiencing "upsetting attacks" since the age of 28. According to her, they usually begin out of the blue. Although they often appear in the context of anger or other emotional extremes, such as sadness and disappointment, Sylvia cannot detect a specific pattern. She has often been awakened from sleep by these attacks.

The attacks are characterised by: a rapid heart rate, sweating, nausea, chills, trembling and a fear of doing something out of control. Initially, the severe attacks included "smothering", choking, chest discomfort and faintness, but once Sylvia recognised their association with "over-breathing", she was able to control them by learning to breathe "slow and shallow".

Sylvia has never smoked or used any other substances and has recently stopped using caffeine due to health reasons. Her mother suffered from similar episodes when she was this age. After thorough medical examinations, Sylvia has been reassured that she is medically healthy and that these attacks have been brought on by stress. Her general practitioner prescribed a short course of Benzodiazepines, which she discontinued as she objected to feeling "muggy". Sylvia is concerned that an attack may occur at any time and has consulted the mental health clinic in the hope of overcoming the problem.

1.1   Specify Sylvia's Axis I diagnosis according to the DSM-IV-TR. **Motivate** your answer.

1.2   Critically evaluate the prescribed treatment.

2   List your nursing interventions for Sylvia.

Case No. 2

Steven, a medical student ranking in the top 10% of his class, has sought treatment before making a decision to drop out of medical school during the first clinical rotation in his third year. He has always experienced extreme anxiety whenever called on to speak in class and has successfully avoided such presentations through high school and the first few years of studies. At the beginning of his third year, he was told that he would need to make a presentation 4 months later. Although he had no difficulty in preparing the material and felt confident about the quality of his work, he could not face the ordeal of making the presentation. Anticipatory anxiety had already begun to mount to a level that interfered with his sleep, concentration and his performance on the wards.

Steven reported that his father had similar anxiety and had given up a career in the law for work as an accountant as he could not face performing in court. He would rather learn to overcome his problem than face the consequences of such a dramatic decision.

2.1   Formulate an Axis I diagnosis for Steven according to the DSM-V-TR.

2.2   Identify all possible differential diagnoses.

2.3   Relate your treatment plan for Steven.

Case No. 3

Jonathan, a 32-year-old man, presented for treatment because he has fainted every time he has had blood drawn, since the age of twelve. This experience has led to the fearful avoidance of doctors and venipuncture in this otherwise healthy and physically fit man. Jonathan has avoided routine health monitoring, against his better judgement, as a result of his problem. He has now decided to seek assistance, as he needs to have physical examinations performed for the purpose of submitting a request for life assurance. He also feels embarrassed about his inability to have blood drawn without fainting. At further investigation he reports that his mother and his maternal grandfather also experienced fainting with minor pain.

3.1   Does Jonathan have a diagnosable disorder? Motivate your answer.

3.2   Describe your nursing management of patients with this problem on having to give an injection or draw blood.
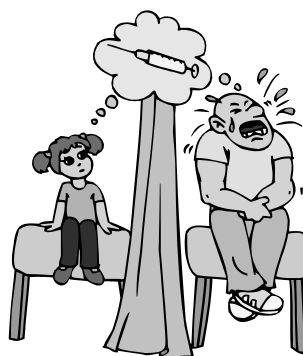
Case No. 4

Ten years before seeking treatment, Maria, a 31-year-old registered nurse, noted the gradual onset of fears that she would contaminate needles or intravenous apparatus. Nine years ago, she changed from inpatient to outpatient nursing because of constant doubt about her skill in safely performing common nursing tasks.

Before administering an intra-muscular injection, she would aspirate the syringe two to three times before injecting the medication, to ensure that the needle was not in a blood vessel. She repeatedly asked for reassurance from physicians regarding the safety of injecting tiny air bubbles in syringes. At this point her worries were confined to work.

As her anxiety and uncertainty in outpatient work increased, she left clinical medicine and became a claims adjuster in an insurance company. Her quest for accuracy led to checking and rechecking of coding. The quantity of work performed was substantially decreased and she felt excessively guilty for not working to her full potential.

Eventually, her concerns spread to the home setting and her person. She worried about having been soiled by urine and faeces and this led to rituals of repeatedly washing her body and clothing. Maria would even wear gloves or use tissues to touch the telephone, doorknobs, etc.

4.1   Formulate Maria's Axis I diagnosis according to the DSM-IV-TR.

4.2   Identify the major symptom patterns of Maria's disorder.

4.3   Critically evaluate the use of pharmacotherapy for Maria.

Case No. 5

James, a highly successful truck driver was referred for mental health evaluation four years after an incident, which led to an overall decline in his functioning.

James, whom had a 21-year history of accident-free driving, had been involved in a two-truck accident in which the other driver was trapped and burned to death, despite the patient's efforts to free him. In addition to burns received in the rescue attempt, he also suffered a concussion, bruises and a scalp laceration. While still in the hospital immediately after the accident, James started having nightmares involving repetition of the incident. He became wary of falling asleep, was reluctant to discuss the accident with his family or authorities and claimed that he could not remember much of what had happened. He seemed markedly distant to close family members and expressed worry that not much could be counted on in life. He was notably irritable and had difficulty concentrating.

Because of the circumstances of the accident, he was not permitted to resume work as a truck driver for more than 8 months, until administrative hearing concluded that he had not been at fault. When he was allowed to resume work, he felt extreme apprehension and could not bring himself to drive again out of fear that another accident would result. He was also fearful of riding in a car and stated that he had seen "what trucks can do".

5.1   State the most appropriate Axis I diagnosis for James according to the DSM-IV-TR.

5.2   List the five main criteria for the above mentioned disorder.

5.3   Would your treatment plan for James include medication? Motivate your answer.

Case No. 6

For as long as he could remember, 53-year-old Thomas had "worried" about things that never came to pass. Their possible occurrence had little foundation in reality and if they did occur, they were unlikely to be of serious consequence. He described himself as always feeling tense and restless, sometimes trembling or being on edge and feeling irritable and easily fatigued. He had trouble falling and staying asleep, because of "worries". At times of peak worry, he described symptoms of autonomic distress, including dry mouth, sweating, tachycardia, urinary frequency and diarrhoea. These symptoms were present most days to a greater or a lesser degree and never worsened suddenly.

6.1   Identify the most probable Axis I diagnosis for Thomas according to the DSM-IV-TR.

6.2   Describe your nursing management of Thomas's problem.

[All cases were adapted from: Goldman, H.H. 2000. *Review of General Psychiatry.* Fifth Edition. New York: McGraw-Hill]

APPENDIX E

A synopsis of
Cultural competence: a living theory
of personal transformation
within the context of higher education

A synopsis of Cultural competence: a living theory of personal transformation within the context of higher education	
Main research question	"How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?"
Main purpose	Personal transformation by means of a cultural (self-)exploration and self-redefinition.
Chapter 1:	**Context and background**
Research questions	♦ What is my concern? ♦ Why am I concerned? ♦ What experiences can I describe to show why I am concerned? ♦ How do I anticipate addressing this concern?
Purpose	Clarification of the context and background of the study.
Content	♦ The need for authentic transformation as transformation on a personal level in South Africa and specifically within the domain of higher education is framed. ♦ An explanation of the background that led to this research is presented. ♦ The concepts of personal transformation and cultural competence are introduced and their relevance is explored. ♦ The research methodology is discussed.
Concluding summary	♦ Concern - authentic transformation is still lacking in the RSA and in South African higher education. ♦ Media reports, publications and a Ministerial Report bear evidence of this fact. ♦ It is also confirmed through own research and experiences in the higher education environment. ♦ The concern is to be addressed by a commitment to personal transformation, an ongoing process of self-assessment and renewing of self-definition by means of living action research and the process of cultural competence.
Chapter 2:	**Cultural concept analysis**

Research questions	♦ What should I know about culture and intercultural relationships?
	     ♦ What are the key concepts relating to intercultural relationships?
	     ♦ What is the meaning of these concepts?
	     ♦ What is cultural competence?
	     ♦ How does cultural competence fit into a process of personal transformation?

Purpose	Establishment of a thorough cognitive foundation of intergroup relationships by developing a deep understanding of concepts relevant to this living theory.
Method	Comprehensive concept analysis.
Content	A wide variety of concepts is explored from a multiplicity of perspectives, including higher education, intercultural and diversity work, history, business science, medical science, nursing, allied health and psychology. Manifestations of the concepts in higher education are illustrated. The following concepts are analysed: Acculturation Cultural generalisations Culture Prejudice Bigotry Cultural imposition Culture shock Race Contextualising Cultural intelligence Discrimination Racism Cultural bias Cultural pain Ethnicity Values Cultural competence Cultural relativism Ethnocentrism White privilege Cultural context Cultural sensitivity Ethnorelativism White supremacy Cultural diversity Cultural stereotyping Multiculturalism
Concluding summary	A comprehensive definition of culture was formulated to illustrate its richness and depth. Culture was found to incorporate also race, ethnicity and nationality. The influence of the unconscious constructs of culture, as well as cultural transmission on cognition, affect and behaviour were discovered. Ethnocentrism, a sense of group pride and superiority, which finds expression in cognitive, affective and behavioural forms, was identified as the main cause for destructive intergroup relationships, leading to cultural pain. Cultural competence is found to be a process of personal transformation.

A synopsis of Cultural competence: a living theory of personal transformation within the context of higher education (Continued)	
Chapter 3:	**Ways of overcoming ethnocentrism within higher education**
Research questions	♦ What can be done to make practices more inclusive, appropriate and effective in relating to a diverse body of people? ♦ What can be done to aid the process of cultural competence within the context of higher education?
Purpose	Exploration of ways in which ethnocentrism may be overcome in higher education.
Method	Investigation of models relating to the process of cultural competence that could find application within the context of higher education. Three models were selected through global analysis.

Content	♦ Investigation of the following models:
	   ♦ The Process Model of Cultural Competence in the Delivery of Health Care by Campinha-Bacote (2002)
	   ♦ The Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (2004)
	   ♦ A Conceptual Approach to Acculturation by Berry (2003)
	♦ Triangulation with literature from higher education, intercultural and diversity work, nursing education, as well as psychology and mental health nursing.
	♦ Various areas of application within higher education are explored, for example the importance of: feedback for self-awareness; the sensitive management of cultural encounters in service learning; discussion for transformative learning; the use of sensitive creativity in addressing sensitive issues relating to diversity through non-threatening learning opportunities and the influence of a caring ethic.

Concluding summary	Ethnocentrism can be overcome by striving towards integration, as a position of ethnorelativism. This can be facilitated by two internal processes: i) cultural competence, which in essence, involves a process of cultural humility driven by a set of caring values and ii) a developmental process of intercultural sensitivity which entails the development of empathy through cognitive restructuring. Three ethnocentric barriers (denial of, defense against and minimization of difference) need to be overcome and three ethnorelative stages of development need to be accomplished (acceptance of difference, adaptation to difference and integration). These models facilitate cognitive, affective and behavioural transformation. The social process involves uniting two social issues, i) the maintenance of heritage culture and identity and ii) the seeking of relationships with other groups. A preliminary framework for personal transformation towards ethnorelativism was compiled to illustrate the interrelatedness of the dynamics involved.
Chapter 4:	**Autoethnography: my cultural context**
Research question	♦ What are the cultural influences on my learning about and behaviour towards others within a personal and educational context?
Purpose	Self-assessment as a partial contribution towards cultural awareness in a personal context, as well as that of an educator within the context of higher education.
Method	Autoethnography and critical autobiography
Content	♦ An autoethnography is presented to convey the cultural heritage of the author in relation to the topic of study. Concepts and intergroup dynamics previously discussed are illustrated by means of personal experiences, for example the discrimination experienced as a child of bicultural upbringing. ♦ A critical autobiography is presented to illustrate the influence of cultural heritage in education, for example: the variation of perspectives, learning processes and meaning-making of learning content; the influences on classroom practice and mutual understanding. Intercultural experiences during the teaching career of the author are investigated and transformative learning in this regard is discussed.

A synopsis of Cultural competence: a living theory of personal transformation within the context of higher education (Continued)	
Chapter 4: Autoethnography: my cultural context (Continued)	
Concluding summary	Good intercultural relationships, as well as learning in a diverse environment were found to be dependent on unconditional positive regard. Conversely, ethnocentrism was found to have a negative effect on relationships and to inhibit learning. Transformative learning in the educator, as well as in students was found to be facilitated by caring. The importance of a caring educational environment is substantiated by the findings of collaborative research previously conducted by the author and nursing colleagues. Caring was also found to drive forgiveness and reconciliation whereby discrimination could be overcome and self-redefinition to a position of equality, rather than that of superiority or subordination could take place. Openness to feedback and critique was found to be an expression of caring in that it is motivated by the desire to improve practice for the good of others.
Chapter 5: Historic/ethnographic context	
Research question	♦ What are the cultural influences on my learning about and behaviour towards others within a national context?
Purposes	♦ An additional dimension of cultural awareness from the more objective perspective of recorded history. ♦ Method triangulation for comparison with discoveries from previous chapters, for instance the concepts and dynamics of intercultural relationships and the personal and educational experiences that were related. ♦ To discover the relationship between culture and historic events, to establish what the power relationships are and whether hegemonic practices are prevalent.
Method	Ethnographic analysis of South African history
Content	A brief summary of South African history is presented from an intercultural perspective with emphasis on the effect of European involvement for cultural awareness purposes. A comparison is made between the perspectives of history related by two "old" and two "new" sources.
Concluding summary	The brief overview of South African history from an intercultural perspective contributed greatly towards the discovery of insights relating to intergenerational cultural transmission. The interrelatedness of historic background and cultural heritage was confirmed and the influence this has on the shaping of the cognitive, affective and behavioural constructs of culture was illustrated. Various concepts, dynamics and experiences related in previous chapters were also confirmed, thereby indicating their application in wider contexts. The comparison of sources indicated how the skewed perspective of South African history was transmitted intergenerationally and was conveyed in the education system of our country during the Apartheid era. This bore evidence of the impact, not only of cultural transmission on intercultural relationships, but also of the transmission of ethnocentrism (eurocentrism) in particular, through education. This serves as a warning to educators against manifestations of bias in the classroom, as previously discussed. The destructive potential of national systems, such as the church, education and politics on moral values was also revealed. Moreover, a "cycle of violence" that has been tumbling through our history at escalating rates was identified.

A synopsis of Cultural competence: a living theory of personal transformation within the context of higher education (Continued)	
Chapter 6:	**Analysis/findings**
Research question	♦ What are the issues arising from my cultural self-assessment and how can I deal with them?
Purpose	Synthesis of the findings of the previous chapters in order to make meaning of the role of culture and intercultural relationships in the personal teaching practice of the author.
Content	The cycles of violence and peace are briefly described, followed by a renewal of self-definition to break the cycle of violence and superiority. The issues arising from the cultural self-assessment are framed in terms of the following constructs of culture: values, beliefs, attitudes, assumptions, norms, lifeways and language. New standards are set for each of these constructs.
Concluding summary	Deep reflection on the main themes arising from the discussion of models relating to cultural competence and areas of application within higher education in Chapter 3, as well as the autoethnography and critical autobiography in Chapter 4, revealed caring to be pivotal in overcoming ethnocentrism. Conversely, cultural pain with resulting societal problems spiraling into a cycle of violence could be attributed to ethnocentrism, which was passed on in history through cultural transmission, as found in Chapter 5. Yet again, the cycle could be broken by the expression of pain and forgiveness leading to reconciliation. This could either happen in a counseling environment, which is generally characterised by unconditional positive regard and empathy or by personal choice, driven by caring, as found in Chapter 4. Here too then, caring was found to be central to the healing process and the initiation of a cycle of peace. It was concluded that the process of cultural competence is helpful in overcoming ethnocentrism. The constructs described by Campinha-Bacote (2002), i.e. cultural awareness, cultural knowledge, cultural skills, cultural encounters and cultural desire were found to be relevant and effective in facilitating personal transformation. More specifically, the process was found to be driven by cultural desire, the values construct, which is based on a caring ethic. The framework for personal transformation towards ethnocentrism previously developed was subsequently refined to include the foundation of a caring ethic.
Chapter 7:	**Conclusion: Cultural competence in higher education**
Research questions	♦ "How do I transform my practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education?" ♦ How does my learning relate to the context of higher education?
Purpose	Investigation of the incorporation of ethnorelativism in the personal teaching practice of the author within the context of higher education by establishing principles for future practice.
Content	An overview of the four main strategic lines of action for UNESCO's Year for the Rapprochement of Cultures is presented. These action strategies were: to promote reciprocal knowledge of cultural, ethnic, linguistic and religious diversity; build a framework for commonly shared values; strengthen quality education and build (inter)cultural competence and lastly to foster dialogue for sustainable development (UNESCO, 2010:2). This is followed by a discussion of views relating to principles for addressing racism and other forms of discriminative practices in higher education, for example: advocacy for engagement in intense, self-reflective discussions about the issue of racism and how to decentre whiteness, as well as the social forces that create segregation and pain. These views are consolidated with the findings of the study and the discussion of a framework for teaching excellence.

Chapter 7:	**Conclusion: Cultural competence in higher education (Continued)**
Conclusion	The investigation of principles for overcoming discriminative practices in higher education and the findings of the study were brought into conjunction with principles for the promotion of ethnorelativism. These principles include: continuous dialogue, mutual respect and the upholding of shared values, an effort to understand, peaceful disagreement and loving relationships. These principles were found to relate well to the areas of application of cultural competence within higher education, which were discussed in Chapter 3, for example: making use of discussion for transformative learning; the sensitive management of cultural encounters; the use of sensitive creativity in addressing sensitive issues relating to diversity through non-threatening learning opportunities; creative ways of learning about shared values, such as the use of films, reflective writing and role play and the importance of receiving feedback for increased self-awareness. Ultimately, it was discovered that teaching excellence that includes excellence of teaching practice, the scholarship of teaching, as well as teaching leadership could be accomplished through a teaching philosophy based on the ethic of caring. In other words, where the word "excellence" could easily be associated with exclusivity, pride and superiority that lie at the very core of ethnocentrism, it is in fact possible to achieve teaching excellence through inclusion, humility and equality. A teaching philosophy based on a caring ethic and informed by a set of caring values could not only promote ethnorelativism, but could also achieve teaching excellence. In considering these findings in relation to the framework developed in the penultimate chapter, it is concluded that the transformation of the author's practices to be more inclusive, appropriate and effective in relating to a diverse body of people within the context of higher education is made possible by a teaching philosophy based on a caring ethic.