Students' views on the inclusion of multicultural perspectives into the psychology curriculum at two South African universities: An Afrocentric Analysis

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DECLARATION

I, Ethel Chitindingu hereby declare that the work is the author's original work and that all sources have been accurately reported and acknowledged.

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Abstract

This research investigated students' views on the inclusion of multicultural perspectives into the psychology curriculum at two South African universities.54 students from the University of KwaZulu-Natal (UKZN) and a university in the Gauteng province participated in the research. The age of the participants ranged from 20-40 years. Purposive sampling was used to collect the data. Using a competency scale adjusted to suit a South African context participants were asked their views on a) the practice and supervision of psychology b) diversity in student representation c) students were also asked to rate how competent they were in multicultural issues d) research considerations e) if the physical environment reflected diversity. The students were of the view that South African universities have not adequately incorporated multicultural issues, African perspectives in particular, into the curriculum. The recommendations for future research, including curriculum transformation, are highlighted.

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CHAPTER 1: INTRODUCTION

1.1 Background of the study

In South Africa the eradication of apartheid in 1994 saw the beginning of the transformation of various sectors that had been subdivided according to racial lines. Education in South Africa was also one of the major sectors that had been racially divided, with Black African people being offered what was then termed Bantu Education, derived from the policy of apartheid (Jansen, 1990). Before the eradication of apartheid, schools and universities were divided along racial lines. However, with the transition to the democratic dispensation in 1994 South African higher education institutions were opened to all citizens. More Black students than ever before were enrolled in institutions previously reserved for Whites, leading to a very diverse student body.

Post 1994, South African universities started to adopt policies that facilitated "the transition from *apartheid* universities to more democratic institutions" (Lockhart, 1996, p. 1). However, Lockhart (1996, p. 1) argues, this transition was not accompanied by a major shift in the curriculum to incorporate diversity, with most of the previously White universities still upholding remnants of "structures and policies made in the context of apartheid laws." Some scholars have argued that the majority of these universities still uphold structures and policies that are at variance with respect for diversity as enshrined in the South African constitution (Baloyi, 2008; Murove & Mazibuko, 2008).

The opening of the doors of learning to all races was a significant step in the right direction. However, the influx of Black Africans into previously White universities was met with major challenges (Bischof & Alexander, 2008). Amongst the challenges were shortage of classroom space and inadequate preparation on the part of the lecturers to teach students from different cultural and educational backgrounds (Department of Education, 2006). Further, curricula were not reflective of the newly emerging social and cultural realities and at the same time universities were facing restructuring and policy changes (Kruss, 2008).The curriculum in disciplines such as psychology continued to reflect individualistic, Eurocentric ideals (Baloyi, 2008). African perspectives were considered very superficially or stereotypically if at all, while African languages were not used as media of instruction. As a result students became

well versed in contexts that were different from their immediate social surroundings (Bischof & Alexander, 2008).

According to South Africa Info (2010), approximately 79.6% of the South African population comprises Black Africans. Despite the fact that Black Africans constitute the majority of the population by and large, education in general and curricula in particular do not reflect their experiences (Bhana, 2004; Higgs, 2003; Murove & Mazibuko, 2008; Pillay & Kramers, 2003; Naidoo, 1996). Traditionally psychology has been primarily taught through Eurocentric lenses whereby understandings of human nature have been based on the view that an individual is an "independent, self-contained, autonomous entity who (a) comprises a unique configuration of internal attributes (e.g., traits, abilities, motives, and values) and (b) behaves primarily as a consequence of these internal attributes" (Markus & Kitayama, 1991, p. 224). This leads to the question that if the majority of students in South African universities are Black and African, to what extent is the Eurocentric curriculum compatible with the quest for a psychology that is relevant to the South African context?

The problem is not unique to South Africa. According to the APA (American Psychological Association) Multicultural Guidelines (2002), there is a limited representation of psychologists of colour in Western countries as well. According to Bailey (2004), of the total number of psychologists graduating at universities in USA in 2002, only 6% were Black. In South Africa, according to Mayekiso, Strydom, Jithoo and Katz (2004), of all the registered psychologists, 90% were White, and 80% of the interns were also White. Research conducted by Pillay and Kramers (2003) over a period of 20 years (1981-2000) indicated that before the eradication of apartheid, 77, 2% of the interns were White, and only 22.8% were Black. After apartheid was repealed (1994 and beyond), 65.3% were White and 34.7% were Black. The above statistics indicate that Black Africans are a minority and Whites constitute the majority of psychologists or interns (Pillay & Kramers, 2003). This seems to be analogous with the statistics from Western nations. This has raised concerns amongst scholars like Mayekiso *et al.* (2004) and Pillay and Kramers (2003) amongst others, who argue that the racial profile of psychologists in South Africa compromises service delivery in Black African communities in particular.

Government and non-governmental organisations and scholars in general have prioritized the transformation of education in South Africa (Department of Education White Paper, 1997; Pityana, 2003). Higher education transformation is important because of its potential to contribute to the political, economic and cultural reconstruction of South Africa in particular (Mazrui, 1994; Pityana, 2003; Waghid, 2002). Universities have been challenged to implement academic policies and frameworks that incorporate the previously excluded by redressing inequality and producing university graduates that can meet the needs of the diverse communities that they serve (Waghid, 2002).

Across the world, psychologists are continuously being called upon to respond to community psychological issues effectively (Thompson-Sanders & Bazile, 2004). Thompson-Sanders and Bazile (2004) argue that there is a need for a deeper understanding of community cultures in order to inform interventions. Also, it has been argued that psychologists often struggle to address mental health issues pertaining to race, culture and ethnicity in an effective way. This is mainly because they are not adequately prepared to practise in contexts different from their own cultures. In some quarters in the United States, it has even been alleged that psychologists still discriminate and are oppressive towards minority clients (Sue & Sue, 1999) by failing to see such clients through lenses other than those of the dominant culture. Such psychologists are said to be culturally encapsulated (Sue & Sue, 1999). An example is IQ testing. Without taking due cognisance of the cultural bias inherent in psychological tests (Kwate, 2001), it is assumed that individuals who score average are 'normal' and those who deviate from the norm are 'abnormal'.

The use of IQ tests is very problematic when applied to Black African communities. According to Sue and Sue (1999), the universal application of these tests ignores differences in concepts of time and value systems in different communities. According to Mpofu (2004), intelligence within an African context is indexed by and large by one's participation within a community. This differs from mainstream western conceptions of intelligence which prize individuality and abstraction (Markus & Kitayama, 1991). Research across the world, which indicates that a small proportion of Black Africans have confidence in the services provided by psychologists, confirms these challenges (Drennan, 1999; Musser-Granski & Carrillo, 1997; Sue & Sue, 1999). Generally, psychology focuses on individuals abstracted from their social contexts; this is different from the perspective of the self-in-community that is valued

in most African settings (Mkhize, 2004). In contemporary psychology the self is assumed to be disinterested and autonomous; it is understood with reference to the individual's psychological attributes such as thoughts and emotions, without much cognisance of individual's particularities arising from history, culture, and values, amongst others (Mkhize, 2004).

Mainstream Western psychology has proven to be inadequate to Black Africans because of the differences in epistemology, worldview, ontology, and axiology (Grills, 2002). Mkhize (2004) argues that "traditional western approaches to psychology are based on certain presuppositions about the person and the world" (p. 25). Historically, mainstream Western psychology has not only been presented as universal; it has also been assumed to be "free of roots in particular philosophical and value systems" (Mkhize, 2004, p. 25). Baloyi (2008) and Mkhize (2004) further argue that indigenous knowledge systems have been marginalised whilst western theoretical frameworks have been hailed and enforced on populations that are non-western (Mkhize, 2004, p. 25). The differences in norms, values, traditions and cultures make it difficult for Black Africans in general to relate to reality from a western worldview. Reality in a western worldview is segmented and compartmentalised whereas in an African worldview reality is wholistic. From a western view reality is limited to the five senses such as tasting, seeing, smelling, touching and hearing (Myers, 1981; Sue & Sue, 1999), whereas in traditional African cultures reality "is both material and spiritual" (Myers, 1981, p. 3). By and large, wholism including spirituality has not formed part of psychological training and practice of psychology. Differences in worldviews call for an inclusive approach to psychological theorising, training and practice (Baldwin, 1986, 1989; Dei, 1994; Grills, 2002, 2004; Myers, 1985, 1993; Naidoo 1996, 2000).

According to Sue and Sue (1999) and Drennan (1999), cultural and language barriers limit effective service delivery to indigenous or non-western clients. In the United States, most people of color described the population of psychologists as comprised of elderly White males who are 'uncaring' and 'unsympathetic' to their issues (Thompson-Sanders & Bazile, 2004). In South Africa too, psychologists have been predominantly White male (Naidoo, 1996). Of late however, across the world there has been a tendency for the psychology profession to 'feminize', i.e., become increasingly female, thus countering the historical domination of the profession by (White) men (Richter & Griesel, 1999). Richter and Griesel

(1999) argue that in the USA the number of women awarded PhDs has increased to 60% from 15% in the 1950s. In South Africa too, the number of female psychologists has increased, specifically in the clinical and counselling categories where 80% of the practitioners are female (Richter & Griesel, 1999). Despite this positive trend mentioned above, indigenous or non-western peoples in general continue to regard psychologists to be removed from problems and issues that involve them (Thompson-Sanders &Bazile, 2004). In the USA, Black Africans were found to lack trust in psychological services due to the perception that psychologists had a limited knowledge of African experiences and were also not interested in understanding issues that were different from their own (psychologists') culture (Thompson-Sanders & Bazile, 2004). Thompson-Sanders and Bazile (2004) also found out that participants feared misdiagnosis, labelling and brain-washing by psychologists because of the perceived limited understanding of cultural issues on psychologists' part. In general, the psychology profession is either unknown to or viewed in a negative light by most Black Africans (Naidoo, 1996; Patterson, 1996).

According to the APA Multicultural Guidelines (2002), "all individuals exist in social, political, historical, and economic contexts, and psychologists are increasingly called upon to understand the influence of these contexts on individual's behaviour" (p. 2).Multicultural education reflects the needed skills and knowledge required to deal with different cultural groups (APA Multicultural Guidelines, 2002; Banks, 1992; 1993; 2001).

Research across the world suggests that multicultural education has taken centre (Arredondo & Toporek, 2004; Estrada, Durlak, & Juarez 2002). Hilcomb-Mccoy and Meyers (1999) and Estrada, Durlak and Juarez (2002) have conducted surveys across the USA to establish the extent of multicultural competency and to assess the impact of multicultural training among trainee psychologists or counsellors. According to Arredondo and Toporek (2004), the implementation of the multicultural competencies in USA is an indication of a movement towards an ethical and culturally responsive practice. However, in South Africa there has been limited research investigating multicultural education in psychology.

1.2 Problem Statement
There is a paucity of studies on how cultural considerations are being taken into account in university curricula including the psychology curriculum (Banks, 1993, 2001; Dickson, Jepsen & Barbee, 2008; Pope & Mueller, 2005). This is of major concern in South Africa in

particular, considering its history. Many scholars have highlighted the importance of multicultural education to students' identity and understanding of curricula (Higgs, 2003; Murove & Mazibuko, 2008). In light of this, it is important to find out how South African university students are responding to the imperative to develop an inclusive psychology curriculum. The current study therefore seeks to establish if and how postgraduate psychology training in South Africa prepares students to work with diverse cultural groups. In particular, the study is interested in how students assess their own preparation to provide psychotherapeutic and psychological assessment to clientele from cultural groups other than their own.

1.3 Research Objectives

The overarching objective of this research study was to establish how South African universities are responding to the curriculum transformation imperative, in particular the exposure of students to African indigenous perspectives and culturally different clientele in their training. The study sought to address the following objectives in particular:

- To contribute to the literature on the significance of multicultural training in psychology, specifically at South African universities;
- To establish postgraduate students' views on how South African tertiary institutions are responding to the challenge to incorporate multicultural content into the psychology curriculum;
- To contribute to the debate on the training/ teaching of psychologists to be effective in different cultural contexts.

1.4 Research Questions

The key question was as follows:

a)   Do South African postgraduate psychology students consider themselves adequately prepared by their training to render services to the diverse South African population?

The following sub-questions were addressed:

    i.   From the perspective of the students, does coursework at post-graduate level include modules or courses on cultural psychological issues?

   ii.   Do students consider themselves adequately trained to assess clients of different cultural backgrounds?

  iii.   Do students consider themselves adequately prepared by their training to provide psychological assessment to clientele from different cultural backgrounds?

  iv.   Do students consider their lectures or training to incorporate inclusive teaching methodologies (e.g. indigenous methods such as orality)?

   v.   What are students' views on the use of indigenous languages in psychology training and practice?

1.5 Justification for the Study

The fact that the literature shows that a multicultural curriculum is imperative in the development of multiculturally sensitive, skilled professionals (Arredondo & Toporek, 2004; D'Andrea & Daniels, 2001;Dickson, Jepsen & Barbee, 2008; Estrada, Durlak & Juarez, 2002; Sue, Arredondo & McDavis, 2001) cannot be overemphasized. While there is vast literature on multicultural competences in counseling psychology especially in the United States of America, in South Africa there is an appreciable paucity of literature exploring issues of this nature. On the other hand scholars have argued for the need to train psychologists who are competent and well suited for a diverse and pluralistic society (Estrada, Durlak& Juarez, 2002; Green, Klernan-Stern, Balley, Chambers, Claridge, Jones, Kitson, Leek, Lelsey, Vadas & Walker, 2005; Pillay & Kramers, 2003). It is thus critical to explore if and how psychology departments at universities have incorporated multicultural education into their curricula, from the perspectives of the students.

Based on the above-mentioned literature, inclusion of different cultural perspectives into the curriculum becomes very vital. Psychology in South Africa stems from a very tainted past. Being a profession that is supposed to take care of human emotional and psychological needs, psychology has proved contrary to this. To be sure, literature indicates that prior to the post-apartheid era, psychology failed to play an emancipatory and transformative role in society.

On several occasions, it has been critiqued for colluding with the apartheid state, exceptions to this trend notwithstanding (Cooper, Nicholas, Seedat & Statman, 1990; Gentz & Durrheim, 2009; Pillay & Kramers, 2003). Likewise, Kuokkanen (2007, p. 1) contends that universities continue to support and reproduce "certain systems of thought and knowledge, and structures and conventions that rarely reflect or represent indigenous worldviews." By perpetuating Eurocentric values in universities, the realities of indigenous students are silenced, ignored or explained away (Kuokkanen, 2007). Largely, university curricula "remain founded on epistemological practices and traditions that are selective and exclusionary and that are reflective of and reinscribled by enlightenment, colonialism, modernity, and in particular, liberalism." (Kuokkanen, 2007, p. 1)

The foregoing arguments bring to fore the need to assess students' views on the curricula that is being offered in psychology departments at selected South African universities. According to Pope and Mueller (2005, p. 679), this knowledge can contribute to the development of more training and transformation of curricular within preparation programs. In the US, there is a dearth of data showing how multicultural issues are being integrated into students' coursework (Pope& Mueller, 2005). In South Africa this has not been sufficiently explored at university level, especially amongst postgraduate students who are close to completing their degrees. Hence the importance of the current research.

1.6 Methodology

The researcher, using a questionnaire adapted from D'andrea *et al*. (1991), asked participants to rate their knowledge, awareness and skills on multicultural issues in psychology. The Statistical Package of Social Sciences (SPSS) programme was used to analyse the data collected from two universities in the Gauteng and KwaZulu-Natal areas. Chi Square was employed to analyse data.

1.7 Definition of Terms

Multicultural Education: According to Gay (2004, p. 32):

> Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school.

Eurocentric Curriculum: Refers to traditional psychology courses that are embedded in values from the northern and western hemispheres that specifically focus on assumptions of individuality, value-free knowledge, objectivity, rationality and the separation of the mind, body and spirit.

Diunital logic: Refers to logic that emphasizes the union of opposites (e.g. male and female; spiritual and material) compared to the western unital view of logic in which the mind, body and spirit are considered separate (Dixon, 1977).

African perspectives: This refers to the thinking guided by the worldview that emphasizes spirituality, unity of mind and body, and the mutual co-existence of even competing alternatives (di-unital logic) (Dixon, 1977). While this view is shared by a number of indigenous societies in other parts of the world, in the current study it will be pursued from an African perspective, the researcher's point of view, consistent with the perspectival nature of all forms of understanding (Gadamer, 1975).

Inclusive: The process of incorporating diverse views from different ethnicities, gender, sexes, races, and cultural groups, that constitutes a country into the education system. Therefore, inclusion entails a process in which the education curricula is not only Eurocentric but includes other perspectives (e.g. African perspectives).

Worldview: A worldview is defined as:

> How a person perceives his/her relationship to the world (nature, institutions, other people, etc.), one's conceptual framework, our philosophy of life and the way we make meaning in the world. Worldviews are the reservoirs for our attitudes, values, opinions, and concepts; they influence how we think, make decisions, behave, and define events (Sue & Sue, 1990, in Sue *et al*, 1996, p. 7).

Postgraduate Students: In the South African context, this generally refers to all students who have completed their first (Bachelors) degree and are in the process of pursuing an Honours, Masters or Doctoral degree.

1.8 Outline of the Dissertation

The dissertation consists of six chapters. The current chapter presents a background to the study and the scope. Chapter Two reviews the literature on multicultural psychology and also provides the theoretical framework and research context for the study. Chapter Three presents the research methodology that was used, while the study findings are presented in Chapter Four. The findings are discussed in Chapter Five. The study conclusions and recommendations are dealt with in Chapter Six.

CHAPTER 2: LITERATURE REVIEW

The current chapter begins with the historical background of multicultural education, incorporating the critical definitions of the term. The chapter proceeds with a critical evaluation of multicultural education and its relevance to the South African context. A presentation and critical discussion of the theoretical basis of mainstream western (traditional) psychology follows. It is against this backdrop that the main tenets of an Afrocentric paradigm in psychology as well as the problematisation of knowledge construction are introduced. The chapter concludes with a discussion of issues related to research practices and ethics, the use of indigenous languages in psychological work, and an overview of psychological assessment and multi-cultural research-related debates in the global context.

2.1 Historical background of multicultural education

Woodson's (1933) work, *The Mis-Education of the Negro,* was a pioneering effort as far as enlightening African-Americans of the importance of integrating their experiences into the curriculum was concerned. In this masterpiece, Woodson argued that multicultural education was of utmost significance to African-Americans because, in learning about European civilization only, and nothing about their African experiences, they were being 'mis-educated.' Woodson's book is of significance to this dissertation given the parallels between the South African and North American (USA) contexts. It is instructive to note that Woodson's arguments, amongst others, led to the emergence of multicultural education in the 1960s and 1970s under the banner of the civil rights movement in the USA and United Kingdom (UK) respectively (Banks, 2001).

To understand the multicultural education discourse, a historical perspective is needed (Banks 2001; 2004). During the 1960s, African-American students began an uprising demanding more access to higher education, a revamp of the curriculum, recruitment of more professors of colour, and creation of programmes that were relevant to ethnic minorities (Thomas, 1994). The overriding mission of the civil rights movement was to eliminate discrimination which was eminent in education, housing and other sectors (Banks, 2001). Division was rampant between the races, Blacks and Whites in particular. The civil rights movement in the 1960s resulted in significant influences on educational institutions, specifically the

reformation of the curricula with a view to making them inclusive of other cultural groups. African-Americans and other groups initiated the change because the curricula had failed to take cognisance of their cultures, histories, experiences and perspectives (Banks, 2001) in line with Woodson's (1933) initial arguments. Banks's (1993; 2001; 2004) written works on multicultural education are of value in clarifying this literature review.

In the United States of America, the civil rights movement resulted in legislation that specifically addressed equity rights and access based on nationality, race, sex, religion, gender, ethnicity, age, sexual orientation, disability and language (APA Multicultural Guidelines, 2002). The growing success of the civil rights movement saw other countries following suit to eradicate discrimination amongst various cultural groups. Partly as a consequence of the civil rights movements, countries like Australia, Canada and the United Kingdom have made efforts to reform their curricula, albeit with limited success. In the USA, the UK and Canada minority programmes are still on the margins (Banks, 1993; 2001; 2004; McCain & Salas, 2001; Milligan, 2001; Nieto, 2005, Thomas, 1994). In South Africa, there is a paucity of studies that addresses this issue (Higgs, 2003; Murove & Mazibuko, 2008). The current study is an attempt to narrow this gap.

The multicultural discourse has faced critical challenges in western countries including resistance from psychologists who are either unsympathetic to or unaware of the need to change the curriculum (Marsella & Pedersen, 2004). Little has also been achieved to effectively include other racial groups into the psychology profession, as noted by Constantine, Smith, Redington and Owens (2008). Such challenges have led to the continued call for transformation in psychology (Fleming & Daiches, 2005).

The call for transformation has been precipitated firstly, by the demographic changes in western countries and secondly, the recognition of the failure of the educational and mental health systems to effectively address problems emanating from individuals of different cultural backgrounds (D'Andrea & Daniels, 1991; Vasquez, 2009). According to D'Andrea and Daniels (1991) although changes are taking place within the field of psychology abroad, minority groups are still insignificantly under-represented in psychology programmes. In a survey of students enrolled in psychology programmes, conducted in the USA in the year 2000, African-American students comprised 7.2% (Belgrave, 2009). In a survey of the

lecturing staff (faculty) in 2005, ethnic minorities comprised only 12.5% and of this statistic a small proportion were African-American (Belgrave, 2009). D'Andrea and Daniels (1991) raised a concern when they state that even though its not discussed at length, the apparent gap between the number of students in training who are not either White or male, the growing number of clients from diverse cultural backgrounds, and the dominance of White, middle class male counselling psychologist and educators indicates a scenario in which ethical and moral concerns should be raised.

This above mentioned issue amongst others brings to the fore some of the challenges that western countries are still facing in their efforts to incorporate multicultural issues into psychology. Marsella and Pedersen (2004) argue that there is a dire need for psychology to reassess its training process including its methods and ethics with more commitment to change and vigour.

Amongst others, attitudes from some psychologists have been blamed for the slow transformation of the curriculum. Psychologists have come under scrutiny for their reluctance to acknowledge that western psychology is rooted in an individualistic, rationalistic, and empiricist philosophy (Marsella & Pedersen, 2004); a view not generally shared by other cultural groups across the world. According to Marsella and Pedersen (2004), international students who come to study in the USA and Europe experience dislocation because of the "felt sense of unreality to what they are taught" (p. 414). These students' experiences including their indigenous psychologies are debased, un-accommodated, or misjudged (Marsella & Pedersen, 2004). Sue and Sue (1999) also argue that although there are significant reports by training directors of an increase in the number of multicultural psychology courses offered, students enrolled in the psychology programmes still view the courses as limited in number. The students actually report of a limited focus on multicultural content (Sue & Sue, 1999; Daiches & Golding; Morgan-Lang, 2005; Patel & Fatimilehin, 2005; Adetimole, Afuape & Vara, 2005). The continued focus on traditional psychology courses when training students, has had negative implications in that the discipline has continued wittingly or unwittingly to uphold the biases in terms of race and culture of its forebears (Sue & Sue, 1999). In South Africa, a concern has also been raised over the slow transformation of university curricula (Murove & Mazibuko, 2008), psychology included (Ahmed & Pillay, 2004). According to (Baloyi, 2009), African ways of life were and to a

large extent continue to be regarded as uncivilized, backward and unscientific, and therefore unworthy of inclusion in school or university curricula. Smith (2006) argued that this is a reflection of the power dynamics inherent in knowledge construction. These power dynamics act as potent weapons in the service of marginalising, excluding, and 'Othering' knowledges from African and other perspectives (Smith, 2006).

In South Africa, debates on the implications of excluding other people's experiences, specifically Black Africans, whilst continuously subscribing to a monolithic worldview, continue (Baloyi, 2009; Chitindingu, 2009; Magwaza, Sodi, Baloyi & Mkhize, 2009). Smith (2006) has accentuated the dangers of continuously prescribing texts from Europe or the US to teach individuals who are not historically immersed in these experiences. Some of her underlying reasons are that most of these texts fail to foreground local context specifically culture, actions, identity, different customs and values (Smith, 2006). Eurocentric education, according to Banks (2004), has negative implications to Black Africans vis-à-vis their thinking and self-esteem. Smith (2006) highlighted the significance of acknowledging other cultural groups' experiences; this is consistent with arguments by various scholars in the multicultural paradigm (Banks, 2001; Milligan, 2001; Nieto, 2005). However, Smith (2006) was writing from a New Zealand experience, an experience that differs from a South African perspective which is imbued with remnants of apartheid amongst others.

According to Vazquez (1996), prioritizing multiculturalism provides awareness of the structure and interpersonal dynamics that can be adopted to reduce obstacles that hinder effective diverse educational development. In psychology the Vail conference of 1973 first highlighted the significance of prioritising culture as an important variable in the practice of psychology (APA Multicultural Guidelines, 2002). This conference recommended the inclusion of cultural diversity in training in all postgraduate training programmes. In particular, these efforts acknowledged the significance of cultural and individual dissimilarity and diversity in the training of educational, clinical and counselling psychologists (APA, 2002). Significant efforts have been initiated to conscientize scholars of the need to take an integrative, cultural approach in the teaching and practice of psychology (Sue & Sue, 1996; Wanda, 1999; Moodley, 2005). These authors' works are germane to the understanding of multicultural education in psychology.

The awareness around the world notwithstanding, implementation of multicultural education has been progressing slowly, especially in African universities (Mazrui, 1994; Murove & Mazibuko, 2008). Despite the positive effects of multicultural education, most of the research has focused on schools; universities have been neglected. Moreover, the majority of the research (Ahmed & Pillay, 2004; Eskell-Blokland, 2005) has not investigated students' views on the multicultural nature of the psychology curricula across universities in South Africa.

The historical perspective was significant in laying the foundation for understanding the origins of multicultural education. Several aspects in multicultural education have been contentious, including the definition of the term. The following section discusses some of the issues and controversies in defining multicultural education.

2.2 Defining Multicultural Education: Issues and Controversies

Multicultural education has been defined in various ways. Gay (1994), after a careful analysis of the various definitions, noted that the differences are not as great or perplexing, or conflicting as most critics and analysts argue. According to Gay (1994, p. 1), the differences in definitions "are more semantic than substantive, [they are] a reflection of the developmental level in the field and the disciplinary orientation of advocates."

Gay (1994, p.2) defined multicultural education as "an idea, an educational reform movement, and a process intended to change the structure of educational institutions so that all students have an equal chance to achieve academic success." It has also been defined as "a reform movement that changes all components of the educational enterprise, including its underlying values, procedural rules, curricula, instructional materials, organizational structure, and governance policies to reflect pluralism" (Gay, 1994, p. 2). Gay's (1994) definition is immensely important for the purposes of the current study. However, considering the lack of an authoritative definition, it is important to understand this concept through the eyes of a female and African writer who has suffered double jeopardy, namely race and gender oppression. The fact that there are many definitions has not made it easy for the proponents of multicultural education to engage with these issues. This has delayed the advancement of a multicultural psychology agenda in Africa, as most arguments have not informed practice, including curriculum transformation.

Scholars do not agree on the meaning of multicultural education. Lockhart (1996, p. 12) notes that the term 'multicultural education' has been used to describe concepts such as "multi-ethnic, anti-racist, bilingual/multilingual, and intercultural education." The differences in the way the term is defined, amongst others, make it difficult to understand what it entails and how to incorporate it into the curriculum. According to Graham (2004b), Mkhize (2004) and Baloyi (2008), the psychology curriculum should include African perspectives. The Afrocentric worldview is based on an ontology that understands everything to be interconnected—the metaphysical world, animals, nature and human beings (Grills, 2004). It also defines the self in terms of relationships with the 'others' e.g., the community and family (Mkhize, 2004). Lockhart's (1996) definition of multicultural education is complementary to Gay's (1994); both highlight the contribution multicultural education has had to the reformation of education at some schools and universities.

Definitions of multicultural education acknowledge and embrace diversity. However, limitations to these definitions must be noted, namely that the emphasis on equal education for all notwithstanding, the above-mentioned authors are not specific when it comes to how Afrocentric worldviews can be incorporated into the curriculum. Therefore, further research is needed to address this and similar concerns.

Banks (1993) defines multicultural education as a movement intended to empower all students to become knowledgeable, compassionate, and active nationals in a deeply troubled nation or world which is heavily divided according to ethnicity or racial lines. Multicultural education seeks to eradicate the negativity associated with inclusion of minority views in education curricula. Higgs (2003) underscores the need for educational discourse not only to respect diversity but also to challenge the 'universality' of Eurocentric education. According to Higgs (2003), failure to transform means that education becomes extraneous, foreign and oppressive

From the definitions above, it is evident that multiculturalism requires a change in attitude. Banks (1993), states that when teachers perceive multicultural education as the study of the 'others', it is marginalised and held at the periphery of mainstream education reform. Multicultural education challenges the over-reliance on positivistic assumptions in our understandings of relationships between human values, knowledge, and action. For a long

time, positivism formed the basis of psychological knowledge. Positivists work under the assumption that they are "intellectual heirs' of enlightenment, believing that it is possible to structure knowledge that is objective and beyond the influence of human values and interests" (Banks, 1993, p. 23). Such views have led to the many calls for a curriculum incorporating diversity. However, multicultural education has received its fair share of criticism. Therefore, it is important to provide a balanced view of the positives and negatives that have been raised in scholarly debates.

2.3 Criticisms of Multicultural Education

Misconceptions about multicultural education have been raised by critics who are against the idea. Multicultural education has been misunderstood as a curriculum movement for Black Africans, women, victimized groups and poor people only (Banks, 1993). However, theorists and proponents of multicultural education argue that it is designed to restructure educational institutions so that all students, in spite of their racial group, will acquire the knowledge, skills, and attitudes needed to function effectively in society.

The misperception that multicultural education is specifically for Black people has hampered the progress of multicultural education worldwide (Banks, 2001). Conservatives have argued vehemently against multicultural education (Schlesinger, 1992), fearing that this might lead to a heavy politicization of educational institutions (Lockhart, 1996). According to Garcea (2008), Lockhart (1996) and Schlesinger (1992), multicultural education deals with very controversial and sensitive issues, especially in regards to racism and inequality. Such controversial issues, according to Banks (1993), are perceived as a threat to the already established educational practices and policies.

Conservatives also argue that multicultural education focuses on differences instead of commonalities between people, thereby perpetuating boundaries between diverse groups (Wortham, 1991). It is believed that multicultural education divides people, instead of uniting them (Banks, 1993). However, according to Banks (1993, p. 24), multicultural education is in support of the "*notion of e pluribus unum.*" All in all, multicultural education celebrates differences across cultures; it focuses on teaching about different cultures' histories, philosophies and worldviews in order to bring about mutual respect between different cultural groups (Lockhart, 1996). Therefore, multicultural education should be embraced not only

because of its stance on diversity but also due to its potential to reform and even transform educational systems globally (Banks, 1993, 2001).

In psychology, the multicultural curriculum has been met with resistance. This is partly rooted in the history of psychology, which has privileged the Eurocentric curriculum. The hegemony of Eurocentric approaches to knowledge in the academy has been implicated as the primary cause for the continued marginalisation of indigenous knowledge systems. According to Schiele (1996), historically most theories of human behaviour have maligned anything African amongst others. Philosophers like Hegel perpetuated negative views about Africa and African culture and history (Schiele 1996). Hegel implied that Africans could not have been capable of developing a philosophy in anything (Ramose, 2005). According to Armah (2006), all African knowledge traditions were vilified; education for Africans became some form of "mimetic training" in European ways of life (p. 20). Such historical and philosophical biases have contributed to some of the challenges faced in efforts to implement a multicultural curriculum in psychology.

The resistance has also been caused by the lack of knowledge of what the curriculum should entail. Different views have emerged concerning what the incorporation of multicultural education in psychology means. There have been proponents and opponents of a multicultural psychology curriculum. Proponents like Mkhize (2004), Pederson (1999) and Sue, Arredondo and McDavis (1992) have argued that multicultural psychology cannot be avoided bearing in mind the need to provide effective services to the diverse cultures that constitute our communities. Opponents like Moll (2002) and Ravitch (1990, in Conyers, 2003) have argued that there are many cultures in Africa that are complex, making it difficult to incorporate all these diverse cultures within a given curriculum. Moll (2002) has argued that a psychology that incorporates indigenous knowledges is impossible because "there is no domain knowledge that is unique to a particular geographical region and its people" (p. 9). According to Dei (1994) however, African cultures have more in common than differences. He argues that even though there might seem to be cultural, ethnic or religious differences across African cultures the commonalities outweigh the differences. Further, Sue and Sue (1999) state that differences in worldviews, values and lifestyles cannot be avoided within the professional lives of psychologists and the clients they serve. Apart from the fact that the existence of multiple and complex cultural traditions in Africa and elsewhere does not mean

that psychological training should therefore be based on a monolithic cultural (Eurocentric) standard, psychologists often encounter diverse clients in terms of race, ethnicity and culture (Sue & Sue, 1999). It follows that to effectively reach the diverse populations students should be instructed in different worldviews and even competing cultural traditions (Sue & Sue, 1999). This can only be achieved by a) overhauling training programs to be inclusive of multicultural experiences and content b) developing and ensuring that multicultural competencies become the centre of psychological profession, and c) continuously educating the current service providers (Sue & Sue, 1999).

Critics of multiculturalism in psychology have argued that the emphasis on differences between ethnic groups can lead to the propagation of exaggerated stereotypes (Patterson, 2000). Patterson further argues that "in statistics when within-group variance is great compared with between-group variance, it becomes difficult, if not impossible, to assign individuals to groups or to differentiate among groups" (Patterson, 2000, p. 227). Value differences amongst different cultural groups, argues Patterson (2000), are just customs, lifestyle, social norms, or ways of life, and inclination. Critics of multiculturalism in psychology have argued that there are more universal values than differences thereby making multiculturalism insignificant in psychology (Patterson, 2000).

Also, it is argued that the focus on group differences corroborates stereotypes, such as the view that minority groups are "nonself-disclosing, dependent, in need of structure, direction, advice, and so on" (Patterson, 2000, p. 228). This it is argued could have a negative impact on how these groups are treated by psychologists in that the characteristics stated in the preceding sentence will take root and be confirmed as true by them. Were psychologists to operate this way, according to Patterson (2000) it is guaranteed that standard or traditional approaches will not be successful with minority groups. What the above-mentioned arguments fail to take into account, however, is the potential damage to the clients that may result from the cultural encapsulation on the part of the counsellor or psychologist, namely the tendency to take his or her ethnocentric points of view as the standard or norm (Wrenn, 1962). Further, the stereotyping of minority or indigenous groups is a larger societal and political problem; it cannot be addressed by universalizing the hegemonic voices of the dominant minority to the exclusion of other points of view, a tendency that has come under

heavy criticism from scholars in the critical or feminist literary traditions (Bakhtin, 1991; Benhabib, 1992; Gilligan, 1982; Morson & Emerson, 1990).

Psychology has been critiqued for being apolitical in that it has failed to take a position in issues pertaining to racism (Daiches & Golding, 2005; Fleming & Daiches, 2005; Richards, 1997). Psychological research has been misused to further political agendas. This includes abuse of intelligence testing to support White supremacist theories (Fleming & Daiches, 2005). Psychology has had a problematic relationship with difference; deviation from Eurocentric standards of normality has been construed as inferiority (Adetimole, Afuape & Vara (2005). Examples include IQ testing and diagnostic procedures such as the DSM (Diagnostic and Statistical Manual of Mental Disorders). Further, the historical tendency to use White participants in research has resulted in Black people being pathologised (Adetimole *et al*., 2005). Prominent psychologists like Freud have conceived of knowledge in the form of binary opposites. Black experiences have been viewed as the 'other' in comparison to western experiences (Daiches, 2005). These binary opposites of Black versus White and good versus evil, to mention a few have led to the 'other' being viewed as inferior and insignificant compared to the western subject (Daiches, 2005). These views have made the incorporation of multicultural views into the psychology curriculum difficult.

Another major challenge that has been of concern within the psychology discipline has been the absence of Black lecturers (Adetimole *et al.*, 2005). Historically, Whites have comprised a majority of lecturers in psychology and this is a course for concern due to the absence of appropriate role modelling for Black students (Adetimole *et al.*, 2005). Role models provide a platform for easier communication, identity affirmation and the sharing of similar experiences, all of which are critical to the development of African or minority students in psychology (Adetimole *et al.*, 2005). In South Africa, Chitindingu (2009) found that Black African psychologists felt that most of the examples used in the classroom did not speak to their experiences and worldview. Adetimole *et al.* (2005) also noted that Black African trainee psychologists in the United Kingdom had identity challenges; to be considered 'successful' they have to abandon their Africanness and adopt a western way of thinking about the self and the world in general.

In South Africa, this sense of the exclusion of Black experiences from the psychology curriculum is exacerbated by the apartheid history. Robus and Macleod (2006) found that Black students felt that whiteness was associated with success, cleverness, and higher achievement, whilst Blackness was aligned with failure. Adetimole *et al.* (2005) wrote about similar experiences in the United Kingdom amongst psychology students of African descent. Historically, psychology focuses on White people's experiences and enrols a greater proportion of White students (ibid.). According to Adetimole *et al*. (2005), Black students were made to feel that they were not enrolled on merit but to fill the stipulated racial quotas, and this makes them feel inferior to their White counterparts. Such challenges make it difficult to embrace multiculturalism in psychology; Black African students may even reject such courses to 'prove' that they are on par with their White counterparts.

In light of the above arguments, it is important to conduct further research on multiculturalism in the psychology curriculum to establish the views and perceptions of postgraduate students and trainee psychologists in South African universities.

2.4 Relevance to the South African Context

According to the South Africa Info (2010), Africans constitute 79% of the total South African population. Coloureds comprise 9%, Indians/Asian 2.6% and Whites 9.4%. Projections indicate that Black Africans will continue to grow in numbers while numbers in the White population are expected to plummet (Midyear *population estimates*, 2008). These population statistics are central to understanding the scope of the pool of communities to be served by all trained psychologists in South Africa. In terms of population projections, the writer provided projections of Black Africans and Whites only, not by omission, but because the writer writes from the perspective of being a Black African, in comparison to the Eurocentric views that dominates psychology.

South Africa prides itself of being a 'rainbow nation' because of its diversity and tolerance of other cultural groups. Most university mission statements boast of the implementation of curricula that are informed by diversity. Examples include the mission statement of the University of KwaZulu-Natal which states that it is a "truly South African university that is academically excellent, innovative in research, critically engaged with society and demographically representative, redressing the disadvantages, inequities and imbalances of the past" (UKZN Strategic Plan, 2007, p. 4). Further, the University prides itself of being a

premier university of African scholarship. Likewise, the University of Cape Town mission states that it "strives to transcend the legacy of apartheid in South Africa and to overcome all forms of gender and other oppressive discrimination" (UCT website, 2011). However, it has been argued that this diversity has not filtered into the education curricula in psychology departments (Ahmed & Pillay, 2004). Therefore, the current study explored how multicultural education is being infused into the psychology curriculum, from the students' perspectives, in selected South African universities. The study assessed the knowledge, skills and awareness of students towards cultural issues in psychology.

Ponterotto (1996) conducted a multicultural competency checklist survey among psychology doctoral students enrolled in American Psychological Association accredited doctoral programmes in counselling psychology across various regions in the USA. The findings were that more students were taking multicultural courses and students were evaluated on both written and oral assignments. However, the level of exposure to multicultural clientele was very low; multicultural issues were not being significantly considered as a component of supervision, and the physical environment did not reflect diversity. The results only depicted the courses and assessments that were done at the doctoral level. Because of its unique history and its status as a middle income country, South Africa's participation ratio at the doctoral level is very low and this is more so for African students (CHE, 2009). However, the research by Ponterotto (1996) is of significance in that it provides relevant information for comparisons with the South African context.

Another study pertaining to multicultural issues was conducted by D'Andrea, Daniels and Neck (1991) at two universities in the United States of America (USA). The aim was to evaluate the impact of multicultural counselling training on students' development. Results showed that the level of multicultural awareness, knowledge and skills was significantly improved amongst students who had received multicultural training (D'andrea *et al*. 1991). A similar study was conducted by Estrada *et al.* (2002) in the USA assessing "the impact of training undergraduates in multicultural counselling competencies" (p. 110). Results showed that of those exposed to multicultural education their knowledge and awareness had improved significantly. These studies show the significance of multicultural education. However, there is a paucity of studies in South Africa assessing the extent to which multicultural education

has been incorporated into psychological training. The current study seeks to address this gap.

Psychology has seen major growths especially in European and Western countries (Richter & Griesel, 1999; Sue & Sue, 1999), authenticating itself as a valuable scientific discipline in the process. Similar trends have been observed in South Africa, especially since the eradication of apartheid (Naidoo, 1996). However, psychological curricula have failed to incorporate the values, traditions and histories of the majority of the population, thus maintaining the dominance of a Eurocentric curriculum. The net result is psychologists that are not best poised to cater for the diverse population groups in South Africa (Pillay & Kramers, 2003). Scholars have unremittingly argued for a psychology that is germane to a South African context (Lockhart, 1996). Mpofu (2002) highlights similar trends in Africa in general. He states that: most psychologists have received opportunities to train in the west and the curriculum has been based on western courses that have little relevance when effectively responding to cultural issues. Mpofu (2002) further states that in Africa psychological training programs have generally continued to be ossified in the past in that research and training curriculum continue to focus on Western oriented research issues instead of African issues .

Lockhart's (1996) and Mpofu's (2002) arguments on the relevance of psychology are immensely important to the issue of multicultural education. However, there is need for more research to establish the current state of multicultural psychology training in South Africa. Chitindingu (2009) assessed the experiences and views of Black psychologists on their psychological training. The results showed that in general Black psychologists were dissatisfied with the psychology curriculum because it failed to incorporate indigenous knowledge systems (Chitindingu, 2009). This research highlighted the need to incorporate Black African experiences into the psychology curricula. Though the research was insightful in pointing to issues that needed further investigation, the sample was small and the research was only qualitative in nature, making it difficult to make generalisations and thus necessitating further research of a quantitative nature. The debate on multiculturalism should also incorporate a critical discussion on the theoretical underpinnings of psychology.

2.5 Theoretical Basis of Psychology

Most introductory psychology textbooks define psychology as the scientific study of human behaviour and mental thoughts (Coon, 2007; Coon & Mitterer, 2007; Griggs, 2006; Grills, 2002). Human behaviour refers to all observable attributes such as the way one talks, walks and the "measurable activities of cells" (Grills, 2002, p. 11). The mental thoughts include the complex reasoning that happens in the mind and the different ideas that one has (Grills, 2002). In general, mainstream psychology only recognises measurable mental processes; it does not concern itself with subjective thoughts (Grills, 2002; Schiele, 1996). Traditional psychology mainly focuses on objective measurable attributes. Mainstream psychology relies on reason, logic and empirical evidence and this denies other forms of knowing that are not 'scientific'. Subsequently empirical or factual findings inform conclusions and predictions about human behaviour (Grills, 2002).

As highlighted by various scholars like Sue and Sue (1996), Wanda (1999), Moodley (2005) and Mpofu (2002), psychology has predominantly been Eurocentric in that "its dominant voice subscribes to a decontextualized vision with an extraordinary emphasis on individualism, mechanism and objectivity" (Misra, n.d, p. 3). Several scholars have tried to rectify the individualistic bias in psychology by pointing to the historical genesis of modern psychology. According to Sue, Ivey and Pedersen (1996), the genesis of psychology was in the African-Egyptian civilization, where it was defined as the study of the soul or spirit. However, in the West psychology came to be understood as the study of "mind, knowledge and behaviour" (Sue *et al.*, 1996, p. 4). Sue *et al.* (1996) highlight the initial understanding of psychology which originated in Africa in line with an African worldview but was later developed by Western scholars along their own interest or worldview. Lee (1993, in Sue *et al.*, 1996) attributes this to the hegemony of the influence of Greek scholars such as Plato, Socrates and Hegel. Plato is credited with Enlightenment ideas, especially rationality and objectivity. Goldberger (1996) states that the Enlightenment period extolled reason over emotion; rational thinking took precedence over bodily experiences and logical reasoning over instincts and impulses. According to Ramose (2005), Hegel is quoted as having said that Africa lacked a "historical interest of its own, for we find its inhabitants living in barbarism and savagery in a land which has not furnished them with any integral ingredient of culture" (p. 23). Due to this hegemony of Western scholarship, there is a tendency among philosophers to discredit any philosophies that cannot trace their heritage to the West.

Theories used to train psychologists mostly reflect the values, norms, languages, practices and philosophies of the West (Moodley, 2005; Mpofu, 2002; Sue & Sue, 1996, 1999; Wanda (1999). Theoretical perspectives such as psychoanalysis, humanism, cognitive theory and behaviourism dominate the psychology curriculum. This has led Moodley (2010) to question psychologists' over-reliance on Western psychological theories to the exclusion of other theoretical orientations. By and large, psychological theories of Western origin tend to focus on the individual as the main unit of analysis, a view that is not emphasised by most cultural groups in South Africa, especially Black Africans. Psychological theories also focus on the self as an isolated, autonomous entity (Sue *et al.*, 1996). A closer look at personality theories, for example, shows that they assume that the self is separate from the community or others; decision making is assumed to be an individual's responsibility (Sue *et al.*, 1996).

2.5.1 Freud's Psychoanalytic Theory

Freud's theory of psychoanalysis understands the individual as an object that is static through space and time (Roland, 1996). This undermines the idea that the self is an enduring individual self; a self that exists from birth till death. Also, Freud's personality theory states that all individuals fall within the three psychosexual development stages: the oral, anal and phallic stages. These stages are assumed to be a blue print and are applied to every individual despite their culture or context. This begs the question: can all human behaviour be explainable on sexual grounds only? According to Roland (1996) psychoanalysis should be understood from a historical /cultural perspective that enables individuals to function effectively in an individualistic culture. Psychoanalysis is oriented towards enabling individuals to resolve their inner conflicts and deficits independently (Roland, 1996). Individuals take responsibility for their own lives through resolving the injunctions of what is in the unconscious (Roland, 1996). The goal is for rationality to prevail; a goal that is of paramount importance in traditional psychology. Roland (1996) is very critical of the wholesale applicability of psychoanalysis to cultures that are non-western. Roland (1996) argues that the goal of resolving conflicts in the unconscious is for rationality to prevail. Therefore, "where *id* was, *ego* shall be" (Roland, 1996, p.7). Freud's theory extended Kant's ideals that were based on "autonomy, the ability to regulate one's life by norms of one's own devising" (Roland, 1996, p. 7). Research conducted by Roland (1996) in non-western countries, applying psychoanalysis, indicated that participants fell short in terms of being independent, self-sufficient, analytical, and being able to think logically; their ego was found to be 'less developed.' Psychoanalysis falls short when applied to non-western clients

because the values imbued in the theory do not relate to cultures that do not value individualism. This does not mean however, that psychoanalysis is totally inapplicable to other cultures, especially its extended versions along the lines of object relations theory. A discussion of this nature is however beyond the scope of the current study.

2.5.2 Humanistic Theories

Like psychoanalysis, humanistic theories take the solitary individual as their point of departure. They emphasise individualism as the foundation for a higher state of mental functioning, health, independence, and critical problem solving (Sue *et al.*, 1996).Theories like Rogers's and Maslow's are based on the assumption that the individual is an autonomous being with intrinsic properties that are irredeemable; hence the goal of psychological development is self-actualisation. The individual is assumed to be in pursuit of personal fulfilment in a bid to attain happiness (Nye, 1986). Maslow developed the hierarchy of needs theory, with basic needs at the bottom, followed by safety needs, psychological needs and self-actualization at the top (Rice, no date). According to Smith (2006) there are some cultures that view communal needs as the most pressing before any other need. This makes Maslow's theory questionable when it is applied uncritically to African cultures where the community takes precedence over the individual. Rice (no date) argues that Maslow's theory is biased in that it predominantly represents White, middle-class American values. The dominant psychological theories that inform psychological curricula assume that the self is an enclosed entity, such that individual's problems emanate from within. Individuals are understood in atomistic terms; they are thought to exist independently of history, context and culture (Mkhize, 2004). Individuals in this case are viewed in 'either' 'or', dichotomous terms; a value not emphasised in indigenous African cultures amongst others which allow for the co-existence of seemingly mutually-exclusive alternatives (Dixon, 1977).

2.5.3 Value Orientation

Eurocentric values dominate psychology. For example, a majority of traditional paradigms adhere to values of "reductionism, materialism, competition, and empiricism" (Marsella & Pedersen, 2004, p. 414). Although there are alternative perspectives such as social constructionism and feminist approaches, these are not the dominant trends, at least not historically, in the training of psychologists. Psychology is basically rooted in individualistic values that view the individual as an autonomous entity as mentioned above. This view has little meaning in the abundant cultures (more than 5000) found today in the world (Marsella & Pedersen). According to Lewis-Fernandez and Kleinman (1994, p. 416), another key value

in mainstream Western psychology is "the assumption that culture is a vague and arbitrary superimposition on the otherwise knowable biological reality." This view fails to realize that mind and culture are mutually inseparable because they co-constitute each other (Bruner, 1990; Shweder, 1991)

Traditional psychology has significantly focused on authenticating psychology as a science. Baloyi (2008) has argued that adhering to psychology as a science has therefore, become problematic and highly disputed by those whose practices are considered inferior and immaterial, such as African indigenous people. Most of Black African people's histories, values, experiences and cultures have either been vilified, regarded as insignificant or misconstrued (Marsella & Pedersen, 2004).

2.6 Critical Responses to Traditional Psychology

Scholars across the globe generally agree that there is need for institutional changes in the curriculum (Mazrui, 1994; Murove & Mazibuko, 2008; Smith, 2006). "[T]eaching and learning styles; the attitudes, perceptions, and behaviours of teachers and administrators; and goals, norms and culture of schools" (Banks, 2004, p. 4) need to change to effectively implement multicultural education. Nabudere (2002) also concurs with other scholars when he states that 'truth', which is partial and that is based on one worldview or a few epistemological grounds cannot be viewed as universal knowledge. Marsella and Pedersen (2004) have expressed their concern when they stated that psychology continues to be unaware of the consequences of proceeding with training the way it is and passing it as valid and accurate without any alterations. Apparently, the power and positions of most psychologists have become limiting factors for them to acknowledge the limitations of the curriculum and current knowledge for any amicable change to take place (ibid.). Marsella and Pederson (2004) further state that psychologists continue to present as science data that has little relevance to most of the world's population. Psychologists continue to enforce confidently of assessments, therapy and clinical diagnosis even though they lack relevance and "may well result in victimization of our clients because of minimal cultural and international equivalence" (Marsella & Pedersen, 2004, p. 415)

According to Naidoo (1996) traditional psychology is based on the assumption that the only accurate human reality is Eurocentric, male and middle class, and this is regarded as universal across cultures. This understanding disregards that there are other perspectives or worldviews

that exist in terms of human reality. Concerns have been raised concerning the effectiveness of psychology cross-culturally (Naidoo, 1996). To rectify this, the curriculum needs to be revisited. In Africa, it is important to interrogate what an African-centred psychology would entail.

2.7 Main Tenets of an Afrocentric Paradigm in Psychology

The main purpose in this section is to critically discuss the African paradigm in psychology. The researcher chose to focus on the African worldview as a case in point because she is primarily concerned with the relevance or otherwise of psychology to people of African ancestry in South Africa. This makes the African perspective the logical point of departure; it is by no means the only perspective to be included in the quest for a multicultural curriculum.

The idea of an African-based psychology has raised a concern with scholars such as Moll (2002), who argues against its generalisability to all Africans. According to Moll (2002), the concept of an African psychology is a 'myth' in that there is no knowledge that is exclusive to a specific people and a geographical region. However, according to Dei (1994), Grills (2004) and Myers (1985), there are more commonalities in African cultures than what the critics seem to allude to. Dei further states that what some people might view as the fragmentation of African cultures according to religion, race, class, ethnicity, gender and ideologies there are more commonalities in themes than what meets the eye in these across these cultures (Dei, 1994). This argument is vital as it provides a critical response to those who express doubt about the incorporation of African experiences into the psychology curriculum. Therefore, it is important to understand the main tenets of an Afrocentric worldview.

The main tenets of the African-centred worldview include interconnectedness which is expressed as a holistic understanding of reality (living holism); an inclusive epistemology including the idea of di-unital logic (e.g. unity of mind, body and spirit) (Dixon, 1977) spirituality; the intrinsic value of human relationships (the belief that every human being has good intentions within them) and belief in a collective identity. Relationships are very important within the African worldview; "there is no I without a We" (Grills, 2002, p. 14). The individual only makes sense within the confines of the community (Baloyi, 2008; Dei, 1994; Mkhize, 2004). The African worldview does not deny individual identity (Schiele, 1996). However, the understanding is that individual identity cannot be understood in

separation from the community (Schiele, 1996). According to Schiele (1996, p. 287), "the Afrocentric paradigm conceives of individual identity as a fluid and interconnected way of uniquely expressing a collective or group ethos." Everything that happens to the individual is said to affect the group and the opposite is also true (Graham, 1999). The connection to the community leads to a communal view of the self. This is very significant to an understanding of African psychology.

2.7.1 Holistic Understanding of Reality

From an Afrocentric perspective the human condition is understood as holistic (Graham, 2004a; Parham, White & Ajamu, 2000). Reality is structured hierarchically (Mkhize, 2003). From the top, there is God followed by spiritual beings and human beings at the intermediate level and lastly at the bottom inanimate objects (Mkhize, 2003). All these elements are interdependent on each other. There are intricate interrelationships between the individual, community and all inanimate objects. Reality is not understood from an 'either' 'or' point of view, which includes partitioning of mind and body, female or male; instead, human beings are viewed as a system that exists in a web of relations (Parham, White & Ajamu, 2000; Treiber, 2002). All components are understood holistically rather than as isolated components (Holdstock, 2000).

The understanding that everything is intertwined is a lived experience of everyday life of Black African people. Holdstock (2000) further states that "the African world is a coherent world where the different aspects of the divine interact, for the dynamics of African ontology is expressed in relationships" (p. 162). There is no ontological separation between subject and object. Instead, there is interconnectedness with the physical world such that the physical world is not objectified but embraced as part of the whole (Holdstock, 2000). It is owing to this interconnectedness that disequilibrium in one aspect causes a vibration in all the other elements (Graham, 1999). This can be illustrated in the Zulu saying that says 'I am river, I am mountain, I am tree, I am love, I am beauty, I am lake, I am cloud, I am sun, I am sky, I am mind, I am one with one' (Graham, 1999, p. 112).

2.7.2 Connectedness to the Community

Further, human beings are understood to be interrelated (Graham, 1999). The individual is understood as a significant part of the community. An individual cannot be understood separately from the community or others, hence the collective nature of identity, as discussed below. This interrelatedness is well expressed by Mbiti's (1970, p. 141) dictum "I am

because we are and since we are therefore I am." According to Philips (1990), it is important that the mind, body and spirit are in harmony for any psychological healing to be effective. Therefore, according to Philips (1990) when providing psychological services, be it to individuals, families or communities that are of African descent, it is more appropriate to focus on concepts such as interconnectedness, harmony and balance.

2.7.3 Ontological Connectedness to the Ancestors

The idea of being connected to a larger whole is extended to connectedness to the ancestors or the living-dead (Mbiti, 1970). The relationship between the living and the living-dead is very important from an African perspective. Ancestors refer to the departed who lived a virtuous life and have been integrated into the realm of the living-dead through rituals by the living (Mkhize, 2004). Ancestors impart the code of ethics on those living; they also continue to live a virtuous life in their spiritual world (Mkhize, 2004). Although physically removed from living, they continue to be a significant part of their lives. The living and living-dead are interrelated in a web of relations (Holdstock, 2000). A disruption of the relationship between the living and their living-dead can lead to disorientation in the lives of those living (Holdstock, 2000). Ancestors are a very important aspect in the lives of Black African people: the health of an individual is dependent on having a harmonious relationship with everything including ancestors. For example, failure to observe one's obligations to the family in accord with one's position and status might cause the ancestors to withdraw their protection, leaving the family vulnerable to disease and illness (Mkhize, 2004).

2.7.4 Living Holism and Holistic Healing

The reliance on traditional healers for health care, including psychological healing, has long been a norm amongst Black African people. Amongst others, this is because traditional healers focus on holistic healing; this incorporates the healing of the mind, body, soul and restoration of harmony between the elements comprising the hierarchy of beings, the living and the living-dead in particular (Homsy, King, Tengwa, Kyeyune, Opio & Balaba, 2004). Most Black Africans still do not see the need to consult psychologists, most probably because they do not provide holistic healing. This is attributable to their training that neglects Black African values, culture and belief systems (Baloyi, 2008). Baloyi (2008) states that focussing on western scientific paradigms, at the expense of other forms of knowing, amounts to the alienation and oppression of Black African people. Psychology curricula need to incorporate local values and belief systems to reflect community needs (Baloyi, 2008).

2.7.5 The idea of an Inclusive Epistemology and Di-unital Logic

The Afrocentric paradigm is also based on an inclusive epistemology that is always open to other ways of knowing oneself and the world (Grills, 2002). It is this openness to the Other's ways of being that has allowed for the simultaneous existence of western and indigenous perspectives among people of African descent. A case in point is the ability to believe in both Christianity and indigenous religions.

Traditional psychology has at most failed to accommodate other forms of knowledge. Psychological knowledge has been disseminated from a linear point of view. Of significance to this dissertation is the view of the self. Descartes, one of the philosophers who informed the Western understanding of the self, drew a sharp distinction between thought and emotion, in his now famous dictum: 'I think, therefore I am.' Contrary to other paradigms, especially the Eurocentric paradigms, in the African worldview the mind, body, and spirit cannot be separated (Graham, 1999; Kamalu, 1990); they are interrelated. There is a harmonious relationship between everything. Thus, interpersonal relationships are important within an African paradigm. The 'either/ or' approach tends to view everything as antagonistic to each other (e.g. Black versus White, feminine versus masculine, and good versus bad) (Dixon, 1977).

The dichotomous view of the world limits our ability to gain insight into the theorizing of other cultural groups (Dixon, 1977). It basically denies the existence of cultures and perceives the world as culture-free, which amounts to an endorsement of an ethnocentric, Euro-American point of view (Wrenn, 1962). The 'either/or' approach stresses a universal world culture (Dixon, 1977) and in the process the uniqueness of various cultural groups is neglected.

Unital (either/or) thinking as opposed to di-unital logic leads to the mind-body dichotomy; the separation of physical and psychological realities (Lewis-Fernandez & Kleinman, 1994; Sue & Sue, 1999). The net result is that psychologists fail to heal their clients in a holistic, culture-centred way (Baloyi, 2008). Dixon (1977) stresses that categorising reality in terms of opposites has negative effects in that one fails to acknowledge diversity. The dichotomous view of the world and self makes it challenging to incorporate multicultural issues because African views cannot exist simultaneously with Westerns paradigm; the two are regarded as antagonistic (Dixon, 1977). However, from an African perspective logic is di-unital in that

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something is concurrently divided and undivided referring to the unification of opposites without intrinsic antagonism (Dixon, 1977).Therefore, it is understood that mind, body, and spirit cannot be separated, a value that is not supported in the western paradigm. Dixon (1977) stresses that when knowledge is viewed from a diunital perspective it becomes easier to see how both African and Western cultures can be viewed as relevant.

2.7.6   Spirituality

 Spirituality is the force that links or connects human beings to each other and God (Graham, 1999; Schiele, 1990). Spirituality is revered in Black African communities as it is understood that human beings cannot be complete without the spiritual or metaphysical element (Schiele, 1990). There is a belief that God permeates or is reflected in every element, be it physical or metaphysical (Schiele, 1996). Another important aspect is that body, mind and soul cannot be separated. The preceding aspects are considered to be interdependent and interrelated (Schiele, 1996). Everything on earth, from plants, the soil, animals and human beings are endowed with vital force or spirit (Mkhize, 2004). God is the source of this energy which is extended to everything (Mkhize, 2004). This belief in a spiritual force or vital force is very significant amongst a majority of the Black African population such that it influences their worldview. According to Mkhize (2004) this life force can also be attributed to a reality that is beyond the five senses.

2.8 Knowledge Construction: Comparisons between Western and African Perspectives
This section seeks to show how knowledge has been constructed from a Western perspective and how that differs from an Afrocentric perspective. Research has shown that it is imperative for lecturers to work effectively with students from different racial backgrounds (DePalma, 2007). Banks (2004) argues that a majority of university lecturers have inadequate information on multicultural education in that they view it as a curriculum change for the benefit of Black Africans and previously disadvantaged groups only.

However, across the world debate continues as to who holds legitimate knowledge and who has the power to make the decision of what should be constituted in training and how the process of learning and teaching should be assessed (Apple, 2004, in DePalma, 2007). Knowledge has become a power game. Banks (2004), states that knowledge construction is an important dimension of multicultural education. This view is also supported by Goldberger, Tarule, Clinchy and Belenky (1996) who argue that social context and culture influence knowledge construction. Goldberg *et al.* (1996) further state that indigenous ways

of knowing are often in conflict with Western epistemologies. In a study by Goldberger *et al.* (1996) in the USA, bicultural individuals perceived the acculturation process as coercive and un-accommodative instead of being inclusive. Different cultures value different ways of knowing. An example is that indigenous peoples generally value silence and knowledge through participation, that is; there is no radical separation between the knower and that which is to be known, and listening is highly valued (Goldberger *et al.*, 1996).

According to Banks (2004) knowledge construction describes the processes by which knowledge is created by natural, social and behavioural scientists. From an indigenous perspective, a limit is set on what is to be known and who can know (Goldberger, 1996). In Western cultures, independent judgement and autonomy are valued as they index analytical thought (Goldberger, 1996). In psychology knowledge has been constructed using Western lenses; this includes the value attached to empirical observation and scientific testing (Baloyi, 2008) According to Banks (2004) students are at a disadvantage because often they do not have a final say as to what is to be constituted in their curricula.

2.8.1 Multiculturalism and the Diversity of Voices in Knowing (Dialogism)

According to DePalma (2007) multicultural education needs to be defined effectively so that it advances from a discourse that is somehow artificial through asking some in-depth questions that may seem provocative and political (Nieto, 2005). Research has shown that most minority groups fail to share their experiences in class because they find the platform unconducive and unreceptive of their culture (Burrell, 1997; DePalma, 2007). Nieto (2005) and DePalma (2007) have written extensively on multicultural education therefore contributing to our understanding of this phenomenon. Further, DePalma (2007) states that: most teachers of colour fear sharing about their experiences and thoughts on issues of racism, gender, social justice and equity even though institutions of higher learning advocate for critical debate on these issues in their course outlines, mission statements and rhetoric.

In South Africa, universities have increased enrolment of the previously excluded (Dell, 2010; Munusamay, 2010). However, according to DePalma (2007), this does not come close to the meaning of cultural diversity in terms of multicultural education. According to Bakhtin and Emmerson (1999, in DePalma, 2007), truth cannot be found within the head of an individual nor is it born but it is found amongst individuals working collectively to search for the truth, in a dialogic process. This expression highlights and acknowledges diverse voices

that can dialogue with disagreement; this is allowed and valued (DePalma, 2007) from an Africentric worldview.

Multicultural approaches to education deny the notion of one universal voice; they acknowledge a multiplicity of voices (multivoiced dialogue) in line with diversity in the world. Most university psychology curricula cater for mostly White-middle class students and other cultural groups' voices are excluded. DePalma (2007) has argued that it is also important that education becomes inclusive in order to validate authentic lived experiences of other cultural groups. Further, DePalma (2007) argues that to understand or know anything that is useful about education in diverse communities it is important to acknowledge authentic voices of people of colour.

2.8.2 Tenets of Knowledge Construction: An African Perspective

According to Reviere (2001), Eurocentric research emphasises objectivity and value free knowledge, which goals are unattainable when conducting research involving human participants. Reviere (2001) further stresses that literature has virtually been silent on new ways that can be used to effectively attain and interpret data in African and non-European populations. More often than not the process of research has been intrusive in that the researcher often directs the course of the research, neglecting the local knowledges of the participants. Researchers, notes Mkabela (2005), need to immerse themselves socially and culturally to understand the African worldview, instead of distancing themselves to obtain 'value–free' knowledge. Indigenous peoples should be involved not only as participants but as researchers and key decision-makers in research involving them (Mkabela, 2005).

According to Reviere (2001), knowledge within an African paradigm is constructed from a unique orientation, using the following Afrocentric canons: "*ukweli, utulivu, uhaki, ujamaa and kutijoa*" (p.714). Such canons have not been incorporated into the psychology curriculum, by and large. *Ukweli* refers to truth that is grounded in the experiences of the community. Scholars like Mkhize (2004) and Baloyi (2009) have highlighted how most of psychology training does not incorporate experiences of the African community. However, within the Afrocentric perspective knowledge is not value free; it is influenced by the values of the researcher as well as the participants (Reviere, 2001). In a study by Chitindingu (2009), participants expressed how their African experiences had not informed their training such that they found it challenging to effectively serve communities that constituted mostly Black

Africans. Reviere (2001) makes a strong case for knowledge to be specifically based on the experience of the community, given that no knowledge is value-free.

While traditional western psychological training strikes a distance between the researcher and the object of his or her knowledge, the canon of *ujamaa* places emphasis on the way knowledge is structured and used by communities and hence there is no separation between the researcher and the communities and that which is being researched. *Ujamaa* requires and presupposes interdependence between the researcher and the research participants so that there is harmony in the community. The use of intelligence testing on people of African descent often exemplifies disharmony between practitioners/researchers and participants. Such tests often place Black Africans at the periphery or in the abnormal category. Reviere (2001) states that IQ tests have failed Black African communities because the canon of *ujamaa* has not been part of the theory and practice of research; that is, the tests are not grounded in the experiences of Black peoples. The third canon, *uhaki,* requires the research process to be fair to all participants. Currently, most research is of benefit to the researchers; the immediate welfare of the participants and their communities is not paramount (Reviere, 2001). According to Reviere (2001) when *uhaki* is maintained then it can be concluded that the validity of a research has been attained. *Utilivu* is demonstrated by the continual maintenance of harmony within the community through the sharing of skills and meaningful community participation (Reviere, 2001). This can be achieved by making sure that the research procedure incorporates Black African experiences. Also, the participants should be involved in the decision-making about the research. Power in the research process should be shared with the participants. It is important that research results are reported from the perspective of the community. Research is inevitably imbued with power dynamics in that more often than not researchers have total control over the research process and report the results from their perspectives, leading in some cases to distorted and biased outcomes (ibid.)

Lastly, the canon of *kutijoa* rejects the notion of value-free knowledge (Reviere, 2001). Most research does not take into consideration the social and historical contexts of the participants, nor does it foreground the socio-cultural positionality of the researchers, namely that they operate with reference to historically particular assumptions, values, and epistemologies. Instead, the focus tends to be on the technicalities and intricacies of their methodology. *Kutijoa* entreats researchers to constantly reflect on how their own experiences, values and

epistemologies influence the research process (ibid.). The above-mentioned canons of knowledge construction are important in the training of psychologists and this is more so given the historical neglect of alternative African paradigms as well as the attendant perception of the irrelevance of psychology to Black African communities (Baloyi, 2008; Mkhize, 2004). In the following section, attention is turned to research issues in psychology.

2.9 Research Practices

For long periods of time, psychological research was and to a large degree continues to be informed by quantitative approaches, in line with the orthodox view of positivism. It has been argued that this view is problematic when applied to an African context as well as issues (Baloyi, 2008) because it imposes an etic, supposedly universal psychological reality on indigenous populations, to the total neglect of emic perspectives. Generally, quantitative research seeks to prove or disprove scientific hypotheses (Nabudere, 2002). While this approach is valid for certain kinds of problems, it is not the only approach nor is it the best in all instances. In particular, its decontextualised, abstract approach and the distancing of the researcher form the object of his or her study, makes it non ideal for investigating emic, meaning-based phenomena (Mkabela, 2005; Nabudere, 2002). Approaching research from a purely empirical perspective has led to a limited understanding of the human condition (Nabudere, 2002).

While of late it has become common to use quantitative and qualitative methods in a complementary manner, by and large indigenous voices remain on the periphery as far as approaches to research are concerned. Baloyi (2008), Banks (2001), Smith (2006) and Nabudere (2002) amongst others have argued for the incorporation of indigenous methodologies in research training. Smith (2006) writes as follows: research from a western perspective is informed from a positivist view. She further states that when studying indigenous people western research is mainly informed from a positivist point of view. This brings about a different cultural and language orientation, values, context and a different conceptualisation of aspects such as space, time, power dynamics as well as subjectivity when studying indigenous people.

According to Smith (2006), universities in general have continuously trained researchers from a Western perspective. Nabudere (2002) states that such one dimensional way of knowing must be changed through the process of connecting such knowledge with other

forms of knowing and knowledge. Nabudere (2002) further states that truth can only be understood in context and this requires recognition of indigenous people's language, identity, values and culture (Smith, 2006) in research and training. Baloyi (2008) notes that in African contexts knowledge coming from the histories and experiences of the community, as well as the folklores, games, songs, etc., is prised. Such knowledge belongs to the community and any individual findings should be taken back to the community to enhance that resource (Baloyi, 2008).

Historically in the USA there has been limited research on ethnic or minority psychological issues (Iwamasa *et al*., 2002). They attribute this partly to the fact that most mainstream journals discriminate against ethnic issues during the review process. Further, journal editors and publishers may lack in-depth knowledge and understanding of multicultural issues (Iwamasa *et al.*, 2002). Further, most of the research about Africans has been done by western scholars using Western methods and with limited knowledge of African cultures (Iwamasa *et al.*, 2002). All in all, the representation of African scholars in research has been limited. This is something that needs to be addressed through training and the development of publishing houses in Africa.

2.10 Ethical Considerations

Major ethical issues have been raised concerning psychological research in communities. Most, if not all, research deals with ethical issues from a Western perspective (Mkabela, 2005). Ethical issues that are regarded as essential when conducting research include confidentiality, informed consent, risk of harm, voluntary participation and anonymity (Babbie & Mouton, 2005; Neuman, 2006; Wassenaar, 2006). These ethical issues are cardinal to research from a Western perspective in that they are said to protect participants' rights.

Informed consent refers to participants' voluntary participation in research, having been fully informed about all its aspects, including its benefits, potential risks and harms (Neuman, 2006; Terre Blanche, 2006). In item 89 (2) of the Health Professions Council of South Africa (HPCSA) Code of Ethics emphasises the significance of informed consent. Item 89 (d) of the HPCSA code of ethics specifically states that when conducting research, a psychologist shall "inform a participant of significant factors that may be expected to influence his or her willingness to participate (such as risks, discomfort, adverse effects or limitations on confidentiality." The individualistic focus of the code of ethics is highly questionable because

the values and norms of groups that value a communitarian approach to life are not taken into account (Mkhize, 2006). The value placed on individualism and the autonomy of participants, to the exclusion of other value systems, means that only individuals' psychological elements that are internal such as emotions and thoughts (Mkhize, 2006) are considered in ethical decision-making. Individuals are thought to be in charge of their own destiny, independently of the possible interdependencies with their families, communities and other systems of meaning (Mkhize, 2006). It is not hereby argued that the individuality of persons should be disregarded in informed consent; rather, it is the idea of an abstract or opaque individual, completely divorced from family and other systems of meaning that is being questioned.

Foxcroft (2002) highlights some of the ethical challenges of psychological testing. This includes the challenge to cater for the culturally and linguistically diverse populations in Africa. Foxcroft (2002) further states that the relation between psychological practitioners and test takers is imbued with power dynamics that are not in favour of the test takers. She further states that it should be ensured that the test taker does not view the process negatively due to unethical standards being imposed (ibid.). For example in most research processes in multicultural contexts researchers do not take the time to know the cultural context of test takers, understand test takers' language, educational level as well as their socio-economic backgrounds (Foxcroft, 2002).

In conducting research in different cultural contexts, researchers should first familiarise themselves with the culture, language, history, values and traditions of the participants before commencing research (Mkabela, 2005). Community consultation should not be limited to the superficial level of information giving, for example; it should incorporate participation by the community at the earliest possible level incorporating wherever feasible the identification of the research problems of interest to the community. Researchers should immerse themselves fully in the community: engagement with the community should not be limited to junior research staff or assistants collecting the data in the communities of interest. Key investigators should be knowledgeable about and visit the community of interest. From an ethics perspective, therefore, the extent to which researchers engage with the communities in the latter's own terms, that is, the degree to which members of communities partake in the research as full participants, becomes important. Not only should this approach to community involvement be part and parcel of the training of researchers and psychological practitioners

(Mkabela, 2005; Reviere, 2001); senior academics and researchers should model it to their students. This will ensure that the students are properly prepared for their practice, which in turn should address the ethical concerns raised by Sue, Arredondo and McDavis (1992), who have argued that providing professional services to people of culturally diverse backgrounds without knowledge of these cultures should be considered unethical.

As far as cultural diversity is concerned, Section 48 (c) of the HPCSA's Code of Ethics for Psychologists states that, psychologists who make use of tests should "make every effort to identify situations in which particular assessment methods or norms that may not be applicable or may require adjustment in administration, scoring and interpretation because of factors such as....colour,...culture,... ethnic and social origin,...language...." According to Iwamasa *et al.* (2002), for trained psychologists to be culturally competent there is a need for advanced research that focuses on culture in mental health issues. There is a paucity of research on mental health issues affecting peoples of colour, Black Africans in particular; this reflecting "the zeitgeist of clinical psychology" in the USA (Iwamasa *et al*., 2002, p. 942). Hall and Maramba (2001) have argued that issues concerning minority groups especially Black Africans were viewed in a positive light outside psychology and trivialised in psychology. Thus, for practitioners to develop multicultural competences there is a need for more research focusing on people of colour.

Failure to take other cultures' views and values into consideration in one's work constitutes cultural malpractice (Hall & Maramba, 2001; Iwamasa *et al., 2002).* It has been argued that "cultural encapsulation, or the perspective that one's personal worldview is the best way to view the world, keeps individuals from being open-minded and interested in learning about the life experiences of others from whom they are culturally different" (Iwamasa *et al*., 2002, p. 942). Of particular concern also is the mono-lingual tradition in psychology, whereby English is taken to be the norm amongst clients. The next section elaborates on issues pertaining to language in the practice of psychology.

2.11 Significance of Indigenous Languages
Language diversity has not featured much in the training of psychologists in South Africa and this is more so with respect to indigenous African languages. Scholars like Drennan (1999) and Ovando (1989) have raised concerns over the absence of indigenous languages in the training of psychologists and the curricula of psychology. Further, Pillay and Kramers (2003)

lament the paucity of psychologists who are skilled in African languages in South Africa. Ovando (1989), states that language is a very significant component of any culture. In most universities in South Africa, psychological training takes place primarily through the medium of English. Sue and Sue (1999), Banks (2001), Drennan (1999) and Ovando (1989), all highlight the neglect of indigenous languages in the training of psychologists. According to the Employment Equity Act (2006), any unfair discrimination explicitly or implicitly, on racial or language grounds shall be prohibited. The HPCSA states that all psychologists should ensure that language and culturally appropriate services are provided to clients. According to the HPCSA if the language of the service provider and client differs language proficiency standards should be met to provide effective services to clients.

The University of KwaZulu-Natal's language policy, approved in 2006, makes a provision for the use of isiZulu alongside English as a language if instruction, given that the vast majority of the province's population is IsiZulu-speaking (Ndimande-Hlongwa, Balfour, Mkhize & Engelbrecht, 2010). According to the South African constitution all official languages of South Africa should receive equal treatment. Section 2.9 of the UKZN language policy states as follows: "the policy of multilingualism calls for the active cultivation of respect for diversity in language and culture" (UKZN Language Policy, 2006).

The above-mentioned initiatives at the University of KwaZulu-Natal are in line with the views expressed by Sue and Sue (1999) decrying the counselling challenges imposed by language barriers in psychology. South Africa being a multilingual society, the almost total negation of African languages as well as the need to develop psychological concepts in African languages, is unacceptable (Ahmed & Pillay, 2004). Prah (2004) amongst others has argued strongly for the need to develop scientific vocabulary and terminology in indigenous African languages to ensure conceptual equivalence. Prah (2004, p. 16) argues that "development of culture, science and technology based on known and historical foundations rooted in the practices of the people" is important.

Morgan-Lang (2005) highlighted the importance of language when working in a multicultural community as it enables one to understand cultural concepts. According to Musser-Granski and Carillo (1997), clients express their feelings more effectively when they communicate in their own language. Further, the use of translators in psychological training/practice in South

Africa has been challenged due to the complications involved (Drennan, 1999). Psychological concepts are complex and as such, they do not necessarily retain the same meaning in different cultural contexts. For example the term 'psychology' has no direct equivalent in African languages, not because of their poverty but most probably because of the different epistemologies and worldviews, which may lead to different understandings of psychological and emotional states amongst others. Also, some of the diagnostic terms listed in the Diagnostic Statistical Manual of Mental Disorders (DSM IV) either have no equivalent terms or have a different meaning within African languages. Schizophrenia in the DSM IV is understood to be a psychological disorder, and patients experience hallucinations as one of the symptoms (Coon, 2007). However, within an African context someone experiencing symptoms of schizophrenia can be said to be experiencing a calling to become an *isangoma* (diviner) (Hammond-Tooke, 1989); this does not preclude the existence of real hallucinatory experiences. Due to these challenges in language and understandings of mind-body states, drawing from one language in our efforts to understand psychological phenomena is problematic.

Several areas of concern have also been raised concerning language and identity. In a study by Robus and Macleod (2006) in South Africa, Black students aligned themselves with White discourses; 'whiteness' was seen as an indicator of excellence, 'Blackness' was associated with failure. Writing from a perspective of African students studying psychology in the UK, Patel and Fatimilehin (2005) note that their ethnicity became a primary determinant of how they were being positioned by the teaching staff and this they argue had a role in the approval or non-approval of their master's and doctoral dissertations (Patel & Fatimilehin, 2005). According to Morgan-Lang (2005) cultural identity is important; it allows people to define themselves in their own terms, rather than being defined by others. Other researchers have noted that Black students felt ignored in the psychology classroom and this contributed to their voicelessness (Burrell, 1997).

2.12 Assessment Training and Counselling

According to Section 8 of the South African Employment Equity Act 55 of 1998, "psychological testing and other similar assessments are prohibited unless the test or assessment being used a) has been scientifically shown to be valid and reliable, [and] b) can be applied fairly to all employees, and is not biased against any employee or group." Psychological assessment, a process that entails a psychologist obtaining essential

information about a client, is complex; it requires in-depth professional skills to adequately conceptualise what is appropriate for a client (Suzuki & Kruger, 1995). Various assessment tools are used to this effect. Vander Vijver and Rothman (2004) question whether the psychological profession of South Africa is well prepared for the challenge presented by the Employment Equity Act. According to Kwate (2003), Sue and Sue (1999), and Marsella and Pedersen (2004), to mention a few, most psychological assessment instruments are assumed to be culture free and are applied with little or no alteration. Amongst the challenges to psychological assessment are cultural differences between clients and psychologists, differences between clients and the normative group on whom the tests was standardized, and differences in test constructs (Suzuki & Kugler, 1995). Also, most psychological tests were standardized on populations that are vastly different from the ones being tested (in most non-Euro-American contexts) (Sue & Sue, 1999). This is problematic from a scientific as well as an ethical point of view. For example, it has been observed that most personality tests "overpathologize" Black African people (Suzuki & Kugler, 1995) because they were normed on culturally-different populations. This may lead to key decisions going against African clients when these tests as being used, assessment for custody purposes being an example that stands out.

Among the main psychological tests taught in the psychology curriculum are IQ tests, projective tests such as the Thematic Apperception Test (TAT) and the Rorschach, as well as objective, standardized measures such as the Neuroticism-Extroversion-Openness Personality Inventory (NEO-PI) and The Minnesota Multiphasic Personality Inventory (MMPI). These tests continue to be imbued with Eurocentric values. For example, Kwate (2003) identified western cosmology in terms of values and meanings that take precedence when interpreting drawings in tests such as the Thematic Apperception Test (TAT), projective drawings, the Rorschach test, as well as the Bender Gestalt Test. Most projective tests purport to assess intra-psychic conflicts within an individual, as well as individuals' desires and cognitive styles (Kwate, 2003). In other words, the tests are based on the assumption that the individual is self-contained and psychological conflicts take place from within. In interpreting projective tests, researchers and practitioners have been criticised for their

> uncritical readiness… to offer interpretations based on a) standard (western) Rorschach postulates and psychoanalytic theory, b) the unhealthy or pathological cast of modal personality portraits based on projective techniques; and c) the limited

attention paid to within-group heterogeneity and sources of bias. (Church, 2001, p. 989)

The challenges faced when applying personality tests cross culturally include construct bias, method bias and item bias. Construct bias refers to definitions or behaviour exemplars that are not truly representative across cultures (Foxcroft, 2002). For example in Black African communities intelligence incorporates social as well as intellectual skills amongst other things. This is different from intelligence tests developed in Western societies (van der Vijver & Tanzer, 2004). According to van der Vijver and Tanzer, (2004) construct bias can also be caused by differences in cultures about behaviours linked with a certain construct in a test. Another challenge mentioned by van der Vijver and Tanzer (2004) is that some constructs are very broad such that at times fewer items are used to measure the construct leading to what they termed "construct under-representation" (p. 125). In terms of method bias most samples that are used to standardize tests do not share similar cultural and educational backgrounds with those tested in most-non-Western countries. Differences exist also in terms of expertise in terms of how to use the assessment tests (Church, 2001). According to Church (2001) one of the most researched aspect in terms of method bias has been cultural differences observed when responding to rating scales e.g. extreme responding, social desirability and acquiescence to most items.

Item bias refers primarily to the absence of linguistic equivalence or construct bias. For example, constructs such as intelligence or depression for that matter, need not be understood similarly in different cultural contexts. Cultural groups that do not adhere to Western values find most of the tests irrelevant because their values and beliefs are excluded in the formulation of the tests. Greenfield (1997) also concurs with the above; she argues that people of different cultures do not necessarily share the implicit assumptions about the values, knowledge, and communicative practices assumed in psychological tests. Greenfield (1997) further states that universalising psychological tests is impractical because this would entail that the tests need to mean the same in all contexts. Lastly, she states that the purposes and definitions of the questions in a test should hold the same meaning in all contexts (Greenfield, 1997) to permit universalization.

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2.13 Conclusion

The challenges relating to the practice of psychology in different cultural contexts have been presented. The multicultural education movement has been traced to the United States in the 1960s, under the banner of the civil rights movement. The literature reviewed in the chapter indicates that psychology has been the dominated by mainstream Western approaches and as a result has little resonance with most cultures in the world. In South Africa as in other parts of the world, there have been calls for an inclusive and relevant psychology that takes into account different philosophies and idea systems (worldviews), African perspectives in particular (Baloyi, 2008, 2009; Holdstock, 2000; Mkhize, 2004). In light of the issues raised in the literature review, it becomes imperative to conduct this research into how South African universities are incorporating multiculturalism into psychology curricula, from the perspective of the recipients of the training, namely the students.

CHAPTER 3: METHODOLOGY

This chapter presents the study methodology. It begins with a discussion of the study participants. The study design and the sampling methods are then presented, followed by the discussion of the research instrument and the data collection procedures. Ethical considerations that had a bearing on the study are discussed, as are the validity and reliability issues and the methods used to analyse the data.

3.1 Participants

A total of 54 participants were sampled for the current study. 31 participants were from the University of KwaZulu-Natal (UKZN) and 23 were from a university in the Gauteng province as shown in *Figure 4*. In terms of their racial groupings 37 were Black African; 17 were White (see *Figure 2*).Their age range was between 20 and 40 years (see *Figure 3*). Only one participant did not provide age details. Out of the 54 participants from both universities 41 were Honours students and only 13 were Masters Students. In terms of nationality 42 were South Africans; 6 Zimbabweans and 6 were from Lesotho, Botswana and Nigeria (see *Figure 1*).

Figure 1: Distribution of Participants as per Nationality
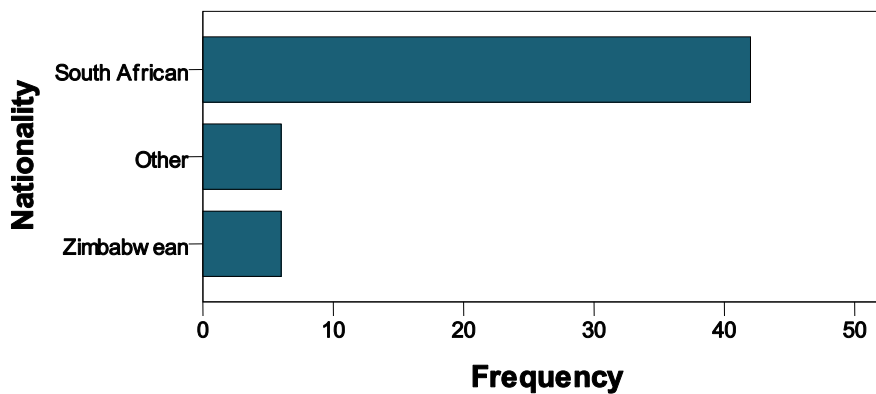
Figure 2: Distribution of Participants as per Race Group
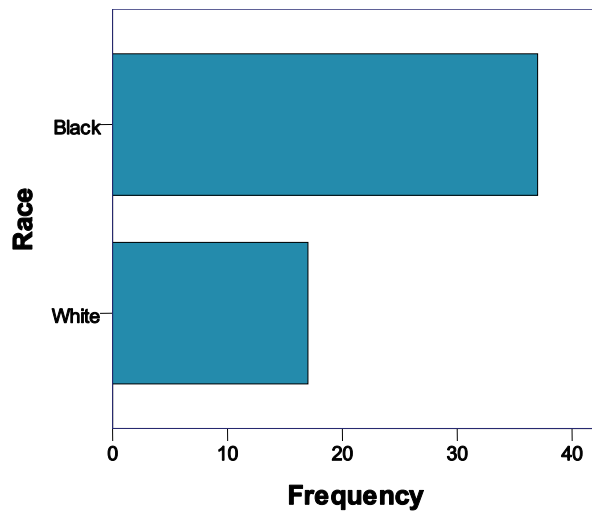
Figure 3: Age range of Participants
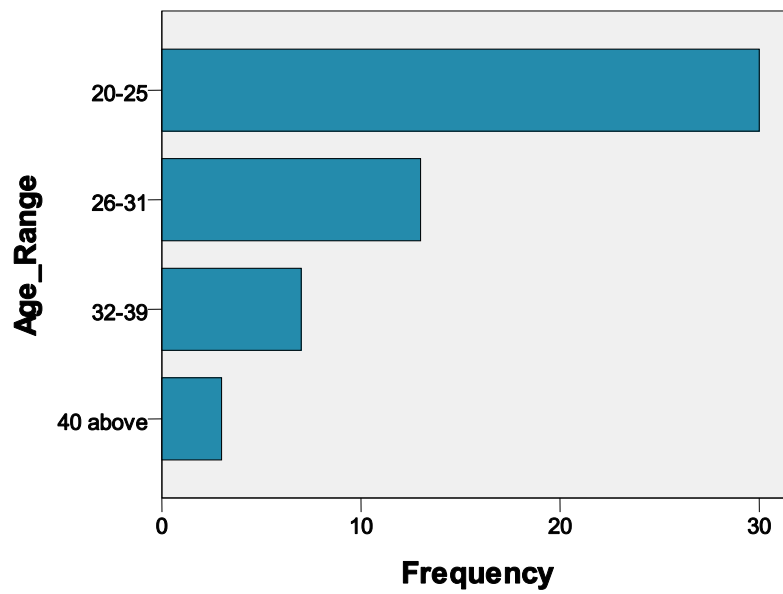
Figure 4: Distribution of Sample according to University
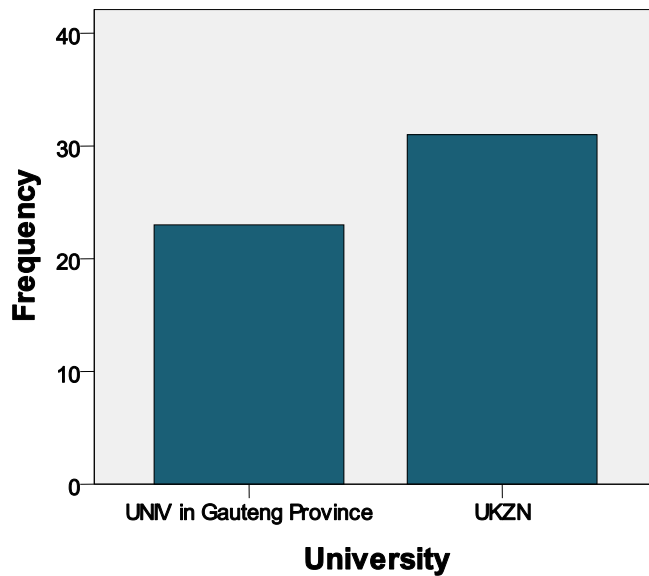
3.2 Research Design

A cross-sectional, correlational research design was employed. This allowed the researcher to discover the relationship between variables (Coon, 2004). The independent variables of the current study were university, race and level of study and the dependent variable was the reported exposure to multicultural issues in training, as assessed by the various items in the questionnaire described below. A correlational research design was used because it allowed the researcher to assess the relationship between the variables in their natural setting without any manipulation. Correlational designs are used to find the degree of correlation between "two existing traits, behaviours, or events" (Coon, 2004, p. 34). According to Goodwin (2005) a correlational research design is the most appropriate method to be used in instances whereby an experiment cannot be carried out due to "practical or ethical reasons" (p. 311). In this instance, it was not possible to conduct a true experiment where all the extraneous variables could be eliminated due to practical reasons. However, the advantage of using this research design was that it allowed the researcher to analyse the relationship between a number of variables at the same time (Gavin, 2008). The disadvantage of using correlational designs is that even though the relationship is established the cause and effect of the behaviour is not identified (Gay, 2008).

3.3 Sampling

Twenty three (23) participants were sampled from a university in the Gauteng province and thirty one (31) were from the UKZN. All participants were postgraduate students registered for an Honours or Masters degree in psychology. Non-random sampling techniques were used as it proved difficult to obtain random samples of students due to logistic reasons. The researcher distributed the questionnaires to all postgraduate students during classes. At a university in the Gauteng province the researcher recruited a postgraduate student to assist in the data collection since she was well versed with the system. The student assistant distributed all questionnaires in class. Purposive sampling was used. According to Teddlie and Yu (2007) purposive sampling is used mainly to represent a broader spectrum of a population as closely as possible. Although generally associated with qualitative research, purposive sampling was adopted in this case in order to address the research question which was specific to psychology postgraduate students. Also, it was difficult to apply simple random sampling to Masters and Honours students not only because they were difficult to get hold of but also due to the fact that they are few in numbers.

3.4 Procedure

At UKZN, the questionnaire was administered to the participants during lecture periods. Since the researcher is also pursuing postgraduate studies in psychology it was easier to identify all postgraduate psychology students. At the university based in the Gauteng province, the services of a research assistant who was also doing her postgraduate studies were enlisted, making it easier to identify potential participants. Participants were briefed about the study and its purposes, and then provided with a questionnaire to complete. Those who completed the questionnaire immediately did so in less than 25 minutes. However, because of the limited time they had during lectures some of the participants completed the questionnaires in the comfort of their own residence and returned the questionnaire to the researcher after completion. The questionnaire consisted of thirty-nine (39) questions. At the University of KwaZulu-Natal, participants were given one (1) to three (3) weeks to return the questionnaire. In the Gauteng province all participants filled the questionnaire 25 minutes before their lectures started.

3.5 Challenges Encountered

Participants in the Gauteng province did not have daily classes and hence it was difficult to get hold of the maximum pool of students. The researcher had to spend a lot of time reminding participants to return questionnaires after completion. The researcher also sent

requests to various universities for permission to collect data but most of the responses were negative or their postgraduate students had finished classes and were doing their research, making it a challenge to get hold of them. However, a good number of students responded at UKZN considering that the pool of Honours and Masters students is very small.

3.6 Ethical Considerations

One important ethical consideration is that the study must have social value (Emanuel, Wendler & Grady, 2000). It must be ensured that study participants and the immediate communities benefit from the conduct and results of the study as much as possible. In this case the benefit can be in the form of knowledge production or influences in educational and training policies that will be of benefit to the larger society. The main aim of the current study was to elicit students' views on the inclusion of multicultural education into the psychology curriculum. It is envisaged that this will lead to the production of graduates who are better prepared to provide services to clients from diverse cultural backgrounds.

It is important that a research study is scientifically valid for it to be socially valuable (Emanuel *et al*., 2004). The research design needs to be coherent and logical and this can be achieved amongst others by implementing valid and reliable measures. A failure to adhere to this may lead to invalid results that lack social value. The methodology chosen in the current study is consistent with previous international studies in the field (D'Andrea, *et al*., 1991; Pope & Muller, 2005).

Ethical approval to conduct this study was granted by the UKZN Humanities and Social Sciences Research Ethics Committee (dated 23 April 2010).

One of the most important ethical principles is informed consent and confidentiality (Goodwin, 2005; Wassenaar, 2006). Participants were informed about the nature of the study, its aims, outcomes, rationale and the reason for their participation through an informed consent form which was attached to the questionnaire (Appendices 1 and 2). Participants were informed in writing of their right to withdraw at any time and that participation was purely voluntary. There were also informed of their right not to answer some questions if they so desired. There were no foreseeable harms in participating in the study.

This research was beneficial to the students and to the university because it got students thinking about multicultural issues that have a bearing on their professional training and future practice in a diverse society.

Confidentiality was assured by not linking participants' names to any of the questionnaires; their names were held in confidence (Neuman, 2006).Graphical presentations were used where appropriate; all personally identifying data were removed.

3.7 The Research Instrument

A thirty-nine (39) item questionnaire based on that developed by D'Andrea *et al*. (1991) was used to collect data. The Multicultural Awareness Knowledge and Skills survey was originally used in a similar study by D'Andrea, Daniels and Heck (1990). Their survey consisted of sixty (60) items. However, the current researcher's survey consisted of thirty-nine (39) items that were most relevant to psychology training/teaching. The original questionnaire was developed to suit an American context. Therefore, some of the questions were adapted to suit the South African context, taking into account the local literature on the subject.

The questionnaire was divided into seven sub-sections. Firstly, it sought to assess the incorporation of multicultural issues into the *practice and supervision* of psychology students. Secondly, the questionnaire elicited students' views on whether the *physical environment* in psychology departments was reflective of a multicultural environment. The questionnaire also assessed if the students considered the psychology curriculum to reflect different *multicultural perspectives*; it then assessed if students considered themselves *competent* in multicultural issues. *Diversity of students* within the programme was also assessed. Lastly, the questionnaire sought to find out from the students if psychology departments were providing enough attention to *multicultural research*. Examples of the sub-sections in the questionnaire are captured in Table 1.

Table 1: Examples of Questions

Theme	Question
Language issues:	Major African languages of the province should be used for instruction at all levels.
Diversity:	Black African are fairly represented in all categories
Research considerations:	Students are actively mentored in multicultural research
Physical environment:	The surroundings of the programme area reflect diversity

(Adapted from D'Andrea *et al*., 1991)

Demographic questions were added to the questionnaire (Appendix 2) for comparative purposes. Also, two qualitative questions were included to allow participants to elaborate if they so desired.

3.7.1 Reliability and Validity Considerations

The reliability coefficient (Cronbach's alpha) of the original questionnaire was .75 (D' Andrea *et al*., 1991). The same questionnaire was used by Kim, Cartwright, Asay and D'Andrea (2003). The questionnaire yielded a coefficient alpha of .75. In the current study the researcher also tested for the reliability of the questionnaire which had been altered to suit a South African context. This yielded a coefficient alpha of .68, which, despite the smaller sample size, approximates .70, recommended for research purposes. According to Kanjee (2006) for a scale to be regarded as reliable it has to have a reliability coefficient of .70 or greater. Most scholars argue that the bench mark for an acceptable internal consistency is .70 (Mitchell & Jolley, 2004; Spiliotopoulou, 2009). Therefore, the internal consistency (reliability) of the questionnaire as used in the current study can be considered to be satisfactory. The questionnaire has also been used in a number of studies (e.g. D'Andrea *et al.,* 1990; Kim *et al.,* 2003) and this lends credence to its validity. According to D'Andrea *et al*. (1991) the multicultural awareness scale was also compared to another instrument that was designed to measure a similar construct. Kim *et al*. (2003) also reported that to confirm validity of the scale factor analysis was conducted and the results yielded "a good fit to the data" (p.165).

3.8 Analysis

The Statistical Package for the Social Sciences (SPSS) was used to analyse the numerical data. The main method of analysis was Chi-square. The small frequencies in some cells

resulted in the data being fitted into two-by-two contingency tables for the analysis. Chi-square was used to determine associations between the independent variables which included race, university, level of study and the dependent variables which were the questions that referred to diversity in student representation, curriculum issues, practice and supervision, research considerations, student competency evaluation, language issues, and physical environment. These variables of interests were used to assess students' views on the inclusion of multicultural education into the psychology curriculum in the two universities.

Thematic analysis was used for all the qualitative responses. According to Fereday and Muir-Cochrane (2006) thematic analysis is the best method to use when reporting patterns and emerging themes in the data. Thematic analysis also allowed easier encoding of the qualitative data (Boyatzis, 1998). The process of analysis entailed firstly, the researcher familiarising herself with all the qualitative responses (Boyatzis, 1998). Secondly, all the raw information was coded into themes using different colour pens. The codes were then checked for reliability by re-reading all the responses several times and collapsing all codes that were similar. Lastly, the data was then summarized into final themes that were manageable. Before concluding the researcher ensured reliability by continuously checking and rechecking all the codes and linking all the codes that needed to be linked (Fereday & Muir-Cochrane, 2006).

3.9 Conclusion

In this chapter the demographic spread of the participants in terms of age, race and sex was presented using bar graphs. Non-probability, purposive sampling was used to select participants. The sample comprised of over 81% of all psychology masters and honours students at UKZN and a small proportion of postgraduate psychology students at a university in the Gauteng province. Written informed consent was obtained from all participants. Data were collected by means of the Multicultural Awareness, Knowledge and Skills survey (D'Andrea *et al*., 1991), which had been adapted to suit the South African context. The reliability of the instrument (internal consistency) was tested using Cronbach's alpha. Data were analysed by means of descriptive statistics, Chi-Square, and thematic analysis. The next chapter presents the study findings.

CHAPTER 4: RESULTS

The current chapter presents the study findings. First, the results testing associations between the responses from the two universities and each question are presented. This is followed by the presentation of findings on the relationship between university (UKZN and University in the Gauteng province), level of study (Honours versus Masters), race, and the 37 questions comprising the questionnaire. Findings of the thematic analysis of the qualitative responses are also presented. The quantitative results showed that students were of the opinion that psychology was not meeting the needs of diverse cultural groups. Most Black African students felt that they were well represented in postgraduate psychology classes whilst White students felt that Black African students were not well represented. Students also rated themselves as having a good understanding of multicultural education. In terms of the qualitative results students felt that a multicultural curriculum was significant not only to the clients that they served but also to the reduction of stereotypes and racism within psychology programmes.

4.1.1 Practice and Supervision

The following section presents the results on the relationship between the universities in which the students were enrolled and their responses to the questions tapping their *practice and supervision* experiences. In all cases, only the statistically significant findings are presented.

Table 2: Practice and Supervision and University

Question	Factor	Chi-Square	DF	Phi	*p*-value
i)Psychology has failed to meet needs of different cultural groups:	university	3.685	1	.261	0.05*
ii)Effectiveness of psychology would be enhanced if psychologists consciously supported universal definitions:	university	18.261	1	-.582	0.000**

**=p < 0.01
* =p <0.05

Table 2 indicates that students' opinions on psychology meeting the needs of different cultural groups is significantly associated with university (n=54, $\chi2$=3.685, p<0.05). 80.6% of UKZN students agreed that psychology had failed to meet the needs of different ethnic groups and 19.4% responded positively. On the contrary at a university in the Gauteng

province the negative and positive responses were almost equal with 56.5% agreeing with the view that psychology has failed to meet the needs of different cultural groups and 43.5% disagreeing with the view.

In terms of participants' opinions on whether the effectiveness of psychology could be enhanced by supporting universal definitions of psychology, the result was significant (n=54, χ^2=18.261, p<0.05). This indicates that there was a significant association with university. The majority of students at UKZN responded negatively as compared to a university in the Gauteng province. At UKZN 83.9% were not in favour of this opinion whilst 16.1% were in favour of universal definitions. At a university in the Gauteng province 73.9% were in favour whilst only 26.1% were not in favour.

Table 3 below presents the results on the association between race and the responses on the questions tapping their views on *practice and supervision.*

Table 3: Practice &Supervision and Race

Question	Factor	Chi-Square	DF	Phi	p-value
i)Achievement of all cultural groups is close to parity with White mainstream students ii)There should be a diversity of support staff	Race	5.770	1	-.327	0.021*
	Race	8.683	1	.409	0.007**

**=p < 0.01
* =p <0.05

When Black and White students were asked if the achievement of all cultural groups was close to parity with White mainstream students the results were statistically significant (n=54, χ^2=5.770, p<0.05). 83.8% Black African students agreed that all students were close to parity with White mainstream students whilst 16.2% disagreed. 52.9% of White students also agreed and 47.1% disagreed.

When the students were asked their opinion if there should be a diversity of staff the findings were also statistically significant (n=54, χ^2=8.683, p<0.05). The percentage totals showed that 94.4% of Black African students disagreed with the statement and 5.6% agreed. Also, 62.5% of White students disagreed whilst 37.5% agreed with the view.

The table below presents the findings on the association between level of study and students' responses on some of the questions assessing the *practice and supervision* dimension.

Table 4: Practice and Supervision and Level of Study

Question	Factor	Chi-Square	DF	Phi	p-value
i) Effectiveness of psychology would be enhanced if psychologists consciously supported universal definitions.	Level of study	7.746	1	.379	0.005*
ii)Assessment methods used to evaluate student performance and learning accommodates students from diverse cultural backgrounds	Level of study	3.952	1	.271	0.044*

**=p < 0.01
* =p <0.05

In terms of participants' opinions on how the effectiveness of psychology could be enhanced, the results were statistically significant (n=54, χ^2=7.746, p<0.05). This indicates that there was a significant association with level of study. 51.2% of honours students agreed with having universal definitions and 48.8% disagreed. At masters level 92.3% students disagreed with having universal definitions and 7.7% agreed.

There was a statistically significant though marginal association (n=54, χ^2=0.044, p<0.05) between level of study and participants' views on whether assessment methods used were accommodative of diverse cultural groups. 36.6% of the honours students did not share the same view as the opinion expressed while 63.4% agreed. The majority of the masters students agreed with the view (92.3%); only7.7% disagreed.

In conclusion, the analysis of students' views on practice and supervision by university, race and level of study yielded statistically significant findings for the item indicated in Tables 2, 3 and 4. This indicates that there was a significant association between either university, level of study race and all the questions posed to the students.

4.1.2 Student Competency

Table 5 below presents the findings on students' self-ratings as far as their multicultural competencies are concerned.

Table 5 :Student Competency and Level of Study

Question	Factor	Chi-Square	DF	Phi	p-value
i)Own understanding of multicultural education:	Level of study	4.567	1	-.291	0.043*
ii)At the present moment how would you rate your own understanding of the following term "Ethnocentrism":	Level of study	7.209	1	.365	0.005**

**=p < 0.01
* =p <0.05

There was a significant association (n=54, χ^2=4.567, p>0.05) between level of study and students' rating of their understanding of what multicultural education means. The cross-tabulation indicated that at honours level 82.9% of students rated themselves as having a good understanding of the meaning of multicultural education and 17.1% rated themselves as having limited understanding. At masters level 53.8% of the students rated themselves as having a good understanding of what multicultural education entails and 46.2% rated themselves as not having a good understanding.

Students were asked to rate their understanding of ethnocentrism and the result from both masters and honours students was statistically significant (n=54, χ^2=7.209, p>0.05). At honours level 61.0% students rated themselves as having a good understanding of the meaning of ethnocentrism and 39% rated themselves as having a limited understanding. At masters level all (100%) students rated themselves as having a good understanding of the meaning of ethnocentrism.

4.1.3 Diversity in Student Representation in Class

This section assessed students' views on the cultural diversity of their classes in both universities. The results in Table 6 show opinions broken down by race (Black African and White students).

Table 6: Diversity in Student Representation by Race

Question	Factor	Chi-Square	DF	Phi	p-value
i)Black Africans are fairly represented in all psychology categories:	Race	6.801	1	-.365	0.009**
ii)At the postgraduate level, psychology courses have a good representation of Black African students:	Race	12.405	1	-.479	0.000**
iii)At least no less than 50% of students in programme should be Black African:	Race	12.753	1	.495	0.001**

**=p < 0.01

Analysis by race yielded statistically significant findings as far as the representation of Black African students in psychology classes is concerned (n=54, χ^2=6.801, p<0.05). Of interest was the fact that most Black African students felt that they were fairly represented in the programme with a percentage total of 52.8% responding in the positive to the question; only 47.2% felt that there was not a fair representation of Black African students. However, a majority of White students (86.7%) were of the opinion that Black African students were not fairly represented and only 13.3% felt otherwise.

In terms of whether postgraduate level, psychology courses having a good representation of Black African students, the result was statistically significant (n=54, χ^2=12.405, p<0.05). This indicates that there was a significant association with race. All White students disagreed that there was a good representation of Black African students. However, Black African students were split almost 50/50 with 51.4% disagreeing that there was a fair representation of Black African students and 48.6% were of the view that there was a fair representation.

There was a significant association (n=54, χ^2=12.753 p<0.05) between race and students' opinions on having Black African students constituting half of the programme. Fewer Black African students responded in the affirmative to the opinion of having Black African students constituting 50% of the programme with a percentage total of 13.9% and the majority (86.1%) differed with this view. Interestingly, a majority of White students (62.5%) felt that Black African students should constitute not less than 50% in the programme, whilst only 37.5% disagreed.

4.1.4 Curriculum Issues

The results in Tables 7, 8, and 9 depict students' views about curriculum issues. The results were cross-tabulated by university, race and level of study. The findings were statistically significant for all three categories.

Table 7: Curriculum Issues by University

Question	Factor	Chi-Square	DF	Phi	p-value
pi)Undergraduate and postgraduate have one or more courses addressing alternative perspectives	university	9.255	1	.418	0.003**
ii)Psychology courses incorporate training on how to analyze a culture:	university	4.975	1	-.306	0.025*
iii)Diverse teaching strategies and procedures are employed:	university	5.194	1	-.316	0.023*
iv)In my university at all levels there is one or more courses addressing alternative perspectives:	university	9.107	1	.423	0.003**

**=p < 0.01

* =p <0.05

On whether undergraduate and postgraduate programmes have one or more courses addressing alternative perspectives, the findings were statistically significant (n=54, χ^2=9.255, p<0.05). The majority of students at UKZN (80%) disagreed. They were of the view that there was no one or more courses addressing alternative perspectives at undergraduate and postgraduate level. Only 20% were of the view that there was one or more courses addressing alternative perspectives at all levels. This result was contrary to the responses from students at a university in the Gauteng province. 60.9% agreed that there were one or more courses addressing alternative perspectives whilst 39.1% disagreed.

Students were asked if psychology courses incorporated training on how to analyze a culture and the result was significant for both universities (n=54, χ^2=4.975, p<0.05). At UKZN 53.3% disagreed with the question whilst 46.7% agreed. At a university in the Gauteng province 82.6% disagreed and 17.4% felt that psychology courses incorporated training to analyze a culture.

Responses from students to the question that diverse teaching strategies and procedures are employed was statistically significant (n=54, χ^2=5.194, p<0.05). At UKZN 74.2% of the participating students were of the opinion that diverse teaching strategies were employed and only 25.8% disagreed. At a university in the Gauteng province the opposite was true: 57.1%

stated that diverse teaching strategies and procedures were not employed and 42.9% agreed with the view.

Students were asked if there was one or more courses addressing alternative perspectives and the results were statistically significant (n=54, χ^2=9.107, p<0.05). At UKZN 83.3% were of the opinion that there was not one or more course addressing alternative perspectives at their university. 16.7% differed with this opinion. At a university in the Gauteng province 57.1% agreed with the question and 42.9% disagreed.

Table 8: Curriculum Issues by Race

Question	Factor	Chi-Square	DF	Phi	p-value
i)Training incorporates ability to identify the strengths and weakness of psychological tests in terms of their use with persons from different cultural/racial/ethnic background	Race	8.227	1	.394	0.003**
ii) In South Africa, academic achievement of Black Africans, Coloured, Indian and other cultural group is close to parity with the achievement of White mainstream students.	Race	5.770	1	-.327	0.21
iii)Honours and masters programmes in psychology should have a compulsory module in multiculturalism	Race	4.469	1	.293	0.04*

**=p < 0.01
* =p <0.05

When students were asked their opinion on whether training incorporates ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/racial/ethnic backgrounds, the results were statistically significant (n=54,χ^2=8.227, p<0.05). 62.2% of Black African students disagreed with the statement and 37.8% agreed. However, all the White students (100%) disagreed with the statement.

Students were asked if in South Africa, academic achievement of Black African students, Coloured, Indian and other cultural group is close to parity with the achievement of White mainstream students and their responses yielded a statistically significant result (n=54,χ^2=5.770, p<0.05). 83.8% of Black African students agreed with this view and only 16.2% disagreed. Also, 52.9% of the White students agreed with the view whilst 47.1% disagreed.

In responses to the question that honours and masters programmes in psychology should have a compulsory module in multiculturalism the result was statistically significant (n=54, χ^2=4.469, p<0.05). 91.7% of Black African students and 68.8% White students disagreed. 8.3% of Black African students and 31.3% of White students agreed with the question.

Table 9: Curriculum Issues by Level of Study

Question	Factor	Chi-Square	DF	Phi	p-value
i)Diverse teaching strategies and procedures are employed:	Level of study	6.933	1	.365	0.008**
ii)Multicultural issues are integrated in all course work:	Level of study	8.529	1	.397	0.003**
iii)Psychology courses incorporate training on how to analyze a culture:	Level of study	5.840	1	.332	0.020*
iv)Training incorporates ability to identify the strengths and weakness of psychological tests in terms of their use with persons from different cultural/racial/ethnic background	Level of study	6.668	1	.355	0.16

**=p < 0.01
* =p <0.05

There was a statistically significant association (n=60, χ^2=6.933, p<0.05) between level of study participants' responses to whether diverse teaching strategies and procedures were employed. 48.7% of the honours students disagreed with this view and 51.3% agreed. 92.3%of the masters students agreed with this view and only 7.7% disagreed.

There was a statistically significant association (n=60, χ^2=8.529, p<0.05) between level of study and the view that multicultural issues were integrated in all coursework. 53.7% of the honours students disagreed and 46.3% agreed. 92.3% of the masters students agreed and only 7.7% disagreed.

There was a statistically significant association (n=54, χ^2=5.840, p<0.05) between level of study and the view that psychology courses incorporate training on how to analyze a culture.75% of the honours students disagreed and 25% agreed. 61.5% agreed with the view and 38.5% disagreed.

Results to the statement 'training incorporates ability to identify the strengths and weakness of psychological tests in terms of their use with persons from different cultural/racial/ethnic

background were statistically significant (n=54, χ^2=6.668, p<0.05). 82.5% of the honours students strongly disagreed with the statement and only 17.5% agreed. At masters level 53.8% agreed with the question and 46.2% disagreed.

4.1.5 Research Considerations

The statement in Table 10 was addressed to whether research pursued by the staff and students in the two universities took multicultural issues into consideration.

Table 10: Research Considerations by Level of Study

Question	Factor	Chi-Square	DF	Phi	p-value
Students are actively mentored in multicultural research.	Level of study	4.699	1	.304	0.031*

* =p <0.05

There was a statistically significant association (n=54, χ^2=4.699, p<0.05) between level of study and opinion about students being actively mentored in multicultural issues. 57.9% of the honours students disagreed and 42.1% agreed. At masters level 23.1% of the participants' disagreed and 76.9% agreed.

4.1.6 Physical Environment

The question in Table 11 was addressed to whether the surroundings of the programme area reflect diversity.

Table 11: Physical Environment

Question	Factor	Chi-Square	DF	Phi	p-value
The surroundings of the programme area reflect diversity	Level of study	6.617	1	.353	0.009**

**=p < 0.01

In terms of physical environment the result was also statistically significant (n=54, χ^2=6.617, p<0.05). At honours level 47.5% did not share the view that the physical environment was reflecting diversity. However, 52.5% agreed that it reflected diversity. At masters level a majority of the students agreed that the programme area reflected diversity (92.3%). Only 7.7% disagreed.

4.1.7 Language Diversity

Table 12 presents the results on the question on whether major African languages of the province should be used for instruction at all levels.

Table 12: Language Diversity

Question	Factor	Chi-Square	DF	Phi	*p*-value
Major African languages of the province should be used for instruction at all levels	Race	4.890	1	.304	0.026*

* = p < 0.05

The statement on whether major African languages of the province should be used for instruction at all levels yielded a statistically significant result when cross-tabulated with race (n=54, χ^2=4.890, p<0.05). 51.4% of Black African students disagreed with the statement and 48.6% agreed with the statement. However, 81.3% of White students agreed with the view and only 18.8% disagreed.

4.2 Advantages of Multicultural Education

A qualitative analysis yielded the following as advantages of multicultural education: (a) reduction of stereotypes and racism; (b) cultural awareness and sensitivity, (c) fair evaluation of all cultural groups, (d) effective practice, and (e) relevance to the South African context. Participants' statements in support of these advantages are captured in the tables below.

Table 13: Reduction of Stereotypes and Racism

Participants Responses
-*Ensures all ethnicities are taken into consideration; this will help with practice of psychology*
-*In a field like psychology it helps in understanding how different people view the world*
-*it will also equip you with tools to make sense of people's experiences who are different to your own*
-*the advantage of multicultural education, it allows students to know more about other cultural groups that includes norms, values, and beliefs. Also, helps psychologists because they meet with different clients.*
-*I think it is excellent as a way of bringing understanding and empathy for other cultures- reduces racism.*
-*Inclusive education, cultures won't die out, equal recognition of all cultures*
-*Increases awareness, applicability of theories/treatments, inclusion of all therefore empowerment.*
- *It would make us able to understand each other better*

Table 14: Cultural Awareness and Sensitivity

Participants Responses
-*We need to be <u>culturally aware and sensitive to others</u>*
-*Learning about people of other cultures which allows you to be sensitive to certain issues. <u>People understand one another</u>*
- *That could <u>assist all psychologists to be familiar with their clients' culture</u>. And this can be of benefit in dealing with their clients*
-*Learn about other places and gain experience in learning and interacting with different culture groups; gain more opinion.*
- *Advantage is level of <u>tolerance towards other cultural groups other than mine has risen</u>. When one is working or treating a person from a different culture you will have the understanding and background to the norms, values and nature of that culture. <u>That way [you] will not misinterpret a cultural dysfunction or maladjustment</u>*
- *the advantage of multicultural education it allows students to know more about other cultural groups that includes norms, values, and beliefs. Also, helps psychologists because they meet with different clients.*
-*I think it is excellent as a way of bringing understanding and empathy for other cultures- <u>reduces racism</u>.*

Table 15: Fair Evaluation of Cultural Groups

Participants Responses
-*<u>fair evaluation</u> from [an] academic perspective since lecturers will be able to understand our cultural background.*
- *<u>By including a range of topics that cover all cultural scopes education/the curriculum will appeal to all students.</u> This will counter what has happened in the past where European or Western ideas and schools of thought have been implemented, thus isolating African students since they at times are unable to relate to the content. Therefore, by having a multicultural education we can negate this [and] appeal to all students.*
-*A positive outcome of multicultural education is that it <u>affords everyone a fair opportunity to learn.</u>*
- *Equal opportunities across cultures; deeper understanding of the subject matter and applications that are relevant; <u>attempts to gain parity in the standard of instruction and competencies between. Different cultural groups.</u>*

Table 16: Effective Practice

Participants Responses
-*it helps in terms of practice.*
-*<u>better service delivery</u>.*
-*not understanding the different meanings of the other culture prevents you from <u>healing the person holistically.</u>*
-*it is crucial to provide a multicultural training because it <u>impacts</u> the service delivery and <u>people's sense of identity in a positive way.</u>*

Table 17: Relevance to the South African Context

Participants Responses
-It addresses _the diverse context of South Africa which I think is lacking here. However, I think people should always have a choice._ - Multicultural training would be relevant in the South African context as it is a country with people all over the world hence the diversity. Thus all these cultures that people come with, need to be embraced and celebrated. - Multicultural education helps students especially living in a multicultural country as SA to better understand each other's cultures and also to appreciate other cultures; it also reduces misunderstandings and confusions about other people as to why and how they conduct themselves in particular ways.

4.3 Disadvantages of Multiculturalism

The following were identified as disadvantages of multiculturalism: a) complexities arising from the use of diverse languages, b) paucity of and misconceptions about multicultural education knowledge, and c) implementation challenges. Each of these is illustrated with statements from the participants in the tables that follow.

Table 18: Complexities in using Diverse Languages

Participants Responses
-The problem with multicultural education is that of _medium of instruction. Many cultures use different languages, so which one becomes the medium of instruction?_ Fragmentation of certain groups may help people understand things better from their cultural perspective. - Disadvantages include the fact that multicultural education in terms of indigenous languages would _not be as practical because it would not be easy for lecturers to learn all African languages._ - [It]may be difficult to adapt to _other people of different cultures; language difference thus when those who don't speak English won't communicate it may be difficult. Some lecturers may be lenient to those who don't speak English as a first language, which is not fair on the other students._ - Compulsory learning of a language - _How many languages must we learn?_

Table 19: Paucity of and Misconceptions about Multicultural Education Knowledge.

Participants Responses
-_I have no clear concept of multicultural education_ and what this would entail. I'm sorry I couldn't be more helpful -'_Multicultural' only refers to the African culture, but what about other cultures like Indian, Muslim, Hindu etc._ - _On the disadvantages side I would say multicultural education will not necessary be relevant in other countries that do not have a variety of cultures (i.e. single culture countries) because in such countries multicultural education would just be a waste of time and money._

Table 20: Implementation Challenges

Participants Responses
-But the risk is that in <u>an effort to redress the way cultures have been side-lined, you can start defending all practices and traditions just on the grounds that it's cultural</u>. So there should be good critical debate about the value of cultural practices in all cultures. *-could be difficult to adopt.* *<u>- time consuming</u>, difficult to include all cultures; <u>can create more divisions rather than unity</u>; <u>difficult to standardize and measure.</u>* *-it can be frustrating if you don't understand each other or see each other on the same level.* *- the differences between the cultural groups are very clear and it's easy to then stereotype certain groups.* *-<u>Lack [of] resources;</u> therefore not implemented correctly*

4.4 Conclusion

This chapter presented the statistical and qualitative results obtained from the responses provided by masters and honours students at both institutions. The most striking finding was the fact that it was mainly the Black African students who were opposed to having a fifty per cent Black African student compliment in the programme. Black African students actually felt that they were well represented in the programme. Also, Black African students were opposed to the use of different African languages, whilst White students were not. As for the qualitative results the advantages were listed as cultural awareness and sensitivity, fair evaluation of all cultural groups, effective practice, and relevance to the South African context. Among the disadvantages were complexities in using diverse languages, paucity of and misconceptions about multicultural education knowledge, and challenges related to implementation. The next chapter discusses these findings in relation to the literature.

CHAPTER 5: DISCUSSION

The current chapter provides possible explanations of the findings. The questionnaire assessed participants' views on issues on diversity in student representation, curriculum issues, practice and supervision of psychology, research considerations, student evaluation/competency, physical environment and language issues. The differences that were observed with respect to race, level of study and university are discussed in relation to the literature. The results emanating from the qualitative analysis of the advantages and disadvantages of multicultural education, from the participants' perspectives, are also discussed.

5.1.1 Practice and Supervision

Studies indicate that psychology has failed to meet the needs of different ethnic groups (Holdstock, 2000; Markus & Kitayama, 1994; Mkhize, 2004). In the current study the participants (senior students) agreed with the view that psychology had failed to meet the needs of other ethnic groups. In a context like South Africa, which is characterised by cultural diversity, Black African experiences and viewpoints do not receive adequate or meaningful coverage in the curriculum. Estrada *et al.* (2002); Mkhize (2004) and Worthington *et al.* (2007) have reiterated the same point.

Students seem to be cognizant of the fact that psychology needs to take great strides to remedy the limited coverage of Afrocentric perspectives in the curriculum. However, a majority of the Gauteng participants felt that the effectiveness of psychology could be enhanced if psychologists supported universal definitions. This is possibly a reflection of the students' exposure to a universalised psychology curriculum. The view that psychology is universal finds support in Moll (2002), who has argued that there is no psychology that is "essentially African" (p. 9). Moll (2002) further states that an African psychology is a myth in that all psychological problems in an African context have been resolved using the already existing universal methods. However, according to Bulhan (1985, in Holdstock, 2000, p. 64), "even staunch supporters of this psychological tradition concede that the discipline has fallen short of its stated aims and promises. They admit that the amount of time, money and energy devoted to a plethora of studies are hardly commensurate with the limited uneven advances of psychology as a discipline."

Participants at UKZN did not believe that psychology could be effective through support of universal definitions. Holdstock (2000) also concurs with this view. He has argued as follows: human beings cannot be understood without an understanding of their context. Applying universal definitions to human beings is not possible because of the diversity in contexts (ibid.). Therefore, to understand humans one has to understand the culture and history because "they are fundamentally and inextricably intertwined" (Holdstock, 2000, p. 154).

Research indicates that there is limited incorporation of multicultural issues in the curriculum for the benefit of Black Africans who constitute majority of the population (Baloyi, 2008; Banks, 1993; Sue & Sue, 1999). According to Asante (2007), Black students around the world have been dislocated because of the training that is rich in Eurocentric values and lacking in African values, belief systems, concepts and interests.

It has been argued that in countries such as Nigeria, psychology is primarily a classroom feature: it focuses on empirical research which is minutely relevant to the plight of ordinary citizens of Nigerian contemporary society (Holdstock, 2000). Nsamenang (1992, p. 144) shared similar sentiments when he stated that the "Eurocentric nature of the developmental psychology that has been imported into Africa is of questionable relevance to the people of the continent."

The sentiments echoed by participants indicate the need to incorporate multicultural issues in psychology, to effectively service the South African community. Ahmed and Pillay (2004) have also been critical of the fact that psychology fails to meet the needs of other cultural groups. They allude to the fact that psychology "is a White, middle class, Euro-American, ethnocentric endeavour and that it represents the worldview of the colonizer" (Ibid., p. 631). They write: "This suggest that mainstream psychology is unable to fully articulate the concerns and issues of the marginalized, and specifically of those who fall outside of a dominant Euro-American 'western' framework in terms of race, ethnicity, religion etc" (Ahmed & Pillay, 2004, p. 631).

When students were asked their opinion on having a diversity of staff in the programme a majority of students from both institutions did not agree. According to Hills and Stroizer

(1992), professional psychologists should be well versed in multicultural issues. This is also supported by scholars like Pope and Mueller (2005), who argue that the competency of students in multicultural issues is dependent on the competency of the lecturers. According to Pope and Mueller (2005) there were not enough programmes focusing on multicultural issues to prepare students for practice in a multicultural environment. In a study done by Gormley, McDermott, Rothenberg, and Hammer (1995 in Bakari, 2000) students' knowledge of multicultural issues was not affected by the years of teaching but the attitude of the teachers. Therefore, having a staff compliment that constitutes diversity might not be the solution but an attitude change is required.

However, a smaller percentage of the students from both universities (in the current study) felt that there should be a diversity of teaching staff in psychology programmes. This view is also supported by Adetimole *et al*. (2005) when they state that during their psychology training they often felt alienated by White lectures because they focused more on White people's experiences. Other negative implications of having White lecturers were that it accentuated the differences between Black and White people and the former were silenced in the classroom because they found it difficult to approach the lecturers (Adetimole *et al*., 2005). Adetimole *et al*. (2005) further stress the need for Black lectures not because White lecturers are unable to teach the material but due the fact that "the range of their [White lecturers] knowledge does not go beyond Black issues." (p. 13)

5.1.2 Student Competency

Most participants rated themselves as having a good understanding of ethnocentrism and multicultural education. It should be noted of course that these are self-ratings. According to Collins and Arthur (2007) competency in understanding differences between cultures is important to being sensitive to other cultural groups. Being culturally sensitive requires a sense of respect as well as appreciation and valuing of others' cultures. Understanding and appreciating other cultures is imperative in psychology considering that it is a profession that deals with people from different cultures. The small proportion of students who reportedly lacked knowledge in ethnocentrism and multicultural education points to the need to address such issues in training. It should also be noted that this might be a more realistic and honest group of students. Aware of their shortcomings, they might be more motivated to engage in on going education about multicultural issues. It is assumed that knowledge of ethnocentric issues by a majority of students practising psychology is an indication that students are

presently interrogating their views on ethnocentric issues. This being based on self-report, however, it is possible that some of these students were simply responding in a biased way. Examination of ethnocentric perspectives ensures that psychologists do not bring any barrier to effective healing when they are practising (Collins & Arthur, 2007).

5.1.3 Diversity in Student Representation

Most White students and almost fifty per cent of Black African students were of the opinion that Black Africans were not fairly represented in all psychology categories. This is in line with Ahmed and Pillay's (2004) observations that there is a limited representation of Black African psychologists in psychology training programmes. According to Ahmed and Pillay (2004), "training institutions are not autonomous institutions, but institutions which have to be accountable and responsive not only to their immediate clients, but to the profession and society at large. Training institutions should engage more fully with issues of social justice and social transformation in South African context" (p. 632).

The views by the White students are a better reflection of the South African situation as far as the racial composition of psychologists is concerned. On the other hand, the tendency by the Black African students in the sample to be almost evenly split with respect to this view, may reflect their perceptions of the negativity associated with affirmative action programmes in higher education institutions (Robus &Macleod, 2006). The empirical scenario is much closer to the view expressed by the White students. Pillay and Kramers (2003) found that between 1981 and 2000, 77.2% of the interns were White and only 22.8% were Black. Mayekiso, Strydom, Jithoo and Katz (2004, p. 658) also found out that in the year 2000 "90% of the registered psychologists were White and 80% of the interns and psychometrists were White." The slight improvements in the racial diversity of psychologists notwithstanding, the numbers are far from the ideal picture, taking into account the demographics of the country. According to Mayekiso *et al.* (2004, p. 658) "it has become an urgent imperative for the profession of psychology not only to make available personnel who adequately represent the linguistic and cultural diversity of the people of South Africa."

The need for more Black African students to be enrolled in the programme was also stressed by Patel and Fatimilehin (2005). According to Patel and Fatimilehin (2005) during the course

of their training in the UK they constituted a small proportion in the classroom and this trend has not significantly changed since. The reasons that have been provided for the extremely low intake of Black students have been that they do not apply for postgraduate studies due to lack of interest (Patel & Fatimilehin, 2005). The profession has also been implicated for failing to ask the appropriate question of why Black students are not attracted to the profession (Patel & Fatimilehin, 2005). Black students' limited interest in the programme is attributable not only to the absence of Black lecturers and African experiences in the curriculum but the instances of racism as well (Patel & Fatimilehin, 2005). Morgan-Lang (2005) also concurs with the need for more Black psychologists to be trained for the programme to provide culturally appropriate services.

It was interesting to note that a majority of Black African students felt that they were fairly represented and they were also of the view that Black Africans should not constitute half of the programme intake. These results can be assumed to mean that students are used to the idea that psychology has been a predominately White profession (Gentz & Durrheim, 2009). As such, they may not see the necessity to increase the number of Black African students in these programmes. These results can also be explained in line with Robus and Macleod's (2006) view when they state that "higher education institutions are racialised through the intricate interweaving of macro-level processes and discourses that recur in everyday talk and practices" (p. 463). Robus and Macleod (2006) found that Black students associated whiteness with excellence and blackness with failure. Therefore, it can be assumed that the responses of the Black students mimic this view. When Black African students express the view that there is no need for an increase in the diversity of student representation this can be equated with the "internalisation of racism" as expressed by Fanon (in Robus & Macleod, 2006). Considering that South Africa is recovering from traces of apartheid, this is perhaps to be expected.

5.1.4 Curriculum Issues

Most students at UKZN were of the view that alternative perspectives were not incorporated at all levels from undergraduate to postgraduate level. However, at the time of the current research, at UKZN there was an African perspectives course at undergraduate and a cultural course at honours level that had been running for 5 and 10 years respectively. This maybe an indication that most of the students that responded in the negative to the question were not previously enrolled to study their undergraduate and honours at the University of Kwa-Zulu

Natal. Therefore, they might not have been knowledgeable about all the courses offered in the programme. It might also be interpreted as students expressing their dissatisfaction with the limited number of courses being offered at the University. The limited courses that address alternative perspectives is not an issue that is peculiar to South African universities. Across the globe studies have indicated that there is a paucity of courses that address African issues. According to Patel and Fatimilehin (2005) training programmes still exclude Black people. This is evidenced amongst others by the fact that most psychological assessment tools have not been validated and standardised using Black African populations. Sue *et al.*(1992) also argue that in instances where one or more courses addressing multicultural issues exists at a training institution the courses are usually at the periphery of the whole program.

Both Black and White students were of the opinion that training did not incorporate ability to identify strengths and weakness of psychological measures with use with different cultural people. The concerns raised in the current study are similar to those raised by Kwate (2001; 2003) with respect to projective and intelligence tests. The main problem has to do with standardization as well as differing understandings of concepts being assessed. Baldwin (1989) had similar reservations, going to the extent of stating that Black psychologists have been providing practical applications without a sound scientific knowledge base. It is thus necessary to develop and validate tests that will talk to the realities of those that are being assessed, consistent with the understanding that standardization and ongoing research are key scientific factors in psychological assessment. This, of course, does not completely exclude other forms of assessment that do not rely on standardisation, but even these need to be based on a sound and researched knowledge base. Mkhize (2004, p. 31) argues that "it does not make sense to explain exclusively the psychological needs and experiences of people in developing societies with reference to conceptual categories and philosophical systems imported from the west."

5.1.5 Research Considerations

The results indicated that at honours level students were of the view that they were not being effectively mentored in multicultural research. The issue talks mostly to the research undertaken by the staff. Iwamasa *et al.* (2002) found out that 29.3% of articles produced in leading journals in the USA focused on ethnic minority participants and only 5.4% specifically focused on ethnic minority populations. It can be argued that this can be attributed to the limited number in staff focusing on such issues.

Iwamasa *et al.* (2002) state that there is need for state of the art research that specifically focuses on cultural issues in order to train psychologists that are best poised at handling issues from a diverse population. Research conducted by the APA indicated that there was less research on ethnic minority issues (Iwamasa *et al*, 2002). Ethnic issues were being regarded as tangential issues within psychology (Iwamasa *et al.*, 2002). Iwamasa and Smith (1996) have argued that researchers' lack of interest in minority and cultural issues could be due to "cultural encapsulation or the perspective that one's personal worldview is the best way to view the world" (Iwamasa & Smith, 1996).

At masters level students felt that they were effectively being mentored in multicultural issues. This might be an indication of the different orientations of the honours and the masters curricula, with the latter focussing on the applied aspects of the psychology and the former being more academic in nature.

5.1.6 Physical environment

The participants felt that the physical environment was reflecting diversity. According to psychologists the physical environment is equally important to the development of an individual (Coon, 2007). If the environment is not enticing enough development becomes slow. Therefore, the result can indicate that universities may be making some efforts to transform their physical environment to reflect diversity.

The issue of physical environment can be linked to the use of space. According to Smith (2006) from a western perspective space is assumed to be static. It can be used as a source of power. The overall results notwithstanding, about fifty (50) per cent of the Gauteng participants felt the environment did not reflect diversity. The fact that almost (50) per cent of the honours students felt that the physical environment did not reflect diversity can be equated to Western colonialism whereby colonialists defined and controlled space. Therefore, the use of space is an indication of a system of control and power. A lack of African input or other cultural groups' contribution to the decoration of the physical environment in the psychology area can be assumed that it is an indication that the programme still takes the Western perspective as the most dominant view. This can be aligned to Smith's (2006, p. 53) view when she says "to be in an 'empty space' was to 'not exist'". In light of this, Black

Africans can be regarded as non-existent, because the environment does not reflect their values, belief system or culture.

Therefore, this result shows that there is need for immediate attention for psychology not only to shift from Western perspectives but also to embrace other cultural groups. This has also been reiterated by scholars like Adetimole *et al* (2005); Baloyi (2008; 2009); Daiches and Golding (2005); Mkhize (2004); Morgan-Lang (2005); Patel and Fatimilehin (2005).

5.1.7 Language Diversity

White students were in favour of having African languages used for instruction and Black African students were not in favour. This can be interpreted as Black African students viewing English as a language of commerce and hence a major factor in their ability to find employment. Also responses from Black African students could be explained in line with Fanon's (1952, p. 52) comment that:

> all colonized people in other words, people in whom an inferiority complex has taken root, whose local cultural originality has been committed to the grave position themselves in relation to the civilizing language i.e. the metropolitan culture. The more the colonized has assimilated the cultural values of the metropolis, the more he will have escaped the bush. The more he rejects his blackness.

Considering that South Africa is nation with a racialised past. It is thus possible that Black African students have assimilated the view that rejecting their own language will align them with excellence, associated with whiteness. According to Fanon (1952, p. 21) language is very important because it assists in appropriating individuals into "its world and culture." One would expect Black African students to be more in favour of having their language used so that it becomes easier to assimilate the curriculum; however, the result is contrary to this assumption.

Asante (2007, p. 80) provides a possible explanation similar to the Fanonian view. He states that Black people usually deny their "blackness" because they believe that to exist as a Black person is not to exist as a human being." There is a denial of one's identity. Woodson (1933) (in Asante, 2007) further states that there are African people who have a higher preference for European languages because there is the belief that anything that originated from Europe is

inherently better than what is of an African origin. This view can be attributed to the Eurocentric curricula which produce "such aberrations in the African person" (Asante, 2007, p. 80).

It is also possible that the Black African students' views might have been informed by ethnic allegiances which vary approximately according to province. Students might have felt that if they are not of that province they might be excluded or might be required to learn a new language. Hence, the alternative of using English only becomes the best option. This is supported by Omosotoso (1994, in Holdstock, 2000) when he advocates for "the use of European language and the conscious cultivation of the indigenous African languages involved" (p. 148). According to Holdstock (2004) using multi-languages fits very well with the agenda of a multicultural approach that is accommodative of everyone.

It may be assumed that White students have realised the importance of multilingualism in psychology. Mayekiso *et al.* (2004) stated that of the 113 interns included in their study only two were proficient in IsiZulu. They then further argued that it was not ethical for universities to continuously produce psychologists to serve 70% of the Black population using translators. Drennan (1999) has also identified challenges such as misunderstanding and the loss of the meaning during translating. The White students' responses can also be interpreted as an indication of social desirability on their part. South Africa being a nation recovering from White-induced apartheid, the students might have felt the need to respond positively to the question.

5.2 Advantages and disadvantages of multiculturalism

This section addressed the advantages and disadvantages of multiculturalism, from the perspective of the students. The advantages, namely (a) reduction of stereotypes and racism; (b) cultural awareness and /sensitivity, (c) fair evaluation of all cultural groups, (d) effective practice, and (e) relevance to a South African context, are discussed first.

5.2.1 Reduction of stereotypes and racism

Participants highlighted the importance of multicultural education in understanding holistically other cultural beliefs thereby reducing the likelihood of stereotyping others and racism. Psychology has been struggling with issues of racism for a long time (Gentz &

Durrheim, 2009). Another important response from the participants was that multiculturalism reduces _racism_. Psychology has been implicated in racist practices of the apartheid era (Durrheim, 2003). The respondents felt that integrating multicultural issues into the curriculum would help reduce racism in psychology. Black students have experienced immense racism during their training (Adetimole *et al*, 2005; Chitindingu, 2009; Burell, 1997). This has had negative effects on the experiences of students during their training. Reflecting on the experiences in the UK, Adetimole *et al.* (2005) noted that Black students were made to feel inferior to their White counterparts. Institutional racism was manifest in very subtle ways, leading to the authors considering dropping off from their studies. Racism is still rampant in psychology. This is also confirmed by Smith (2006) when she states that most Western theory and research is underpinned by a culture of classification of human behaviour, according to race. According to Adetimole *et al.* (2005), White people need to interrogate their "whiteness and the privileges that are afforded by their race" (p. 13). The negative effects of racism are great. Psychology has also been implicated for its failure to attract Black African students because of instances of racism that students have experienced in the enrolment process and training. Most Black African people do not trust psychologists because of their propensity to serve the interest of White middle class people. According to Depalma (2007) minority students in the US reported their dissatisfaction with diversity courses because they were the only students taking these courses. Therefore, to them there was no genuine transformation taking place.

Another significant response raised by the participants was that multicultural education empowers students. On the other hand, minority students felt inferior and insignificant when their experiences were excluded. The culture, history, belief systems and languages of indigenous people are important and should be included in the training of psychologists (Mkhize, 2004). This in turn can affirm a firm identity in students.

Of concern by the participants is the fact that most of psychology theory is difficult to apply in the field. Students therefore highlighted that including diverse issues within the curriculum would ensure *applicability of theories/treatments*. Most psychological theories and treatments are Western in orientation. Psychology theories in general have been regarded as objective and applicable to all cultures (Baloyi, 2008, 2009; Mkhize, 2004). Traditional psychology excludes culture, which it regards as an impediment to the universality of its theories (Gergen

et al., no date), which tendency has received much criticism from indigenous or minority scholars (Baloyi, 2008; Chitindingu, 2009; Mkhize, 2004; Sue & Sue, 1999).

5.2.2 Cultural Awareness/Sensitivity

Students highlighted that there is a dire need for them to be culturally aware of the different cultures to enable them to provide effective services to clients. This has also been highlighted by Sue and Sue (1999), who note the importance of understanding clients' worldviews, values and beliefs. Sue and Sue (1999) further argue that psychologists should continuously develop culturally sensitive methods that work successfully with clients from different cultural backgrounds. This comment is congruent with the comments below from the participants in which students highlight that holistic healing can only take place by understanding or embracing other cultures. Scholars of cultural or indigenous psychologies have expressed similar views (Baloyi, 2008, 2009; Mkhize, 2004; Naidoo, 1996). The participants also stressed the need to be sensitive to others by embracing points of view other than our own. At the moment psychological theory and practice in South Africa is not sensitive to African culture. Myers (1993) argues that Western theoretical perspectives continue to dominate psychological research and practice. While the theories have their place in psychology, their focus on the autonomous self, as opposed to an interdependent or the mutual co-existence of various selves within a person, is problematic. From an Afrocentric view, di-unital logic accepts the view that despite the differences between different worldviews mutual co-existence can and does exist, tensions and contradictions between the views notwithstanding (Dixon, 1977). In pursuing psychology from a predominantly Western perspective, various aspects of selfhood which are valued in most indigenous contexts, such as connection and spirituality, are primarily excluded from psychological practice and research. This is problematic given that Black African people, as do most indigenous communities, situate the self in a web of relationships (Murove, 1999; Phillips, 1990, 2002; Schiele, 1996).

Participants acknowledged that multicultural psychology training can reduce misdiagnosis of patients. Psychology has not acknowledged the significance of teaching African perspectives to reduce misdiagnosis. Sue and Sue (1999) stressed that in therapy for example there are diverse sources of misinterpretation when working with clients from African backgrounds amongst other cultures. The sources include culture-bound values, focus on the individual, verbal expressiveness, insight and self-disclosure (Sue & Sues, 1999). Sue and Sue (1999)

express that the dominant cultural deficit model in use with minority clients often views culturally different groups in dysfunctional terms. Therefore, most culturally different patients are pathologised and regarded as deviant because they do not fall within the norm. Sensitivity to theoretical paradigms other than those emanating from the west will help practitioners to contextualise clients' problems.

In the research conducted by Burrell (1997) participants also were silenced in the classroom because they did not relate or understand what they were being taught because it did not speak to their African worldview. From the above response participants seem to be aware that for there to be understanding in psychology there is need for psychology to shift and be more relevant to the experiences of other cultural groups. According to Adetimole *et al.* (2005) from their experiences of their psychological training they felt invisible in the classroom because every lecture focused on White people's experiences only.

5.2.3 Fair Evaluation of all Cultural Groups

The responses from participants pointed to the need for lecturers that understand multicultural issues. Black African students in particular felt that they were not fairly evaluated because lecturers were primarily using a Eurocentric point of view for evaluation. These students did not relate to some topics because their experiences were excluded. They articulated the need to implement courses covering various cultural scopes so that no one is excluded. This view is also shared by Asante (2007, p. 78), who has stated: "students often sit in the classrooms where the knowledge they learn is disconnected from their own history." Therefore, he advocates for the process of centricity in which students are located within the realms of their cultural reference for them to also relate, instead of feeling excluded (Asante, 2007). According to Asante (2007) excluding students can lead to students questioning their self-worth because "they are actively decentred, marginalised, and made a non-person" (p. 80). Likewise, Higgs (2003) and Armah (2006) support the inclusion of the African perspectives into the curriculum, arguing that their absence is problematic, as far as the professional identity of the students is concerned. Armah (2006) argues that education is an important aspect of identity formation. He sees self-knowledge as the basis of all knowledge. The inclusion of multicultural issues will contribute to self-understanding including the understanding of problems resulting from social alienation.

Students also seemed to understand that for them to succeed in their studies they needed to be evaluated fairly. This is expressed in the responses by the participants when they state that they could only receive _fair evaluation_ if the lecturers understood their culture. Most lecturers in psychology are White and they do not share the same experiences as Black people (Adetimole *et al.*, 2005).

5.2.4 Effective Practice

The issue of providing effective practise to the communities that psychologists serve has received a lot of attention in the literature (Mkhize, 2004; Naidoo, 1996; & Sue & Sue, 1999). Participants in the current study felt that incorporation of multicultural issues into the curriculum will assist in providing effective services to the diverse communities in South Africa. When asked some of the advantages of multicultural education participants responded by saying it leads to _better service delivery._ The participants are highlighting the need for training in multicultural competence to provide holistic healing. According to Pope and Mueller (2005), for practitioners to be more effective they need to be multiculturally competent in all aspects of their work. Therefore, they state that 'it is vital that diversity issues be effectively and systematically infused into preparation programs (Pope & Mueller, 2005).

Students also stressed that cultural variations should be taken into account in providing services. According to the participants failure to consider multicultural training is a _disregard of uniqueness of each culture._ 'Universal' psychology fails to acknowledge the significance of other cultural groups and the implications thereof. The students acknowledge that Western and African cultures differ in terms of their epistemology, ontology and axiology. Therefore, both cultures need to be a part of the psychology curriculum. This is also supported by Bakhtin when he stated that dialogue of multi-voices is important in forming a comprehensive pedagogical framework (Bakhtin & Emerson, 1991). Dialogue between diverse voices that are in disagreement is allowed and valued in the quest to attain the truth (Bakhtin & Emerson, 1991).

5.2.5 Relevance to the South African Context

Participants expressed the value of multicultural training to a context like South Africa which constitutes a diverse population. Naidoo (1996, p. 2) argues that "there is a compelling need to develop different paradigms and models to represent reality from the vantage point of the oppressed". Adetimole *et al.* (2005, p. 11) argue that "Black people continue to be defined

with respect to difference, damage and deficit." de la Ray and Isper (2004) have also expressed the need of psychological practice and knowledge that is relevant to a South African context. This highlights the need to revisit the relevance debate in psychology (de la Ray & Isper, 2004). Pillay and Kramers (2003) tackle the issue of relevance with reference to the need to educate psychologists in African languages in order for them to be more effective in their respective communities. Through language one is able to convey the culture, norms and values of a people. Language also expresses one's self-identity (Dei, 2002). Dei (2002) supports also the idea that language is important in that it provides understanding, meaning and provides a basis for a critical reflection of the process of learning. It should be noted however that language differences were perceived as one of the barriers to multicultural education, as discussed below.

5.3 Disadvantages of multicultural education

Among the disadvantages of multicultural education were: complexities in using diverse languages, paucity of and misconceptions about multicultural education, and implementation challenges

5.3.1 Complexities in using diverse languages

A controversial issue with multicultural education is the language to be used for instruction. Thondhlana (2002) argues questioning which language(s) to use for training and learning is very crucial within a bilingual and multilingual context. Of interest is the fact that students do not seem to see any problem in using English as the medium of instruction even though it is not their mother tongue. English is regarded as the language of power (Thondhlana, 2002). Students further state that it is not easy for lecturers to learn other languages other than English. What is of concern with this view is that lecturers are given leniency not to learn indigenous languages, while literally thousands of indigenous learners have to battle it out learning in a foreign language. Further, for psychologists to provide effective service in diverse contexts they need to have been trained in these indigenous languages by proficient lecturers.

In regarding English as a universal language the South African constitution is sacrificed. This positioning of English as a universal language is about who has power. The Eurocentric worldview has power over other worldviews specifically the African worldview. However, Drennan (1999) stressed the difficulties experienced when using translators. Marsella and

Pedersen (2004) also expressed that one requirement in psychology should be proficiency in an indigenous language. However, students already see multicultural training in African languages as a cumbersome task because of the complexities of learning another language. Implementing multicultural education in psychology could be a daunting task because students already view English as a 'universal language'. Interesting to note is that even though students have these views the constitution and most university mission statements are of the view that indigenous languages are very important and should be preserved.

5.3.2 Paucity of and misconceptions about Multicultural Education Knowledge

Some participants reported a limited understanding of what multicultural education entailed, by their own admission. These results are not only peculiar to South Africa. Across the globe scholars have found out that students have a limited understanding of multicultural issues because of their paucity within the curriculum. Sue, Arredondo and McDavis (1992) illustrates in their article how there was a severe shortage of psychological training programs that tackled issues of culture and ethnocentrism. In a survey conducted in the USA, Sue, Arredonndo and McDavis (1992) found out that about 89% of psychology programmes had incorporated multicultural content. However, there was a lack of serious commitment from departments with regards to these courses.

Some participants were of the view that multicultural education is for Black people only. One participant stated thus: *Multicultural [education] only refers to the African culture, but what about the other cultures like Indian, Muslim, Hindu*. This echoes Banks's (1993) concern that multicultural education has been misunderstood. Multicultural education has been misunderstood as a curriculum movement for Black Africans, women, victimized groups and poor people only (Banks, 1993). The lack of knowledge about multicultural education is of concern amongst the proponents of the multicultural movement. This points to the inadequate multicultural courses in psychology at all levels at universities in South Africa. Fassinger and Richie (1996) argue that lecturers should change their attitudes and be dedicated to developing multicultural competency skills.

5.3.3 Other Challenges in Implementation

Among the challenges raised by some participants was that multicultural education *can create more divisions rather than unity.* Opponents of multicultural education have also highlighted that instead of creating a cohesive society it perpetuates fragmentation because the differences between communities are emphasised. Apart from the fact that differences

could be a source of strength rather than division, in line with the di-unital view of the world (Dixon, 1977), it does not make sense to impose a unilateral view at the expense of service delivery to the vast majority of the population in the case of South Africa (Baloyi, 2008; 2009; Mkhize, 2004). For example, even though some participants felt that an inclusive curriculum would create divisions, the current curriculum is not serving the needs of most Black students who are excluded in that their history, culture and values are not part of their studies (Adetimole *et al.*, 2005).

Resource constraints were cited as another challenge. Some participants were wary of what inclusion would entail as far as tuition costs are concerned, for example Multicultural education in this instance is sacrificed; it is regarded as a burden in that it needs a lot of attention in terms of time and this might prove to be a challenge.

Another challenge observed by the participants was that it could be *difficult to standardize [psychological tests] and measure [constructs].* Relevant as this concern might be, it does not necessarily follow that unstandardized and therefore unscientific measures should be employed on indigenous populations, simply because of the challenge of standardisation (Greenfield, 1997; Kwate, 2001). Doing so is in fact unethical (Foxcroft, 2002). The question of the challenges emanating from the difficulty in applying psychological measures and constructs in different cultural contexts is by no means a justification of the status quo: it requires scholarly analysis and solution-finding and that cannot be done without the involvement of indigenous scholars.

5.4 Conclusion

Although universities have incorporated some multicultural courses into the curriculum, this remains grossly inadequate. There is still a need for more multicultural curricula in psychology and this is indicated by participants' expressions. This is also reiterated by various scholars as indicated above. In a context like South Africa where there is diversity in terms of the composition of the population; students felt that multicultural education was very relevant. The last chapter provides conclusions and recommendations.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

This study investigated postgraduate students' views on the incorporation of multicultural education into the psychology curriculum. South Africa being a diverse nation, in terms of the constituents of its population, psychologists are called to be more relevant and effective in serving communities.

The researcher conducted both a quantitative and a qualitative research to assess student competency and their views on the incorporation of a multicultural curriculum in psychology. This research was conducted in two universities in KwaZulu-Natal and Gauteng.

6.1 Conclusions about the Research Questions

The results showed that students were generally of the view that there was limited incorporation of alternative perspectives into the psychology curriculum. Students complained that there were not being mentored in multicultural research. There was a limited compliment of staff researching and mentoring students on multicultural issues. Some students' responses indicated that they had reservations about a multicultural curriculum in psychology because they thought it would be too expensive, time consuming and the diversity of languages made it even more complex. Other students reported having no knowledge of what a multicultural curriculum entailed and its relevance. This may indicate that little is being done to rectify the urgent need to incorporate African and other perspectives into psychology curricula. The questions addressing language diversity yielded unexpected results: Black African students were not in favour of using African languages whilst White students were in favour.

In general, the participating students did not consider themselves competent enough to service the diverse population of South Africa. Students felt that more was needed to be done in terms of the practise and supervision, diversity in student representations and research considerations because there was a limited staff compliment focusing on training related to African issues. It could thus be concluded that this sample of participants were generally of the view that tertiary institutions were not effectively responding to the demand for a more inclusive psychology curriculum.

6.2 Implications for Theory and Practice

The study highlights that, for psychology to be responsive to the needs of the diverse South African society, there is need to incorporate other forms of knowing such as the African perspectives within the curriculum. There is need for psychological training to take cognisance of indigenous languages of the local people, their context and worldviews so that psychologists become effective in the communities they serve. The inclusion of other perspectives does not mean that Western views should be abandoned. Instead, the curriculum should be balanced with diverse perspectives so that Black African students' identities are also affirmed.

6.3 Implications for Research/ Further Studies

This research investigated students' views on the inclusion of alternative perspectives into the curriculum. There is a paucity of literature in South Africa investigating such issues. For future research it would be important to investigate all universities in South Africa. It would also be interesting to further investigate a broader sample of students on the use of different languages in delivering the curriculum. The study did not involve an actual analysis of the curricula in the universities concerned, nor did it interview other stakeholders such as lecturers and professional bodies in psychology. Further research with different stakeholders is therefore called for, including the recipients of psychological services, namely the clients.

6.4 Limitations of the Study

One of the limitations of this study is that the sample was drawn from only two participating institutions and was too small to be representative. These institutions may be characterised by their own idiosyncrasies that have nothing to do with the South African situation in general. Further, non-probability (purposive) rather than probability (random) sampling was used. The small sample size also meant that the range of responses to the questions had to be condensed to two options, 'agree' and 'disagree', in order to avoid the problem of small frequencies. Therefore, the results cannot be generalised to the population of interest, namely postgraduate psychology students in South Africa. Further, the participants were not evenly or adequately spread across all levels (Honours and Masters) at the two institutions, making comparisons by level of study less meaningful. It should also be noted that students at the postgraduate level need not have completed their first degrees in the same institution; this means they may not be adequately familiar with the undergraduate offerings. The two universities that were sampled may also be catering for a different type of student population (e.g. urban versus

rural, proportion of students returning to study after work experience, etc.) and this has not been taken into consideration in the analysis. The questionnaire itself was developed elsewhere (abroad) and has not been adequately piloted in an African setting. As mentioned above, interviews with different stakeholders including lecturers and service recipients as well as analysis of the curriculum, rather than relying on the students' views, will add much value to future studies of this nature.

The above-mentioned limitations notwithstanding, the study provides some useful preliminary results which form a good basis for future studies in the field.

6.5 Study Conclusion

This research investigated psychology post-graduate students' views on how South African tertiary institutions were responding to the imperative to develop multicultural psychology curricula. Participants were of the view that their tertiary institutions had not effectively responded to the demands of a more inclusive curriculum; they generally felt inadequately prepared to practice in different multi-cultural contexts. Black African students were against the use of African languages for instruction purposes, while White students were generally in favour of this view. Among the advantages of a multicultural curriculum identified by the students were reduction of racism and stereotypes, effectiveness of practice, fair evaluation of all students, cultural sensitivity and awareness, and relevance to the South African context. Complexities of using diverse languages, paucity of and misconceptions about multicultural education, and challenges to implementation were cited among the disadvantages. The results were discussed in relation to the literature, and the implications for theory, practice and research identified. The study limitations were highlighted.

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APPENDIX 1: Informed Consent Form

University of KwaZulu-Natal
School of Psychology
Private Bag X01
Scottsville
3209

Dear Sir/Madam

My name is Ethel Chitindingu and I am a Psychology Research Masters student at the University of KwaZulu-Natal, Pietermaritzburg. As part of my Masters studies I have to conduct research on a particular topic. My chosen topic concerns 'A national survey on the inclusion of multicultural courses at South African Universities'. This primary objective is to find out the extent to which multicultural education has formulated psychology curricula in all universities.

I would like to invite you to participate in this research. Your participation in this research is voluntary. If you choose to participate, you can answer the attached questionnaire which has been forwarded to you via email. Should you change your mind about partaking in this research, you have a right to withdraw at any time. The researcher will respect you decision at all times: Your withdrawal will not have any negative consequences.

Please understand that you have the right to decide not to answer any question if you so wish. The researcher will keep all the information given as part of this research confidential at all times. No name except the name of the institution will be asked on the questionnaire.

The results of this research will be presented at the *Annual Psychology Post Graduate* presentation at the end of the year. When reporting the results the names of the institutions will be used. Final results will also be emailed back to you.

If you have any questions about this study, you can contact my supervisor Professor N Mkhize who can be reached at the University of KwaZulu Natal. His contact details are: Email – Mkhize@ukzn.ac.za or telephone -033 -260 5963

You can also contact me on the following email address echitindingu@gmail.com or telephone 0761965050

Yours truly,

Ethel Chitindingu

Appendix 2: Multicultural questionnaire (Likert scale)

Name of Institution _____

Nationality_____

Level of Study: Honours ☐ Masters ☐ PHD ☐

Race: Black ☐ White ☐ Indian ☐ Coloured ☐ Other ☐

Age range: 20-25 ☐ 26-31 ☐ 32-39 ☐ 40 above ☐

Please circle a number which you think is suitable to the following statement according to your own experience.

1. At this time in your life how would you rate yourself in terms how your cultural background has influenced the way you think and act?

1	2	3	4
Very Limited influence	Limited influence	Moderate influence	High influence

2. In general, how would you rate your level of awareness regarding different cultures and their beliefs in South Africa?

1	2	3	4
Very Limited	Limited	Moderate Awareness	Very Aware

3. To what extent do you agree or disagree with the following statement: "Psychology as a human services profession has failed to meet the needs of different ethnic or cultural groups".

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

4. At the present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?

1	2	3	4
Very Able	Able	Somewhat Unable	Very unable

5. How would you respond to the following statement: "The effectiveness and legitimacy of the psychological profession (Educational, Clinical, Counseling, Research and Industrial psychology) would be enhanced if all psychologists consciously supported universal definitions of normality".

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

6. At the present time, how would you rate your own understanding of the following terms?
   "Culture"

1	2	3	4
Very Limited Understanding	Limited Understanding	Fair understanding	Very good understanding

7. "Racism"

1	2	3	4
Very Limited Understanding	Limited Understanding	Fair understanding	Very good understanding

8. "Multicultural education"

1	2	3	4
Very Limited Understanding	Limited Understanding	Fair understanding	Very good understanding

9. "Ethnocentrism"

1	2	3	4
Very Limited Understanding	Limited Understanding	Fair understanding	Very good understanding

10. "Pluralism"

1	2	3	4
Very Limited Understanding	Limited Understanding	Fair understanding	Very good understanding

11. In South Africa, academic achievement of Black Africans, Colored, Indian and other cultural groups is close to parity (similar) with the achievement of White mainstream students.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

12. Among students at the Honours and Masters level, Black Africans are fairly represented in all Psychology categories (Counseling, Educational, Industrial, Clinical and Research psychology).

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

13. At the Masters level, students are taught to conduct an effective counseling interview with a person from a cultural background significantly different from their own:

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

14. Students are trained to accurately identify culturally biased assumptions as they relate to their professional training?

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

15. Psychology courses incorporate training on how to analyze a culture into its component parts, such as cultural norms, beliefs, objective and subjective aspects of culture?

1	2	3	4

Strongly Agree	Agree	Disagree	Strongly Disagree

16. Training incorporates ability to identify the strengths and weaknesses of psychological measures in terms of their use with persons from different cultural/racial/ethnic backgrounds.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

17. At the postgraduate level, Psychology courses have a good representation of Black African students.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

18. African languages are also used for instruction purposes in Postgraduate Psychology training

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

19. To what extent do you agree with the following statement: "Competency in an indigenous African language should be a prerequisite for professional training in psychology"

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

20. Would you agree with the following statement: "Lecturers/teaching staff should be knowledgeable in at least one African language"

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

21. What are your views on the following statement: As the Black African population is the majority in South Africa, at least no less than 50% of students in the programme should be Black African.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

22. Comment on the following statement: There should be a diversity (racial and ethnic) of support staff (e.g. secretarial/administrative staff) in Psychology departments and the support units associated with them (e.g. internship training sites):

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

23. The Masters Psychology programme has a compulsory multicultural course.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

24. A diversity of teaching strategies and procedures are employed in the classroom that are deliberately aimed at addressing the unique needs of people from different cultural backgrounds:

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

25. Honours and Masters programmes in Psychology should have a compulsory module in multiculturalism.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

26.To what extent do you agree with the following statement: Major African languages of the province should be used for instruction purposes in Undergraduate Postgraduate Psychology training

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

27. In my University, undergraduate and postgraduate programmes have one or more courses directly addressing alternative perspectives in Psychology that are required or recommended (e.g. advanced African psychology course).

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

28. Multicultural issues are integrated into all coursework. All programme staff members can specify how this is done in their courses. Furthermore, syllabi clearly reflect multicultural inclusion.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

29. Assessment methods used to evaluate student performance and learning are accommodative of students from different cultural backgrounds.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

30. Undergraduate and postgraduate programmes have one or more courses directly addressing alternative perspectives in Psychology (e.g. African Psychology) that are required or recommended (e.g. advanced African psychology course).

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

31. Masters students are exposed to multicultural clientele during their practicals.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

32. The programme has one or more staff members whose primary research interest is in multicultural issues.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

33. There is a clear research track on multicultural issues evidenced by theses and conference presentations.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

34. One component of students' examinations is their sensitivity to and knowledge of multicultural issues.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

35. The physical surroundings of the programme area reflect an appreciation of cultural diversity (e.g. art work, posters, paintings) and this is readily visible to students, staff and visitors upon entering the program area.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

36. What are your views on the following statement: Psychological problems vary with the culture of the individual being researched or being worked with.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

37. Students are actively mentored in multicultural research. This is evidenced by co-authored work on multicultural issues and completed dissertations on these issues.

1	2	3	4
Strongly Agree	Agree	Disagree	Strongly Disagree

38. What do you think are some of the advantages and disadvantages of Multicultural Education?

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39. Do you have any further comments you would like to share with us regarding multicultural training in your program? Please enter them below:

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THANK YOU FOR YOUR PARTICIPATION