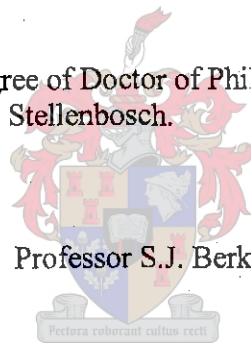


**INTERCULTURAL UNDERSTANDING IN GLOBAL EDUCATION
COMMUNITIES: TRACING INTERCULTURAL EDUCATION IN A
PRE-SERVICE TEACHER TRAINING PROGRAM AT THE
UNIVERSITY OF STELLENBOSCH**

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Dissertation approved for the degree of Doctor of Philosophy at the University of
Stellenbosch.

Promoter: Professor S.J. Berkhout

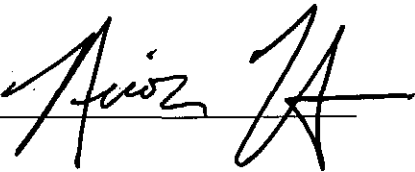


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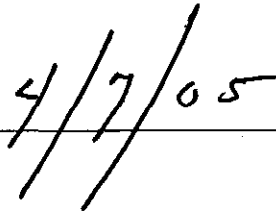
DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature

A handwritten signature in black ink, appearing to read "Aviz A.", written over a horizontal line.

Date

A handwritten date "4/7/05" in black ink, written over a horizontal line.

ABSTRACT

The world is at a rapid pace being confronted with the need to shift national education policies that reflect basic human rights, with equity and fairness to the forefront. Along side of this herald are demonstrations of active mobilizations on the part of institutions of higher learning to "internationalize" their policies and programs to help to produce global citizens that effectively interact in international settings. As South Africa experiences changing scenes in educational reform government officials, practitioners, and educators face a number of challenges. Particularly, those related to cultural interactions when engaging in activities across the diaspora of school environments. Often these challenges serve as impediments to open communication, understanding and sensitivity amongst diverse cultural groups. As these impediments are faced in classrooms teachers increasingly find themselves at a deficit to adequately host learning environments conducive to its participants. Institutions of higher learning have a responsibility to provide the kind of intercultural dialog that entrenches policies and program curricula that speak to the needs of diverse communities, in particular those preparing future teachers. The research introduces the concept of *global education communities* to contribute towards shaping the kind of institutions that provide opportunities for students to practice, and become skilled in intercultural understanding. The research also raises serious discussion through the proposal of the *elements* of intercultural education towards contributive measures to address intercultural education, communication, and training.

A case study of a four year pre-service general education training program (BEd GET) at the University Stellenbosch was conducted to trace and examine the presence of intercultural education. Data was collected by means of triangulated document analysis, interviews, and questionnaires. The research looked to a metaphoric analogy using Appreciative Inquiry, power with, and *elements* of intercultural education. The data was analyzed using qualitative strategies including classification and category construction, with imaginative variation and heuristic inquiry. The findings revealed that themes from intercultural education found expression or appearance in some aspects of the program outcomes, various module offerings, and teacher practice and approaches of the BEd GET curriculum. While the research also revealed that intercultural education does not appear to be a wholly attended pedagogy and practice in the GET program, the findings and interpretations revealed that intercultural education has numerous *opportunities* for expression and appearance to lay foundations for intercultural practice in theory. Another dimension of the research also revealed that students and lecturers collectively were not familiar with the concept of intercultural education, nor could a distinction between multicultural, and intercultural education be made. Furthermore, students' understandings and feelings reveal some resistance to themes in cultural diversity. The findings seem to reveal a need to incorporate strategies that raise intercultural consciousness. In lieu of the University of Stellenbosch's plan to internationalize, the findings present critical implications and recommendations toward incorporating intercultural pedagogy and practice into the methodological framework of the BEd General Education program. It finally poses future program and module development with respects to intercultural education and practice through the suggested use of the Hammer and Bennett's (1998, 2002) Intercultural Development Inventory (IDI).

OPSOMMING

Die wêreld word teen 'n versnelde tempo gekonfronteer met die noodsaaklikheid om nasionale onderwysbeleid wat menseregte, veral billikheid en regverdigheid, op die voorgrond stel. Saam met hierdie oproep is daar aanduidings van die mobilisering van institusies van hoër opvoeding om hulle beleid en programme te "internasionaliseer" om burgers te vorm wat effektief met 'n globale wêreld kan omgaan. Soos wat Suid-Afrika veranderende situasies ervaar in onderwyshervorming, word amptenare, praktisyns, opvoeders en ander betrokke in onderwysgemeenskappe gekonfronteer met 'n verskeidenheid uitdagings. Veral dië verbonde aan kulturele interaksies betrokke by 'n diaspora van skoolomgewings. Die uitdagings dien dikwels as hindernisse vir oop kommunikasie, begrip en sensitiwiteit tussen verskillende kulturele groepe. In besonder wanneer hierdie hindernisse in klaskamers aangedurf word deur onderwysers wat meesal self 'n tekort aan voldoende leerervaring het om leeromgewings in belang van die deelnemers te fasiliteer. Hoëronderwys institusies het 'n verantwoordelikheid om beleid en programkurrikula te voorsien wat interkulturele dialoog verskans wat spreek tot die behoeftes van diverse gemeenskappe, veral die wat voornemende onderwysers voorberei. Die navorsing stel die konsep *globale onderwysgemeenskappe* voor om by te dra tot die vorming van institusies wat geleenthede skep vir studente om interkulturele begrip te oefen en vaardig daarin te word. Die navorsing stel *elemente* van interkulturele onderwys voor wat kan dien tot die bevordering van dialogiese betrokkenheid in interkulturele onderwys, kommunikasie en opleiding.

'n Gevallestudie van 'n vierjaar voordiens algemene onderwysprogram (BEd Algemeen) by die Universiteit van Stellenbosch was onderneem vir spore van en om die voorkoms van interkulturele onderwys in oënskou te neem. Data is versamel deur middel van 'n getrianguleerde dokument analise, onderhoude en vraelyste. Die navorsing kyk na 'n metaforiese analogie waarin waarderende ondersoek, mag-met, en *elemente* van interkulturele onderwys gebruik is. Vir die analise van die data is kwalitatiewe strategieë gebruik, wat klassifikasie en kategorie konstruksie in kombinasie met verbeeldingsryke variasie en heuristiese ondersoek insluit. Die bevindings toon dat temas van interkulturele onderwys uitdrukking vind of verskyn in aspekte van die programuitkomst, verskillende module aanbiedings, en onderwys praktyke en benaderings van die BEd Algemeen kurrikulum. Terwyl ook bevind is dat interkulturele onderwys nie werklik in die pedagogie en praktyk van die program figureer nie, toon die interpretasie talle *geleenthede* om interkulturele praktyk te vestig en tot uitdrukking te bring. 'n Ander faset van die navorsing het getoon dat studente en lektore kollektief nie bekend is met die konsep van interkulturele onderwys nie, en dat dit nie onderskei kon word van multikulturele nie. Boonop, het studente se begrip en gevoelens 'n neiging tot vernet teenoor temas van kulturele diversiteit getoon. Die bevindinge suggereer 'n behoefte aan die insluiting van strategieë om interkulturele bewussyn te verhoog. In die lig van die Universiteit van Stellenbosch se planne om te internasionaliseer, hou die bevindinge kritiese implikasies en aanbevelings in vir die inkorporasie van interkulturele pedagogie en praktyk in die metodologiese raamwerk van die BEd Algemeen-program. Dit stel die ontwikkeling van modules in interkulturele onderwys en praktyk voor deur die gebruik van Hammer en Bennett se (1998, 2002) *Intercultural Development Inventory (IDI)*.

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Where does one begin when attempting to humbly thank all of the friends, family, and peers that contributed to this process. This endeavor has proven to be one of the most important of my life, and I can only say that it is truly a miracle that I have completed this phase of my academic journey. This journey would not have been possible without the support of specific people that aided in different capacities during my trek here in South Africa:

I would like to thank the participants for this study namely all of the lecturers, students, and staff in the BEd General Education Program at the University of Stellenbosch. Your input into this study was invaluable and without it where would I be. THANK YOU for your time.

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To Sarie Berkhout, my promoter, mentor and sounding board: you are one incredible person, it has been a cool road! I feel tremendously grateful and privileged to have spent time with you. I will never forget the hours we spent speaking of "bulls in china closets," and "power"! I have kept all of your "drawings," they almost seem sacred to me (smile). Thank you honestly for your time, patience, and helping me to get there!

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ABBREVIATIONS

ANC	African National Congress
AI	Appreciative Inquiry
CHE	Council for Higher Education
DOE	Department of Education
FP	Foundation Phase
IP	Intermediate Phase
SP	Senior Phase
GET	General Education and Training
HWU	Historically White University
NCHE	National Commission on Higher Education
NQF	National Qualifications Framework
OBE	Outcomes-Based Education
SACE	South African Council of Educators
SAQA	South African Qualifications Authority

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DEFINITION OF TERMS

Diversity: When I refer to diversity in the study I am conjecturing around the idea that would include cultural and human diversity subsumed under intercultural notions of culture. In this manner I uphold Hoopes and Pusch's (1979) definition of cultural diversity as referring "to the existence of two, three, or more cultures among people who live within a single sociopolitical structure" (p. 5). From Cushner, McClelland, and Safford's (1992) notions of diversity, human diversity takes into account the element of human difference with respect to social, physical, and psychological realms. It considers conceptions of diversity in the areas of race, gender, language, religion, class, culture, age, ethnicity, those with physical challenges, etc.

Faculty: An academic institution housed within the University of Stellenbosch that offers degreed and certificated programs (i.e. Arts and Humanities, Education, Engineering, etc.)

faculty: Academic staff that teach modules in a given program.

Global Education Communities: Takes into account an understanding of internationalization and the interconnectedness of nation states (governments, NGOs), local bodies (academic institutions, schools) and informal environments that house opportunities for learning. These communities are guided by curricula, policies, and an intercultural dialog latent with consciousness.

Interculturalists: Those that embrace notions of interculturality and intercultural relations from perspectives that have hailed from theories, concepts, methodologies, training techniques, and activities from the study of intercultural relations.

Intercultural Education: A specialized form of pedagogy that is concerned with the development of intercultural skills to prepare one to effectively interact in cultures different from one's own. The primary distinction is concerned with education *within* multiple cultures, rather than merely *about* multiple cultures.

Modules: Classes, lectures, seminars, etc. that are offered to students in a degreed or certificated program. Modules may be taught from different departments from within and outside of a Faculty.

Module Framework: A course syllabus that includes scheduling for the module sessions, an overview of the module with objectives, and a grading scheme. Some module frameworks include assigned readings, activities, and additional background material. A module framework according to University policy should include the schedule, an overview of the module, and module outcomes.

Module Outcome: A set standard that a module must encompass in terms of what is taught to students and what knowledge students will acquire after completion of the module.

NOTE TO THE READER

The exploration of the following research serves as an academic navigation, as well as a personal one. As an international student for the past three years at the University of Stellenbosch I have embraced the joys of experiencing a new and dynamic culture along with a new educational system, as well as at times the frustrations from the misunderstandings that differences elicit. My research experience has been deepened through the opportunity to simultaneously investigate themes in intercultural education in this context, whilst partaking in my own intercultural experience. You will notice that in my trace of intercultural education I have chosen to metaphorically liken the research process to a photographer taking panoramic photographs of a scene. I found this analogy quite helpful in relaying the portfolio of images that speak of my academic journey. As any photographer might attest, some pictures do not come out as expected, some to great delight and surprise, and others that lead to a more solemn pondering. Whichever the case, it is my desire to remind that interpretation lies in the eye of the beholder. I hope that a read of this research endeavor to encourage intercultural consciousness.

Should you have questions that crop up over the course of your read of this document I encourage you to visit Appendix K which specifically deals with possible questions and arguments that might arise from the research.

DOCTORAL COMMITTEE

This dissertation was read and approved for a Doctor of Philosophy by the following doctoral examiners:

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(Chair of Doctoral Examiners)

1.1 INTRODUCTION

Interculturality is a process of social negotiation which aims to construct dialogical and more just relations between social actors belonging to different cultural universes on the basis of recognition of diversity. . . It is a notion which encompasses the global society and helps to overcome dichotomies, particularly that of indigenous/non-indigenous. . . (Cusco Seminar 1995, in Aikman 1997, p. 469).

Interculturality as theorized and defined by scholars in the fields of international and intercultural relations seems to encapsulate the previous statement as a sort of declaration of interdependence—an interdependence that releases vocalization for national citizens of the world through successful **interaction** and **communication** between people or entities¹ from diverse cultures. Cultural awareness, learning, and communicative action, by-products of intercultural interaction, are major components in enacting intercultural communication and education. Intercultural education and learning are thus conceived, encountered and then facilitated when individuals “develop the ability to critically analyze different systems and the asymmetrical relations between them, as well as to search for ways to promote intercommunication” (Aikman, 1997, p. 473).

For the past eight decades intercultural education, multiculturalism, diversity issues and more recently indigenous knowledge and education and the need for deliberation within these realms has been an emerging face within the fields of education and education policy. As world leaders, international organizations, and educators face the 21st century, impending issues of equity, peace, and equal access to basic human rights as defined by world policies are brought to the forefront. They no longer appear to be realms to be explored merely through academic exercises, but with mobilized progression toward addressing issues surrounding building intercultural understanding and relations. Scholars, academics, and analysts in the fields of intercultural and international relations have suggested this understanding and sensitivity among global communities as the key emancipatory element through which active participation among global and national citizens occurs. They also suggest that these will be the means for driving and encouraging social and universal purposes (Arruda, 1996; Muller, 1997; Walters, 1999; Noble, 2003). Dynamically, educational systems around the world are

¹ A classic offering by Hoopes (1979) brings to the light the idea that theories, concepts and techniques of interculturality and intercultural education are not limited to the field of education and those partaking, but may include such political, social, and economic sectors such as businesses, government agencies, and media.

experiencing this confrontation of a need for global united fronts. This integration is based on the dynamics of the people groups and the lingual and socio-cultural differences that they bring. This shift in paradigm is at the heart of what national education systems are confronting with what some might attribute to the debate of the internationalization of education systems (Knight & DeWit, 1997; Currie, De Angelis, de Boer, Huisman, & Lacotte, 2003; Altbach, 2003; Teboho, 2003; UNESCO, 2003). In particular, this confrontation is being witnessed most notably in higher education systems throughout the world (see UNESCO, 2003). Institutions of higher learning are engaging like never before in activities that would suggest their participation in a concerted effort toward forming what I believe to be *global education communities*. These learning environments, with their focus on integration of concepts of cultural diversity, intercultural dialog, human rights, and social justice, seem to have an aim of equipping highly skillful individuals. Individuals who are not only aware of how to deal with the confrontation that cultural amalgamation brings, but contribute toward perpetuating realms of internationalism through effective training venues.

As noble as the previous may appear to be, when surveying statistical evidence surrounding basic human rights equity and social justice issues continue to remain a major source of angst for national governmental systems. When looking to systems of higher education, a further idea is raised surrounding the kind of internationalism that is promoted at tertiary levels. The questions that bear to mind ask the following: is the kind of internationalization promoted by higher education institutions helping students to engage on a level that really encourages communication combined with sensitivity? *Is there in fact a kind of dialog that exists that is embedded in the curriculum within teaching and learning communities?* It is from this frame of reference and point of departure that the present research offers somewhat of a starting point for dialog related to the topic of intercultural education and its position in education pedagogy.

1.2 FOCUS OF THE RESEARCH

As one of the mass disseminators of knowledge and information the role of teacher educators with respect to the aforementioned areas have been targeted by education specialists as a viable way to influence adequate and effective response to

diversity in educational communities. The idea here is to encourage multiculturalism and intercultural relations (Brislin, Cushner, Cherrie, & Young, 1986). Research in these domains, specifically with regards to teacher education and the need for multicultural education and practice, has been extensive. Countless workshops, international forums and conferences, and studies have been conducted to reemphasize not only the *need* to be aware of diversity, global interconnectedness, and equity, but to *transfer* this understanding to learners (Anderson, 1990; Anderson, Nicklas & Crawford, 1994; Banks & Banks, 1995). This process in turn helps students to become the recipients of effective tools to function as global citizens that assist in meeting the needs of a changing society (Alger & Harf, 1986; Lynch, 1989; Anderson, 1990; McCarthy, 1990; Cushner, McClelland & Safford, 1992; Case, 1993; Anderson, Nicklas & Crawford, 1994; Banks & Banks, 1995; Bennett, 1995a; Rennebohm-Franz, 1996; Merryfield, 1991, 2000). Specifically, over the last 15 years, much scholarship from the field of teacher education has been dedicated to expressing the need and importance of helping students and teachers to better interact together as instructor and learner. This need has been expressed within the context of multi-lingual and cultural environments again via the exaltation of multicultural education and studies (see Merryfield, 1991; Bennett, 1995b; Zeichner et al., 1998; Bennett, Cole, & Thompson, 2000; Brown 2001; Gollnick & Chinn 2002; Seidl & Friend, 2002). This interaction is seen as pivotal for effective communication among global citizens. It anticipates what researchers in the field of multicultural education studies point to as the cornerstone for mobilization toward reinventing an idea of economic and social justice (Carnoy, 1974; McCarthy, 1990; Case, 1993; Banks & Banks, 1995; Cushner, McClelland & Safford, 1992; Slavin, 1992; Rennebohm-Franz, 1996; Sleeter, 1996; Zeichner et al., 1998; Merryfield, 2000).

Given the previous, the necessity of addressing the issue of sensitivity and understanding amongst these realms of communication in a global context and in particular in educational training institutions is then even more important. As was stated earlier teachers are often viewed as the great “disseminators of information”; the shapers of the minds of the leaders of tomorrow; and more forefrontly the “conduits of messages about identity and a specific social order” (21st CESE Conference Proceeding, 2004). As stands, the great importance of surveying and embracing strategies that will empower

teachers and students to overcome barriers that inhibit the learning process has tremendous ramifications.

Surprisingly, however, a survey of literature seems to indicate a growing concern as this phenomenon fails to consistently persist. The literature indicates that despite said attention in this area, a growing number of teachers world-wide have not been trained and prepared adequately in pre-service training in the areas of diversity to handle or even recognize the impact of internationalization (Grant, 1992; Gollnick, 1992; Sleeter, 1992; Ladison-Billings, 1994; Merryfield, 1994, 2000; Bennett, Cole, & Thompson, 2000; Brown 2001; Gollnick & Chinn 2002; Seidl & Friend, 2002). This lack appears to be even more specifically evident when witnessing teacher training in the area of intercultural relations (Van Hook, 2000). Furthermore, although much research surrounding teacher pedagogy has been dedicated to the *need* to improve teacher awareness of globalization, diversity and multicultural themes through multicultural education, little research and progression has been produced that suggests an attended focus on intercultural education. Even further, little research has been done on how to effectively alter attitudes of teachers to better prepare them for multicultural and intercultural experiences (Bennett, 1993; Wilson, 1993a, b; Deering & Stanutz, 1995; Finney & Orr, 1995; McCall, 1995; Zeichner & Melnick, 1995; Powell, Zemn, & Garcia, 1996; Stachowski & Mahan, 1998; Van Hook, 2000).

Speculations as to why such little research has been produced may be lodged in the misunderstanding and/or lack of clarity in the topics of multicultural and intercultural education and the differences there within. Diaz (1992) points to only recent explanations and settled definitions of the concept of multicultural education after prior decades of ambiguity. Adequate attention in this realm of explanation suggests not only the possibility of clarification on the tenets of multicultural education, but where intercultural education may fit into this discussion.

The concern for the lack of adequate pre-service teacher training in the area of teacher preparedness for diverse classroom settings is fundamental to what seems to be observed in literature, and thus of great importance to what the present study may potentially reveal. Perhaps the question that should be asked and the problem addressed is, if literature indicates that diversity competency is of value and teachers need to be

aware, is the kind of sensitivity and understanding nurtured through an intercultural understanding of cultural diversity present in pre-service teacher training programs? And if so, to what extent is this witnessed in the so-called global education communities that train teachers?²

1.3 STATEMENT OF PURPOSE

1.3.1 Background to the Statement of Purpose

In the pre-stages of my research my purpose was to critically analyze the challenges of access to education as an issue currently facing South African education policy. In particular I was interested in exploring the previous with respect to its indigenous populations. I was curious to explore why such issues continue to resurface if political processes by way of legislation and government funding have begun to focus on redress and redistribution in schooling and quality assurance issues in higher education in South Africa. As I continued to research this topic however, I realized the previous attention on access to education helped to locate somewhat of preliminary engagement for questions and issues that arise when dealing with the topic of access to education and education in South Africa in general. These include, but are not limited to, such areas as: identity; equity versus quality; quality assurance; transformation; redistribution and redress; gender; competition; power and empowerment; voice; neo-liberal economics and globalization; quantitative versus qualitative expansion; indigenous knowledge and education; achievement; life-long learning; women's education, etc. Locating these themes helped to shape a path of inquiry in my present research into what seemingly confirmed a fundamental issue facing education in South Africa currently. This uncovering seemed to surface a dilemma. A dilemma not in its *inclusion* of redress, equity and transformation themes, but one that is viewed when access to education issues or education as an accessible product are seen as separate entities linked to education.

² The research problem, and thus the focus of the study, in this sense, is both a question and a statement. There also seems to be an embedded dimension to this problem. The research problem as noted from literature suggests that teachers are not being prepared for diverse settings, despite its known focus in the area. Another part of the problem wonders whether intercultural education has been considered as a point of inquiry. The review of the literature in Chapter Two is a multifaceted attempt to witness the unfolding of this research problem. It first gives an illumination of the dimensions of intercultural education in hopes that it will uncover an opportunity to witness if the problem is being addressed from an intercultural perspective. It then ventures further to witness where this surfacing might occur.

This seeming deficit appears to result in discussions about education or the lack thereof. The topic of education as an accessible product, and the deeper issue of why such questions that are viewed in an isolated manner persists, seem to be somewhat neglected in scholarship. Specifically in the case of South African education, post-Apartheid academics and scholars have generated many ideas and discussions with regard to the issues surrounding entry and educational opportunities. This focus also seems to be compounded along with grand discourse in the area of transformation and reconstruction (Herman, 1995; Wolpe, 1995; Richardson, Orkin, & Pavlich, 1996; Fataar, 1997; Muller, 1997; Fourie, 1999; Strydom & Fourie, 1999; Subotzsky, 1999; Koorts, 2000; Kraack, 2001). The issue of race, equity and reform however, remain separate isolated topics with a general voice that also seems to reflect a marginalized stratum. As I probed with various informal interviews, observations, and conversations I began to notice in this context a similar pattern amongst a sample of respondents.³ In dialog on the debates surrounding education transformation and reform in South Africa I began to hear and sense that the issues of basic education reform and issues surrounding the current debate of access to education (racism, discrimination, inequity, quality etc.) seemed to generate a needling undercurrent that to me subtly screamed isolation. It also seemed to bring with it a perceived lack of sensitivity and an incorporated intercultural perspective in issues pertaining to access. Scholarship in this area seems to be missing the point in asking the question why these issues continue to persist, and if so globally and in South Africa, through which discourse do we maintain a discussion.

Policy studies might procure questions around issues of policy development and implementation and intentions versus policy outcomes and original policy objectives (Maassen, & Cloete, 2002). Do the financial capabilities or the lack there of constitute how a state and respective institutions like higher education with respect to reform, and redress fulfill their original policy objectives? Where policy intentions are concerned, are historical and political pressures and seeming intervention by government through reform influencing maintenance of these problems? Or, from a pedagogical perspective the question might be raised: if questions of diversity and teacher preparation have been raised and identified as a need, is this issue a simple lack of intercultural sensitivity and

³ See Appendix A.

understanding on the part of teacher educators, teachers, and researchers and the like when addressing issues of policy and societal impact a major factor towards persistence in this realm?

1.3.2 The Statement of Purpose

The previous gave much substantiation to the commencement of the purpose of the present research. This activity proved to be an attempt that would later help me to locate the trends in education with regards to global initiatives, teacher training and preparation and intercultural education. It is my belief that current political, cultural, economical, and social contexts globally confirm the need to examine and embrace principles of interculturality.

It was with these questions and observations that I began to research the issue of the necessity of incorporating notions and theories stemming from intercultural education into the debate surrounding pre-service teacher preparedness for diverse classrooms. A further idea, which is linked to the initial frame of this research, surfaced speculations of the previous in Higher Education Institutions in a South African context. My own international and intercultural experience as a student partaking in doctoral research at a South African university amply gave rise to my purpose for such contextual inquiry.

Having begun, the first preliminary research question asked the following: *Is there a clear distinction of intercultural education (apart from other cultural pedagogy) used in education contexts, and have these concepts been embraced in communities that educate teachers?* As I probed literature and research on the topic I found that the subjects surrounding intercultural education, multiculturalism and diversity is quite extensive. However, a lack of shared terms and concepts, along with the broad nature of how these concepts may be applied lends to difficulties in locating a starting point. Furthermore there have been recent studies and extensive research on the need for teachers to be prepared for diverse educational settings (Sleeter, 1997; Zeichner, et al, 1998; Bennett, Cole, & Thompson; Merryfield, 2000; Seidl, & Friend, 2002). There is however little research from education pedagogic literature surrounding how, as I mentioned earlier, given this expansive understanding for the need for diversity, teachers

can modify their behaviors to influence effective diverse environments.⁴ Chapter Two will offer a more thorough investigation of this finding as it pertains to its relationship with intercultural education.

The previous uncovering led me to another preliminary research question: *Is intercultural education, from and within a particular South African context, prevalent in literature and research dealing with education communities?* When observing findings surrounding the need of applying the realm of intercultural education to educational issues in South Africa, scholarship is even more lacking, and in actuality seems to be virtually absent. I questioned how the previous could not have been considered in a system where the dimensions of ethnic and racial strife have been met by such massive political and educational transformation. It seems as if much of the current literature and attention with regards to education policy and cultural studies in South Africa are dominated by themes that center on transformation, equity, racial discrimination, and redress, and more recently inclusive education, but appear to be analyzed in isolated venues of education policy and policy studies. Surprisingly however, in this same vein of literature is the rising call for multicultural/lingual societies to embrace what *appears* to be an intercultural perspective in education.⁵ The previous increasingly also seems to be witnessed by many leading voices in the mandates of local educational entities (e.g. SACE's code of conduct for teachers; OBE National Curriculum, etc.). They seem to not only aim to "respect differences" as Aikman (1997) points out as is the case in Latin American countries' policy toward interculturality, but to come to a *continual* understanding and awareness where cultures interchange and interact on the same plane.

The present and real issue that permeates our *global diaspora* is thus the issue of and need for intercultural understanding, sensitivity and development. Furthermore, it is also a need to interpret these educational issues—whether they be critically analyzed through a policy of access or not—through the lenses of an intercultural perspective. The value of examining these issues in light of the wealth of theoretical and conceptual

⁴ The problem of how to alter teacher's attitudes in the realm of diversity and intercultural education was not addressed in this study, but has been discussed further in Chapter Seven dealing with recommendations for future research.

⁵ In my read of themes in transformation, redress, equity, etc. in the South African context I did not encounter research and literature that specifically alluded to an "intercultural perspective" stated as such. My read of this literature caused me to identify the perspective as one that seemed to rather display intercultural like tendencies.

research from the domains of intercultural education, communication and training has quite remarkable potential. The valid and reliable studies that are offered from these domains, I believe, should be heralded as gems of wisdom not to be neglected.

Again here the research problem is restated, if literature indicates that diversity is of value and teachers need to be aware, is the kind of sensitivity and understanding nurtured through an intercultural understanding of diversity present in pre-service teacher training programs? And if so to what extent is this witnessed in or how does this take shape in institutional education communities that train teachers? Looking to this problem helps to reveal a more relevant and pertinent purpose for the research: tracing the presence of intercultural education for the purpose of laying foundations to encourage intercultural practice in Higher Education contexts. This statement serves as the embedded purpose that must and will be addressed in the following chapters.

1.4 INTENTIONS OF THE RESEARCH⁶

The first intention attempts to **expose the necessity of examining the area of intercultural education in light of the need for diversity and multiculturalism in global education communities as a viable contribution to the advancement and incorporation of intercultural theories and concepts.** As profound an offering as intercultural education is, it seems that largely it has not been represented in curricula across national educational systems as a wholly attended pedagogy. In conducting my study within intercultural education I began to examine research associated with the basic concepts and frameworks of intercultural education. I found an array of very remarkable techniques, training objectives, experimental approaches but no package that would help

⁶ The idea of interculturality as a component of education seems to call to mind a heightened awareness of the need for sensitivity amongst populations of plural societies. A subsequent desire of this recognition may encourage intercultural practice. This notion sequentially seems to reinforce another definite revelation of the purpose of the study. When I first encountered these ideas, I felt that the present research would reveal several sub-dimensions dealing with the intentions of this research that serve to nurture the purpose of the study. Some of these intentions were considered when the purpose was set forth and others emerged as the study took shape. In the section that follows, the intentions and the questions posed here began as the original purpose and research questions. These intentions can be understood under one simple purpose: to trace the presence of intercultural education in the General Education training program at the University of Stellenbosch, South Africa. Concomitantly the research questions that are presented here are actually embedded under one prominent research question and may be simply stated as: in what way does intercultural education appear or take shape in the BEd General Education Training program? The two research questions posed may then be viewed as tenets of the overall question.

to array these topics under one umbrella.⁷ The pioneers of intercultural relations, those that would consider themselves true “interculturalists,” have through the decades spoken to the idea that shared conceptual understanding as far as the usage of terms is concerned is lacking or absent at times (Hoopes, 1979; Brislin, 1983; Hughes, 1983; Bennett, 1993; Paige, 1993a). Even when perusing the literature, as the following chapter will reveal, it was difficult to lodge my own understanding of how to approach my problem because of the expanse of the field of intercultural relations and all of the indicators that go with it. Nonetheless, the heart of study in intercultural relations seems to be concerned with helping to bring about an individual consciousness of culture and eventually the development of intercultural relationships (see Bennett, 1998, p. 32). The present research has a primary interest in promoting intercultural theories and concepts. As such, a second intention of this study which emerged from the navigation of the literature review seeks to **offer a further way of understanding or making more recognizable the domains of the discipline of intercultural education for its practical use in teacher education programs.**

As I weighed the findings of my preliminary observations with the findings of my literature review, I suspected that it would illuminate a connectedness of teacher training and teacher preparedness for culturally diverse educational environments. I then asked the first research question for this study: *Based on the preliminary observations and their developments in literature what is happening in higher education in South Africa, and more specifically at the University of Stellenbosch with respect to general teacher training, intercultural education, and topics that deal with diversity. And, in what shape is this at all present in the undergraduate general teacher training program (in the curriculum, practice, and peer population)?*

My third intention of the study thus emerged and seeks to **trace intercultural education in a qualitative case study of a general undergraduate teacher training program in the Education Faculty at the University of Stellenbosch.**

In an effort to illuminate students and lecturers' perspectives about intercultural

⁷ By suggesting this statement I am not referring to the idea that there is no field of study where intercultural themes are addressed. It is understood that the field of intercultural relations would serve that purpose. I am merely stating an observation that the literature and research associated with these realms, while finding prominence in a number of intercultural spheres, seems to be lodged in other larger fields which makes accessing an understanding of it slightly more difficult.

education and topics that deal with cultural diversity, I asked my second research question: *How do education faculty members, (program coordinators, dean of faculty, and lecturers) and students, understand or feel about the presence of intercultural education or themes related to diversity in curriculum, practice, and peer population (if any)?*

My fourth and final intention of the study is to surface **curricular activities along with pre-service and current students and lecturers' understandings and feelings toward themes in intercultural education and diversity.**

Emerging these findings provides further implications for the possible recommendation to incorporate intercultural pedagogy and practice, or a heightened awareness (intercultural practice) for the need of such, into the methodological framework of the BEd General Education program. A subsequent hope of this study and a recommendation toward future research is to employ Hammer and Bennett's (1998) Intercultural Development Inventory (IDI) for the program.

1.5 RESEARCH DESIGN

A qualitative research design with a case study approach will be used for the parameters of this research. The first and second intents of the research propose to help make intercultural education a more recognizable offering amongst teaching pedagogy for possible use in practice. As such, the research will occur over the earlier chapters with a general navigation of historical and conceptual dimensions of intercultural and multicultural education. It will also survey teacher training and diversity issues in the classroom with speculations towards incorporating strategies that will help to influence teacher and student behaviors in the classroom setting. The research largely draws from intercultural theoretical frameworks, concepts, and models from the field of intercultural relations to help lay foundations for a conceptual framework for the imminent study. Specifically Hoopes' (1979) continuum of intercultural learning, Adler's concept of the multicultural person (1976, 1998), and Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS) will also be called upon for this purpose. It will also later help in informing my line of inquiry and role as the researcher for the collection of data.

The primary purpose of the present research is concerned with investigating intercultural education and in particular with regards to pre-service teacher training, and its speculation with regards to this phenomenon in teacher training programs. As such, the present research will use a case study approach to investigate the phenomenon of intercultural education in a four year undergraduate General Teacher Training (GET) program at the University of Stellenbosch, South Africa. Bearing in mind the leading research question for this study (In what way does intercultural education appear or find expression in the BEd General Education Training program?), the BEd GET program (program's curriculum, administrative, student and lecturer populations) will serve as the bounded context through which intercultural education may be explored. A line of inquiry utilizing an appreciative approach along with a conceptual understanding of power-with, as well as some derived conceptual elements from intercultural education will serve as the methodological paradigm for the trace. Data collection for the case study will draw largely from concurrent triangulations of qualitative methods in the realm of documents and artifacts, semi-structured and structured individual and focus-group interviews, classroom observations, informal conversations, and a field journal. One quantitative method using a questionnaire will also be used. The research makes use of qualitative data analysis strategies such as classification, categorization as well as phenomenological analysis. A metaphoric analogy describing the collection process and analysis will also be used. It will also later help to interpret the findings.

1.6 DELIMITATIONS OF THE RESEARCH

1.6.1 Internationalization versus Globalization

In particular this study is not concerned with an intricate exploration of the current debate between what is considered internationalization of higher education versus globalization. The study recognizes the debate over terminology and will assume a specific position that will be discussed further in Chapter Four.

1.6.2 The Distinction between Intercultural Education, Communication, and Training

Although researchers and interculturalists have used these disciplines as separate but not exclusively unattached realms within the field of intercultural relations, for the

purposes of this research I will speak of intercultural education as inclusive of these disciplines unless otherwise distinguished. As it now stands there is a continued growth in the body of literature acknowledged as the field of intercultural communication. This study has gleaned a number of resources from this field as a way to peruse the discipline of intercultural education. As it stands the Summer Institute for Intercultural Communication houses research that stems from multiple disciplines, as well as the *Intercultural Press* which hosts numerous publications of research and literature from the field of intercultural relations.

1.6.3 Models and Concepts that Under gird this Study

The field of intercultural relations posits a host of conceptual and theoretical offerings. Because the research is concerned with making intercultural education recognizable it will look to specific basic concepts and models that constitute what appear to account for the essentials in intercultural relations. The research touches on specific concepts and models that seem to portray this offering and will be discussed at length in Chapter Two. Two concepts however that need to be stated at the start of the research for clarity sake include the concepts of culture and diversity. The former will be discussed from an intercultural perspective which includes delineations from the point of difference. Diversity (cultural and human), likewise will be handled from an intercultural perspective and will be considered in conjunction with culture. I have chosen to recognize diversity from this perspective so as to represent the variance that elicits the need for intercultural intervention.

Overall, I recognize that other concepts and theoretical approaches might be used, but in the interest of providing a starting point I thought it would be best to adhere to the previous.

1.6.4 Intercultural Education and Multicultural Education

In my navigation of the literature the discipline of intercultural education has often been identified as multicultural education and at times is used interchangeably (see Gagliardi, 1995; Cushner, McClelland Safford, 1992). When research was first undertaken for this study findings and observations however led to the delineation and distinction of multicultural education and intercultural education depending on what body of literature was used. A further finding made use of the terminology difference

depending on what region and language the research was conducted from (see Norberg, 2000; e.g. Gagliardi, 1995). From my own reading of the research I have found that previous research surrounding practices that focus on multiculturalism and how teachers can address these issues in the classroom appears to be mainly viewed under the heading of multicultural education. This uncovering appeared to be due to the relatively recent recognition of this area as a distinct discipline and its place in educational pedagogy. Examples of this finding came from the case of literature stemming from examples in the United States. Instances where intercultural education skills and techniques that have been identified specifically under the heading of intercultural education can be found in case examples from South America, Europe, and in some cases in Africa (see Gagliardi, 1995).

1.7 THE NEED FOR THE STUDY

As was alluded to in the opening sections of this chapter, the discussion around the internationalization of higher education systems appears to be aiming to be more than mere conversation about the need to prepare global students. It rather seems to encapsulate an idea that these citizens will harness an understanding of how to interact effectively and sensitively in diverse communities. The current research continues this focus with specific attention toward a need for higher education communities to first make this intercultural dialog visible. The present research brings to light the idea that this intercultural dialog not only be enacted through written policy but to help those in teaching and learning communities to draw attention to specific intercultural techniques, strategies, and practice. The research helps to make these approaches more recognizable through its specific recommendation of concepts, terms and tenets from the field of intercultural relations. I feel it is important to speak to the “recognizability” of the field in order to make it more visible for usage to those concerned with education pedagogy and teacher training.

A further need for this study centers on a current debate related to quality assurance in teacher education in South Africa coupled with the role that it is playing in preparing culturally competent and sensitive teachers. The current status of education in South Africa along with its continuous changes in educational reform make it a prime

example and case topic for discussion related to the prevalent need for intercultural relationship building through meaningful educational and societal experiences. The need for this type of dialog related to South African education policy and in particular in the realm of higher education systems is of utmost importance as it works to embrace peoples of all ethnic, educational, and religious backgrounds through intended measures of educational venues. What makes a country focus on South Africa an even more necessary topic of discussion toward educational transformation is the combination of a diverse society coupled with under representation of indigenous people groups and women (Noble, 2003). This example is a prominent one as it serves as a reflection of what has persisted in many nation states of the world. The world's attention to this matter has steadily increased throughout the decades. Attention on teacher education in South Africa as a case example then lends to the need to address issues of sensitivity and understanding through intercultural education. The value of also exploring such themes I believe helps to lay foundations for perhaps future opportunities to create model programs, course offerings, and activities that encourage intercultural sensitivity. Finally, persisting attention to these themes also serves for direct implications for South African society at large and its implications for intercultural dialog.

1.8 ASSUMPTIONS ABOUT THE RESEARCH

It is projected that exploring the realm of intercultural education as a means to building communication in educational environments has profound ramifications toward academic contributions in several areas: toward the advancement of the field of intercultural relations and intercultural consciousness; toward the present problem of teacher preparedness for diverse classrooms; and toward the realm of debate in the internationalization and the intercultural dialog in South African global education communities. In an examination of the discipline of intercultural education, this study will first raise possible offerings towards a way to help make it more recognizable for use for educational pedagogical purposes. The exploration of historical as well as the conceptual dimensions of intercultural education will also draw attention to the need to what has been traditionally ignored in the teaching community as utilizing intercultural competency skills indicators in the area of diversity for general education pre-service

teachers. Exposing this dialog will further amplify the need to suggest this discipline as a viable resource toward eliminating the focus merely on the need for diversity, and addressing the issue of teacher behavior and attitudinal shifts with respect to diversity.

As attention in scholarship focused around pre-service preparation for diversity has been waning over the last five years, exploring this topic will make a contribution towards academic research. Examining teacher preparation toward diversity will also highlight some major themes around topics in the discipline of intercultural education that have been traditionally isolated and confined to separate themes in the field of teacher education.

The proposed case study finally presents an even larger contribution to the aforementioned realms of academic research in that it will propose a case using theoretical and conceptual models from the field of intercultural relations to speak to the need for future studies that encourage attitudinal and behavioral shifts of pre-service teacher trainees via the Intercultural Development Inventory (IDI). Speculations toward a proposed program or course that highlights intercultural competencies for future teachers at the University of Stellenbosch offers an even greater contribution. This offering lies in the current dialog the University is engaged in surrounding diversity and how to effectively produce academic policy and community members that speaks to world standards on embracing all national citizens.

1.9 ORGANIZATION OF THE RESEARCH

The research will firstly present and examine in Chapter Two historical and conceptual dimensions of intercultural and multicultural education; it will then survey teacher training and diversity issues in the classroom with speculations toward incorporating strategies that will influence teacher and student behaviors in the classroom setting. Drawing from this analysis of the literature Chapter Three will present the foundations for a framework for the case study. It attempts to present some indicators for how intercultural education may be traced. Chapter Four presents the background for the case with imbedded explorations of the idea of the internationalization of Higher Education and Intercultural Dialog. The demographic profile of the University of Stellenbosch and the BEd General Education Training Program will also be explored

here. Chapter Five presents the methodological framework of the study by a navigation of various paradigms or lenses, strategies and techniques, and process that provides the frame for the case study. Chapter Six offers a presentation of the findings, and finally Chapter Seven concludes the study with some expressions, reflections, and discussions. This chapter will offer some concluding synthesized remarks of the research in the following areas: internationalization and intercultural dialog, the new teacher, and implications for future research.

CHAPTER TWO

BRIDGING THE GAP IN THE CULTURAL CLASSROOM: A LOOK AT INTERCULTURAL EDUCATION, COMMUNICATION AND TRAINING

- 2.1 Introduction**
- 2.2 Origins of Intercultural Education**
- 2.3 Explanation of the Domains of the Review**
 - 2.3.1 Conceptual and Theoretical Frameworks
 - 2.3.2 Intercultural Education, Communication, Training, and Experiences
 - 2.3.3 Teacher Preparation and Intercultural Education
- 2.4 A Survey of Some Relevant Conceptual and Theoretical Frameworks of Intercultural Education**
 - 2.4.1 Intercultural Learning
 - 2.4.2 The Multicultural Person
 - 2.4.3 The Developmental Model of Sensitivity
- 2.5 Intercultural Education: Communication, Education, Training, and Experience? Making Sense of It All**
 - 2.5.1 Intercultural Education
 - 2.5.2 Intercultural Communication
 - 2.5.3 Intercultural Training
 - 2.5.3.1 Orientation: Design, evaluation, and activities
 - 2.5.4 Competencies in Education Communication and Training
 - 2.5.5 Intercultural Experiences and World Perspectives
- 2.6 Teacher Preparation for Diverse Classrooms: Becoming the New Teacher?**
 - 2.6.1 Perspectives on Multicultural Education
 - 2.6.2 Teacher Preparation and Training in Multicultural Education
 - 2.6.3 Teacher Classroom Practice in Multicultural Education
 - 2.6.4 Teacher Education and Diverse Classrooms in the 21st Century
- 2.7 Discussion**
 - 2.7.1 Where Do We Go from Here?
- 2.8 Summary**

2.1 INTRODUCTION

The present review of the literature presents a view through which intercultural education can be explored from the domains of communication, training, and experience and world views on intercultural education. The review further investigates literature centered on teacher education and practice with regards to cultural diversity, and preparation for topical and physical exposure in the classroom. It handles this discussion within the parameters of multicultural education. It is necessary to proceed in this way because it provides a starting point for not only illuminating the tenets of intercultural education and making it a recognizable discipline to educator practitioners, but it provides a nest for introducing the potential implication for its use in teacher education training programs. This is imperative to framing a theoretical lens through which the problem of pre-service teacher preparedness for diverse classrooms can be explored. The proceeding review thus implicates the possibility that intercultural competencies stemming from research in intercultural education, communication and training, combined with the examination of diversity in teacher training could offer a way of approaching explorations of issues pertaining to pre-service teacher training at the University of Stellenbosch, South Africa.

2.2 ORIGINS OF INTERCULTURAL EDUCATION

Intercultural education is the activity which fosters an understanding of the nature of culture which helps to the student develop skills in intercultural communication and which aids the student to view the world from perspectives other than one's own (Hoopes & Pusch, 1979, p. 6)

Intercultural education is large field that comprises the study of all content areas pertaining to the interaction between or among cultural ('inter-cultural') (Hughes, 1983).

Intercultural education is a highly specialized form of instruction designed to prepare persons to live and work effectively in cultures other than their own. Its curricular content and instructional methodologies have developed over the years in response to the needs of the learners and the demands intercultural experiences place upon them (Paige, 1993a, p. 1).

Intercultural education comprises learning experiences designed and pursued in this fashion—it is education *within* multiple cultures, rather than *about* multiple cultures (Reardon, 2003).

Intercultural education may seemingly be one of the most misunderstood disciplines of study by laypersons and even educators due to its often misrepresented conceptual understanding and recognition amongst an array of cultural buzz concepts and terms. It certainly does, however, find its strong foundations in a body of rich and still growing research and literature in the field of intercultural relations. It is difficult to lodge intercultural education into one definite period of birth, as research in both intercultural communication and training grew initially out of a response to a need to address foreign relations and serve to train sojourners living abroad post World War II (Hoopes, 1979; Pusch, 2003). Likewise intercultural education also grew from this same

need. Some scholars in the field of multicultural education refer to the presence of intercultural education through the development of intergroup education/studies (see Gollnick, 1992).

Intergroup education arose from the broader fields of ethnic and race studies with the aim of improving the connections that groups shared with one another, rather than to merely study contact (Marrett, Mizuno, & Collins, 1992). Some academics of multicultural education posit the presence of intercultural education through intergroup education in the United States as early as the 1920s with foundations primarily lodged in international education (Gollnick, 1992). Although various organizations such as the Service Bureau for Intercultural Education sought to raise consciousness and encourage intergroup educational reforms, issues surrounding human diversity (then referred to through ethnic and race studies) in the United States never seemed to gain prominence on a national level and thus waned amongst educators between the 1930s and 40s (Gollnick, 1992; Daly & O'Dowd, 1992). In his paper *Multiethnic multicultural teacher education: Conceptual, historical, and ideological issues*, James Banks (1979) offered an explanation as to why intergroup relations never took shape. He theorized that the intergroup movement waned "because mainstream educators neither internalized the ideology nor understood how the movement contributed to the major goals of American schools"; and that intergroup education was only pertinent to those schools suffering from obvious racial strife (in Daly & O'Dowd, 1992, p. 181). Contemporary authors also seem to suggest that intercultural/multicultural education has not been as prevalent perhaps due to the idea that the research in this area is not produced by academic researchers from a broader culturally diverse background themselves (Gundara, 1998).

Although interculturalists and pioneers of intercultural communication suggest it as "an *identified* area of education, research and, ultimately, training" [emphasis mine], the body of literature associated with intercultural relations shows that its reemerged popularity has grown largely out of literature and research stemming from that of intercultural communication (Pusch, 2003, p. 1). It then may be assumed that an early understanding of intercultural education comes from the literature that focused on intercultural communication and eventually training. I would suggest subsequently therefore that intercultural education and a *reemerged* interest—as evidenced by its

earlier unpopular and brief appearance on the scene of educational pedagogy—in the field of intercultural relations has been largely due in part to advancements in the disciplines of intercultural communication, and intercultural training.⁸

Edward Hall has been considered by many interculturalists as one of the earliest pioneers of intercultural relations and communication. His book *The Silent Language* (1959), where the term intercultural communication was first used to describe the connection between communication and culture, has been widely accepted as a benchmark in intercultural relations and communication (Hoopes, 1979). It was from this work along with interculturalists like Margaret Pusch, David Hoopes, Edward Stewart, Larry Samovar, Richard Porter, Milton Bennett, and a whole host of others that the study of intercultural relations would take shape. The development of the Society for Intercultural Education, Training and Research (SIETAR) in 1975 served to solidify these areas of intercultural relations and bring various fields that had special interests in intercultural and international topics together in a comprehensive fashion. This move thereby targeted a plethora of professionals ranging from those in teacher education and preparation to those in corporate industry in the business sectors (Hoopes, 1979; Pusch, 2003).

Thus in mentioning the previous pioneers, a body of literature was gleaned from a combination of at times distinct yet intricately interwoven disciplines, those being intercultural education, intercultural communication, and intercultural training—together at times acknowledged as the field of intercultural relations. (When the context clearly refers to intercultural interactions the shorter terms will be used, i.e. communication, awareness, sensitivity, etc.). These disciplines are all concerned with the study of interculturality which emphasizes interactions between diverse culture groups and the development, learning, and awareness that stems from it. Hughes (1983) poses a difference between intercultural education and intercultural relations as one of purpose. She supports the idea that while the purpose of intercultural relations may be to “improve interactions between and among people and groups of the different cultures,” intercultural

⁸ It is noted in an earlier piece by Hoopes and Pusch (1979) that advancements in intercultural relations have also progressed through research in multicultural education. They have however been noted as producing different perspectives (Gollnick, 2002). My reference here was to make a distinction between a body of literature and perspective that is often associated with the respective fields, and to provide a view from which field my review would be derived.

education and training's purpose is meant to "improve interaction between and among people and groups of different cultures through learning about other cultures and how to interact with other cultures in a non-exploitative way" (p. 22). At this time it must be stated that from my experience with surveying the body of research stemming from the disciplines of intercultural education, communication and training there are some difficulties with recognizing these disciplines. However agreed upon the pioneers of interculturality and the ensuing disciplines, clear delineations are sometimes difficult to decipher and thus the need to suggest a composite way through which to entertain, navigate, and sample the discipline of intercultural education is imminent. This activity is paramount to helping make intercultural education more visible so as to provide a way that will support the ensuing study. It also must be noted however that although streams of literature exists from those academics not necessarily lodged in intercultural education and the like, but claim usage of various skills from these disciplines, the lack of shared conceptual agreement amongst those professed and non interculturalists have created somewhat of a confusion. This ambiguity can be noted especially when attempting to legislate conceptual understanding of the terms and techniques attributed to the disciplines as separate from one another.⁹ To eliminate a discrepancy of these understandings, in this study, I therefore posture the majority of my research from pioneers and those connected to an interculturalist perspective. I have done so in view of the idea that most of the literature stated from an intercultural perspective has been generated by these individuals. The exception to this position is the section in the review dealing with teacher preparation and training which has primarily come from the field of multicultural education.

A further comment that I would like to point out at this time is that the body of literature that was used for this study ranges from a broad time frame. You will notice that I refer to literature from as early as the 1970s in this review. I have deliberately

⁹ Although interculturalist seem to suggest the interwovenness of the disciplines of education, communication and training, it is very clear from the body of literature that exists that intercultural communication and intercultural training offer very concise methods and concepts in those disciplines. When attempting to examine literature strictly from the discipline of intercultural education purely it becomes more difficult to do so. It is then not uncommon for intercultural activities to be lodged under realms of intercultural relations when referring to education, communication, and training in intercultural relations. Tied to this explanation is the idea that there are also those that posit literature about intercultural education, communication and training, but not from an intercultural perspective.

included these perspectives because they are paramount in exploring intercultural education conceptually. These perspectives also appear to persist unaltered (in the foundational sense) in contemporary literature dealing with intercultural relations. When perusing any literature dealing with intercultural education, references to these texts seem to be still quite in use. Furthermore, the *Intercultural Press*, responsible for publishing a high volume of literature associated with intercultural relations, maintains a catalogue of a good number of literatures from some of the sources that I have listed here. These sources have not been altered but for the purposes of reprinting.

Intercultural education, communication and training all reflect and call for the need for interculturality, cultural learning, diversity, development, awareness in cross-cultural environments. As such, there are specific competencies (intercultural effectiveness, awareness, competence, adjustment, sensitivity) that are unequivocally linked to intercultural education, communication, and training. The importance of noting these when discussing intercultural education, communication and training is imperative as they all seem to require it for developing interculturality.

The purpose of this extensive review is thus multifaceted and interconnected. It first seeks to dually address the illumination of the discipline of intercultural education whilst nurturing the ensuing study as it provides direction for recognizing intercultural education. It also seeks to amplify a continuing need amongst global education communities to address the issue of teacher training with respects to preparation for diverse classroom settings, which is the research problem that has been identified earlier. It is hoped that the combination of the presentation of intercultural education and the problem of teacher preparation for diversity will suggest a way to fill in the lines that seem to challenge general and teacher educators in the specific areas of cultural diversity, cultural awareness, cultural identity, cultural competence and effectiveness. Consequently, bridging the gaps through a review of the literature will further seek to mend by offering a sampling of the field of intercultural education so to speak. The review as a contribution in this manner also helps to reveal underpinnings to attempting the research questions that have been raised in that it illuminates the substantiation for the present study. I also feel that this review offers a way to look at and encounter an understanding of intercultural sensitivity that implicates future study.

The review will be discussed in the light of three specific realms of inquiry arising from the study of interculturality:

- I. A survey of some relevant concepts and theoretical frameworks related to interculturality and the development of intercultural learning and perspectives;
- II. A composite look at intercultural education, communication, training, and experiences and some identified competencies; and
- III. A look at teacher preparation, training and practice, and multicultural education.

I have organized the review according to these classifications for several reasons: to help encourage clarity surrounding the field of intercultural relations due to a continued voiced understanding by academics that there is a lack of shared concepts in the disciplines of intercultural education, communication and training; to introduce a current problem with regards to teachers and their preparation for diverse classrooms; and with that to establish a dialog surrounding the discipline of intercultural education as it pertains to South African education in the context of Stellenbosch University's teacher training program.

Due to the expansive nature of the research surfacing from the disciplines of intercultural education, communication, and training and those that would assume an intercultural perspective, in the following section I will give a brief synopsis of the various realms of focus I have selected as topics for review and analysis. This section will be specifically dedicated to observing any delimiters that encase the analysis of the literature reviewed for this study. A further review of the databases and search strategies utilized for this review can be found in Appendix B.

2.3 EXPLANATION OF THE DOMAINS OF THE REVIEW

2.3.1 Theoretical and Conceptual Frameworks

Intercultural education is an area of study that has metamorphosed from foundational and phenomenological approaches stemming from theories on the study of personality, communication, and behavior. As such I have introduced comprehensive and developmental models that would reflect the dynamics of interculturality and how one might develop competence in these skills. These offerings are extremely relevant to a basic understanding of intercultural education and its respective components of

intercultural communication and training. This offering will further help to lend to the substantiation of the proceeding case study in that they specifically indicate conceptual notions of intercultural education and various constructs associated with learning and intercultural development.

2.3.2 Intercultural Education, Communication, Training and Experiences

Research that points to the presence of intercultural education and multiculturalism is of utmost importance as it provides the context of deliberation that amplifies the need for younger generations to effectively interact with each other. Success in this area consequently transfers to mobilized action in the areas of economic and social justice (Banks & Banks, 1995; Merryfield, 2000). Sequentially, observing historical and conceptual research in the field of intercultural education is of great importance. This value can be realized not only in the potential logistical ramifications it has for education policy measures for national curricula, but for its profound significance to human development in the realms of understanding and sensitivity. Defining these boundaries, I found however, has been a more difficult task. When approaching the field of intercultural anything contributions from scholars, researchers, and the like, (in education, anthropology, sociology, political philosophy, communication studies, psychology and the list continues) have been quite profound. Identifying a clear conceptual package for intercultural education for the purpose of making recommendations has also been a further challenging task. As will be relayed over the following sections, the discipline of intercultural education, as it currently stands in academic literature, has been identified across a number of said independently functioning fields. These areas are and will be explored through the components of intercultural communication, intercultural training, and intercultural experiences.¹⁰ I have elected to evaluate intercultural education in this way because it seems to be the clearest way to represent activities in the discipline.

Finally, while there are a vast number of competencies lodged within these components, in the interest of time I have provided literary explanations of specific

¹⁰ The latter I chose to include due to work suggested by Dr. R. Michael Paige (1993). I did not find however a staggering amount of literature solely announcing intercultural experiences as a direct discipline of intercultural relations. However I chose to include it here, nonetheless because of its seeming possible prominence for future study.

constructs or variables that deal with intercultural competence, effectiveness, awareness, cultural identity and marginality, and adjustment. I chose to focus on the previous as I anticipate that it will help to later identify some ingredients for understanding intercultural education.¹¹

2.3.3 Teacher Preparation and Intercultural Education

The previous section presents somewhat of a starting point for discourse related to the topic of the field of intercultural education and its impact on the field of teacher preparation and training (teacher education). When surveying literature in this realm much research has been dedicated to exposing the need for those in the teaching and dissemination of information professions to increase their own sensitivity of diversity, global interconnectedness, and equity. It has also put emphasis on the need for transfer of this understanding to learners so that they may in turn become effective global citizens able to function and meet the needs of a changing society. As entertained, intercultural literature devotes expanse attention to the training and education of educators, business and corporate sectors, and a host of other fields to help its constituents prepare for diverse interactions. Its primary focus however does not appear to be precisely assumed under general education, but stands as its own discipline and therefore gains presence in other disciplines. Quite obviously I firstly assumed my search of the literature, in this section, outside of the guise of intercultural literature and under the field of general education with a focus on intercultural education. In this vein however, I found little research when I began a search on intercultural education with respects to its presence in literature focused specifically on preparing teachers for diverse classrooms. A good portion of the research and literature identifying issues of diversity, and the need for it in teacher education was lodged in multicultural education studies. Furthermore, I noticed a historical trend with respect to how teacher preparation and training (teacher education) and teacher practice in multicultural education with particular themes such as diversity¹²

¹¹ For the purpose of clarity here after, I will refer to intercultural education with components of communication and training in mind. If mentioned however, I am meaning to refer specifically to the disciplines of intercultural education, intercultural communication, and intercultural training.

¹² The literature and research in this area at many times simply referred to this concept as diversity. At other times it used a distinction of cultural diversity. For example when investigating the research problem, literature would most commonly lodge issues of culture and teacher preparation under the context of diversity. The categories found in literature would read as follows: "teacher preparation for diverse

(human and cultural), race, equity, gender, special education, etc. were handled in the literature. Even further was the presence of how world perspectives with regards to teacher preparation and training and the use of terms and concepts in the realm of diversity differed from region to region globally.

In an effort to accurately account for the presence of cultural themes like diversity (human, and cultural), cross-cultural learning and awareness, and multiculturalism, the following will be discussed. It is hoped that this navigation will inevitably lead to a starting point for a discussion for intercultural education in the realm of teacher education—outside of intercultural literature. The following categories have been selected and will be discussed through a composite historical navigation of multicultural education as it pertains specifically to teachers dealing with diverse classrooms between the late 1980s, and the decade of the 1990s through the 2000s. These sections will address multicultural education in teacher preparation; integrated approaches and exploration of diversity for classroom practice; and teacher education in the 21st century.

2.4 SOME RELEVANT THEORETICAL FRAMEWORKS AND CONCEPTS FROM INTERCULTURAL EDUCATION

The discipline of intercultural education seems to be driven by conceptual and theoretical frameworks that have persisted in the development of basic concepts and terms, training techniques and experimental programs. These not only guide an understanding of interculturality but are fundamental to its pedagogical recognition. I make the statement “seems to be” because in my read of the discipline of intercultural education a combination of concepts and approaches are most often recognized in the literature as derived from the field of intercultural communication.¹³ However, if one is

classrooms,” “teacher preparation for diversity” or “teachers and cultural diversity.” There did not appear to be distinctions made.

¹³ It might be well to note here that notable interculturalists seem to often display intercultural communication as a “field of study,” as oppose to a “discipline.” In my read of intercultural education, it seems to remain a subsumed discipline of the field of intercultural relations, where the prominence of intercultural communication as a recognized field of study seems to be most prevalent in the literature. Even literature and research gathered from this study primarily came from contributions from the “field” of intercultural communication. This could be due in part to its prominence within various realms of academic study, its conceptual contributions, etc. Whatever the case it seems that recognized academics of intercultural relations (communication, education, and training) conceptual renderings’—whether their focus is communication or education—appears to be contributions that advance the understanding of intercultural relations.

to read intercultural communication as a fundamental component of intercultural education then the concepts that have been derived from studies in intercultural communication may also possibly lead to an understanding of intercultural education. I feel comfortable making this claim because in my investigation of intercultural education as an area of study I did not come across literature that seemed to explicitly announce or lay claim to specific concepts, approaches and methodologies. Yet, the definitions provided at the forefront of this chapter seem to suggest basic conceptual notions interlinked with understandings paramount to communication and pedagogy. As such, a good number of the theoretical frameworks often find their contribution from the field of intercultural communication. As enormous scholarship persists in the field of intercultural relations, to obviously speak about all of the concepts, theories and models would be too expansive for this study. I do think however, it is most imperative to include some conceptual renderings that I believe to be fundamental to the understanding of intercultural education, communication and training as a starting point and the development of interculturality on some kind of continuum.

I feel it is also necessary to introduce some of these models and concepts as they under gird the present study in a significant way. Firstly, they help to nurture an understanding of how to recognize and identify realms of intercultural education. It also helps in how that might be understood in specific programs and the attitudes and feelings of its participants. Furthermore, I think it is also necessary to reiterate some of the concepts paramount to the field as a suggested venue of how to understand interculturality.

An even further entry that must be settled at the forefront of this conversation is the notion of culture, which can also be viewed from a variety of traditions. In my read of the literature from the domain of intercultural relations however, culture seems to take on the understanding from a point of difference. Taking a basic definition from Hoopes (1979), culture is defined as:

The sum total of ways of living including values, beliefs, esthetic standards, linguistic expression, patterns of thinking, behavioral norms, and styles of communication which a group of people has developed to assure its survival in a particular physical and human environment. Culture, and the people who are part of it, interact so that the culture is not static. Culture is the response of a group of human beings to the valid and particular needs of its members (p. 2).

The perceived differences that a culture brings in its value systems, norms, practices, etc., which is often historically responded to in a negative or threatened way, seem to account for the need to handle difference in a specific way. This difference can be understood as “approaches to communication in cross-cultural situations [that] guard against inappropriate assumptions of similarity and encourage the consideration of difference” (Bennett, 1998, p. 3). These differences might find their lived out expressions in some identified labels associated with culture such as race, gender, ethnicity, language, age, ability, socio-economic status, religion, etc.¹⁴

Bennett (1998) then offers an explanation of difference in culture through the objective and subjective domains. The former he subscribes to the confines of institutions of culture (drama, art, literature, classical music, and dance), and systems of culture (political, economic, social and linguistic). He suggests that while these inform factual information about those institutions and systems, it still does not provide a way to communicate within those systems and institutions. The latter, subjective culture, according to Bennett, is the less obvious feature and refers to the “psychological features that define a group of people—their everyday thinking and behavior—rather than the institutions they have created” (p. 3). He provides a working definition of subjective culture similar to Hoopes (1979) as the following: “the learned and shared patterns of beliefs, behaviors, and values of interacting people” (p. 3). It is here where people learn how to interact with one another, mindful not only of the cultural systems and institutions another would pose, but cultivating a knowing of how to interact within those systems and institutions. It is also here where one begins to gain intercultural competence. It is the reaction to this difference that study in intercultural relations is concerned. A further notion that is then subsumed under the concept of culture is diversity. The research recognizes diversity (cultural and human) as the variance or difference that elicits the need for intercultural intervention.

Theoretical frameworks and concepts within the field of intercultural relations find their origins in schools of thought like constructivism, cognitive theories and

¹⁴ Cushner, McClelland, and Safford (1992) point to these differences as representative of human diversity. With these differences in mind, Hoopes and Pusch (1979) point to two or more cultures living within a single sociopolitical structure as representative of cultural diversity.

functional approaches. The specific concepts, theories, and models I will present hail from the aforementioned.

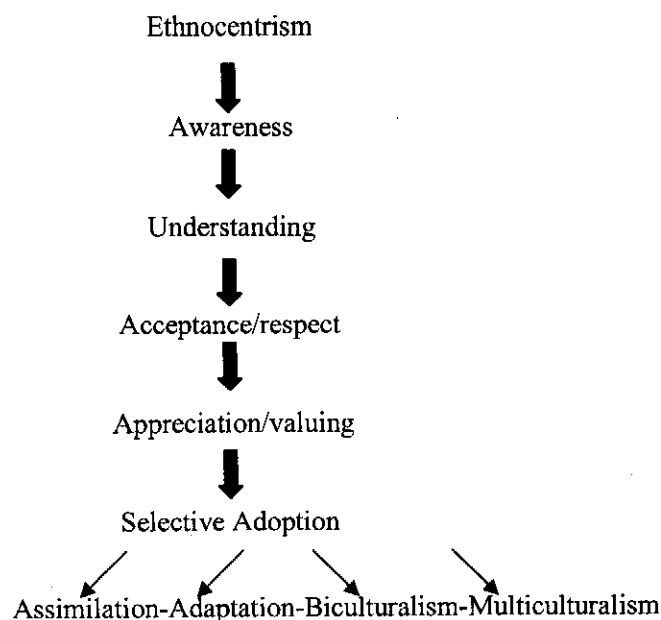
2.4.1 Intercultural Learning

Intercultural communication and education can be viewed as a viable means through which healthy dialogic exchange occur. It ultimately can become the way through which such intercultural exchange occurs and consequently in how one learns. Hoopes (1979) offers a look at this process with his continuum of intercultural learning (See Figure 2.1, p. 31). The importance of noting such a process suggests a way for education specialists and teachers to examine themselves with respect to the various realms listed in the outline and to make room for techniques and skill-builders from the discipline of intercultural education.

Hoopes conceptualizes intercultural learning on a continuum that rates the individual's interculturality ranging from ethnocentric to multicultural, the latter being the basis for crossing into the realm of interculturality. He defines intercultural learning as: "(1) learning the principal characteristics of another culture, or (2) the way in which a learner progresses from ethnocentrism to an acceptance and appreciation of another culture" (Hoopes, 1979, p. 6). In this continuum individuals are marked beginning with **ethnocentrism**, a focus and complete absorption with one's own cultural group. Dynamics that govern in this stage center on the survival of the cultural group with assertions of superiority as the main means for survival. In observing **awareness** factors individuals can move from outside of ethnocentrism with an awareness of other cultures. Hoopes suggests that "stepping" out of this stage is the first marker of acknowledging something other than the "enemy." Following an awareness of the "other" **understanding** takes places when the individual goes beyond noting the existence of the other culture—although still retaining preeminence and preference for their own culture—and recognizes culture as complex and rational. The individual displays **acceptance/respect** when (as cultural differences are encountered) the validity of other cultures occurs. **Appreciation/valuing** occurs when an individual recognizes the validity of a culture and accepts and values its strengths and weaknesses. After the previous has been obtained **selective adoption** of new perspectives enables the individual to then imitate those characteristics found in the other culture. This process helps the individual

to operate effectively in the other culture. With respect to the following realm, **assimilation/acculturation**, the individual adopts the second culture to such a degree that the primary culture is rejected, however the primary culture conditioning is maintained. When an individual adapts to a second culture, but not at the expense of the primary culture, **adaptation** has occurred. Individuals adjust to but do not incorporate new behaviors of the new culture. Hoopes suggests that there may be some danger in adaptation as the individual learns the second culture and almost engages in “role-playing” but the authenticity of the intercultural relationship is questioned. The next realm **biculturalism** suggests, as it were, a solution to the aforementioned in that the bicultural individual takes on a “dual cultural personality” where he/she can “role-play” but not internalize the second culture. The final and most ideal realm centers on **multiculturalism**. Rather than a compromise of either cultures or a fluency in both, the individual masters the process of human relations, cross-cultural learning and communication and then applies it to the newly encountered culture. Thus mastery of intercultural learning is not in the process of how much you know about another culture, but how effective you can operate in it using skills of communication, and interaction.

FIGURE 2.1 Intercultural Learning on a Continuum¹⁵



¹⁵ Adapted from D. Hoopes' (1979, p. 18) outline of Intercultural learning on a continuum.

2.4.2 The Multicultural Person

Identifying a theoretical framework such as the previous illuminates factors surrounding what Bennett refers to as our “natural” behavior and tendencies and what they should aspire to be in the context of diverse circumstances (Bennett, 1993). Peter Adler (1976, 1998) first brought to light the notion of the multicultural man, later referred to as the multicultural person. This “new kind of person” is one “whose orientation and view of the world profoundly transcends his or her indigenous culture” and “is developing from the complex of social, political, economic, and educational interactions of our time” (Adler, 1998, p. 227). Although the word “multicultural” is used here Adler’s conception seems to correspond to an ideal that is explicitly intercultural. He states the new person is interested in forming “new currents of human interaction” (Adler, 1976, p. 363). I am uncertain as to the reasons for Adler using the word multicultural as opposed to intercultural, but perhaps it has in part largely to do with the time frame that Adler was writing in when he conceptualized the multicultural identity. The following might be useful in understanding his position:

The various conceptions of an ‘international’ ‘transcultural’ or ‘intercultural’ individual have each been used with varying degrees of explanation or descriptive utility. Essentially, they all attempt to define someone whose horizons extend significantly beyond his or her own culture. (Adler, 1998, p. 227).

This conceptualization is classic and foundational and thus the reason for its use here. Adler defines this new type of person as “a human being whose identifications and loyalties transcend the boundaries of nationalism and whose commitments are pinned to a larger vision of the global community” (Adler, 1998, p. 225). Adler envisions the conceptualization of the multicultural identity from foundations in conceptions of cultural identity. He presents a psychocultural framework that is predicated on the interplay of culture and personality. He offers that cultural identity can be used to make a fusion of culture and personality, where the essential identity is inclusive of “multiple realities” (Adler, 1976, 1998). This interplay suggests a “psychocultural fusion” of biological, social, and philosophical motivations that are synthesized between culture and personality. The fusion produces the operant person: “a new type of person whose orientation and view of the world profoundly transcends his or her indigenous culture

[and] is developing from the complex[ity] of social, political, economic, educational interactions of our time” (Adler, 1998, p.227).

2.4.3 The Developmental Model of Intercultural Sensitivity

Intercultural sensitivity as a construct of competence has been defined as “a sensitivity to the importance of cultural differences and to the points of view of people in other cultures” (Bhawuk & Brislin, 1992). As such it encompasses variables including effectiveness and competency of interculturality. Paige (2003) takes this explanation a bit further in suggesting that foundations for sensitivity stem from a demonstrated capacity to function effectively in cultures that differ from one’s own. This commentary is derived from Milton Bennett’s (1986, 1993) research on intercultural sensitivity and the construction of the Developmental Model of Intercultural Sensitivity (DMIS).

It appears from the literature that this research seems to be the most prevalent surrounding an opportunity to witness intercultural sensitivity. Other measurements of intercultural sensitivity also suggest indicators towards it (Bhawuk & Brislin, 1992; Banks, 1993). DMIS offers a theoretical explanation that addresses not only the issue and need for interculturalism and multiculturalism but offers a look at how individuals’ sensitivity toward different cultures could be objectively conceptualized and tested on a continuum. Bennett proposes his model of sensitivity as a phenomenological model which describes how experience is a function of the relationship an individual forms with phenomena. Building on intercultural communication processes like language and relative experiences, nonverbal behaviors, perceptual relativity, communication style, and values and assumptions Bennett suggests that the model works from the premise that individuals respond to one another most typically in a monocultural way. In other words they tend to communicate with their *own* values, language, and behavior in a way that bases their exchange with the other person from a similar standpoint. This bases is from a position that points to the idea that cultures are all the same, they speak the same language, believe the same values, and respond the same to different behaviors. It is understood however, that the previous, according to Bennett, is antithesis to what culture is and what it embodies—difference. Culture here is then defined by Bennett from the perspective of difference, and traditionally those cultural differences have been either avoided, or attempts at forceful conversion to a dominant perspective have been used.

The Developmental Model of Intercultural Sensitivity attempts to “describe the way in which people construe cultural difference,” and finds its roots in Kelly’s (1963) personal construct theory with an emphasis on self-awareness as the main component of progression (CARLA, 2001). DMIS is constructed in six stages ranging from the way an individual perceives his/herself in the context of a diverse setting with little or no recognition of others, the “ethnocentric or monocultural level” to the “ethnorelative or intercultural level” where individuals are not only aware of other groups but embrace world views of the various people groups represented (Van Hook, 2000). The former is thus paramount in obtaining what Adler pointed to in terms of being the multicultural person. In like manner Hoopes’ continuum further illustrates how an individual may pass through spheres of experience of learning how to become intercultural.

Bennett’s main claim toward creating a developmental model of sensitivity stems from the concept of *differentiation* which he explains as the following: “people differentiate phenomena in a variety of ways and second that cultures differ fundamentally from one another in the way that they maintain patterns of differentiation or worldviews.” (Bennett, 1993, p. 23). In other words, the general concern here is with “the way people construe cultural difference and in the varying kinds of experience that accompany different constructions” (Bennett, 1993, p. 24). Bennett refers to this process of attainment as intercultural sensitivity: “*the construction of reality as increasingly capable of accommodating cultural difference that constitutes development*” (Bennett, 1993, p. 24). He poses that within educational realms of instruction that if the teacher and the learner accept these differences, which can be applied to the ethnorelative level, then intercultural communication effectiveness and sensitivity will increase.

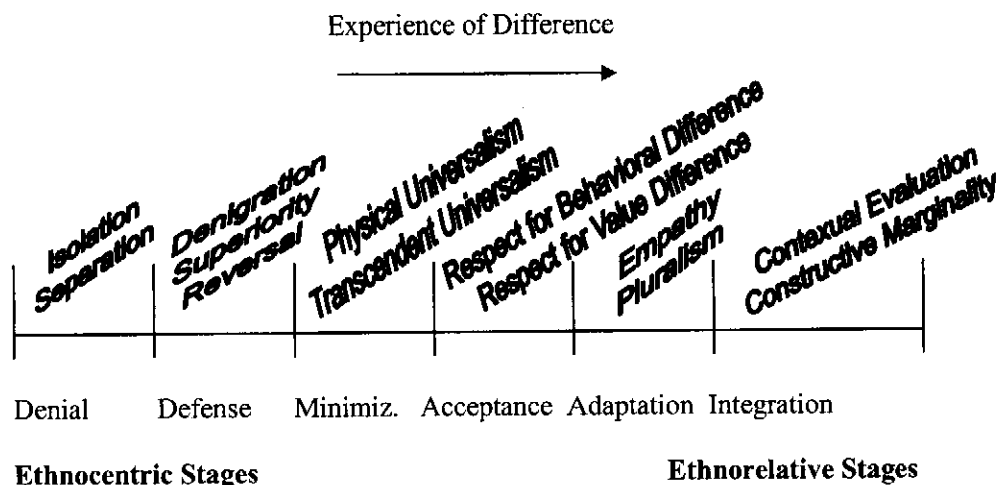
The origins of Bennett’s findings stem from the field of intercultural communication where extensive studies have been conducted to observe intercultural behavior with respect to labeling various stages (Hoopes, 1979; Brislin, Landis, & Brandt, 1983; Gudykunst & Hammer 1983; Paige & Martin, 1983) (See Figure 2.2). Little research prior to Bennett’s model of development had been posed as to the “sequencing of concepts and techniques to match some typical progression of development in learners” as far as measuring their sensitivity levels (Bennett, 1993, p. 22). Furthermore, there was a lack in providing a measure through which a workshop or

classroom educator may be guided.

FIGURE 2.2 The Developmental Model of Intercultural Sensitivity¹⁶

- A.**
Ethnocentric or monocultural level
- Stage 1:** Denial of difference: individual benignly neglects cultural difference and gives superficial statements of tolerance toward outsiders.
 - Stage 2:** Defense against difference: characterized by recognition and negative evaluation of cultural differences. “We/they” thinking most prevalent and overt with negative stereotyping.
 - Stage 3:** Minimization of difference: emphasizes similarities among human beings however only recognizes superficial cultural differences.
- Ethnorelative or intercultural level.**
- Stage 4:** Acceptance of difference: individual recognizes, appreciates, and is respectful towards cultural differences.
 - Stage 5:** Adaptation to difference (cognitive adaptation, IDI): individual consciously tries to take another’s (outsider’s) perspective or world-view. At this stage an individual would be successful because he/she can “shift” their frame of reference and more effective interaction between individuals from other cultures occurs.
 - Stage 6:** Integration of difference (behavioral adaptation, IDI): has internalized more than one cultural worldview, including their own, and consequently has an identity that can move flexibly from cultural value framework to another.

B.



¹⁶ Part A is Bennett’s model according to Endicott, Bock, and Narvaez (2002). Part B is amended from the DMIS according to Bennett (1998, p. 26).

Bennett's model has been introduced throughout corporate and educational environments world-wide and has been proven valid and reliable in those settings (see Brinkmann, & van der Zee, 2002; CARLA, 2001; Endicott, Bock, & Narvaez, 2002; Greenholz, 2000; Greenleaf Consulting International; Helm 2000; Lahiri, 2000; Van Hook, 2000).

A study by Van Hook (2000) suggests the DMIS stages for usage in assessing the level of cultural sensitivity and competence amongst pre-service teachers enrolled in courses in diversity and anti-bias. Van Hook reiterates Bennett's interpretation of the world views that people maintain by suggesting that teachers' world views can be better understood if DMIS would be applied. Further use of the IDI could help represent student progress between stages of development. The activity in itself lends to the opportunity to discover various issues that need to be addressed.

A component of the developmental model that grew out of the conceptualization process is Hammer and Bennett's (1998, 2002) Intercultural Development Inventory (IDI). IDI offers a way to measure sensitivity on a scale and can thus be used to help increase intercultural sensitivity and awareness. It also can be used for the purpose of preparing individuals for new multinational environments; and can serve as a means to encouraging the development of programs, workshops, or courses surrounding the incorporation of intercultural competencies (Hammer & Bennett, 1998, 2002; Greenholtz, 2000). Van Hook (2000) says of the inventory that it can operate with the idea that culture can be defined as a "set of similar constructs," therefore neither the model nor the inventory is subjected to the confines of cultural, ethnic, and racial diversity indicators but includes all forms of diversities among people groups.

IDI has been proven as a statistically valid and reliable measure of intercultural sensitivity that has been piloted and tested successfully in both corporate and educational environments (see Hammer & Bennett, 1998, 2002; Greenholz, 2000; Van Hook, 2000; Brinkmann & van der Zee, 2002; Endicott, Bock, & Narvaez, 2002; Paige, 2003).

2.5 INTERCULTURAL EDUCATION, COMMUNICATION, TRAINING, AND EXPERIENCES? MAKING SENSE OF IT ALL

2.5.1 Intercultural Education

The discipline of intercultural education as an offering toward remediation of

traditional and age-old conflicts in classroom politics is a relatively recent re-occurrence in teacher practice, as witnessed from literature. As I pointed out earlier in the introduction of this review, discussions surrounding culture and communication in the literature prior to the inception of the concepts of multicultural and intercultural education were dominated by separate notions of communication as dialogs between those of different cultures (Hoopes, 1979; Paige, 1993a).

I find it necessary to begin in this way therefore to find some kind of link to what exactly intercultural education is conceptually. I have observed that when viewing discussions about this particular area of study I have discovered several dimensions through which this deliberation might occur that also very adequately, again, draw attention to intercultural components of communication, training, and experiences. In other words, according to Paige (1993a) the discipline of intercultural education requires various tools to ensure effective delivery which includes forms of learning that incorporate cognitive, behavioral, and affective forms. These forms of learning are encapsulated in the communicative, training/skill building, and experience components of intercultural relations. It is difficult to locate which component actually and unequivocally embraces a full discussion about intercultural education because all of these areas have together propelled and advanced discussions about intercultural education. Over a period of time a number of researchers allude to why this might be the case. Hughes (1983) touches on this point when she reviews the difference between intercultural education and training. She states that due to the variance of terms in intercultural relations and its domains "terminology has been a major obstacle in the ability to think clearly about what education and training would be most appropriate" (Hughes, 1983, p. 21). Later Brislin (1993) continues to amplify this dilemma when he states one of the reasons why intercultural communication and cross-cultural orientation has not progressed as quickly is due to the "relative paucity of widely shared concepts" (p. 283). He further states that with "[f]ew shared concepts, there is little possibility of serious conversation about, or for in-depth analysis of people's cross-cultural experiences" (Brislin, 1993, p. 283). This idea is additionally amplified with countless examples in literature where authors seem to use various terms associated with

intercultural relations interchangeably with concepts from fields like multicultural education (see Gagliardi, 1995; Aikman, 1997; Norberg, 2000).

Sourcing literature for this study may serve as a further example of the difficulty of navigating the discipline because of the lack of shared concepts, according to Brislin (1993), and the variance and the interchangeability of the terminology. I might go as far as to point out that after database and internet searches on various activities of intercultural education and proceeding organizational structures the terminology used also seemed varied.

With all the confusion however there does seem to be some clear definitions offered by scholars of intercultural relations. These definitions may inform a starting point. Some of the definitions presented here are quite early offerings, but they have been provided here because the following authors have suggested quite foundational representations which seem to uphold current understandings of what intercultural education appears to be.

In 1979 Hoopes and Pusch defined intercultural education as “the activity which fosters an understanding of the nature of culture which helps to the student develop skills in intercultural communication and which aids the student to view the world from perspectives other than one’s own” (Hoopes & Pusch, 1979, p. 6). Their offering of exploring interculturally related topics is still called upon in research associated with intercultural relations.

Hughes (1983) then later calls for a more comprehensive definition of intercultural education as a large field that comprises the study of all content areas pertaining to the interaction between or among cultures (‘inter-cultural’). The focus here being on improving interactions through learning in a “respectful and nonexploitative way” (p. 22).

Paige (1993a) like Hughes views intercultural education more comprehensively as:

A highly specialized form of instruction designed to prepare persons to live and work effectively in cultures other than their own. Its curricular content and instructional methodologies have developed over the years in response to the needs of the learners and the demands intercultural experiences place upon them (Paige, 1993, p. 1).

Norberg (2000) suggests a slightly altered way to view intercultural education. She offers a more world perspective of intercultural education as she directly confronts the idea of definitions and understanding of the field through the language you speak. She references work by Gundara (1998) who uncovers that European researchers depending on their language will use the terms 'intercultural' and 'multicultural' differently—the former for Non-English researchers, and the latter, for English speakers.

Reardon (2003) encapsulates a unique definition of intercultural education that comprises learning experiences designed and pursued in this fashion. She postures that intercultural education is education *within* multiple cultures, rather than *about* multiple cultures. Her distinction here lends to a further delineation of the difference between multicultural and intercultural education, which appear to be a commonly taken-for-granted understanding.

Another way that intercultural education could be defined and recognized is based on its course offerings in academic programs. Hughes (1983) suggests this in her navigation of intercultural studies that could be incorporated in primary and secondary school curriculum. At the time of her exploration courses offered in intercultural themes were quite scant, and virtually non-existent in academic programs. Over 20 years later although some advances have been made, intercultural courses offered through academic offerings recognized through the field of intercultural education do not seem as prevalent.

In reflection on these definitions as I have encountered them in literature I would pose that each offering seems to substantiate what the discipline has become today.

2.5.2 Intercultural Communication

Intercultural communication as a component of education, according to Pusch (2003), is so vast that it is recognized as a discipline¹⁷ on its own, with conceptual and theoretical lendings. With that mentioned, several expansive reviews of the literature could be prepared on intercultural communication, its origins, dimensions, and research alone. While I find its inclusion in this review imperative—as it is one of the main thrusts behind intercultural activities and one can not survey intercultural education without communication—I will have to narrow my presentation of this vast research to definitions of intercultural communication and the various characteristics of it. I feel

¹⁷ See footnote 13, p. 27.

providing these definitions and characteristics of intercultural communication helps to anchor and reiterate the idea of intercultural education as a pedagogical offering, with various tools for intercultural learning, communication being one of those components.

Hoopes and Pusch (1979) present a classic definition of intercultural communication as the “communication process (in the fullest sense) between people of different cultural backgrounds” (p. 6). It is according to Bennett (1993) an “approach to changing our ‘natural’ behavior” (p. 21). In this manner intercultural communication lends to education as it underscores how effectively the student will develop skills of interculturality, thereby transcending prior and traditional ethnocentric perspectives for new cross-cultural relationships (Bennett, 1993). This communication, according to Hoopes and Pusch, occurs over a spectrum of interactions such as communication between individual people or entities or agencies (social, political, economic, industrial, etc.).

Communication can be verbal or nonverbal with culture being a primary influence on this process. Samovar and Porter (1976), and Hoopes (1979) amplify the dimensions of intercultural communication when they suggest variables that are illuminated in the field. Cultural self-awareness, and perception are two big factors in intercultural communication and thus are largely needed for development through the intercultural learning process (see Figure 2.1). In a detailed explanation of communication Hoopes (1979) lists several categories to possible hindrances to communication due to differences in customary behaviors, cultural assumptions and values, patterns of thinking, and communicative style.

Rogers and Steinfatt (1999) deal with intercultural communication from a more introspective position as they detail the origins of intercultural activities through major religious social and political movements around the world. They amplify the classic dimensions of communication (perception, behavior, values and communication patterns) by drawing examples and providing activities for building intercultural communication.

There are expansive studies that deal with various research and variables associated with intercultural communication, I will supply this review with only a short sample:

Asante and Gudykunst (1989) take a composite look at topics in intercultural

communication from their *Handbook of International and Intercultural Communication*. Topics range in areas of communication such as: characteristics in communication, nonverbal communication, identity, adaptation, and, interpersonal bonding and interpersonal power. I have selected several articles from this handbook for review.

Giles and Franklyn-Stokes (1989) report on *communicator characteristics* in intercultural interactions. They explore communication through how cultural background variables, psychological states, needs and experiences, affect communicative beliefs, intentions, tactics, and language patterns. They show through a review of research specifically subjective and objective parameters through realms of intergroup dimensions that deal with emotion, anxiety, stress, perceived stereotyping, etc. In their conclusions they contrive a breakdown of communicator characteristics that eventually act on communicative intentions, attributions, acts, and attitudes.

Mastumoto, Wallbott and Scherer (1989) propose a unique perusal of intercultural communication by their evaluation of emotions in intercultural communication. They posit that as emotions are a key marker of special episodes in the individual experience they are of valuable exploration for intercultural study "because their antecedents, reactions, display, perception, and roles, in terms of both individual experience and social/motivational phenomena, can differ substantially across cultures" (p. 225). They investigate the previous by reviewing two major programs of cross-cultural research on emotions: facial expressions across cultures, and the evaluation of antecedents of and reactions to emotions across cultures. Their findings generate that cultural differences and similarities exist with regards to emotions to the extent that these differences and similarities exist universally and that various judgments are exacted upon based on the presence of these differences. Examination of this particular study is of specific interest to the present research due to the nature of intercultural education and the experiences students and individuals often encounter in various settings. Understanding that these factors exist helps to better navigate the intercultural experience.

Finally Pennington (1989) looks at the relationship of interpersonal power on how intercultural communication happens and how if effectively applied can bolster desirable outcomes. She uses terms like power, authority, and leadership to demonstrate an actual case report of a presidential candidate from the United States and his charismatic

approach that inevitably led to a detained soldier's freedom. Pennington demonstrates that this candidate's influence based on his understanding and familiarity of communication through a worldview helped him to wield a sort of power into shifting a consensus.

An updated edition of the previous handbook by Gudykunst and Mody (2002) continues the conversation of intercultural communication.

2.5.3 Intercultural Training

Like intercultural communication, intercultural training is an expansive and increasing growing component of intercultural education (Pusch, 2003). Hoopes (1979) lays down foundational offerings and defines intercultural training, or as he also connotes, cross-cultural training, as "all kinds of programs that train people to live, work, study, or perform effectively in a cultural setting different from their own" (p. 7). Brislin (1989) refers to this same notion as he also regards intercultural communication training, as intercultural or cross-cultural training and refers to intercultural training as "planned efforts to assist adjustment when people are to live and work in cultures other than their own" (p. 441).

In the past, discrepancies over the differences between intercultural training and education have caused somewhat of confusion over how to differentiate the two. This variance could be due in part to the recent development of intercultural education as recognized in pedagogy. Early works by Gudykunst and Hammer (1983) allude to this confusion when they pose a query into the differences between intercultural training and education under the umbrella of intercultural relations as it pertains to designing intercultural training programs. They suggest the vast ways that training and education has been proposed with a classic examination of Harrison and Hopkins (1967) distinctions between training and education:

- (1) to communicate fluently via the written word and to a lesser extent via spoken word;
- (2) decision making—to develop critical judgment or the ability to test assertions assumption, and opinions against hard facts using the criteria of logic;
- (3) commitment—commitment is to the "truth";
- (4) ideals—to value the principles and ideals of Western society (social justice, economic progress, scientific truth etc.); and
- (5) problem solving—a problem is solved when the true, correct, reasonable

answer has been discovered and verified (in Gudykunst & Hammer, 1983, p.118-119).

They also speak of the goals of cross-cultural (intercultural) training:

- (1) communication—to understand and communicate via verbal and nonverbal communication channels;
- (2) decision making—to develop the ability to make decisions based on inadequate or conflicting information and to be able to trust feelings or attitudes as well as facts when making decisions;
- (3) commitment—commitment is to the people of other cultures and to the development of interpersonal relationships;
- (4) ideals—to value causes or objectives that are found in the here and now and embodied in the people in the immediate environment; and
- (5) problem solving—a problem is solved when decisions that effectively apply people's energies to overcoming some barrier are made and carried out.

(in Gudykunst & Hammer, 1983, p. 118-119).

Hughes (1983) also raises attention to this difference and attempts to settle the dispute when she argues the differentiation of intercultural training and education. Using definitions for how educators distinguish the difference between training and education she defines education as “the teaching of process skills and conceptual knowledge useful to situations in general”; and training as “the teaching of specific skills and information useful to particular situations” (p. 22). From that conceptualization she defines intercultural training as the focus on the preparation of students that will interact with others from diverse backgrounds, and intercultural education as helping students to have successful relations with those diverse groups.

Paige (1993b) offers a helpful comprehensive way to view intercultural training in his review of trainer competencies for intercultural and international programs. In it he suggests a way to orient intercultural training according to the categories of training activities, training design issues and an evaluation of intercultural training. He further delineates the competencies that trainers of interculturality should demonstrate. Literature surrounding intercultural training can be geared toward the trainer of intercultural activities; teachers and educators training under intercultural; and students engaging learning from the field of intercultural education. This training for the previous can be for the developmental purpose of building certain competencies such as intercultural sensitivity, cultural awareness, cultural identity, etc.

For the purposes of this review and the ensuing study I will focus on competencies such that are geared to all three groups, they include: intercultural awareness, competency and effectiveness, and cultural marginality (constructive) and identity. In this way I will discuss intercultural training from orientation and highlight some variables or constructs that will be used that are identified as intercultural trainer competencies.

2.5.3.1 Orientation: Design, evaluation, and activities

Paige (1993b) suggests the imperative nature of aiding instructors whilst adding to methodologies that encourage the adaptation of emotionally resilient individuals who respond to various cultural mediums in a way that will facilitate an effective learning environment for both the learner and the instructor.

As such, contributors in the field spend a great deal of discourse in the areas of intercultural training. There is a plethora of research surrounding how to speak about the area of training. Paige (1993) acknowledges categories of design, evaluation and activities. Levy (1995) gives an overview of considerations when designing a training program: the importance of culture; needs assessments and objectives, trainer-self assessment, trainer background, cultural awareness approaches, skill building, and risk level.

In examining a more classic contribution Gudykunst and Hammer (1983) lend an example in an extensive study they conducted in searching literature at that point in time on models of design in intercultural training. They outline the goals and objectives of effective interactions as the foundations for intercultural training which are underscored by goals of training that were suggested earlier by Harrison and Hopkins (1967). In this outline they provide a four quadrant scheme for classing training techniques as experiential or didactic with culture-general training and culture specific training. They then highlight components of the design of training programs by offering specific examples of programs that are geared toward multicultural human relations training with cultural general simulations; and Bicultural human relations training and cultural assimilators respectively (see Albert, 1983; Adler, & Kiggundu, 1983; Casino, 1983; Brislin, 1993; Cushner, McClelland, & Safford, 1992; Gochenour, 1993; Levy, 1995; Fowler & Mumford 1999; Rogers & Steinfatt 1999).

Some training designs that serve as examples to the aforementioned are Gochenour's (1993) amplification of an experimental project of the *School for International Training of the Experiment in International Living*. The project first ran in the 1970s as an opportunity for variables such as cultural awareness, interaction and cross-cultural (intercultural) learning to take place. Through this experiment an approach for cross-cultural training was tested and formulated. Stemming from this was the conceptualization of seven concepts that are identified as necessary components when designing for the training of effective cross-cultural interactions, they include:

- establishing contact of essential communication;
- establishing bona fides and be accepted (allowed to exit);
- observing what is going on and sorting out meaning;
- establishing a role within the role definitions of the host society;
- conscious knowledge of oneself—as a center, as a cultural being, and as one taking responsibility;
- conscious development of needed attributes and skills (emotional, mental, and physical); and
- conscious establishment of self-sustaining and meaningful relationships within host culture (Gochenour & Janeway, 1993, p. 3-5).

Though conceptualized in the 1970s this experimental design has laid foundations for other intercultural activities and training that have spanned for more than two decades.

Hughes-Wiener (1986) look at the process of intercultural learning through her discussion of the learning-how-to learn approach which she attributes for those designing intercultural orientation programs such as summer institutes or in-country programs. The learning-how-to-learn approach works from Kolb's Learning Cycle with symbiotic quadrants of the learning cycle: concrete experience, reflective observation, active experimentation, abstract conceptualization, to respective areas of background, knowledge, understanding, and behavior. Applications for the learning cycle to cross-cultural design of training programs have profound impact on the planning, curriculum selection and, management and evaluation of the program in the realms of interpersonal relations (the knowledge that the designer has of these proposes possibly curtailing anxiety, culture shock, and stress).

In their evaluation of cross-cultural training programs Blake and Heslin (1983) guide the reader through a conceptual schema for the evaluation of cross-cultural training for the purposes of effective outcomes. They also present a checklist of various threats to

the validity of the design with which to evaluate research designs in training. Finally they provide an organizational schema to help with questions that emerge with regards to the actual evaluation so that the chances of findings from the evaluation can be implemented. Renwick (1979) works from the notion that those in the field of intercultural relations have a direct responsibility to help foster effective, interaction, acceptance, intercultural learning and understanding. As such he emphasizes the profound need to raise questions around the idea that the aforementioned is actually occurring. To form a template with which to evaluate the cross-cultural training program he asks basic questions around: who does the evaluation; for whom is the evaluation done (students and program participants; teacher-trainer; administrators and managers; colleagues; outsiders); when the evaluation is done; what is to be measured (knowledge, perceptions, attitudes, skills, patterns); how the measurement is done (check lists, rank ordering, scales, written training exercises, critical incidents, case studies etc.); how the tabulation of the results can be enjoyed; appropriate format for the finds; and the interpretation of the findings. His classic work has laid foundations for contemporaries which is the reason for its mention here.

Advancements in this area are of key relevance as classrooms around the globe gear up for incorporating strategies which help learners to adjust to various realms of communication in diverse settings. A tremendous amount of research, sourcebooks, handbooks, and the like have been produced to uncover activities, methods or techniques for trainers, teachers, and students to use in their intercultural environments (see Albert, 1983; Adler, & Kiggundu, 1983; Brislin, 1993; Casino, 1983; Cushner, McClelland, & Safford, 1992; Gochenour, 1993; Levy, 1995; Fowler & Mumford, 1995, 1999; Rogers and Steinfatt 1999). Fowler and Mumford's (1995, 1999) volumes of *Intercultural Sourcebook: Cross Cultural Training Methods*, put forward articles that encourage activities with role-playing, contrasting cultures, simulation games for the purpose of training, cultural assimilators, etc. Seelye (1996) provides a number of various activities (including handouts, lesson plans etc.) to address cultural variables such as culture shock, and anxiety that individuals face in intercultural interactions. These activities have been produced by contributions of teachers, trainers, and educators involved in intercultural education, communication, and training. Contributions come from Donald Batchelder's

Emperor's Pot where the objective of the activity is to help the participant become aware of the dimensions of culture that affect their behavior (p. 85). Indrei Ratiu's *Simulating Culture Shock* helps students to surface reactions to the "not-OK feelings" of experiencing a different and strange culture. Participants of the activity are asked to take aside four hours and visit a place that is different from their own environments, and then are required to reflect (with journals in hand) on what they are experiencing (p. 101). Likewise Kohls and Knight (1994) contribute a training handbook armed with activities in the realm of developing intercultural awareness.

2.5.4 Competencies in Education, Communication and Training

The field of intercultural relations alludes to a number of different competencies that arise from models. I have selected those that seem to be the most prevalent in literature with regards to intercultural learning and development. The following is a synopsis and should not be understood as a finite representation.

Intercultural Competency, Effectiveness and Sensitivity

Intercultural competency and effectiveness have been linked to not only components of intercultural training but with intercultural communication, as well as preparation for interculturally diverse settings (intercultural experience). Intercultural competence contains elements of focus on cultural self-awareness, sensitivity, and effectiveness (Hammer, 1989; Kohls and Knight, 1994; Bennett, Bennett, & Allen, 1999). Focus on constructs of intercultural competency and effectiveness issues can center on the individual and how they operate in a given environment. Linked to this focus they can also operate on how trainers of intercultural activities effectively promote environments of learning and adaptation that lend to the retention of course materials and healthy intercultural relationships respectively (see Bennett, J., in press; Paige, 1993b). In the same way variables of competency and effectiveness can be applied to how effective a program or activity will operate. In an effort to cover both these dimensions I have included examples from these spheres. For the time being however I would first like to focus on intercultural sensitivity as a concept that also includes variables of intercultural competence and effectiveness. I feel that a discussion of intercultural sensitivity in this manner is necessary for demonstrating how intercultural sensitivity is addressed in literature. I will then reconvene with a discussion on how the literature

handles variables of effectiveness and competency in the light of intercultural program activities and development in individuals.

Interestingly enough, the concept of intercultural sensitivity enters when discussing intercultural effectiveness and competency. Although the research (see McCaffery 1993; Paige, 1993b) seems to indicate how intercultural effectiveness, competency, and sensitivity differ in its application the concept of intercultural sensitivity—the need to become effective in and recognize the importance of difference in cross-cultural interactions—is still present. As will be witnessed later this difference is dependant on whether the focus is dealing with developing effectiveness in a program or nurturing intercultural competence in an individual gleaned from a skill building training session. According to Bhawuk, and Brislin (1992) intercultural sensitivity is a term used more frequently to identify the mastered outcome of intercultural relations. In other words intercultural sensitivity is discussed from the standpoint of observing the presence of intercultural sensitivity through examining its development. Developmental models and conceptual instruments measuring intercultural sensitivity [Bhawuk & Brislin, 1992; Bennett, 1993; Bennett J, 2003] seem to include effectiveness and competency as variables in constructing intercultural sensitivity with regards to personal growth and behavioral changes (Bhawuk and Brislin, 1992; Bennett, 1993). One is considered developing intercultural sensitivity when cultural difference is acknowledged and individuals become competent in how to culturally adapt without trading cultural identity (Bennett, 1993). In this way intercultural sensitivity includes not only dynamics of competency and effectiveness, but also cultural adjustment, marginality (constructive), and how individuals encounter elements of difference through culture shock. The importance of recognizing these variables in the notion of intercultural sensitivity is paramount to measuring its presence in a program, an individual, or policy. Unfortunately, the literature does not seem to reveal extensive discussion on the concept of intercultural sensitivity alone. Advancements in the understanding of intercultural sensitivity have largely come from research tied to the developmental model of intercultural sensitivity as proposed by Bennett (1986). Bhawuk and Brislin (1992) note the complexity of locating indicators to intercultural sensitivity in their development of the Intercultural Sensitivity Inventory. The literature in the area of competence and

effectiveness, and even awareness seems to suggest the prime need for the presence of (Bennett, J, in press) sensitivity but at times it seems somewhat a vague concept related to effectiveness and competence.

Bennett, Bennett, and Allen (1999) refer to intercultural competence as “the ability to relate effectively and appropriately in a variety of cultural contexts” (p. 19). They posture that intercultural competency requires that individuals have a motivated mindset, and skillset, and have a culturally sensitive knowledge base. In applying their notion of intercultural competence to a language classroom setting they suggest that the goal of intercultural competence is not to merely have knowledge of another culture or to produce an ability to behave appropriately in that culture, but to apply a mixture of culture-specific and culture-general approaches. In doing so, they postulate that intercultural competence gets to the heart of the development of intercultural sensitivity, they use Bennett’s Developmental Model Intercultural Sensitivity (See Figure 2.2) to sustain their discussion of this construct in language classroom teaching.

Hammer (1989, 1999) focuses his attention on the characteristic of a competent communicator in the sphere of an intercultural environment in his work on what makes a person competent in intercultural communication. Hammer (1999) draws attention to Kealey and Ruben’s (1983) assessment of intercultural skills related to competence: empathy, respect, interest in local culture, flexibility, tolerance, technical skill, initiative, open-mindedness, sociability, and positive self-image. In an earlier article Hammer (1989) follows this research with a further explanation of five core identified intercultural communication skills in cross-cultural interaction: interaction management (how well someone participates easily in conversation); immediacy (approachableness in interaction); social relaxation (how well someone manages stress and anxiety during interaction); expressiveness (how well someone is able to express their opinions and ideas during interaction; and other orientation (how well someone displays attentiveness, interest and adaptableness during interaction). Hammer (1989) raises an interesting finding as these skills may vary from culture to culture and may be viewed differently depending on that culture. Kealey (1996) also draws attention to effective communicators and the (1) adaptation, (2) cross-cultural and (3) partnership skills they possess:

- (1) positive attitudes, patience, emotional maturity, inner security, stress, marital/family stability and tolerance;
- (2) realism (realistic expectation), cultural sensitivity, political astuteness, involvement in culture, tolerance; and
- (3) self-confidence, perseverance, openness to others, relationship building, problem-solving, initiative, and professional commitment.

J. Bennett, (in press) covers the issues of teaching intercultural competence through uncovering her notion of "Frog Theory Change." The idea of developing intercultural sensitivity in students analogous to turning up the heat on a frog in a cauldron of water seeks to remind the teacher the need for developmental strategy. If things get hot too quickly the frog (whom was anticipated for a good meal) would jump out feeling a rapid change in temperature. Likewise, intercultural sensitivity development must be given a chance to gradually build.

In early works Dinges and Maynard (1983) speak about the effectiveness that should occur when operating in an organization. They posit their discussion from the framework of how organizations represent cultural environments and the idea that behaviors, values, and norms guide the atmosphere of the organization. This understanding in turn points to the thought that solving problems that are associated with issues in organization will lend significantly to intercultural organization activities and assessments. Detweiler, Brislin, and McCormack (1983) take effectiveness and compare it to the need to look at the behaviors of individuals as a way to solve problems in making training techniques more effective for intercultural training purposes and eventually intercultural experiences. Their analysis touches on indicators of intercultural adjustment in that they identify it as a major component of looking at effectiveness through different approaches. Firstly, they analyze the personality of the individual, then they analyze the characteristics of the cultural situation a person experiences, and finally they evaluate the interaction of the person with the situation. This case actually brings to light the various spheres of observing how effectiveness is an integral construct of all the realms of interaction, whether it be that of the individual participant of the intercultural training session, the trainer of that session, or the actual effectiveness of the session itself.

In their offering of a measurement for intercultural sensitivity, Bhawuk and Brislin (1992) examine intercultural effectiveness as a key determinant of the success rate of those involved in international business. Their study revealed that constructs of

individualism/collectivism and open-mindedness and flexibility related to overseas success. In doing so they constructed an instrument that aimed to help people modify their behaviors in a way that would engender sensitivity whilst interacting in a culture different from their own, and successfully and effectively engaging in their business interactions.

McCaffery (1993) focuses on the unintended outcomes of cross-cultural orientation and training but presents within this context a discussion on the need for effectiveness in training. He identifies unintended outcomes such as: deemphasizing the importance of training, stereotyping, unrealistic expectations, trainee dependency, negative expectations that could be detrimental to the effectiveness of the training program. He proposes a model geared toward helping to make training programs more effective and allow for more skill building rather than on information transfer. In similar fashion, Hayles (1995) evaluates the benefits of the consideration of attending to effectiveness in intercultural training. He argues that effective training is more likely when “a larger systemic effort, such as organizational development or a transition or formation process is directed toward creating and sustaining excellence” (p. 215). According to Hayles the effectiveness of training is at its highest when it includes the following factors:

- Individual participants: actual learning of facts and behavior, growth in self-knowledge, and improvement of individual performance as ranked, rated, counted, and judged by oneself and others.
- Group and organizational performance: attrition, productivity, reliability, profitability.
- Quality of training: logistics, style, substance.

Cultural Awareness

In studies dealing with culture shock, stress, and anxiety cultural awareness is usually at the heart of tensions one experiences in cross-cultural encounters. Kohls and Knight (1994) offer an activities guide for intercultural trainers. The objectives of various activities are presented to foster a cultural-general approach to developing intercultural awareness in program participants. In this way the aims of the workshops presented in the handbook are as follows: to help increase positive attitudes toward people from diverse backgrounds; to increase awareness of problems that arise in communication with those from different cultural backgrounds; to increase awareness of

participants' cultural values rather than fostering cultural assumptions; to call attention to counterproductive stereotypes and prejudices toward other cultural groups; and to assist in preparing people to better adapt and be more productive in living overseas. J. Bennett (1998) deals with intercultural awareness as a resolution of the anxiety and stress individuals sustain with culture shock. A plethora of inventories and models exist for measuring self-awareness (Brown, & Knight, 1999; Casse, 1999; Kelley & Meyers, 1999; Tucker, 1999).

Cultural Identity and Marginality

Finally, within the realm of identity and self-concept, topics in intercultural education find venue through the theme of cultural identity and marginality.

In continuing with cases from sojourners living abroad, Paige (1993a) points out that as sojourners often face isolated periods away from their home cultures they are more likely to suffer threats to their self-esteem and cultural identity which can serve to aid in further isolation and the sojourner experiences greater depths of culture shock. Their ability to transition through this period will determine, according to Martin (1993) how well they are able to reach new levels of self understanding when they return to their own cultures. Paige (1993a) accounts for threats to cultural identity through the idea that having to be interculturally sensitive to the various cultural differences that are faced in diverse environments can be detrimental to one's cultural identity. The individual is usually placed in awkward positions of questions surrounding their values, commitments, and responsibility to the home culture. This is quite traumatic to an individual's cultural identity. Paige also continues in the same vein that if sojourners are not careful in their culturally immersed environments they run the risk of becoming culturally marginalized or alienated.

Cultural marginality within the context of intercultural education is explained by J. Bennett (1993) as the dual force of conflict within an individual competing for attention. Much study in the area of marginality has been attempted as a relevant piece to the intercultural sector as issues of identity, power, self-concept, and esteem are related to the performance of individuals within learning environments. Specifically this realm of intercultural education is pivotal as researchers uncover various discourses related to the frustrations of oppressed cultures living in multicultural environments, and in particular

the sojourner. Paige (1993a) speaks of this duality as it pertains to a potential risk that those moving toward intercultural effectiveness encounter. However J. Bennett (1993) clearly brings a distinction within this duality by expressing a balance that comes through viewing marginality through two veins: encapsulated (dysfunctional) and constructive (empowered). The former characterizes a person who experiences difficulty in constructing a unified identity and has conflicting cultural loyalties. In this sense Bennett states that the individual is almost “trapped” by marginality. In the case of the latter the term marginality is not considered a negative one, which has been traditionally and previously viewed as undesirable. Bennett rather puts emphasis on its constructive and positive formulation. It recognizes the individual as one that has become fully conscious and accountable to constructing value sets. There is a sort of personal responsibility the individual takes on to assume a commitment within relativism where multiple cultural contexts prevail, and can thus be viewed as a competency of intercultural education.

2.5.5 Intercultural Experiences and World Perspectives

Another component of intercultural studies deals with intercultural experiences. These studies primarily are constructed from those physical and circumstantial experiences people encounter when they are living, working, and studying in a culture that is different from their own. Countless studies have lent to this dimension of intercultural relations through studies on cultural adaptation (see Asante & Davis, 1989; Kim, 1989; Brislin, 1993; Martin, 1993); culture shock (LaBrack, 1993; Bennett, J, 1993, 1998; Adler, 1998); and adjustment.

Cultural Adjustment

Sojourners offer unique experiences to the world and the communities that they find themselves living in. Adler’s (1976, 1998) conceptual notion of the multicultural person and the multicultural identity weave a specific pattern for those “resources” that experience life overseas or in particularly diverse settings. Paige (1993) points out the tremendous stress and adjustment that these individuals undergo on a daily basis as well as the psychological intensity with which they embrace circumstances and life as they engage in the ultimate intercultural experience. Scholars urge those in and outside of the field to access these individuals and their experiences as valid pointers toward not only attaining some kind of understanding of the actual process of intercultural education and

experiences, but the significant cognitive attention placed on the learning process of these individuals. Weaver (1993) explains cross-cultural adjustment stress through the notion of culture shock and the anxiety and tensions that people face when they have to endure a different cultural environment. Grove and Torbiörn (1994) reconceptualize an understanding of intercultural adjustment for the purposes of more effective cross-cultural training. Their research is concerned with how sojourners behaviorally react to relocation to new and different environments.

World perspectives—Comparative examples

In addressing this section various arguments have surfaced as to the variety of ways that interculturality and intercultural education can be viewed. This illumination is of utmost importance to share as various regions around the world approach conceptual frameworks of intercultural and multicultural education in an interchangeable and different way. Shelia Aikman (1997) has done extensive research on bilingual education and lingual diversity as it pertains to educational policies for indigenous populations in Latin America, specifically in Peru and Bolivia. In a study of intercultural education for those indigenous populations Aikman (1997) included a brief synopsis detailing how intercultural education has transformed political legislation through recognition of the need to incorporate indigenous groups within national education policy. Due to the various legislation adapted to particular countries based on their respective societies, she specifically alludes to the idea that intercultural education or multicultural education will be different for various countries. In particular she mentions examples from the United States with marked variation pertaining to migratory communities and immigrations laws of the 1940s. This synopsis has serious implications toward the idea that intercultural education can be viewed from a variety of perspectives based on differences in how a region or country manages cultural multiplicity.

Another approach by Norberg (2000) further accounts for the perspectives surrounding intercultural education with her study on teacher education in Sweden. Gagliardi (1995) editor of the UNESCO publication on *Teacher training and multiculturalism: National studies* further reinforces the notion that world views on intercultural education differ from region to region and furthermore that multicultural education is often used interchangeably with intercultural education when he refers to

Education. Fennes and Hapgood (1997) propose a dynamic piece of literature through their analysis of intercultural education in the European community by suggesting various intercultural strategies that teachers in diverse classrooms can utilize.

2.6 TEACHER PREPARATION FOR DIVERSE CLASSROOMS: BECOMING THE NEW TEACHER?¹⁸

As one of the most vital systems in governance teachers have been viewed as major conduits of information, knowledge, and role models for societal customs for those who engage in educative practice. In this day and age, teachers are often confronted by the sway of the voice of globalism that calls for “human beings whose identifications and loyalties transcend the boundaries of nationalism and whose commitments are pinned to a larger vision of the global community” (Adler, 1998, p. 225). This persuasion would obviously include all of the by products (i.e. migration, imminent language differences, cultural practice, etc.) that global interactions bring into a classroom setting. Teachers are being asked and also asking themselves questions centered on how to grapple with these diverse settings. Even further, the question of how teachers are being prepared via teacher education programs with respects to this globality is quite frequently a topic under discussion in education, and has been for quite some time.

In this particular section of the review I will offer a look at teacher preparation and training (teacher education), and teacher classroom practice as it pertains to teachers dealing with the issue of diversity in the classroom. It is necessary at this time to reiterate that when conjecturing around the subject of intercultural education and teacher preparation and training, and teacher practice it is difficult to provide literature on this topic demonstrated purely from an intercultural education perspective.

As was the case pointed out in the section dealing with intercultural education, a major limitation to this can be seen through the differing usages of the terminology of the

¹⁸ While a host of literature around teaching methodologies approaches, curricula, teacher practice, etc. has emerged from multicultural education studies over the specified period, I have specifically identified my discussion around those that I feel are most pertinent to the study. The rendering of a detailed analysis of multicultural education along with their respective themes (i.e. equity, race, gender, language, etc.) pertaining to realms of teaching would be far too expansive for this section and too exhaustive for the confines of this particular study. I have therefore limited my discussion to the evidence of the issue of diversity stemming from historical explanations through a narrowed evaluation of multicultural education and teacher training (education) and teacher practice.

field by practitioners, teachers, trainers, and the obvious variance of intercultural education as a worldview. This rendering makes reviewing teacher education in terms of tracking a starting point from a purely intercultural perspective virtually impossible to do at this point in time. Consequently in an effort to gather a starting point to examining this phenomenon and identify how teachers are being prepared and trained and eventually handling their diverse classrooms, I have provided somewhat of a historical navigation of multicultural education with respects to the aforementioned. I feel I can safely reorient my look at cultural topics of diversity through multicultural education based on the idea that the discipline of intercultural education with components of communication and training have developed due to efforts in multicultural education (Hoopes and Pusch, 1984). Topics and constructs like cultural and human diversity, multiculturalism, cross-cultural learning etc. (also associated with intercultural education) will be cross-examined from the field of teacher preparation and training. It must be noted again at this time that the notion of diversity as it relates to conversations around culture appeared to be a subsumed them in the body of literature surveyed. The research problem as noted in literature would most commonly read as “teacher preparation for diverse classrooms” or “teacher preparation for diversity.”

In the exploration of this present research I have specifically identified the late 1980s and the decade of the 1990s through the 2000s, and the respective categories that I have chosen to reflect the discourse of the period. The selection and examination of this time frame and the respective categories also speaks to the evolution of multicultural education and inevitably points to the emergence of a consideration of intercultural education as a way to approach the issue of diversity and teacher preparedness. The emerging, reemerging, and persisting question over these two decades that has become evident in the survey of literature amongst teachers asks the following: “I have been exposed to multicultural techniques, curricula, and teaching strategies...How do I handle diversity when I get into a classroom?”

2.6.1 Perspectives on Multicultural Education

In an attempt to answer arising issues surrounding human and cultural diversity and subsequent dimensions of equity, racial and social injustices around the end of the Cold War, literature in education began to surface around the need for the awareness of

multicultural education and practice. Social and political events in the United States in the 1960s and 1970s with the Civil Rights and Poor People's movement saw an acceleration of the need for and suggestion of multicultural education (Marrett, Mizuno, and Collins, 1992). Tensions evidenced in wars in Afghanistan, Vietnam, etc, and ethnic and racial conflicts in countries like the United States, and South Africa suggested imminent need to focus on societal and educational practices that allowed for the differences in human diversity.

In particular in the United States during this period a profound amount of literature was generated on the introduction of curriculum, methodologies, and practice specifically related to helping teachers address the call for global perspectives in the classroom.¹⁹

Hoopes (1979) defines multicultural education as a "structured process designed to foster understanding, acceptance, constructive relations among people of many different cultures" (p. 3-4). He stresses the idea that multicultural education encourages individuals to respect diversity whether in local, national or international environments; and to view other cultures as an opportunity and a source to learn.

In like manner, Gollnick and Chinn (2002) set forth characteristics of multicultural education with their offering that teachers, in an effort to work effectively in a diverse society, have the responsibility to address this cultural diversity with these core concepts of multicultural education in mind:

- Cultural differences have strength and value.
- Schools should be models for the expression of human rights and respect for cultural differences.
- Social justice and equality for all people should be of paramount importance the design and delivery of curricula.
- Attitudes and values necessary for the continuation of a democratic society can be promoted in schools.
- Schooling can provide the knowledge, dispositions, and the skills for the redistribution of power and income among diverse people groups.
- Educators working with families and communities can create an environment that is supportive of multiculturalism. (Gollnick & Chinn, 2002, p.30).

¹⁹ For further explanations please consult the **Database Search Strategies for the Review of the Literature** and the **Questions and Answers** section (Chapter 2, Q#4) found in Appendices C and D respectively.

These understandings work from the premise that “all people...have experienced a variety of cultural influences and are therefore multicultural.” Hoopes (1979) further proposes that the implementation of multicultural education into our educational processes helps to adjust individuals to the reality of our everyday experiences.

2.6.2 Teacher Preparation and Training (Teacher Education) in Multicultural Education

Multicultural education, curriculum, and practice

Throughout the late 1980s to the mid 1990s a stark and growing awareness of the need for multicultural curriculum and practice was evidenced through a vast lot of literature dealing with research to help teachers prepare for what seemed to emanate from a growing need to confront a more interconnected world. Sleeter and Grant (1988) offer an analysis of multicultural education in the United States. Diaz (1992) accounts for the growing concern around this time surrounding the idea that while there were vast resource curricula, teacher practice was in need of more attention. Gay (1992) also amplifies this need through an amplification of the need for effective teaching practices in multicultural classrooms. Swartz (1992) comments on the attitudes of the times with regards to multicultural education and the need for its recognition amongst scholarly and standard education practice, giving rise to the idea that the 90s were screaming for the need for attention on diversity.

Although this cry was indeed echoed, much of the research suggests that multicultural education sustained some resistance and challenges to incorporation. Grant and Millar (1992) point out several reasons why multicultural education was not leaping ahead as quickly as it should:

- the demographic characteristics of higher education faculties meshed with inexperience in the topic or confrontation of multicultural education;
- meanings behind multicultural education are presented unclearly;
- financial support of the field is significantly limited;
- academic elitism and ethnocentrism limit multicultural education research; the “ghettoization” (marginal attendance of white males due to presence of those of color) at academic conference participants acts as a hindrance to multicultural education; and
- formal and informal socialization surrounding research methodology; and
- a lack representation of leadership by those of color.

Banks (1998) also highlights some scrutiny that multicultural education has

endured for the last two decades with regards to misconceptions like: multicultural education is opposed to Western tradition, multicultural education will divide U.S. society, and multicultural education is for others. Banks provides a conscious investigation to uncover these myths by highlighting the progress that multicultural education has made in colleges, schools through its bold presence in curriculum, specifically in the United States. He postures with a 1977 multicultural education standard adopted by the National Council for Accreditation of Teacher Education that most classroom teachers were required to take a multicultural education course in their respective programs. Yet with these measures in place a specific hindrance that multicultural education has endured has been the oversimplification of its content and conceptual framework.

Teacher preparation and diversity

In the 1990s the idea that teacher education programs needed to address their pre- and in-service teachers for facing the reality of potentially very diverse classroom settings was prevalent in literature and research with regards to diversity and teacher education. Merryfield (1991) conducted an extensive survey of 30 teacher education programs in the United States specifically with regards to how teachers were being prepared to teach global perspectives in their classes. The survey utilized questionnaires, and informal phone interviews that specifically asked teachers questions around the presence of global education perspectives in their studies or in-service workshops. The findings of the study revealed weak attention to the matter.

Daly and O'Dowd (1992) gave an account for the evolution of multicultural education in the United States. They bring to light multicultural education's controversial existence in teacher training programs as an "add-on" to other topics discussed in teacher education programs and thus not taken as seriously.

Nel's (1992) examination of Cummin's (1986, 1989) analysis of minority students' failure rate offers a look at the debate of cultural diversity in this timely study. The examination suggests that educational difficulties experienced by these students are paralleled with the lack of understanding based on a lack of knowledge of cultural diversity on the teacher's part. Fuller (1992) also exposes the issue of the day by also surfacing the idea of teachers being prepared to handle increasing rates of minority

students in their classrooms. Gollnick (1992) and Gay (1992) summed up principles that should guide multicultural education and practice in underlining categories. Both authors speak of how multicultural education practice should occur in training programs when confronted with these populations.

The *Journal of Teacher Education* and *Action in Teaching* dedicated several issues and articles to the topic of cultural diversity in 1994 and 1995. The articles ranged in nature from themes like addressing the issue of diversity for the preparation of teachers in multiethnic environments to looking at the implications of preparing teachers through a constructivist orientation. It also looked at illuminating the need to discuss diversity through computer conferencing in teacher training programs. A similar theme that all of these articles carried was that either diversity efforts on the part of teacher training programs were not doing enough to prepare pre-service teachers, or they were asking the question of how to prepare teachers for diverse settings (Cannella & Reiff, 1994; Bennett, 1995a; Dearing & Staunz, 1995; Finney and Orr, 1995; Harrington & Hathaway, 1995; McCall, 1995; Shade, 1995). Angie Wilson (1993a) dealt with how teachers can be prepared to gain global perspectives through a cross-cultural experience of conversation partners. In this article intercultural competence of American teacher education students was examined (although Wilson spoke of this experience as international). With the exception of this article none of the other studies examined presented any evidence of overtly stated intercultural perspectives or intercultural education as a consideration.

2.6.3 Teacher Classroom Practice in Multicultural Education

By the mid 1990s multicultural education, diversity, cultural awareness and other cultural topics had more than boomed in the United States and all over the world. The literature with regards to multicultural education and diversity was geared toward helping teachers focus on integrated approaches that would help students focus on the needs of a larger society. This social consciousness gave rise to themes like ethnic identity and gender and equality, stereotyping, Feminism, and global perspectives. More importantly the world was engaged in the throws of an understanding of the existence of the global village. Culture talk in the classroom evolved from the basic confines of race, culture, religion, and language to that of an emerging discourse in the area of human rights and global civil societies, and citizenship education. As a result, a host of integrated

approaches for teachers cropped up that are still in use today.

Banks (1992) uncovers several popular integrated approaches for incorporating cultural content for university and school curriculum: contributions approach—ethnic and cultural groups associated with holidays and celebrations (i.e. Black History month and Martin Luther King, Jr.'s Birthday; Women's History Week); additive approach—cultural content is integrated into curriculum without changing that content's characteristics, themes, purpose, etc; the transformation approach—cultural content is transformed to give students different perspectives on that content; and decision-making and social approach—enables students to not only explore different perspectives but encourage projects and activities.

Cushner, McClelland and Safford (1992) offer a handbook on various approaches that teachers can use in dealing specifically with issues of human diversity in the classroom. The handbook, a tool for teachers, offers specific frameworks and approaches from intercultural education.

Exploring diversity in the classroom: Social consciousness and the needs of the student

Throughout the 1990s research and teaching practice were exploring diversity in the classroom as pertaining to students in particular. Obviously the literature surrounding diversity focused on a host of issues pertaining to diversity and other themes like race, equity, etc. What I noticed from the literature however, was a trend in the idea that teachers were focused and dedicated to helping students be more cognitively and affectively aware of those around them. Perhaps this focus was in answer to the question that resurfaced time and again: how do I handle diversity in the classroom?

As the world faced a new slogan of education transformation, issues of social consciousness surfaced. The body of literature suggested that teachers focused on world events, human rights, and peace studies. Banks and Banks (1995) outline the need for equity pedagogy for teacher practice and classroom environments as a means to preparing students to meet the needs of a democratic society. Although a growing body of the literature around this time focused on how teachers could influence their respective diverse populations to meet the need of the persisting struggles of handling diverse classrooms, the focus on *students'* social consciousness prevailed.

Rennebohm-Franz (1996) deals with the critical social consciousness in children

and the need to address this issue by specifically looking at the variable of peace in a first-grade elementary school in the United States. The authors bring to surface the need for students' voice to be heard and recognized as they point out that global multicultural peace education can be facilitated when student voices matter, and that they are able to engage in conversation with their teachers and with one another. She further presents the project I*EARN (a global educational K-12 network) through which students can participate with other students from different countries via an exchange of art depicting global peace. She draws from those illuminations opportunities that teachers engaging their students in the project can heighten social consciousness.

Sleeter (1996) offers an interesting look at how social consciousness around multicultural education shifted from that of an identified practice of advancing resources for underprivileged and underrepresented groups through its identification associated with social movements, to that of being mere goals to achieve. Sleeter illuminates the historical shift of the time by raising the idea that as teachers were being confronted with helping students, their own consciousness suffered. Her solution to establishing that consciousness again in teachers as well as students is proposed through a call to view multicultural education as a social movement. Her article seriously raises attention to the need to reexamine conceptual dimensions of how multicultural education gets played out in the classroom.

2.6.4 Teacher Education and Diverse Classrooms in the 21st Century

The need to improve the experience of the diverse classroom remains a constant battle, and literature on the topic of the implementation of themes of diversity addressed in teacher education has waned since the 1990s. By the late 1990s and the entry of the 2000s literature and research began to show that although there is a proliferation of curricula, tools and techniques, and the implementation of multicultural practice by way of educational reform in many institutions of learning in countries around the world, the question remains of to how to handle diverse classrooms and do so in an effective manner.

When surveying teacher classrooms and diversity programs research suggests techniques do not appear to be in operation consistently amongst mainstream and general educators (Seidl, & Friend, 2000). Research presented by several articles examined pre-

service teacher perspectives through the survey of teacher training programs, and found that diversity was considered within a limited framework. This finding was based on the pre-service teachers' personal constructions and the failure of the program to amplify a more effective framework—thereby failing to adequately address issues of multiculturalism, global interconnectedness, and diversity in an appropriate and effective manner (Sleeter, 1997; Zeichner, et al, 1998; Bennett, Cole, & Thompson; Merryfield, 2000; Seidl, & Friend, 2002). Nieto (2000) goes as far as to say that in the 2000s diversity still fails to be a front and center priority in teacher education policies and that these policies need to be radically changed to implement effective results of teacher preparation with regards to the diversity issue. She suggests this radical change can happen when teacher training programs: take a stand on issues of social justice and diversity; make social justice ubiquitous in teacher education; and promote teaching as a life-long journey of transformation.

Teacher training: A selection of world perspectives

As was the case in the previous analysis of *Intercultural education from a World Perspective* sharing this section is for me extremely imperative. There seems to be a concerted number of studies recently dealing with the question of diversity in school and higher institutions of learning throughout the world. Tartar (1998) presents a look at citizenship education as a way to identify or illuminate multicultural practice in Israel; and Canen and Grant (1999) look at advances and innovations with regards to this issue of equity in industry and the education system amongst Mercosul countries (Brazil, Argentina, Paraguay, and Uruguay) in Latin America. They draw a parallel between the cultural diversity that these countries represent and also recommend a call for intercultural perspectives by way of educational reform.

From a world perspective, it seems the issue of teacher preparation for diverse settings is viewed in literature oddly enough through an examination of intercultural education and training or an interchange of the conceptual understanding between multicultural education and intercultural education. Norberg (2000) suggests this conceptual interchange in her examination of teacher training in higher education in Sweden. She also poses through Gundara (1998) that the way that intercultural education has been traditionally noted has been through multicultural research. Norberg then goes

on to conduct an interesting exploration of the call for the need for intercultural education as challenged by immigrant students in Sweden. She marks the introduction of an act of parliament that was passed in 1985 to ensure that **all** teacher education would stem from an intercultural perspective. She points out however that this has failed to be the case. An even more interesting finding illuminated by Gundara (1998) points to some problematic areas with regards to implementing intercultural education due to what she refers to as the racialized way that multiculturalism has been conceptualized by English speaking countries. She poses that diverse populations and research in the field stemming from these groups is limited.

In his book *Teacher Training and Multiculturalism* Gagliardi (1995) also demonstrates this difference in conceptual usage and understanding through the inter-usage of the concepts. He goes on to present a number of cases around the world where intercultural activities are taking shape through teacher training programs.

Fennes & Hapgood (1997) present a book of intercultural activities that teachers in Europe can use when facing diverse settings within their classrooms. Parrilla (1999) raises the idea of educational innovations as an answer for diversity to proliferate in school environments in Spain. Her findings after a study of all the primary and secondary schools in the province of Seville with regards to the presence of diversity showed the following results:

- No full integration developed in schools.
- Integration will happen if supported by staff commitment and experience with diversity.
- Limited and specific didactic changes indicated the presence of diversity in particular classrooms.
- Spain is moving toward an inclusive in-class organization and a rethinking of school support, a noted move toward teacher collaboration; and the development of a model for integration evolution in schools.

2.7 DISCUSSION

2.7.1 Where Do We Go from Here?

The review of the literature sought to provide somewhat of a starting point for not only suggesting the need for intercultural education with respects to handling diverse classrooms, a phenomenon South Africa is increasingly having to attend to, but a possible implication for future considerations of intercultural perspectives in teacher training

programs. The review intrinsically illuminates how the intercultural constructs or variables of competency effectiveness, awareness, and culturally identity along with approaches suggested by intercultural theories can be conceptualized when addressing the issue of cultural diversity and how it can be incorporated in teacher training.

Sadly a good portion of the literature presented here has been only predominately embraced by those in-service school teachers of foreign languages due to the nature of their learners and their respective cultures and connections to communication. The question remains if such a profound amount of information exists for teachers to prepare them for multicultural environments then why does a persistence of a lack of competency and skill in the realm of handling classroom populations with diversity remain? Whose fault is it anyway? Recent literature reviews and studies pertaining to race relations and theories with regards to educational leadership preparations programs have revealed the same need amongst educational administrators (see Lopéz, 2003).

A further alarming finding is that while this plethora of knowledge and resource exists much of the present research focuses on the *need* for diversity in teacher education programs, and classroom settings for students rather than incorporating intercultural education and competency skills to build self awareness for teachers. In other words while there are great resources on the need for teachers to address the issue of diversity in their classrooms there is limited scholarship in the area of how to actually—given resources, training material, and curriculum—*shift or influence* teacher behaviors and attitudes with respect to and attention toward diversity in the educational context.

A few recent studies of diversity and teacher preparation programs have begun to suggest a shift in how to deal with the issue of diversity in the classroom through community-based partnerships that offer pre-service teachers an opportunity to create lived experiences that will help to enhance cultural awareness for teachers (Stachowski & Mahan, 1998; Bennett, Cole, & Thompson, 2000; Seidl & Friend, 2002). While these findings point to a possible answer in community-based projects, cross-cultural field placements, and lived experiences for how to handle diversity through teacher training programs, research is still lacking on suggesting intercultural education as a way to do this. Also lacking is literature in teacher training that focuses on shifting or influencing teacher behaviors, attitudes, and values via conceptual frameworks stemming from

intercultural education that will inevitably give them the power to transform their classrooms effectively.²⁰ In revisiting Alder's concept of the new person, should not there be a consideration for the new teacher?

When shifting to a primary and case specific example in teacher training in South Africa and topics in education, the scholarship and research in the area of intercultural education connected with multiculturalism and diversity is virtually absent. Furthermore literature surrounding teacher preparedness and behavioral attitudes in the realms of diversity from an intercultural perspective in a South African classroom context is also lacking.

2.8 SUMMARY

In this chapter I presented a broad look at intercultural education through an examination of definitions of intercultural education and how it can be recognized through components of communication, training, and experiences. These various domains gave way to competencies like cultural awareness, sensitivity, marginality (constructive), and intercultural competence as identified variables of intercultural education. This exploration attempted to offer a way to recognize intercultural education. Providing this navigation was a simultaneous attempt to explore a possible connection between the known problem of teachers being prepared for diverse settings and whether or not it is occurring from an intercultural perspective. In doing so the literature amplified the research problem that deals with pre-service teacher preparation for diversity in classroom settings. It did so through the exploration of multicultural education. The review pointed out that it was necessary to proceed in this way because the literature dealing with pre-service teacher preparation in the realm of diversity through intercultural education is virtually absent. The dilemma that the latter part of the review raised was that the problem of preparation for diversity amongst future teachers persists to be an issue although various activities have been carried out under multicultural education pretexts. Furthermore the review implicated that perhaps this problem is due in part to a lack of exploration of the problem through an intercultural education perspective. In other words, the lack of a comprehensive intercultural package of where exactly this discipline comes from and what it really entails for use in teacher training programs is a major limitation to its consideration for usage.

²⁰ The initial review of the literature revealed one article from Noel (1998) that specifically dealt with constructs of power relations, self-identity and esteem and awareness with respects to teacher training and preparation for classroom environments. This article seemed to come close to suggesting a way through which teachers could be challenged to more effective, but the study was still lodged from a multicultural perspective.

CHAPTER THREE
TOWARD A FRAMEWORK FOR TRACING INTERCULTURAL
EDUCATION

3.1 Introduction

3.2 The Search for a Framework

- 3.2.1 What is Intercultural Education Conceptually?
- 3.2.2 Where Might Intercultural Education be Traced?
- 3.2.3 What are Some Elements for Tracing?
- 3.2.4 How Might Intercultural Education be Traced?

3.3 Summary

3.1 INTRODUCTION

It was proposed in Chapter Two that the review of the literature hoped that the combination of the presentation of intercultural education and the problem of teacher preparation for diverse classrooms would suggest a way to fill in the lines that seem to challenge educators, teacher educators and trainers in themes related to multiculturalism and diversity, and intercultural relations. This gap persisting perhaps due to a lack of a comprehensive intercultural package of where exactly this discipline comes from and what it really entails for use in teacher training programs. The previous offering was thus meant to suggest that intercultural education and all of its tenets offer concepts, constructs, models and techniques that might help to address training for pre-service teachers for diverse classrooms. I realized however when I began to preliminarily prepare my study to trace intercultural education in a teacher training program that there seemed to still be some missing pieces. I had some tools with regards to identifying interculturality through definitions of intercultural education, constructs identified through various components of training, and models that identified behavioral and attitudinal development of interculturality, but I still lacked a comprehensive framework of what, where, and how intercultural education might be traced in a specific setting. Or in other words, what does intercultural education look like in a program. I realized I needed to make more clear what intercultural education is conceptually, where it should be chosen to be examined (what context), and what process might be used (how it might be traced) for the purpose of tracing it in a teacher training program. This investigation then seemed to become a grounded study of the literature review.²¹ This chapter attempts to offer a framework for ways in which intercultural education might be witnessed or identified in context.

3.2 THE SEARCH FOR A FRAMEWORK

3.2.1 What is Intercultural Education Conceptually?

I began this exploration by asking, does a framework that will trace intercultural education in teacher training programs, or education settings already exist and if not in what ways can intercultural education be recognized in the review of the literature? I thought that by asking this question it might either lead me to a framework, or specific criteria or components of intercultural education that I had overlooked in the previous review. Without wanting to have to compose an entirely new review, I first revisited my review of the literature to see if this was the case. As this would be an extensive and

²¹ The findings from this chapter do not suggest however that the aim of this research nor its design was purposeful grounded research. The findings also seem to suggest that a phenomenological approach to the literature review was also encountered. Chapter Five will reveal however, that a case study approach was used to trace intercultural education.

reiterative process, I will simply highlight those examples that give some insight into how intercultural education is identified in various contexts.

Findings from the Literature Review:

1. Definitions of intercultural education.
2. Conceptual terms and constructs used in association with intercultural education (i.e. intercultural sensitivity, cultural diversity, cultural awareness).
3. Models and frameworks that deal specifically with developing intercultural communication and learning, nurturing an intercultural perspective (As I asked the question how can interculturality be measured, I thought this might reveal what intercultural education is).
4. Models and frameworks from the previous seem to highlight tenets of intercultural communication and learning and illuminate areas of behavior, attitudes, and values of individuals.
5. Mounds of training materials and activities to assist in teaching and training for intercultural competence, adjustment, effectiveness, sensitivity, cultural awareness, identity, marginality (constructive).
6. Ideas and strategies related to helping teachers incorporate interculturality into the classroom, curriculum and teacher practice (these came by way of handbooks presented by interculturalists for the very purpose of aiding teachers in adjusting their curriculum for interculturality).
7. Resource directory from the Intercultural Communication Institute that identified intercultural education through its academic course/program offerings intercultural relations; references for intercultural books; and societies and organizations that promote interculturality. Article that investigated the disciplines involved in an intercultural curriculum and how that might look in classroom curriculum (Hughes, 1983).
8. UNESCO project that identified specific countries for the purpose of training future teachers for diverse classrooms.

At the front of the review several definitions of intercultural education were posed. These fundamental approaches include the idea that communication and competence is focal to effective interaction. These in essence help to prepare one to interact and communicate in settings that are different from one's own culture. My specific intention for identifying definitions of intercultural education was to associate some of the characteristics of intercultural education. Paige's (1993a) offering of intercultural education suggests a specific attention on the idea that intercultural education is concerned with process as well as content, which make it distinct from other forms of cultural education. Reardon (2003) confirms this distinction when she emphasizes intercultural education from a standpoint of education *within* multiple cultures, rather than *about* multiple cultures. I believe it is important to emphasize here

that intercultural education from Paige's perspective seems to include both dynamics of content and process, a distinction quite often overlooked. The understanding here is that learning is taking place which includes the dynamic within multiple cultures and also possibly at times about multiple cultures, where the attended training's major objective and focused outcome is training for effective interaction.

Following these definitions were some embedded classic terms, concepts, and models from the field of intercultural relations. It was noted in the review that these concepts and models, although elicited from an earlier time frame, persist as foundations that aid the paradigms and ideologies of the intercultural disciplines. These ideologies all seem to include specific processes that inform an individual's behaviors (values, norm and beliefs). The continuum that notes intercultural learning from Hoopes (1979) introduces the idea that intercultural competency includes attended learning for acceptance, understanding, appreciating for growth and development in cultural differences. Adler's (1976, 1998) conception of the multicultural person suggests a way to capture cultural identity from an intercultural perspective. Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity reinforces the development of competency and the attainment of intercultural sensitivity as one becomes more effective in interaction. These concepts and models suggest the relevancy of various variables like intercultural competence, adjustment, effectiveness, sensitivity, cultural awareness, identity, and marginality (constructive).

Building from the previous, my next challenge was to identify a comprehensive way to understand what an intercultural personality, behavior, identity, etc., might look like. Tracing intercultural education in behavior was a little more difficult task. As the review identified communication as a component of education, an intercultural perspective appears from the literature to stem from a competence in consciousness of incorporating worldviews different from one's own into an individual space, and then effectively embracing, interacting and moving in that space. In this sense, foundations in intercultural competency reflect intercultural sensitivity. Thus the intercultural perspective announces and is intricately tied to sensitivity. The interculturally sensitive person might not seem to be so hard to notice but it has been said that measuring competence in this particular area is a bit more difficult. If we return to the conceptual

frameworks and models mentioned previously it is quite apparent that Hoopes, Adler, and Bennett were directing attention to the competence of intercultural learning which has direct implications on behavior, attitudes, feelings, etc. These might be summed up with how Hoopes' learning continuum, and Bennett's stages of DMIS represent specific world views which then influence our responses to individuals and events. Adler's further conception of the multicultural person, whose commitments to the larger global community exceed a monocultural viewpoint and encourage interaction, also represent characteristics of this intercultural world view. World views, according to the DMIS stages, that "may be compared to a lens that is used for looking at the world"; and the way that an individual "perceives and interprets events determines the response" (Van Hook, 2000, p. 68).

Measuring cultural competence/awareness through behaviors due to issues with validity is again a difficult task. According to research, tracing for intercultural sensitivity through the developmental stages indicates a way to see how intercultural learning shows up in competence. Other literature indicates hoards of measures that focus on perceptions, attitudes, behaviors, but the review pointed to the Intercultural Development Inventory (IDI). IDI seems to be the most recent offering for a more reliable instrument that measures intercultural sensitivity for the purpose of recognizing stages towards competence. I was specifically interested in the component of measurement because I wanted to identify a way to measure intercultural competence for the purpose of encouraging and recommending intercultural education in a program context. What makes the IDI a viable component to encourage practice is that from its assessment it can be instrumental in helping to produce programs, courses, and activities, for intercultural practice.²²

The review also points to a number of teaching strategies, approaches and styles that may be used by teachers to promote intercultural education in their classrooms, or to train individuals in intercultural practices. These training materials also appear to be linked to the various competencies (competence, adjustment, effectiveness, etc.)

²² The research at this stage will not be concerned with trying to measure intercultural sensitivity as an outcome of the imminent case study. It is hoped that the elements listed in this chapter will awake a sort of "consciousness" that will later aid in making recommendations for measuring intercultural sensitivity using the IDI.

highlighted in the review. There does not seem to be an overtly stated attention for these strategies used for the purpose of pre-service teacher training for general education purposes, but rather for training teachers, educators, etc specifically for intercultural effectiveness. The assumption however, would seem to be inclusive of the former for any training opportunities whether it serve as merely intervention for educators and teachers or that it actually be considered as pedagogy for teacher training for general education.

From the review of the literature, the field of intercultural relations' offerings of training opportunities and activities that intervene for effective intercultural relations appear to be one of its largest contributions. I thought in identifying the strategies, styles, and approaches I might be directed toward how these strategies are incorporated or serve to develop curriculum in intercultural education. These intercultural strategies, approaches, and styles are quite extensive. The review pointed to examples from Fowler and Mumford (1995, 1999) with specific attention to teaching simulators, and strategies to incorporate as a part of classroom curriculum. Seelye's (1996) presentation of activities serves as intervention tools to account for the culture shock and anxiety that comes with diverse settings. Gochenour's (1993) second edition of the experimental project of the *School for International Training of the Experiment in International Living* serves as a valuable resource and example of how intercultural principles can serve as the grounded fundamentals for curricular content and focus. Observing these strategies helped to suggest a way to look at incorporating intercultural techniques into a curriculum, but I did not come away with an overt framework that suggests a total curriculum in intercultural education for general education pre-service training purposes.

The resource directory for the Institute of Intercultural Communication lists a number of different venues where the "intercultural" may be encountered. The directory points to specific literature (intercultural/interculturally related periodicals, books, manuals, etc.); professional and organizational societies that endorse intercultural activities (ie. Society for Intercultural Education, Training, and Research, with branches in the USA, Europe and Japan); intercultural training and activities (games, video, simulations); websites that host interculturally related themes; graduate programs in intercultural communication and related fields; and intercultural distributors of resources.

The resource directory aided in suggesting a way for witnessing intercultural education across a number of venues if one is interested in learning more about the field of intercultural relations. My hope in using the resource was to identify possible program content, curriculum, intercultural materials, and activities for intercultural education from a holistic and incorporating perspective. Furthermore in a phone conversation with a representative at the Institute I asked the question about how intercultural education materials could be sourced. I was interested in identifying specific services that would aid in requesting literature about intercultural education if one was interested in utilizing its pedagogy. I was directed to the Institute's library of materials and was told that any references dealing with interculturally related themes are included in its stock and the library may be utilized for searches.

Identifying the resource directory helped to begin another search that I carried out to locate academic program offerings in intercultural education. I thought identifying specific programs might offer a look at representations of intercultural education in teacher training programs. I turned to a number of internet searches that might help identify where intercultural education as an academic program might be represented. The findings showed that in keeping with the resource directory there are number of programs that offer academic qualifications in international and comparative education, intercultural communication, international development, bilingual education, etc. Intercultural education as a program offering for study seems to be limited. I also did not come across pre-service general education teacher training programs that are specifically using intercultural education as the basis for training. Interestingly enough, there were a number of Christian university academic programs which were not listed in the directory that offer specific graduate degrees in intercultural education and cross-cultural education. The emphasis appears to be for the purpose of preparation for cross-cultural interactions.

Gail Hughes' (1983, p. 24-28) article suggesting the incorporation of intercultural education for elementary and secondary schools offers a description of various subjects that might be selected for subject material in a school curriculum. Offerings might suggest studies in world/history affairs; anthropology; foreign languages; ethnic studies and multicultural education, global education perspectives; bilingual/bicultural education;

human relations; and cross cultural communication. She lists a variety of intercultural assumptions associated with understanding the aforementioned subjects from an intercultural perspective respectively:

- understanding history and world affairs will lead to a better appreciation of other countries and better international relations, resulting in improved intercultural personal relations with citizens from other countries;
- understanding culture as a concept will stimulate ideas of culture relativism and acceptance of other cultures, and a value for cultural diversity;
- understanding foreign languages of different cultures will lead to better communication, better attitudes toward the other culture, and better intercultural relations;
- understanding the contributions by and history of different groups will increase the acceptance of these groups by others (especially by the dominant culture), enhance the pride and cultural identity of ethnic group members, and improve intergroup relations;
- awareness of cultural diversity, ethnic self-identity and an understanding of the contributions of various ethnic groups by others (especially by the dominant group), enhances the pride of ethnic group members and improves intergroup relations; compatibility of students culture with instructional design—the outcome performance increases;
- understanding the international system and its problems and issues will stimulate an appreciation for the need for international cooperation to solve the problems and generate ideas for their solution, stimulate feelings of global citizenship, and provide a rationale for the need for good intercultural relations;
- understanding the language and cultures of one's own and a second culture will enable one to acquire proficiency in both cultures;
- an understanding by domestic cultures groups of the exploitation of and discrimination by dominant culture (especially racial) groups will diminish this exploitative behavior by members of the dominant culture group, and will help non-dominant group members to gain equally with the dominant group; and
- understanding the cultural differences involved in communication will improve that communication and will lead to better intercultural relations.

Hughes explanation of intercultural assumptions that inform which courses might serve in a school curriculum as a way to prepare students, could also suggest a way to recognize intercultural education in coursework content in program curriculum in teacher training programs. Hughes also seemed to suggest in the previous, *embedded outcomes* of what a student should learn with indicators about their behavior. I found her illustration quite helpful in recognizing possible subject and course content, along with outcomes. Although at the time of her investigation little had been done in school and tertiary settings with regards to incorporating themes of intercultural education, her

selection of various fields seemed to serve the purpose of looking for opportunities where intercultural perspectives might be served in a curriculum. As I thought that I may potentially encounter a similar situation in my own study, I thought that I might best begin by looking for the opportunity (in cases where its presence is not apparently recognizable) for where intercultural education might find presence, for example in a History subject. In other words, instead of alluding to an idea that emphatically states that how an intercultural education program should be, because there may appear to be no intercultural framework, the interest might best be served to investigate how a subject addresses certain content with the *opportunity* or possibility for themes in intercultural education. Her example also suggested a possible way of looking at a framework for intercultural education curriculum.

In 1993 UNESCO through IBE (IBE-UNESCO, 1994; Gagliardi, 1995) hosted a project that identified 10 developing nations whose populations reflected a pluralistic representation of cultures. For the purpose of encouraging intercultural and multicultural education in future teachers its aims were:

- To analyze the world-wide bibliography and organize a databank on innovations in multicultural/intercultural teacher training and education.
- To organize and carry out comparative evaluation of selected innovations in multicultural/intercultural teacher training and education, and to formulate general policies for teacher training in this field.
- To organize comparative research on the conceptions and attitudes of future teachers as they relate to other cultures, racism, etc.
- To organize and implement local research activities in teacher training: for multicultural/intercultural education in the following countries: Bolivia, the Czech Republic, Jordan, Lebanon, Mauritius, Mexico, Pakistan, Poland, Senegal, and Tunisia.

This project seemed the closest to identifying research that recognized the necessity of using intercultural education in pre-service teacher training programs. Although, it was not clear from the findings if there was a distinction made between intercultural and multicultural education. The participants were asked to generate studies surrounding intercultural/multicultural education and teacher training in their countries. Some of the cases represented either gave a general report of teacher education without listing their criteria for intercultural/multicultural education components, or reports of specific national teacher training programs, and how, if at all, intercultural education was

accounted for in the program curriculum (course subjects/offerings, program guidelines and policies). I was excited to revisit this case as I thought it might indicate some kind of framework used to search for intercultural education, thereby suggesting what a program is, and what its curriculum might entail. After contacting the publishers for information about the project outcomes I was somewhat disappointed to find that there did not seem to be clear enough indicators and a framework from the reports in terms of what teachers were supposed to look for in modifying program curriculum toward intercultural education. Furthermore, I could not locate the bibliographic database on innovations in multicultural/intercultural teacher training. The report seemed to indicate from its final analysis more of a specific focus on basic human rights and sustainable development, and teacher attitudinal shifts as a specific representation of intercultural education.

Overall, from this part of my reinvestigation of the literature review I found that intercultural education is represented by its terminology, methods and theories, and development of an intercultural perspective. Although I could not seem to identify an explicitly comprehensive framework at this stage, the previous investigation led me to develop the following categories for sourcing intercultural education through:

- Characteristics of Intercultural Education: definitions, program/course offerings, and presence in societies and organizations;
- Terminology and Tenets from the pedagogy: concepts and terms, program content, and teaching strategies and approaches; and
- An Intercultural Perspective: characteristics of the intercultural worldview.

3.2.2 Where Might Intercultural Education be Traced?

I also asked the simultaneous question that if a general framework exists or one must be developed for tracing intercultural education in training programs, in what context can it be traced? In other words what components of the program can I search to witness and account for the presence of intercultural education—in curricular content; in teacher practice (approaches, styles, techniques); and in behaviors, attitudes, and feelings, of students and teachers? This question also concurrently led me to ask what a program is and what it is comprised of.

Findings from the Literature Review:

1. Interculturality could be noted through integrated techniques in a classroom, in a curriculum for a program, and teacher practice (strategies, approaches, techniques).

2. Intercultural education could be measured in learning.
3. Cases identified teachers and students attitudes, behaviors, and values by way of measuring development and sensitivity of interculturality.
4. Cases identified interculturality that could be reflected in curriculum (names of courses, programs, degree qualifications).
5. Cases identified intercultural education that could be reflected in classroom settings.

In trying to locate similar instances where intercultural education was identified and then how this might look, I started to search for examples that actually and explicitly might point to how to design a comprehensive intercultural educational program—thinking that this might lead to an uncovering of the components of an intercultural program. I began to notice that a good deal of the literature published specifically from the Intercultural Press is written for the purpose of aiding a teacher in activities that will help them in a classroom context or to train students, but still no comprehensive offering with guides to developing similar designs, that I could find, was at this point identified. Consequently, I found that the best way to witness where intercultural education might be represented in some learning context was to identify literature written and stated specifically for the purpose of helping to insert intercultural education into curriculum. This process was a simultaneous search to see if I could witness where this inclusion might occur, and in what way (i.e. in a classroom, academic program, school community, etc.). A number of literature referred to in this review suggested examples that range from classroom contexts, to nationally supported efforts to include intercultural education for pre-service teachers. The following cases specifically discussed contextual examples of integration with mention of pedagogy, and activities for teachers and students, but still did not appear to offer step by step guidelines for integration of intercultural education into curricula.

Fennis and Hapgood (1997) ask the “how” and “what” questions of integrating intercultural education into curricula, and locate ways to teach interculturality through identifying intercultural learning and objectives for what constitutes it in a classroom context. Their offering provides a look at approaches, methods and tools, schemes for intercultural learning projects, and exercise and activities. The fundamentals of these activities are interwoven with ideals from the German researcher Georg Auernheimer, and are identified as four areas of objectives in intercultural learning:

- Intercultural learning as social learning;
- Intercultural learning as political education;
- Intercultural learning as antiracist education; and
- Intercultural learning to support migrant children in developing their identity (p. 55).

Identifying the ways of learning suggests that intercultural education can be identified in the program vision, goals, and outcomes of a curriculum.

Seelye (1993), one piece not mentioned in the literature review, suggests six goals (interest, who, what, where and when, why, exploration) of cultural instruction with major objectives being to “develop the cultural understandings, attitudes, and performance skills needed to function appropriately within a society of the target language and to communicate with the culture bearer” (p. 31). These goals seem to indicate a focus on the kind of instruction that is necessary in teaching intercultural education, which suggests that intercultural education could be identified through teaching approaches and instruction.

Finally, the findings from the UNESCO project that was mentioned earlier were condensed into a text (Gagliardi, 1995) representing specific cases that accounted for the project’s activities. The compilation of the cases and how the specific countries navigated and interpreted their findings demonstrated to me a way that intercultural education may be traced through programs’ curriculum and the attitudes and the behaviors of future teachers. The project did not focus on teacher educators’ perspectives as a variable of the investigation. The specific case renderings themselves navigated the identification of intercultural education in their respective national teacher training programs by examining program curriculum and specific course offerings. Examining this rendering to me suggested a way that I could present later findings.

What is a program?

At this stage I began to ask what a program is. Through my present search I was beginning to witness what kinds of projects, programs, and classroom environments the former activities, methods and approaches were being suggested for use in learning contexts. This realization prompted my question surrounding what constitutes a program. I asked this question in anticipation of how (through what process) I could begin to locate intercultural education in the vastness of a teacher training program. I noticed from case

examples from Gagliardi (1995) that the programs represented in the study, for the most part, discussed the identification of intercultural education through the module offerings and perspectives of students in the program. I thus asked the question if the primary purpose in carrying out a trace of intercultural education in a teacher training program is the aim of my own study, which components of the program should I represent in my study of teacher training at the University of Stellenbosch?

I first looked to Ball's synopsis of what comprises policy. I thought by examining this process it might present a way for me to identify components of a program and a possible process for investigation. Ball (1995) examines the policy analysis process by asking the question of what policy is for the purpose of identifying measures toward educational reform. Ball defines it according to texts, discourse, and effects. He moves to understand policy as not only "things" but also the processes and outcomes (p. 15). In other words policy as text are the textual interventions into practice, the discourse through social agency, and the effects as outcomes of or impacts from this process. In identifying this approach in policy analysis there appears to be several components that resound around how I might be able to look at the components of a program: through its text, through its participants and actors, and through its impact of change.²³

In literature related to research design and methodology in education, the framework for program evaluation studies seem to indicate components of a program suggested as "education entities" that might be identified for evaluation, and are defined below accordingly (McMillian & Schumacher, 1997, p. 541).

1. Curriculum materials
2. Programs
3. Organizations
4. Administrators
5. Teachers
6. Students

²³ Ball (1995) references effects from the distinction of first and second order: changes in practice or structure, and the impact of changes on patterns of social access, opportunity, and social justices (p. 26). Although the dynamic of effects seems to be quite useful in its ramification of its analogous use for defining components of a program, adhering to it seems to suggest a sort of evaluative analysis. At this stage, the present research is not concerned with measuring outcomes or specifically and solely looking for "changes" in this way, and as such, a component like this will not be considered in the present research. It does however, promise implication for future research.

University guidelines also suggest a similar notion in defining what a program is and what it is comprised of based on the qualifications received from national governments, and professionally recognized organizations, and the staff, faculty, and students that participate in these programs. I thought in combination with what the case examples suggested with their own research, and how programs seemed to be recognized according to various approaches in research methodology, I might better witness intercultural education in the previous domains. The following chapter will provide the notion of how a program is understood in context as it is identified according to university guidelines.

3.2.3 What are Some Elements for Tracing Intercultural Education?

Working from the idea that intercultural education contains various components from the previous sections, I realized that if the review did not point me to an existing comprehensive framework that I needed to find a way to identify what intercultural education might look like if it were represented in an academic program. I thought that developing such a representation might help to make intercultural education more visible for the case study and serve to help make possible recommendations. I debated for quite some time as to how to refer to the outcomes of this search. I hesitated to refer to the following as “guidelines” for recognizing intercultural education because as the later chapter dealing with research methods will reveal, I am not hosting an evaluation nor am I conducting research for purposeful grounded theory. I also hesitated to refer to the following as “criteria” as it seemed to impose a limitation on what can be or is intercultural education away from rather appreciating how something might appear. In other words I did not want to hinder viewing intercultural education without looking for the opportunities and ways it might occur.²⁴ I was also concerned that the phrasing I use here might seem to suggest a universal and absolute way to identify intercultural education in a program context. The discipline itself seems to lend to a growth in understanding of interculturality beyond a finite representation. In other words, when

²⁴ I would like to comment here that in the imminent study if specific program offerings seem to suggest straight usage of intercultural education though the elements identified here, I will not hesitate to make the claim that intercultural education is being represented. In using the word *opportunity* here however, I would like to account for the beginnings or indirect attendings of intercultural education. I am suggesting here that perhaps when I encounter the BEd General Education program a full representation of intercultural education might not be present however, there may be the opportunity for its presence to be realized through existing curriculum, behaviors, and strategies, and approaches of the program.

looking at the models and concepts that speak to intercultural competence the sky seems to be the limit. There does not seem to be a cap on the possibilities of growth through a continuum. I also wanted to be sensitive to that as the intent of this research is more interested in helping to make intercultural education more recognizable in terms of its basic parts for the purposes of understanding for its practical use.

As I finally decided that in lieu of my present goal to identify or uncover a framework I chose to view the previous findings of the terminology, program/course offerings, concepts and terms, strategies, and models as *elements* from the field that will assist in my trace. I chose to use the word “elements” for several reasons. The Webster’s dictionary offers explanations that suggest that the word “elements” seems to portray an understanding of the necessary ingredients for a person, environment or thing. In its one portrayal “elements” are understood as the first principles; the rudiments. In another way, it is understood as a component part or quality, often one that is basic or essential. In the same but varied way, it can be recognized as the natural or suitable environment for a person or thing. I see the following as such. There are various components that are listed here that are basic or essential to understanding intercultural education. In the same way I would also like to suggest that the elements of intercultural education are essential for being able to initially recognize intercultural education in context. I also would like to suggest in further recommendation of the discipline of intercultural education, that the *elements* of intercultural education themselves should be the suitable and natural phenomenon in teacher training programs.

In the proceeding trace of a teacher training program at the University of Stellenbosch, these *elements* will serve an essential purpose in witnessing the presence of intercultural education. In anticipating the need for some tools that might accompany the process and rationale of my later analysis I thought it may be helpful to view the *elements* according to the previously stated three categories: characteristics of intercultural education, terminology and tenets from the pedagogy, and an intercultural perspective (world views, understandings, and values). I have compiled a list of components according to the categories from the references I listed in the review of the literature. Again these findings are not ceilings to identifying intercultural education but suggest some ingredients for recognizing intercultural education:

Characteristics of Intercultural Education

According to definitions presented in the literature review intercultural education has the following characteristics:

- An activity which fosters an understanding of the nature of culture which in turn helps the student develop skills in intercultural communication; and also aids the student to view the world from perspectives other than one's own (Hoopes & Pusch, 1984, p. 6).
- Highly specialized form of instruction designed to prepare persons to live and work effectively in cultures other than their own (Paige, 1993, p.1).
- Curricular content and instructional methodologies meet the needs of the learners and the demands intercultural experiences place[s] upon them (Paige, 1993, p. 1).
- A large field that comprises the study of all content areas pertaining to the interaction between or among cultural ('inter-cultural') with the emphasis on improving interaction through learning experiences designed and pursued in this fashion (Hughes, 1983).
- It is education *within* multiple cultures, rather than *about* multiple cultures (Reardon, 2003).

Programs/courses that might include intercultural themes might be:

Ethnic Studies; Peace Studies; Global Education; Women/Gender Studies; Multicultural Education; International Education; Comparative Education; Intercultural Studies; Intercultural Education; Intercultural Communication; Bilingual/Bicultural Education; Language and Communication; Human Development; Studies in International Relations; Speech Communication; Comparative Culture; International Studies; Language and Culture; Organizational Development and Transformation; Psychology and the spiritual traditions of East West; Religious Studies; Social Ecology; International Business Administration; and Human Relations (Hughes, 1983; Pusch, 2003).

Terminology and Tenets from the pedagogy

Concepts, terms, methods and constructs that are associated with intercultural education might include:

Culture; race; class; ethnic group; identity group; language; dialect; communication; cultural conditioning; cultural relativism; prejudice; Multicultural education;²⁵ multiculturalism; cultural/linguistic diversity; cultural pluralism; intercultural communication, cross-cultural training; intercultural (cross-cultural) education; cross-cultural awareness; cross-cultural perspective; intergroup; interracial; interethnic; intercultural effectiveness; intercultural competence; intercultural adjustments; sensitivity; cultural marginality; cultural identity; the multicultural person; and third

²⁵Again, although the literature review went to great lengths to show a distinction between intercultural education and multicultural education, many interculturalists subscribe the advancement and development of intercultural studies to conceptual and theoretical foundations laid in multicultural education. Also, as the review indicated, some terms, concepts, and constructs from the field of multicultural education are also associated with studies in interculturality.

culture (Hoopes and Pusch, 1984).

Program content might reflect:

- An understanding of history and world affairs. *Embedded outcomes:* better appreciation of other countries and international relations; results in improved intercultural personal relations with citizens from other countries.
- Understanding culture as a concept. *Embedded outcomes:* stimulate ideas of culture relativism and acceptance of other cultures, and a value for cultural diversity.
- Understanding of foreign language of another culture. *Embedded outcomes:* leads to better communication, better attitudes toward the other culture, and better intercultural relations.
- Understanding the contributions by and history of different groups. *Embedded outcomes:* increases the acceptance of these groups by others (especially by the dominant culture), enhances the pride and cultural identity of ethnic group members, and improves intergroup relations.
- Awareness of cultural diversity, ethnic self-identity and an understanding of the contributions of various ethnic groups by others (especially by the dominant group); compatibility of students' culture with instructional design. *Embedded outcomes:* enhances the pride of ethnic group members and improve intergroup relations; performance increases.
- Understanding the international system and its problems and its issues. *Embedded outcomes:* stimulates an appreciation for the need for international cooperation to solve the problems and generate ideas for their solution; stimulates feelings of global citizenship; and provides a rationale for the need for good intercultural relations.
- Understanding the language and cultures of one's own and a second culture. *Embedded outcomes:* enables one to acquire proficiency in both cultures.
- An understanding by domestic cultures groups of the exploitation of and discrimination by dominant culture (especially racial) groups. *Embedded outcomes:* diminishes this exploitative behavior by members of the dominant culture group, and will help non-dominant group members to gain equality with the dominant group.
- Understanding the cultural differences involved in communication. *Embedded outcomes:* improves that communication and will lead to better intercultural relations (amended from intercultural assumptions in courses, Hughes, 1983).

Teaching approaches and strategies might include:

Cultural awareness approaches; learning centered approaches; contrast culture method; cultural self-awareness approach; developmental approach to intercultural sensitivity; training simulations: human interactive (role play), person-to-person, whole earth models; critical incident method; cultural assimilators; holistic language learning (Fowler & Munford, 1995).

Intercultural Perspective

The examples put forward here suggest that the interculturally sensitive person's

aim would be inclusive of the following attributes:

(The intercultural perspective in the latter stages of both Hoopes and Bennett's offerings display characteristics that include some of the following.)

- Can use knowledge about their own and others' culture to intentionally shift in to a different cultural frame of reference ; can maintain the skills of operating in their own culture while combining the ability to effectively operate in one or more different cultures; and can apply skills of empathy and adaptation of behavior to any cultural context; and
- Can recognize that worldviews are collective constructs; interpret and evaluate behavior from a variety of cultural frames of reference (Bennett, 1998, p. 28-29).

Paige (2003), in commentary about DMIS, defines the interculturally sensitive person as having the capacity to effectively function in one's own culture as well as in settings that are culturally diverse. It is then seen as the foundation for intercultural competence. Intercultural sensitivity is heightened when our capacity to incorporate worldviews different from our own into practice abounds.

Adler's new type of person offers a perspective about the intercultural individual that "transcends monocultured or even "international behavior." He suggests the multicultural identity and personality encompasses some of the following attributes:²⁶

- A human being whose loyalties transcend the boundaries of nationalism and whose commitments are pinned to a larger vision of the global community (Adler, 1998, p. 225).
- The multicultural person is intellectually and emotionally committed to the basic unity of all human beings while at the same time recognizing, legitimizing, accepting, and appreciating the differences that exist between people of different cultures (Adler, 1998, p. 227).
- The multicultural identity is more fluid and mobile, more susceptible to change, more open to variation (Adler, 1998).
- The multicultural person is recognized by a configuration of outlooks and worldview, by how the universe as a dynamically moving process is incorporated by the way the interconnectedness of life is reflected in thought and action, and by the way this woman or man remains open to the imminence of experience (Adler, 1998).
- The multicultural person "represents a new kind of person unfettered by the constricting limitations of culture as a total entity" (Adler, 1998, p. 240).

²⁶ It seems that Adler's use of the word "multicultural" corresponds with the latter stages of Bennett's model. Bennett himself acknowledges that the "label 'multicultural'" here is used to refer to both stages of adaptation and integration (Bennett, 1993, p. 59).

†The attributes listed here are only a synopsis of Adler's offering of characteristics that inform the multicultural person and identity. For a more detailed account please see Adler's chapter *Beyond Cultural Identity: Reflections on Multiculturalism* in Bennett (1998).

- The multicultural personality that is shaped and contoured by the stresses and strains which result from cultural interweaving at both the macro-and microcultural levels (Adler, 1998, p. 241).
- The multicultural style is able to evolve when the individual is capable of negotiating the conflicts and tensions inherent in cross-cultural contacts (Adler, 1998, p. 241).
- The multicultural person embodies attributes and characteristics that prepare him or her to serve as facilitator and catalyst for contacts between cultures (Adler, 1998, p. 242).

What is clear from the activity of identifying these previous *elements* is that these will inform the trace for intercultural education in an academic program. One important note that is certain and must be kept in mind for the coming chapters is that inclusive in the *elements* is an idea that intercultural education nurtures the focus on intercultural education, with the primary concern and objective to help to *improve* intercultural understanding in learning environments. A schematic representation of the *elements* of intercultural education can be found in Figure 7.1 in Chapter 7.

3.2.4 How Might Intercultural Education be Traced?

Now that I have asked the “what” and “where” questions that led me to identifying *elements* for a trace, in culmination of my search for a framework I asked the question of, “How or by what means will the trace occur?” There were a number of different strategies that I proposed in attempting to answer this final question. A more comprehensive explanation of the research design with specific methodologies and techniques, and analysis procedures used will follow in the section dealing with the research methodology in Chapter Five. For now, I would like to continue discussing the initial foundations that would later aid my trace of intercultural education, now with some *elements* in hand.

I encountered much frustration over how to search a program, with the thought in mind that the *elements* that I compiled are not exhaustive and that the impending framework could not possibly be universal. I thought about examining various processes or procedures that might help to inform later analysis of the findings. In the first examination I thought about relying on tenets of grounded theory by doing a comparative analysis with the impending findings from the study and the *elements* drawn up from the previous section. Chapter Five, however, will later uncover that this kind of analysis might perhaps lead to a more critical evaluation of the findings, and that this line of

inquiry is actually diametrically opposed with some of the paradigms that I will use for the study. I then turned to perspectives on the policy process, perhaps to glean a way to inform my own methodology. Ball's (1995) post-structural approach to educational reform, mentioned earlier, caught my attention in terms of offering ways to view the trace from the evolution process of a textual (text), social agency (discourse), and impact of change (effects) perspective.²⁷ I declined usage of this approach as my purpose in this was not to deduce a critical analysis of the study at hand. Ira Sharkansky's (1995) metaphor of looking at policy through the eyes of a historical perspective, with respect to the relationship between variables that represent cause and effect, and social problems or public policies, was also an appealing perspective. However, I could not seem to locate an intervention of a direct line of inquiry for analysis for my own research.

I then thought of turning to more unconventional approaches and processes. I thought of likening my experience as a researcher to one that a private investigator might encounter in a search for uncovering truth. I thought that this approach might offer a way to suggest steps or procedures (along with the *elements*) I could follow to witness intercultural education. I declined to use this approach because it seemed somewhat risky in suggesting an overt attention on wrongful doings, and the intention of the research is not pointedly to be judgmental or critical. I simultaneously thought of the line of inquiry that an attorney might uncover in defending a case, but it seemed to also carry the same dangers as the previous. I then stumbled across the thought that as I am asking the question in what shape is intercultural education appearing in the program, I began to liken this question and the proceeding collection of the data to the process or steps a photographer engages in when snapping, developing and presenting a photograph. In this sense I began to see myself as a photographer taking panoramic photographs of specific scenes. I realize that there are a number of ways to inform the process of my trace, but I prefer this idea as it suggests a multiplicity of meanings. For example when someone takes pictures it is usually associated with a way to capture a memory, a place, a time,

²⁷ This mention is not to be confused with the earlier suggestion to view the components of the program from a textual, and participant standpoint. In this literature Ball preliminarily asked the question of what is policy as a starting point. He then defined the components of policy as text, discourse, and effects, so as to lead to identifying an approach or process that would suggest educational reform. In possibly considering Ball's approach I was looking not only for a way to view a program, but for a process for my own trace—steps that would allow me to use the elements for identifying intercultural education.

and an experience. Those pictures might serve personal purposes (weddings, holidays, vacations, etc.) or they may serve larger societal purposes (portrayals of poverty, images of war, historical events, etc). My research is interested in capturing such moments for meaningful survey and application.

It has been said that a picture, paints a thousands words. Some of the scenes that are captured from these pictures have the potential to evoke a range of emotions and impact our thinking and living in powerful ways. How many times has National Geographic, Time Magazine, or even a Tabloid captured images and photographs that seem to stain our memories universally? Whether we derive great pride and draw encouragement, hope, and inspiration from viewing these pictures or whether they serve the purpose of helping to portray scenes as they are, leaving interpretation to the viewer, they have in common the aspect of impacting and influencing our lives, even on occasions, over a period of time. I realized that I needed a way to look through lenses that would enable me to capture the moments that are often taken for granted. Thinking of my research in this way helped me to resituate my main research question as: in what way does intercultural education appear or take shape in the BEd General Education Program at the University of Stellenbosch.

In this same way I would like to view the ensuing study metaphorically and analogous to the perspectives and process of a photographer taking pictures. As I am a novice and a newcomer to the field of photography I began to explore the history of photography and techniques to get a better understanding of how these processes could better illuminate my own trace. I investigated famous photographers like Ray DeCarava, Mary Ellen Mark, and David Goblait^t to name a few who captured popular themes related to the societal human experience during events in history to derive meaning behind the process of photography. I found that by noting these notable photographers as contributors to a life sequence it helps to anchor the findings of the studies in a themed way. This also signaled to me an idea for later data analysis.

In navigating the field of photography I encountered a massive amount of information around the study of photography. The literature, websites, and “how to” guidelines showed everything from the history of photography to the types of photography, equipment, development and processing (black and white, color, digital

etc), cameras and lenses, and various presentations of photography as art. Needless to say it was quite an exhaustible process as the field is quite comprehensive.

I also hosted an interview with a professional photographer and graphic arts and photography lecturer from the Cape Technikon University to get a more personal reflection on motivations behind taking particular scenes, methods of development and presentation of the final product. I found this conversation quite helpful in identifying how a photographer chooses a scene, develops the pictures, and then presents a portfolio. This in combination with my navigations of the field revealed a seeming step by step process for taking pictures, developing photographs and presenting a portfolio of the images within the context of the BEd General Education Program. I would like in the following sections to give a very brief overview as was relayed to me of the stages of choosing a scene, developing film, looking for flaws, and presenting the final product. This representation is not a total offering of development but rather an approximation of the stages. Providing this navigation is also not meant to distract or digress away from the present academic research, but I find it necessary to make this commentary to help entice a metaphoric understanding of the stages, so as to later inform my own trace and data analysis.

Choosing a Scene

My first concern in this task was learning the basic rules for choosing a scene and shooting pictures. I was hoping that some kind of fundamental technique would inform my own trace of what I should be looking for at the start of my own "shoot." The photographer reminded me that depending on the motivations of a particular photographer, shooting scenes will be based on the kind of photography you are interested in doing. For example the photographer that I interviewed was primarily focused on natural and people photography. She discussed her primary motivations behind shooting certain scenes was based on capturing the undisturbed special moments that are taken for granted, when people are not looking. She mentioned that if she has been requested to take pictures for example for an event such as a wedding she specifically arranges consultations to discuss how scenes will get played out. She also said during this time she decides on the kinds of lenses she will use. As I entertained this metaphor I began to see my own trace process forming. My own endeavor to go into the

field and capture moments through various techniques (interviews, questionnaire, observations etc.) using specific lenses (methodological paradigms or lenses of the design), and development techniques (data analysis strategies) was quite analogous.

Developing Pictures

The photographer noted the extreme patience and time consuming process developing can be when hand processing film as opposed to taking it to a speedy commercial lab, or using a digitized development, which has ramifications for image manipulation or altering.²⁸ She noted a specific kind of meticulous care that goes into developing the film and negatives of pictures taken from the field. This stage comprises the element of the dark room and conversion of the film into negatives. At stages during this conversion the film can not be exposed under any circumstances to light, and the photographer, completely in the dark must handle the film with much care. The film is converted and several stages of soaking in chemicals and conversion of the negatives to light sensitive paper occur. The most striking feature of these series of stages is the soaking and conversion process the negatives go through before a final product can be delivered. Thinking to my own imminent trace I found much relevance to the aforementioned. I began to realize that the techniques that I use to develop the film from the field would engage a similar meticulous conversion process as they would be constantly filtered through the *elements* to get better understanding of how they could appear in the darkroom and then later when exposed to minimal light.

Looking for Flaws and Grain

After negatives have been captured the film is mounted to detect if pictures do not contain a high level of “grain” and are not too “thin.” The meaning has to do with the idea that whether during the shoots or during solution soaks and paper conversion the negative was quite possibly ill-exposed. During this phase the negatives as well as the converted are scrutinized to look for irregularities. At times a negative has to be remounted to account for the flaw; the negatives are reidentified and converted through the previous process again. If a negative is still too “thin” it is counted quite possible as a

²⁸ I thought this reference was extremely applicable to the ethical validity of my own study. Increasingly pictures are being altered to accommodate the tastes and the palate of observers. Some of these alterations can lead to quite a beneficial purpose, and others almost seem to threaten the originality and the truthfulness of the final product.

“not-too-good” picture, and discarded. I found relevance in this stage to my own research in that I realized that as I spend time in the dark room with my findings from interviews, questionnaire, observations etc, and soaking my findings through the *elements*, quite possibly I would encounter some uninterpretable data.

Presentation

After the final negatives are converted to paper they are then hung to dry and later cut for presentation purposes. The photographer noted that this stage is the most exciting as after much tedious development of the film, the work can be mounted and observed. The importance of presenting the portfolio of pictures has incredible impact on the “sellability” or whether or not others will be satisfied was highly emphasized by the photographer. I took note of this phase as needing to keep in mind the purpose of the final piece and the purpose of my investigation. The trace will need to be presented in a way that helps intercultural education to be seen in the BEd General Education program.

Overall, I thought it was quite interesting during this investigation, as I was in search of specific processes, to constantly hear myself ask the question what formulas are used for shooting, developing, and what are the basic rules. In my interview with the photographer she constantly emphasized the freedom of exploration with, not being stuck to one method. She also emphasized the interchangeability of methods. She indicated that with new photographers one of the biggest concerns is to stick to the rules of shooting (lighting, right lens angles, correct speeds etc), and in development (lab processing vs. hand processing: right soak and stop-bath periods, identifying “thin” negatives, etc.), and presentations. While the “rules” are important for providing a base line, she constantly emphasized the idea that photographers need to think “outside of the box.” She alluded to some of the most progressive and notable photographers who help to reinvent how pictures were viewed and interpreted based on the non-conventional methods they applied. I felt quite encouraged as I thought about my own research design and the difficulty new researchers have in identifying a submerging and resubmerging research design.

Looking at my imminent study with this process in mind provided a way to view my research question as the guiding motivation behind choosing various scenes for tracing intercultural education in a teacher training program at the University of

Stellenbosch. I began to further view my research design with the photographic process in keeping with this metaphoric analogy to inform my trace. I see the design as the “camera bag” containing the camera lenses (methodological paradigms), the manual of techniques (data collection strategies), the film/negatives (actual data from the field), the chemical solutions for soaking film (the *elements* from the field as solution to submerge negatives), and the presentation of photographs (findings) that give a portfolio of the trace.

3.3 CONCLUSIONS AND SUMMARY

At the start of this chapter I began with a search for a framework, but what actually makes the previous less of a framework is the idea that I ask the question in what way does intercultural education appear or take shape? In asking this question I am exploring how, with certain elements for what already exists in intercultural education, to begin to recognize intercultural education in a program context. By using the metaphor of the photographer it seems that I am introducing a *process* rather than a framework for describing and then later interpreting potential findings from the imminent case study. Dey (1993) seems to confirm the need to look at qualitative data in process form as the research can evolve and unfold over the research experience. This process will be latent with methodological paradigms or lenses, strategies, and techniques that guide my trace of intercultural education in a program context. I thought by introducing the aforementioned, this process could be used as a metaphor to inform my analysis of the findings. This exploration however will be attended to in the chapter dealing with the “Methods of Tracing Intercultural Education.”

In revisiting the present need for this study and subsequently the purpose of the study, the present research, at this stage, seems to indicate that teachers do not appear to be prepared for diverse classrooms situations. The review of the literature showed how multicultural education evolved to deal with this problem and yet it persists. The review of the literature also showed how questions have been raised in literature to discuss what can be done to intervene in this issue. It showed some recent endeavors on behalf of teacher educator programs through community focus, attention on the need for behavior shifts, and pre-service attention as options to address it, yet the problem continues to persist. After reexploring the review the present search derived *elements* of intercultural education. Its proposal to serve not only the purpose of the trace, but its future consideration as a viable option for teacher training, needs to be considered. What makes intercultural education a promising option is its focus on not merely the “whats” of cultural themes like awareness, effectiveness, diversity, but the “how tos”: interaction with awareness, sensitivity with information, and interaction with effectiveness.

The following chapter will draw attention to global initiatives that seem to confirm the need to survey as well for the inclusion of intercultural education. It suggests that an internationalization of policies and an intercultural dialog is necessary in higher

education communities that train students. In fact the exploration will reveal that this dialog is an increasingly sought after principle which is vital for producing the kinds of people whose visions transcend the boundaries of national identities. Along with this exploration will be the introduction to background information for the University of Stellenbosch, South Africa. The specific exploration of the General Education Training program provides an interesting look at teacher training for the purposes of witnessing intercultural education. Introducing this context will help to shed light on the research problem and provide potential insight and recommendations for future interventions.

ⁱ The background profiles provided here have been excerpted from commentary from Peter Marshall at www.photography.about.com. Visit this website to learn more about notable historical as well as contemporary photographers.

Roy DeCarava (1919-) *Life in New York, and a fighter against racial discrimination*

Roy DeCarava was a successful photographer for magazines such as *Life*, *Look*, *Time* and *Sports Illustrated* as well as producing a great body of personal work, most of it showing life in the poorer areas of New York. DeCarava produces pictures that have a strong emotional impact as well as often detailed evocation of city life. As a black photographer he fought for an end to discrimination on the grounds of race. He also worked hard to establish photography as medium for personal expression, and established a photography gallery in New York in the 1950s.

Leonard Freed, (1929 -) *A thoughtful and powerful image maker*

Leonard Freed walked into the New York Office of Magnum with a left-wing magazine sticking out of his jacket pocket. He was a young photographer looking for work; someone in the office saw the magazine and talked to him about it - a literate photographer was evidently a novelty - then asked him to go and take a portrait. Freed, totally new to the job, turned up to meet his subject without bothering to take his camera, thinking that they would discuss how he was going to do the portrait and arrange to do it later. Arriving back at the office without a picture he had to confess his mistake. Fortunately it wasn't an important job and it was certainly a way to get himself noticed!

Once he really started to photograph, his pictures got him noticed too, and they also showed the degree of thinking about what he was doing that he had wanted to put into that simple mugshot. He became particularly known for his work on blacks in America, and in particular two pictures of kids on the street in Harlem, one of kids playing in the fountain from a hydrant, the other a close view of the bare torso of a kid on the street, his face framed by his raised fist and arm and that of another youth. He also did a fine series on the work of the Police and showing some of the victims of violent crime, as well as work from Israel (including some war photography.) Freed has also spent a lot of time working in Europe, producing a great book on Germany.

a good photograph must have the element of good design: Everything within the photograph has to be essential. It's never like a painting where you can have it perfect. It shouldn't be absolutely perfect. That would kill it.

David Goldblatt (1930 -) *South African photographer whose pictures explore Apartheid*

David Goldblatt was born in 1930 in a gold mining town in South Africa, his parents were Lithuanian Jews who had fled Europe in the 1890s. He became interested in photography at school but could not get a job

in it when he left, so went into the family business selling menswear, taking a Commerce degree part-time. When his father died in 1962 he sold the business and soon began working as a photographer full-time.

His family background gave him a different perspective on the main communities in South Africa - the Afrikaners, the English and the vast Black majority. His first book, 'On the Mines' (1973) looked at the Witwaterstand where he was born and was a collaboration with writer Nadine Gordimer. If there is one word I would use to characterize his documentary approach to both places and people it would be 'dignity.' The second would be 'intelligence.'

Mary Ellen Mark (1940 -) *Humane photojournalism from around the world*

Mary Ellen Mark has worked as a photojournalist for around 30 years, traveling worldwide and being published in leading magazines around the globe. She was a member of Magnum for some years, resigning in 1981 to create her own company.

Photographing on the film 'One Flew Over the Cuckoo's Nest' in 1973 led to Mark getting to know the director of the mental hospital in which it was filmed. In 1976 she returned with writer Karen Folger Jacobs and lived for over a month with the women of Ward 812 a maximum security ward for women. Her pictures show the women as individuals, and illustrate her ability to get close to people. She showed them and their emotions directly and without sentimentality in a series of moving pictures. Another essay from the 70s that was widely published was on customers in singles bars in New York.

She has become particularly well known for her work in India on such diverse elements as Mother Teresa, circuses and Bombay brothels. It took her around ten years of persistence to be able to get in to photograph in the brothels.

One of her photo essays was the basis for the film 'Streetwise,' which was directed by her husband Martin Bell.

CHAPTER FOUR
TRANSFORMATION IN GLOBAL EDUCATION COMMUNITIES: THE
UNIVERSITY OF STELLENBOSCH IN CONTEXT

4.1 Introduction

4.2 Background for the Case

4.2.1 Internationalization and Global Education Communities

4.2.2 The University of Stellenbosch

4.2.3 Teacher Education and General Teacher Training at Stellenbosch

4.2.3.1 Degreed and certificated programs

4.2.3.2 The BEd general education program

4.3 Summary

4.1 INTRODUCTION

The world is at a rapid pace being confronted with the need to shift national education policies that reflect basic human rights, with equity and fairness themes at the forefront. Along side of this herald are demonstrations of various active mobilizations on the part of institutions of higher learning to “internationalize” their policies and programs to help to produce global citizens that effectively interact in international settings. In lieu of recent transformation in higher education reform in South Africa, universities have been called upon to refocus their policies and program content to reflect curriculum and outcomes that encourage the harmony of diversity through non-discriminatory practices. In particular universities have enacted various language and diversity policies to reflect this shift. The endeavor of this study to trace intercultural education makes it an imperative contribution to the discussion around cultural diversity in issues in higher education and teacher training. In keeping with Chapter Two’s recommendation of intercultural education as the foundation for examining notions of diversity, sensitivity and awareness, and climatic issues in teacher’s preparedness for diverse classrooms, the following chapter will present background for a case study of this activity in a four year undergraduate teacher education program at the University of Stellenbosch.

4.2 BACKGROUND FOR THE CASE

4.2.1 Internationalization and Global Education Communities

Transformation of higher education is at the forefront of debates in local and national education policy as institutions not only prepare students for global markets and interactive networking, but reinforce the kind of skills that require an intimate knowledge of the culturally diverse contexts that mobility brings. An increasingly preeminent voice that encourages the dynamic of the importance of international cooperation (capacity building), along with intercultural dialog that encourages transformation from a traditional and academic perspective, appears to see increasing priority in higher education systems around the world. This voice signals a call for the understanding of *global education communities* as ones that interdependently function with the idea that the sharing of ideas and resources is anchored by a specific world view. This world view suggests an understanding of cultural differences combined with intercultural practice and academic purpose. It is from this approach that healthy dialog can nurture mutual understanding and promote diversified knowledge across international strata. The kind of internationalization the notion of global education communities seem to suggest is an idea that while quality assurance and international study exchanges (with mobility) prove to be a high priority for institutions, its recognition of the need to incorporate curricula

that reflects training vestige of healthy and effective dialogic students seems equally as important. The concept of internationalization as it is promoted by various scholars realizes a higher education system where “the predominant thrust is not so much the geographic extension of activity, but the internal transformation of the institution itself” (Bond & Lemasson, 1999, p. 2). This transformation occurring where simultaneous to issues of quality assurance, management, and finance, the convention of intercultural dialogic exchange plays a pivotal role in education and research (Knight & De Wit, 1997). Some might point to an understanding that would suggest the internationalization of higher education as the recruitment of international staff and students and the curriculum (Currie & Newson, 1998). It would seem that this debatable distinction may appear to make it distinguishable from the concept of globalization. This line of understanding, offered by some scholars, acknowledges higher education transformation around the idea that higher education institutions are increasingly encountering a globalizing political economy. A global economy that affects the way that universities operate, manage and finance the dissemination of information to a “user pays” public (Currie & Newson, 1998). These globalization practices appear to have been gleaned from a neo-liberal ideology that signal fear and concern of privatization, managerialism, and accountability on the lives of academics as major consequences, which proves to be a legitimate and current debate of globalization (Currie and Newson, 1998).

The International Association of Universities (IAU) whose functions is dedicated to identifying research interests that are of concern to universities around the world, takes a clear position on the separation between the two. They define globalization with a primary economic purpose being the moving of goods, services and knowledge around the world. Internationalization is then juxtaposed to this understanding where the mobility of people and ideas are no longer viewed as the “homogenizing force” behind this mobility, but rather serve as the impetus behind culturally complex communities working together and at dissolving those complexities for quality coexistence (IAU, 2003). Whatever the case of difference between the two, there is an embedded idea that internationalization is fueled by globalization and that both play important roles in how universities will address concerns around quality assurance, global market interactions, and diversified curriculum. The IAU with its specific focus on intercultural cooperation

summons the urgent recognition for the internationalization from the following perspectives and recommendations that (UNESCO 2003, p. 27):

1. higher education institutions seize the initiative in the process of internationalization rather than reacting to external globalization forces, such as the market, in determining their actions;
2. higher education leaders, with active support of all levels of the academic community, develop clear institutional internationalization policies and programs that are seen as integral to the life of the institution and as such enjoy adequate internal and external funding;
3. this support be facilitated by the creation of a Forum on Internationalization Policy by the IAU and its Members and Partner Organizations for the exchange of ideas and experience;
4. the curriculum of the university reflects the preparation of international citizens, through facilitating language competence, and understanding of global, international, and regional issues; preparation of experts in areas needed for such fields as information technology and science, peace and conflict resolution, and sustainable development, as well as the special curricular needs of international students;
5. North-South cooperation in higher education, focusing as it does on human resource development, be recognized as a major instrument of the fight against inequality among nations, people, and groups and be given adequate support and funding by national development agencies, intergovernmental organizations, and private foundations;
6. the highly successful and valuable academic mobility programs developed within particular regions (Europe, Asia, North America) continue to serve as catalysts and models to expand such flows more widely to ever-growing numbers of individuals and institutions on the global level. Efforts should be made to promote the growth of academic mobility programs in the other regions of the world (Africa, Middle East, Latin America) as well as expanding inter- regional programs of inter-university cooperation;
7. institutions of higher education take pro-active measures to ensure the quality of the internationalization process by making use of existing quality review expertise developed by various organizations and that IAU make such projects known among its membership and contribute to the development of a roster of experts available to take part on peer review teams;
8. the expansion of education export development be conducted within internationally ethical codes of good practice and be accompanied by research to evaluate its educational and economic impact and to sustain quality control;
9. the expertise and experience of retired faculty members and scholars be mobilized and shared across the North-South divide in Academics without Borders volunteer program to be facilitated by IAU and UNESCO;
10. UNESCO, national governments, and educational institutions each demonstrate their commitment to international cooperation in higher education by implementing, within their respective purview, policies that remove obstacles to

- mobility, such as stringent visa requirements, restrictive recognition practices, and other regulations which impede the flow of students and academics; and
11. all internationalization programs be founded on the principle of partnership among equals and promote intercultural competence and a culture of peace among global citizens.

From a study that recommended the previous, major trends since 1998 reveal that internationalization by universities appear to be of high priority but with a bend toward indicating quality assurance and international study exchange as the way in which universities interpret internationalization (UNESCO, 2003). The study also showed at the same time that there is low activity around internationalization in the sense that was put forward with the previous recommendations. Whether these claims be in favor of identifying strategies that shift priorities, rather than co-opting into a globalization agenda, it is clear that universities need take a look at the component of internationalization that suggests preparation for global citizens that will anchor global social relations from an intercultural perspective. This perspective needs to be fueled by an understanding that it is promoted from intercultural curricula and that is legislated by national policy.

4.2.2 The University of Stellenbosch

When turning to the case of South African education policy, there is much relevancy to the topic at hand. Education policy in South Africa has seen dramatic transitions over the last decade. The years of the struggle, as referred to by South Africa's activists, were marked by voices that countered a previously burrowed system of domination. The climatic demand for change at the offset of the 1994 elections to rid South Africa of its racial and cultural bias saw the heralding of new reforms, frameworks, and governing bodies in education policy. Massive retrenchment occurred as self operating departments were channeled into provincially accountable bodies of the National Department of Education. The electorate of the Education and Training White Paper formerly proposed by the African National Congress pre-elections (see ANC, 1994) and then adapted as a guiding framework for the subsequent officially recognized (DOE, 1995) document, commenced the investigation into retrenchment in a number of different domains. The document suggested retrenchment in basic education; the establishment of a National Qualifications Framework (NQF); the need for teacher

education audits; the establishment of anti-discriminatory educational institutions for common culture, race and language; and the recognition of 11 official national languages, to name a few of the proposed schemes (Sedibe, 1998). In particular the National Curriculum toward 2005 with its focus on Outcomes Based Education (OBE) with the purpose of helping to retrench Apartheid and evoke new approaches for teaching and learning has, with much severe criticism since its suggestion for implementation in 1996, served as a frame for teacher education programs at tertiary levels (see Jansen, 1998; Manson, 1999; Cross, Mugadi, & Rouhani, 2002).

Higher Education Reform in South Africa equally has seen much transition within the debate. Since its inception in 1994 it has largely focused on accountability, redress, and equity with prior early policy initiatives focused on developing task teams and committees. The development of the National Commission on Higher Education (NCHE) upheld a vision which included the redress of historical inequities; high standards of quality; increased efficiency and productivity; institutional autonomy; equity in the allocation of resources and opportunities; and academic freedom. The later passing of the Higher Education Bill in 1997 gave way to the development of the Council for Higher Education (CHE) which was a measure that was enacted to ensure that institutions of higher learning incorporate an inclusive policy toward races that had previously been neglected and often excluded. Institutions of higher learning were especially targeted for their inequities of racial representation as formerly recognized Historically White Institutions (HWI) became a hotbed for focus (Teboho & Hayward, 2001). Issues of equity and quality, and funding opportunities for South Africa's masses continue to be a challenge for South Africa's Historically Disadvantaged Institutions (HDI). The transformation of higher education has seen massive attention since 1994 and the struggle for equal opportunity *with* quality continues.

Stellenbosch University, or die Universiteit van Stellenbosch, as it is referred to in Afrikaans, is formally recognized as a HWI, and an Afrikaans University. It has been viewed controversially in the mix of transformation in higher education in South Africa. As South Africa undergoes massive retrenchment of old regime institutional cultures that embodied bias and racial superiority, institutions that were formally recognized exclusively for the purpose of training White Afrikaans speaking South Africans have

been targeted to shift their biases. This shift is taking place whilst maintaining certain cultural heritages that while debatably contentious, have been deemed valuable to the South African context as well. This ongoing controversy has stirred much contestation at the University of Stellenbosch where certain enacted policies at times appear to be in favor of maintaining what have been considered by some “old-style conservatism” and perpetuating an institutional culture that resonates Apartheid Afrikaaner nationalism (Rabe, 2004). In 2004, ten years after the 1994 elections the challenge persists. In the wake of Higher Education Reform and accountability measures universities like Stellenbosch in South Africa have been called upon to take steps in addressing these milieus. According to statements provided by the University of Stellenbosch data reflect an overall 29% Black (African, Colored, and Indian) enrollment in 2004, which appears to have increased from 7% in 1995 (US, 2004a). Although these numbers show somewhat more favorably, as the White Paper on transformation in higher education calls for provision “that the composition of the student body progressively reflect the demographic realities of the broader society” (DOE, 1997, 2.24), questions persist as to the reality of this number being wholly representative of South Africa’s Black masses. More importantly, at the University of Stellenbosch in particular, has been looming questions around whether the University has vehemently and sufficiently endeavored to reflect the “demographic realities of the broader society” through the reality of lived campus experiences. Moreover questions persist as to whether the University has adequately accommodated for this difference beyond a representation in a demographic profile. These questions in particular are specifically geared toward how the University with its program offerings, curriculum content, and equitable policies has met the demands for a changing national identity in a well-known academic and local environment that has traditionally and purposefully excluded individuals based on race, culture, and language through its specific programs offerings.

Stellenbosch, as any university system or institution, is driven by various policies that serve to anchor its institutional culture and prescribe guidelines (whether suggested by national government or self imposed). At a recent presentation in August of 2004 the Rector of the University outlined the main vision toward 2012. The University’s vision

statement hails a commitment to an exemplary national and regional role and thus states that the University (US, 2004f):

- Is an academic institution of excellence and a respected knowledge partner.
- Contributes towards building the scientific, technological, and intellectual capacity of Africa.
- Is an active role-player in the development of the South African society.
- Has a campus culture that welcomes a diversity of people and ideas.
- Promotes Afrikaans as a language of teaching and science in a multilingual context.

Moreover it specifically commits itself to the core values of:²⁹

- Equity
- Transparency
- Participation
- Readiness to serve
- Tolerance and mutual respect
- Dedication
- Academic freedom
- Responsibility
- Scholarship

In the same speech the Rector highlighted specific issues facing Stellenbosch University and its proposed vision toward 2012. Of particular interest to this study was the focus on the need for “mind-shifts” if the vision is going to be realized. The Rector made specific reference to the idea that although transformation at Stellenbosch is a “chosen” not forced upon decision by the “State, or the donors, or any political party, or some or other group behind the scenes,” it must come to terms with the idea that “the Stellenbosch of today and tomorrow is and will be different from the Stellenbosch of yesterday” (US, 2004f, p. 8, 9). He thus called upon the Stellenbosch community to welcome transformation. With reference to mind-set shifts and issues he noted recent advancements in “Diversity” and the Language Policy at the University. With reference to developing these two areas a recent rector’s report stipulated that in 2003 “language and culture within a multilingual and multicultural society” would be attended to (US, 2004g, p. 20). These particular policies have been claimed of utmost importance in aiding the University to re-establish an institutional culture that is married to the vision of community, equity, academic freedom and tolerance.

²⁹ See Appendix C, Values Expanded, for further explanation.

The Diversity Framework

With these guiding principles under belt the University however continues to struggle with this mindset shift. Due to its highly racially and lingually exclusive past and remnants of this atmosphere seeming to linger currently, Stellenbosch has recently embraced a number of developmental attitudes towards attempting to include themes pertaining to diversity. The call toward diversity has been encountered with much resistance from academic community members, including alumni from the University. The University appears to be torn between the old conservatism and the need to settle into a New South Africa. A framework for addressing diversity was initiated by the Rector's office. The initiative called upon Faculties of the University to tailor a strategic plan with incorporating "diversity" into activities and programs within respective Faculties. The diversity framework states an aim to encourage diversity amongst the staff and students at Stellenbosch as it pertains to areas vocalized in its vision. With 21,879 students³⁰ represented on four different campuses and those that study by distance education for the 2004 academic year 73.9% were White, 13.4 % were Colored, 10.6% were African, and 2.1% were Indian (US, 2004f, p. 5),³¹ the University often boasts a direct commitment to a demographic profile that is representative.

A variety of studies initiated by the Rector, and a recent proposal by the University's Center for Teaching and Learning show at the same time however that Black students feel a sort of disenfranchised and isolated feeling toward academic and campus life at the University (Lebowitz, 2004). The research showed that numbers of White students and faculty still struggle with wanting to accept change. The Center's own proposal pointed to the need for investigation between the lecturer and student identities and its connection to teaching and learning in an effort to continue the conversation of diversity on campus.³² The proposal for the study aims to raise imperative research and question into the specific area of teaching training and practice with regards to notions of

³⁰ The Stellenbosch campus houses approximately 17, 400 students; the Tygerburg campus (Faculty of Health Sciences); the Bellville Park (Graduate School of Business; School for Public Management) houses approximately 1000 students; and Saldanha campus (Faculty of Military Science) houses 266 students.

³¹ The delineations mentioned here are listed in several documents as such were traditional seen as a classification from the legacy of Apartheid. However the University formally recognizes the groups of "Colored" "African," and Indian under the grouping "Black." In public addresses it is quite popular for administrators to speak of a 29% population of "Black" students at the University.

³² See footnote 55 in Chapter Five.

diversity, and cultural awareness. Furthermore, recent workshops around addressing equity on campus specifically aimed at recruiting black students at senior academic levels also revealed an incredible sense of alienation due to perceived difference and a lack of those differences accommodated at the University (Kloppers, 2004). The controversy around the diversity framework in lieu of some of these findings seemingly has posed a somewhat contradictory position on the University's part. When looking to the representation of how these principles get played out not only in the teaching staff at the University, but the curricular content of intervention strategies that promote mindset shifts there seems to be a larger dilemma.

The Language Policy

Parallel to the previous the language policy at Stellenbosch has been viewed as a source of ongoing contention and questions have been raised as to its counteractive nature toward equity at Stellenbosch. The University has been and is historically and traditionally an Afrikaans medium institution. The current language policy, approved in 2002, stipulates Afrikaans as the default language of teaching and learning at the undergraduate levels, with a stated opportunity, if need be, to engage with English at the post-graduate level. The policy as stated recognizes isiXhosa as an "emerging academic language," (US, 2004e, p. i) and thus can be pursued as a language of study. As an internal language of communication, Afrikaans is considered according to the policy the language of default, however allowances are made when external communication is needed, and isiXhosa, and English may be used. The language policy is carried out through a plan which includes the University's code of conduct for teachers and students in the classroom. The plan recognizes Afrikaans (teaching, learning, study materials etc.) as the default option, but when other special circumstances arise further specifications can be considered. In cases where the module is the language of study, the target language will be used as the teaching and learning medium. These must be in keeping with Faculty departmental guidelines. Students do have the liberty however to respond both in written assignments and during class times in Afrikaans and English. They can also receive exams in both Afrikaans and English. The plan is guided by specifications and is subjected to hierarchical preference with Afrikaans being the first line of specification (US, 2004e, p. ii):

A Specification*

Rational: Applies as the default mode for all undergraduate modules. No reasons need to be given for exercising this option.

Characteristics: Teaching is mainly Afrikaans; study material (textbooks, notes, transparencies, electronic learning and teaching material) may be in Afrikaans and/or English; study framework is in Afrikaans and English.

*For this option an academic language competence in Afrikaans and English is essential for successful study.

T Specification (bilingual classes)

Rationale: Is used for classes where students' language competence requires greater use of English; a program offered is unique to the University; multilingualism is important in the context of a specific occupation; the lecturer does not yet have an adequate command of Afrikaans.

Characteristics: Teaching is in Afrikaans for at least 50% of the time; textbooks and reading matter are in Afrikaans and/or English; study notes, transparencies and electronic learning and teaching material are fully in Afrikaans and English, or alternatively in Afrikaans and English.

E Specification (English as the main medium of instruction)

Rationale: Is used only in highly exceptional circumstances for programs unique in South Africa; programs in which students do not have adequate language skills (foreign or English-speaking students); modules in which the lecturer does not have a command of Afrikaans; regional cooperation and strategic aims necessitate English.

Characteristics: Teaching is primarily in English; textbooks and reading matter are in Afrikaans and/or English; notes are in English with core notes in Afrikaans; transparencies and electronic learning and teaching material are in English.

A/E Specification (separate 'streams' in Afrikaans and English)

Rationale: Used only in most exceptional circumstances when academically and financially justified and attainable for modules with large numbers of students; regional cooperation and attaining strategic goals; program offered by satellite technology or distance education.

Characteristics: The characteristics of A and E options apply respectively here.

Since its approval the policy has been quite controversial in the wake of the increasing call for diversity at the University of Stellenbosch. The language policy maintains Afrikaans as the chosen internal language of communication with the University's voiced responsibility in the vision statement to uphold the language and tradition of Afrikaans,³³ in the context of a multilingual society. There appear to be ongoing contradictions however as to the meaningfulness of the language policy along

³³ The language tradition of Afrikaans has a unique connection with the cultural heritage and identity of the Afrikaner culture or those considered descendants of the former colonizers (Mabokela, 2001). Although Afrikaans is a language spoken widely as a first language by the Colored community, historically the language was viewed by many as the language of the oppressor and exclusionary, thus the extreme sensitivity around the subject of the language policy at Stellenbosch.

side of the University's claims for diversity. The language policy has been viewed as an instrument of exclusion for non White Afrikaans speaking students. A rigid battle amongst and within the academic community has threatened to point to the legitimacy of encouraging "diversity" in the face of impending barriers to diversity through the language policy.

4.2.3 Teacher Education and General Education Training at Stellenbosch

The Education Faculty recognizes itself as an academic institution at Stellenbosch that has a long standing history in teaching and training for the field of teaching. Its vision has been stated to "take a lead role in the creation of quality educational opportunities for lifelong learning, through its research, in its program and certificate offerings" (US, 2004b, p. 8). The Faculty houses a number of departments and undergraduate and postgraduate degreed (14) and certificate programs (2). These include departments in Didactics, Education Policy Studies, Education Psychology, and Sports Science.³⁴ These four departments in combination are responsible for teaching and training in the various undergraduate programs, and make up its curricular content for module offerings. The vision for the Faculty also puts great emphasis on the idea that training in its institution is meant to bring "strong development and growth" in students in skills and qualities that harness:

- communication with individuals and groups (both writing and speaking);
- conflict management (interpersonal and organizational);
- critical creative philosophical thinking;
- time management;
- enthusiasm;
- initiative;
- leadership; and
- team work (US, 2004b, p. 8).

As its national standing is contingent on whether qualifications in teacher education line up with national education policies, the teacher training programs must comply with certain outcomes and criteria. In 1997 the University of Stellenbosch

³⁴ The Department of Didactics* has the following divisions: Afrikaans, Didactics, English, Research Unit for Mathematics Education (RUMEUS), the Center for Higher Education and Adult Education and ISKEMUS); the department of Education Policy Studies: Philosophy of Education, Education Administration; the department of Educational Psychology: Psychology, Specialized Education, and the Unit for Educational Psychology; and the department of Sports Science: Sports Science, and the Institute of Sport Sciences.

* Beginning in 2005 the Department will be recognized as Curriculum Studies.

underwent registration to ensure that its qualifications complied with the Norms and Standards set forth under the NQF. As the revision of the Norms and Standards for educators set forth regulations of what teacher education in institutions country wide that offer this training should be, programs must display roles and outcomes that inform the *norms* for teacher education. In other words, fulfilling roles and competencies of these norms are considered “a central feature of **all** initial pre-qualifications” and are a “normal” expectation of teacher education (DOE, 1998). Spelling out these norms has been viewed as extremely important for institutions in their quest to retrench and refocus training in helping teachers deliver biased free instruction. I have highlighted in Appendix E all those competencies and roles that suggest the dimension of culture and a sensitivity on the teacher’s part.

4.2.3.1 Degreed and certificated programs

The Faculty of Education hosts a number of other academic and training programs for undergraduate and postgraduates who wish to take up studies in various areas of specialty. The program offerings carry qualifications of Bachelors of Education, Education Psychology, and qualifications at the Masters and Doctoral levels. These programs range from Curriculum Studies, Education Policy Studies, Counseling, Education Psychology, Higher Education, to post-graduate certificates in education (PGCE) for teaching Further Education Training (FET) for 10-12th grades, and advanced certificates in education (ACE) for those educators interested in being introduced to, or refreshed for training.

4.2.3.2 The BEd general education program

The BEd General Education and Training (GET) program is a four year initial training that is aimed at those who wish to study to become educators at the primary and junior school level. Upon completion students receive specialization to teach in either the Foundation Phase (Grades R to 3), and Intermediate (Grades 4 to 6) and Senior Phases (Grades 7 to 9) of the South African schooling system. As educators they will be expected to register and comply with codes of conduct³⁵ for educators set forth by the South African Council of Educators (SACE). Degrees are conferred if the student has

³⁵ See Appendix D, Code of Conduct for Educators.

completed the minimum 480 credit requirement³⁶ and met the bilingualism requirement.³⁷ Qualifications for this program are registered through the South African Qualifications Authority (SAQA) and various criteria, outcomes and competencies³⁸ must be reflected in the BEd program curriculum. The program curriculum as recognized by the NQF defines a learning program as: determining the purpose and values of the learning; analyzing the needs and nature of the learners; deciding on the outcomes or learning objectives; selecting the content, and subject matter that will support achieving the outcomes; and deciding on the activities, methods and media for teaching/training and learning (NSB, 2004, 7.4). Program outcomes do not have to necessarily be stated as found in the Norms and Standards for Educators, but should be used as a guideline and be reflected in the specific outcomes of the University's BEd GET program. The training in this program is given as an Outcomes-Based Education program so as to enhance the "student's experience of receiving it" and to "help prepare them even better for the OBE programs that are being phased into schools" (US, 2004b, p. 30). Admission into this program is contingent on: holding a Matriculation Exemption Certificate; and a passing of Mathematics (standard grade level).

The program under discussion was selected for the contextual purposes of locating intercultural education, and surveyed over the 2004-2004 (January to December) academic calendar year. The BEd GET program operates from a combination of professional training that is guided by the following educational entities: University and Faculty Policies, Program Curriculum, faculty instruction, and student participation (see US, 2004b). Senior administration of the program is presided over by the Dean of the Faculty of Education. The program is managed by one Program Coordinator who acts as an overseer to the activities of the program and also lectures within the program. At present there are approximately 36 lecturers from the Faculty of Education³⁹ (23 full-

³⁶ In 2001 the minimum credit requirement was set at 480 with a NQF level of 6. A proposed shift in August of 2004 of these credits by the Higher Education Qualification Framework (HEQF) recommends a minimum credit requirement of 360 with a NQF level of 7 (SAUVCA, 2004).

³⁷ The bilingualism requirement necessitates that students be competent in teaching as well as communicative and written Afrikaans and English.

³⁸ See Appendix E, NQF Roles and Competencies for Educators.

³⁹ There are a number of faculty members and their module offerings that teach from other Faculties: History, Drama, English Studies, Geography, African languages, etc. From 2005 due to changes in the curriculum modules those modules formerly offered outside of the Faculty of Education will be phased out

time, and 13 part-time; 19 White, 6 Colored, 1 Indian), and 419 students (123 first year, 120 second year, 95 third year, and 81, fourth year; 410 females, and 9 males) in the program. Students' national and racial background is a majority white South African (with approximately one or two students from Namibia), and approximately 13 students that are Colored South Africans (represented in the first and second year) (US, 2004c). There are no other races or nationalities represented in this program. Also about 2/3 of the student program population's first language is Afrikaans, and 1/3 is English speaking. There are no other languages represented. This display makes the program under discussion an even more interesting and timely exploration for pursuing issues of diversity and teacher training in a country with 11 official languages.

Faculty Missions and Objectives

The Education Faculty contextualizes its vision through a statement of its missions and objectives. The following encapsulate this idea (US, 2004b, p. 9):

- delivers teaching, research, and relevant service in keeping with University policy, whilst pursuing high academic and professional standards;
- functions in terms of values and norms generally accepted at the University, having regard for the values and norms of the broad community and, out of respect for the ideal of academic freedom, performs its academic task in ways that make for personal responsibility and professional excellence among educators; and
- promotes lifelong learning through relevant education and training, makes a decisive contribution to the development of the human potential of South African society at large.

The objectives of the Faculty can be realized through the mission by maintaining high professional and academic standards through:

- the prompt initiation and sustained conduct of relevant research into present and future teaching, education and related needs;
- the expansion of undergraduate and postgraduate studies with a view to the advancement of teaching as a field of knowledge and also the furthering of its professionalization; and
- appropriate programs for continuing professional development of those in teaching, appropriate community service and appropriate academic support programs, contributing thereby to the national initiative for the restructuring and development of teaching and training opportunities for the South African community as a whole.

and amendments to those modules will be made and taught inside the Faculty of Education with respect to and in keeping with BEd program amendments.

*Program Curriculum*⁴⁰

The BEd GET program curriculum at Stellenbosch can be considered through three major components: **the program outcomes** which specify critical and specific competencies that must be demonstrated upon award of the BEd GET qualification; the **module and content** which serves as a class offering and includes specific subject areas that students select in accordance with the specialization trek they intend to follow; and the **module outcomes**, which specify specific competencies that must be taught by a lecturer, and demonstrated by students. Module outcomes are understood under and required to be subsumed within the content of a module. Therefore a module can be observed with the idea that module outcomes will be reflected. Currently major subject areas for learning include: Afrikaans; Arts and Culture; English; English Studies; Education (Didactics, Education Psychology, Philosophy of Education, Education Management); History; Human and Social Sciences; Geography; Mathematics; Natural Science and Technology; Professional Studies (Teaching Practice, English and Afrikaans Medium, Computer Use, Religious Studies, Speech and Communication, Environmental Education—IP, SP, Music Education, Sports Science—FP, School Art—FP) and Extracurricular Modules.⁴¹ Modules (an approximate total of 63) are offered under these subjects with a predominate number of these classes team taught from the Education Faculty, meaning with the exception of the first year, classes are exclusively taught from the Education Faculty. Certain modules are only offered if teaching staff is available. Students are required to participate in school visits beginning in their second and third year where they participate in simulated and on-site practicals for teaching opportunities and experience. Students in their fourth year are placed for four weeks per semester in area schools in Stellenbosch where evaluations of their teaching take place.

Beginning in the 2005 academic calendar year the program will undergo specific program changes with regards to module offerings and teaching practice, which will be systematically phased in over the 2005 to 2007 academic calendar years. These program changes have been made to account for specific instruction in module themes related to

⁴⁰ See Appendix F, BEd GET Program Curriculum (2004)

⁴¹ These modules may be taken as additional classes in the second, third, or fourth year, but extra fees are required by students for participation.

and will act in accordance with the eight learning areas of Outcomes Based Education.⁴² The research study chose to examine the 2004-2004 academic calendar year due to the fact that at the inception of research these changes were quite new and there were no clear decisions yet made. A more detailed account of these changes will be discussed in the presentation of findings in Chapter Six.

On a final note, as I mentioned earlier, all qualifications registered with SAQA must reflect outcomes and assessment criteria in keeping with roles and competencies displayed in the Norms and Standards for educators. These help to define content themes and goals that learners should be equipped for in a training program.

4.3 SUMMARY

The concept of internationalization combined with its emphasis on the need for intercultural curricular practice has great ramifications in understanding the present research in relationship to the overall findings of the impending case study. The intercultural dialog suggested by the internationalization of institutions of higher education show profound implication on the way that higher education institutions like Stellenbosch choose to diversify their policies and program curricular content to be inclusive of a more intercultural dialog. This transformation possibly determines their position as a global education community. The chapter encased the background information for the imminent case with a description of the University of Stellenbosch and the BEd General Education Training program. The navigation of the previous provided insight into this program's demographic as well as curricular activities in preparation for witnessing intercultural education. The following chapter will detail the methods used for tracing intercultural education in this context.

⁴² See Appendix G, BEd GET Program Curriculum Amendments.

CHAPTER FIVE
METHODS FOR TRACING INTERCULTURAL EDUCATION

5.1 Introduction

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5.5.4 Strategies for Mishaps

5.6 Summary

5.1 INTRODUCTION

The purpose of this study as stated earlier is to trace intercultural education using the context of a four year undergraduate general teacher education training program at the University of Stellenbosch. Before I begin with my explanation of the various methodologies and strategies used, I would like to state that this study in total is not an evaluation of the BEd General Education program at Stellenbosch, nor is it an analysis of various policies and practice pertaining to the program or policies of the University. Although the findings in this study may lead to such assessments, this research has employed a case study design with characteristics of descriptive and evaluative research. There may appear to be a contradiction to the aforementioned statement. While one of the intents of this study is in fact to encourage intercultural practice by in-depth study of a phenomenon by descriptive-like reporting using a bounded context, the intent is not for judgmental purposes as some suggest the aim of evaluative case studies to be (McMillin & Schumacher, 1997; Merriman, 1998). It does however display a characteristic of an evaluative study in that, as Stenhouse suggested, the research is intended to “provide educational actors or decision makers (administrators, teachers, parents, pupils, etc.) with information that will help them to judge the merit and worth of policies, programs or institutions” (Stenhouse, 1988, p. 49, as cited in Bassey, 1999, p. 28). The following chapter will provide the framework for the research design that aided in my trace of intercultural education in the BEd General Education program. It will further link this process to the metaphoric analogy provided in Chapter Three.

5.2 THE RESEARCH DESIGN

A qualitative case study design was employed to investigate the presence or lack of a particular phenomenon—intercultural education—for the nonjudgmental purpose of encouraging existing, or laying foundations to ideas of intercultural practice.⁴³ In particular, the research is concerned with the research problem of teacher preparation and cultural diversity. The research portrays characteristics of a descriptive research in that it traces the phenomenon of intercultural education whilst reporting on this trace through the exploration of a specific context of the BEd General Education program. Although descriptive studies have been known to suggest an exhaustive summation of the article

⁴³ At this stage there may still be lingering questions as to why the Intercultural Development Inventory (IDI) was not used as part of the present research design. The research is particularly interested in watching how intercultural education appears, not in measuring the extent to which intercultural competence has been achieved in participants of the program. As Chapters Two and Three suggested, IDI provides for a measurement of intercultural sensitivity for the purposes of establishing intercultural programs and modules. Although this is a desired interest for future study, I felt that a measurement of this nature in the context of the Stellenbosch academic community first needed to be preempted by research that promotes the legitimacy of intercultural education for this context. Further recommendation for the use of the IDI to address possible findings is a hopeful outcome of this present study.

under investigation, the descriptive context I provide is not meant to be understood as the sole exhaustive or universal way to view the program. The content that is provided rather is my approximation of the description of the program that will best aid this study's particular investigation based on the findings that were made available to me during this search. The research is then somewhat evaluative as it seems to display characteristics that will need to use the parameters of a "bounded" context with in-depth reporting, where in this instance, the purpose of the research is also to "develop a better understanding of the dynamics of a program..." (Kenny & Grotelueschen, 1980, p. 5, in Merriman, 1992, p. 39). This understanding is needed if the investigation of the phenomenon is to be attended to effectively. However, the study is not meant to be evaluative, in the ways that McMillian and Schumacher (1997) describe evaluative research. In that although this study asks questions and makes statements around whether intercultural education has been obtained in learners, it is not passing judgment or measuring competence surrounding those findings. Nor is it evaluating for the purpose of investigating whether policies have been implemented fully in keeping with qualifications set at a national level. Within this argument the study also carries the characteristics of being particularistic. Merriman (1992) suggests that case studies are particularistic when they focus on a particular situation, event, program, or phenomenon.

In choosing this qualitative design I encountered much confusion as witnessed earlier over how to describe the kind of case study approach that could be used for this study. There are numerous literatures which describe case studies in different ways. Yin (1994) defines case studies as "an empirical inquiry that investigates contemporary phenomenon within real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13).

McMillian and Schumacher (1997) state that a case study design's focus is "one phenomenon, which the researcher selects to understand in depth regardless of the number of sites, participants, or documents for a study" (p. 394). They suggest that the "one" can be viewed as "one administrator, one group of students in a class, one school, one program, one process, or one concept" (p. 394). They offer the idea that case studies provide for in-depth investigation to either:

- develop a concept or model;

- describe and analyze a situation, event or process;
- criticize social and cultural beliefs, and practices;
- evaluate a program;
- identify policy issues;
- contribute to large-scale research projects; and
- serve as a precursor to quantitative research (McMillian, & Schumacher, 1997, p. 396-397).

Merriman (1988) defines qualitative case studies as “an intensive, holistic description and analysis of a single instance, phenomenon or social unit” (p. 21). In this way case studies provide for an exploration for gaining “in-depth understanding of the situation and meaning [of] those involved” in “bounded” context (Merriman, 1998, p. 19). In other words the phenomenon can be observed in a “bounded” way—the phenomenon examined in the confines of a program, event or situation. In this instance the phenomenon under investigation is intercultural education. The process of investigation is a trace in the bounded context of a specific program: BEd General Education training. It is this delineation that makes utilizing a case study approach most applicable and why I have chosen to use it here.

At this stage it must be noted that although the word phenomenon is used here, it is not to be confused in this phase of the research as a phenomenological approach—although much reference has been made to the idea that case study approaches tend to overlap, and similar characteristics often found in usage of the various approaches (ethnography, phenomenology, basic or generic, grounded theory, etc) abound (McMillian, & Schumacher, 1997; Merriman 1998).⁴⁴ Phenomenology as described by Patton (1990) is characterized by “focus on the essence or structure of an experience (Merriman, 1998, p.15) where there is an “assumption that there is an essence or essences to shared experience” (p. 70). These essences are the core of meanings mutually understood through a phenomenon commonly experienced. For example if this approach was currently being used as the focus of the trace, the research would be primarily concerned with how the phenomenon of intercultural education is experienced. The emphasis here according to Merriman is one of experience and interpretation. While the

⁴⁴ It does appear that the earlier stages of the design, as reflected from Chapters Two and Three, show signs of a phenomenological approach in that as Speigelberg (1965) outlined, one of the first stages in phenomenological research is an attempt to “grasp” an understanding of the phenomenon (in Merriman, 1998).

research will later attempt to gather a core of meanings and interpretations about the phenomenon that may reveal a collective sharing, the primary focus here is the phenomenon: intercultural education. How this phenomenon gets played out relative to the collective and shared experiences of the program may be a simultaneous occurrence, but it is not viewed as the main approach. It might be well to note here also that although I am using a case study approach, the data analysis will however make use of phenomenological strategies to help interpret the data. This study in total will primarily rely on the aforementioned approach. It is reminded, however, again, that overlap often exists in qualitative research approaches, and there is often confusion over how to legislate where the boundaries of these approaches begin and end. These were mentioned to engage some parameters around the case under study.

There is also a further point of clarity that I would like to add here. It was explained earlier that a case study is particularly interested in investigating one phenomenon. There seems to be, as suggested earlier, in this study a simultaneous in-depth investigation—one of the instance of intercultural education and one of the program. In order for the phenomenon to be researched and accounted for, an in-depth evaluation (evaluation here meaning an investigation of the major tenets, and structure of the program, not for critical purposes, but to gain perspective on how the program is offered) of the BEd General Education program had to take place. In other words, although the phenomenon investigated here is intercultural education, it had to be witnessed in a particular bounded environment. Of particular interest was noting the presence of this phenomenon in the context of a teaching and training program at the University of Stellenbosch. Another program, event, or policy issue could have easily been chosen to witness this phenomenon. However, the aforementioned background of education in South Africa and its current themes, the history and factual information about the University, along with the exploration of intercultural education, and the current problem of the lack of teacher preparedness for diverse classrooms, make investigating the presence of intercultural education in a pre-service teacher training program a contributive and necessary topic for examination. Subsequently my preference in choosing to view the phenomenon from a bounded context also suggests that the research is context bound and not married to only viewing intercultural education from a

teacher training program. In others words if the research is duplicated for the purposes of suggesting intercultural education for another academic program, then it is hoped that the search of the phenomenon will encourage intercultural education and practice.

Using a case study approach in this research also allowed for the variation of data collection techniques. Because case study designs do not hold to specific methods of collection, mixed techniques of gathering can be used (Merriman, 1998). As such a combination of qualitative methods of semi-structured and structured interviews, focus groups, and casual conversations, with a questionnaire were used. The data analysis also made use of some qualitative analysis strategies like category and classification construction. It also used some strategies in phenomenological analysis, such as epoche, imaginative variation, and heuristic inquiry. A further discussion of these techniques and strategies follow in later sections.

5.2.1 Methodological Paradigms of the Design

At this point in the chapter I think it necessary to comment on the highly sensitive nature of this research as it pertains to issues around cultural diversity at the University of Stellenbosch. Chapter Four began to unfold this controversy somewhat in the background section. Based on my personal and academic experiences living and studying in Stellenbosch, I experienced a general climate of perspectives concerning issues of culture, race, ethnicity, language, and diversity that are quite frequently misinterpreted, and need to be examined very cautiously and carefully. A number of studies on campus and public speeches by senior administrators confirm the almost suspicious way in which this topic is perceived as judgmental and threatening (see footnotes 55 and 56). This perception at times presents an almost highly charged and emotional response by academic community members when being asked to comment on such topics. The University is undergoing constant criticism in public domain for its past legacy, and seeming connection to continue to perpetuate that legacy in some respects, through perceived contradictions manifested in community members and various policies on campus. This focus seems to have created a response from academic community members, and in particular White Afrikaans faculty and students, as a guarded and apprehensive approach towards issues dealing with culture and diversity. I have

encountered staff, faculty, and students that either avoid the topic or when asked to comment refuse engagement.

As an international student and a person of color I was concerned (based on my own encounters at the University as being viewed as a “foreigner” and as an outsider who is unaware of the complexity of the South African experience) that being viewed in either light by participants might give rise to some scrutiny. In other words, in one sense I could be perceived as one from the “outside,” and in another sense as a person of color acting in retaliation on behalf of Black South Africans. A misperception such as this could be viewed as casting a critical commentary on this very politically complex and sensitive area, which later might potentially serve to inhibit the ability to produce findings for the case. As a result of this understanding I was highly concerned that the framework of the research—all of the paradigms, strategies and methods, that I use in this case study—help to dispel a perception of critical inquiry for the purposes of threatening research. I was hoping rather that the research would give way to an opportunity for participants to share their personal thoughts and stories without feeling as if I was judging their perspectives. It was hoped that doing so would free up the opportunity to where and how intercultural education could be witnessed. Furthermore, my own aim in producing this research is not intended to purposefully evoke hurt or shame in the participants of this study. I am interested in creating dialog that speaks to the need for considering intercultural consciousness.

As such, great care went into entrenching the research design with methodologies and paradigms that match the conceptual notions and rationale that practice in intercultural education promotes. This rendering also adds to the ethical considerations and the reliability issues that the research is concerned with. In returning to the metaphor presented in Chapter Three of this trace likened to the process or steps a photographer engages in when snapping, developing and presenting a photograph, I began to see the further formation of the research design as the “camera bag” that contains the paradigms or “lenses” to inform certain strategies and techniques used for witnessing or “shooting pictures” of intercultural education for the case study. These strategies and techniques will be further discussed later in the section dealing with “Participants and Collection.” For now the following presents the paradigms or the lenses that I used into inquiry into

the BEd General Education program. This navigation is important as it is inexplicably tied to my role as the researcher and will help in addressing the techniques for how intercultural education will be traced (what process will inform my examination) and why intercultural education may be examined as opposed to some other conceptualization in terms of answering the issues of diversity in teacher training.

5.2.1.1 Appreciative inquiry

Stellenbosch University as pointed to earlier has received much criticism in public domain due to its past exclusionary activities and present criticism, and pressure to address these issues is also most imminent. As suggested earlier the nature of the research also seemed to be one of a sensitive nature due to a perceived resistance of this topic by the academic and local community at large in Stellenbosch. As a result of this understanding I felt that my role as the researcher should be one that is non-threatening and non-faulting finding in procuring data. Concomitantly, as the purpose of this research is to firstly expose the concept of intercultural education and then as an intention to encourage the use of intercultural practice, I felt that I needed to saturate myself with worldviews that would permit unobscured exploration whilst encouraging intercultural practice and change. In doing so I referred back to the message that the goal of the field of intercultural relations and interculturalists inspires change through consciousness (Bennett, 1998). Embracing Appreciative Inquiry (AI) embodies an opportunity for just that. AI characterizes a simultaneous link of the idea of inquiry and change through emphasizing appreciation as discovery and exploration take place.

Watkins and Mohr (2001) suggest that AI can be used in practice to “co-create the transformative processes and practices appropriate to the culture of a particular organization” (p. xxxii). Finding its roots in social constructivism, tenets of AI suggest that it is both a world view and a practical process. Its use has been widely associated with studies in organizational development. David Cooperrider and Suresh Srivastva referred to as the “parents” of appreciative inquiry developed the line of thinking from a series of what Watkins and Mohr (2001) lists as “events” of the history of AI (Cooperrider & Srivastva, 1987; Cooperrider, 1990; Cooperrider, 1995; Cooperrider, Sorensen, Whitney, & Yaeger, 1999). Cooperrider (1990) suggests the following:

In AI the arduous task of intervention gives way to the speed of imagination and innovation. Instead of negotiation, criticism, and spiraling diagnosis, there is discovery, dream, and design. AI seeks fundamentally to build constructive union between a whole person and the massive entirety of what people talk about as past and present capacities: achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high point moments, lived values, traditions, strategic competencies, stories, expressions of wisdom, insights into the deeper corporate spirit or soul- and visions of valued and possible futures (in Watkins & Mohr, 2001, p. 14).

AI can be realized in theory according to a set of five core principles and generic processes:

- Choose the positive as the focus of inquiry (Constructionist principle)
- Inquire into the stories of life-giving forces (Simultaneity principle)
- Locate themes that appear in the stories and select topics for further inquiry (Anticipatory principle)
- Create shared images for a preferred future (Poetic principle)
- Find innovative ways to create that future (Positive principle) (Watkins & Mohr, 2001, p. 37).

The first process is driven by the constructionist principle that amplifies the idea that to be effective in leading in an organization one needs to be skilled in the art of reading and understanding organizations as living human constructions. The second process, driven by simultaneity, suggests the simultaneous and interwovenness of inquiry and change. Change is driven by what people talk about, think, discover, and learn. This consequently informs dialog that inspires changes for the future. The third process, driven by the anticipatory principle, recognizes that future changes and improvements occur as a result of the discourse and collective imagination about the future. The fourth process, driven by the poetic principle, understands the organization as an open book that is continuously being “co-authored” by those inside or outside the organization that participates in and interprets it. The final process, driven by the positive principle, recognizes that change requires social bonding, and positive affect—the more important the former, the longer lasting the change.

Additionally studies that utilize AI use methods of storytelling to help participants to give a more personal reflection on their input in a particular community, workplace, etc. setting (Goldberg, 2000; Shelton, McKenna, & Darling, 2002; Carr-Stewart & Walker, 2003). A growing body of literature suggests that AI has been gaining prominence over the last few years (Coghlan, 2000). In this sense, in embracing AI as a

part of my own worldview, I was interested in helping participants in my study share from a position that will not only encourage their stories, but not limit how I collect and may interpret the data later. Thinking about the core principles and process served as both some of the techniques that I referred to in shooting my scenes, and also in choosing lenses to take pictures.

5.2.1.2 Power with

The notion of power with as a derivative of research stemming from notions of power, is of particular interest to this study due to its focus on collaborative approaches to soliciting a response, or as Kriesburg (1992) points to being able to do or accomplishing something in a collaborative way (in Fennell, 2002). Post-structuralist notions of power have been explored in literature dealing with women's experiences with how power manifests from a gendered perspective (Gilligan, 1982; Miller, 1992; Blackmore, 1989). A number of studies have dealt with women and their lived experiences in leadership and how they use various interpretations of power to deal with management within the workplace (Acker, 1995; Blackmore, 1999; Fennell, 1993, 2002; Hurty 1995). Digressions away from traditional perspectives on power have lent to a more appreciative and positive understanding of how to manage behaviors in positions of leadership and ascertaining positive and effective results toward collaborative change. The notion of power with can be noted as one of these digressions. Its tenets include focus on collaboration, mutuality, and togetherness in situations and relationships that require management and change (Blase & Anderson, 1995). Kriesburg's (1992) interpretation of power (defined as "to be able") suggests an understanding of power beyond the need to fulfill one's desire to impose that will onto another, but rather power is interpreted as being able to accomplish or implement something (Fennell, 2002 cited from Miller 1992). A further explanation of this idea can be seen in Hurty's (1995) proposal of power with, which located five dimensions based from women principals' lived experiences of power. The fourth and fifth dimensions are of particular interest to this study: in planning and decision making, the needs and interests of others are kept in mind (pondered mutuality); and the involvement of others in change processes in planning and implementation (collaborative change). Her findings revealed that where

this corroboration occurred, productive and caring communities of learners resulted (Fennell, 2002).

I have included this notion of power with as a way to again add to my line of inquiry in connection with an appreciative and non-judgmental role as the researcher. I believe the tenets of this notion help to provide a further emphasis on the idea that while the present research may perhaps reveal findings that could potentially lead to evoking ranges of perspectives, the combined emphasis on mutuality and collaborative change perhaps may serve in the interest of encouraging existing foundations or building new ones to intercultural dialog.

5.2.1.3 Revisiting the elements of intercultural education

In revisiting Chapter Three's offering of some *elements* of intercultural education it may at first glance be tempting to view the *elements* as the guidelines of what intercultural education should look like in an academic program. In other words it may appear that the *elements* that were proposed here are the grounded theory or the template for comparing and contrasting what is happening in the BEd General Education program at Stellenbosch. It must be reminded then that the research question asks, "In what way does intercultural education *appear*?" And, that the present research is anchored under a case study approach that although at times has reached into the pocket of different approaches, its purpose is to examine the phenomenon in a simultaneous bounded context. The *elements* in this sense then serve to help show up how intercultural education appears or might appear. The *elements* in the earlier chapter were suggested as the essentials or the rudiments for intercultural education, which may suggest that I am implying that certain essentials are required for intercultural education to be occurring. I beg to return to my metaphor. In the same way core chemicals are used to produce a solution that will serve as the agent that helps film to appear in the photographer's darkroom, the *elements* here are used for that purpose. Rather than the critical template, the *elements* serve as the filter that will help show up various activities that lead to identifying intercultural education *or* lead to the opportunity for witnessing how intercultural education is taking place. The *elements* were then schematized and used in this manner (See Figure 7.1 for a schematic representation of the *elements* of intercultural education).

5.3 PARTICIPANTS AND COLLECTION

Qualitative research has been known to host a constantly emerging and reemerging design (McMillian & Schumacher, 1997). As such a variety of strategies and sampling were used to accommodate this process. During the duration of data collection and analysis I chose to record my data with a field journal which was kept over the duration of the study, and then later a field report was compiled. Retaining such a document proved to be quite helpful in later nurturing the validity of my research. Due to the multi-method strategies that I engaged for this study I find it necessary to discuss my description of this collection including the informants, and techniques that were used in a mixed and descriptive way (See Figure 5.1). Merriman (1998) seems to affirm this method when she points to the essential characteristics of qualitative research being, “the goal of eliciting understanding and meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive (p. 11). This understanding seems to me to convey the idea that qualitative research is an emerging, reemerging, and triangulated process. This idea also prompts to mind the metaphor of the photographer. I see the following as the manual of techniques that I will use to shoot various scenes. The sections that follow will provide a description of this process through an exploration of the phases of sampling, collection, and techniques (See Figure 5.1).

FIGURE 5.1 Phases of Sampling, Data Collection and Techniques[†]

(Preliminary)	Document and artifact identification and consultation, casual conversations with current students, lecturers, personnel
(Phase 1) Informants I	Initial Interviews—Gathering general information* (8 identified) Chair of Didactics at the University of Stellenbosch BEEd GET Program Coordinator Dean of Education Faculty Information Management for the University of Stellenbosch Diversity Coordinator of the University Director of the Center for Teaching and Learning (selected and contacted in phase 1, interviewed in phase 2) Chair of the Fine Arts Department (selected and contacted in phase 1, interviewed in phase 3) Director of Quality Assurance and Academic Planning (selected and contacted in phase 1, interviewed in phase 3)

***Document and artifact consultation (identification of components of the BEd program; identification of specific courses and outcomes that reflect intercultural education and sensitivity rationale or approach; identification of diversity policy; identification of the need for lecturer and student participation)**

(Phase 2) **Questionnaire development and invitation***

Informants II **Questionnaire Pilot and Follow-up Focus Group Interview**
Third year students selected to pilot questionnaire. Hosted a follow-up session with students to get feedback on the clarity readability and relevance of activity (4 identified).

Informants II **Questionnaire distribution**
Fourth year class (81 students identified based on entire year's representation in an identified module)

Follow-up Questionnaire Feedback Forum
Fourth year students (identified from number of students that completed questionnaire)

Focus Group Interview
Fourth year students (further number identified from same group that participated in questionnaire and forum)

Informants II **Interviews**
Alumni of the General Education Training at the University of Stellenbosch (4 identified)

***4th year student population identified; lecturer whose module includes entire fourth year identified; initial questions for student and lecturer instrument identified; informal conversations; data analysis**

(Phase 3) **Questionnaire invitation***

Informants II **Questionnaire distribution**
Selected faculty of BEd (25 Lecturers identified whose courses potentially capture tenets from intercultural education)

Follow-up Questionnaire Interviews
Lecturers for the BEd program (identified from questionnaire)

Classroom observation

***Peer review of invitation and refining of questionnaire; hand delivered letters of invitation; electronic distribution of questionnaire; informal conversations; data analysis**

(Phase 4) **General Follow-up Interviews**
Program Coordinator
Some identified Lecturers

Document consultation and analysis; data analysis

[†]From Informant sets I and II a total number of 122 potential participants were identified.

5.3.1 Phases of Collection and Sampling

As was stated in the previous chapter, the BEd General Education program⁴⁵ was selected for contextual purposes, and the 2004-2004 academic calendar year was under surveillance. Data capture (documents, interviews, questionnaire, and observations) primarily occurred between May and November 2004.⁴⁶ I was the primary researcher with the exception of a Post-Graduate Student from the Applied Linguistics Department at the University who aided in the translation of documents, and questionnaires when necessary. Additionally, there were a number of different sources and informants that I looked to in tracing the possible presence of intercultural education in the BEd program. In identifying these sources I used purposeful and unique sampling in that I not only wanted to gain initial understanding of this phenomenon through specific individuals and documents, but I also wanted to specifically pinpoint where this phenomenon might be best represented and identified (Patton, 1990, Merriman, 1998). In so doing I looked to the BEd program's 463 participants (1 senior administrator, 419 BEd students, and 36 BEd lecturers inside, 7 outside the Faculty of Education). In total 122 potential participants (8 administrators/personnel; 4 Third year, 81 Fourth year BEd students; 18 BEd lecturers inside, 7 BEd lecturers outside the Faculty of Education; and 4 alumni) were identified either for interview, or questionnaire and follow-up questionnaire interview purposes for this study. The administrators/personnel (except for one senior administrator, the Dean of the Faculty of Education) and alumni were selected through network sampling (see Appendix J, for participation and response rate of the case study).

In this section I have elected to sequentially represent the data collection techniques and strategies used in this research, along with procedural activities in the sections that follow in tandem with Figure 5.1. Because of the interwoven way in which the data was collected however, I will begin with an explanation of the phases with references to the sets of informants according to Figure 5.1, and then incorporate discussion about the data collection techniques separately.

⁴⁵ Here after I will refer to the BEd General Education Training Program as the BEd program. Previous delineations were in an attempt to make distinction between other BEd programs offered through the Faculty of Education.

⁴⁶ Document and artifact gathering and analysis were spread over a longer period and began with its preliminary phase towards the beginning of academic calendar year.

The investigation took place in four phases and with two sets of informants. Because I had to come to a general understanding of the operational procedures of the BEd program before I could identify parts of the program for analysis, I began my preliminary search by way of gathering data through: documents and artifacts (brochures, factsheets, prospective students handbooks, etc.); and interviews and casual conversations with administrators/personnel, lecturers, and current students in the program, which I suspected may lead to informing my understanding of the program. In the first phase I used purposeful and networking strategies and identified and interviewed the first set of informants of key administrators/personnel that could speak to the structural make up of the program and issues that affect its content, these were the: Chair of the Didactics department;⁴⁷ the Program Coordinator of the BEd General Education program; the Dean of the Faculty of Education; a representative from the Information Management department at the University; the Diversity Coordinator of the University; the Director of the Center for Teaching and Learning; the Chair of the Fine Arts department; and the Director of Quality Assurance and Academic Planning. Interviews with the latter three administrators, although identified and contacted in this initial phase with preliminary responses, were not formally hosted until the second and third phases as indicated in Figure 5.1. Simultaneously, I was directed to and consulted the Faculty Calendar (handbook that informs lecturers and students of University and Faculty policies, program structure and guidelines, and subject/module outline with module themes); program curriculum (program and module outcomes, module offerings—stem from the Faculty Calendar); and demographic factbooks/fact sheets, brochures, policies, etc., where I began in depth examination of these materials.

This pre-investigation helped me to understand that the BEd program at Stellenbosch operates from a combination of professional training that is guided by several components: University and Faculty Policies, the Program Curriculum, faculty instruction, and student participation. To begin I thought it in my best interest to survey all of these components. As a starting point I looked to the Program Curriculum

⁴⁷ Interestingly enough I identified this Chair because my initial assumptions, not knowing at this stage how programs were allocated through Faculties, was that teacher preparatory programs would be hosted solely through this department. My interview with the Chair confirmed the difficulty that the department at this stage was facing with regards to how to represent the program. The conversation proved to be quite helpful in determining which teacher training program would be more valuable in exploring.

(program outcomes, module and content, and module outcomes). The module and content was first identified. Out of the approximately 63 modules offered in the program, 19 modules were then selected to trace intercultural education.⁴⁸ These classes were selected based on their possible representation of intercultural tenets. This understanding I gained by observing the module outline and descriptive themes set forth in the Faculty Calendar, with the *elements* (see Figure 7.1) in mind.⁴⁹ Because the module outcomes are somewhat subsumed in the content of the module my later investigation of the module outcomes were used as a sort of check-list to gain more understanding about the module and to confirm any presence of intercultural education. I also took into account during selection that the chosen modules reflect each given year of study. The selected modules are as follows:⁵⁰

Afrikaans 278/20

Arts and Culture 172/10

Education

- Development and Learning 144/10
- Didactics 214/12
- Philosophy of Education 244/12
- The Child in the Systematic Context 314/18
- Learners with Special Educational Needs and Psychological and Educational Measurement 344/18
- Personality Psychology 414/24
- Putting the Education System in Perspective 444/24

English Studies 178/32: Language and Literature in Context

Geography and Environmental Studies

- Introduction to Human Geography 112/6
- Introduction to Environmental Systems 142/6

History

- South African History 112/6
- Western Civilization 142/6

Human and Social Sciences 278/20

⁴⁸ After surveying all of the modules and their respective themes I felt, in the interest of time and a more narrowed focus, to begin my search with those modules that may have a tendency to reflect intercultural tenets. I thought it would be best to preliminarily exclude some modules.

⁴⁹ See Appendix F, "Module Title and Content."

⁵⁰ For a complete module outline of all the classes offered please consult Appendix F, "Module Outline."

Professional Studies 273/4

- The Effective Use of English as a tool of communication and as a medium of instruction (English Medium)

Professional Studies 378/38 (Foundation Phase)

- Religious Studies
- Speech and Communication

Professional Studies 378/38 (Intermediate and Senior)

- Environmental Education
- Religious Studies
- Speech and Communication

Professional Studies 478/28,36 (Foundation Phase and Intermediate Phase)

- Xhosa for Communication

Simultaneous to this selection I identified University and Faculty Policies. The University as well as Faculty policies are indicated in the Faculty Calendar. There are a vast number of policies, regulations, and guidelines that inform the BEd Program. Among these are a specific and recently drafted framework and implemented policy that account for the University's position on diversity and language respectively, and serve to inform the program. I felt that in the interest of time I should identify those policies that seem to potentially reveal an opportunity that specifically speak to themes on diversity. I chose to look at the University's framework on diversity, which should be reflected in various programs in Faculties university-wide. Consequently, I identified the Diversity Coordinator who could inform more information of the framework, and happenings within the realm of diversity on campus.

In the second phase of collection and also the second set of informants I identified potential participants through the third year (4 students) and fourth year student populations (81 students), and began designing questionnaires for both students and lecturers. I held pilot trials of the student questionnaire with four third year students and delivered the lecturer questionnaire for peer reviews. My original intention was to begin this phase with lecturer questionnaire distribution and then use my findings as an opportunity to build on drafts for the instrument. I found the student populations however to be more accessible and thus I began with students. I also found hosting the pilot trial of the questionnaire with third year students helpful not only for developing a

final instrument for fourth years, but also to better identify questions for the questionnaire for lecturers.

Because I was interested in learning how students that have studied through a full course of a program encountered, experienced, and felt about intercultural education, the entire class of fourth year students were identified for potential participation in the student questionnaire. I felt that as these students were coming to the close of their study, it would provide not only an opportunity for them to reflect on the content of the program, but I also could rely on this reflection for my trace. Following the questionnaire, a feedback forum where students could make comments about the questionnaire was convened; from this session I identified six volunteers who completed the questionnaire to participate in a focus group. These follow-up sessions to the questionnaire (forum and focus group) served as interviews with students. Also during the second phase, four alumni of teacher education at Stellenbosch University were identified for potential participation. I chose to investigate this group because I thought it would be interesting to capture viewpoints from students that now have completed their study and have taught in the current system or continued in other veins. This selection was an attempt to note possible shifts of teaching with regards to the integration of OBE and the changes that have taken place since the shift in government occurred in South Africa.

In the third phase I identified faculty (36 lecturers inside and 7 outside the Faculty of Education) that teach in the BEd program through module offerings to participate in a questionnaire. The questionnaire for lecturers was designed to elicit understanding of what ways intercultural education might appear in responses from students and lecturers that participate in the program. Due to the expansive nature of all the module offerings, I used unique sampling and then narrowed my focus to identify only those modules (mentioned above), according to the Faculty Calendar's module content, that might possibly reflect thematic units/content that point to tenets of intercultural education. This sampling method consequently directly influenced the number of lecturers chosen at a total number of 25 (18 lecturers inside, and 7 outside the Faculty of Education). It was also noted earlier that a number of modules for the BEd program are currently taught from different departments. From the 25 lecturers, 18 were identified for potential

follow-up interviews, some classroom observations from these lecturers were also held (See Appendix J). The fourth and final phase identified possible follow-ups with previously selected participants for clarity sake.

Throughout this process I was able to locate some of my participants through network sampling—this was especially noted in the first phase with samples from the administrators/personnel. Because I employed a concurrent triangulation strategy, discussed further in the following section, I constantly moved between the various techniques employed.

5.3.2 Collection Techniques

Once a total number of potential participants were identified, I used a concurrent triangulation strategy to employ case study techniques: document and artifact analysis, interviews, casual conversations, questionnaires, informal observation, classroom observations and field journaling. According to Creswell (2003) concurrent triangulation is used when researchers wish to use “two different methods in an attempt to confirm, cross-validate, or corroborate findings” (p. 217). This strategy not only helped to enhance the reliability and trustworthiness of my research but added depth to the case under surveillance. This strategy was also chosen because it allows for both quantitative and qualitative data collection in phases of research with equal priority given to both methods (Creswell, 2003).

5.3.2.1 Documents and artifacts

There were a number of different material sources that I consulted to not only identify the presence of intercultural education in the program, but to gain informative understanding about the workings of the University and its various programs. Primarily these resources were gleaned from administrative Faculties on campus that distribute brochures, pamphlets and handbooks concerning the demographical and academic culture of the University. A good number of these documents are translated into both English and Afrikaans. The Faculty Calendar, which is referred to throughout this study, is an extremely important document and a major source for not only prospective and current students, but for academic faculty as well. It contains the vision and objectives for a respective Faculty, and description on the various programs, degrees and certificates that are offered in a given Faculty. A year by year module outline (for respective programs in

a Faculty), as well as module themes for each module offered, is also discussed in the Calendar. According to the BEd Program Coordinator lecturers also use this handbook to inform their understanding of the module content and can consequently be considered apart of the program curriculum. Other components of the curriculum like the program and module content and outcomes are not distributed to students via University administration, and were a little more difficult to come by as these documents were only printed in Afrikaans. Furthermore, the University fees for translating these documents were rated at exorbitant amounts. Consequently, I had to source other means of acquiring the documents. The program outcomes were sourced from an application to the National Department of Education for registration for accreditation of the BEd program. The application required a thorough explanation and description for program activities which included the program's generic, general, and specific outcomes. The module outcomes were sourced through hardcopy files that the Program Coordinator keeps on hand. There also appeared to be some updated versions of the program outcomes along with these files. Because these documents were in Afrikaans, I solicited and hired a recent graduate from the Applied Linguistics department to assist in translating the program outcomes, and the selected module content and outcomes. Due to the extensive nature of the module outcomes from the total 63 modules offered in the program, only the aforementioned modules' outcomes will be provided for survey in this study. Other documents in this study such as the Diversity Framework, and the Language Policy can be found in excerpted and full text form respectively on the University's website and are listed in some of the aforementioned documents. The policies on teacher education that inform qualifications at the University were sourced through a number of different technical documents from the Department of Education, and SAQA.

Analysis of these documents took place in phases as shown in Figure 5.1, and the content of documents were confirmed and followed up through interviews with key participants, and lecturers. For example, in the case of documents revealing module outcomes, after the initial identification of the module's course themes that seemed to reveal the possibility of intercultural education, I cross checked with the module outcomes to see if there was any correlation between what I had witnessed in the content of the Calendar, and what was suggested in the module content and outcomes from the

hard copy files. Interview sessions provided more of an opportunity to ask more about the general content of the module with regards to themes in intercultural education and how or if they are attended in the module. I found it necessary to take this line of confirmation because of the initial difficulty of sourcing the module and program outcomes, and the perceived feeling that perhaps module content, module outcomes, and actual practice might differ. I was also aware, after some initial interviews, of a University policy that requires lecturers to document their module outcomes in a module framework. I again further suspected, after encountering this discrepancy with one module that perhaps some module content might differ with regards to what is printed in the Calendar and what is attended to in the actual teaching of the module with the module framework. The purpose of this investigation was not to insinuate a check-up for critical and evaluative purposes, but to capture any opportunities to further account for intercultural education possibly attended to by the lecturer apart from what the outcomes suggest.

5.3.2.2 Interviews

Kvale (1996) refers to qualitative interviews as an “attempt to understand the world from the subjects’ points of view, to unfold the meaning of people’s experiences, to uncover their lived world...” (p. 1). This description works in keeping with the spirit of the methodological lenses and the process of getting to the heart of understanding and appreciating people’s stories. Additionally, Wengraf (2001) features of in-depth interviewing helped to offer a clearer picture for how I would choose various interview styles:

- The interview is a research interview, designed for the purpose of improving knowledge.
- It is a special type of conversational interaction: in some ways it is like other conversations, but it has special features which need to be understood.
- It has to be planned and prepared for other forms of research activity but what is planned is a deliberate half-scripted or quarter-scripted interview: its questions are only partially prepared in advance (semi-structured) and will therefore be largely improvised by you as interviewer. But only largely: the interview as a whole is a joint production, a co-production, by you and your interviewee.
- It is to go into matters ‘in depth’ (p. 3).

As such, a series of ethnographic semi-structured and structured interviews⁵¹ were employed for this study. There were various realms of interviews that were identified initially throughout the phases according to who was interviewed and depending on when the interviews took place: individual interviews for initial gathering of data (administrators/personnel); focus group interview with third year students (pilot trial for student questionnaire); feedback forum and focus group interview with fourth year students (post questionnaire); individual interviews with lecturers (post questionnaire); and interviews with alumni graduated from the general education for teacher training at Stellenbosch.

Before I continue with a description of the aforementioned interviews and their prospective participants, I would like to first digress somewhat to comment on the nature and content focus groups. Steyaert and Bouwen (2004) propose group methods (interviews or discussions) with the idea that group contexts provide opportunities where people can talk, meet and knowledge can be shared, and a meaningful context around what is being shared can be elicited from these kinds of gatherings. They suggest that focus groups add a deeper dimension of analysis of the data because they also provide the opportunity to hear stories with the aim to capture a range of different voices in a condensed way. Steyaert and Bouwen suggest a good size for a focus group ranges between 6 to 10 members with topics focused around invited participation and process questions. The researchers also recommend that the focus group have two facilitators, which can show up a limitation to this technique as potential situations require intervention from dominate discussants; members speaking all at once; a dead end discussion; and the possibility that one member does not share comments. Despite these potential limitations I felt that the focus groups would prove to be an excellent way to hear condensed stories. In introducing the focus group forum for fourth year students I

⁵¹ Ethnographic techniques may be common in other types of qualitative research, as is the case in my design, but the usage of this technique does not suggest that the design is entirely ethnographic. With regards to this usage Wolcott (1998) makes a distinction between the usage of ethnographic techniques and the design itself:

It is the essential anthropological concern for cultural context that distinguishes ethnographic method from fieldwork techniques and makes genuine ethnography distinct from other 'on-site-observer' approaches. And when cultural interpretation is the goal, the ethnographer must be thinking like an anthropologist, not just looking like one (p. 59)

distinguished between Steyaert and Bouwens' (2004) idea of group discussions, and interviews. The forum was meant to generate discussion about the questionnaire, and the focus group interview was meant to address specific themes that were highlighted from the questionnaires, and the forum. Although I was the only facilitator, I guarded against such previously mentioned limitations by using an interview guide in both sessions with students, and monitoring the group with the limitations in mind.

Eight key administrators/personnel were the first set of informants and also the first phase identified in this research as suggested from Figure 5.1. In some instances however although participants were contacted and interviews were scheduled in the first phase, due to issues in schedule conflicts, and complications in research interpretations, actual interviewing occurred in later phases. Key personnel were identified either by network sampling or direct referral from document analysis.

In the next realm of interviews I identified fourth year students for potential participation in the questionnaire and follow-up interviews. The purpose of these group meetings was to get a general feeling about how students respond (world views, understandings, and feelings) to topics of cultural diversity and intercultural education. Preliminary to my development of the questionnaire and interviews with fourth year students as mentioned earlier, I ran a pilot trial of the questionnaire with focus group interviews with third year students. I chose this group as opposed to testing the questionnaire on fourth years, because the entirety of the fourth year class was scheduled to participate. I also was able to retain students for this trial due to my connections with the class representative for the third year class. After arranging for feedbacks on the questionnaire, I hosted one 50 minute session focus group interview with those third years that completed the questionnaire and with other third years that wanted to join the session. Hosting this preliminary trial helped to reinforce my decision to use focus groups. Because I had some initial concerns that the questionnaire might not reveal attitudes of cultural diversity and interculturality thoroughly enough I used a combination of two different instruments as a loose interview guide. I thought that this strategy may give me a better understanding of where students' understandings and feelings lie with regard to cultural diversity and how they might respond (Barry and Lechner's Multicultural Awareness Instrument, 1995; and Part three of Bhawuk and Brislin

inventory for intercultural sensitivity, 1992). Because this group feedback session seemed to be successful, I decided to use this same method with the fourth years. After the distribution and explanation of the questionnaire, which will be discussed further in the following section, I initially planned to solicit volunteers for a follow-up focus group interview at this same time, but there was a low response rate from the students. I was concerned that retention and participation would wane and I might possibly lose the opportunity to hear student's layered perspectives. Due to some perceived disgruntled feelings around the topic (this perception learned from the pilot trial) I decided to use a group forum to give an opportunity for students to share their feelings and stories to be heard. I thought it best then to rather arrange a follow-up session on the following day's scheduled class and host an open 50 minute forum to discuss the questionnaire. I used the same interview guide and focus group method as with the third years. Due to the overwhelming response and request by students after this session I decided to continue with a discussion of the questionnaire in a focus group interview.

I hosted discussions with lecturers in the next realm of interviews. The purpose of the semi-structured and structured interviews with lecturers was to provide some what of an anchor and follow-up to document findings (program and module outcomes) and responses given from the questionnaire. In this way I had somewhat of a two-fold aim in meeting with lecturers—I wanted to check up on the module content and outcomes by asking lecturers to provide more general content about their modules, but I also expected to illicit more depth about their feelings about the topic at hand. In this way, in keeping with tenets of Appreciative Inquiry, I wanted to hear the lecturers' stories. I wanted to not only learn the general content of the module but I wanted to hear about lecturers' teaching and life experiences. I felt hearing this information might help to provide a clear picture of how to interpret the opportunity to see intercultural education appear. Initially all of the lecturers were identified for interviews through follow-up emails after receiving completed questionnaires. However, not all of the lecturers were available due to a variety of reasons (time constraints, no response to the questionnaire invitations and follow-up inquiries, option not to participate, etc.), and 18 out of the 25 were then identified for potential interview participation. I was initially concerned as this may hamper my ability to fulfill the first part of the purpose of the interviews in confirming

module content outcomes. However, due to the fact that modules are often team taught, all of the modules were represented. The interviews were guided by specific questions that I had from lecturers' responses from the questionnaire, and with an open ended approach with regards to allowing opportunities for lecturers to expand on a particular identified topics based on responses to the questionnaire.

The interviews with lecturers were handled in two ways. I captured responses from lecturers before and after questionnaires were completed which directly informed what content would be covered in the interview. This proved to be the most beneficial, and the majority of those who consented to participate were interviewed in this manner.⁵² At the time of the delivery of questionnaire invitations I was able to introduce myself and my research in person to lecturers. This meeting gave me an opportunity to not only to speak with lecturers and secure a commitment to the completion of the questionnaire, but to also quite possibly retain an opportunity to interview. These sessions actually then served at times as informal interviews. During these times, I would ask general questions surrounding the logistics of the particular module taught, including questions about the module outcomes, content and materials, methods of teaching, etc. I also interviewed lecturers after the questionnaires were completed to gain more insight or clarity into their responses. I used the questionnaire with lecturers' responses as a guide to ask specific questions pertaining to their responses from the questionnaire. In some cases, depending on how much was shared during the previous interview, the questionnaire served as a catalyst for lecturers to share their life experiences pertaining to the subject.

The final category of interviews was conducted with alumni of general education training at Stellenbosch. I identified four alumni as potential participants through network sampling, and utilized a semi-structure mode to ask open ended questions. A combination of the questionnaires for students and lecturers was used as an interview guide. My primary purpose in conducting these interviews was to hear the perspective of graduates that are either in the field of teaching, or work that is related to education. I was interested in getting feedback from their experiences in the program, and at the University of Stellenbosch. Of particular interest was noting thoughts and feelings of

⁵² Three lecturers could not complete the form via email, and so I hosted structured interviews using the questionnaire as my guide.

some of the alumni who had studied prior to the advent of an OBE system and its relationship to cultural diversity and their present classroom experience meshed with their previous program study at the University of Stellenbosch.

Essentially and finally, there were two overall categories of interviews that were identified for analysis, those that were used for initial gathering of program information and individual interviews (administrators/personnel and alumni), and those used for questionnaire follow-ups (students and personnel) (See Appendix J). Overall, the length of the interviews varied from a minimum of 30 minutes to 2 hours. Initial interviews were audio-recorded however proceeding interviews were not. A further discussion for explanation follows in the section dealing with Data Analysis.

5.3.2.3 Casual conversations

There were a number of unstructured interviews that occurred throughout the phases of collection but more particularly during the questionnaire and feedback segments of collection. I found reporting on this phenomenon and including these conversations quite relevant to how the data was interpreted and thus my inclusion of this section. These conversations often occurred spontaneously and unplanned due to the strategy of network sampling. In most instances these individuals were not necessarily purposefully targeted, but rather seemed to be convenient moments where relevant themes were addressed. My need to report on this phenomenon had mainly to do with the fact that I began to see a confirmation to emerging themes that were identified during collection.

5.3.2.4 Questionnaire⁵³

To account for intercultural education through the perspectives of individuals in the BEd program I employed an open formed questionnaire geared toward those students and lecturers teaching and learning in the program. I thought that this may help to better understand how concepts of intercultural education might get reflected in students and lecturers' understandings and feelings. According to Bulmer (2004), questionnaires as research instruments help to provide for the opportunity to ask people directly about particular issues. Some drawbacks to using questionnaires however are that true perceptions of individuals may not be accounted for and as such the need to ensure for

⁵³ See Appendices H and I, for Questionnaire Invitations and Instruments.

measures of validity are most imminent. This potential limitation was accounted for, noted earlier in the section on interviews, through a number of strategies that were used to account for the truthfulness of responses, as much as possible, by hearing the stories of participants through the layering of the questionnaires, and the follow-up interviews.

The purpose of this questionnaire was thus to trace intercultural education through students' and lecturers' understandings and feelings of what intercultural education is conceptually based on how it might get reflected in the BEd Program. The purpose was not to measure the extent to which the individuals demonstrated intercultural competence, which was the reasoning behind not employing the IDI at this present stage, but to see where it actually may appear and in what shape it takes place. In other words, if at all present in what ways is it present. I felt using the questionnaire would prepare a better indication as to how to introduce in future study the legitimacy of using the IDI to make recommendations for intercultural programs and modules. In addressing the trace for the present study I asked the following questions:

1. What are students and lecturers' understanding of intercultural education by definition?
2. What teaching approaches are used in the classroom that reflect intercultural education with an emphasis on preparation for cultural diversity?
3. Do students feel prepared to teach these classrooms based on their respective learning from the BEd General Education program?
4. What are students and lecturers' feelings about cultural diversity?

A study proposed by Barry and Lechner (1995) somewhat similarly examined pre-service teachers' attitudes about and awareness of multicultural teaching and learning. They however were not tracing this awareness for its existence in a curriculum but for what those attitudes might reveal about what is needed in existing curriculum on multicultural education in pre-service teacher training programs. The purpose of the questionnaire was also not to produce a quantitative analysis of the findings, but rather to introduce more depth into the findings, as thoughts were captured through a survey of questions.

In addressing the student population—after trials with the questionnaire with third year students—for participation in the questionnaire I identified one module whose class contained the entire fourth year group (81 students) for one class session. Participation from all of the 81 students was contingent on the class session's day attendance of the

students. I retained permission from the lecturer to distribute questionnaires during this scheduled 50 minute class session. I then attended the class and explained and distributed the questionnaire; students completed and returned the questionnaire during this time. A feedback forum and focus group as discussed earlier, followed the questionnaire on the following day.

I also identified 25 lecturers as potential participants whose modules seemed most likely to represent tenets of intercultural education and sensitivity of the BEd program, to partake in a questionnaire. 18 of the lecturers teach in the Faculty of Education and 7 teach outside of the Faculty of Education. The lecturers and their modules were derived from the following departments **outside** of the Faculty of Education: History, African languages, English Studies, and Geography. In most cases the modules that were selected were team taught modules, with in some cases lecturers teaching more than one of the identified modules. In the final analysis this actually proved to be quite helpful in getting responses about all of the identified modules, due to the assumption that not all of the respondents would reply to the questionnaire. I believe it also helped to provide a varied perspective about how the same module or parts of the same module are taught by different lecturers. Although this study utilizes a qualitative design I felt that incorporating a questionnaire would help to enhance validity, and a better opportunity at triangulating responses from other techniques.

Letters of invitation for lecturers to participate were hand delivered to each identified lecturer. This informal interview as pointed out earlier, provided for an opportunity to speak with lecturers to introduce myself and retain general information. I was also able to secure commitments from lecturers to complete the questionnaire. The invitations were followed up two days later with a short electronic mail refreshing the lecturers with the contents of the invitation to participate, along with attached copies of the questionnaire and the preliminary invitation. Prior to this sending, a trial of this questionnaire was peer reviewed for readability, clarity and functionality of the instrument. Respondents were originally granted two weeks to complete the questionnaire and could do so via electronic mail. I chose this method because of the high frequency of surveying BEd lecturers are subject to, and felt that it would be the most convenient for replying with and receiving responses. The initial response of the

lecturers proved to be low, quite possibly due to the busyness of the calendar year and approaching exam schedules,⁵⁴ consequently a general reminder to all of the previously specified lecturers was sent. I then followed this reminder up with in-person visits to each of the lecturers; I was also able to secure more interviews during this time. A lecturer in the Faculty also asked if he could be of some service in helping to generate some response from his colleagues. In the event that after this time lecturers still did not respond I made phone calls to some of the remaining individuals. I also sent emails asking if there were time constraints, that a structured interview could be held. I used this time to host a structured interview using the questionnaire as an interview guide. Lecturers were identified for follow-up interviews, based on their response to the questionnaire.

Instrument

The questionnaires were developed from findings from the literature review, and specifically aimed at eliciting responses about diversity and culture, and were used to formulate questions for the instrument. Originally I identified a number of different profiles and inventories to select an instrument for eliciting responses about interculturality, diversity and culture, but these measure the extent to which a person's attitude reflects intercultural competence. After the questionnaire had been developed I came across the previously mentioned study by Barry and Lechner (1995) whose research questions seemed to resemble my own. Based on the frame of my guidelines I thought it may be useful to ask similar questions during interviews with students and lecturers. Additionally questions were developed based on exit role and competencies set forth from the Norms and Standards for Educators. I selected those competencies using the *elements* for tracing intercultural education that seemed to reflect competencies that required cultural awareness and sensitivity. In the final draft of the questionnaire this section was eliminated based on comments by peer review, and were used as a part of the interview guide for focus groups. Two groups of people were identified for the

⁵⁴ Prior to the sending, the academic semesterly calendar was used in helping to decide the best time for scheduling questionnaire solicitation and interviews. Although the aforementioned held true, due to the variance of different activities amongst lecturers such as conferences, personal leave, and other engagements it was still quite difficult to secure all of the questionnaires in the scheduled period. I used a variation of different strategies to avert the lapse, but in some cases I was unable to retain participation. Furthermore some lecturers indicated from the start of solicitation that they would not be able to participate.

questionnaire, which meant that two separate questionnaires had to be designed. With the exception of the questions geared toward teaching encounters (from the teacher perspective and the student perspective) however, the document questions were virtually the same for both students and lecturers. The student questionnaire asked 12 item open formed questions and was grouped into four categories: *Definitions of Terms; Encounters/Experiences with Diversity and Culture in Program Curriculum; Skills and Approaches; and Feelings on Diversity/Competency for Diverse Classrooms*. The lecturers' questionnaire also asked 12 item opened formed questions and were grouped according to the following four categories: *Definitions of Terms; Encounters in Practice; Skills and Approaches; and Feelings about Interculturality and Diversity*.

5.3.2.5 Classroom observations

In further viewing the program I thought it would be helpful to attend some module sessions to give further opportunity to witness any *elements* of intercultural education, and also to observe the dynamics between students and lecturers in class sessions, and demographic classroom environments. I thought that these observations would help to procure further questions for lecturers in anticipated interviews.

5.3.2.6 Field journal

Over the course of this research I maintained a series of journals where I recorded all the data and findings from documents and artifacts, interviews, informal conversations, and observations. The field journal was converted to a field report that then later helped in analyzing the data.

5.4 DATA ANALYSIS

Before I could approach the research questions proposed for this study, I had to ask the question of how it could be traced. I asked all the “what,” “where” and “how” questions to lead me to a way to uncover or show how intercultural education appears or finds expression in the BEd program. In other words, in order to adequately represent what activity might be happening and how I could actually witness and then interpret this phenomenon, I had to ask the question, “How might this phenomenon be reflected in a teacher training program?” Additionally I asked the question what data analysis strategies can be used to help interpret the findings. Chapter Three helped to set the

scene, so to speak, for how I would begin to trace intercultural education. It began with a search for a framework that might inform how I could begin my own trace within the context of an academic program. The search emerged some *elements* that could potentially help me to recognize intercultural education in a program context. Although again, it was not meant to suggest a grounded theory approach but rather to serve as a way that might help intercultural education to be witnessed in interpreting the findings. Subsequently, Chapter Three also identified a process through which I could then liken the trace of intercultural education. The *elements* that came from this search along with the paradigms from Appreciative Inquiry and power with were then used to further inform the “how” question and the process of analysis. I also tagged onto this process a specific qualitative analysis strategy *epoche*, where the researcher suspends judgment and personal viewpoints to better understand assumptions with regards to witnessing a certain phenomenon (Merriman, 1998). I also used imaginative variation, to help me to arrive at certain descriptions of the phenomenon (Merriman, 1998). In combination with the previous, I used other qualitative analysis strategies like category and construction classification as I thought this strategy would aid the former (Dey, 1993).

Before I continue with an explanation of the ways in which I will analyze the data in step by step form using the aforementioned strategies, it is imperative that I settle in which component of the program I will confine my search for the purposes of presenting the findings. My delay in only mentioning this detail at this time has to do with the idea that sequentially I only came to choose the components of program that I would focus on after collection was completed. Using the context of the BEd program I identified the:

- a) **Program Curriculum (course outline, program outcomes, module outcomes and modules)**
- b) **Fourth Year Students and Lecturers (understandings and feelings)**

In the previous chapter I explained the various components of how the University views the BEd program as operating from a combination of professional training that is guided by the following educational entities: University and Faculty Policies, Program Curriculum, faculty instruction, and student participation. The present research is primarily concerned with the curriculum and student and lecturer aspects of the program. As such, as discussed in the previous sections specific modules were chosen and students and lecturers uniquely identified. I must state that I believe that each component is vital

to the operation of the program. However, there are several reasons why I chose to investigate the program in this way. In the earlier phases of research I constantly asked myself and key participants what constitutes an academic program. The most prominent answer and recommendations I received lay in the module offerings, teacher practice, and student response to that practice. Based on this response and on my preliminary investigations into national policies with regard to teacher educators, and the University and Faculty policies I had some assumptions that made me question the reflection of these in the program curriculum. These thoughts procured my interest in focusing specifically on investigating themes related to intercultural education in the curriculum. Because the program curriculum informs outcomes for students and lecturers I thought that some of these policies might be embedded in the curriculum. My attention was drawn to including students and lecturers' participation in a way that would elicit their feelings and understandings about intercultural education. However, because the sole investigation of this research is not meant to evaluate whether the policies are informing the practice, or whether participants are competent in certain practices, I decided against including a separately attended full inquiry of the policies. I also felt that such an inquiry could be better served in a separate study. I do however provide some brief exploration. The following chapter gives greater detail as to the impetus behind choosing to investigate in this manner, and is also linked to my findings and thus will not be discussed here.

After identifying components of the program that I would trace I returned to the metaphor of this trace likened to a photographer taking pictures of various scenes and then developing those scenes using specific equipment (camera, lenses, techniques, solutions for development, developing and processing and presentation). I found this metaphor along with its suggested steps helpful in providing a way to view the analysis as a process. I returned to the five principles and generic processes of AI to deepen my inquiry. The proposed *elements* of intercultural education took on new meaning as they not only helped to serve as the lenses but the solution through which the development of the final findings would take place. The interviews with lecturers, students, and alumni, along with the questionnaires and casual conversations, and the gathered documents were the pictures that I took in the field and then consequently the "negatives" that I mounted to observe where intercultural education could be witnessed. At this stage I find it useful

to return to some previously proposed research questions for this study as a way to prepare for the analysis of the data. In the preliminary stages of my research I asked two research questions dealing with tracing intercultural education, they were:

- **Research Question#1:** *Based on the preliminary observations and their developments in literature what is happening in higher education in South Africa, and more specifically at the University of Stellenbosch with respect to teacher training, intercultural education, and topics that deal with training cultural diversity; and to what extent is this at all present in the curriculum, practice, and peer population?*
- **Research Question#2:** *How do education faculty members (professors, program coordinators, dean of faculty) and students, respond to the presence of intercultural in cultural diverse curriculum, practice, and peer population (if any)?*

As I continued with the study however I realized the primary question, as suggested earlier, that I am really asking is, “In what way does intercultural education appear, or how is it taking shape in the BEd General Teacher training program at the University of Stellenbosch?” The two initially proposed research questions can then be subsumed under this one question. This question eventually anchored and drove the document analysis, interviews, questionnaire development and analysis, and casual conversations with participants. Another way I found myself asking this question was, “How does intercultural education find expression in the BEd program?” Asking the question in this way gave room for witnessing the presence of intercultural education in ways that appreciated what is occurring but might not be recognized had I not used the camera lenses of appreciative inquiry, notions of power with, and *elements* from the field of intercultural education. The *elements* not only then began to serve as the “solution” through which I witnessed how intercultural education began to appear, but it also served as a guiding reminder of how my own perspective as the researcher should be informed by the *elements* as well. In this sense I felt the best way to convey how this picture might be presented was again by using imaginative variation, to help me to arrive at certain descriptions of the phenomenon in context. This strategy proved to be quite useful in that my “aim is to arrive at structural descriptions of an experience, the underlying and precipitating factors that account for what is being experienced” (Merriman, p. 159). I also took advantage of a heuristic component of analysis for integrating my own personal intercultural experiences in relaying the findings. As such I constantly revisited the

research question of how does intercultural education appear as a reminder to not limit myself from how intercultural education could be witnessed. I also had to ask the question to avoid falling into a trap that suggests an absolute way, which could potentially inhibit seeing expressions. In the final analysis I realize that the pictures that I have taken and will present are based on my interpretation of a read of those pictures. Someone else looking at a picture taken might see something different. The following sections are a step by step navigation of how the data was analyzed.

5.4.1 Choosing a Scene, and Taking Pictures (Step 1)

At the start of the collection of the data I began to record all of my findings from interviews, questionnaires, and document analysis in a field journal. After each session I compiled the findings into a field report. As mentioned earlier specific documents and individuals were identified based on how intercultural education might be reflected in them. Documents and artifacts were sorted and each selected University and Faculty policy program outcome, module outcome and module subject/title/themes were examined. The questionnaires, with proceeding interviews, were employed to represent further explanation of the presence or lack of tenets of intercultural education in reactions from lecturers, and students. At this stage I was specifically interested in seeing how intercultural education might be represented. As indicated from Chapter Three the cameras and lenses that one uses are paramount to the kinds of pictures one desires to take. Deciding on this equipment ahead of time was imperative. AI and power with served as my lenses during this time as well as *epoche* in helping to suspend judgment. I only kept the *elements* in mind during this time as I was at this stage still “shooting” the scenes. I did not want my understanding of the *elements* to inhibit what pictures I might take based on assumptions that the scenes did not necessarily meet my expectations with regards to the *elements*.

All of the interviews for this study were recorded using an interview guide. Initially the preliminary interviews with the BEd Program Coordinator were captured by audio-tape recordings, and proceeding interviews would have followed in this manner. Due to however a caution of how this study could be perceived by participants in light of typically how topics dealing with race, culture and diversity examined in studies at the

University⁵⁵ are handled by the academic community, I was skeptical of audio-recordings. Similar confirmation of my concerns seemed to be also echoed by the Rector in a recent speech.⁵⁶ Furthermore I felt the added pressure of conducting the interviews in English (as I cannot speak Afrikaans fluently) also may heighten intimidation, and an ability to communicate answers clearly. I felt that in the best interest of trustworthiness and also reemphasizing the spirit of this report as procuring data in a non-judgmental way that journaling would be the better alternative. I resorted to using an interview guide and recorded with a field journal with follow-up reflections on each interview.

Due to the highly pressurized time of the calendar year and the length of time at this stage of my second follow-up reminder for the questionnaire, I secured interviews with those professors whose course work I had preliminarily identified during this step of the investigation.

5.4.2 In the Dark Room: Watching Intercultural Education Appear (Step 2)

Once all of the questionnaires were received, program and module outcomes translated, and interviews completed, the findings were hand-coded according to specific themes that seemed to be most prevalent from the field report. In returning to the metaphor after my conversation with the professional photographer something quite interesting struck me. Photographers at this stage in the dark room must handle the film with much care. In converting the film to a negative the photographer is completely in the dark because the film can not be exposed to any light or the film could be damaged. Many times I felt somewhat “in the dark” about the findings that I seemed to encounter. I had to be careful not to try and interpret what I thought I was finding until I could filter the “film” through the “elements” of solution. I had to constantly keep in mind that the *elements* of intercultural education would later be used to help my pictures to be seen a bit clearer. Consequently, I used follow-up interviews with the lecturers based on

⁵⁵ A recent research proposal from the University’s Center for Teaching and Learning revealed that unpublished papers by Fursenburg & Elie and Mouton and Hunter (2002) examined perceptions and attitudes with respect racial climate at the University of Stellenbosch; A University-wide study was also commissioned by the Rector in 2002 to examine issues of race, diversity, attitudes and change amongst academic staff, administrative personnel and students. General responses to the investigation of the study seemed to indicate a sense of being fed up with discussions on diversity and more of a negative attitude toward change.

⁵⁶ In the same speech geared toward the Vision of the University towards 2012, discussed earlier in this chapter, the Rector emphatically urged the Stellenbosch community to “Relax! The world is not against us” (US, 2004f, p. 10).

questionnaires to increase trustworthiness. Interviews were secured at the time of initial delivery of the questionnaire invitations and with a follow-up courtesy in-person call. In the darkroom having attended to the previous, this proved to be quite helpful in how I went about examining the data.

As I kept a field journal of my interviews, focus groups, and the hard documents with the program curriculum, along with the data from the questionnaire, I was able to triangulate my findings. In sifting through the data, I was specifically looking for ways that intercultural education might appear in all of the findings from the collection tools. I used the categories from the *elements* to help my analysis along:

- the use of the characteristics of intercultural education (i.e. program outcomes, module subjects/titles/content themes etc.);
- the use of the terminology, theoretical tenets of intercultural education (i.e. program curriculum); and
- the use of elements from a intercultural perspective (i.e. worldviews, understandings and feelings reflected from behaviors and attitudes, and practice of teachers and students).⁵⁷

Using the *elements* and its descriptors, I then sifted through each interview, and questionnaire item, throughout the first phase of collection and then again in receiving the final findings. This process proved to be a very time consuming activity, but as the professional photographer that I interviewed for this study proposed, “If you want to try and get quality developed film, you have to be willing to spend time in developing them” (Tertians, 2004).

5.4.3 Looking for Flaws (Step 3)

After settling the film into the solution, sometimes, a photographer realizes that either the film was settled too long in the solution or the picture was not taken correctly to begin with. In some cases the data that was collected and sifted through the *elements* of intercultural education just did not appear to come out clearly. I used imaginative variation in this step to help account for looking at flaws that I might encounter.

5.4.3 Presenting a Portfolio (Step 4)

In the following chapter devoted to the presentation of the findings I will again

⁵⁷ These categories did not simply serve as a “yes or no” checklist for stating whether intercultural education could be witnessed or not. However when the affirmative was witnessed it proved to be an indicator as to where some activity might be occurring. The main purpose for using these categories was to help provide some kind of starting point for where opportunities for intercultural education could be found.

use qualitative analysis strategies like imaginative variation and classification and category construction to try and present the data. Connelly and Clandinin, (1990) recognize the core of narrative analysis as promoting “the ways humans experience the world” (p. 2), the following presents the findings. This presentation is my attempt at portraying captured moments from the field. I used heuristic inquiry combined with letting pictures speak for themselves as a way to interpret a narrative of the findings.

5.5 ISSUES OF VALIDITY AND TRUSTWORTHINESS

Throughout all of the phases of collection I used a number of different approaches to help to account for validity and trustworthiness by immersing my research in specific strategies. The field journal with the compilation of the field report proved to be a very helpful technique in managing the data. Some of the strategies I used to help enhance validity have been discussed in the sections on interviews and the questionnaire, but I would like to provide further discussion here.

5.5.1 Collaboration of Methods and Triangulation

The research design, with all of its varied strategies demonstrate a collaborative and triangulated process which accounts for some of the way the research has been anchored in strategies aimed at encouraging the validity and truthfulness of my research. My research design utilized a number of methodologies that themselves have been tested and proven reliable in various settings. As I pointed out earlier I employed a triangulated method of collection to help with securing varied responses from participants. Because of the extreme sensitivity due to the perceived resistance to the nature of topic of the research I felt it best to employ methods that would help to introduce a peeling away of layered responses. I decided in advance to use this approach because I felt that as I am considering human responses, people share their thoughts on different levels. I wanted as fairly as possible to capture those levels, and represent the findings clearly when possible. The data analysis was equally entrenched with strategies to help best represent the findings.

5.5.2 Surveying and Interviewing

A big portion of the validity and reliability issues that I dealt with in the research had to do with the questionnaires and the follow-up interviews. These were rich with

strategies that I used to help ethically ensure that I not only generated responses, but that my research was vested in providing opportunities to look at these findings from different triangulated perspectives. The research design itself was telling of this desire to present trustworthy research. Every strategy that I used, from the field journal that I consistently maintained, and the procedure for developing and distributing the questionnaires, to the follow-up interviews and focus groups that I hosted, and the levels of various informants that I looked to, were in consideration of the validity of the research. The previous sections gave clear indications as to where this occurred, in the interest of time I would like to only mention one here.

Student questionnaires were developed and trialed on a similar student population. The responses from both the pilot questionnaire and the follow-up focus group interview helped to provide direction as to how the questionnaire should be framed. The questionnaire developed for fourth years and lecturers was then peer reviewed and distributed. Perceiving that due to the highly sensitive nature of the research, I would have to be sure in fairly representing any answers I might receive, to do follow-up with regards to questionable findings. Furthermore, issues around response rates are always of concern. I specifically made a point in personally contacting all the participants to more familiarize them with myself and my research. I felt that this would take away the edge of perceived threat. Interviews were arranged with the idea that follow-ups would occur.

5.5.3 Ethical Considerations

Again due to the highly sensitive nature of the research there were a number of considerations that I kept in mind. The first dealt with my methodological lenses. I felt that entrenching the research design with ideologies that encourage appreciation and interest in the whole person, I might better elicit honest responses, even in the face of perceived uncomfortable topics. Keeping in mind the strategy of imaginative variation I constantly worked toward maintaining an open and non-judgmental course. I made a point to help make participants aware of my intentions of the research not being motivated as a way to promote criticism. The letter of invitation relayed that sentiment. All of the participants involved were assured confidentiality and anonymity of their identity from both my questionnaire, and again in interviews. Permission was

specifically asked in the interviews if I could use quotes from participants. Some declined, and in those cases data was not revealed. In terms of reporting the data I specifically did not reference individuals by name, unless permission was granted. Participants were made aware of how I would represent their responses. For example you will notice in the report of the findings for the program curriculum, a portion of my analysis was contingent on responses from the lecturers. In this case the data provided in this section was generally related to the module content, and if mention was made about a specific teaching approach this approach was mentioned by the lecturers as common and general knowledge. Lecturers' names were not however disclosed and in many cases a module is taught by several lecturers in any event.

Additionally in reporting the data, I also was careful not to "image alter." If you remember back to Chapter Three I mentioned an ethical consideration with regards to using certain developing techniques that may untruthfully alter the final product. My research attempted to guard against such altering by maintaining the step by step metaphoric process.

5.5.4 Strategies for Mishaps

Often times the possibility of quirky mishaps may inhibit the research process. These may be anything from miscalculating schedules, questions from an interview or a questionnaire not being clear. There were a number of strategies that I used that helped with this process: peer reviewed questionnaires; follow-up interviews when I was unsure about data; networking with others to cross-reference; translating documents from a reliable source; looking at academic calendar for scheduling; series of follow-up reminders for questionnaire, etc. All of these had their own stories to tell however, in the interest of time I will share one mishap and the strategy that I used to deal with it.

As mentioned in the section dealing with the collection of questionnaires, I faced extremely low response rates from lecturers. This finding was quite the opposite of what I had anticipated as I specifically considered the academic calendar and exam schedules prior to choosing a time to begin investigations. I faced a number of limitations which were quite surprising to me given the idea that the respondents were given two weeks to fill out the questionnaire. Furthermore, the option of sending and receiving the questionnaires by email was also a prior strategy that I thought might help in getting a

quicker response rate, as lecturers receive quite a lot of forms of evaluation that they are expected to fill out. Prior to emailing the questionnaire I also mentioned that I hand delivered invitations for participation. I specifically referred to letters as “invitations” as a way to acknowledge the importance of my study, and the valuableness of participating in it. Almost all of the participants (except three lecturers, for reasons ranging from leave of absence to lack of time) committed to looking at and filling out the questionnaire. This approach seemed to be quite useful in that it gave me an opportunity to connect with the lecturers. This commitment was quite important to me due to the fact that in the Faculty of Education departments are spread across a vast building, and my general sense and experience in this Faculty was one of low student/lecturer, and lecturer/lecturer contact. After applying this plan however, almost one week and a half before the questionnaire deadline, I had only received two responses. I was quite nervous, and thought of having a peer do some follow-up reminders telephonically. I decided against this strategy as I felt the best way to work with receiving lecturers’ responses was making physical, in person contact. I decided the best approach would be to first send out a general electronic reminder followed up with (about a day in between) revisits to lecturers in person to reestablish a connection with them. Most lecturers were quite apologetic and consented to filling out the questionnaire. I slowly started to trickle in questionnaires. It was at this time a lecturer in my department asked if he might be of some service in mentioning the importance of my research as a way to generate response. I also resorted to identifying those lecturers that specifically stated time constraints and asked via personal emails if I could do a structured interview with them (using the questionnaire as an interview guide), instead of filling out the questionnaire. This plan gave me an opportunity to ask more in-depth questions to their responses. This approach also seemed quite useful and helpful in retaining responses.

5.6 SUMMARY

This chapter presented the research with a qualitative case study approach with methodological paradigms or lenses, techniques and strategies that assisted in tracing intercultural education in the BEd General Education Training Program at the University of Stellenbosch.

CHAPTER SIX
INTERCULTURALITY, DIVERSITY AND IMAGES: A PORTFOLIO FROM
FROM THE FIELD

6.1 A Portfolio from the Field

6.2 Presentation of the Findings

6.2.1 University and Faculty Policies

6.2.2 The Program Curriculum

6.2.2.1 Program outcomes

6.2.2.2 Module frameworks

6.2.2.3 Identified modules and outcomes

6.2.2.4 Final analysis

6.2.3 The Questionnaire: Students and Lecturers' Understandings and Feelings
about Themes in Intercultural Education

6.2.3.1 Findings from the instrument

6.2.3.2 Final analysis

6.2.4 Interviews with Students

6.2.5 Interviews with Lecturers

6.2.6 Interviews with Alumni

6.3 Discussion

6.3.1 Policy versus Practice

6.3.2 What is Diversity?

6.3.3 Amendments to the Program

6.4 Summary and Recommendations

6.1 A PORTFOLIO FROM THE FIELD

Whether we derive great pride and draw encouragement, hope, and inspiration from viewing these pictures, or whether they serve the purpose of helping to portray scenes as they are, leaving interpretation to the viewer, they have in common the aspect of impacting and influencing our lives, even on occasions, over a period of time (Chapter 3, p. 12).

The most unique part of shooting scenes from the field was indeed the opportunity to present its findings. Also the most challenging was to present the findings in a way that procured an appreciative mode whilst helping to interpret a portrayal of the field that nurtures the need for examining and then making recommendations for methodological approaches in intercultural education—which is indeed one of the intents of this research. Throughout the previous chapter I alluded to the idea that this research is of a highly sensitive nature. The University of Stellenbosch offers a variety of scenes that at times have left me inspired and hopeful but at other times disappointed and calling for change. Its ties to a very controversial colonial past and its present dealings with themes around diversity have procured somewhat of a resistance from the academic community to even speaking about themes that center around this topic. My research endeavors were almost at times foiled due to the way that participants seemed to view the topic, and at other times even demonstrating an unwillingness to participate because of this topic. I wondered how I could even venture into producing findings that might elicit a need for change in these venues, with the ultimate goal of making recommendations to address these issues, when it appeared that to probe this subject might be detrimental to providing recommendations for it. I got the feeling that I was dealing with a highly volatile subject. This knowing left me extremely cautious about the way that I would present the scenes that I found. I almost felt that I did not want to fuel the fires of antagonism. On the other hand, at times when sifting through the data I also wanted to jump on the bandwagon and be highly critical of some very strongly ethnocentric viewpoints that were noted both amongst academic staff and faculty, and students. A number of studies alluded to earlier show that Stellenbosch maintains, although said attention in this area is increasing, an institutional culture through its community members, that does not appear to easily welcome difference and acceptance of variance. Moreover, my own experience at the University at times has left me feeling shackled to a dominant culture worldview that does not appear to be concerned with training students

to recognize a need to shift paradigms toward ones that demonstrate a skill in effective and sensitive interaction and communication. A number of the findings point to the idea that lecturers, staff and students spoke of how dealing with themes of diversity has to be a natural process and one that cannot be forced. I often wondered upon encountering these remarks, if those sentiments were voiced with an understanding that had become complacent to the need for change. As will be pointed out later, most students interviewed in the study portrayed somewhat of a dual perspective when encountering the idea of an expressed need to be trained for cultural experiences and yet also contending a perspective that suggests there is no real need for change.

With these observations under belt yet and still, I wanted to present the findings in a way that give credence to not only the need to address issues of intercultural education at the University, but also not take away from opportunities to view Stellenbosch from a perspective that hastens understanding of where changes have begun. In this sense I wanted to provide an epoched perspective of the findings while still giving room to witness where some deficits clearly need to be addressed. It was then extremely difficult to provide an analysis that maintained a somewhat neutral presentation but that attempted to capture scenes that were true to life, without being highly selective and almost unfair to the possibilities of change. I constantly grappled with the threat of a “watered down” or “thin” presentation of the findings versus one that might be ethically compromising to the generosity of stories (whether they elicit positive or negative reactions) that were shared from participants, and the methodological lenses I had chosen.

Whether either side of the sentiments prevailed during my field investigation, I have endeavored here to share interpretations that attempt to portray representations of the field, but with attention to appreciating opportunities for change. As such, it can be noticed that I refrain from making blatantly pointed interpretations about the findings (i.e. specifically and continuously drawing parallels between various cultural groupings). Although the data analysis steps that were followed were quite rigorous in sifting the data, using a classified and categorical approach, I reported on the findings in a way that do not appear to be as explicit to purposefully naming or uncovering the University and its community members. In other words, I purposefully was interested in presenting pictures that reflect some of the truths of the Stellenbosch system and yet foretell of the

possibilities for where changes could be recommended. I have deliberately left anonymous to assumption certain findings and tellings that may serve to inhibit the possibility for making intercultural education more visible. To the outside spectator (those not intimately familiar with the Stellenbosch context) viewing the presentation of this portrait may at times appear to elicit a feeling of wondering around the usefulness of such a presentation. It may be remembered however that at the start of my methods section I specifically noted that investigation into this program was not to pointedly derive research for the opportunity to be critical or judgmental of various activities, although this examination would possibly surface findings that may lead to such evaluative assessments. I was however interested in surfacing findings with the intention to provide educational actors or decision makers (administrators, lecturers, students etc.) at the University of Stellenbosch with information that will help *them* to judge the merit and worth of policies, programs or institutions. The research process I engaged was thus latent with a line of inquiry that speaks to the art of appreciating and looking for ways to understand in context, with the prospect of encouraging recommendations. It is my intention in this phase of the research to portray the scenes that I found as it has been developed through the *elements* of intercultural education and the methodological lenses and strategies that I used, but with the interest of portraying the scenes as *I* captured them.

As Chapter Three revealed where intercultural education might be traced, the findings revealed the extent to which this phenomenon was appearing or finding expression in the BEd program. The most interesting and difficult part of interpreting the findings was how these findings were in total influenced by every document analyzed, every participant interviewed, as well as the questionnaire that attempted to peep into the understanding and feelings of students and lecturers. Because the findings were procured through a triangulated method (document analysis, interviews, questionnaire, etc..) it is difficult to present the findings strictly through the components of the trace identified earlier (program curriculum, and students and lecturer's understandings'). It is also difficult to present the findings solely and strictly through the findings of various collection methods used. However, at the same time, to attend to various themes that particularly show up using certain methods (i.e. questionnaire findings and focus groups

with students) some methods need to be addressed as such. My interest here is to portray a portfolio of scenes from the field. The collection will portray pictures of fine detail, and also scenes from a broader scope. Therefore the presentation of the findings will attempt to present the components of the trace through the findings of the program curriculum, the questionnaire, and the interviews. These sections will be inclusive of triangulated analysis. For example, in the section dealing with the Program Curriculum, I have represented each module, to portray scenes with triangulated findings from interviews with lecturers. The questionnaire however will be an instance where findings strictly from the instrument will be observed (unless some examples from other methods are pertinent to helping to describe the response). As the interviews were a follow-up to the questionnaire this section will include triangulated perspectives. A final discussion section will include a further triangulated analysis from specific themes highlighted from the entirety of the case study.

6.2 PRESENTATION OF FINDINGS

My first encounter with Stellenbosch revealed in the enchantedness and the beauty of the physical scenery. As one of the oldest communities in South Africa, Stellenbosch offers pleasantries that seem to leave the first time visitor speechless, and hoping to return. The endless vineyards, the quaint like shops, and the euphoric atmosphere make one wonder at this town being one of the best kept getaway secrets in the world. The mountains surrounding this small town speak of a sort of protectedness that reminds one of security and stability. The campus walls and historic buildings, statues and monuments point to a rich traditional past that some draw encouragement from, and serve as a reminder of the strength of the past and the importance of maintaining a sort of nationalism that encourages a flourishing of language and culture. Likewise education in Stellenbosch has been viewed with a history of building and laying foundations that have made tremendous strides in development over and beyond three centuries. The University takes great pride in the advancements that have been made through the years as it boasts developments in “response to the ongoing shifts and changes in the country’s needs for student training” (US, 2004e). Its strong support from alumni of the University

and traditions carried from one generation to another echoed from patriots of the University seem to confirm a support of the traditions that the University maintains.

In another sense however, when delving deeper into the scenery of the University and the community of Stellenbosch a different picture also seems to come alive. The secured environment takes on the feeling of a protection from the outside. High walls, and secured and fenced residences show a picture of maintenance and security. Daily local newspapers serve as reminders for the need to bolt down and jail windows. When again turning to education in Stellenbosch the noted battle of access to education for different cultures has been a sort of hot contingency. This same tradition described earlier to some has served as a reminder of a not so distant past and present filled with memories that engender pain, suffering and exclusion. The University, admittedly slowly, has begun to answer the opportunity to correct this milieu. I was quite hopeful in identifying these shifts as the need for reconciliation appears to be attempted by the University. Throughout this study however, I encountered many stories that spoke of the continued and prolonged inadequacy of the system at Stellenbosch not sufficiently addressing the real contention, whether the stories told came from a skeptical or hopeful voice. In one conversation with a lecturer the process was compared to pushing a huge rock uphill, and that certain policies namely the Diversity Framework and the Language Policy seem to be at odds at helping to progress change. There seem to be moments of relief when the University introduces the opportunity through what seem to be promising measures. However, at the same time, one wonders at whether these measures are further maintenance of the present condition or if there is interest in addressing how to help train students for effective and sensitive communication. In conversations with lecturers this interest seems to be of concern. However, there also appears to be a host of contradictions echoed through an institutional culture, voiced in part by institution members, of something of the opposite.

Looking to the demographic profile of the institution it was mentioned that the University boasts in a 2004 Data Brief a 29% Black population (13.4 % Colored, 10.6% African, and 2.1% Indian (US, 2004a; US, 2004f, p. 5). However, when looking a bit closer these numbers are not representative of the University's contact students—those receiving education specifically on campus, not through distance education. Also these

numbers are distributed throughout the University's different campus facilities where some facilities experience a higher number of Black students. The Faculty of Education specifically has committed itself in this endeavor of distance education and an increase in servicing the South African community (US, 2004g). However when looking to the BEd programs within the Faculty of Education in both undergraduate and graduate contact programs, a predominately White and Afrikaans constituency remains. In a University and Faculty where commitments to shared knowledge and program outcomes that seek to help build communication have been highly voiced, I constantly wondered why the Faculty of Education did not host greater opportunities for intercultural experiences in its contact situations. When asked about how participants felt about changing the cultural profile of the BEd GET program most seemed to agree that a change in this area would be helpful, and in particular to providing the kind of multilingual and cultural environments for students that is claimed by the Faculty (US, 2004g). When asked further how this change might be accommodated responses seemed to indicate that the University should carry that responsibility. I wondered if there was a real interest in accommodating those changes or if this response was a basic reply to the known need. I found it quite alarming that in the GET program pre-service teachers have only recently been required to take isi Xhosa as a beginner language, and only in the beginning in the final year of study.⁵⁸ I found this most concerning that in a country where 11 official languages are spoken the chances to encounter these languages in the classroom is obviously imminent. Furthermore, exposure (physical, curricular, social, etc) to other cultural communities within the context of learning is imperative for helping to build intercultural communication. The BEd programs at this stage hosts a majority White Afrikaans woman populated community.

In telling of these scenes at times I have felt an extreme reluctance to sharing certain scenes from the portfolio. I would like to remind again that my intentions for sharing this portfolio is not for the purpose of devaluing or criticizing the University, but for the purpose of illuminating intercultural pedagogy that may serve to address some of these issues. I was highly conscious that image altering would not occur here in this

⁵⁸ A later section of the findings will show that Amendments to the program curriculum will allow for isiXhosa to be taught in the third and fourth year of study.

investigation. In creating a portfolio of scenes I searched for a way to tell a story of my findings that would interchange not only a glimpse into findings that may elicit the not-so-pleasant, but also speak of the opportunities where changes have begun, and where prospects abound.

6.2.1 University and Faculty Policies

Although I did not list this focus as an initial component of the program under study, I thought it was quite important to include some of the findings I came across during the course of my investigations. I found that I could not ask the research question without at least considering some major policies that might possibly speak to witnessing intercultural education. As mentioned in Chapter Five, a separate study on the following could possibly better represent the entirety of the complexity and the depth of various policies at the University. My attempts at providing this brief exploration here is to entertain some ideas that may provide insight into later findings.

In the earlier phases of collection I had a specific interest in viewing the University and Education Faculty policies that drive the GET program in connection with prevalent and controversial University policies like the Diversity Framework, and the Language Policy. I thought that viewing these policies might speak to whether or not intercultural education occurs in the program curriculum. I was initially quite hopeful that in examining these policies I would come across changes that the University is embarking on to inspire effective communication. I was expectant that these policies would make room for laying intercultural foundations. As I grew to understand how various components of the program view how it operates according to policy, I found the curriculum a more amplified aspect of the program. The program curriculum was quite more featured, and the faculty policies did not appear to be so predominate, but rather with a stated embedded aspect into the general operations of the program, thus my more directed attention on the program curriculum. In my quest to understand how the program operates my attention was then redirected toward the actual modules, subjects and content that the program houses. I felt that an understanding of the module offerings would be paramount in viewing and then later laying other foundations. However, as I began to witness findings from the questionnaire and interviews I was even more interested in how, if the University has promulgated a certain international perspective

through its policies, these features are getting portrayed in its programs. Returning to how the Faculty defines the main duty of education to “help see that learners get support of the kinds that in the long run leave them able to recognize and fit to foster the values, knowledge, skills and opportunities that are of benefit to communities and individuals alike” (US, 2004b p. 8), I wanted to see how this was lived out in the program. Also returning to the vision statements mentioned earlier equity, tolerance, academic freedom, etc., feature quite highly in statements made by the University in a public domain. I was interested in learning how this vision has been imparted to students and lecturers in the Faculty.⁵⁹

The Diversity Framework

The intricacy of what students and lecturers’ perception revealed as the “diversity problem” seemed to be a consistent articulation in the findings from the questionnaires, interviews, and documents. I felt that at least a small commentary on the present framework would be beneficial in understanding the later findings and the perceptions around diversity that the students as well as lecturers seemed to display.

In 2000 the University developed a Strategic framework and thereafter embarked on an all and out campaign for “diversity.” Recognizing a need to rigorously address past milieus has been definitely applauded by a good number of the participants in this study. At the same time however numerous studies and research activities have been proposed by senior administration that seem to band about the call for diversity without integration into some realized way. It seems the buzz word on campus these days shouts from the roof tops the need for diversity. Whether it be through workshops on diversity for residential dormitories, or hosting sessions for intramural activities, diversity appears to be on the lips of the University’s senior administration. When I first began my studies at Stellenbosch in 2002 I remember feeling keenly aware of a heightened excited sense of the need for difference and yet there seemed to be a sort of edgy way that some of my fellow students responded to the topic. The later findings will show diversity seems to be

⁵⁹ Before I begin with this explanation I would like to state as was alluded earlier that when speaking around these issues at the University, the debate is a very complex and political one. My attempts in sharing in this section is to provide some brief interlude so as to portray the scenes that I came across as integral to understanding later findings. As was mentioned in the previous chapter, these two policy issues could serve as a comprehensive study on their own, my inclusion here was then not meant to trivialize the debate.

the one topic either people are not too clear about, or are not really interested in working towards, perhaps rather not really understanding how to. I wondered why this appeared to be the case at a University where a clear vision that includes an announced desire for diversity exists. An interview with the University's Director of Quality Assurance and Academic Planning seemed to articulate the crux of the issue and possibly account for the resistance around the topic:

The diversity policy was substantially right, on the right principles, but operationally there were mistakes. [We] waited too long...[we] should have had earlier forums on transformation...operationally [there] were a few hick-ups (Botha, 2004).

In further conversation, the Director shared his beliefs that diversity is a precondition for quality, and that without it quality can not be obtained. He also commented on the idea that having diversity does not guarantee quality. In other words, the mere existence of an agenda for diversity does not guarantee quality at the University. I was quite relieved to hear from this Director. He seemed to indicate what I thought was a clear understanding of the political complexity around this issue, without leaving a sense of political verbiage. I walked away from this meeting quite hopeful to identifying more background on the diversity framework.

One of the most difficult tasks related to understanding the diversity framework, however was actually trying to identify it! I began by first identifying several conversations with faculty members and the program coordinator to get more background on what exactly the diversity policy or framework is, or who manages such a task. There seems to be limited published information on actually what the diversity framework is, aside from excerpts on the University's homepage. It was then quite upon accident that I stumbled across a corridor in the main Administration building on campus with a sign plate in one of the passages that simply read "Diversity." I wondered why the inconspicuousness manner of the sign given the University's said focus on diversity. I had also previously been told quite elusively that the University hosts a Diversity Coordinator. I was quite surprised that this was not a more known detail. After attempting to arrange several interviews with this Coordinator I realized that there was quite a controversy around the current workings on the framework, and that my investigations came at a time where the Coordinator was resigning from her position. I

did however manage several very short conversations with the Coordinator where I was discreetly told that the position as Coordinator would be phased out to make room for further projects that would address plans to deal with “diversity” on campus. I was still in the interim unable to locate a hard copy of some kind of comprehensive understanding about the framework, as it at this stage still remained a focus on the University’s agenda. Even further trying to locate specific point people that helped to draft this document was also difficult.

It was quite exciting to finally identify an Afrikaans version of the University’s Strategic plan for diversity but disconcerting to find no complete document in English. Again, as mentioned earlier, pieces of the diversity framework can be found on the University’s main website in both Afrikaans and English. In every interview with all the participants of the study I asked specific questions with regards to the framework and some kind of policy at the University. It was quite interesting to note that even the use of the word framework and policy is used interchangeably. This observation to me signaled a sort of uncertainty around how the policy is being implemented in various academic programs on campus. In one follow-up interview with a faculty member of the BEd program I asked what her familiarity with the diversity policy is to which she quite facetiously commented, “What is the diversity policy?” She stated that, “nobody really knows what the diversity policy is.” Hearing this comment from someone who has encountered a full read of the diversity framework in Afrikaans somewhat relieved my inability to encounter a full read of the diversity framework after quite an extensive search. I further found later in my survey of questionnaires from students that there is much uncertainty as to what the policy is and what it actually entails for the academic community at Stellenbosch. Lecturers’ collective response from the questionnaires, and the interviews, revealed that there seems to be an agreement that organization around the diversity policy is quite lacking.

A further disconcerting finding was actually trying to understand where the diversity framework/policy had been implemented. The Diversity Coordinator explained that it is actually a framework that was drafted as a guide that departments would then use to develop their own Strategic Plan, which includes the University’s perspective on diversity, realized through the vision statement. According to the Coordinator, each

Faculty is responsible for developing a Strategic Plan whereby the University's "plan for diversity" gets implemented into various programs in the respective Faculties. I repeatedly asked how the Strategic Plan was enforced and how was it being monitored. The Coordinator responded by stating that it was the responsibility of a respective Faculty. I was also assured during this time that the Education Faculty was one of the first to deal with addressing "diversity." I was quite curious to learn how this implemented in the contact academic programs at Stellenbosch, to which I received a somewhat unclear explanation. I later postulated the suspicion of understanding this idea of diversity getting played out in the numbers of black students studying via distance education.

What I found the most disturbing about my findings from this small search was that the University's commitments and values have been extrapolated from the diversity's strategic framework, with a very vocalized commitment to seeing diversity through at the University of Stellenbosch and yet I still wondered how this was getting played out in respective program activities (Brink, 2003):

The development of diversity is one of the strategic priorities of US. The subject figures in both the value system and the envisaged actions in our Strategic Framework. The following commitments are made:

- That the bringing about of a corps of excellent students and academic and administrative staff members that is demographically more representative of South African society, must be fundamental to all our actions.
- That we shall make a concerted effort to utilize the rich diversity of the country as an asset.
- That we will continuously subject the accessibility of the University to critical evaluation.

Every meeting that I held with a senior management administrator reinforced the idea that diversity at the University of Stellenbosch is a "no numbers game." Even more striking was the realization that the diversity framework also includes the University's Plan for internationalization, but from an external relations perspective. In a quest to understand more about how diversity gets played out in the programs I returned to my conversation with the Director of Quality Assurance and Program Planning. I asked the question how does internationalization get played out or how is it understood here at Stellenbosch? He commented that internationalization is played out at Stellenbosch through several veins: "its quality international exchange of students and faculty;

through its international curriculum; international agreements; funding for international students (thinking globally but acting locally); and curriculum planning” (Botha, 2004). These realms seem to speak to the internationalization strategies in the earlier chapter. The most collective and common sharing however made by senior staff, and faculty suggested that the diversity policy has not been translated into action. The questionnaires revealed that although faculty responded by stating that it was a positive notion, and appeared to be welcomed, gauging from some responses from the questionnaires, others commented on the realities of it being lived through. It was noted that the current ineffective success of the framework seems to be attributed to the idea that the University delayed its response to equity. The findings of the research ask the question is diversity still a priority?

Language Policy

Examining the language policy was an emerged task of the present research. After seeking out the various visions, missions and commitments I found I could examine the diversity framework without considering the language policy. The language policy at the University has been quite controversial and also complex, and students, lecturers and key administrators/personnel perspectives seemed to be varying. While some who were interviewed seemed to express a sensitivity and caution when speaking about the language policy, others were quite vocal about the need to preserve Afrikaans as a language and that it needs to happen through the University. The University also upholds this commitment. The dilemmas that seem to surface around this issue are noted in some of the exclusive like tendencies the policy seems to portray. For example Afrikaans is known as the default language of the institution where the possibility of certain specifications are made, however, the University seems to take the position around the need to recruit more black students and academics, who quite more obviously will not speak Afrikaans as a first language (Kloppers, 2004). Mabokela (2001) *Selective Inclusion: Transformation and Language Policy at the University of Stellenbosch* raises very pertinent discussion around a continuing debate at the University. Mabokela articulates the challenge of transformation in the face of a very historically and traditionally motivated institutional culture. The research reveals a connection to earlier colonial conflicts as a persisting denominator. One that was previously guarded by bias

and one that seems to be struggling with maintaining versus retaining those biases. The conflict and controversy seems to come in with the seeming contradiction of maintaining the language with this being apart of the main vision and also welcoming diversity.

In Chapter Four I offered the framework for the language policy. On the surface some of these specifications seem unquestionable, however looking a little closer and interwoven with other policies some questions arise.

The current language policy, approved in 2002, stipulates Afrikaans as the default language of teaching and learning at the undergraduate levels, with a stated opportunity to engage with English at the post-graduate level. While the language medium has been set as Afrikaans, there have also been plans to recruit more Black students. Conversations with several Black undergraduate students however reveal that these students were recruited with the idea that they would be able to complete successful study at the University. One second year student commented: "I just study on my own." A good number of these students whose Afrikaans is not yet beyond beginner levels (although enrolled in Afrikaans language classes) seemed to indicate that they are made to feel as if their participation in the University is not appropriate if they have not attained Afrikaans, although they had originally been welcomed into the community at the time of recruitment. Some of the BEd fourth year students' commentary revealed a rather unsympathetic belief that students who can not speak Afrikaans should not attend the University. Although the University provides a number of learning centers that attempt to help non-Afrikaans speaking students, I ask the question what is being done to accommodate those behaviors and attitudes that portray somewhat of lack of consciousness and sensitivity, where the Faculty claims to "help see that learners get support of the kinds that in the long run leave them able to recognize and fit to foster the values, knowledge, skills and opportunities that are of benefit to communities and individuals alike" (US, 2004b p. 8).

The policy recognizes isiXhosa as an emerging academic language, and thus can be pursued as a language of study. It is quite interesting that when looking to isiXhosa as a language of study the Faculty for the BEd GET program offers one beginner class to fourth year students. An even further surprising finding is that isiXhosa is the only African language outside of the 11 official languages of South Africa offered or

recognized as a language of study for BEd GET students. Other opportunities outside of the Faculty of Education may be pursued in the African languages department, however the concern in this study seemed to locate findings that suggest that isiXhosa, and other African languages are not a priority of the program. I found this quite saddening as the teaching industry is increasingly finding itself at a deficit to harvest qualified, multilingual educators at the general education level. In 2004 in particular, the Faculty encountered heavy recruiting of BEd students at Stellenbosch for teaching positions in the UK and in Taiwan. I wondered how students would be prepared to teach in these diverse classrooms, when these same students had not even been exposed to the opportunity to engage in these settings here in South Africa. If the University and Faculty recognizes isiXhosa as an emerging academic language, where is it being accommodated in programs that train future teachers?

As an internal language of communication, Afrikaans is considered according to the policy the language of default, however when external communication is needed Afrikaans, isiXhosa, and English may be used. The University does appear to be quite committed to hosting multilingual environments in public engagements. In various public domains involving the University there appears to be sensitivity to the idea that different languages may be present in a given meeting. Documents are provided in both Afrikaans and English, and in some cases dual exchange of both Afrikaans and English is upheld. In this way there seems to be indicators that the University is interested in these segments, in accommodating various mediums.

The language policy is carried out through a plan which includes the code of conduct for teachers and students in the classroom. The plan recognizes Afrikaans (teaching, learning, study materials etc.) as the default option, but when other circumstances arise further specifications can be considered. I must share that in my examination of lecturers in the BEd program in this instance I found quite a number of lecturers who equally distribute both Afrikaans and English in their class settings. The lecturers participating in this study seemed to demonstrate a profound sensitivity to the needs of the all of the students in their modules with regards to the language policy. Furthermore, there seemed to be an understanding of the need to help prepare students for situations where a fluid exchange of Afrikaans and English will be required.

6.2.2 The Program Curriculum

As demonstrated in Chapter Four the program curriculum can be realized through **the program outcomes**, which specify critical and specific competencies that must be demonstrated upon award of the BEd qualification; the **module and content** which serves as a class offering and includes specific subject areas that students select in accordance with the specialization trek they intend to follow; and the **module outcomes**, which specify specific competencies that must be taught by a lecturer, and demonstrated by students. I must say at the start, trying to identify what the program curriculum entailed was a very difficult understanding to come by. The Faculty calendar suggests, but not overtly states, the program curriculum understood through the structure of a specific program. After six interviews with the Program Coordinator I still struggled to understand the makings of the program curriculum and how lecturers attend to various program outcomes, and module outcomes, outside of the module framework. In lieu of the *elements* of intercultural education I used its content to see where intercultural education might be identified.

The *elements* suggest that intercultural education can be identified through characteristics, program courses, module content, terminology, etc. In each of the following cases I filtered each component through the *elements* using the categories (use of characteristics, use of terminology, intercultural perspective) spoken of in the previous chapter (see steps two and three in the “Data Analysis Section”). This usage along with follow-up filtering in the same manner with other triangulated responses will be witnessed throughout this section and the sections dealing with the questionnaire and interviews. The following attempts to portray how intercultural education is finding expression in the various components of the curriculum. The synopsis within each section will vary in length, this due in part to desiring to provide samples of all the various findings—at times to provide every detail would have been too expansive. Finally, the findings presented in the following sections I believe also seem to suggest a need to enter the idea of how policy informs practice. However, this rendering will be discussed later.

6.2.2.1 Program outcomes

The program outcomes serve not only as the competencies that must be

demonstrated upon award of the BEd qualification, but as the umbilical cord to the NQF guidelines that inform how a program should operate. I must say that I found it quite difficult to get a copy of the program outcomes in English. I was told on numerous occasions by several different sources that the program outcomes “are just a couple of lines, so you don’t need to worry about it.” Not knowing at this preliminary and investigative stage what the characteristics of the BEd program make up were, and their importance to the program, made me naturally question the need to consider the program outcomes as paramount to my investigation. This assumption might seem naïve however in consideration of my initial experience with trying to locate complete copies of this document naturally aroused a perception around the difference in the ways that policy serves to inform practice contextually. Not to mention the idea that I had to be quite perseverant in getting the most recent and updated copy of the program outcomes, which could only be sourced in Afrikaans.

As time progressed and my familiarization with how programs are defined and what constitutes them in a South African context grew however, I realized that the program outcomes were exactly pivotal for positioning how intercultural education might be traced within these program outcomes and consequently in the module content and outcomes. Or, at least how these policies suggest that certain outcomes get portrayed in the program. I repeatedly asked how different the program outcomes in English are from the outcomes translated from Afrikaans. When looking to Appendix F the difference between those “Program Outcomes” I received initially (“First Draft”), and those that serve as the current Program outcomes are quite extensive. The first draft although pointing to some indicators of intercultural activity (see program outcomes number 1, 7, 8, 10, p. 278), seemed to be somewhat general rather than a fully announced agenda to encourage intercultural practice in program learners. The later edition seems to account for more identifiable characteristics in intercultural education where in some cases a program outcome might arouse the suggestion for the need for curricular content and instructional methodologies for intercultural practice.

It did not appear that in total the program outcomes had a full intercultural agenda, which I understood from the characteristics of intercultural education as encompassing curriculum and instructional approaches whose main objective is to foster

understanding on the nature of culture in preparation for future intercultural experiences. However, some of the program outcomes listed show extreme promise for the conceptual focus on intercultural education. The terminology used did not appear to be latent with cultural terms, however in some cases notions of culture, as suggested by the characteristics of intercultural education, seemed to be subsumed in the offerings. For example when looking to program outcome numbers 6, 7, 8, and 15 in Appendix F (p. 276) it becomes quite evident that some intercultural embedded outcomes assume opportunities for students to not only improve their intercultural relations, but to later help their own future students to attend to these principles, if focused by lecturers during module offerings:

6. Develop a learning environment in which skills can be developed for critical, logical, creative and reflective thinking, conflict management, argumentation and reasoning.
7. Effectively determine different contexts, races, class, gender, language, geography and other factors concerning learning; make relevant adjustments after reflection in term of learning strategies.
8. Critically evaluate the implications for teaching political and social events; develop strategies in response.
15. Understand present legislature regarding the management of learners and schools, and a knowledge of professional organizations; have an understanding of the constitutional relationship between human rights and the environment.

The program outcomes seem to also suggest the opportunity to encourage intercultural practice. A sample of other program outcomes furthermore show that interculturally related themes and the suggested needed intercultural perspective for a classroom environment are clearly represented in some of the content of the program outcomes. For example program outcome numbers 13, 14 and 18 (pp. 276-277) show an attended awareness of the need for students to not only build on subject material that is in keeping with representing spheres of cultural diversity, but also nurturing an interculturally sensitive perspective:

13. Manage various classroom teaching methods within various educational contexts; adjust systems, procedures and actions to circumstances; understand descriptive and diagnostic reporting; have a knowledge of supporting sources.
14. Create a democratic classroom climate that is characterized by healthy discipline, an appreciation and sensitivity for culture, race and gender differences.
18. Respond to relevant social and educational problems and work with professional services to handle these cases; understand important community problems, such

as poverty, health, environment and political democracy; as well as formative development and the impact of abuse on individual, family, and community levels.

Other program outcomes demonstrate in some capacity for the opportunity for embedded intercultural characteristics, depending on what teaching strategies and approaches get married to these outcomes (see program outcomes number 20, 22, 24, 25, 28, p. 277). This finding further gave rise to the anticipation for witnessing what is occurring with regards to the program outcomes and how the previous can be witnessed in the module content and outcomes.

Although not the primary purpose of my investigation, but in lieu of my research question, the difficulties and the issue of relevance of the program outcomes I perceived in my preliminary stage caused me to carry a question of how well they are actually represented in the content of the modules that get taught in the lecturers' sessions. I was especially conscious of this question during my interviews with lecturers and students, as I was interested in learning whether student and lecturer attendance to these outcomes is present. It seems that after hearing responses from the questionnaires and interviewing, the program outcomes in full form do not necessarily seem to be attended to, but are somewhat intrinsic to the learning and training process. In other words, there is an expectation by lecturers that some of these outcomes will be intrinsic to the learning process. I actually questioned this finding as I speculated that perhaps a more lived out exposure to outcomes in class sessions might help to ensure that both lecturers and students understand what is required of them, as these outcomes supposedly serve as the pillar for student qualifications. It also might help to eliminate the ambiguity that students seemed to comment on around competencies (teaching approaches, skills, etc), demonstrated from questionnaire findings and interviews. In a conversation with a lecturer who teaches in the BEd program and sits on a committee that is making revisions to the program curriculum I addressed the previous. I questioned whether or not the students seem to be aware of what the outcomes of the program are, and if they are attended to from the start of the program. The lecturer commented by saying: "that's a good point, I don't think it's as emphasized, and I'm making a note to physically put them there."

The investigation of the program outcomes show that intercultural related themes and suggested intercultural perspectives are represented in the content of the program outcomes. Although no direct mention of the conceptual usage of intercultural education is stated, noting the presence of such themes gave way to my anticipation to witness intercultural practice in the various module content and outcomes, and teaching approaches and practices.

6.2.2.2 Module framework

A module framework includes the course content of the module. It also includes the time and schedule that the module meets, and course themes. The module framework may also consist of reading materials covered for the duration of the course. Although not mentioned as a specific component of the program curriculum, it serves as a vital piece in helping students to be aware of the module content and outcomes. A recent policy by the University mandates that all lecturers provide module frameworks, with specific components listed; these should include the module outcomes. Given the previous I was particularly interested in learning how lecturers account for program and set module outcomes in their frameworks. As frameworks are only made available to students taking the modules, I had to source frameworks through the questionnaire invitations and the completion of the questionnaire. The receipt of the frameworks however was not significant enough to make an assessment here.

6.2.2.3 Identified modules and outcomes⁶⁰

The modules that are offered in the program curriculum for the BEd qualification are comprised of content subject matter and themes, and outcomes that are geared toward objectives that lecturers cover in a the module and that students should be able to fulfill after completing each module. Originally I decided to provide a description of all the original courses that I selected whose titles suggested the possibility of intercultural education in the terminology used. There were no module titles that reflected either the use of the term of intercultural education, multicultural education, or cultural diversity. Then I then decided to display those whose subject matter (from the Faculty calendar) suggested the possibility of intercultural tenets. This too was impossible as very few modules themes seemed to display a purely intercultural pedagogy. After a closer look at

⁶⁰ See Appendix F for “Module Content and Outcomes.”

the module content combined with the interviews with lecturers of these courses however, it seemed that the modules engendered some of the *elements* of intercultural education via the lecturers' teaching approaches and methodologies used in the classroom. After considering my research question "in what shape does intercultural education appear" and the *elements* discussed in Chapter Three, I realized I needed to give attention to the opportunity to witness, like Hughes (1983) seemed to demonstrate in her search for programs that display curricula in intercultural education. I decided rather than to eliminate a module because it does not display all of the categories of the *elements* of intercultural education, I would look for opportunities for where intercultural education might be occurring even though it might not be directly attended to as such. For example the *elements* suggested that programs and courses that might include the opportunity for intercultural themes could be found in subject heading in domains like Psychology, Religious Studies, Human development, etc. Furthermore, program content suggests focus in history and world affairs, language and acquisition, and various national systems, which help to account for some of the modules that I chose later.

As I consulted a number of different sources to represent how intercultural education took shape in these modules I decided to provide a collected synopsis from the layered perspectives from interviews, the questionnaires, and the actual documents that display module content and outcomes themselves at this time. The following is both a look at the "hard negatives" with the interviews to magnify the pictures so that one could get a better look, and the final picture. The description that follows also is one that represents the modules as I found them. I tried to identify modules that seemed to show the potential for intercultural education. It can be noticed from the descriptions that I often refer to *themes* in intercultural education and most frequently cultural diversity. I found that in order to represent some intercultural activity I had to specifically look to the various compartments of the *elements* so as to represent intercultural findings. For example in referring to the *elements*' suggestion of program content I looked for the use of teaching approaches, and terms that lecturers used, married to the embedded outcomes that were suggested by the *elements*. Likewise, I found that when speaking about intercultural education in both lecturer and student dynamics that the term diversity, almost always seemed to be used by participants synonymous to intercultural education.

I specifically again gave thought in my presentation here of not only asking the question of how it takes shape but giving the opportunity for it *to* take shape, with recommendations for future changes.

Overall, according to the *elements* a good majority of the modules gave rise to the opportunity to witness intercultural education, but as will be shown, on the whole, they did not reflect a purely and wholly attended intercultural pedagogy or practice (in consideration of all the categories from the *elements*). In referring to this finding I again came to this understanding through a rigorous investigation of the *elements* and my initial preliminary filter in the darkroom through the actual use of the characteristics of intercultural education; the use of the terminology, theoretical tenets of intercultural education; and the use of *elements* from an intercultural perspective. I then revisited the *elements' embedded outcomes* from program content to look at a particular module. When sifting through the module content I examined each module outcome with the content, along with findings from the interviews with lecturers. The data received from this examination showed that the goals of the module outcomes apart from teaching strategies from the lecturers were not necessarily maintaining an intended intercultural approach. Their representation here nonetheless then gives a reflection for where there is burgeoning promise or where some activity is happening.

Modules offered from the Faculty of Education:

Afrikaans 278

This Afrikaans class is a teaching language acquisition course. The module content revealed attention on the pragmatics of teaching language. Although the content from this module did not initially reveal specific attention to cultural diversity, multicultural education or intercultural education, teaching approaches and assignments for this class showed incredible display of activities that support the idea that themes in intercultural education like those related to ethnic self-identity and the understanding of contributions of various ethnic groups by non-dominant culture groups could be present. In this sense intercultural pedagogy are possibly being attended to through the lecturer's teaching style and approach. The module then pointed to the opportunity for intercultural education to be witnessed through the teaching approaches utilized. The lecturer specifically mentioned learner-centered approaches, and communicative approaches (which the *elements* suggest) that are used in her classes to help prepare students for diverse classroom experiences. It seems as though this module, if the *elements* of intercultural education are considered in the future, has the potential to stimulate the need for international and intercultural cooperation.

Art and Culture

Students are required to take this subject and series of modules in the first year of study, but the following three years of offerings are not required. The module is made up of three components: Applied Visual Arts, Music and Dance in Education, and Drama in Education. Initially when I first encountered this module I was quite excited to witness how intercultural education might appear. Although cultural themes are specifically mentioned in the module content and outcomes, it did not appear to be attended to in methodologies or terminology. In the sense that multiculturalism is directly attended for the purpose of “appreciating the multicultural identity of pupils and can subsequently function effectively in the community” as one of the module outcomes for this class suggests, I did not witness a confirmation of this in participants’ responses. Student questionnaires revealed only one comment from a student who mentioned the Music component to this module as an encountered theme in cultural diversity. Perhaps such low account might be due in part to the idea that the module is only taken in the first year of study, thus students may have not recalled it. In any case if such activity is occurring, in consideration of the specific skill of helping students focus on multiculturalism for diverse classrooms, it seems that the module could receive more attention in terms of making themes in intercultural education more visible to students.

The module shows opportunity for intercultural education where foundations can be laid in the interest of using this module in the future to encourage notions of culture both from the objective and subjective domains. An embedded outcome from the *elements* that might be helpful would be the encouragement of this module as a way to inspire cultural diversity and cultural relativism through the media of Art, Drama, and Music. In further examining the content of the module set by the program I did come across the specific use of the words multicultural and intercultural related to education in drama in terms of how students display sensitivity to different identities. Conversations around the art component suggests that students are given the option to explore their own work, even if it means students do not opt to use multicultural art forms. The lecturer for the Art module commented that more cultural diversity could be attended to in this module.

Education 114: The Philosophy of Education

The module from its content and outcomes seems to display themes of the *elements* in that issues with children’s rights, gender discrimination in schools, and discussion around values in education appears to be handled in the module. This finding therefore gave rise to witness the opportunity for intercultural education. The module content appears to have linkage with and would suggest future intercultural themes that specifically deal with outcomes that lead to the need to discuss themes in national cooperation within multilingual and multicultural contexts in South Africa. It was uncertain what teaching approaches and styles inform this module. This class is taught in the first year and students on the questionnaire seemed to refer to ideas that included concepts that deal with respect, values, and discipline captured from this class.

Education 144: Development and Learning

The content and outcomes through teaching approach and practice show that aspects around development and growth are discussed along with gender, physical, social,

emotional and moral development. The module's title also suggests a possible subject focus in intercultural themes related to human development. It was not certain how teaching strategies inform this process. References to ideas that remind students of the different learning contexts that they will be exposed to seem to be suggested based on the questionnaire response from the lecturer of this module. Therefore the intercultural component through a possible multicultural perspective of the lecturer suggests a possible attendance to themes from an intercultural perspective.

Education 214: Didactics

This module is offered twice a week. The main focus of the module is to cover the principles of teaching. The module content and outcomes, did not advertently mention themes in intercultural education. After interviewing the lecturer for this class however I learned that in 2005 this module will undergo a major content and title change (Curriculum Studies). In discussing these changes I was told that the module will be in attempt to clarify and to specifically integrate the concept of human rights across school curriculum, with an attended focus on helping students to view specific teaching methodologies. I was told that these will include focus in intercultural education by way of the lecturer's teaching practice. The changes seem to reflect an opportunity for intercultural education but through the teaching approach of the lecturer that will teach this module. The potential for this module to speak to intercultural themes that deal with national and international education systems is imminent. A discussion in the final section will discuss these changes further.

Education 244: The Philosophy of Education

Students receive this module in their second year of study and receive instruction three times a week. The main focus of the module's content is aimed at democracy in education with regards to issues in respect, values, and difference. Students are exposed to theoretical underpinnings of the philosophy of education. According to the lecturer of this module there is constant referral of the applicability of this subject to the classroom experience. With regards to themes in intercultural education directly addressed the lecturer referred to the idea that the "nature of the content of this module subsume topics dealing with areas in diversity." In terms of specifically mentioning the term intercultural education "there is no such usage." However, the lecturer commented on the idea that as a teaching approach and practice in class students are encouraged to debate so as to encourage dialog, which gave rise to witness intercultural education through teacher approaches. This style, in keeping with intercultural themes, has a direct implication on the possibility of introducing strategies in conflict management, a finding from the students that suggests needed attention in this area. The biggest concern suggested by the lecturer was not in the module content addressing issues that subsume cultural diversity, interculturality etc, but in the apparent disparity of visible diversity of the classroom. The concern voiced by the lecturer seemed to suggest that without this visible diversity competency in facing future diverse classrooms would be problematic. The lecturer agreed that there could be more themes in cultural diversity addressed in the module. Interestingly enough previous content for this module suggests that themes in multicultural education were stated.

Education 314: The Child in Systemic Context

By the nature of the module content and outcomes, the module seemed to display possibilities where themes from the *elements* could be addressed. The content reveals attention to the dynamics of interaction on different levels in systems approaches, which according to the *elements* provides opportunities for viewing intercultural education through the module's attention on stimulating the awareness of familial contexts. The module also deals with the values and characteristics of an educator. Although the content seems to suggest opportunity for themes in cultural diversity to be discussed, I am uncertain however what kinds of teaching approaches guide this modules' attendance in this matter. Commentary from lecturers in the department with regards to this module suggest somewhat of a focus through notions of inclusive education which may satisfy themes in intercultural education. This finding may speak to the need to consider an understanding around the notions of culture in the context of family, and community settings.

Education 344: Learners with Special Needs and Psychological and Educational Measurement

The module content and outcomes show specific attention to the dynamics of teaching students with special needs. The outcomes have an embedded focus on suggesting the development of skills of acceptance for diversity, which speak to the possibility of intercultural pedagogy getting played out in this module. The methodological approach for this module seems to stem from inclusive education. The teaching approaches and practice of the lecturer suggests themes from the *elements* of intercultural education through the practice and methodological attendance of inclusive education, with direct implications of teaching students how to interact effectively with students that display these needs. The module focus handles topics around disabilities in the context of inclusive classrooms, with attention on the rights of participation. A good number of the student questionnaires also revealed this module as one that helped them to become more culturally aware. This module seems to display strong implications for intercultural practice and strategies like cultural assimilators and human interactive approaches.

Education 414: Personality Psychology

Module content and outcomes reflect theory building with regards to personality psychology, behavior, with the introduction of assessment measures and focus as it pertains to identify personalities of learners. These are tied to the dynamics of classroom contexts. Conversations with the lecturer of this module confirm this in terms of themes of diversity handled through topics around disability and education. The module content shows that *elements* in intercultural education could have supreme importance if embedded into this module. It was quite interesting in this module to note how themes in cultural diversity directly were interpreted from the standpoint of topics in disabilities. The lecturer voiced a desire to incorporate more teaching strategies and approaches that lend to helping to educate and prepare students for diverse classrooms. This module seems to display foundations that could attend for future use of intercultural pedagogy in the realm of expanded attention to the notion of culture and how this notion might be tied to international perspectives in the realm of human behaviors. Intercultural concepts that touch on stereotyping, bias, and relativism as it pertains to development also could

provide future opportunity for intercultural education to be witnessed in this module.

Education 444: Putting the Education System in Perspective

The module engages the content around the concept of democracy in education and management. It specifically focuses on the South African Constitution and the Bill of Rights to illuminate the idea of human rights and its implication for teacher roles in connection with the school and classroom contexts. By subject matter the module shows opportunity to witness themes in intercultural education. The lecturer emphasizes the need to understand this topic in light of a teaching approach that is used to encourage growth in understanding versus merely tolerating difference, which seemed to display components of an intercultural perspective. The content, by this lecturer's teaching approach seems to embed some themes in intercultural education like understanding educational systems through intercultural personal relations and citizenship. Although the module does not wholly attend to intercultural pedagogy in stated form, the module seems to reveal serious implication of the module content tied to an intercultural perspective demonstrated by the lecturer. In this sense there seems to be encouragement toward building student sensitivity to the needs of diverse classrooms.

Human and Social Sciences 278/20

This module meets three times a week and contains content themes in history, and geography for the preparation of the learning the area in an OBE context. At first glance, the module content and outcomes did not suggest an overt attention on themes of intercultural education, which was surprising given the subject. However upon conversation with the lecturer of this module I found that the teaching approach and style of this lecturer supports the idea that hastens skill building in preparation for diverse classrooms. Terms like intercultural education and multicultural education are not necessarily themes that are discussed in the session however, issues related to diversity are subsumed under the subject matter of the module that is taught according to this lecturer's style. The methodologies and teaching approach through debative like discussions and conversational interactions between students and lecturer in this module, also seem to lend to encouraging students to be more sensitive to various topics and fellow peers in preparation for future classrooms. Interestingly enough, although the previous seems to show the contrary, the student questionnaires did not reveal this module as one that encounters themes in intercultural education, nor as one that helped them to become more culturally aware. I am uncertain as to why this was the case. This module shows extreme opportunity for an intercultural pedagogy in specifically dealing with international and intercultural relations. Embedded outcomes that would be recommended suggest that interpersonal and intercultural skills through the understanding of human interactions could be served in this module.

Professional Studies: Practice of Teaching

Students receive this module at the start of the second semester beginning in their second year through their final year in the program (beginning in the third year for Foundation Phase Students). I chose to review this particular module because students seemed to indicate that their practice of teaching enables one of the few times to encounter opportunities to work with and interact with diverse classroom settings. It was quite

apparent from students' responses from the questionnaire and the focus groups that they would appreciate more opportunities to learn more about how to interact with different cultures in classroom context. This module is guided by a number of the faculty members from across the Education departments. Their further commentary from the questionnaire specifically seemed to request that more opportunities like this be provided. This module shows extreme promise for recommending the incorporation of methodological approaches from a practical perspective that will help students to prepare for diverse classrooms.

Professional Studies 273: The Effective use of English as a Tool of Communication and as a Medium of Instruction

The module content and outcomes show attention to building effective communication through language teaching. One of the lecturers for this module suggested that methodological approaches include a point of departure in a "world English perspective," where emphasis is placed on a variety of norms as language standards. Module content through this lecturer's practice also focuses on multilingualism and bilingualism in education. Themes in intercultural education seemed to be suggested through the teaching approach mentioned earlier. Communicative teaching in this module could suggest attention in intercultural pedagogy where a possible objective might call for direct intervention in helping students to understand communication associated with sensitivity with increased intercultural relations.

Professional Studies 378: Environmental Studies

The module content and outcomes show focus on constructs around the concept of environment broadly in biophysical, social, economic, and political spheres, which include diversity within these realms. The lecturer attends to inclusivity as a point of departure. Themes in intercultural education through the lecturers' teaching approach and style suggest attended focus on helping to students to be aware of teaching dynamics and its possible implication for diverse classroom settings. An attended methodological perspective from the realms of inclusive education seems to be present. Students also noted this module as an encounter for themes in cultural diversity. Recommendations for making this module fully attended from intercultural pedagogy might suggest that dealings around the content include a point of departure inclusive of intercultural methodologies. Topics around intercultural and international cooperation might be included here.

Professional Studies 378: Religious Studies

The module content and outcomes specifically mention an attended focus on interreligious and intercultural education. The lecturer commented on this being different from multicultural education. Students are required to participate in activities that encourage intercultural understanding. Research projects and assignments are required to help students prepare for physical multireligious, and interreligious dynamics. Incidentally, students seemed to indicate an overwhelming response to this module helping to prepare them for culturally diverse settings. Some students in focus groups even commented that this module was the only one that helped to point them specifically towards an understanding of difference. This module in subject, title, and content reflect

some intercultural pedagogy.

Professional Studies 378: Speech and Communication

When I first encountered this module I was quite excited to learn what kinds of activities were occurring in this module. I had suspected that this module, by nature of its title, would suggest focus on language and the importance of effective communication, which to my mind gave rise to the opportunity to directly encounter issues with cultural diversity, and then quite possibly lead to findings of intercultural themes. The module content and outcomes showed a different picture. The module content and outcomes reveal that the course is directed toward voice and speech training, helping students to become more articulate and practice teaching posture in anticipation for their future classrooms contexts. Methodologies in the drama of education are attended to by the lecturer. Students participate in dramas, skits and other activities to help provide simulated class opportunities. The class seems to be quite valuable in helping students practice simulated activities. Its incorporation reminds for the opportunity that diversity through course offering in a program curriculum is also valuable. With regards to themes in cultural diversity, intercultural education, the lecturer commented a very low representation. The module however has ramifications for the use of encouraging notions of culture and interculturality. Teaching strategies and approaches like cultural awareness, cultural assimilators etc, can be used to integrate notions of difference indirectly with the module content.

Modules offered outside the Faculty of Education:

Initially when I began my investigation I actually identified the following modules as potentially representing themes from intercultural education, based on their subject content. I then later realized that these modules were actually taught by different Faculties, which means that different Faculty policies and goals might possibly exist, and that could influence how intercultural education conceptually would be handled.⁶¹ One of the findings that I thought was particularly interesting and a bit surprising were remarks made about BEd students from these lecturers. I first declined to include this finding here but I thought, while somewhat critical, it was indeed a consistent finding.

One of the biggest commentary from lecturers outside of the Faculty of Education were remarks about BEd students' low competency in themes related to subject matter, closed worldviews, and their marked difference from other students. I found it quite disappointing to hear a collective perspective that seemed to suggest of BEd students an inability to communicate effectively in classroom contexts and understanding the relevancy of the subject matter. They also heavily commented that students seem

⁶¹ Beginning in 2005 these subjects as taught from other faculties will be phased out and amended and taught from the Education Faculty to include a more OBE curriculum structure.

unwilling to or are unable to grapple with issues dealing with diverse communities. Upon hearing these comments I was at first a bit shocked that lecturers would so quickly render such commentary, however, as I interviewed other lecturers and had informal conversations with various Faculty members, I began to also hear similar and consistent comments. These comments signaled to me a wondering back to the *elements* of how these classes (if such perspectives were noted) contained perspectives that helped students overcome these clearly pointed observations. I wondered if such keen awareness of this lack is prevalently noted by lecturers, what are these modules doing to accommodate that known deficit. A further telling of this finding will be handled in the section dealing with the final analysis.

English 178 Language in Communication

The module is taught from the Arts and Humanities Faculty in the English Studies department. This department has programs offerings by module content that reflect an attended perspective to themes in cultural diversity. The lecture meets twice a week with a third session dedicated to tutorials. The lecture is taught in English. Students taking this course have an option of four different components which will derive varying content themes based on the components. The module is offered through the English Studies Department to a combination of students studying in BA, BS, and BComm programs. The module content revealed themes in literature are handled according to literary renderings, and that attended themes in intercultural education and cultural diversity, as suggested by one of the lecturers of this module, are at the discretion of the lecturer. Based on findings from the module content, and outcomes, teaching approaches and styles of lecturers may provide better opportunity to witness intercultural education.

History 112: South African History

This module is taught from the Arts and Humanities Faculty in the History department. It is a team taught module. Typically the content is covered occur over three themes: Afrikaaner Nationalism, Segregation, and Black Nationalism and Protest, with an unannounced final theme in South Africa and a world perspective. This final theme due to time constraints is often not covered. These themes are not mentioned as such in the module content of the Calendar. In this module students from different undergraduate programs partake in the class. BEd students however, because of scheduling issues, and time constraints, as well as issues stated by lecturers of module difficulty and low student competence, only receive two of the three themes dealing with Segregation and Black Nationalism and Protest.

As far as intercultural education and multiculturalism being terms mentioned in the class session I did not seem to witness a direct attention. However the opportunity for themes in intercultural education to be addressed seems to be intrinsically present with the nature of the subject matter (i.e. history as a subject). Competencies students receive to prepare them to not only teach this subject but to use as a way to deal with conflict management

do not appear to be clear. In other words there does not appear to be direct intervention of helping to attend to themes and tenets of intercultural education outside of the subject matter speaking for itself. Given the themes that are addressed in this module a possibility for this module speaking to such topics could include a point of departure in a specific focus on cultural relativism and acceptance of other cultures in the South African context, with the value of cultural diversity as an emphasis for developing intercultural sensitivity. Furthermore issues in building understanding about the exploitation of dominant culture could be introduced in connection with building intercultural understanding.

History 142: Western Civilization

In my research of this module I found that a different module title was being used for this course: *Global developments: civilizations, colonization and industrialization*. The title to me seemed to signal intercultural subject matter. The module is offered over a year to a variety of students from different program Faculties, and students partake in the class for three sessions out of the week with an additional tutorial. As was the case with the previous module I was also informed that BEd students do not take the class with other students due to issues in scheduling. Furthermore, their workload is considerably altered due to the previous, and again, the mention of closed worldviews on behalf of BEd students seemed to be prevalent. In conversations with the lecturer of this course it seems that cultural diversity and multiculturalism are themes that are indirectly subsumed under the subject matter of the course. Themes in intercultural education are not necessarily discussed advertently, but I was told that some subsumed topics are integrated under the subject matter such as gender issues, indigenous civilizations and respect, etc. Potential opportunities for this module to reflect greater intercultural attendance could be seen in applying teaching approaches like the critical incident method that help students to build intercultural sensitivity through an improved appreciation of difference.

Xhosa in Communication

Students receive this language module in their fourth year in the program. The module content and outcomes are geared toward learning and communication in isiXhosa. I was quite surprised to learn that this module is a fairly new offering and that students only receive this class in their final year in the program.⁶² The module seems to attend to pedagogy in intercultural education in that it recognizes the need for effective interaction to prepare for cultural diverse settings. Students listed this module overwhelmingly with Religious studies as an encounter with intercultural/multicultural education, and cultural diversity, and helping them to prepare for diverse settings.

Additionally surfaced modules:

There were several modules that I came across after further investigation that seemed that they should have been incorporated into the sample of modules under review. Although these module outcomes and content did not initially reflect themes that

⁶² Beginning in 2005 student will receive Xhosa in both their third and fourth year.

might suggest *elements* of intercultural education, after interviews with lecturers I felt these modules needed to be represented.

English 378: Children's Literature

By module content and in view of the outcomes I felt that this particular module needed to be examined further. Students are engaged to work in pair groups and a variety of methodological teaching approaches are modeled for student's use. Various kinds of literature are sampled to help students grapple with the interwovenness of how stories can impact how various cultures, and difference can be examined in the classroom. After conversation with the lecturer of this module it seems that teaching approaches and the style of the lecturer appear to represent some themes from intercultural education with attention on learner centered approaches, and cultural relevant themes that deal with relativism and acceptance of other cultures, with an associated value of diversity.

Natural Sciences and Technology

Although I did not select these modules for review during my investigation of the modules, I happened upon a conversation and was told by one lecturer that I "wasn't going to get much of a response" with regards to these modules because, by content, they do not include topics dealing with multiculturalism and diversity because "it's science." This commentary disturbed me. This response raises serious questions into how lecturers view themes in cultural diversity as exclusive to the social sciences, even apart from their teaching approaches. Interestingly enough however, another lecturer interviewed for a different module that was selected for review also teaches in the Natural Sciences. I asked questions around themes brought in around cultural diversity. The respondent commented that while "the subject itself is quite technical" in its subject matter where there is relevance to themes in diversity, themes around inclusivity are brought in. The natural sciences and technology by content show a potential for various developmental approaches and exploring diversity through existential media.

Human and Social Science 378/478

In investigating Human Social Science 278 I found that the same lecturer teaches all of the modules that deal with this subject. Students in the intermediate and senior phases receive this module beginning in the second year until the final year. The module content did not again seem to reveal an overt focus on intercultural education so I did not include it initially, but after the interview with the lecturer and the teaching style noted above, I felt that it represented opportunities where intercultural education might appear.

6.2.2.4 Final analysis

A number of the modules mentioned here offer opportunities for themes in intercultural education to be witnessed, however it does not appear to be guided with a known wholly attended intercultural pedagogy or practice. When I filtered the program content and outcomes into the *elements* of intercultural education there seemed to be a telling of how different intercultural themes can be inadvertently accounted for. These

largely came from witnessing various lecturer's teaching approaches and styles with given module content and outcomes. The *elements* suggest that intercultural education's primary concern is an attended focus on improving interaction amongst students. This focus includes a guided intercultural perspective that serves to address content from this perspective, whilst also helping to shift ethnocentric views to a more cultural relative space. While the module content and outcomes seem to display in some cases some themes of intercultural education, it does not appear that those themes were suggested with a clear intercultural intent in mind. This finding is highly relevant as it speaks to a need to frame module content from an attended pedagogy whose main objective is not only to inform but to improve and build skill in cross-cultural communication and development, a need that will be identified later in student responses in the interviews. This skill has profound ramifications for improving dialogic exchange on many different levels.

There is also no module that exclusively is devoted to collective themes in cultural diversity, multicultural education, or intercultural education. By this analysis I mean to suggest that where there was content guided by teaching approaches, the approaches were not recognized through a purposeful intercultural pedagogical perspective. However, teaching approaches and practice by lecturers, as implied earlier, reveal another dimension to how themes in cultural diversity or possibly *elements* of intercultural education gets played out. These approaches show promising opportunity for students to be somewhat exposed to themes in intercultural education. Some lecturers' teaching approaches and styles suggested that methodologies from inclusive education are attended to. The extent to which these approaches and skills are realized in the successful demonstration by students however, was not a variable that this study was investigating. I was concerned however in carrying this idea further, as the study is interested in the present research problem of students being prepared for diverse settings, and suggesting intercultural education as a pedagogical offering.

While a good number of the methodologies used by lecturers suggest some focus on practices that seem multicultural, I wondered how much attention is placed on helping students to build skill in this area for their future classroom contexts or in shifting their behaviors about themes in cultural diversity. They seem to lack the attended skill to

handle these classes. The literature review suggested earlier that a body of pre-service programs offer classes in multicultural education and still teachers have a difficulty in encountering diverse classroom contexts. The BEd program does not offer such a class, and holistically a methodology toward cultural diversity does not seem to be announced by the program, which seems to be inconsistent with the content that the program outcomes suggest. Furthermore, the literature pointed to the idea that teacher attitudes needed be attended to. Students, as indicated and will be discussed later, tended toward a more closed world view and seemed to portray feelings (based on layered responses from the questionnaire and interviews) that were somewhat resistant to discussion around themes in cultural diversity. If this is the case in literature and in this context, I posit if an intercultural pedagogical element was incorporated into methodological perspectives in the BEd program, it would help students to better prepare not only for their classroom experience but for intercultural encounters. This proposal could also be beneficial for lecturers as well. A critical review of the research literature on the IDI by Paige (2003) gave reference to a number of successful usages of the IDI which again serves as helping to encourage intercultural sensitivity through Bennett's DMIS stages. Other research mentioned in the literature review also points to the inventory as helping to provide the suggestion of programs and courses related to attending intercultural consciousness and development (Greenholtz, 2000). Noting such an inventory is helpful in drawing recommendations for its use in a future study.

The Religious Studies module to me suggests, through students' commentary and interviews with the lecturer, that a direct and attended focus on methods of intercultural education, with the content, is helping to prepare students for intercultural experiences. In reference to the interviews, most lecturers were not familiar with the term intercultural education. However, that did not necessarily imply that intercultural practice on some level was not occurring. Lecturers seemed to collectively indicate that themes in cultural diversity are of importance. Their interviews also showed up another dimension of findings which will be discussed in the section on "Interviews with Lecturers." The extent to which this could be witnessed through the *elements* varied from different lecturers' teaching approaches.

Another thought provoking finding, which is somewhat connected to a previous

comment, showed that although the potential for the themes to cover content that might reflect themes in cultural diversity, multiculturalism and interculturality can be witnessed, it does not appear to be overly reflected (except in those mentioned below) in how lecturers specifically attend to teaching approaches that will help to prepare students for diverse classrooms. As will be discussed later, students seem to comment in focus groups that as a result of the lack of opportunities to interact with diverse communities they would not be familiar with how to handle teaching with such diversity. A good number of the lecturers themselves commented—with regards to a questionnaire item that asked questions around how conflict is handled with regards to misunderstandings in themes of cultural diversity—that they do not encounter such instances in the classroom. Some lecturers responded that they had not yet thought about how they would handle it. This finding was quite disappointing in that it seems that effective problematizing around these issues might serve to help expose students to skills in conflict management in preparation for diverse communities. It made me wonder how purposefully and non-intrinsically lecturers actually prepare students to handle issues in diverse classrooms. What skills are actually being passed on, learned, and successfully demonstrated by students? Are students aware of the skills needed to handle such events? The student questionnaire seemed to portray another picture as will be witnessed in item number 12 of the questionnaire.

In the final analysis surveying modules spread across the subjects of History, English, and Geography in the first year, there appeared to be somewhat of an indirect focus based on the various themes of intercultural education and cultural diversity as reflected in course content. However, I did not find that these modules specifically honed in, outside of an opportunity for classroom dynamics (due to a more diverse representation) to surface it, with specific attention to building skills that would help students prepare for diverse teaching classroom contexts. As far as comments made by lecturers about BEd students and a closed worldview are concerned, I further investigated these comments in my forum, and focus group interviews with students, and with other lecturers in the Faculty of Education. I found a similar representation through comments made by some Education faculty commentary about students in the BEd program. I

further witnessed some of these closed perspectives through my encounter with students in the forum.

Modules in the third year of study seemed to indicate the most intervention in terms of some themes and content representing cultural diversity, and indirectly intercultural education. Direct intervention of intercultural education was witnessed through the Religious Studies module which was the only class surveyed that attendedly focused on intercultural pedagogy and practice. It was clear from the module content and outcomes, teaching practice and approaches, assignments, activities, etc., that the module was representing opportunities for students to build skill in learning how to interact with different religious cultures. As will be discussed further in detail later, the students did not seem to make the distinction of intercultural education or reference that they learned about intercultural education from this course (some did however mention the term inter-religious/multireligious). However, they did overwhelmingly and singularly comment on their encounters with intercultural education, multicultural education and cultural diversity from this module. Afrikaans, Human and Social Sciences, Environmental Studies, Learners with Special Needs and Psychological and Educational Measurement, and Xhosa in Communication, through course content, materials, and assignments influenced by teaching approaches and practice seemed to display the closest to helping students to be aware of themes in cultural diversity, and intercultural education. The course content of these modules do not appear to reflect themes of intercultural education by usage of the term, but the module outcomes and the methodologies of the lecturers in these modules suggest that not only are intercultural themes addressed specifically, but that guidance in terms of helping students improve their understanding with regards to fellow students and in the classroom context does appear to be present. Furthermore, what was quite interesting in the triangulated findings of students' comments about the modules (except for Human and Social Sciences) that addressed cultural diversity, multicultural education, and intercultural education, was that these modules were majorly suggested by students. Quite unfortunately, however, a majority of these modules seem to be offered toward the end of the students' career in the program, and some are only components of a module which means that the amount of time spent in the course is spread across other components of the module, leaving little time to address issues in

these subjects.

6.2.3 The Questionnaire: Students and Lecturers' Understandings and Feelings about Themes in Intercultural Education

The questionnaire had several objectives that were mentioned in the previous chapter and asked questions framed within several categories. The purpose as stated in the previous chapter was not to measure the extent to which the individuals demonstrated intercultural competence, but to begin see where it actually may appear and in what shape it takes place in students and lecturers. In other words, if at all present in what ways is it present. In addressing this tracing I asked the following questions: What are students and lecturers' understanding of intercultural education by definition? What teaching approaches are used in the classroom that reflect intercultural education with an emphasis on preparation for cultural diversity? Do students feel prepared to teach these classrooms based on their respective learning from the BEd General Education program? What are students and teachers feelings about cultural diversity?

Out of the 18 BEd faculty members from the Faculty of Education that were invited for participation in the questionnaire, 14 responded with completed questionnaires after subsequent reminders. Of the four remaining faculty members, one lecturer was absent during the duration of the study, and the final three declined with no response. I was able to conduct follow-up interviews with 12 members of the faculty. From outside of the Faculty of Education, four out of the seven faculty members responded to the invitation and subsequent reminders with completed questionnaires. Of the remaining members, one was on sabbatical, one gave a commitment to participate but never responded with the completed questionnaire, and with the final member I was able to conduct an initial interview, but received no questionnaire. I was able to conduct follow-up interviews with four of the faculty members.

On the day of distribution of the questionnaire for students 52 out of the 81 students were present to participate in the questionnaire. This rate of participation was again contingent on the attendance during the class period. On the following day's class session 53 students were present for the forum, and 6 students from this group were selected for further discussion in focus groups.

The questionnaires' findings were meant to help provide a more triangulated

understanding of the entirety of the findings and entice an opportunity for deeper perspectives to be addressed in the follow-up interviews and focus groups. Thus as mentioned previously, a quantitative analysis will not be represented here. I thought however, it was necessary to include the instruments findings as a way to provide a look at the layers of responses by participants. As such I will provide a synthesized description of the findings of the instruments respectively. The questionnaires were triangulated closely with the follow-up interviews and further discussion of these findings will be followed in the section dealing with interviews.

6.2.3.1 Findings from the instrument⁶³

Findings from the interviews, the pilot questionnaire for third years, and my personal encounters on campus showed the extreme nature of a sort of resistance to talking about anything that involves “diversity” at the University of Stellenbosch. I make this notation because I found that the word diversity almost seemed to become the signal phrase for speaking about multiculturalism, interculturalism, etc. I found that because participants could not make a distinction between these terms, as a way of soliciting deeper understanding I had to use the word diversity myself, which at times posed a potential clamp on dialog. Generally it seemed as though students and lecturers’ body language, and comments based on their perceptions of my motivations as the researcher, pointed to the idea that I would have to approach the questionnaire solicitation very carefully. Therefore with regards to soliciting response for the questionnaire and the follow-up focus groups and interviews, I constantly acknowledged tenets from AI that appreciate people’s experiences and stories as a way to ease a perceived threat or criticism on the part of participants. I used a number of strategies to encourage people to respond.

First I drafted the pilot questionnaire for a sample of third year students. The pilot questionnaire was used as way to help inform my understanding of where student perspectives lay with regards to diversity and also as way to inform how I should develop the questionnaire for lecturers. For example in dealing with questions of where intercultural education had been encountered I needed to ask what specific approaches students might call by name which could quite possible show up which modules were

⁶³ See Appendices H and I for students and lecturers’ questionnaires respectively.

attending to cultural diversity. In asking this question I was hoping to get an understanding as to how lecturers' teaching approaches had impacted students' and what students and lecturers consider to be themes in cultural diversity. I thought this line of reasoning might help me to locate where themes of intercultural education were possibly being addressed. The findings revealed in both the pilot and the fourth year questionnaires that students, although they did not collectively call by name specific teaching approaches, mentioned specific classes that seemed to suggest the attendance to themes in cultural diversity. The follow-up focus group provided confirmation on not only how to develop a questionnaire but what to possibly expect in future focus groups and interviews with students and lecturers respectively. For example the focus groups showed that students were initially quite resistant to the topic of diversity, one student commented that they had been quite inundated with the topic. Other students seemed to display a discomfort when I asked specific questions about their interactions with other cultural groups in their daily activities, and social gatherings. In realizing this possible reaction from both fourth years students and lecturers' I decided to focus my questioning in the student interviews on how they felt about their personal experiences in the BEd program. I thought this might give them an opportunity to speak, and also give me the opportunity to hear how students think about issues of culture and diversity. The findings showed that students responded by sharing frustrations about equity issues, funding opportunities, and problems with affirmative action. I later took the opportunity to challenge students to respond with solutions to what they perceive as problems in diversity. We specifically talked about what intercultural education means, and what that means for a future culturally diverse classroom. I used item number 12 as a basis for discussion in this instance.

The pilot questionnaire also served as an opportunity to show how I should structure the questions on the instruments for fourth year students and lecturers. I noticed three specific themes that seemed to reoccur from conversations with students: resistance to the topic of diversity with a notable discomfort, voiced feelings of ill-preparedness for culturally diverse classes, and a seeming disconnectedness to the reality of the South African context. For example with regards to the pilot questionnaire, I specifically asked questions related to competencies from the Norms and Standards (those shown in

Appendix E) to learn how familiar students were with the idea that they will not only encounter diverse classrooms, but are expected, with regards the BEd qualification, to demonstrate these skills. I found students seemed to be quite unaware that these competencies were legitimately expected, to which students displayed surprise as to how they would be able perform such tasks. This response in the pilot focus group served as part of the impetus for compiling item 12 in the students' questionnaire, and item 7 in the lecturers' questionnaire. Several of the students also mentioned their reluctance to complete the questionnaire because they thought "it was about diversity" to which one student added "we're sick of talking about diversity." This realization helped in my decision to try and frame the questions for the instrument in a way that was inquisitive as well as reflective. As it pertains to the fourth year population, I felt that this would be a good idea because at the time of distribution these students were preparing to graduate and enter teaching posts. In preparing the instrument I thought that having to reflect on questions that specifically asked around competency, roles and outcomes, might stir up personal thoughts and attention toward questions on intercultural perspectives. I anticipated opportunities to share with students around the importance of intercultural consciousness if they were not already aware. The focus group with the third years revealed that students were genuinely concerned about their overall preparation for teaching. They commented on the idea that the questionnaire actually helped them to reflect on their time in the program, and think about some deficits in their own learning. They also commented that having an opportunity to share in the focus group session was quite helpful in talking about issues that they normally do not speak about, and hearing stories from other students. They further commented that I helped to make them aware of the need for cultural consciousness in their own lives, and in their potential teaching careers.

As such instrument questions for the fourth years, were also used to help students to reflect on their own learning and potential bias. The instruments also asked for respondents to include what their first language is, and in the lecturers' case what language is predominately taught in the class. In the students' case I was interested in learning how many English versus Afrikaans students are in this class, and to see what, if any, variance in perspectives and inferences to bias might appear. I was interested in this

finding because in its entirety the cultural representation is White English and Afrikaans women from South Africa. I was interested in uncovering understandings with regards to how students see themselves between one another, and other cultures not represented in the class, as I had suspicions that such bias between this representation exists within the class. With regards to the latter, the questionnaire, the forum, and focus group with students seemed to represent a polarized perspective intragroup. When referring to cultures outside of this context however a more collective banded perspective apart from language was noted. With respects to the lecturers I was interested in seeing how many English and Afrikaans speakers there are in the program, as well as what language is spoken to bring out any conflicts with regards to the Language policy. This however was not a significant finding of the study.

Student responses:⁶⁴

Based on the findings from the questionnaire for third years and the feedback sessions I made some changes to the instrument. The student questionnaire asked 12 item open formed questions and were grouped into four categories: *Definitions of Terms; Encounters/Experiences with Diversity and Culture in Program Curriculum; Skills and Approaches; and Feelings on Diversity/Competency for Diverse Classrooms*. I found that students seemed to answer consistently, but layeredly as the feedback forum and focus group interviews showed. Before I begin with an explanation of the findings from the instrument I would like to share an observation that I made during my distribution of the questionnaire.

Prior to distribution I arrived to the class about 10 minutes early. The classroom was a small lecture hall. Upon arrival I noticed students were situated towards the back of the classroom. I purposefully positioned myself away from the students, but very close to the entrance to observe the class and students. I found it extremely interesting, that although I was situated in a position in the classroom (at the front entrance), where I could not go unnoticed, not one entering student made eye contact with me, or seemed to acknowledge my presence in the classroom. Honestly I have to admit I was quite

⁶⁴ A sample of the student questionnaires will accompany this document on CD-Rom. These samples were randomly selected to give an idea of the responses. Inclusion of these documents may only be used for examination purposes only. Lecturers' questionnaires will not be included with document due to the ethical nature of the research; responses from the lecturers only have been included when permission was granted.

surprised. I was expecting a different reaction as a new comer to this class of students who have spent a majority of their last four years together, where the obvious presence of a new addition might seem to raise curiosity. This curiosity did not seem to be initially noted. Naturally, at this stage, I wondered how students perceived me: as an outsider, or more perhaps from the basis of my race or perceptions of what my race is. As a person of color in South Africa I am commonly mistaken for “Colored” and “Afrikaans.” The thought occurred to me that perhaps this seeming unawares was due to the idea that I might be a Colored South African, which I speculated might not elicit an interest from the students as to my presence there. When the lecturer for the class arrived he introduced me and alluded to my nationality as one other than South African. I noticed from students a change in body language, and a seeming renewed interest in my presence. My feelings from this observation made me wonder how the students would answer the questionnaire, and further how or if they would respond to me in the following interviews, which summoned thoughts around potential issues in the validity of the responses received from the questionnaire.

Definitions of Terms

Item 1 specifically asked for students to define intercultural education, multicultural education, and diversity. A good majority of the students made attempts at answering this item. It seemed that students did not make or could not make a distinction between multicultural education and intercultural education. I specifically asked for students to define intercultural education first because I wanted to see whether they would answer definitions for multicultural education any differently. I also asked the students to define intercultural education prior to the other concepts because I did not want the term “diversity” to be the students’ first encounter of the questionnaire. As mentioned earlier the pilot questionnaire (the first item asked for a definition of diversity at start of the instrument) seemed to reveal that students (I also had the assumption, which proved to be correct) were more acquainted with the term “multicultural” rather than “intercultural” and thereby a familiarity with the term multicultural education. This finding proved to be the case when later, although students attempted to define each term, in speaking about their encounters with intercultural education, they commented on not really knowing the difference between intercultural and multicultural education, with

little or no encounters of intercultural education. For example in answering questions on encountering intercultural education one student responded with the following:

I'm not really sure because I made up my own definition and I don't know what intercultural education really involves.

Students collectively seemed to define intercultural and multicultural education as a reflection in the representation of the different cultures in the classroom. The most common definitions for intercultural education were: "people from the same cultures interacting"; "different cultures interacting in the same classroom"; and "different cultures learning from one another." There were about 12 responses that addressed education that emphasizes helping to improve culture. Largely students however did not focus attention on defining intercultural education as facilitating learning of how to interact with difference. The same was also noted in lecturer responses.

The answer found most often defined diversity as "different cultures, religions, languages, races, etc." They also defined diversity from the standpoint of a value and accommodation of cultures with reference to respect for different cultures and different people:

Is valuing the differences of people, allowing the uniqueness and differences of people to be the exciting element "celebrating difference." Embracing people regardless of culture or race and experiencing their world.

Representing more than one "type" of person culturally, language, gender etc. Respecting the uniqueness of every person.

Be open to any person, no matter colour, religion, culture.

In these instances they also tended to speak of diversity with the notion of acceptance and integration.

I found the way that students defined these cultural terms were foundational to an understanding of intercultural education as suggested by the *elements*. An attended focus on intercultural education seems to produce the idea that intercultural education itself promotes an understanding of interactions. The responses in this item show that students have been primed (based on their answers from the questionnaires, apart from the interviews) for foundations in intercultural education. Follow-up interviews will reveal however they appear not to have retained an attended focus that seems to point to a

highly specialized form of instruction designed to prepare students for diverse classroom experiences.

Encounters/Experiences with Diversity and Culture in Program Curriculum

Items 2-5 dealt with encounters with the aforementioned in terms of the program. I asked the questions in a particular order and a certain manner as I was also again interested in learning how students thought about intercultural education, and multicultural education as related to their definitions in item 1. Although I perceived students as not being able to make a distinction between the terms, I was specifically asking the questions in this way to give a further opportunity to explore their feelings and at the same time, help students reflect on these terms through the remainder of the questionnaire. For example later items would reveal questions around their thoughts on diversity and how competent they felt. I wanted to see if they would carry the same understandings to later items which might help to give a more consistent read of their feelings about cultural diversity and their own self-preparedness. I also was interested in learning about assignments, teaching approaches, activities, etc., that lecturers engage students with based on student commentary about these activities. I wanted to see if these questions may point to which modules provided such experiences.

There did not seem to be much variance between how differently the students answered items 2-5. This finding seemed to indicate that students did not make much distinction between the concepts. They tended to cluster items 2-4 and then give a story of their encounters over the three items. The students seemed to reference specific modules in the BEd program. Students' answers clustered in ranges between: Religious Studies and Xhosa; Religious Studies and Education Psychology; and Religious Studies and Education. A majority of students whether they clustered the answers almost always included Religious Studies as an encounter, experience or module that offered attention in themes around intercultural and multicultural education, and cultural diversity. One student made the comment, "I immediately think of 'religious studies'- only real challenging paradigm shift." Some students included Environmental Education, History, and one student listed Music as modules where they encountered the concepts. Two students specifically referred to inclusive education, which I deduced was a representation of the Education Psychology modules. This low response was surprising

to me because after surveying the identified module outcomes for Education Psychology (which is hosted by the department of Didactics that according to one lecturer from this department stated the department utilizes a methodological approach from Inclusive Education) it seemed as if the module content and outcomes would directly attend to conceptual notions of inclusive education. Perhaps the methodology is somewhat intrinsic in lecturers teaching styles. Perhaps also the students' perspective of inclusive education, based on their responses on the questionnaire, does not correspond with an understanding of cultural diversity connected with what module content seem to reflect as inclusive education. In fact I do not recall encountering an overt conceptual mention of the term inclusive education in the Education Psychology module content.

Following this finding, I thought this comment from an English student in item 2 was quite revealing:⁶⁵

The English speaking students generally stuck together and always sat and worked together. Only when forced did they work with Afrikaans students (generally).

Both the focus group with third years and the feedback forum and focus group with fourth year students commented on the same finding. I recall, in particular in the feedback forum, one student made the comment, "You should have asked where all the English students are sitting, that should show you how it is." To me this example signals a need to examine how students perceive cultural differences. In looking to intercultural perspectives, pedagogy in intercultural education is characterized by a need to accept and work with difference through sensitive communication.

Another comment made by an English student on exposure to cultural difference in coursework was quite a representative shared feeling:

Only Xhosa and Religious Studies. Still not enough though. Our course has many introductory aspects but not enough detailed approaches to be prepared to teach a different culture.

These sentiments seemed to be more collectively represented from English students

⁶⁵ I specifically chose to make a distinction here between English and Afrikaans students, a delineation you will notice is not a consistent one. I felt that in this instance to reveal a distinction would give a small insight into the sometimes unspoken schism that seems to persist between English and Afrikaans South Africans. I found this uncovering a confirmation in the focus group where all of the students participating in the group were English and consistently shared findings about how they encountered feelings of isolation from Afrikaans students.

rather than as a collective response from Afrikaans students.

The findings from these items show that students think about their encounters of intercultural education in terms of module offerings. The program content offered by the *elements* show that module offerings suggest a way to encounter themes in intercultural education. The fact that students listed specific language courses, and in particular the Religious Studies class speak in favor of the need to include more subject content that puts emphasis on intercultural learning experience for building cultural consciousness.

Skills and Approaches

Items 6 and 7 asked for approaches/techniques and skills that students learned in the program that will aid in their future teaching practice. The impetus behind asking these items in the questionnaire was an interest on my part to learn if there are directly attended teaching approaches, methods, and learning strategies that are discussed and then practiced in lecture settings. The students rarely used pedagogic terminology to refer to specific approaches that were used. This question was also somewhat linked to item 10, which will be handled in the following explanations for items 10-12. An overwhelming response to this question by students in both the pilot and the fourth year questionnaires responded largely with values of acceptance, understanding, and respect. The next biggest grouping listed inclusive education or accommodating as an approach; students tended to list examples of how they might handle different religions. For example one student commented about a value she had witnessed in a teaching practical when dealing with students who break for mid day prayers. One student commented on the idea that having to visit a mosque through a field trip in the Religious Studies class helped to awaken an understanding of the potential different religions she might encounter in her future classroom, and her own perspective toward it that would need to accommodate this difference. Some students seemed to comment by giving examples of how they might handle a particular cultural situation, but did not name specific teaching approaches or techniques that they would use to handle the class. Others responded with varied answers like their own teaching practice helped to lend to preparing them. For example one student commented that having to encounter different cultural environments in her teaching practical helped her to learn about indigenous practices that otherwise

might have gone unnoticed and caused misunderstanding between the teacher and student.

Item 7 asked students to comment on a skill that they had learned in preparation for dealing with conflict. I thought the responses were quite telling given a good majority of the lecturers mentioned that they do not encounter conflict in their own classes. The majority of students responded to this question with values concentrating on not judging, respect and being sensitive. Others responded by stating that “it is important to listen to both sides of the story.” Although only two students commented on the idea that they had not received specific training in skills in conflict management or even seen it demonstrated, I felt, after the forum feedback and the focus groups, the following seemed to portray a deeper perspective:

This worries me a lot. We get all the information and everything looks good on paper, but no one can tell us how to handle sensitive situations.

After encountering students in the feedback forum and then later in the focus groups students seemed to be aware that they have a deficit in really being able to adequately encounter these kinds of situations. I saw that it was also comfortable for them to shift the blame to the responsibility of lecturers. This finding to me almost signaled a contradiction on the part of students’ responses. In some ways I felt that students demonstrated confident commentaries that suggested “we know about diversity,” and yet, while maintaining a somewhat surfaced diplomatic politeness, the moment our engagement reached to a level of accountability on their parts, a sort of “us/them” syndrome peeped from underlying perspectives. The source of a perpetuated closed mind seems to be one that has not been trained to respond to interactions with an adjusted mindset.

Feelings on Diversity/Competency for Diverse Classrooms

Items 8 and 9 specifically asked a question dealing with students and lecturers’ thoughts on diversity and the diversity policy. I was interested in seeing how students would comment on diversity with the following question asking about the diversity policy. I also wanted to compare their definitions of diversity with their thoughts about diversity. The findings showed a good number of the students responded with stating positively about diversity, giving varied examples to why this showing is the case. Often

they shared around the importance of diversity and collective sentiments that showed diversity as a value. This response seemed to be in keeping with sentiments expressed in item 1, in terms of their defining diversity as a value and a need for accommodation. Some students however also shared another side to dealing with diversity coupled with fairness for all cultures involved, especially when considering the needs of White students. I speculated as to whether this feeling was a more collective perspective, one that was not uncovered from the questionnaire. This finding was particularly noted in the forum and focus groups. In terms of how students responded to the questionnaire and then sequentially how they spoke of diversity in these sessions seemed to be a complete dichotomy. I thought the following comments from the questionnaire indicated deeper sentiments as to the atmosphere of how academic members perceive diversity at Stellenbosch:

It's a very positive thing if everyone can think the same.

A reality. An opportunity, rather than a threat.

I think it is sometimes overrated especially at Stellenbosch. They are wearing it out.

It gets hammered on too much!!

The responses that were provided for item 9 took the form of "I don't know about the policy," "the policy is good," or there was no commentary. Most students seemed to indicate that diversity is important and a "good thing." Again in their responses students seemed to indicate that fairness must accompany a policy such as this. I found the following quotes extremely telling of the tension of the circumstances around diversity at Stellenbosch:

I think there are some people who are not willing to change and so that's why the policy hasn't been embraced whole heartly. I saw this at my years in Goldfields where at admin department, people were told not apply [to] there, because it is a predominately black and coloured res. Talk about supporting diversity!!

Stellenbosch has had to change as there are not enough Afrikaans paying students. They needed to implement "Diversity."

I agree that we have to accommodate our different students. By giving parts of the classes in English and creating learning centres for them. I do not agree that the University should change to English completely and lose the

Afrikaans culture. We are one of two Afrikaans Universities left. Embrace other students, but do not change completely. There are other institutions where they can study.

Items 10-12 dealt with competency and preparation for diverse classroom settings. Based on my initial feelings about whether or not program outcomes are actually being attended to, and further how some of these outcomes reveal competencies that include skills in handling diverse classrooms, I was interested in learning if students might mention some of these outcomes. The students' responses seemed to indicate an ambiguity mentioned earlier with regards to stating specific teaching approaches. They did however comment collectively on some values that they had learned:

Sort of, I now know the differences in cultures, and a little about racial problems.

Yes, I've learned to respect others opinions and be more aware of some cultures religions and their way of life.

Yes to a great extent, although I might feel clueless if this would happen in reality.

While a good number of the students in item 10 claimed their feelings of preparedness, they also seemed to reflect a sort of concern of unpreparedness in later feedback forums and focus groups. They constantly mentioned that there was some talk about diversity in their modules, but that they did not feel that they had received practical approaches that they could apply in their future classrooms. Item 11 showed that students commented either that the program should facilitate more opportunities to interact with different cultures, encourage students to partake in teaching in schools with a multicultural representation, or to develop a module that will deal with the issue of learning more about other cultures. Most students also commented that more teaching practice that provides the opportunity for interacting with different cultures should be a goal of the BEd program:

I think there should be an option to do cultural studies, as some of us want to go out into Africa and work there but others just want to teach down the road and have knowledge for that.

Students need to talk!! Be exposed to the truth and not be afraid to talk about differences. Racism is a word people would rather ignore. I think people need to feel confident and secure to talk about it. We need to be honest. I learnt in my Residence so much about insecurities and fears people experience. My mindsets and ideas were challenged only once I interacted

with others and spoke freely about things.

The impetus behind item 12 dealt largely with a very real phenomenon in the current South African teaching context. Surprisingly the students seemed to be unaware of or that their likelihood of encountering such a classroom was far removed. The follow-up feedback forum and the focus group interview revealed that some students doubted the reality of the scenario referenced from item 12. The impetus for developing this question was largely derived from a previous draft of the instrument. This questionnaire included a section of closed-form questions that were derived from exit and role competencies from the Norms and Standards for Educators that specifically speak to cultural diversity and competence. The pilot questionnaire and the fourth year responses revealed that students had a difficult time answering the question. Students tended to collectively respond to this item with shock, surprise, and disbelief. The most common response from students was “Where do I start?” or “What will I do!” One student responded by answering: “RUN AWAY!” I thought the following quotes were quite honest in its presentation, but left me wondering how students will face a very real South African context:

Scary!! I wouldn't know where to start. I find it sad that after 4 years I would struggle with this situation as my heart is to reach poor communities and children through my teaching in Africa.

I pray that I wouldn't have to take a job like that! I have taught children from Khayamundi⁶⁶ and it is the hardest thing ever as they don't understand a word, you have to use other tools, clay, paints, and pictures to get through to them. All these children need to feel loved and accepted by the teacher as many don't even get that at home...

Later in the focus group session, discussions around item 12 proved to be quite thought provoking for students as their seeming unbelief around the reality of this situation sparked student generated discussions around how students would deal with such a classroom context. This discussion also helped draw attention to the need to reflect on what competencies will be required of teachers upon completion of the BEd program.

When looking to the NQF roles and competencies that I have listed in Appendix E it is clear that students should receive training that prepares them for the scenario

⁶⁶ Kayamandi is a suburb of Stellenbosch that is recognized by most as a township or squattercamp. It is recognized as a “disadvantaged” community where mainly Xhosa, Zulu, and Twana people live.

presented in the questionnaire, and yet a majority of the students responded in a way that showed fear, and an inability to manage this context. Their general commentary showed that students are somewhat out of touch with the realities of a system that encompasses such difference. An intercultural pedagogy and practice instills in its participants an opportunity for growth in this way. The embedded outcomes for program content in intercultural pedagogy rests on principles that help challenge students to embrace ideals that will propel intercultural dialog. They also seem to match how the University has tailored certain visions for its academic community. The question for the University now lies in its ability to present methodological approaches stemming from intercultural practice that nurture its academic programs.

At the end of the questionnaire I included a comments section to allow for students to give feedback. Five students responded in this section. Their comments mainly attributed to the idea that the questionnaire was thought-provoking for them, one student made the following statement:

I think it forced us to think about what our thoughts are. Good questionnaire. At first I thought this was to see if we are racist, but realized this was not the case.

This comment to me signaled a perspective that I felt a good number of the students held based on the forum and focus group interviews. These viewpoints confirmed to me a need in this program for a shifting of understandings and feelings in a way that elicit the need to address intercultural consciousness. Looking back to the stages in DMIS I often felt that students' perspectives resembled responses that were quite defensive and insecure about how other countries view South Africa and its past.

Out of all 52 questionnaires, there seemed to be one questionnaire that in total captured a kind of reflective perspective that seemed to portray an awakened intercultural perspective. This student mentioned that had it not been for her own need to develop her own cultural immersion program for personal growth in intercultural experiences she would not have experienced preparation for cultural experiences. She further commented that her BEd training did not offer the kind of critical opportunity to discover difference with an attending focus on how to develop interculturally. Although this student seemed to be the only response that wholly answered in this manner, I got the feeling, after the forum and focus groups session, that more students could possibly engage this kind of

reflective growth, had they been given the opportunity through a collective representation of intercultural pedagogy to be in touch with the realities and sensitivity of recognizing difference. Students, in this sense, could develop interculturally if this attention is coupled with the objective of promoting effective intercultural experiences.

Lecturer responses:

The lecturers' questionnaire was divided into two sections and the 12 item questions were grouped according to four categories: *Definitions of Terms; Encounters in Practice; Skills and Approaches; and Feelings about Interculturality and Diversity.* The lecturers' responses to the questionnaire were quite varied. The most significant finding in the questionnaire combined with the interviews was that lecturers collectively were not familiar with the term intercultural education. The next most collective finding was the commentary in item 10 that asked lecturers how diverse their classrooms are. Almost all of the lecturers responded to this question from a cultural diversity perspective in terms of students' cultural and lingual representations. They commented that their classes were not diverse and mentioned cultural and language groups of the students as a point of difference (White Afrikaans women or White English women). A further collective finding was that most lecturers responded that they did not encounter conflict in their classes. The findings from the questionnaire overall however were varied in some instances. In the items that follow I have tried to represent a variation of the responses given.

Definitions of Terms

Items 1-3 asked questions surrounding the definition of intercultural education, multicultural education and diversity. I specifically asked for these definitions because I wanted to see if participants could detect a distinction, and also report on a distinction between the terms. A majority of the lecturers responded by defining intercultural education as "education between different cultures." Some made a distinction between intercultural education and multicultural education as "across cultures and about cultures respectively." Most lecturers in the questionnaire, and the follow-up interviews mentioned their uncertainty (whether by stating it or using question marks behind their responses) about intercultural education, but seemed to answer in a way that suggests its presence in thinking, approaches, and interactions with students. For example, one

lecturer defined intercultural education according to the notion of culture with an emphasis on the encouragement of social interaction. Another lecturer provided an example of the definition through suggesting that an aim of intercultural education would be to “promote sensitivity for understanding and awareness of difference and sameness.” Some that were uncertain about how intercultural education is defined seem to portray it as a condition in the classroom. The lecturers did not seem to make a clear distinction between multicultural education and intercultural education. Answers to item 3 seemed to acknowledge diversity from a cultural diversity perspective, and also were similar to how the students responded by acknowledging diversity as a value. Also the understanding of diversity seemed to be tied with feelings or attitudes about cultural diversity in South Africa. Responses in this section seemed to signal to me a wonder about how various skills that are called for in the NQF roles and outcomes can be attended if there is no clear distinction of the terms, and that those terms may or may not be specifically attended to in the module content.

Encounters in Practice

In item 4 I was particularly eager to learn from lecturers how they conceptualize intercultural, multicultural and cultural diversity, and if they make a distinction between the three concepts in their module content. In other words this line of questioning was in effort to recognize how these themes get played out in the module content that might potentially lead to understanding how lecturers handle intercultural education. A mixture of lecturers responded by describing the kind of course content that attends to issues dealing with cultural diversity. Some lecturers responded by specifically stating course themes that allude to cultural diversity. In a couple of instances clear methodologies that point to inclusive education were mentioned. In some cases lecturers responded that these themes were not addressed. In follow-up interviews with lecturers I got the sense that some lecturers felt quite apologetic that more themes in these realms were not addressed. In searching for confirmation from student responses I seemed to find that some students were aware of issues and themes in intercultural education as values that assist in teaching. I did not however come away with a sense that lecturers were wholly attending to the process of helping to make those strategies visible to students. While students commented about classes they had been taken where some of these themes may

have been addressed, there did not appear to be a clear distinguishable distinction between the themes.

Skills and Approaches

Items 5 and 6 dealt with purposeful and attended approaches that are used in teaching that help students to prepare for diverse settings. I also was particularly interested in learning about a combination of how teachers deal with controversial topics with regards to cultural diversity and what methods they demonstrate. For example in referring to teaching strategies, I was curious to learn if teachers use cultural assimilators or person-to-person methods, along with role playing to innovate simulated experiences to deal with potential classroom conflicts. Although most lecturers commented that they did not encounter instances where conflict is an issue, some lecturers commented differently. They mentioned approaches using dialog, debating and high discussion to encourage conversation and challenging contexts where students are forced to think about alternative ways of dealing with managing differences in opinion. Some lecturers handled the questions through discussing the content as a way to resolve conflicts and approaches that help prepare teachers. Two lecturers mentioned specific methodologies that they use as an overall teaching approach like learner centered and communicative approaches, and an inclusive approach.

Feelings about Interculturality and Diversity

Items 8-12 were centered on capturing thoughts and feelings based on how lecturers defined diversity in the earlier part of the questionnaire. For example, item 8 might have appeared to be a redundant question to the reader but I was interested in seeing how different the response would be after engaging in the questionnaire. Specifically, I was interested in how lecturers would respond to questions that bring “diversity” to a more social and personal level, as displayed in the items that follow. Most lecturers answered in a way that deemed diversity “important” or in keeping with the current constitution. In item 9, comments about the diversity policy from lecturers was quite varied. Answers ranged from a positive acceptance to the policy, with answers that affirmed the need for a policy and comments that a policy such as one that deals with diversity is “good,” to other commentary that suggested the policy was “nonexistent,” or that it “can’t be forced.”

Items 10-12 again wished to illicit responses from lecturers that indicated how they think about diversity and their feelings about directly attending to methodological approaches that encourage intercultural practice. Most lecturers, as mentioned earlier, answered item 10 (How diverse do you consider your classroom to be?) according to the race, language, and gender of the students. I thought this finding was quite unparalled given the various definitions of diversity the lecturers offered (“any kind of human difference,” “differences in society,” “all kinds of difference,” etc.). These responses to me seemed to indicate how people largely associate diversity with culture. In item 11 I was interested in seeing how lecturers feel about the homogeneity of their classrooms, and how they have compensated with this context. Most lecturers welcomed the opportunity for cultural variance but responded by commenting that it is not largely the responsibility of the lecturer to change the profile. I was interested in hearing if and how lecturers might suggest opportunities for change. No lecturers commented on this factor. Finally, item 12 revealed that most lecturers felt it would be a “good idea” to include modules dealing with themes in cultural diversity. However, some commented reluctance on such modules as perhaps not offering a real solution to dealing with issues of cultural diversity.

6.2.3.2 Final analysis

The purpose and objectives of the questionnaire asked, “What are lecturers and students’ understanding of intercultural education by definition?” The findings from the questionnaire showed that a good representation of the responses revealed that students and lecturers participating in this study did not make a distinction between multicultural and intercultural education. Furthermore most students and lecturers had never previously encountered the term intercultural education. This finding is consistent with what the literature review revealed about taken for granted conceptual understandings of cultural pedagogy. Nonetheless almost all the students and lecturers attempted to define the terms, which revealed a more multicultural education perspective.

The next question asked, “What teaching approaches are used in the classroom that reflects intercultural education with an emphasis on the preparation for cultural diversity?” While students and lecturers showed an inability to distinguish the terms, some of the practices and approaches demonstrated through responses in the

questionnaire showed an inclination to including some themes in intercultural education. However it seems that this finding was not with an intended and overt understanding that intercultural techniques, approaches, etc. are being used. The teaching practice and approaches of lecturers were quite varied and included styles that lend to displaying methodologies that surface themes in intercultural education. However, the overall response by both teacher and students from the questionnaire did not seem to portray an attended focus on specific pedagogic approaches that help students understand these approaches for direct usage in future diverse situations. There appeared to be only one lecturer who was familiar with the term, and was overtly attending (with the knowledge that intercultural techniques were being used) to some of those practices.

The third question asked, “Do students feel prepared to teach these classrooms based on their respective learning from the BEd General Education program?” The findings from the questionnaire revealed a mixed and at the same time polarized response to this question. Students in the same way as lecturers’ responses to whether or not their module helped to prepare students by content for diverse classrooms, seemed to reveal a “hoped” sentiment that competency had been reached. The final question asked, “What are students and teachers feelings about cultural diversity?” The responses from the questionnaire revealed that students’ comments about diversity showed that they felt diversity was “good” and that more could be done on behalf of the program to facilitate more opportunities to experience cultural difference. Lecturers responses seemed to indicate that diversity was a value, however mixed commentary suggested some caution to the subject matter as it pertains to a South African context.

6.2.4 Interviews with Students

Student representation in the follow-up to questionnaire forum was approximately the same number (52) with one more student than the previous day, bringing the total number of participants for the forum to 53. Students’ responses from the questionnaire, with the proceeding forum, and focus group seemed to show a layered response. For example, a good number of the students demonstrated on the whole positive reflections with regards to themes in cultural diversity from the questionnaire. However, after encountering the group a different picture began to unravel. Students showed anger and frustrations around issues in affirmative action, financial assistance in studying, job

placements for White students, the maintenance of Afrikaans as an institutional language, and reverse discrimination. Their responses did not seem to display the same sensitivity as noted from the questionnaire. I was particularly interested in hearing more from students, as students were also interested in sharing and discussing around the topic. Due to the overwhelming desire voiced by students to continue discussion on this topic, a focus group of six students was arranged for the following week to continue conversations. The aforementioned themes persisted quite emphatically in the voices of fourth year students. I found hearing these comments quite uncomfortable at times due to the overtly biased and stereotypical nature of the comments made in these sessions. For example in one heated discussion during the forum, one student in reference to some black students' inability to cope with the language policy responded with this comment: "They don't seem to want to be here, and we don't want them here either. They can go to a Technikon or something...it's better then they won't fail." This comment reminded me of the riots in America surrounding the cultural integration of the school system. I actually brought this historical example forward in hopes to signal to the students a need to remind consideration for the global society that we live in. I got the feeling that most of these students did not realize how biased their comments actually were. Earlier I made the comment that I wondered how differently students would respond to me as a person of color. This pondering helped to remind me of the need to be culturally self aware. Once the students seemed to detach me from a voice of perceived criticism (which they seemed to feel the liberty to do given the previous comment) and threat, the students in the second session and in the forum seemed to *deculturalize* or *demask*⁶⁷ me and thus it seemed that I could become a more neutral sounding board in the students eyes. I actually welcomed this phenomenon and almost felt protected by my international identity, but I also used this time as an opportunity to pose many questions that helped students to reflect on their own comments. In particular I began with returning to questionnaire item 12. I explained to students that this case was a very real possibility in

⁶⁷ During my time here in South Africa and other travels I have often encountered a feeling that in an effort to understand the "other," people remove what they perceive as barriers to learning and getting to know a person, and relate to that person with an assumed similar dominant culture perspective. This unmasking is done without realizing the detriment to understanding the difference that the other person brings. This experience for me is usually a negative one, however in this instance I felt that I could use this phenomenon to my advantage.

teaching in South Africa. I began a dialog with students trying to encourage them to respond to how they might handle this classroom setting. A later discussion of this finding however will follow shortly.

In encountering the previous it seemed as if the students did not attend to the kinds of values that commentary from the questionnaire suggested, which to me posed a sort of contradiction. I realized over the course of the forum however that the students seemed to be expressing intricately interwoven frustrations related to their program course work, and their own cultural identity in South Africa. As I anticipated a sort of resistance from students on different levels I engaged the fourth process and principle of AI with a sort of poetic liberty. I was interested in helping students to feel as if they had a right to share their feelings with validity, and encourage an understanding of the responsibility in creating (once identified) a shared image of their own teaching practice. The following presents some of the themes that permeated during my meetings with students.

Resistance to Affirmative Action, Diversity and Dichotomies

At the start of the forum I felt that there was quite a bit of tension with regards to having to discuss or handle topics related to diversity two class sessions consecutively. I deflated what I felt was tension by again thanking the students for participating, and then presenting some of the findings to motivate discussion. One of the most prevalent themes that constantly emerged (in the pilot trial as well) was students' vocalization around fairness and equity with regards to White students at the University and in South Africa on the whole. These responses seemed to signal the first frustration and resistance to what students perceive as "diversity." Although I mentioned in the questionnaire findings that students commented that diversity and inclusion is important, and difference accommodated, the perspectives mentioned here paled in comparison to their sentiments on diversity as associated with lower standards, and reverse discrimination. Students seemed to collectively voice their concerns over lowering standards and the opportunities for Afrikaans speaking students. Yet in their questionnaire responses there seemed to be a collective shared need to experience different cultures and viewing this experience as a value. This finding again brought to mind Bennett's DMIS stages as I realized that students seemed to be displaying characteristics of defense against difference from the

second stage. Furthermore this finding was confirmed when asked about thoughts on diversity and their feelings about the diversity policy, students revealed a conflicting perspective. They seemed to speak of diversity like a prized gem, and yet at the same time seemed to intertwine the issue of the language policy to a need to maintain an exclusively Afrikaans environment, although it was mentioned that they “like culture.” This finding seemed to confirm a comment mentioned earlier by one of the lecturers of the almost conflicting agenda of both the diversity framework, and the language policy as deemed as an uphill struggle. One seems to herald the need to internationalize with commitments and values that engender equity, tolerance, and academic freedom, and yet it is clear that certain world views seem to inhibit an opportunity to welcome difference at Stellenbosch. The intercultural perspective hosts an understanding of difference with the intention of encouraging communication and understanding. It was clear that the students at times did not realize that they held these beliefs which prompted my wondering that if students recognize difference from a non-threatened perspective that eventually they might move to respect difference in speech and deed. The students collectively listed the Religious Studies and Xhosa and Communications modules as valuable input into helping to nurture an opportunity to witness and practice intercultural communication. A good number of students seemed to genuinely respond. I speculated as to why the students found these courses valuable. In conversation with the lecturer of Religious Studies, it was noted that intercultural practices are encouraged and students are challenged with module content that differs from their own cultural beliefs, although they remain a slightly culturally homogenized group. The lecturer commented that engaging in this module for some students is at times challenging to their predominately Dutch Reformed religious backgrounds. A conversation with a recent graduate of the BEd GET program revealed a current study on BEd students’ responses to the Religious Studies course in the BEd GET program. It was mentioned that after engaging in this module, students’ commented that their knowledge of particular issues in interreligious content were broadened, and their previous perceptions of difference in this realm were expanded (du Preez, 2004). Noting such responses further prompted the need to recognize modular content with an attended focus on intercultural pedagogy and practice that encourages its use.

Funding issues seemed to be of great concern to these students. Several women mentioned that “it was not fair” that White students can not access financial aid while black students “who can’t even speak the language,” get finances, and “end up failing cause they can’t speak the language.” What was most incredible to me was that not one student commented from an empathetic position during this time. Hearing this comment reminded me of one of the lecturer’s comments, who revealed a similar notion where diversity was compared to gangsterism, drugs, violence, and lowered standards. What was even more surprising was hearing these comments from students who are coming from very privileged backgrounds. In further mention of the language policy, which seemed to be a consistent issue during the forum, another student mentioned that, “it is not fair that students who cannot speak the language come to the University...if they can’t speak Afrikaans they should go to another university. There are plenty of programs for them.”

The students further seemed to tie these kinds of issues with the “problems” associated with diversity. They seemed to be quite angry with how much attention the University is giving to “diversity.” I tried to retain a deeper understanding of how they actually perceive diversity. Their questionnaires revealed that the students see it as a value, as mentioned earlier, with comments about accommodating difference, but their comments seemed to betray a rather unpracticed familiarity with difference. I mentioned earlier that one student made the comment that if I wanted to learn more about how diversity is understood in this class, I should have asked where the English students were sitting. At which time I was directed to a group of English students convened on one side of the room. What was quite amazing to me is that these students have been in the same program together for the last four years! I was left with the sense that students do not talk about these issues amongst themselves or even with other cultures.

My general sense from this time is that students do not address these issues amongst themselves, as some lecturers seemed to comment (some to their relief) that conflicts of this nature do not occur. I tried to encourage the students to comment on how they would approach the same topic with their future students. Bringing this component into the discussion seemed to shift students into a thinking mode and reminded them of their obligations as teachers that provide effective and unbiased (as much as possible)

guidance. I asked the students if they had been exposed to the Norms and Standards' exit outcomes and competency⁶⁸ to which was responded that they were unfamiliar what the competencies say. I constantly asked students if diversity is a value and that as teachers they would have to face these diverse classrooms, what would they do to address issues that crop up? One student quite angrily turned the question back to me and asked, "What would you do if you were in our shoes?" I quite welcomed the comment because I saw this question as an opportunity to bring to light intercultural methodologies. I turned to imaginative variation and began to share my own personal story tied to notions of power with with emphasis on the modes in collaborative mutuality through shared experiences. I began to explain to the students firstly the importance of recognizing the characteristics of intercultural education as one that clearly encourages understanding of differences. I gave them specific personal examples from own teaching experiences in multicultural and multilingual countries and contexts that demonstrated examples of how I handled conflict with a stressed importance for sensitive communication. I also spoke of specific teaching approaches that I use in teaching and learning environments. It also gave me the opportunity to define intercultural education and what it means to be interculturally sensitive. I shared my personal experiences with living abroad as a person of color. I brought in item 12 of the questionnaire to hear students' responses.

At this stage, although again a good number of students responded that they felt that they could handle diverse classrooms, they seemed to announce collectively at this time, that they had not been prepared for such classes. Students do not appear to be in touch with issues surrounding different world education systems, nor do any of the modules holistically attend to this offering. The conversation erupted in to a flurry of frustrations about the program and not feeling adequately prepared to teach, let alone teach in diverse settings. The conversation here seemed to surface and stimulate the realization towards their need for adequate preparation for diverse classrooms. I followed up on these thoughts in the focus group. Interestingly enough all of the students present at the focus group were English speakers. One student started off the discussion by commenting: "You must remember that our frustrations have a lot to do with our disappointment in the program." This group was a little more intimate and I found that

⁶⁸ See Appendix E, NQF Roles and Competencies for Educators.

questionnaires preempted these conversations I used the questionnaire categories and the lecturers' responses to the instrument to guide the interview. Although the *elements* of intercultural education for an intercultural perspective point to various features of the interculturally sensitive person, I am bit reluctant to specifically label the responses of lecturers as displaying a lack of sensitivity (i.e. that lecturers from the BEd Program had a world view that was "ethnocentric"). My primary motivation in speaking with lecturers was not to measure their intercultural competence or to make critical judgments about the lecturers' views or their person, but to rather hear their response. These responses in some cases did yield and reveal attitudes that could justifiably be measured against the *elements* that were suggested for the intercultural perspective. I decided in this time rather to voice various themes that seemed to "appear" amongst lecturers collectively. I chose to display a collective response rather than integrating specific individual responses due to the high number of respondents who seemed quite reluctant for me to include their direct commentary by quote.

The responses by lecturers in person and their responses to the questionnaires were quite layered. For example in the questionnaire lecturers seemed to directly respond to question around terms with a methodological response and with noted diplomacy on questions pertaining to thoughts on diversity. However, in interview sessions I found that some lecturers were quite cautious and reluctant to probe issues of diversity pertaining to their personal viewpoints. Some were even concerned that I document their responses. Overall, I found that many lecturers were quite careful in speaking with me about any personal resistance to diversity or themes of cultural diversity but their triangulated responses from the questionnaires seemed to reveal something quite of a different picture.

Understandings, Confessions, and Feelings

I really came away from many of these interviews feeling as though lecturers felt a need to confess, or share their stories. Concomitantly I also seemed to notice some contradictions with regards to perceptions about diversity. The nature of the research seemed to evoke a perception that I was hosting an evaluation or critique of the program. This perception may be due in part to the continuous series of evaluations the BEd program undergoes. I found that I constantly had to reassure many lecturers that this research was not an evaluation or a competency check, but rather an opportunity to

understand how program participants are thinking about intercultural education or themes that deal with cultural diversity and awareness. Although this knowing somewhat freed up participants to share, many were concerned if their responses were correct. In these instances I assured lecturers that there was no right or wrong answer but that I was interested in hearing about their contributions to their workplace environment. I did at the same time wonder however why there appeared to be the need for such affirmation with regards to this topic. In returning to the questionnaire responses most lecturers did not or could not make distinctions between the various cultural concepts. I speculated around the idea that perhaps lecturers have a feeling that certain competencies should in fact be attended to in the module content, but perhaps were not being attended to in practice. This finding seemed to be confirmed by the number of lecturers that commented on the need to include more themes in cultural diversity. Moreover when asked about how well their particular module prepared students for diverse classroom settings, most lecturers expressed a “hope” that it would be the case. Noting this phenomenon sent me back to the second process of AI which encourages stories to inspire change in a particular setting. I encouraged lecturers to honestly share about their experiences at Stellenbosch combined with their current teaching practice in the BEd program. I constantly had to remind myself of the strategy of epoche which devoided my viewpoint to one that would inhibit hearing a clearly unbiased (on my part) story. I was amazed to watch this process in action as I listened to what participants were talking about, whether they were sharing at times very personal stories from their life experiences, to everyday challenges in teaching. I watched as the simultaneity principle evoked inquiry into interest about intercultural education on behalf of the lecturers. I found that lecturers constantly asked around what intercultural education entails which then gave me the opportunity to share around the need for intercultural education. As conversations continued I noticed a rising collaborative concern amongst lecturers to help prepare students for diverse classrooms. Embracing the notion of power with I was able to find common ground with a good number of these lecturers that have strong desires to help students reach their full teaching potential. Engaging in this mutual manner helped not only uncover a spark for intercultural practice but prompted conversations around the need for systems change.

I also found that some lecturers were quite concerned that I not share certain perspectives that may be considered “racist” or out of the way. One lecturer even commented on the idea that being honest about some viewpoints perhaps would give rise to question this lecturer’s standing at the University. Although troubled by comments such as these, I soon began to realize that the skepticism that I was encountering seemed to do with a deficit in understanding difference. This finding led me back to questionnaire responses and lecturers thoughts on diversity. A collective sharing seemed to reveal a somewhat more skeptical perspective with regards to feelings about diversity and the University’s diversity plan on campus. The skepticism seemed to tend to both an inclination towards feelings of hurt, and feelings of fairness. In referring back to Bennett’s DMIS stages I realized that the Defense stage is characterized by negative assessments of difference. This mention is not to suggest that lecturers so candidly displayed anger in response to this question, but from the triangulation of the follow-up interviews there seemed to be a needling undercurrent of skepticism noted from some lecturers.

In some cases in several interviews I encountered extreme resistance. These instances were quite difficult as I had to rely on epoche to maintain a neutral perspective whilst looking for opportunities in conversation to input intercultural strategies associated with topics that applaud cultural relativism. I think again in these times my international identity actually protected me from a completely biased attack, and also gave me the liberty to speak into notions of celebrated cultural relativism, as I am an international. In reflecting on my own responses during these sessions I realized that constructive cultural marginality was necessary in not embracing offenses that would inhibit the chance to grow in intercultural understanding.

In some of the interviews lecturers would relate personal life stories to their experiences at the University of Stellenbosch as ones that although challenging helped to pave the way for change at the University. Others seemed to portray an attitude that spoke to the opportunity to plant seeds that encourage a healthy understanding of difference. I felt quite moved to hear some of these personal stories that seemed so latent with promise. Hearing these perspectives prompted an idea for a future study that might possibly look into the stories of lecturers at this University as a way to hasten a more

positive perspective around cultural diversity, and the growth that can be encountered despite challenging circumstances. At other times my interviews with lecturers seemed to reveal a sort of skepticism and frustration with the system. These sentiments seemed to be followed with a disgruntledness and a sort of downward spiral of the South African government.

In revising my metaphor as a photographer I realized that there are certain scenes that capture one's attention. Those scenes sometimes leave you feeling as if certain assumptions and judgments can be made based on the physical experience. I often came away from the interviews having to remind myself that I was a photographer taking pictures of scenes, and that the images I see through the lens might capture a picture. Taking that impressed image into the dark room for observation might reveal other pieces I did not necessarily observe during the shoot. This finding seemed to be the case in my interviews with lecturers. Most lecturers when asking what intercultural education is, demonstrated a genuine interest in helping to facilitate teaching that assists in preparing students for future classrooms. Some even requested guidance in terms of approaches and methodologies that specifically lend to helping to facilitate learning for students. Opening the door for sharing stories also opened the door for talking about difference, and the opportunity to discuss difference. I recognized more about how the *elements* of intercultural education are indeed the rudiments for not only searching for intercultural practice but serve as a constant reminder of the ongoing need for cultural consciousness.

6.2.6 Interviews with Alumni

I thought it would be interesting to include from the participants of this study some personal stories of experiences with the BEd program and feelings of preparation for diversity in the classroom. In the end I interviewed two students who were graduates of general education, one student before the OBE curriculum changes, another who recently graduated from the University. I found their comments quite telling of the shift that have been made and still need to be made in terms of encouraging consciousness in terms of diversity. I declined however to include them here due to issues of confidentiality.

6.3 DISCUSSION

The most important lessons that I have drawn from this exercise and trace have been multifold. The most comprehensive however lies in the understanding that intercultural education has everything to do with specific cultural themes, but direct intervention that specifically attends to training students to help improve interaction and communication is necessary. The following sections will attempt to relay an overall finding in addressing the research question, "In what way is intercultural education appearing in the BEd General Education Program at Stellenbosch.

6.3.1 Policy versus Practice

In the section dealing with program outcomes I raise the issue of the idea of policy informing practice. My experience in navigating an understanding of the program's workings and their specific outcomes showed a need to ask the question of how lecturers are actually preparing students to fulfill the program competencies. These thoughts lingered in my mind throughout the investigation. As the program outcomes indicated focus on themes in intercultural education and cultural diversity, the findings from the questionnaire combined with the interviews seemed to portray another dynamic. If the program outcomes are meant to serve as competencies, should not there be attention to these competencies from the start of training? The endeavor to trace intercultural education seems quite relevant if it raises attention to the need for administrators and lecturers to consider how their own module outcomes and practice coincide with the program outcomes. Student responses from the questionnaires, forum, and focus groups seemed to reflect an understanding of the realities of the imminent diverse classroom. Their understandings and feelings seemed to portray a sort of perception that in theory themes around intercultural education and diversity are important, but a disassociated perception that the topics are not relevant to them prevailed. Furthermore, my general sense from the interviews did not confirm that collectively lecturers themselves were wholly in tune with the program outcomes as competencies that would arm students with the skills necessary to survive in diverse classroom settings. Perhaps consideration should be made to including and attending to program competencies with the idea that in doing so might help to encourage and

facilitate the reality of the diverse classroom along with stimulated reflection on how this setting can be accomplished.

When turning to the roles and competencies that students should demonstrate upon completion of the program, I was highly alarmed that students seemed to have absolutely no inkling as to the existence or relevancy of these roles. The roles and competencies that I have listed in Appendix E clearly call upon intercultural skills that engender the opportunity for effective classroom experiences, and yet time and again, after conversations with students, there seemed to be a general consensus amongst students that they had not been prepared to fulfill these roles to enter new classroom experiences. When lecturers were asked if their modules helped to prepare students for diverse classrooms, a general consensus revealed hopes that the particular module would aid in such an endeavor. I was somewhat disappointed with the responses that I received to my questions. I was hopeful that while norms and standards, and program outcomes reveal such criteria, I would receive responses that pointed to the idea that at least purposeful attention was being given to these criteria.

6.3.2 What is Diversity?

Throughout the course of this investigation I asked myself what is diversity? Why does this term appear to be such a bad word in the Stellenbosch community? Why do students and faculty seem to react to this concept in a way that elicits resistance and anger at times? In another sense, I ask the question is diversity at Stellenbosch merely interpretations of concepts of culture, or race, or is there a focus on improving? It seems that this question still looms unanswered in the face of positions, values, commitments etc. embraced. To the outsider, this topic of diversity would seem a necessary theme with unlimited opportunities to exploit research programs that will bring attention to the celebration of difference in the recruitment of more cultures, workshops and think tanks on diversity, etc. To the Stellenbosch community however the need to settle this issue in a “different” way seems to be apparent. Twice I heard the comment in reference to diversity, “diversity is a no-numbers one.” The University has proposed a framework of diversity and yet I pose the question, “How are these policies being realized through specialized instruction and curriculum that will prepare students for the kind of internationalism that Stellenbosch seems to be endeavoring to move towards?” In

countless interviews with coordinators, academic management, lecturers, and students, when I asked the basic question of what is the diversity policy or framework, the general consensus was that, “Oh, it’s something new the University is doing.” Findings from the research also revealed dichotomies between how students talk about cultural diversity and how it gets played out from an accepting manner. Maassen and Cloete (2002) argue that the challenge in settling issues with diversity and equity revolve around the idea that these topics have been addressed from an economic and accountability perspective rather than from an academic point of view. If literature indicates that cultural diversity is of value and teachers need to be aware, is the kind of sensitivity and understanding nurtured through an intercultural understanding of cultural diversity present in pre-service teacher training programs? And if so to what extent is this witnessed in global education communities that train teachers? The findings in total show that although students in particular define diversity according to a value that is needed, a clear methodological answer through cultural consciousness seems to be missing. This finding is in keeping with what the review of literature seemed to reveal about the limited research on how to alter behaviors and attitudes of pre-service teachers. The present study then not only amplifies this need to address a shift in consciousness but makes further recommendations for the use of Hammer and Bennett’s (1998, 2002) IDI to draw attention to the stages of DMIS for developing intercultural sensitivity.

6.3.3 Amendments to the Program⁶⁹

During the course of the research, it was made known that the BEd General Education program curriculum would undergo changes to specific modules as well as a structural attention on tailoring the learning subjects of the curriculum to exactly meet the learning areas of the OBE curriculum. As such module subjects, and in some cases module titles and content, will undergo changes to meet those OBE curricula content needs beginning in 2005. Also commencing with the first year students of 2005, teaching practice will begin in the first year. I found it quite disconcerting that the full OBE learning area subjects only now are being represented fully in the curriculum at Stellenbosch. Given the fierce battle and frustrations witnessed currently in the school systems where teachers are constantly complaining about not feeling prepared for an

⁶⁹ See Appendix G, BEd GET Program Curriculum Amendments (2005).

OBE system, I question why this national crisis is only recently being attended to at the University of Stellenbosch.

Interestingly enough the 2005 academic year will only host modules taught from the Education Faculty. There appears to have been quite an uproar by students concerning the relevancy of modules taught outside of the Faculty of Education. In conversation with the Program Coordinator it was mentioned that these modules were adjusted into the Education Faculty to take advantage of a curriculum that would train students fully according to the OBE system. Outside Faculty members, it was recounted, do not train the BEd students according to this strategy. While I was somewhat in favor of this move, after conversations with outside faculty members, I was also quite concerned that an insulated perspective might continue to persist when students do not have the opportunity to be exposed to other Faculty ideologies. Although the findings from the module content and outcomes of classes taught outside the Faculty of Education did not reflect a significant amount of attendance to themes in intercultural education, the opportunity to engage with other students that quite possibly come from different cultural backgrounds is more prevalent. Students will spend four years in a program that hosts the same faculty members, students and classroom environments, as the program shows no promise to investigating opportunities to recruit students from different cultural backgrounds.

Changes also reflected specific alterations to module content. It appears that Religious Studies will be changed to Multireligious and Multicultural under the new subject Life Orientations. I was also told that Curriculum studies, formerly Didactics, will receive a complete face lift with regards to integrating human rights across this subjects' curriculum. One lecturer was quite emphatic with changes that would account for perspectives with regards to inclusivity. With regards to students' commentary on the program being more of a challenge, this same lecturer mentioned a more attended focus on providing students with the opportunity to examine themes in cultural diversity with regards to discussion around inter-religious and intercultural education. It would be quite relevant then in lieu of these changes to do a follow-up study on how these proposed changes demonstrate a shift in the research problem.

6.4 SUMMARY AND RECOMMENDATIONS

The presentation of the findings attempted to answer the research question in what way does intercultural education appear or find expression in the BEd General Education Program at the University of Stellenbosch, South Africa. The endeavor to trace this phenomenon led to an understanding that themes of intercultural education can be traced in the academic program components. It found expression or appearance in some aspects of the program curriculum through the program outcomes, various module offerings, and teacher practice and approaches. While the research also revealed that intercultural education does not appear to be a wholly attended pedagogy and practice in the general education teacher training program at the University of Stellenbosch, the findings and interpretations revealed that intercultural education has numerous opportunities for expression and appearance. The research revealed that module content, and outcomes, combined with teaching practice and approaches of lecturers provided opportunity for some tenets of intercultural education to be witnessed. The document findings amongst module offerings and content through present teaching approaches and practice by lecturers also show promising opportunity where intercultural education can be built upon some existing multicultural teaching practice and module content. There is currently one module that attends to practice and pedagogy of intercultural education. There is however no module that specifically is devoted to collective themes in cultural diversity, multicultural education, or intercultural education. Overall the document findings showed that program module content, while not attendedly intercultural, show huge promise for beginning to lay foundations for intercultural practice in theory.

In another dimension of the findings, the research also revealed that students and lecturers collectively were not familiar with the concept of intercultural education, nor could a distinction between multicultural education and intercultural education be made. Furthermore, students' understandings and feelings reveal some resistance to themes in cultural diversity. Lecturers' understanding and feelings indicated that themes in cultural diversity were acknowledged and deemed important, but feelings of guilt, and some skepticism seemed to penetrate the findings.

The findings from the study seem to me to reveal through the feelings of students and lecturers not only a need to incorporate strategies that raise intercultural consciousness but focusedly attend to pedagogy that encourages this practice. As witnessed from the research, the University currently upholds policies and a plan for internationalization that seems to desire to encourage shared knowledge combined with skilled researchers to meet local and global contexts. The idea of intercultural dialog seems to emanate from those claims. The kind of intercultural dialog realized through policies and curricula that speak to that need can only be realized through producing academic community members that have the kind of consciousness and sensitivity that intercultural practice promotes. The research findings reveal that academic staff and students share a need to examine levels of consciousness so as to help promote the kind of dialog that will enable effective communication for relations on campus in preparation for future intercultural contexts. This dialog can be reinforced as suggested through understandings of internationalization in the kinds of curricula that reinforce practice. The research suggests that intercultural

pedagogy and practice be incorporated into the methodological framework of the program's course offerings. These findings present critical implications and recommendations toward a future program and module development with respects to intercultural education and practice through the suggested use of the statistically reliable instrument, the Intercultural Development Inventory (IDI).

CHAPTER SEVEN
EXPRESSIONS, REFLECTIONS, AND CONCLUSIONS

7.1 Synopsis of the Chapters and Discussion

7.2 Closing Remarks

7.2.1 The Elements of Intercultural Education

7.2.2 Internationalization and Intercultural Dialog: The University of Stellenbosch as a Global Education Community

7.2.3 What We Need is More Intercultural Sensitivity

7.2.4 The New Teacher

7.2.5 Recommendations and Implications for Future Research

The focus brought by interculturalists rests on individuals and relationships. We strive to bring culture into individual consciousness and in so doing bring consciousness to bear on the creation of intercultural relationships (Bennett, 1998, p. 31-32.)

7.1 SYNOPSIS OF THE CHAPTERS AND DISCUSSION

In the face of prolific transformation on various levels in higher education around the world universities are being called upon to strengthen their commitments and values toward their academic communities by providing program offerings, curricula, and research opportunities that encourage participation and shared knowledge. This internationalization requires that institutions offer programs and qualifications that underscore ideas in a way that will promote growth and cooperative learning activities amongst and within a global academic community. In a way that will reinforce what increasingly global higher education policies promulgate, and what world policy is recognizing as a need for intercultural dialog.

The present research looked to give credence to a need to focus attention on this area by raising a very prevalent and persisting research issue: pre-service teacher training and their inadequate preparation for diverse classrooms. The question that followed this issue asked: is the kind of sensitivity and understanding nurtured through an **intercultural understanding** of cultural diversity present in pre-service teacher training programs? And if so, to what extent is this witnessed or how does it appear in institutional education communities that train teachers? The research problem in this sense took on a deeper dimension. It was concerned firstly with illuminating the issue of pre-service teacher training and diversity, coupled with investigating whether or not this challenge had been addressed from an intercultural education perspective. As the present research was framed from a point of departure of the larger picture of internationalization and the need for *Global Education Communities*, it was interested in taking a contextual look into a South African undergraduate general teacher training program to witness this problem.

As such the purpose of the present research endeavored to trace the presence of intercultural education in the BEd General Education program at the University of

Stellenbosch, South Africa. The research posed four emerging and sequential intentions subsumed under the purpose:

1. To expose the necessity of examining the discipline of intercultural education in the light of the need for diversity and multiculturalism within global education communities as a viable contribution to the advancement and incorporation of intercultural theories and concepts.
2. To offer a further way of understanding or making more recognizable the domains of the discipline of intercultural education for its practical use in teacher education programs.
3. To trace intercultural education in a qualitative case study of a general undergraduate teacher training program in the Education Faculty at the University of Stellenbosch.
4. To surface curricular activities, along with pre-service students and current lecturers' understandings and feelings toward intercultural education, and diversity; to emerge findings that will provide further implications for the possible recommendation to incorporate intercultural pedagogy and practice, or a heightened awareness (intercultural practice) for the need of such into the methodological framework of the BEd General Education Program—with a subsequent hope of this study and a recommendation toward future research in employing Hammer and Bennett's (1998) Intercultural Development Inventory (IDI).

The research questions embeddedly asked the following:

1. Is there a clear distinction of intercultural education (apart from other cultural pedagogy) used in education contexts, and have these concepts been embraced in communities that educate teachers?
2. Is intercultural education from and within a particular South African context prevalent in literature dealing with education communities?
3. Based on the preliminary observations and their developments in literature what is happening in higher education in South Africa, and more specifically at the University of Stellenbosch with respect to general teacher training, intercultural education, and topics that deal with diversity; and to what extent is this at all present in the curriculum, practice, and peer population in the undergraduate general teacher training program?
4. How do education faculty members (professors, program coordinators, dean of faculty) and students, understand or feel about the presence of intercultural education or themes related to diversity in curriculum, practice, and peer population (if any)?

The research later subsumed the aforementioned questions and asked: in what way does intercultural education appear or find expression the BEd General Education Training program?

The research took on a qualitative research design to investigate this phenomenon. It also identified a case study approach for later tracing intercultural education in the BEd

program at Stellenbosch. In the earlier phases of identifying the research design, the research problem was informed by hosting an extensive review of intercultural education literature. Chapter Two's literature review was both a simultaneous and multifold attempt to witness the unfolding of the research problem. It first gave an illumination of the dimensions of intercultural education in hopes that it would uncover an opportunity to witness if the challenge of teacher preparation and diversity is being addressed from an intercultural perspective. It started by navigating what intercultural education is conceptually, and then attempted to show how it is being used in teacher training programs. It was then hoped that this exploration would suggest a way to fill in the gaps that seem to challenge educators, teacher educators and trainers in preparing for diversity in the classroom. In other words it was hoped that this exploration would provide a starting point for not only illuminating the tenets of intercultural education and making it a recognizable discipline to educator practitioners, but it was interested in providing a nested approach to introducing potential dimensions for its use in teacher education training programs. The review found that literature geared toward teacher education indicated that there is minimal research connecting pre-service teacher preparation for diverse classrooms and intercultural education training, and thus the review utilized the parameters of multicultural education to continue its investigation.

Literature with regards to a South African context additionally revealed that literature and research in this area is also limited. The review suggested that perhaps this lay in a conceptual misunderstanding of what intercultural education in fact is. In tandem with this finding the review had a combined interest in why this phenomenon appears to be missing in the South African context. The review then implicated the possibility that intercultural competencies stemming from research in intercultural education, communication and training, combined with the examination of diversity in teacher training could offer a way of approaching explorations of issues pertaining to pre-service teacher training at the University of Stellenbosch, South Africa. However, when revisiting the research question and initial desire for a case study it was realized a line of inquiry was not clear enough for investigating the presence of intercultural education for case study purposes. There seemed to be missing a comprehensive framework of how intercultural education might become visible and then later traced in a specific setting.

What became apparent was a need to make intercultural education recognizable for the sake of a phenomenological understanding, before a trace of intercultural education could be undertaken to fulfill the second and third intentions of the study.

Consequently, a search for a framework was pursued and a grounded search of the review of the literature was conducted. This activity was done to inform my own understanding of intercultural education and how it might look or possibly be witnessed in a program context. There was also a need to better grasp an understanding of intercultural education. This activity produced the *elements* of intercultural education in Chapter Three. It was later realized that this activity produced some grounded like theory and some phenomenological inquiry. As such the research design in combination with my intents seemed to reveal two simultaneous studies. A phenomenological attempt at understanding what intercultural education is and then a subsequent search for a framework through grounded theory that would inform my trace, and a case study to put these tools to use (although the investigations seemed to happen simultaneously). In considering the latter it is understood that the case study freed my inquiry to be more inclusive of different approaches and strategies. In retrospect, if this research were conducted again, I would be reluctant to identify emphatically in the earlier stages that I was attempting to use both a phenomenological and a grounded approach because it might have limited the way that I could watch intercultural education appear. The case study approach in this research could make use of different research intentions because they only seemed to emerge as the research question changed from asking to what extent intercultural education is witnessed, to how does it appear. The latter gives place for watching and not judging, while the former seems to prescribe what something *should* look like. Chapter Three also introduced the workings of a metaphoric analogy that would later serve to aid the data collection and analysis process.

As such attempts to fulfill the third intention of the study began. A qualitative case study was identified according to Merriman (1988) as intensive, holistic and descriptive. Components of the case study provided for gaining “in-depth understanding of the situation and meaning [of] those involved” in “bounded” context (Merriman, 1998, p. 19). In other words the phenomenon could be observed in a “bounded” way—the phenomenon examined, in the possible confines of a program, event or situation. In this

way a descriptive-like investigation was provided, along with emerging evaluative-like findings, but within the context of a case study. In this instance the phenomenon under investigation was intercultural education. Intercultural education was traced through observing it in the bounded context of a specific program, the BEd General Education Training program. It was this final delineation that made using a case study approach most applicable here.

As the trace was underway, Chapter Four provided some background on a more embedded purpose of the research and served as the anchor for a larger question and with the hopeful contribution to the need for intercultural dialog. It endeavored to raise attention toward viewing internationalization with an understanding that promotes intercultural practice combined with linkages from other global communities that also suggest this same kind of practice. It also provided background information of the bounded context for the University of Stellenbosch's BEd General Training program. The endeavor to trace such a concept in connection with a call for intercultural dialog and practice in higher education communities further amplified the need to investigate current teacher training practice. In particular the research suggested noting this trace in a program at a University where the cultural climate and institutional cultures has seen such controversy throughout the decades provided relevance to further investigating the research problem and making recommendations for intercultural practice. Chapter Five suggested methodological strategies for sensitively and appreciatively carrying out this trace. It continued by making use of the metaphor of the photographer taking, developing and presenting a portfolio of images. It introduced all the workings of this process through methodological paradigms (Appreciative Inquiry, power with, and the *elements* of intercultural education) that served as the lenses, data collection that served as the techniques for shooting the images, and the *elements* of intercultural education as the solution through which the findings would be filtered. The findings were analyzed according to the presented stages, and made use of the qualitative strategies imaginative variation, classification and category construction, with heuristic inquiry. The presentation of the findings in Chapter Six presented a portfolio of the navigation of tracing intercultural education in the program curriculum, and in students and lecturers' understandings and feelings. The findings attempted to fulfill the final intention of the

research and revealed that themes in intercultural education found expressions and appearances in the BEd GET curriculum's program outcomes, module offerings and some teaching approaches and practice. It noted however, that intercultural education and practice is not a wholly attended pedagogy in the teacher training program. There was also no module offered that exclusively is devoted to collective themes in cultural diversity, multicultural education, or intercultural education. There was however one module, Religious Studies, that uses the context of religion to address themes related to intercultural and multicultural practice. The findings overall pointed to opportunities where intercultural practice shows promise for integration into theory.

The students and lecturers' understandings and feelings revealed another dimension of the findings. The research revealed that students and lecturers were not familiar with the term intercultural education, and also could not make a distinction between multicultural education and intercultural education. Students' understandings and feelings revealed a resistance to themes in cultural diversity. Lecturers' understanding and feelings indicated that themes in cultural diversity were acknowledged and deemed important, but feelings of guilt, and at times some skepticism seemed to penetrate the findings. The research made recommendations toward the need for students and lecturers' to not only incorporate strategies that raise intercultural consciousness but focusedly attend to pedagogy that encourages this practice. It suggested that intercultural pedagogy and practice be incorporated into the methodological framework of the program's course offerings. It finally posed that Hammer and Bennett's (1998, 2002) Intercultural Development Inventory (IDI) be called upon to raise consciousness and also spur on the possibility of a program or module offering in intercultural education.

7.2 CLOSING REMARKS

The research has been concerned with a very prevalent challenge in teacher education that is actually nested in a larger debate concerning the global citizen and intercultural dialog. It was mentioned at the start of the synopsis that the research revealed subdimensions of the research problem. The research process took on quite an extensive and simultaneous study to get a closer look at the various spheres of the debate. It attempted to fulfill the second intention of the research and revealed *elements* of

intercultural education to help make intercultural education more recognizable. It attempted to trace intercultural education in context and fulfilled the third intention of the research by finding that opportunities for intercultural education to appear and find expression in this context are prevalent. The final intention desired to emerge curricular activities and understandings and feelings of lecturers and students, and found a need to incorporate strategies that raise intercultural consciousness. The research embraced a very sensitive and appreciative approach to revealing the context for observing the research problem. The closing remarks that follow will be a candid attempt to synthesize this process by revealing several overarching domains of the research that in essence bring together all of the questions and problems posed. This synthesis is in actuality attempting to fulfill the first intention of the research whose main objective seeks to: expose the necessity of examining the discipline of intercultural education in the light of the need for diversity and multiculturalism within global education communities as a viable contribution to the advancement and incorporation of intercultural theories and concepts. It will also thus make recommendations for future study.

7.2.1 The Elements of Intercultural Education

Perhaps one of the most important contributions this study offers lies in the realm of helping to make intercultural education more visible for the unique purpose of its practical use in program studies. One of the major and admittedly also the most troubling findings of this study identified that participants largely were not at all familiar with intercultural education or its conceptual meanings and offerings. Furthermore, a general lack of intercultural consciousness through identified resistance to themes in cultural diversity amongst administrator, lecturer and student participants of the BEd General Education Training program was also noted. This finding suggests that an absence of an understanding of intercultural practice points to an absence of purposeful and attended intercultural practice. The idea that administrators, teacher trainers and students have little clear conceptual enlightenment of intercultural pedagogy is admittedly disconcerting in lieu of recent announcements by attempts at the University of Stellenbosch to convey an internationalized agenda through policies like the Diversity Framework. As universities strive to retain its values of tolerance, equity, shared knowledge, academic freedom, etc., as was noted in the case of the University of

Stellenbosch, the question remains as to how universities like Stellenbosch can incorporate methodological frameworks that not only promote internationalization from a globalized perspective, but one that purposefully develops global students that are effectively capable in various intercultural encounters.

The research presented domains of intercultural education to make this pedagogy a more visible offering. It surfaced the *elements* of intercultural education as a way to navigate how educators can incorporate these very profound concepts, approaches, and strategies. A schematic representation of the *elements* of intercultural education is now further synthesized to draw attention to the domains of intercultural education. The *elements* capture several categories which include: Characteristics of Intercultural Education, Terminology and Tenets from the Pedagogy, and an Intercultural Perspective. This useful description can be served to present a clear framework for educators who are interested in gaining understanding into a conceptual notion of intercultural education, and suggestions for its incorporation into education curricula (See Figure 7.1).

FIGURE 7.1 A Schematic Representation of the Elements of Intercultural Education

Characteristics of Intercultural Education

- an activity which fosters an understanding of the nature of culture which in turn helps the student develop skills in intercultural communication; and also aids the student to view the world from perspectives other than one's own
- highly specialized form of instruction designed to prepare persons to live and work effectively in cultures other than their own
- curricular content and instructional methodologies meet the needs of the learners and the demands intercultural experiences placed upon them
- a large field that comprises the study of all content areas pertaining to the interaction between or among cultural ('inter-cultural') with the emphasis on improving interaction through learning experiences designed and pursued in this fashion
- it is education *within* multiple cultures, rather than *about* multiple cultures

Programs/courses that might include intercultural themes might be:

Ethnic Studies; Peace Studies; Global Education; Women/Gender Studies; Multicultural Education; International Education; Comparative Education; Intercultural Studies; Intercultural Education; Intercultural Communication; Bilingual/Bicultural Education; Language and Communication; Human Development; Studies in International Relations; Speech Communication; Comparative Culture; International Studies; Language and Culture; Organizational Development and Transformation; Psychology and the spiritual traditions of East West; Religious Studies; Social Ecology; International Business Administration; and Human Relations.

Terminology and Tenets from the Pedagogy

Culture; race; class; ethnic group; identity group; language; dialect; communication; cultural conditioning;

cultural relativism; prejudice; Multicultural education; multiculturalism; cultural/linguistic diversity; cultural pluralism; intercultural communication, cross-cultural training; intercultural (cross-cultural) education; cross-cultural awareness; cross-cultural perspective; intergroup; interracial; interethnic; intercultural effectiveness; intercultural competence; intercultural adjustments; sensitivity; cultural marginality; cultural identity; the multicultural person; and third culture

Program content might reflect:

- An understanding of history and world affairs. *Embedded outcomes:* better appreciation of other countries and international relations; results in improved intercultural personal relations with citizens from other countries.
- Understanding culture as a concept. *Embedded outcomes:* stimulate ideas of culture relativism and acceptance of other cultures, and a value for cultural diversity.
- Understanding of foreign language of another culture. *Embedded outcomes:* leads to better communication, better attitudes toward the other culture, and better intercultural relations.
- Understanding the contributions by and history of different groups. *Embedded outcomes:* increases the acceptance of these groups by others (especially by the dominant culture), enhances the pride and cultural identity of ethnic group members, and improves intergroup relations.
- Awareness of cultural diversity, ethnic self-identity and an understanding of the contributions of various ethnic groups by others (especially by the dominant group); compatibility of students' culture with instructional design. *Embedded outcomes:* enhances the pride of ethnic group members and improve intergroup relations; performance increases.
- Understanding the international system and its problems and its issues. *Embedded outcomes:* stimulates an appreciation for the need for international cooperation to solve the problems and generate ideas for their solution; stimulates feelings of global citizenship; and provides a rationale for the need for good intercultural relations.
- Understanding the language and cultures of one's own and a second culture. *Embedded outcomes:* enables one to acquire proficiency in both cultures.
- An understanding by domestic cultures groups of the exploitation of and discrimination against dominant culture (especially racial) groups. *Embedded outcomes:* diminishes this exploitative behavior by members of the dominant culture group, and will help non-dominant group members to gain equality with the dominant group.
- Understanding the cultural differences involved in communication. *Embedded outcomes:* improves that communication and will lead to better intercultural relations.

Teaching approaches and strategies might include:

Cultural awareness approaches; learning centered approaches; contrast culture method; cultural self-awareness approach; developmental approach to intercultural sensitivity; training simulations: human interactive (role play), person-to-person, whole earth models; critical incident method; cultural assimilators; and holistic language learning.

Intercultural Perspective

The intercultural perspective might include the following attributes:

- Can use knowledge about their own and others' culture to intentionally shift into a different cultural frame of reference; can maintain the skills of operating in their own culture while combining the ability to effectively operate in one or more different cultures; and can apply skills of empathy and adaptation of behavior to any cultural context.
- Can recognize that worldviews are collective constructs; interpret and evaluate behavior from a variety of cultural frames of reference.
- Has the capacity to effectively function in one's own culture as well as in settings that are culturally diverse. It is then seen as the foundation for intercultural competence. Intercultural sensitivity is heightened when one's capacity to incorporate worldviews different from their own into practice abounds.
- Can transcend the boundaries of nationalism and whose commitments are pinned to a larger vision of the global community.

- Is intellectually and emotionally committed to the basic unity of all human beings while at the same time recognizing, legitimizing, accepting, and appreciating the differences that exist between people of different cultures.
- Is more fluid and mobile, more susceptible to change, more open to variation.
- Is recognized by a configuration of outlooks and worldview, by how the universe as a dynamically moving process is incorporated by the way the interconnectedness of life is reflected in thought and action, and by the way one remains open to the imminence of experience.
- Is a new kind of person unfettered by the constricting limitations of culture as a total entity.
- Is shaped and contoured by the stresses and strains which result from cultural interweaving at both the macro-and microcultural levels.
- Is able to evolve when the individual is capable of negotiating the conflicts and tensions inherent in cross-cultural contacts.
- Can embody attributes and characteristics that prepares one to serve as facilitator and catalyst for contacts between cultures.

In consideration of the *elements* of intercultural education the sections that follow pull out the dimensions of this representation by revealing how an intercultural education institution should operate, what an intercultural program would include and how an intercultural perspective should be demonstrated.

7.2.2 Internationalization and Intercultural Dialog: The University of Stellenbosch as a Global Education Community

Create shared images for a preferred future (Poetic principle)

The fourth process, driven by the poetic principle, understands the organization as an open book that is continuously being “co-authored” by those, inside or outside the organization that participate and interpret it.

One of the first questions this research posed asked: is the kind of internationalization promoted in higher education institutions helping students to engage on a level that really encourages communication combined with sensitivity? *Is there in fact a kind of dialog that exists that is embedded in the curriculum within teaching and learning communities?* The Diversity Framework at the University envisions one that seems to support the idea of the kind of internationalization that promotes intercultural dialog. Sadly however, when returning to the findings from this research, a good number of students had no idea that such a policy exists. When asked how is internationalization viewed at Stellenbosch the answer from a senior administrator seemed in keeping with what other universities in the UNESCO survey seemed to respond to with the mobility of students and quality assurance as a high priority (Botha, 2004). Although the diversification of curriculum appeared to be of importance, the findings from the present research may suggest a need to refocus more attention in this area. One of the primary goals of this research was to help inspire dialog, and as AI points to “create shared

images for preferred futures.” I recommend that we need to make internationalization and intercultural dialog more visible at the University of Stellenbosch. In doing so I believe that Stellenbosch could have an aim to becoming a global education community.

In the opening chapter of the research I defined a global education community as:

Learning environments, with their focus on integration of concepts of cultural diversity, intercultural dialog, human rights, and social justice, [that] seem to have an aim of equipping highly skillful individuals. Individuals who are not only aware of how to deal with the confrontation that cultural amalgamation brings, but contribute toward perpetuating realms of internationalism through effective training venues.

The global education community should have at its forefront an intercultural dialog funneled through the curricular and policy activities, and be recognized through its various program offerings. Chapter Four highlighted recommendations by the International Association of Universities (IAU) for higher education institutions for a plan to internationalize. I would like to re-highlight four of those recommendations, along with some responsibilities that I have drawn up that I believe are key in contributing to the development of global education communities:

- higher education institutions seize the initiative in the process of internationalization rather than reacting to external globalization forces, such as the market, in determining their actions;

A global education has a responsibility to the community at large to “think globally and act locally” with demonstrations socially.

- higher education leaders, with active support of all levels of the academic community, develop clear institutional internationalization policies and programs that are seen as integral to the life of the institution and as such enjoy adequate internal and external funding;

A global education community has a responsibility to develop innovative partnerships with local, national, and international corporations that signal development with both the academic partner and the corporate lender.

- the curriculum of the university reflect the preparation of international citizens, through facilitating language competence; and understanding of global, international, and regional issues; preparation of experts in areas needed for such fields as information technology and science, peace and conflict resolution, and sustainable development, as well as the special curricular needs of international students; and

A global education community has a responsibility to develop and encourage the intellectual as well as the symbiotic social; its core methodologies being rooted in intercultural understanding and sensitivity.

- all internationalization programs be founded on the principle of partnership among equals and promote intercultural competence and a culture of peace among global citizens.

A global education community has a responsibility to embrace the intercultural.

In re-highlighting these recommendations I see myself as not merely restating IAU, but rather promoting and reinforcing recommendations that increasingly call for these measures. I see these recommendations and responsibilities as paramount to Intercultural Dialog at the University of Stellenbosch and to its status as a global education community. In Chapter Three I introduced the *elements* of intercultural education as the rudiments and basic essentials for witnessing intercultural activity, with the suggested meaning that the *elements* are the necessary ingredients for a person, environment or thing. In this case the *elements* would represent the vital component of intercultural education in a University's institutional culture, program offerings and the perspectives of its academic members. I also looked to another understanding that the *elements* themselves serve as the natural or suitable environment for a person or thing. In this way I am suggesting that the *elements* of intercultural education itself should be the suitable and a natural phenomenon in University academic programs. The connection between viewing *elements* coupled with a need for intercultural dialog speaks to the need for an intercultural mindset that carries the vision of making internationalization more of a reality. The research showed many instances where academic community members are struggling to make this shift. Taking into consideration the suggested aforementioned recommendations and responsibilities show possible intervention for intercultural dialog.

A global education community characterizes the first dimension of the *elements* of intercultural education as one that takes into consideration the *elements* as a part of a methodological framework of the workings of its institution. The global education community can be advanced when the tenets and pedagogy of intercultural education are adhered to and mastered by program administrators, lecturers, and student populations. The global education community is made functional and alive when the human instruments embrace and live out an intercultural perspective.

7.2.3 What We Need is More Intercultural Sensitivity

The research called for cultural consciousness through intercultural pedagogy and practice, a second dimension of the *elements* of intercultural education. The findings

from the case study and the research through notions of intercultural sensitivity call to mind a need to shift from personal and self indulged perspectives to the consideration of recognizing and learning how to understand difference. This understanding is not merely a tolerance for difference but looks for the opportunity to understand even in the face of conflict. Terminology and tenets from the *elements* of intercultural education suggest a way to commence this incorporation into program offerings. The call for global education communities that incorporate this kind of perspective is needed; in fact it is imperative. In lieu of controversies that rock the University's campus, the lack of embracing such sensitivity could prove to be detrimental to the desires to internationalize. The call for intercultural understanding and sensitivity beckons.

The research provided a framework through the *elements* for not only investigating intercultural ideologies, but it also developed a research approach that by its very nature suggests a possibly line of inquiry that is particular to a University community that has been plagued with an intolerance to difference, coupled with feelings of shame, skepticism, and resistance. The use of Appreciative Inquiry, notions of power with and the *elements* of intercultural education provide a blue print for further investigations into the opportunity to witness shifts in individuals' worldviews. This examination encourages the kind of "mindset shifts" the Rector of the University of Stellenbosch has called for. The research showed that the University seems to be seeking, through research projects in cultural awareness and workshops for equity and diversity, (Kloppers, 2004; Lebowitz, 2004), to identify research that will address issues in cultural diversity on campus. Offering this research approach for the present study not only gave rise for its use in a teacher education training program at Stellenbosch, but its possible methodological approach serves to both suggest a line of inquiry for other research in this manner whilst encouraging research in preparing students for the process of internationalization at Stellenbosch.

Intercultural education program and module content have the opportunity to find tenets in themes that deal specifically with helping individuals to shift from ethnocentric realms to the ethnorelative. Based on the research's findings attention in this area appears to be a needed and vital component toward the University's plan for internationalization. Senior administration at the University of Stellenbosch is seeking

for ways to internationalize and make paradigm shifts. The research from this present study seems to indicate that intercultural competence can only be jumpstarted when attention toward identifying a developmental learning process is acknowledged. The Developmental Model of Intercultural Sensitivity shows up the need to acknowledge behavioral shifts in contexts where ethnocentric world views persist. Recognizing the need for intercultural sensitivity is thus paramount to moving towards competence.

7.2.4 The New Teacher

How many times in our lives have we encountered a teacher who really impacted our lives? These change agents made such a difference. What was it about these messengers that inspired our thinking, challenged us to new heights of learning—encouraged us? I believe the root of their concern was a sensitivity and desire to see growth, change, and potential. This understanding sounds quite similar to Adler's conceptualization of the new person: a person whose identifications and loyalties transcend immediate focus and commitments, and are pinned to a larger vision. It points to a person whose consciousness embodies an understanding that encourages dynamic communication, exploration, and interaction. Likewise, the new teacher represents the kind of change agent that recognizes an acute need to prepare students for the coming world. In preparation for this age teachers will require an intimate understanding of difference and how to attend learning strategies that nest these differences. These prospective teachers can only obtain such knowledge when trained from methodological perspectives that encourage this kind of practice, the kind of perspectives promoted through global education communities.

In considering the final dimension the *elements* of intercultural education the new teacher embodies principles that are firmly entrenched in a growing understanding of intercultural consciousness. In becoming a new teacher pre-service students embrace an ideology that is latent with communicative and holistic strategies, teaching approaches and instructional methodologies that challenge them to not only work and live effectively in cultures different from their own, but they also impart this same skill to their students. The new teacher then is one that has identified the stages of intercultural learning and consistently moves through a continuum beyond the confines of ethnocentric indifference. They embrace the integration of difference where cultural worldviews are

noted by flexibility to move from one cultural framework to another. In this way the new teacher becomes a constructive marginal that understands the necessity of developing teaching strategies to build cultural awareness, which helps to increase intercultural sensitivity. At this intercultural level, the new teacher then is constantly aware of the need to provide highly specialized instruction that will foster an understanding of the nature of culture toward developing intercultural communication and consciousness. The new teacher offers a curriculum that embeds content that speaks to the holistic needs of the cultural classroom. Their objectives and outcomes help inspire and stimulate students to diminish ethnocentric views and reinforce the principles of interculturality in what Kealey (1996) notes through positive attitudes, patience, emotional maturity, self-confidence, perseverance, openness to others, ability to problem solve, and a professional commitment. The new teacher is proficient in these values and passes this value system onto their learners.

7.2.5 Recommendations and Implications for Future Research

Find innovative ways to create that future (Positive principle)

The final process, driven by the positive principle, recognizes that change requires social bonding, and positive affect. The more important the former the longer lasting the change.

During the course of the research it became quite apparent to me that as the second intention of this research desires to encourage intercultural practice, I felt a responsibility to help with this notion. The research at a stage indicated that students were struggling with not only feelings of competency for diverse classrooms, but being prepared to teach in general. Although these sentiments may be commonly noted amongst new teachers, findings from the feedback forum and focus groups showed that students generally commented on the idea that the program was not challenging enough, and they had not learned various approaches that would help them teach effectively. My concern at present was the comments made from current students in the program around preparedness. Comments from the pilot questionnaire and from the feedback forum, and then later from the focus groups indicated that taking the questionnaire itself was quite helpful to illuminating deficits in understanding practical approaches and strategies to teaching (including approaches for diverse classrooms). Students asked me if there was something that could be done to help them. I felt some intervention was quite necessary

in terms of the fierce battle teacher education is sustaining at this moment in South Africa, and the rather blatant despondency that some teachers are experiencing as a result of this challenge. The general feelings among teachers in South Africa have been portrayed as ones that are notably disgusted and frustrated with recent policy implementations, issues in time management, and low salary. In a conversation with a teacher at a local primary school in Stellenbosch, I could see this teacher's frustration: "You know what it is? I'm so frustrated because things are always changing. The headmaster himself doesn't know how to fill out all the forms we get. I see a 100 children, I don't have time to teach!" My concern in hearing this general commentary disturbed me for fourth year students who already show signs of frustrations from their training and will be entering into their teaching careers amongst such high criticism of OBE, education policy in South Africa, and the field of teaching in general. It hastened for me a need to salvage potentially misplaced understandings about the field of education, and offer a reminder of the necessity of examining teaching strategies that can be helpful in aiding in the present condition.

In the duration of the research a colleague working in the Education Faculty training in-service teachers in Mathematics also had a similar vision to help pre-service teachers with preparing for future classroom experiences. Together we developed a workshop for the BEd GET fourth year students in anticipation for their first days. The workshop highlighted tips for survival and attempted to rehash some practical approaches teachers can use in preparing for their first days of teaching, as well as some reminders of dealings with diverse communities. The students were also given Karen Stinson's Diversity Awareness Profile (DAP). Engaging in the workshop together with findings of the research summoned a deeper desire to see the BEd GET program retain a methodological framework inclusive of intercultural pedagogy and practice. The research showed that some changes in the program curriculum beginning in 2005 might help to address some of these issues. The adherence to a subject outline that corresponds to the OBE curriculum as directly reflected and attended to in the module offerings also might address some issues vocalized by students. In conversations with committee members responsible for these changes, I got the feeling that the changes were long overdue. Future implications for this research might be to conduct further investigation

into the curriculum changes, and how those changes have been reflected in feelings and understandings of pre-service teachers. I also was particularly interested in noting how these changes might occur in other programs that train teachers in the Education Faculty at the University of Stellenbosch. As the University has quite a publicly announced concern to demonstrate its commitment to equity, tolerance, academic freedom, etc., further inquiry into how other Faculties are providing a directed and attended focus to encouraging these values seem to be a necessary recommendation.

In returning to the idea of needing more intercultural sensitivity I recall the statement the Rector of the University of Stellenbosch made, "Relax the world is not against us." Together with the Rector's identification for a need for "mindset shifts" the findings from this research in total summons a need to embrace intercultural perspectives. The research in a final analysis suggests the use of the IDI through the BEd General Education Training program to help nurture the foundations of intercultural practice at the University of Stellenbosch. Administering the IDI I believe will not only draw attention to some perspectives that need to be addressed in the interest of growth and development and the future of the University's healthy dialog, but show profound opportunity for uncovering space for potential strides in program development towards intercultural practice.

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APPENDICIES

Appendix A	Field Report from Preliminary Interviews and Conversations
Appendix B	Database Searches and Search Strategies
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Appendix D	Code of Conduct for Educators (SACE)
Appendix E	NQF Roles and Competencies for Educators
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Appendix G	BEd GET Program Curriculum Amendments (2005)
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APPENDIX A: FIELD REPORT FROM PRELIMINARY INTERVIEWS AND CONVERSATIONS

As a preliminary approach to understanding and grappling with the issue of access to education in South Africa from the perspective of everyday *vital voices* I conducted a number of physical observations by way of social conversations that I encountered in and around the University of Stellenbosch with people from varying cultural and occupational backgrounds. Interviewees were selected randomly and labels for these groups were derived without specific directed attention to purposeful people groups—eventually groups were labeled according to the answers that were received. Three basic questions were asked: “What do you think of access to education in South Africa? Why do you think that problem exists? What is a viable solution to that problem?” Responses were tabulated according to three major themes that seemed to arise from the discussions that proceeded. The report concludes with a series of questions that later provided impetus for future research questions. Sample groups and their general responses follow:

Perspectives on access to education in South Africa

Small business owners: issue of access deals with the basic need for **all** individuals to have fair and equal opportunities and access to education. This group featured a number of indigenous South African cultures. Response from this group seemed to center around the need for basic education, school entry opportunities, and life-long learning. Social injustice and equality seemed to drive the discussions that followed.

International students/workers/volunteers: viewed access to education in terms of availability. Responses from this group tended to view the issue of access to education from the vantage point of who education is available for, and the “fair or unfair” advantages some groups have over others in context to a changing and transforming global society.

South African students/teachers in teacher professional development programs: issues of access to education seemed to be tied into questions of relevance. This group featured a number of different South African cultures. The question that seemed to permeate this group was captured in the sentiment: now that we have obtained or will obtain a professional degree how is this knowledge relevant or applicable to the needs of South Africa’s changing society? Furthermore, how can the knowledge that has been gained in teacher training programs prepare individuals for addressing “real issues” (overcrowdedness, violence in the classroom, curriculum changes, diversity, teacher preparedness) in the classroom.

Interestingly enough, as I evaluated the general responses of equity, discrimination, higher education issues etc. and why access issues persist I found an underlying theme of separation between cultures. Each group represented a particular worldview on the issue which seemed to stem from dominant South African cultural worldviews. What seemed to surface from this dialog was not only a further isolation of the various realms of debate within the access to education issue in South Africa but the way that participants

responded reflected what Bennett in the first stage of ethnocentric or monoculture realm for what seemed to reflect a “we/them” perspective. These responses troubled me as I began to pursue locating a link between justifying the need for intercultural understanding and sensitivity through an examination of the current themes facing South Africa and its educational system. From these observations from *vital voices* (teachers, entrepreneurs, students, internationals, professionals, blue-collar workers) on the issue of access to education I found the general understanding of the topic is somewhat misunderstood, unfocused, and generally not “sensitive” enough. I gather these ideologies may perhaps reflect a world view. My findings led me to evaluate academic research also reflects somewhat of an isolated evaluation of various debates within the access to education debate in South Africa. There seems to be a need for redirected discussion of access to education with fingers that reach to every facet of society that influence people’s everyday interaction, and more importantly reflect on the idea, is access the only question we should be asking? Should we be exclusively focusing on transformation and equity issues and the like or should we be honing in on a dialog about these issues in conjunction with ideologies that help us to embrace a multi/intercultural understanding coupled with the debate? By focusing on these issues exclusively and in an isolated manner are we further perpetuating the whole exclusive factor? Will embracing and borrowing some concepts from psychological learning theories and intercultural studies concepts help to bring about an awareness and further a call for action? How can this dialog and the need for “sensitivity” be addressed in South Africa? Should we be headed toward intercultural understanding and knowledge through a co-constructive process and then approach the issues surrounding student’s access to formal and non-formal methods of education?

APPENDIX B: DATABASE SEARCHES AND SEARCH STRATEGIES

In sourcing literature for this study I consulted references from intercultural literature and organizational sources, international education literature and organizational sources, and general education sources. Outside the sphere of intercultural sources, although the field of intercultural education is considered an academic discipline, there was difficulty locating research under the heading as a field of research in education databases. A good percentage of the research conducted found most of its topics under the heading and discipline of intercultural communication and intercultural training, fields of cross-cultural education, multicultural education, global education, ethnic studies, peace studies, anthropology, sociology, psychology, and human diversity. Course offerings in the field of intercultural studies would include: language and communication, linguistics, etc. The dilemma in locating research in this field has been the difficulty of navigating how I discuss and classify intercultural education and the problem of diversity and preparation of teachers due to the lack of materials specifically falling under the heading of “intercultural education.” This dilemma has been extensively examined in the review of the literature with discussions that deal with the origins of intercultural education and domains of research.

Even further was the dilemma of how to present information from a regional standpoint. As my study will be conducted in a South African context it was my intention to locate literature with examples from most of the literature stemming from a South African perspective, however the presence of multicultural and intercultural education as conceptualized in a comprehensive fashion in the time frame I was posturing seemed to be virtually absent.

When I first began the search of the literature, I did general searches on intercultural education and of course found that the studies and research connected to the field were lodged in a variety of disciplines. The research content also varied from region to region. The writers of those articles primarily came from the United States as those who are recognized as pioneers of the field of intercultural education. There was virtually no information about intercultural activities in the context of South African education policy. As I shared in the review of the literature when I attempted the search

for diversity with regards to teacher preparation and intercultural education was also lacking. This could be due to the idea that while intercultural literature devotes expant attention to the training and education of educators, business and corporate sectors and a host of other fields to help its constituents prepare for diverse interactions, its primary focus is not assumed under general education but stands as its own discipline and therefore gains presence in other disciplines. I therefore assumed my search of the literature in this section then outside of the guise of intercultural literature and under the field of general education with a focus on intercultural education, which also proved lacking. I then assumed my search under multicultural education which offers a way to observe diversity in the context of teacher preparation, training, and practice similar to that of intercultural education. When I searched for information on multicultural education I also found an enormous amount of literature from the United States. Cases from the United States seemed to offer the most comprehensive information with regards to curriculum, teacher preparation and education, and practice with regards to diversity. When I searched for information on South Africa with regards to multicultural education I also failed to see a comprehensive package of multicultural education with conceptual usage and a historical starting point. As a result, it is evident that a good portion of my literature with regards to evidencing diversity in teacher preparation, training, and practice has come from cases in the United States. This is not to say that multicultural or intercultural activities are not alive in some form in South African education, I am merely reflecting on an observation that I made from the literature, which influenced from which region of the world I would posture the cases from literature.

Strangely enough however, as evidenced in sections of the review that deal with world perspectives, I noticed that regions around the world account for multicultural and intercultural activities in education. They seem to speak of cultural dynamics in the field education with a definite interchange of the usages of concepts, terms, and practices in multicultural and intercultural education in their respective countries. This finding in fact proved to be the reason for my presentation of world perspectives in both my analysis on intercultural education and teacher education.

Overall research presented in the review of the literature was sourced through a variety of literature databases and internet sources. Research was monitored through peer

reviewed periodicals, editorials, conference proceedings, publishing companies, intercultural and international agencies, etc. The following will detail the procedures that I followed in identifying, tracking, and locating materials specific to the field of intercultural education, communication and training, and topics related to teacher preparation and training and intercultural education.

Literature Databases Searches

Educational Resource Information Center (ERIC) and an EBSCO

Both ERIC and EBSCO searches were conducted using a variety of keyword strategies to identify possible locations for materials delineating intercultural education. The preliminary search began with an identification of the term “intercultural/interculturality.” There were relatively few locaters using these terms on either database. Discovery of Bennett’s Development Model of Intercultural Sensitivity (1986, 1993) finally led to the uncovering of sources that identified direct links to intercultural education through keywords like: intercultural communication, cooperation, and training. I also conducted extensive searches through “multicultural education, diversity, identity and culture, culture and communication, etc. Most of the preliminary literature leading up to this review took the form of mapping, historically and contextually, fields that seemed to be identified with intercultural education, those included: intercultural communication, multicultural education, cross-cultural education, cross-cultural studies, cross-cultural communication, ethnic studies, etc. After I identified these fields I began to look for certain confines in the literature that would help to define this field as a holistic academic discipline. I found that most of the literature that included any discussion about intercultural education was identified through topics directed related specifically through intercultural communication and training, and multicultural education materials. Unfortunately, scholars that identify themselves as intercultural specialist, educators, trainers, and who subscribe to a field of intercultural education agree that since most terminology used to describe the field itself varies that it becomes an obstacle to actually thinking clearly about what this field entails and what its components are.

University Microfilms Dissertation Information Services

The dissertation information service provides material on how to search computer

based databases for current dissertations in various academic fields of studies. A search of dissertations in this domain was conducted to witness recent research endeavors carried out. A search was also carried out through *SABINET Database of dissertation* in African context.

Computer Based Searches

Internet Searches

There were a number of on-line systems that were monitored during the course of this study: *International and Comparative Education Journal* database for its updates on conference proceeding and journal articles related to the field of intercultural education, the *International Journal of Intercultural Relations*, the *University of Minnesota's Center for Advanced Research on Language Acquisition (CARLA)* for its noted involvement in the field intercultural training with faculty and staff members direct contributors to the field of intercultural training, UNESCO database for its conference proceedings and forums specifically delineated for the field of intercultural education. I also identified and monitored SABINET, the National (NEXUS) to search current journal articles published in South Africa related to or around the subject under discussion.

Theoretical Framework Validity Search

I also monitored current studies, and projects that have stemmed from the conceptual and theoretical framework that I have undertaken in this study.

Conference Proceedings

The United Nations Education, Science and, Culture Organization (UNESCO) and the International Bureau of Education (IBE) has been especially dedicated to not only promoting intercultural education as a field of research but has hosted a number of conferences and training sessions that directly pertain to the what appear to be encouragement of intercultural dialog. Both UNESCO and the IBE offer pamphlets, working papers, and other published sources that identify its research. In some cases these materials can be requested and posted free of charge.

Organization Searches

Intercultural Agencies

There are an inexhaustible number of agencies associated with intercultural studies but I have selected only a few to represent here. More information on these

organizations, publishers, and graduate school programs can be located in a resource directory from the Intercultural Communication Institute.

The *Society for Intercultural Education, Training, and Research* (Margaret Pusch, President, 8835 Canyon Lane, Suite 110 Portland, OR 97225; tel-503-297-4622; fax-503-297-4695; email: info@sietarusa.org; web: www.sietarusa.org) produces the International Journal of Intercultural Relations in which content areas are concerned with intercultural training communication. The organization as a global and regional network hosts a number of functions, conferences, and materials that expose members to the organization and basic concerns in research, education, and training particular to intercultural relations and communication. There is also Young Society for Intercultural Education, Training and Research (YSIETAR) for SIETAR's young professionals and students who are interested in sharing forums on intercultural practice and research. Young SIETAR (Claudia Jordan, President, Hoge Woerd 189a, 2311 HL Leiden, THE NETHERLANDS; tel-31-71-512-0232; email: secretary@youngsietar.org; web: www.youngsietar.org) offers annual congresses and hosts of opportunities for leadership/mentorship development, publishing newsletters, and networking. The goal of SIETAR is to *encourage and support the development and application of values, knowledge and skills that promote and reinforce beneficial and long-lasting intercultural and inter-ethnic relations at the individual, group, organization and community levels*. SIETAR is an affiliate of the Council of Europe and holds Non-Governmental Organization (NGO) status with the United Nations.

The *Georgetown University/Center for Intercultural Education and Development* (GUCIED: PO Box 579400, Washington, D.C. 200057-9400) is a program that administers local and international programs aimed at disadvantaged people through job training, technical education, and business and management training. GUCIED hosts programs in countries in South East Asia, Central America, the Caribbean, East and Central, and in the District of Columbia. It offers training programs, both short and long term, that lead to advanced degrees and technical certificates.

The *NAFSA: Association of International Educators* (1307 New York Avenue N.W., 8th Floor Washington, D.C. 20005-4701; tel +202-737-3699; fax-202-737-3657; email: inbox@nafsa.org; web: www.nafsa.org). NAFSA hosts the exchange of students

and scholars to and from the United States.

The *International Studies Association (ISA)* 324 Social Sciences Building
University of Arizona Tucson, AZ 85721; tel: +520-621-7715; fax: +520-621-5780;
email: isa@u.arizona.edu; web: www.isanet.org. ISA hosts conventions, world
assemblies, and annual national and regional conventions pertaining to international
studies.

The *Intercultural Communication Institute* (Margaret Pusch, Associate Director,
8835 Canyon Lane, Suite 110 Portland, OR 97225; tel: 503-297-4622; fax: 503- 297-
4695; email: idi@intercultural.org). Hosts a library with research resources and is
dedicated to the furtherance of intercultural communications and relations.

The *International Academy of Intercultural Research (I-AIR)* (Department of
Psychology University of Hawaii-Hilo 200 W Kawili StHilo, HI 96720; tel: +808-966-
9891; fax: +808-966-5039; web: www.watervalley.net/users/academy/academy.html). I-
AIR offers senior intercultural trainers, researchers, and academics a forum where
training approaches, activities and theories can be exchanged.

Intercultural Publishers

The *Intercultural Press* (70 P.O. Box 768 Yarmouth, ME 04096; tel-207-846-
5168; email: books@interculturalpress.com; web: www.interculturalpress.com)
distributes extensive materials on country-specific information, and research devoted to
the field of intercultural communication, education, and training.

Secondary Resources

As information was not always readily available directly from database searchers
I used a secondary search strategy through references from literature reviews on the
subjects to aid my findings.

APPENDIX C: VALUES EXTENDED⁷⁰

- **Equity.** Equity, in terms (inter alia) of the bringing about of a corps of excellent students and academic and administrative staff members that is demographically more representative of South African society, must be fundamental to all our actions, including our redress of inequalities of the past and our repositioning of the University for the future.
- **Transparency.** We must base our decisions on considerations that are clear and that are known.
- **Participation.** The people who are substantially affected by our decisions must have an effective say in the making of those decisions.
- **Readiness to Serve.** In all we do, we must seek to serve the best interest of the broad communities of our immediate vicinity, of our region, of our country, of our continent and of the world in general.
- **Tolerance and Mutual Respect.** We must respect the differences between personal beliefs, between points of view, and between cultural forms of expression. We must strive to foster an institutional culture that is conducive to tolerance and to respect for fundamental human rights and that creates an appropriate environment for teaching, learning and research.
- **Dedication.** We prize dedication to work, and the purposeful achievement of self-chosen goals.
- **Scholarship.** Our research, teaching, community service, and management must be characterized by the kind of objectivity and critical thinking that is intrinsic to excellent scholarly and scientific practice.
- **Responsibility.** We seek to be responsible, both by seriously considering the implications of actions, and by being responsive to the needs of the broader community, of South Africa as a whole, of our continent, and of the world in general.
- **Academic Freedom.** As an accountable public higher education institution, (i) we acknowledge, at the institutional, faculty and departmental levels, our right to exercise our academic freedom in a responsible way, in teaching and learning, in research and in community service, and (ii) we reject unreasonable strictures of any kind on our endeavors.

⁷⁰ This extended explanation was excerpted from the mission statement University Webpage: <http://www.sun.ac.za/university/Mission/Mission.htm>. It is a further excerpt of the University's *Strategic Framework for the Turn of the Century and Beyond*.

APPENDIX D: CODE OF CONDUCT FOR EDUCATORS (SACE)⁷¹

Conduct: The Educator and the Learner

3. An educator:

- 3.1 respects the dignity, beliefs and constitutional rights of learners and in particular children, which includes the right to privacy and confidentiality;
- 3.2 acknowledges the uniqueness, individuality, and specific needs of each learner, guiding and encouraging each to realize his or her potentialities;
- 3.3 strives to enable learners to develop a set of values consistent with those upheld in the Bill of Rights as contained in the Constitution of South Africa;
- 3.4 exercises authority with compassion;
- 3.5 avoids any form of humiliation, and refrains from any form of child abuse, physical or psychological;
- 3.6 promotes gender equality and refrains from any form of sexual relationship with learners or sexual harassment (physical or otherwise) of learners;
- 3.7 uses appropriate language and behavior in his or her interaction with learners, and acts in such a way as to elicit respect from the learners;
- 3.8 takes reasonable steps to ensure the safety of the learner;
- 3.9 does not abuse the position he or she holds for financial, political or personal gain;
- 3.10 is not negligent or indolent in the performance of his or her professional duties;
- 3.11 recognizes, where appropriate, learners as partners in education.

⁷¹ Extracted from a brochure issued by South African Council for Educators (SACE), "Code of Conduct."

APPENDIX E: NQF ROLES AND COMPETENCIES⁷²

6.1.1 Roles and exit level outcomes⁷³

Mediator of learning

The teacher will mediate learning in a manner which is sensitive to the diverse needs of learners; construct learning environments that are appropriately contextualized and inspirational; communicate effectively showing recognition of and respect for the differences of others. In addition, a teacher will demonstrate sound knowledge of subject content and various principles, strategies and resource appropriate to teaching in a South African context.

Practical Competencies

- Employing appropriate strategies for working with learner needs and disabilities, including sign language where appropriate.
- Adjusting teaching strategies to: match the developmental stages of learners; meet the knowledge requirements of the particular learning area; cater for cultural, gender, ethnic, language, and other differences among learners.
- Adjusting teaching strategies to cater for different learning styles and preferences and to mainstream learners with barriers to learning.
- Creating a learning environment in which: critical and creative thinking is encouraged; learners challenge stereotypes about language, race, gender, ethnicity, geographic location and culture.

Foundational Competencies

- Understanding different explanations of how language mediates learning: the principles of language in learning: language across the curriculum; language and power; and a strong emphasis on language in multi-lingual classrooms.
- Understanding sociological, philosophical psychological, historical, political and economic explanations of key concepts in education with particular reference to education in a diverse and developing country like South Africa.

Reflexive competencies

- Reflecting on how teaching in different contexts in South Africa affects teaching strategies and proposing adaptations.
- Reflecting on the value of various learning experiences within an African and developing world context.

⁷² Taken from "Norms and Standards for Educators," Department of Education, Pretoria, South Africa, September, 1998, p. 66-78).

⁷³ These roles and competencies set forth are considered the "central feature of all initial pre-service qualifications" and therefore constitute what a "normal" teacher is expected to be (p. 66). All of the roles are listed here but only those competencies that specifically reference culture and diversity or a need for sensitivity are mentioned.

- Reflecting on how race, class, gender, language, geographical and other differences impact on learning, and making appropriate adaptations to teaching strategies.

Interpreter and designer of learning programs and materials

The teacher will understand and interpret provided learning programs, design original learning programs, identify the requirements for a specific context of learning and select and prepare suitable textual and visual resources for learning. The teacher will also select, sequence and pace the learning in a manner sensitive to the differing needs of learners.

Practical Competencies

- Interpreting and adapting learning programs so that they are appropriate for the context in which teaching will occur.
- Adapting and/or selecting learning resources that are appropriate for the age, language competencies, culture and gender of learning groups or learners.
- Designing original learning resources including charts, models, worksheets and more sustained leaning texts. These resources should be appropriate for subject; appropriate for age, language competence, gender, and culture of learners; cognizant of barriers to learning.

Foundational Competencies

- Understanding the principles of curriculum: how decisions are made; who makes the decisions, on what basis and in whose interest they are made.
- Understanding various approaches to curriculum and program design, and their relationship to particular kinds of learning required by the discipline; age, race, culture and gender of the learners.
- Knowing about sound practice in curriculum, learning program and learning materials design included: how learners learn from texts and resources; how language and cultural differences impact on learning.
- Understanding common barriers to learning and how materials can be used to construct more flexible and individualized learning environments.

Leader, administrator and manager

The teacher will make decisions appropriate to the level, manage learning in the classroom, carry out classroom administrative duties efficiently and participate in school decision-making structures. These competences will be performed in ways which are democratic, which support learners and colleagues, and which demonstrate responsiveness to changing circumstances and needs.

Practical competencies

1. Managing a classroom teaching of various kinds (individualized, small group etc.) in different educational contexts and particularly with large and diverse groups.
2. Constructing a classroom atmosphere which is democratic but disciplined, and which is sensitive to culture, race and gender differences as well as disabilities.
3. Resolving conflict situations within classrooms in an ethical sensitive manner.

4. Promoting the values and principals of the constitution particularly those related to human rights and the environment.
5. Respecting the role of parents and the community and assisting in building structures to facilitate this.

Foundational competencies

- Understanding the approaches to problem-solving, conflict resolution and group dynamics with in a South African and developing world context characterized by diversity.
- Understanding various approaches to the organization of integrated teaching programs and team teaching.
- Understanding various approaches to the management of classrooms, with particular emphasis on large, under-resourced diverse classrooms.
- Understanding descriptive and diagnostic reporting within a context of high illiteracy rates among parents.

Scholar, researcher and lifelong learner

The teacher will achieve ongoing personal academic, occupational and professional growth through pursuing reflective study and research in the learning area, in broader professional and educational matters, and in other related fields.

Community, citizenship and pastoral role

The teacher will practice and promote a critical, committee and ethical attitude towards developing a sense of respect and responsibility towards others, one that upholds the constitution, and promotes democratic values and practices in schools and society.

Within the school, the teacher will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators. In addition the teacher will develop supportive relations with parents and other key persons and organizations based on a critical understanding of community development issues.

Practical Competencies

- Developing life-skills, work skills, a critical, ethical and committed political attitude, and a healthy lifestyle in learners.
- Showing an appreciation of, and respect for, people of different values, beliefs, practices and cultures.
- Being able to respond to current social and educational problems with particular emphasis on the issues of violence, drug abuse, poverty, child and women abuse, HIV/AIDS and environmental degradation. Accessing working in partnerships with professional services to deal with these issues.
- Counseling and/or tutoring learners in need of assistance with social or learning problems.

Learning area/subject/discipline/phase specialist

The teacher will be well grounded in the knowledge, skills, values, principles, methods, and procedures relevant to the discipline, subject, learning area and/or phase of study. The teacher will know about different approaches to teaching and learning and how these may be used in ways which are appropriate to the learner and the context. The teacher will have a well developed understanding of the content knowledge appropriate to the specialism.

APPENDIX F: BED GET PROGRAM CURRICULUM (2004)

PROGRAM OUTCOMES⁷⁴

Generic/Critical Outcomes

BEd qualifiers will:

1. Demonstrate responsible decision making, based on critical and creative thinking in the identification and solving of problems.
2. Work effectively with other people in teams, groups, organizations and communities.
3. Organize and manage activities responsibly and effectively.
4. Collect, analyze, organize and critically evaluate information.
5. Communicate effectively, using a variety of non-verbal, mathematical, and language strategies in both oral and written presentations.
6. Use science and technology effectively and responsibly.
7. Demonstrate an understanding of the world as a collection of related systems by recognizing that contexts for problem solving in isolation do not exist.

Developmental Outcomes

BEd qualifiers will:

1. Reflect upon and explore a variety of strategies to learn more effectively.
2. Participate in regional, national, and international communities as responsible citizens.
3. Demonstrate a sensitivity to the cultural and aesthetical variety in various social contexts.
4. Explore education and career possibilities.
5. Develop entrepreneurial opportunities.

Specific Outcomes

The BEd qualification is obtained by following a program with two specialization areas, namely the Foundation Phase and the Intermediate and Senior Phases.

BEd qualifiers who specialize in the **Foundation Phase** will:

1. Plan, develop and implement the appropriate learning programs for this phase.
2. Select and apply suitable teaching principles, strategies and sources to enhance learners' basic literacy, numeracy and life skills.
3. Read and interpret research and other literature on teaching and learning.

⁷⁴ Extracted from a document for "Registration, Accreditation and Approval of Qualification." The document was submitted in 2000 to the South African Qualifications Authority (SAQUA) for evaluation, approval, and registration purposes.

BEd qualifiers who specialize in the Intermediate and Senior Phases will:

1. Plan, develop and implement the appropriate learning programs for these phases.
2. Select and apply suitable teaching principles, strategies and resources to develop learners' competencies in the different learning programs and learning areas.
3. Read and interpret research and other literature related to teaching and learning.

Program Outcomes

BEd qualifiers will:

1. Understand the importance of language in learning.
2. Use the language used for education effectively.
3. Understand the content of each learning area; know the terminology of each learning area.
4. Use relevant teaching strategies; adjust teaching strategies to a variety of situations.
5. Use various methods of assessment; know the reasoning behind it.
6. Develop a learning environment in which skills can be developed for critical, logical, creative and reflective thinking, conflict management, argumentation and reasoning.
7. Effectively determine different contexts, races, class, gender, language, geography and other factors concerning learning; make relevant adjustments after reflection in term of learning strategies.
8. Critically evaluate the implications for teaching political and social events; develop strategies in response.
9. Determine to what degree the objectives for the learning experience have been achieved and decide whether adjustments are necessary to better the learning experience.
10. Demonstrate the ability (in authentic context) to act as interpreter and designer of learning programs and learning material from a series of possibilities, to decide on a specific format and content after careful consideration, and to critically evaluate the programs with authentic context.
11. Understand and use curriculum principles; use different approaches for curriculum and program development.
12. Understand the concept, principles and practices of OBE (Outcomes Based Education) and how it is applied to various learning areas.
13. Manage various classroom teaching methods within various educational contexts; adjust systems, procedures and actions to circumstances; understand descriptive and diagnostic reporting; have a knowledge of supporting sources.
14. Create a democratic classroom climate that is characterized by healthy discipline, an appreciation and sensitivity for culture, race and gender differences.
15. Understand present legislature regarding the management of learners and schools, and a knowledge of professional organizations; have an understanding of the constitutional relationship between human rights and the environment.
16. Understand approaches to problem solving, conflict resolution and group dynamics; demonstrate an expertise regarding cooperation, group work,

- participatory decision making and partnerships.
17. Develop life and work skills, ethical and professional conduct; develop an appreciation and respect for people with different values, beliefs, customs and cultures.
 18. Respond to relevant social and educational problems and work with professional services to handle these cases; understand important community problems, such as poverty, health, environment and political democracy; as well as formative development and the impact of abuse on individual, family, and community levels.
 19. Give guidance to students regarding work and study possibilities.
 20. Understand that education encompasses the development of the whole person.
 21. Conceptualize and plan extra-curricular school programs; know how extramural activities can impact the learning and developing of children; adjust extramural activities after reflection on the needs, comments and critique, in order to improve the quality of these activities.
 22. Understand the development of children and adolescents; understand learning and behavioral theories, and recognize and judge applicable intervention strategies.
 23. Understand the basic obstacles in learning and understand the typical school systems and processes that would help learners to overcome these problems and inhibitions; know the available support systems and how they can be used.
 24. Know and have insight into the principles and practices of the most important religions in South Africa, the customs, values and beliefs of the most important cultures in South Africa, the constitution and the Bill of Human Rights.
 25. Reflect on ethical matters of citizenship, religion, politics, human rights and the environment and of the development and maintenance of environmental friendly approaches to the community and local development.
 26. Numerically, technologically and media literate; understand contemporary thought on technological, numerical and media literacy.
 27. Critically read academic and professional texts and use research meaningfully.
 28. Demonstrate an interest in, appreciation of and an understanding of daily affairs, literature, various arts, culture, sociopolitical and economical events; reflect on personal response to it.
 29. Understand how to access and use general information resources, such as libraries, community centers, and computer information systems like the internet; understand and use effective study methods.
 30. Integrate subjects according to various approaches to broader learning areas, and integrate learning areas into programs according to general educational principles.
 31. Demonstrate a knowledge of and an understanding of the contents (knowledge) and skills of the subject/learning area/discipline as prescribed by the national curriculum, and understand the problems and privileges of integrating the subject with the broader learning area.
 32. Select and order contents and methods so that it is suitable for the phase/subject/learning area as well as for the needs of the learners and the context.
 33. Teach the concepts to learners so that they are able to use it in other contexts meaningfully.
 34. Understand the role of a specific subject/ discipline/learning area in the lives and

careers of South African citizens, especially in the light of human rights and the environment.

35. Analyze practical teaching, lesson plans, learning programs and assessment tasks; understand the selection, ordering and tempo of the presentation.
36. Can critically distinguish between knowledge, necessary skills and important values, and can critically evaluate educational matters in authentic case studies or in practice.

First Draft

1. Mediate learning processes in order to accommodate the differentiated needs of learners. Use the learning outcomes of the learning areas at Foundation Phase and Intermediate and Senior Phase levels, as well as the teaching principles, strategies and resources applicable to the South African context;
2. Interpret and present content knowledge and pedagogic knowledge effectively
3. Interpret and design learning programs which provide for the differentiated needs of learning areas and learners
4. Use the art and science of teaching skillfully
5. Manage and organize learning in the schooling environment
6. Understand the factors which influence decision making pertaining to education systems and education policy.
7. Understand the complexity of education, for example the value system, including democracy, religion and culture; the political forces including the labor movement and the economic priorities and social values.
8. Accept a pastoral role as committed community leaders and responsible citizens in order to foster democratic values and principles among learners and in the broad community.
9. Use language as the medium of instruction effectively and understand the importance of language for learning
10. Understand and be sensitive to the needs of all learners (e.g. with and without special educational needs) in a diverse ecosystemic context
11. Use and understand formal and informal assessment strategies, as well as basic psychometric principles

PROGRAM MODULE OUTLINE⁷⁵

Year One (Both fields of study) 130 credits

114(10), 144(10) Education
178(24) Afrikaans and Dutch
178(24) English Studies
112(6), 142(6) Geography and Environmental Studies OR
112(6), 142(6) Geography AND
178(20) Mathematics (Ed)
114(10), 144 (10) Natural Science and Technology (Ed)
172(10) Art and Culture

Year Two (Both fields of study) 124 credits

214(12), 244(12) Education
271(8) Professional Studies (Teaching Practice)
272(4) Professional Studies (Afrikaans Medium)
273(4) Professional Studies (English Medium)
273(4) Professional Studies (Computer Use)
278(20) Afrikaans (Ed)
278(20) English (Ed)
278(20) Mathematics (Ed) and one of the following three:
214(10), 244(10) Natural Science and Technology (Ed) or
278(20) Human and Social Sciences (Ed) or
278(20) Art and Culture (Ed) (Minimum number of students required: 10)

Year Three (Foundation Phase) 122 Credits

314(18), 344(18) Education
378(38) Professional Studies (FP)
(The Practice of Teaching; Religious Studies; Speech and Communication; Sport Science (FP); Music Education; School Art (FP))
384(12) Afrikaans (Ed) (FP)
384(12) English (Ed) (FP)
384(12) Learning Area Studies (FP)
384(12) Mathematics (Ed) (FP)

Year Three (Intermediate and Senior Phases) 122 Credits

314(18), 344(18) Education
378(38) Professional Studies
(Teaching Practice; Environmental Education; Religious Studies; Speech and Communication) and two of the following:
378(24) Afrikaans (Ed)
378(24) English (Ed)
378(24) Mathematics (Ed)

⁷⁵ The following outline was extracted from the 2004 Calendar for Faculty of Education.

314(12) 344(12) Natural Science and Technology (Ed)
378(24) Human and Social Sciences (Ed)

Year Four (Foundation Phase) 124 Credits

414(24), 444(24) Education
478(36) Professional Studies (FP)
(The Practice of Teaching and Xhosa for Communication and two of the following:
School Art (FP); Sport Science (FP); Music Education)
484(10) Afrikaans (Ed) (FP)
484(10) English (Ed) (FP)
484(10) Learning Area Studies (Ed) (FP)
484(10) Mathematics (Ed) (FP)

Year Four (Intermediate Phase) 124 Credits

414(24), 444(24) Education
478(28) Professional Studies
(Teaching Practice and Xhosa for Communication) and two of the following:
478(24) Afrikaans (Ed)
478(24) English (Ed)
478(24) Mathematics (Ed)
414(12), 444(12) Natural Science and Technology (Ed)
478(24) Human and Social Sciences (Ed)

Extracurricular Modules that may be taken as extras in year 2, 3 or 4

142(3) Adult Basic Education
112(3) Art Appreciation
142(3) Art Appreciation
172(5) Arts and Crafts
112(3) School Drama
142(3) School Music Activities
142(3) Youth Theatre

MODULE TITLE, CONTENT AND OUTCOMES⁷⁶

AFRIKAANS 278[†]/20*
Afrikaans
<ul style="list-style-type: none"> • Outcomes-based education • Communicative, interactive language teaching • An educational perspective on concepts of linguistic theory <p>(Responsible Department: Didactics)</p> <p>Outcomes:</p> <ul style="list-style-type: none"> • Understand the importance of the mother tongue as the medium of teaching • Understand the principles and aims of outcome based education • Develop insight into different interactive approaches to language teaching • Develop insight into and understanding of different language theories as that serves as a basis of language teaching. • Develop the ability to curriculum. • Use different strategies for the different facets of language teaching. • Develop the necessary skills needed to teach listening, speaking, reading and writing. • Formulate appropriate and effective question for a variety of contexts. • Integrate the contents of different subjects into relevant and meaningful teaching programs. • Do research and use dictionaries to gather and order information • Respond to visual texts with insight and understanding regarding the aesthetic, affective, cultural and social values therein. • Obtain, process and use information from a variety of sources and situations. • Develop integrated teaching programs that reflect the principles and purposes of Outcome-Based Education. • Create essential aides for language teaching.

ART AND CULTURE
Art and Culture 278/20
<p>Applied Visual Art:</p> <ul style="list-style-type: none"> • Three-dimensional art. Transformation <p>Music and Dance in Education:</p> <ul style="list-style-type: none"> • Creative activities. Instrumental group performance. Movement/dance. <p>Drama in Education</p>

⁷⁶ These subjects with module titles and descriptors/themes were extracted from contents in the 2004 Calendar for Faculty of Education. The module outcomes were extracted and translated from (Afrikkans to English) hard copy files from the Program Coordinator.

[†] This number indicates the year of study this module fall under (e.g. first year 100s, second 200s, etc).

*This number indicates the semester in which the module may be taken.

♦The Education Faculty is comprised of the Didactics, Education Policy, Education Psychology, and Sports Science departments. Unless otherwise noted "Responsible department" will refer to departments within the Education Faculty.

- Continuation and development of the acting, structuring and assessing components of drama. Improvisation. Drama reviews.

(Responsible Department: Didactics)

Outcomes:

Applied Visual Arts:

- Have knowledge of South African cultural and ethnical creative processes.
- Have an awareness of the inherent ritual aspect of art.
- Appreciate the multicultural identity of pupils and can subsequently function effectively in the community.
- Understand the basic principles underlying color theory, techniques, and various art material.
- Understand the creative process and not necessarily the end product.

Drama in Education

- Enables students to apply the elements of drama by structuring drama activities on their own.
- Enables students to evaluate their own work and the drama products of others critically.
- Enables students to experience and appreciate Art and Culture within a multicultural context.

Music and Dance in Education

- Understand the nature, characteristics and elements of music..
- Possess the basic knowledge of skills regarding creative activities in music, movement, dance and interpret it within the genre of music and drama.
- Possess the basic skills in the use of Orff and African instrument, and have a knowledge of the possibilities of these skills in arts education.

EDUCATION 114/10

Philosophy of Education

Introduction to the Philosophy of Education

Analysis of the educational situation

- The child as a “recipient of education”
- The adult as a an educator (a “giver of education”)
- The aims of education
- Humans as beings situated in time and space
- Educational criteria

Aspects of democratic education

- Gender discrimination in schools
- Democratic classrooms
- Competition in schools

Education in family settings (“Family Agogics”)

- Criteria for adequate parenting
- Different styles of parenting

Values in education

- Different approaches to value establishment and value development
- The important role of schools in the establishment of values

Learning culture

- Absence of a learning culture
- Re-establishing and fostering a learning culture in South Africa

(Responsible Department: Education Policy Studies)

Outcomes:**Introduction to the Philosophy of Education**

- See the relationship between a personal educational philosophy and one's actions in living it practically.
- Understand the importance of penetrating independent thinking and critical evaluation of positions and thinking and critical evaluation of points of view and claims.
- Ability to formulate one's own educational philosophy.
- Know the nature and task of the Philosophy of Education.
- Realize that knowledge has a character of serving and it is relevant to the understanding of problems.

Analysis of the educational situation

- See that the child as pupil has children's rights in the situation of education.
- The pupil is able to evaluate the points of view about the adult teacher.
- Understand the importance of a clearly formulated educational purpose, as well as the relationship between an educational purpose and a life philosophy.
- Understand the spacio-temporal context of the educational situation.
- The ability to evaluate the educational situations on the basis of the educational criteria.

Aspects of democratic education

- Develop a sensitivity for the different forms of gender discrimination in schools.
- Have insight into the reasons for the lack of representation of women in leadership position in the teacher profession.
- See gender discrimination in schools and the elimination of it.
- Discern between political democracy and democracy in the classroom.
- Contextualize democratic principles in the classroom.
- Understand the nature of discipline in a democratic classroom.
- Have insight into the pros and cons that competition in schools can have.

Education in family settings ("Family Agogics")

- Show insight into the importance of a democratic family for the establishment of democratic values.
- Can identify different parenting styles.
- Can discern different parenting styles and identify the consequences of each style.
- Can evaluate parenting on the basis of criteria.

Values in education

- Can critically evaluate existing approaches to value-education.
- Understand the moral role of the school regarding character forming.
- Understand the role of the teacher as moral model and the role of the staff as a moral community.
- Understand the demands of democracy on the moral capacity of people.

Learning culture

- Have insight the different contributing factors to the absence of a learning culture in South Africa and how to prevent it.
- Understand the different perceptions concerning the reasons for the erosion of a learning culture.
- Can identify guidelines for the repair of a learning culture.

EDUCATION 144/10

Development and Learning

Unit 1: Development during Pre-school Phase and Middle Child Phase

Theme 1: Introductory perspectives with regard to human development

Theme 2: Developmental theories

Theme 3: Physical development

Theme 4: Psychosexual development

Theme 5: Cognitive development

Theme 6: Moral development

Theme 7: Social development

Theme 8: Emotional development

Theme 9: The role of the family

Theme 10: The role of the school

Theme 11: Self-awareness development

Unit 2: Learning, Studying and Thinking

Theme 1: Learning as a total process

Theme 2: Learning theories

Theme 3: Brain functioning as a basis for learning

Theme 4: Information processing, and its implications for the retention and comprehension of information

Theme 5: Motivation

Theme 6: Learning styles and thinking styles

Theme 7: The transfer of information skills

Theme 8: Development of thinking

Theme 9: Study skills

(Responsible Department: Didactics)

Outcomes: NOT AVAILABLE

EDUCATION 214/12

Didactics

General Didactics: A bird's eye view of the field

Didactic principles of instruction (teaching-and-learning)

Microcurriculizing

The basic forms in methodology:

- Delivery: Methodological variations
- Dialog: Methodological variations
- Group work: Methodological variations
- Do it yourself: Methodological variations
- Experience-based teaching methods
- Evaluation and assessment

Outcomes-based education**The teacher's part in curriculum development****Introduction to outcomes-based education: General perspectives****(Responsible Department: Didactics)****Outcomes:**

- Identify the focus on points of didactics as a field of study.
- Distinguish between the components of a didactic situation.
- Understand the nature and functions of teaching.
- Use of principles of teaching when planning and evaluating lesson situations.
- Distinguish between the basic elements of a micro-curriculum.
- Demonstrate the ability to plan a teacher-learner situation on the basis of micro-curriculum elements.
- Understand the function of objectives in planning a lesson.
- Identify inventory sources for the formulation of valid objectives.
- The ability to formulate objectives and the goals for lessons.
- Classify objectives with the aid of a classification system.
- Understand the connection between objectives and outcomes.
- Classify the basic teaching methods of methodological fundamentals.
- Understand the connection between objectives, contents and teaching methods.
- Ability to select methodological variations for specific didactic variables.
- Show the ability to implement methodological variations.
- Understand the necessity of the development of skills of thought.
- Implement didactic strategy that would encourage the development of thinking skills.
- Be familiar with the programs developed for the explicit teaching of skills in thought.
- Show appreciation for the differential learning needs of learners.
- Demonstrate knowledge to adjust the curriculum for specific learning needs of specific learners.
- The ability to use the results of evaluation in order to analyze the teaching process.
- Show the ability to plan remedial activities according to evaluation results.
- Understand the educator's role in the basic phases of curriculum development.
- Understand the functions of a National Qualifications Framework
- Understand the structure of the South African Framework.
- Understand the rationale for the establishment of a new educational system.

EDUCATION 244/12**Philosophy of Education****Analytical inquiry****Non-instrumental justification of educational developments**

- Truth telling and sincerity
- Freedom of thought
- Clarity of meaning

<ul style="list-style-type: none"> • Non-arbitrariness • Impartiality • A sense of relevance • Consistency • Respect for evidence and people <p>Democratic values and education</p> <ul style="list-style-type: none"> • Equality and liberty • Plurality and difference • Dialogism and solidarity • Power <p>Research methodologies</p> <ul style="list-style-type: none"> • Positivist inquiry and quantification • Interpretive inquiry and qualitative educational policy research • Critical inquiry transcends the quantitative-qualitative dichotomy • Deconstructive scrutiny <p>Knowledge production in education</p> <ul style="list-style-type: none"> • Modes of knowledge production • Knowledge in the context of application • Transdisciplinarity • Heterogeneity and organizational diversity • Social accountability and reflexivity • Quality control • Implications of the shift towards mode 2 for a reflexive praxis <p>Democratic transformation of education</p> <ul style="list-style-type: none"> • Social cooperation and trust • Increasing tolerance and increasing equality • Responsiveness <p>Philosophical foundations of an educational community</p> <ul style="list-style-type: none"> • Interactionism as critical inquiry • Recruitability • Respect <p>(Responsible department: Education Policy Studies)</p> <p>Outcomes:</p> <ul style="list-style-type: none"> • Ability to distinguish between and interpret the essence of democracy and liberal-democratic and social-democratic approaches. • Understand the educational implications of a liberal-democratic and a social-democratic approach. • Understand the implications.

EDUCATION 314/18
The Child in the Systemic Context
Unit 1: Family, school and community in interaction
<i>Theme 1: Ecosystemic perspective</i>
<i>Theme 2: The family as interactional system</i>

Theme 3: Principles of parental guidance

Theme 4: The dynamics of family-school interactions

Theme 5: The role of family factors in behavioral problems

Theme 6: The role of school factors in behavioral problems

Theme 7: Discipline

Unit 2: Counseling and Helping

Theme 1: Group counseling:

- General orientation
- Objectives
- Presentation

Theme 2: Characteristics of the counselor

Theme 3: The development of values

Theme 4: Career guidance

Theme 5: Systemic assistance in school context

Unit 3: Emotional and behavioral problems with children:

A set of problems in terms of the classification below:

Immature behavior:

- self-centeredness
- over-dependency

Insecurity:

- anxiety and fear
- low self-esteem
- hypersensitivity
- shyness

Habit disorders:

- enuresis and encopresis
- sleep disorders
- eating disorders

Peer problems:

- aggression
- sibling rivalry and jealousy
- bullying

Antisocial behavior:

- disobedience
- dishonesty (lying / stealing)
- destructive behavior
- non-attendance at school

Sexual maladjustment

(Responsible Department: Educational Psychology)

Outcomes:

- Understand educational psychology from an eco-systemic perspective.
- Understand the family as an interactional system and explain the notion of the dimensions of effective family functioning.
- Demonstrate knowledgeability to advise parents of important principles concerning childrearing.

- Understand the dynamics of the interaction between the family and the school, and the role of the learner in this interaction.
- Explain the role of the family in the development of behavioral problems with children.
- Explain the schools' role in the development and maintaining of learners' behavioral problems.
- Demonstrate knowledge about the principles and guidelines for the application of effective discipline.
- Understand the nature and value of group guidance.
- Understand the objective of group guidance.
- Demonstrate skill in the planning and presentation of group guidance from a systemic interactional approach.
- Identify important characteristics of the effective educator/guide.
- Skills to guide the process of learners in the development of their values.
- Skills to plan and present a career development program for a primary school.
- Understand the process of effective systematic aid in school.
- Explain its nature and etiology.
- Give advice to parents regarding the prevention of it.
- Can effectively handle learners in the school milieu.

EDUCATION 344/18
Learners with Special Education Needs and Psychological and Educational Measurement
<p>Unit 1: Measurement Theory</p> <p>Unit 2: Intelligence Measurement</p> <p><i>Theme 1: JSAIS</i></p> <p><i>Theme 2: SSAIS-R</i></p> <p>Unit 3: Assessment</p> <p><i>Theme 1: Developmental assessment</i></p> <p><i>Theme 2: Scholastic assessment</i></p> <p>Unit 4: Cumulative Report Card</p> <p>Unit 5: Introduction and Orientation to Learners with Special Education Needs</p> <p>Unit 6: Inclusive Education</p> <p>Unit 7: Special Education Needs</p> <p><i>Theme 1: Out-of-school youths / high-risk learners</i></p> <p><i>Theme 2: Learners with hearing disabilities</i></p> <p><i>Theme 3: Learners with visual disabilities</i></p> <p><i>Theme 4: Learners with epilepsy</i></p> <p><i>Theme 5: Learners with intellectual disabilities/Down syndrome</i></p> <p><i>Theme 6: Learners with attention deficit hyperactivity disorder</i></p> <p>Unit 8: Communication-related Problems</p> <p><i>Theme 1: Speech problems</i></p> <p><i>Theme 2: Voice problems</i></p> <p>(Responsible Department: Educational Psychology)</p>
Outcomes:

Unit 1: Measurement Theory

- Know the objective and definition of psychometric evaluations.
- Comprehend the misperceptions, classifications, ethic codes, and control concerning psychometric instruments.
- Comprehend the factors that influence psychometric instruments.
- Show a basic understanding of determining intelligence.
- Distinguish between the concepts **verbal** and **non-verbal**.
- Understand significant differences between verbal and non-verbal counts.
- Understand differences between individuals and groups tests' results.

Unit 2: Intelligence Measurement

- Know the objective and content of every subtest of the GIQ-12.
- Know the different scales.
- Know how to apply the test.
- Process the GIQ-12 scale's raw points to scale points, using the norm tables.

Unit 3: Assessment

- Know the relevant psychometric instruments.
- Know which skills must be evaluated.
- Identify the relevant psychometric measuring instruments in terms of the name, the objectives and the norms used.
- Understand reports of experts.

Unit 4: Cumulative Report Card

- Demonstrate insight into what the chart is about.
- Demonstrate insight into the aim of the chart.
- Demonstrate how to complete and cumulative report chart.
- Understand the detail on the [missing text].

Unit 5: Introduction and Orientation to Learners with Special Education Needs

- Understand the various special educational needs of learners.
- Develop specific skills for learners with special educational needs.
- Inform colleagues of special educational needs.
- Guide learners with special educational needs to optimal learning.
- Know where to get additional support, if needed.
- Accept all learners, irrespective of race, color, culture, language, or special needs.
- Develop a positive attitude towards special educational needs, in yourself, at school, and in the community.

Unit 6: Inclusive Education

- Understand the concept.
- Understand how other mainstream approaches differ.
- Understand the new educational policy regarding inclusive education.
- Understand the implications of a mainstream teacher.

Unit 7: Special Education Needs

- Understand the implications of a mainstream teacher.
- Understand the concept of special educational needs.
- Take note of the phenomenon.
- Know how to make the classroom accessible.

- Accommodate teaching styles and learning styles.
- Develop support resources.

Unit 8: Communication relation problems

- Handle stuttering in a class situation.
- Understand the child's own reaction to stuttering.
- Know the voice problems.
- Improve your own voice production.
- Know how to protect your voice from misuse.

EDUCATION 414/24

Personality Psychology

Unit 1: Personality Psychology

Theme 1: Introductory orientation

Theme 2: Personality theories - Freud, Adler, Jung, Bandura, Rogers, Maslow and Allport.

Through self-study and workbook entries students are guided to build up a comprehensive view of personality theories. The aim is to enable them (i) to judge for themselves what a given theory implies for classroom teaching and (ii) to cope with such implications.

Unit 2: Identification of LSEN

Theme 1: The assessment process

Theme 2: Collecting the information

Theme 3: Assessing media: interviews, empathetic listening, etc.

Unit 3: Handling LSEN in the Mainstream

Theme 1: The specific role of learners, parents and the community as part of the ecosystemic dynamics

Theme 2: The specific role of the educator as part of the support team

Theme 3: Support skills and strategies

Theme 4: Reference networks

The above-mentioned modules 144, 314, 344, 414 are equivalent to Psychology III, and enable further study towards registration as a psychometrist and eventually as an educational psychologist.

(Responsible Department: Educational Psychology)

Outcomes:

Unit 1: Personality Psychology

- Have a broad overview of the development of personality theories
- Reflect a broad overview of different approaches to personality psychology.
- Can interpret and analyze personality theories.
- Evaluate the usefulness of personality theories.
- Understand and illustrate the concept of a personality and relevant concepts.

Unit 2: Identification of LSEN

- Interpret personality development
- Reflect on the determinants of personality development.
- Identify the stages of personality development.

Unit 3: Handling LSEN in the Mainstream

- Analyze the difference between personality adjustments and maladjustments critically.
- Illustrate factors leading to personality and adjustments.
- Debate the factors leading to the constancy of a personality.
- Show a broad perspective and understanding regarding personality disturbance.

EDUCATION 444/24

Putting the Education System in Perspective

- Classrooms in local, national and global contexts
- School governance and management in a democratic context
- Dealing with contemporary management challenges for teachers (e.g. discipline; change; community relations; accountability; diversity; quality assurance; etc.)
- Taking initiative and responsibility for your own class
- The educator and the law: the legal system (the constitution, human rights and education legislation); the duty of care and crimes against children; a selection of themes, e.g. defamation, labour law, etc.

(Responsible Department: Education Policy Studies)

Outcomes:

- Can distinguish between the differentiated input of the society in education.
- Understand and appreciate the role of the educator as in loco parentis.
- Show an appreciation for the reasons for parent-educator cooperation.
- Attentiveness to the obstacles of parent-educator-communication.
- Know and understand the statutory say of the parents through the governing body.
- Develop expertise to control the pupil by power and authority.
- Understand the reasons for the maintenance of authority.
- Be sensitive to the problems and the cause of disciplinary problems.
- Understand the prerequisites for maintaining authority by having rules at school.
- Appreciate the importance of [missing data] as a form of maintaining authority.
- Can distinguish between management work and teaching work of the educator.
- Know and understand management of the educator to teach effectively.
- Know and understand the theory of various management functions and their sub-functions.
- Demonstrate skill and use management functions such as planning and organizing to do assignments and tasks in the school situation.
- Understand the practical and logistical implications and educational provision with the system.
- Show competency to describe thoroughly and to discuss critically the structure and functioning of the educational system.
- Show an understanding of the change of the educational system in local as well as global context.
- Can identify and describe the general characteristics of the South African educational system.
- Understand and explain the connection between the educational system and the larger society.

- Able to identify and analyze the mutual influence between the educational system and important social factors.
- Show competence in analyzing and evaluating diverse views on the role of the educational system.
- Understand the nature and function of the process of policy within educational context.
- Can identify and evaluate important issues in the South African educational system.
- Understand your own future professional role as an educator within the broader system and society.
- Understand and describe the components and functions of the South African law system.
- The ability to identify the law as it undergirds education.
- Act in the letter and spirit of the law system.
- Understand and describe the legal context as it defines the responsibility of care.
- Understand and describe concepts regarding law and responsibilities of the educators as employee.
- Can identify acts of negotiation and putting into practice the requirements of employment in the case of governing body posts.
- Protect your interest in the case of labor disputes.
- Understand and describe the legal positions of an education regarding crimes against children.
- Follow the procedures in terms of reporting crime against children.
- Understand and describe concepts.
- Recognize action and act to protect the educator and learner.

ENGLISH 178/20

Language and Literature in Context

The module is designed to develop the student's ability to analyze texts and to communicate effectively in written and spoken English. The focus is on academic discourse and on media, cultural and literary studies. The module is taught by means of lectures and seminars.

*Student may choose various combinations of the topics listed below which will be set out in the Department's Course Prospectus, available at the beginning of the year.

Language in Action:

- Persuasion in Commercial Advertising
- An introduction to English as a language

South African Short Stories and Poetry

- South African short stories and poetry, placing South African writing within an international context.

Academic Skills in English (first and second semester)

- A variety of texts (drawn from both literary and cultural studies) exploring concepts of culture.

Literary and Film Studies

- Critical and analytic skills related to a study of selected novels, dramas and films.

South African Fact and Fiction

- A range of news media texts and a Southern African novel
- Critical and theoretical readings on news and fiction

Introduction to Modern Drama and Shakespeare

- A selection of modern drama texts and a Shakespeare play

***(According to the Prospectus for 2004 students choose between four components: Fact and Fiction, Literary Studies and Academic Skills)**

(Responsible Faculty and Department: Arts and Humanities/English Studies)

Outcomes:

- Read texts critically.
- Sensitivity to language.
- Understanding of genre and context.
- Understanding of conventions (ie. Realism).
- Develop close, interactive reading of texts.
- Develop the ability to formulate your own response clearly and coherently.
- Develop writing skills.

ENGLISH 378/24**English**

- Methodology of English as an additional language within an OBE framework
- Children's literature
- Text analysis

(Responsible Department: Didactics)

Outcomes:**Methodology of English as an additional language within an OBE framework**

- Use knowledge of OBE to devise appropriate, interesting, motivating, challenging and coherent language learning program realize critical and specific outcomes. Work in cooperative groups and pairs to assess and refine programs produced.
- Can select and develop appropriate learning material for particular contexts.
- Use strategies to enable learners to use language as a tool for learning.
- Understand the nature and role of assessment. Create and use continuous assessment continuous instruments as a means of promoting and monitoring learning.
- Use understanding of multilingualism to devise strategies to promote positive attitudes to bilingualism.
- Recognize the close link between theory and practice; identify the strengths of particular methods.
- Demonstrate ability to use particular methods and select appropriately from them to realize particular outcomes.
- Identify poems that are appropriate for learners at different levels of competence.
- Develop strategies of teaching poetry which will encourage learners to make sense of what they read, and to respond to poetry with growing confidence and

appreciation.

Children's literature

- Apply knowledge gained through reading and study to devise a stimulating, challenging learning activities/learning program which encourages wider reading and critical and creative engagement.
- Have sufficient knowledge of quality literature to select appropriate books to form part of the curriculum and to extend learner's experience of and skill in reading and responding to books with growing appreciation and enjoyment.
- Gain greater sensitivity to the literary qualities of books.
- Compile annotated bibliographies of a wide variety of fiction and non-fiction to use in encouraging reading and research in the primary school.
- Develop own skills and strategies as a storyteller/storyreader.
- Identify tactful and effective means of developing learners' confidence and competence as storytellers/storyreaders.
- Can devise learner/learning centered storytelling/storyreading activities.
- Can devise storytelling/storytelling formative assessment.

Text analysis

- Expand knowledge of literature.
- Gain greater insight into the complexities of human relationships and the decisions people take, and greater empathy for the kinds of moral dilemmas faced in different contexts.
- Develop increased ability to identify and articulate a sophisticated response to features of literary texts.
- Develop greater emotional intelligence.
- Develop greater competence as writers (present and future needs)
- Develop the ability to define ideas against sophisticated, high-level writing.

GEOGRAPHY AND ENVIRONMENTAL STUDIES

Introduction to Human Geography 112/6

- Nature of human geography: relevant and diverse themes
- World population and cultural diversity (e.g. demography, population projection, cultural environments in spatial context)
- The mosaic of communities and settlements (e.g. location and functions of farms, towns and cities)
- Socio-economic development, livelihoods and regional inequalities
- Politico-geographical organization and transformation (e.g. nations, states and boundaries in conflict)
- Case studies: Regions in the news

(Responsible Faculty and Department: Natural Sciences/Geography)

Outcomes:

- Demonstrate an understanding of the mutual relationships and interaction between man and his surroundings.
- Can meaningfully communicate with others with regards to the surroundings of existence.
- Show a sensitivity to environmental problems and can understand the problems

by creative thinking and schooling, can interpret them and can make a contribution to solve the problems effectively.

- Can understand the problems by creative thinking and schooling, can interpret them and can make a contribution to solve the problems effectively.

GEOGRAPHY AND ENVIRONMENTAL STUDIES

Introduction to Environmental Systems 142/6

- Global environmental systems: structure and interaction processes in the atmosphere, lithosphere and biosphere
- Ecosystems and the human niche in the environment
- Natural resources (e.g. the global distribution, utilization and depletion of energy, mineral, water, soil and forest resources)
- Global environmental problems (e.g. greenhouse effect, ozone hole, loss of biodiversity)

(Responsible Faculty and Department: Natural Sciences/Geography)

Outcomes:

- Demonstrate a total overview of environmental dynamics and the role that man plays in it.
- Recognize environmental problematics regarding resources and ecosystems and can envision and implement possible solutions.
- Can encourage the worth of empathy, respect, and reverence in the conduct of man towards nature.

HISTORY 112/6

South African History 112/6

- A perspective on the problematics of South African History
- The Khoisan communities
- Bantu-speaking communities
- The communities of slaves and people of color
- Border communities in the Cape interior

Practicals:

- Library orientation
- Paragraphing, reducing, balance and logical structuring
- Interpretation
- Translation
- Essay format and footnotes
- Essay exercises

Tutorials

A series of tutorial exercises designed to add to the contents of the lectures in terms of depth and breadth alike and to inculcate the basic methodological skills of History

(Responsible Faculty and Department: Arts and Humanities/History)

Outcomes:

- Understand the variety and diversity of the broad South African community in historical context
- Show an understanding of the problematic nature of South African as a segregated

past.

- Know the problematic nature of South Africa's past and have mutual respect and loyalty to the South African nation as a whole.
- Develop and have an understanding for the processes of continuity and change that is happening in the history of South Africa.
- Show the scientific and technical skills required for history essay writing.
- Control analytical and insight skills in the scientific handling of historical resources and display a scientific-critical propensity/aptitude.
- The ability to read and understand historical documents and texts in the correct context. Can criticize it, can identify the main ideas and can present your findings with the necessary insight, correct language use and style (verbally and in writing).

HISTORY 142/6

Western Civilization

- Culture, religion, and civilization
- The ancient civilizations
- Roman civilization
- Early Christianity
- The early inhabitants of Western Europe
- Byzantine civilization
- Islamic culture
- The Frankish empire
- Feudal society
- The Investiture Struggle
- Urban life in the Middle Ages
- The Renaissance
- The Church Reformation
- The Religious Wars
- France, the Netherlands and England: A phase of bloody strife in the 17th century
- The Romantic Movement
- Western civilization in the 20th Century

Practicals:

- Library orientation
- Paragraphing, reducing, balance and logical structuring
- Interpretation
- Translation
- Essay format and footnotes
- Essay exercises

Tutorials

A series of tutorial exercises designed to add to the contents of the lectures in terms of depth and breadth alike and to inculcate the basic methodological skills of History

(Responsible Faculty and Department: Arts and Humanities/History)

Outcomes:

- Show understanding and knowledge about the processes by which Western civilization has developed the social, economic and political characteristics that it displays today and in which it contributes to a better understanding of their own heritage, lifestyle, ways of thinking, and perceptions.
- Demonstrate the above insight and develop a historical sense in order to enable them (students) to orientate and explicate their historical position in the Western world to learners. Learners must be able to understand their contemporary world better through the effective teaching of the teachers.
- Show that they are historically informed and learned in order to contribute to the development of their learners as informed, responsible members of the social, economical and political communities to which they belong.
- Show the scientific and technical skills required for history essay writing.
- Control analytical and insight skills in the scientific handling of historical resources and display a scientific-critical propensity/aptitude.

The ability to read and understand historical documents and texts in the correct context. Can criticize it, can identify the main ideas and can present findings with the necessary insight, correct language use and style (verbally and in writing).

HUMAN AND SOCIAL SCIENCES 278/20

Human and Social Sciences

Human and Social Sciences in the context of life-long learning:

- The rationale for this learning area
- Human and Social Sciences as a learning area
- Analysis of the outcomes specific to this learning area.

Factors in curriculum development:

- Factors from the subject didactics on the outcomes-based approach
- Factors from the subject matter (continued): Human Geography (diverse themes and key concepts); South Africa and General History (diverse terms and key concepts)

(Responsible Department: Didactics)

Outcomes:

- Understand and apply basic elements of subject didactic aspects.
- Understand and apply the connection between objectives and outcomes.
- Plan micro-curriculum effectively.
- Identify and implement different focus areas.
- Show the ability to select and handle specific subject content within the context of outcome based education.
- Implement and interpret learning programs.
- Understand and apply different methodological variations in practice, with specific reference to learner-centered teacher strategies.
- Apply cartographic skills and technique effectively in diverse themes.
- Knowledge of the relevant Human Geography themes, as well as South African and General History themes (as selected based on contemporaries) and the ability to interpret and integrate those themes within the context of current developments.

PROFESSIONAL STUDIES 273/4**English Medium**

- Structure of different kinds of written and spoken texts
- Punctuation
- Common errors
- Genre
- Register
- Target audience
- Purpose
- Intention
- Mode
- Effective writing and reading
- Effective oral communication (questions, explanations, giving instructions, interpersonal communication, reading aloud, use of tone, pace, stress, and register etc.
- Language as a tool in mediating content
- Assessment instruments as learning tools
- Translation and editing of texts

(Responsible Department: Didactics)

Outcomes:

- Develop a greater understanding of the elements of effective communication.
- Evaluate a range of texts.
- Understand the value of effective communication.
- Engage in critical and creative analysis of a variety of texts across the curriculum.
- Apply understanding of text to the selection of text for learners.
- Identify ways of mediating learning.
- Communicate effectively (orally and in writing) at either an “e” level (able to use English professionally in a multilingual situation) or an “E” level (able to use English in a sophisticated and nuanced way to achieve particular purposes both within an English as a Main Language classroom situation and in the wider community).

PROFESSIONAL STUDIES 378/38 Foundation Phase**Professional Studies****Religious Studies**

- The aim, nature and essence of the subject Religious Studies
- Didactic principles and applications in Religious Studies
- The study of children’s religion as a science
- Dealing with children’s religious literature
- Effective teaching methods and Religious Studies
- Differentiated education in Religious Studies

Speech and Communication (2L)

- Voice training and speech education
- Communication strategies
- Drama in education

- Speech didactics

Outcomes: See Professional 378 Intermediate and Senior Phase

PROFESSIONAL STUDIES 378/38 Intermediate and Senior Phase

Professional Studies

Environmental Education (2L)

- Broad survey of Environmental Education processes, both nationally and internationally
- The concept of 'environment'
- Perspectives on the causes of the environmental crisis
- Implication for the school curriculum
- Environmental Education in OBE

Religious Studies (2L)

- The aim, nature and essence of the subject Religious Studies
- Didactic principles and applications in Religious Studies
- The study of children's religion as a science
- Dealing with children's religious literature
- Effective teaching methods and Religious Studies
- Differentiated education in Religious Studies

Speech and Communication (2L)

- Voice training and speech education
- Communication strategies
- Drama in education
- Speech didactics

Outcomes:

Environmental Education

- The course has been developed as an interactive teaching and learning process during which we work collaboratively to make collective meaning. Class activities are based on handouts (notes, articles & guides) which will be provided and will involve group discussions and other interactive activities.

Religious Studies

- To enable students to identify child religion as a field of science and to expose them to international trends in this field.
- To enable students to identify the various religious development theories.
- To train students to identify the characteristics of various religious theories in learners.
- To teach students the skills to evaluate the variety of literature in this field of study, and to apply it correctly with the diverse school context.
- To enable students to develop their own requirements of the multicultural and multi-religious society.
- To present students with the expertise and skills to identify the diversity of religions in school and in the broader community, and handle it professionally.
- To make students aware of the diverse and plural South African community.
- To teach students to identify and present multi-religious content in recognized curricula.

- To guide students to identify the skills in the subject matter and in the diverse South African society.
- To give students the opportunity to gain the expertise to teach Life Skills to learners meaningfully.
- To present students with the skills to apply meaningful didactics and to act didactically in a diverse cultural and diverse religious class.
- To apply the principles of good didactics in a class situation.
- To train students to facilitate the diversity of a multi-religious class situation professionally.
- To guide students to act as facilitators in the broader multi-religious school community.
- To enable students to handle the problematics of assessment in Religious Studies and Life Skill meaningfully.

Speech and Communication

- Can communicate effectively, fluently, and enunciate in the classroom.
- Is able to apply the methodology of voice and speech training in the classroom.
- Is competent to use a variety of communication strategies in classroom education.
- Can implement drama in education as an additional teaching method besides classroom education.

PROFESSIONAL STUDIES 478/28,36 Foundation, Intermediate and Senior Phase

Xhosa for Communication

The module consists of the following components:

- Language Acquisition
- School situations. Family and home situations. Town situations and everyday circumstances.
- Knowledge of Xhosa in the Classroom Situation
- Exposure to various language-learning problems that Xhosa-speaking learners may encounter in English- or Afrikaans-medium classrooms.
- Culture: In this component, students are exposed to important cultural values, such as those involved in male and female rituals and in family structures.

Outcomes:

The focus in this introductory program is on the acquisition of Xhosa by non-home language speakers, so that the successful students:

- are able to carry on meaningful two-way interactions through the target language in everyday situations that are familiar to them; and
- have a better understanding of the cultural values of Xhosa-speakers and are more sensitive to the cultural differences among the people of our country.

APPENDIX G: BED GET PROGRAM CURRICULUM AMENDMENTS (2005)⁷⁷

Modules in the BED program to be implemented according to Module Outline

Year One (Both Phases) 132 (2005) 130 (2006) credits

- Curriculum Studies 114(10)
- Education Psychology: Development and Learning 144(10)
- Afrikaans and Dutch 178(24)
- English Studies 178(24)
- Professional Studies: Teaching Practice 178(6)
- Mathematics (Ed) 178(16)
- Natural Sciences (Ed) 114(5), 144(5)
- Social Sciences (Ed) 178(10) **[beginning 2006]**
- Geography and Environmental Studies 112(6), 142(6) **[phasing out from 2005]**
OR
- History 112(6), 142(6) **[phasing out from 2005]**
- Economics and Management Science (Ed) 178(10)
- Technology (Ed) 178(10)

Year Two (Foundation Phase) 132 credits

- Philosophy of Education 214(10), 244(10)
- Professional Studies: Teaching Practice 271(8)
- Professional Studies: Afrikaans Medium 272(4)
- Professional Studies: English Medium 273(4)
- Professional Studies: Computer Studies 274(4)
- Technology (Ed) 278(10)
- Arts and Culture (Ed) 278(10)
- Life Orientations (Ed) 278(12)
- Afrikaans (FP) 284 (14)
- English (FP) 278(14)
- Mathematics (Ed) (FP) 284(16)
- Learning Area Studies (Ed) (FP) 284(16)

Year Two (Intermediate and Senior Phases) 132 credits

- Philosophy of Education 214(10), 244(10)
- Professional Studies: Teaching Practice 271(8)
- Professional Studies: Afrikaans Medium 272(4)
- Professional Studies: English Medium 273(4)
- Professional Studies: Computer Studies 274(4)

⁷⁷ These revisions were provided by the Program Coordinator as a draft of amendments that will occur beginning in 2005. At the time of this research a final draft had not yet been compiled. The previous may encounter some changes.

- Technology (Ed) 278(10)
- Arts and Culture (Ed) 278(10)
- Life Orientations (Ed) 278(12)
- Afrikaans (Ed) 278 (14)
- English (Ed) 278(14)
- Mathematics (Ed) 278(16)
- **One** from the following:
 - Natural Sciences (Ed) 213(8), 244(8)
 - Social Sciences (Ed) 278(16)
 - Economics and Management Science (Ed) 278(16)

Year Three (Foundation Phases) 130 credits

- Education Psychology 314(15), 344(15)
- Xhosa Communication (Ed) 378 (10)
- Professional Studies: Teaching Practice 371(12)
- Professional Studies: Environment and the Curriculum 372(8)
- Life Orientations (FP): Multireligious and Multicultural 371(9)
- Life Orientations (FP): Physical Development and Movement 372(5)
- Arts and Culture (FP): Speech and Drama 371(5)
- Arts and Culture (FP): School Art 372(5)
- Arts and Culture (FP): Music Education 373(5)
- Afrikaans (Ed) (FP) 384(11)
- English (Ed) (FP) 384(11)
- Mathematics (Ed) (FP) 384 (12)
- Learning Area Studies (Ed) (FP) 384(12)

Year Three (Intermediate and Senior Phases) 130 credits

- Education Psychology 314(15), 344(15)
- Xhosa in Communication (Ed) 378 (10)
- Professional Studies: Teaching Practice 371(12)
- Professional Studies: Environment and the Curriculum 372(8)
- Life Orientations: Multireligious and Multicultural 371(9)
- Life Orientations: Physical Development and Movement 372(5)
- Arts and Culture: Speech and Drama 371(5)
- **Two** from the following:
 - Afrikaans (Ed) 378(24)
 - English (Ed) 378(24)
 - Mathematics (Ed) 378(24)
 - Natural Sciences (Ed) 314(12), 344(12)
 - Social Sciences (Ed) 378(24)
 - Economics and Management (Ed) 378(24)

Year Four (Foundation Phases) 130 credits

- Educational Psychology 414(20)
- Perspectives in Education 444(20)

- Professional Studies: Teaching Practice 471(20)
- Professional Studies: Learning Program Development and Assessment 472(10)
- Xhosa in Communication (Ed) 478(10)
- Afrikaans (Ed) (FP) (10)
- English (Ed) (FP) (10)
- Mathematics (Ed) (FP) (10)
- Learning Area Studies (Ed) (FP) (10)
- **Two** from the following:
 - Life Orientations (FP): Physical Development and Movement 471(5)
 - Arts and Culture (FP): School Art 471(5)
 - Arts and Culture (FP): Music Education 472(5)

Year Four (Intermediate and Senior Phases) 128 credits

- Educational Psychology 414(20)
- Perspectives in Education 444(20)
- Professional Studies: Teaching Practice 471(20)
- Professional Studies: Learning Program Development and Assessment 472(10)
- Xhosa in Communication (Ed) 478(10)
- **Two** from the following:
 - Afrikaans (Ed) 478(24)
 - English (Ed) 478(24)
 - Mathematics (Ed) 478(24)
 - Natural Sciences (Ed) 414(12), 444(12)
 - Social Sciences (Ed) 478(24)
 - Economics and Management Studies (Ed) 478(24)

APPENDIX H: QUESTIONNAIRE INVITATION AND INSTRUMENT FOR STUDENTS

August 25, 2004

Dear Fourth Years,

I would first like to congratulate you on nearing the end of your studies in the BEd General Education program, it is quite an accomplishment! As a fellow student and one that is bringing my own journey to an end I can relate to feelings of "Almost there!"

I would like to request your participation in a study that I am completing for doctoral research for dissertation purposes here at Stellenbosch. The study is investigating the phenomena of interculturality in your program.

Please be patient and take your time in filling out the questionnaire. Answer as honestly as possible. The purpose of this investigation is NOT to test your competence on a particular theme but to simply see how you think about various issues related to the previous phenomenon. Your responses are valuable to this study.

Thank you for your help!

Kindest regards,

Nicole Noble
Doctoral Student, Education Policy Studies

Thank you for participation in this study. Please answer the following questions as honestly as you can. The answers you provide will be kept confidential and anonymous.

What is your first language?

In two to three sentences please answer the following questions:

1. Please define the following in your own words:

intercultural education:

multicultural education:

diversity:

2. What were your encounters with intercultural education in the BEd program?

3. What were your encounters with multicultural education in the BEd program?

4. What were your encounters/experiences with issues related to culture and diversity in the BEd program?

5. What modules in the BEd program do you think have helped you to become more culturally aware of different races, religions, and values different from your own?

6. What teaching techniques or approaches have you learned that will help you to teach in classrooms that might be considered "diverse" (i.e. students from different racial, lingual, religious and medical backgrounds)? Give Examples.

7. Explain a skill that you have learned that will help you in a classroom setting resolve a conflict in an ethical and sensitive way.

8. What are your thoughts on diversity?

9. What are your thoughts on the Diversity Policy at Stellenbosch University?

10. Do you feel your coursework in the BEd Program at Stellenbosch has prepared you to teach effectively in a culture different from your own? Please explain your answer.

11. What do you think should be a major goal in the BEd program with regards to helping students learn more about how to interact with other cultures in South Africa?

12. It is your first day of class at your new school. You have a class of 44 kids: **30 Xhosa and Zulu speaking students** (neither Afrikaans nor English is spoken or understood clearly); **2 Chinese speaking students** (recently immigrated from the PRC); **10 Afrikaans speaking students** (2 of the students are Muslim and must break for afternoon prayers everyday; 2 of the students come from a community where their parent's farms have recently foreclosed; and 6 students come from low-income single family homes); **2 English speaking students** (1 of the parents would like you to put special emphasis on Hinduism as a celebrated religion in South Africa; and 1 of the students is parented by a homosexual couple).

Please write down your first reactions to this scenario:

COMMENTS:

APPENDIX I: QUESTIONNAIRE INVITATION AND INSTRUMENT FOR LECTURERS

August 25, 2004

Dear BEd Lecturers,

I would like to request your participation in a study that I am completing for doctoral research for dissertation purposes here at Stellenbosch. Under the leadership of Professor Sarie Berkhout in the department of Education Policy Studies, I have been investigating the phenomenon of interculturality in the BEd General Education Program. Increased literature and research in the arena of intercultural relations has suggested a keen need to give attention to communication and learning in intergroup settings. Our own Faculty Mission Statement upholds a commitment to helping students harness skills in “communication with individuals and groups.” In the teacher training context this investigation has particular interest. My own experience as an International student here in South Africa has furthered heightened a sense of need to investigate this extremely relevant topic in our Faculty. It is therefore on this premise that I kindly request your support.

The study is a program wide investigation. It is not an evaluation of the program but more an opportunity to witness the previous phenomenon. Participants in this study have been purposefully selected based on their particular involvement in the **BEd (General Education) program**. As educators and instructors in this program I’m interested in learning from you. Your insight will add valuable depth to this study.

The questionnaire is fairly brief and will not take much of your time to complete. I will shortly be emailing the questionnaire to you electronically. You may complete and return the form via email before **September 10th 2004**. If possible I would appreciate a copy of your module framework, as it will aid me in learning more about the particular module you teach in the BEd (General Ed.) program. **Your identities as respondents to this questionnaire will remain anonymous and confidential.**

I greatly appreciate your cooperation in this study and look forward to your responses.

Sincerely,

Nicole Noble
Doctoral Student, Educational Policy Studies
victorybraves@yahoo.com

Thank you for participation in this study. Could you please attach a copy of your Module Framework to this questionnaire.

Name of Course Taught:

First Language:

Language taught in predominately:

In two to three sentences please answer the following questions:

1. How would you define intercultural education?
2. How would you define multicultural education?
3. How would you define diversity?
4. Please describe, if applicable, how intercultural education, multicultural education and themes in cultural diversity are addressed in your module.
5. If applicable, how do you resolve conflicts in your classrooms with regards to misunderstandings around themes of cultural diversity (race, religion, gender, etc.)?
6. What teaching approaches (styles, methods, etc.) do you use in your classroom to help students prepare for culturally diverse classroom settings that are different from their own?
7. In what ways has your module helped students to fulfill competencies related to preparation for culturally diverse classroom settings that are different from their own?
8. What are your thoughts on diversity?
9. How do you feel about the Diversity Policy at Stellenbosch University?

10. How diverse do you consider your classroom to be?

11. How do you feel about the possibility of changing the cultural profile in your classroom?

12. How do you feel about the possibility of including an additional module specifically focused on cultural diversity?

APPENDIX J: Participation and Response Rate of the Case Study

	Total no. of program participants	Total no. of potential participants	Total number of participants		
			Interviews	Questionnaire	Follow-up to Questionnaire
Administrators/Personnel	1	8	8	---	---
BEd Students [†]	419	4/81	---	4/52	4/53*
BEd Lecturers ^{††}	36/7	18/7	---	14/ 4	12/ 4
Alumni		4	2	---	---
					Total no. Participants: 85

[†]BEd Students are comprised of third and fourth year students respectively. Third year students participated in the pilot trial of the questionnaire and focus group.

*Six fourth year students who completed the questionnaire were chosen for further

^{††}BEd Lecturers are comprised of those that teach inside and outside the Faculty of Education respectively.

APPENDIX K: POSSIBLE QUESTIONS AND ARGUMENTS THAT MAY ARISE WHILE READING THIS DOCUMENT

Chapter 1

- 1. It is noticed that there is quite an extensive explanation before announcing the problem and purpose statements, could you explain why you chose this manner of representation?**

I chose to use the introduction as an opportunity to build up to questions leading to the problem statement and statement of purpose. Although the problem statement is somewhat announced at the end of the introduction I felt that it was needed to nest an exploration of the research problem before stating it exactly.

- 2. Why do you include the background to the purpose and the digression thereof?**

I wanted to provide background to the purpose statement as it was the impetus of my present purpose. I felt it was important to include this navigation as a way to help the readers to watch the research process unfold. I include this digression because I wanted the readers to see how I located my eventual problem and how in actuality the statement of problem, purpose and the proceeding research questions are really built or identified from one of the strands of debates in education policy in South Africa today. I think in sharing this process one can get an idea of the intricacies tied up in teacher training, education policy and transformation in education in South Africa.

- 3. Why do you include so many research questions?**

The number of research questions that I include has everything to do with how this qualitative research has emerged through different phases. I think this is also typical of qualitative research designs and their often numerous emerging fronts. I think I included as much information that supports the research and how it adds to an understanding to the case study and the findings there of.

- 4. It is noticed that you have used the disciplines of intercultural education, communication, and training, and multicultural education quite frequently and yet in your “Delimitations of the Research” section you clearly put very fine boundaries as to where and how your study will evolve. Can you explain why you have at all included this information to begin with?**

I realize that these disciplines are all very distinct in their own respective manner, but I believe first of all it is only recently that other educator specialists are distinguishing a separation in concepts and curriculum that arise from them. The debate that surrounds all of these disciplines seems to begin with an argument usually in favor of them and thus a need to be aware of concepts and ideas that stem from these realms. In the United States

multicultural education became a popular notion at the end of the 1970s and theories and concepts were developed in accordance with education policy that was specifically targeted at dealing with poverty, and language issues in the classroom. Throughout the 80s and 90s the topic was further amplified with curriculum and strategies that were suggested for teachers to incorporate into their classrooms. In teacher training programs to pre-service teachers this topic was not addressed as expansively. Teachers embraced curricula that recognized cultural and lingual spheres, but according to the existence of problems identified within these spheres issues still perpetuated. With a shift in the late 1990s to issues of the "global community," peace education, and human rights, multicultural education took on a perspective situated more in issues in social equity and justice and citizenship education. In all of these instances there is a two-fold problem that has arisen, the first is the focus of the need for awareness of multicultural education and its studies have always been targeted toward provoking change in the students, without recognizing the need for teacher attitudes to shift. The second problem deals with a lack of appropriate addressing of diversity in pre-service teacher training programs and how these teachers struggle and continue to struggle in this area.

Why I include multicultural education as paramount to the introduction of intercultural education is precisely that in view of the fact that many educators would use these terms interchangeably is a way to now make a further distinction. Another reason why I include multicultural education in this argument is that although the fields are distinct in their own right there are many concepts and themes that are utilized in both fields. They actually appear to work together in helping a student and a teacher understand the dynamics of cultural interaction, communication, and learning.

Chapter 2

- 1. In Chapter 2 you state a lack of understanding and even the usage of the field of education has a lot to do with the fact that intercultural education is not offered as a package, how do you justify that?**

I can answer this in two ways:

1. First of all my review and following study showed that most teachers and students did not have an academic understanding of the definition of intercultural education and its components. Furthermore most participants had never heard of the concept before. I have also attended conferences specifically geared toward intercultural education and activities where the panelist clearly did not appear to demonstrate an understanding of the concept from an intercultural perspective.

2. When I look at fields of study that would possibly include opportunities to research this field there is not one that necessarily lodges the components under the heading of intercultural education. I think that indicates a lack of a packaged way to investigate the field. Furthermore as I have amply pointed out Chapter 1, and in Chapter 2's review of the literature, a synopsis of the body of literature revealed a difficulty lodging clear lines of how to investigate the discipline of intercultural education. I only suggest that

teachers may have a hard time making use of this discipline because it seems difficult to locate as a distinct discipline on its own. Even literature solely dedicated to intercultural education seems to be not as prevalent as the body of literature associated with intercultural communication for example.

2. Why do you say the literature review is a “contribution” to the field of intercultural education?

This document is a contribution because it offers a way to observe and encounter an understanding of intercultural education as a distinct offering. This not only exposes intercultural education as an academic and pedagogic offering, but it clears the way for teacher, educators, and those outside of academic study, when they do encounter it, to understand it better.

3. In your explanation of the synopsis of the literature, specifically the section under teacher preparation, and training and intercultural education, you go to great pains to explain a search strategy connected to your labeling that category. Why can't this explanation be handled in the Database Search Strategies found in Appendix B?

I specifically give this explanation because it speaks to how I actually formulated the proceeding analysis. The actual process or the search helped to define some boundaries and I felt that this information would help to inform the reader better of how these classifications came to be. It is further absolutely fundamental to describe this process as it clearly amplifies the difference between intercultural education and multicultural education which seems to be lacking in literature in a big way.

4. Why do some of your sources in Chapter 2 seem to come from older research?

I explained that most of the literature that I would highlight would come from interculturalists and those that pioneered the field of intercultural relations due to the fact that their research purely deals with the field, although other disciplines participate in this body of literature. Most of the research conducted around the 1970s were joined together, I would speculate, largely due to the formation of SIETAR and its journal. This formation helped to spawn a growing pool of literature, research and training techniques that became associated with the study of intercultural relations. The research that then germinated and sparked other studies then served as the foundations for more research to come. As such, because I am laying foundations for a sample package for the field of intercultural education and a way also to confine the field to my particular case study, I have chosen some of these works. Also much of the literature that I present in this document still serves today as a prime example of where a good number of the training techniques, skills, constructs were first identified. In these cases books and studies have been built upon, rather than reproduced, to improve upon them.

5. How does multicultural education and intercultural education differ? Do they differ?

Yes, in fact they do by definition multicultural education specifically deals with addressing the idea that cultural norms and practices exist and that need for this recognition is paramount in education venues. Gollinick and Chinn (2000) seem to offer a perspective of multicultural education that has more to do with shaping national and societal customs within the pluralistic environment that a nation offers. Multicultural education has been said to foster the factual information about the customs, religions, and societal norms of different cultures.

Intercultural education on the other hand informs through intercultural communication and training actual skills taught that equip the student with how to interact with those pluralistic societies whether it be in their own countries or regions, or when living, visiting, or studying abroad.

Paige (1993) poses the idea that intercultural education, as distinct from multicultural education is more a process-oriented pedagogy in what Hughes-Weiner (1986) would conceptualize as a “learning-how-to-learn” process.

I view multicultural education as a leading to intercultural education. You need the skills that come from multicultural education to then apply what you have learned to interact within intercultural education.

6. When you speak of intercultural variables or constructs (competency, effectiveness, awareness, sensitivity, cultural identity and marginality and adjustment) throughout your review you at first refer to these variables as intercultural and then later it is almost implied (e.g. when mentioned in the section on teacher preparation and training you speak of themes in multicultural education like awareness and cross-cultural learning). What is the conceptual difference if any when you make this reference?

When I use the term intercultural variables it is true that I am looking at these variables from an intercultural perspective although intercultural education methodologies and their respective constructs are often lodged from the same theoretical foundations for example in schools of constructivist, behaviorist, and cognitive psychology. As such the constructs that are attended from these schools are also conceptualized in the same way, but with the bend of an interculturalist perspective, therein lies the distinction.

7. Why do you quote the following: “While intercultural literature devotes expanse attention to the training and education of educators, business and corporate sectors and a host of other fields to help its constituents prepare for diverse interactions, its primary focus is precisely not assumed under general education but stands as its own discipline and therefore gains presence in other disciplines”?

Intercultural education has grown largely from the efforts of various disciplines and their special interests in cross-cultural training, understanding and education. The formation of SIETAR enabled those various disciplines to come together to discuss these topics. Prior to this a formal house of intercultural relations was not widely recognized although studies in intercultural communication were lodged in fields like the applied linguistics, anthropology, and intergroup studies accounted for cross-cultural topics.

8. In the opening paragraphs of the analysis of teacher education and diversity in multicultural education you mention how the idea of diversity is an emerging and reemerging question amongst teachers. Why do you state that there rather than in the conclusion?

I want the reader to keep that idea in mind as they navigate with me the discourse that took place around the issue of diversity in the classroom. I think understanding that helps you to keep afresh the idea that the question is still very much alive from the 1970s to the 2000s.

9. In your review of the literature you highlight intercultural dimensions of training, education, and communication, along with a focus on teacher education and multicultural education. It seems that the literature that you use comes primarily from the United States. How do you account for usage of those materials and not sources from South Africa?

This was something I definitely considered when I started the review of the research and literature. When I first started to search, I did general searches on intercultural education and of course found that the studies and research connected to the field were lodged in a variety of disciplines. The research content also varied from region to region. The writers of those articles primarily came from the United States as those who are recognized as pioneers of the field. There was virtually no information about intercultural activities in the context of South African education policy. When I searched for information on multicultural education I also found an enormous amount of literature from the United States. Examples from the United States seem to offer the most comprehensive information with regards to curriculum, teacher preparation and education, and practice with regards to diversity. When I searched for information on South Africa with regards to multicultural education I also failed to see a comprehensive package of multicultural education with conceptual usage and a historical starting point in terms of the time frame suggested. This lack has obviously everything to do with the political climate of South Africa during this period.

This is not to say that multicultural or intercultural activities are not alive in some form in South African education today, I am merely reflecting on an observation that I made from conducting an extensive review of the literature, which was influenced from which region of the world I would posture the literature. Strangely enough as evidenced in my section on world perspectives I noticed that a world perspective seems to speak of cultural dynamics in education with a definite interchange of the usage of concepts, terms, and practices in education depending on their respective countries. Thus, the reason for my

presentation of world perspectives in both my analysis on intercultural education and teacher education.

I specifically did not want to overtly bring attention in the actual analysis of the review to one particular country where the literature would come from because the field itself does not limit information from one particular country—although this difference must be taken into account due to the different policies each region's educational systems would pose concerning multicultural and intercultural education.

Chapter 3

1. Discrepancies surrounding intercultural education and communication.

As I researched literature for my study and I found that a large body of sources stems from literature in intercultural communication and training. It was difficult to find literature that specifically stated that intercultural education grew out of communication. In its vast literature offerings intercultural communication seems to continuously suggest intercultural education. David Hoopes seems suggests the same when he gives a definition of intercultural (cross-cultural) education where intercultural communication is a large component of intercultural learning. A large amount of the research that I investigated would inadvertently emphasize the aforementioned. Even the Institute of Intercultural Communication (houses the largest stock of interculturally related text) includes the whole of the field of intercultural communication but definitely shares it's space with offerings directly related to education and training. After conversations with staff and interculturalists from the institute I found that work in interculturality is very shared.

It is true that there needs to be more concise explanation for the various veins of intercultural relations, specifically with regards to education. Again there is a lot of literature offered for intercultural communication and now recently training but not education in of itself.

2. Why do you not subsume the disciplines of education, communication and training under intercultural relations and deal with it as such in your study?

Because while all of these disciplines find connectedness in one another, they are still very distinct bodies of research. Not to mention intercultural communication as a field is still very much lodged in the applied linguistics and anthropological studies due to the backgrounds of the pioneers.

3. Why do you not use the IDI as a way to evaluate?

I believe Hoopes model of intercultural learning, Bennett's developmental model of sensitivity and Adler's conceptual offering of the multicultural person can help speak to the need for intercultural sensitivity. IDI is an outcome of the model in that in can be directly used to help alter the attitudes of teachers through the outcome of the inventory

(the very inventory that is produced from the survey can then be used as the basis for building a program, course, or business plan (Greenholtz, 2000). The confines of this study were limited to examining the program and making suggestions toward incorporating notions of intercultural education for teacher training programs. A further study can be made which incorporates the usage of IDI to develop this course, or program.

4. Why did you choose to trace intercultural education rather than to suggest it as a missing item and then address the problem (as your literature review already shows the dilemma in preparation for teachers in diverse classrooms?)

In answering this question I need to look at the bounded context with which I am researching. Stellenbosch University as a former Historically White Institution (HWI) has maintained an institutional culture that has not been excited about receiving different cultures, in spite of a heightened need to attract a diverse demographic profile. Its demographic profile indicates the persisting lack of various cultural groups represented as "contact" students. Although recent policies that speak to Diversity and Language have been suggested and implemented respectively, there appears to be a sort of resistance amongst the University community to marked change in the institutional culture of the University. Moreover preliminary surveys and conversations with white South African students showed that they do not feel the need to change at this time. They do not feel that it is necessary or applicable to them. In my experiences with students on Stellenbosch's campus the major commentary that surrounds issues of "diversity" is that white students do not want to be forced or pressured into accepting this kind of change on campus. They also do not appear to see a need for change. Because of this resistance and the sensitivity around the topic and a general sense that there is not a need to address the problem as such, I felt the best way to speak to (my inclination was to think that intercultural education as informed by the guidelines was not active in the BEd program or if there was traces in some small form) the idea of intercultural education was to start foundationally showing that first there is this lack of sensitivity in the way that we think about one another; this was illuminated from the findings of the study. This thereby illuminated the need for it in connection with preparing for diverse classroom settings for pre-service teachers.

From the start of this research to the finish, I saw a need for change in the way that students think about diversity at Stellenbosch University. My hope is to see the need to change recognized in an unveiling of what students and teachers think they know or do not know about issues related to cultural diversity and interculturality. The questionnaires used for the study were meant to trace understandings and feelings of teachers and students but they also seemed to emerge a need to address the gap.

Chapter 4

1. Can you explain why you do not cover in-depth distinction between the usage of the term internationalization and globalization?

My purpose in including the concept of internationalization was not to bring prominence to a debate over terminology, I believe such an inquiry would bog down my main objectives. My intention in positioning myself forefrontly from an “internationalization” perspective was directly intended to further illuminate the idea that intercultural practice is of utmost importance in communities that educate students. The internationalization perspective seems to better capture my position in this research of trying to make more recognizable the need for intercultural education combined also here with a very prevalent current debate around intercultural dialog, which is in this interpretation tied to internationalization as conceptualized by certain scholars. As I believe this topic is one that is sufficiently debated amongst scholars, I was particularly interested in my research with “carrying on” so to speak with an internationalization perspective connected to the present research. I saw my position as one that was taking the perspective further with an idea of illuminating my concept of global education communities tied to my own contextual case study of a training program that would raise thought to whether or not the University of Stellenbosch is actually promoting intercultural dialog. As major trends from UNESCO (2003) suggest that institutions felt that internationalization is of high priority, the findings from the overall study seem to suggest that internationalization still occurs infrequently. The study showed that comprehensive analysis has not been carried out largely across different regions of the world. My positioning myself from an internationalization perspective was intended to push along the need for intercultural dialog. In my own offering I was mainly interested in arousing support the need for intercultural practice as demonstrated from a clearly identified discourse.

2. It is noticed that you almost seem to gloss over some very contentious issues at the University of Stellenbosch what were your intentions here?

The research is concerned with making intercultural education more recognizable. Although demographic information about the bounded context of the University is required to bring understanding to the reader, I was reluctant to narrate this very complex and emotional topic in way that would suggest critical inquiry. I was concerned that the research not get bogged down with criticisms about the University, although some of these findings were expected. I rather wanted to use the opportunity to uncover where intercultural education might be noted through what the scents actually showed. I also felt that issues in cultural relations in South Africa have been marginalized through dialogs about redress, equity, past legacies, etc., and I was interested in finding a different way to peruse these issues. In doing so I am not suggesting a minimization or to make trivial very real and historical events. I am only suggesting that the themes, paradigms, and tenets of intercultural understanding be considered when discussing these matters. This means to me that when investigating these findings my approach was not to unearth all of the negatives, and wrongs (although these wrongs were acknowledged) but to find a way to not only hear the stories of participants, but relay the stories in way that allows you the reader to judge for yourself.

Chapter 5

1. Why did you choose to specify the case study from the perspective of the phenomenon with the a bounded context, rather than doing a case study of the BEd program?

I was interested in identifying intercultural education as a way to make it more recognizable. I felt that research would help to fill in the lines that seem to challenge educators, in identifying. Therefore I did not want the focus to be on the teacher training program overtly. I wanted to keep the trace context bound. I wanted to suggest that similar searches could be done in other programs. Thus, the reason for a combination of introducing the notion of global education communities with internationalization. I wanted to provide a need for focus in this particular area without drawing attention to the overtly stated national policies that already reflect a sort of bend toward intercultural focus. I also chose not to do a case study on the BEd program because I did not want to fall into the trap of purposeful evaluative research. I felt that the Program has been scrutinized enough in general evaluation sense, so I wanted to understand the workings of the program with regards to intercultural education from a different angle, an angle that is not overtly and pointedly deriving research for the opportunity to be critical. I also felt such an evaluation would curtail my opportunity to witness intercultural education.

2. Why did students fill out the questionnaire in English as oppose to tabulating responses in their first language?

Initially when I was deciding on how to address the issue of language in terms of the responses that I might receive, I considered several ideas:

On Stellenbosch's campus there is a recent language policy directed toward helping to include previous populations that could not attend the campus because of language and race differences. There have been countless debates over the policy, and in South Africa, there is a generally perceived threat of the death of Afrikaans amongst its native speakers. I felt with all the issues surrounding this debate that it would be a good idea to allow students to express themselves in their on language.

On the other hand, translations fees for documents is highly costly and there was concern that any direct translations involved might loose some of what was being conveyed by the respondent in the first place.

The Pilot trial of the questionnaire with 3rd year students tested the previous ideas. I decided to hand the questionnaire to them without addressing how I hypothesized that they would assume that the form needed to be completed in English because I was American, and my first language is English. They did not ask me and I did not mention it. The students all reported their answers in English, and in some answers students supplied Afrikaans if they did not know the English translation. Had they asked me I would have allowed them to write in Afrikaans. When I received feedback about the

clarity of the questionnaire they all commented that a big barrier for them was having to express themselves in English. They mentioned it took them a longer time to complete the form because of this fact. Interestingly enough, the fourth years completed the form in approximately 30 minutes. All of the students finished the questionnaire. Overall after discussing this finding with my supervisor we both felt that the cost and time involved with translating would be less effective than asking for the forms to be filled out in English. It was decided then that I would mention to the students in appreciative manner if possible if they would not mind filling out the forms in English (if in fact their first language was Afrikaans), and that if they came across a feeling or an idea that they could not express in English to use Afrikaans. In class the students giggled and seemed to connote an accommodating attitude. When I revealed my findings to my supervisor she seemed surprised that all of the questionnaires were in English, and she said that normally those students whose first language is Afrikaans would protest to not being able to communicate in their first language.

3. It could be said that you actually used grounded theory to interpret and analyze your data. What's the difference between what you did and grounded theory?

In the beginning of the research I considered using grounded theory as a way to interpret the research. Schwandt (1993, p.9) points to the idea that "grounded theory is a complex process of both induction and deduction, guided by prior theoretical commitments and conceptual schemes. In this means of analysis, as well as in any other attempt to move from field notes to concepts and interpretations, the task is far from purely inductive and inferential." Merriman (1998) cites Glaser and Strauss (1967, p. 253) as grounded theory "using existing theory as a source for new theory, the strategy 'is to line up what one takes as theoretically possible or probable with what one is finding in the field'" (p. 49).

After this explanation it may look as if a grounded theory or phenomenology analysis was used. Tracing intercultural education required that I ask certain questions for the purpose of my own understanding. My intention was not to create or build theory or overtly focus on trying to build understanding of the phenomenon itself it was to simultaneously witness the phenomenon in a bounded context of a program. It seemed that the easiest way to look at the program and also look at the phenomenon in the program was to use a case study approach. The research may have generated some phenomenon and grounded theory like activities (i.e. my inquiry into intercultural education and the search for a framework, I did the previous to inform my own understanding), and even made use of some of ensuing strategies from these approaches, but purely the original intention was to do a case study.

General Questions

1. How would you define intercultural education?

I would say that intercultural education with components of communication, training and research serves a primary interest in engaging the student, educator, and teacher

educators in the activity that would focus on helping to build effective and competent interactions between individuals from diverse communities. Those engaged in intercultural education will be exposed to the components of intercultural training and communication.

2. What theoretical and conceptual schools of thought underpin intercultural education

A variety of the concepts, theories, and approaches offered by the field find their roots in Cognitive Psychology, Constructivist with a combination of Functional approaches that specifically foster the affective variables. Consequently, interactive discourse prevails with sociocultural variables. Many of the basic concepts of intercultural communication like Hoopes (1979), intercultural learning continuum, Adler's (1976, 1998) Multicultural Person, and Bennett's (1986, 1993) Developmental model of Intercultural Sensitivity combine constructs from all of these schools of thought.

3. Why is intercultural education, sensitivity and intercultural activities needed at the University of Stellenbosch's?

One of the interwoven purposes of the research, apart from the primary purpose of tracing intercultural education, is to highlight intercultural education and the various components of communication, and training as a means for laying foundations for suggestions toward implementation of conceptual, and methodological influences to the General Training course at the University of Stellenbosch. This aim works in tandem with present aims and purpose of higher education reforms and the Diversity Policy at the University of Stellenbosch. In presenting research that clearly amplifies what the policy itself seems to illuminating, I am in turn tracing the presence of intercultural education in the general teacher training program in the Education Faculty at the University to see if in fact intercultural activity is all accounted for. It is hoped that in tracing intercultural education it will provide opportunity for a future study on effectiveness teacher training for diverse classroom settings.

4. Why did you set up the Table of Contents in this manner?

It seems research should be displayed in a way that is not only suggestive in it's methodology that reflects a way that similar research can be modeled after but also I think the structure of the content is also quite important. I had three aims in mind when I developed the structure of table of contents: readability, quick finds for readers, and clarity about the content and the process. I chose to title each chapter because I wanted to tell the story of the research process but also display the content of the research problem. I chose to subtitle the chapters with generic labels that would serve as a "quick-find" to those specifically interested in getting to the specific strategies of my research. I did not want the readers to feel confused or like they had to do a tedious search through all of my dissertation to find quick answers, if their purpose was indeed for structural reference sake. After reading a number of dissertations in preparation for my own research I found

that sometimes the title's of chapters and content did not always appear to match up. I found it hard then to read the research if my purpose was to learn from the strategies used in the document. My academic supervisor and I had numerous conversations about what a table of contents really is and how clear it needs to be for the reader in terms of what the purpose of methodological research is. I felt that setting up the table of contents in the way that I have chosen here shows a picture of how the research process developed but also where the research problems lies, and what my possible conceptual contribution might be.