



‘The workshop lit my candle’:

A qualitative evaluation of critical diversity literacy workshops provided by HEAIDS at South African tertiary sector institutions, 2015–2017


heads

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1 Introduction – HEAIDS and its engagement with higher education

The South African context

South Africa is home to the world's largest HIV and AIDS epidemic. In 2016 it was estimated that 7,02 million people in South Africa were living with HIV, representing 12,7% of the population (National Strategic Plan for HIV/AIDS, TB and Sexually Transmitted Diseases (NSP) 2017-2022). The South African HIV and AIDS epidemic has been described as a generalised epidemic, with a particularly high impact on young people, especially girls and young women in the age group 16-35 years. The NSP (2017-2022) envisages that a national multi-sectoral approach will be the most effective strategy to achieve the Millennium Strategic Goal of effectively ending the HIV and AIDS epidemic in South Africa by 2030. This approach includes a focus on ameliorating the impact of HIV and AIDS on tertiary education, which in the year 2015 had a total enrolment of 1 132 422 students (DHET, 2016).

The role of HEAIDS

The Higher Education and Training HIV/AIDS Programme (HEAIDS) is a programme of the Department of Higher Education and Training (DHET) and was designed as a national programme to support and extend initiatives to mitigate the impact of HIV/AIDS, tuberculosis and sexually transmitted infections (STIs) on students at South Africa's public Higher Education Institutions (HEIs) and Technical and Vocational Education and Training

(TVET) Colleges. The Programme is a subsidiary of Universities South Africa, the representative body of South Africa's 26 public HEIs and operates in partnership with the South African College Principals Organisation (SACPO), which is the representative body of for 50 public Technical and Vocational Education and Training (TVET) Colleges across the country.

Its programming in the higher education sector aligns with the *National Strategic Plans for HIV, TB and STIs*, developed by the South African government every five years in consultation with a broad range of sectoral and national stakeholders, including the public sector, the private sector, civil society and PLHIV.

One of the strategic aims of the HEAIDS Programme, as described in Objective 2 of its Policy and Strategy Framework, is to engage purposefully with a core commitment of higher education, which is to ensure that significant teaching and learning, together with ground-breaking research initiatives, make a meaningful contribution to South Africa's knowledge economy with regard to addressing the national HIV/AIDS epidemic.

There can be no doubt that the HIV/AIDS epidemic exerts a far-reaching and sometimes devastating impact on the general population, and that it influences many facets of the personal and professional lives of South African graduates. Yet, although a broad range of biomedical interventions (i.e. comprising HIV testing, treatment and prevention) have been implemented at

HEAIDS initiatives aim to enhance core personal and professional competencies which graduates need in order to effectively respond to the far-reaching and complex effects of HIV/AIDS.

most institutions of higher learning, the development of psychosocial and human competencies to assist graduates to deal meaningfully with HIV/AIDS have lagged far behind. Wood (2011: 820) has argued that:

... every academic discipline should be able to find meaningful ways to integrate [HIV/AIDS] into their programmes. However ... less attention has been paid to the transformation of the curriculum, to ensure that it enables graduates to become 'leaders in society'.

Cal Volks (2012:1) maintains that the HIV/AIDS pandemic presents multiple and sometimes daunting social challenges, which affords a unique opportunity for South Africans to engage in social transformation and to come to terms with the country's human diversity. She believes that "such social challenges reveal themselves as an intellectual conundrum ... [and] a core function of tertiary institutions is to address them."

This requires not only taking action to address the health and professional needs of students, but also recognising the potential that the inclusion of HIV and AIDS issues has for the general transformation of the curriculum to enable the institute to better prepare students to live in this global, diverse and challenging world.

HEAIDS initiatives aim to enhance core personal and professional competencies which graduates need in order to effectively respond to the far-reaching and complex effects of HIV/AIDS as

it impacts on their own lives and those of their partners, their families of origin, their communities and their workplaces.

In 2010 HEAIDS commissioned several pieces of research within the teaching and learning environment to understand how curriculum and academics could shape responses to HIV/AIDS and a key finding was that lecturers needed training on how to devise curricula that effectively integrated HIV/AIDS into a range of relevant academic disciplines.

A key argument was that lecturers needed to utilise their individual strengths in their teaching, but also needed support to develop a more nuanced and well-articulated response to HIV/AIDS. Further to securing a Grant from the Nationals Skills Fund to mobilise work in this area, HEAIDS then offered funding and support to HEIs to undertake HIV curriculum integration.

Through engagement with participating HEIs, to understand the capacity development needs, several thematic areas emerged, supporting the HEAIDS programmatic outcome of creating a pool of capacitated academic staff across the country.

The HCI initiative led to the realisation that it was important to develop a workshop to develop and enhance academics' abilities to teach critically and contextually about HIV/AIDS, utilising the central notions of critical diversity literacy (CDL) and critical pedagogies, which are described in the section that follows.

2 Critical diversity literacy (CDL) and critical and humanising pedagogies

Importance of critical diversity literacy

Critical diversity literacy (CDL), as defined by Melissa Steyn (2010), provides a specific tool to enable academics to engage in a process of self-reflection. Steyn (2010) defines this concept as a ‘reading practice’ which perceives and responds to social climates and prevalent structures of oppression. Eight analytical criteria are utilised to evaluate the presence of CDL in any given social context, including (Ibid):

- recognising the symbolic and material value of hegemonic identities, such as whiteness, masculinity, heterosexuality, able bodied-ness and middle class-ness
- developing the analytical skills required to discern how these systems of privilege intersect, co-construct and constitute each other
- understanding oppressive systems such as racism as current social problems in South Africa, and not just as a historical legacy of the past
- apprehending the notion that social identities are learned and that they are the products of social practices
- extending a grammar and vocabulary for diversity to enable dialogue about race, racism and antiracism, and analogous concepts utilised to analyse other forms of oppression
- unpacking the diverse ways in which diversity hierarchies and institutional oppressions are mediated by class inequality and inflected in specific social contexts, and

- democracy and social justice at all organisational levels.

Critical and humanising pedagogies

A second theoretical underpinning of the CDL workshops is the concept of critical and humanising pedagogies.

Critical pedagogies

Critical pedagogies are philosophies of education that apply concepts from critical theory and related traditions to education and the understanding of culture. Practitioners of critical pedagogies contend that teaching is an inherently political act, and that knowledge can never be neutral. Furthermore, issues of social justice and democracy are seen as intimately related to authentic teaching and learning (Kincheloe & Steinburg, 1997).

Critical pedagogies have been defined as “an approach to language teaching and learning which is concerned with transforming relations of power which are oppressive and which lead to the oppression of people. It tries to humanise and empower learners.” It is most associated with the Brazilian educationalist and historian, Paulo Freire.

Developing CDL requires that students and teaching staff be conscientised, a term derived from the Brazilian notion of *conscientização* (Freire, 1970), which Paulo Freire described



as “learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality”. For Montero (2009) this denotes developing a “critical capacity allowing consciousness to be liberated from the dominant conceptions given by society”, which is “not restricted to cognitive aspects for it also mobilizes emotion in order to attain awareness about the circumstances influencing one’s living conditions”.

Hence the critical pedagogy desires that learners are empowered and therefore, have an enhanced capacity to experience

more of their humanity. Paolo Freire understood all pedagogy as having a ‘political’ dimension. Meaningful pedagogy necessitates far-reaching reconstruction of teaching and learning, assisting students to become more fully involved with the broader world and committed to authentic transformation.

According to Freire, to become more fully human, men and women must become conscious of their presence in the world as a way to individually and collectively re-envisage their social world. Humanization cannot be imposed on or imparted to the oppressed; but rather, it can only occur by engaging the oppressed in their liberation. According to Freirean ideals, all pedagogy is political and requires radical reconstruction of teaching and learning; moreover, pedagogy must be meaningful and connected to social change by engaging students with the world so they can transform it.

Humanising pedagogies¹

A ‘humanising pedagogy’ is a pedagogy in which the whole person develops, and they do so as their relationships with others evolve and enlarge. Hence the teacher and the teacher’s development become part of the equation. Humanising pedagogy becomes a process of becoming for all parties.

Key principles of a humanising pedagogy include:

- It should understand forms of *inclusion and exclusion* in pedagogy:
 - Personal/ psychological exclusion: thoughts, feelings, actions, prejudice, attitudes, etc.

1 Drawn from a presentation by Prof. Andre Keet, Universities of the Free State and Pretoria, October 2011, titled “A Humanizing Pedagogy in support of the DDPA” to the Human Rights Council (IGWG on the DDPA)



- Cultural exclusion through shared ways of seeing, thinking and doing ... normative frames as the “totality of background meanings, norms, discourses, and practices” to “which the self orients itself”.
- Structural exclusion through networks of social divisions and social forces sewn into fabric of society.
- It should build *social justice* – generally referred to as the idea of creating a society or institution that is based on the principles of equality and solidarity, that understands and values human rights, and that recognises the dignity of every human being.
- *Mutual vulnerability*
 - Students should suspend their cultural default drive (that critical minimum of ways, customs, manners, gestures and postures that facilitate uninhibited, un-self-conscious action) in favour of that of the lecturer ... this is the burdensome condition of critical self-consciousness
- Some students are included (and advantaged) since they share the cultural default drive of the lecturer/institution
- Others are excluded ... (and disadvantaged)
- Through mutual vulnerability the burden of constant self-consciousness must be shared between lecturers and students and amongst students ... to work against cultural arrogance and the normative frames of the dominant cultures
- *Challenging epistemic injustice (EI)*
 - EI refers to a wrong done to someone specifically in their capacity as a knower

Exclusion is already facilitated by the way in which curricula and disciplines are organised

- One form of EI is testimonial injustice which occurs when prejudice causes a hearer to give a deflated level of credibility to a speaker's word (for example, you are less believable as a speaker or writer when you are black)
- *Curriculum as discourse*
 - Refers to the relationships between disciplines, curricula, courses, vocations and the professional, intellectual and institutional practices that create and maintain modes of classification, control and containment that construct disciplinary and professional identities along social, economic, cultural, racial and other fault-lines already resident in society
 - Exclusion is already facilitated by the way in which curricula and disciplines are organised
- *Understanding power and privilege*
 - Social practices, like education, are supported by power arrangements.
 - Power refers to relations based on social, political and material asymmetries (structural and otherwise) ... by which some are rewarded and others are sanctioned.
 - These asymmetries allow the workings of social systems to perpetuate privilege and inequalities.

So the concepts of critical and humanising pedagogies dovetail very well with CDL, to inform ways in which CDL can be operationalised in the pedagogic space in a tertiary institution grappling with diversity, inclusion and transformation.

3 Development of the training programme

The HEAIDS senior programme manager for curriculum development, Ms Managa Pillay, invited Pierre Brouard, deputy director of the Centre for Sexualities, AIDS and Gender, to make a keynote presentation in 2015 at the Annual HIV Education Community of Practice (COP) hosted at the Nelson Mandela Metropolitan University on HIV curriculum integration. The COP comprises academics working in education faculties across South Africa universities.

Building on ideas of how to work with HIV stigma in education settings, Mr Brouard argued that HIV stigma could be an entry point for a broader discussion around diversity and difference, and the bigger “project” of a more transformed curriculum. This in turn would shine a light on how transformation, diversity, prejudice and discrimination play out in an institutional setting. He used Melissa Steyn’s notion of Critical Diversity Literacy (CDL) as the theoretical underpinning for this presentation.

The presentation was enthusiastically received and clearly resonated with the delegates, so much so that Ms Pillay commissioned Mr Brouard to compile an experiential one-day development course for academic staff, inclusive of appropriate training materials, based on the understanding of CDL as outlined in section 2 of this paper.

With an appreciation of the content and the complexity of the issues and the potential of issues that it would evoke, Miss Pillay specifically requested Mr Brouard to facilitate the workshops with her support.

Early iterations of the training course provided clear evidence of the complexity of the issues that the workshop touched on. This necessitated that the duration of the training course should be expanded, so that workshop participants would have more time to meaningfully engage with the contentious and sometimes uncomfortable issues which the training programme raised. The training workshop was, therefore, expanded from 1 to 1.5 days, as reflected in outline of the workshop programme below.

Pre-training reading pack

Prior to attending the workshops, invited participants were emailed electronic copies or given hard copies of a range of reading materials, selected in such a way that it would prepare participants to engage more rigorously with the theory underpinning the workshop and understand some of its practical application.

The materials included articles, essays, texts and blogs selected for their accessibility and relevance. In the words of Pierre Brouard: “The selection is meant to be thought provoking and provocative!”

Early iterations of the training course provided clear evidence of the complexity of the issues that the workshop touched on.

The CDL Workshops

The workshops were facilitated on nine different occasions over a period between 2015 to 2017. (See Appendix 1 – Programme)

Participants were almost exclusively university staff members (most of whom were academic or teaching staff). On a few occasions some students also attended the workshops.

The higher education institutions which participated in the workshops included:

- University of Pretoria
- University of South Africa (UNISA)
- Sefako Makgatho University
- North West University – all three campuses (Mafikeng, Vaal and Potchefstroom)
- Cape Peninsula University of Technology
- Central University of Technology (in Bloemfontein)
- Durban University of Technology
- Mangosuthu University of Technology (MUT) (also in Durban), and
- University of Zululand.

4 Evaluation

Rationale

After the CDL workshops had been conducted, HEAIDS saw a need to evaluate the impact of the workshop on its participants and their engagement in higher education, as well as to establish whether or not there was a need to continue with some form of CDL intervention in higher education, and if so, what form such an intervention should take.

Purpose of this review / reflection

The evaluative process aimed to enable a review and reflection on the experiences of selected academics who were participants in the CDL workshops. The process aimed to explore workshop participants' perceptions and thoughts at various periods of time after their workshop participation regarding:

- Benefits for participants in terms of shifts in their thoughts, beliefs and behaviours, personally and professionally
- Benefits for participants in terms of their engagement in teaching and how their engagement with their institutions might have changed (for example in their involvement in institutional culture work, setting up HIV committees, and curriculum integration)

- How participants utilised what they learned during the workshops
- Challenges experienced by participants with regard to implementing their learnings from the CDL workshops
- How participants saw the workshops contributing to the broader transformation project in higher education, and
- Whether follow up would be useful to help further develop the CDL process in addressing racism, sexism, classism, ableism, homophobia, HIV stigma and other forms of prejudice experienced in and out of academic settings, and what forms such follow up could take.

Methodology

A qualitative evaluation process was seen as more appropriate for evaluation of CDL than a quantitative approach, since the focus was not on determining whether or not a quantifiable cause-effect relationship existed between two or more variables, but rather on obtaining an overview of workshop participants' perceptions and understandings of CDL, and their perspective regarding its potential application in a tertiary education context. Hence the evaluative focus was on workshop participants' intersubjective meanings and their constructions of an understanding of CDL within a social context, together

HEAIDS saw a need to evaluate the impact of the workshop on its participants and their engagement in higher education.



with the perceptions and understandings of the two workshop co-facilitators (Kvale, 1992).

The qualitative evaluation process was planned to comprise individual interviews with selected workshop participants using a structured interviewing schedule, as well as interviews with the two co-facilitators. Eighteen workshop participants were randomly selected from the signed attendance registers of the nine CDL workshops (i.e. two from each workshop). Of the 18

individuals who were approached, 14 eventually consented to be interviewed. In addition, a joint interview was also conducted with the co-facilitators to obtain their perspective on the CDL trainings.

Employment of an external consultant

Mr Rob Hamilton, a clinical psychologist with extensive experience of HIV/AIDS training and research, was employed to carry out the evaluation activities, including communicating with

selected participants, co-ordinating and conducting all interviews with participants and co-facilitators, transcribing the audio recordings of the interviews, completing a thematic analysis of transcripts and writing the comprehensive summary report. (He had previously been employed by HEAIDS as a consultant to develop narrative reports for the HIV curriculum integration (HCI) projects at all participating higher education institutions between 2014 and 2016.). It was also felt that a neutral field worker would not bias the findings.

Ethical clearance for the research study

Ethical clearance for the evaluative research study was granted by the Research Ethics Committee within the Humanities Faculty of the University of Pretoria. One of the higher education institutions from which workshop participants were drawn, viz. North West University, also required that internal research ethics clearance also be obtained and this was facilitated.

The initial research ethics clearance was obtained relatively quickly, enabling the research sampling and interviewing process to be initiated. However, the North West University ethics clearance process was more protracted, which meant that ethics approval was only granted two weeks before the end of the evaluation research project. Hence it was not possible to enrol and interview all the workshop participants from North West University who had been randomly selected for interviews.

Sampling

A total of 18 research participants were randomly selected from all the signed attendance registers for the CDL workshops, viz. two participants per workshop held. The selected participants were invited to participate in the study and to be interviewed

individually. Of those approached, 14 consented to be interviewed (i.e. ensuring a consent rate of 78%).

Research ethical principles

Ethical principles followed in this research study included the following:

1. Selected participants were invited in advance via email to be interviewed for the research study. They were sent via email an outline of the study, the informed consent form and the participant interview guide by the interviewer. This process and the time delay gave the participants sufficient time to make an informed personal decision about whether or not to participate in the study.
2. Participants were made aware of both the risks and benefits that might arise from the research process, and were allowed to ask any questions they wished about the research process before interviewing commenced.
3. Participants were also advised of their right to voluntary participation, which included the right to decline participation, and the right at any time to terminate the interview process, without having to provide the interviewer with a reason for withdrawal from the research study. They were also informed of their right to decline answering any of the questions, if they were uncomfortable about any of the questions.
4. Participants were assured of their rights to confidentiality and anonymity concerning any information or opinions shared during the individual interviews.
5. Interviews were, with the permission of each participant, audio-recorded by the interviewer.
6. The audio recordings of the interviews were transcribed by the interviewer, and all personal identifiers removed from the written transcripts.

7. In the research report, the identities of all participants are concealed. Where participants are quoted verbatim within the research report, any personal details which might serve to identify participants has been removed from verbatim quotes.

An exception regarding following the principles of confidentiality and anonymity was made in interviewing Mr Pierre Brouard and Ms Managa Pillay, the co-facilitators of the CDL workshops, since their identities as workshop co-facilitators were already public. Hence the comments they made during interviews are given full attribution in this report. However, all verbatim quotes by the co-facilitators have had any details removed which might be deemed to identify particular workshop trainings or to identify individual participants within workshop trainings.

Interview process

The process of interviewing selected workshop participants utilised a standard interview guide, comprising a standard set of questions (see Appendix 2).

The interview process invited each participant to reflect on their perceptions and thoughts following their participation in the workshops. The following issues were addressed:

- Benefits for participants in terms of shifts in their thoughts, beliefs and behaviours, personally and professionally
- Benefits for participants in terms of their engagement in teaching and how their engagement with their institutions may have changed
- Whether or not participants utilised what they learned during the workshops, and if so, how
- Challenges experienced by participants with regard to implementing their learnings from the CDL workshops

The interview process invited each participant to reflect on their perceptions and thoughts following their participation in the workshops.

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Whether follow up would be useful to help further develop the CDL process in addressing racism, sexism, classism, ableism, homophobia, HIV stigma and other forms of prejudice experienced in and out of academic settings, and what form such follow up could take.

Thematic analysis of interview transcripts

Following transcription of the interview recordings, the interview transcripts were read carefully and emergent themes were identified and grouped.

Section 6 provides a comprehensive summary of the main themes which emerged from the participant interviews.

However, immediately before, in Section 5, the co-facilitators of the CDL workshop, Ms Managa Pillay and Mr Pierre Brouard, share their own perspectives on the origins and development of critical diversity literacy training.

5 Reflections of the co-facilitators on the workshop

This evaluation would be incomplete without inclusion of the perspectives of the workshop co-facilitators, Mr Pierre Brouard, the deputy director of the Centre for Sexualities, AIDS and Gender at the University of Pretoria, and Ms Managa Pillay, the HEAIDS senior programme manager for curriculum development. Brouard is a clinical psychologist and an experienced trainer, particularly in the HIV/AIDS field. Pillay trained as a social worker, her career has led her away from social work practice into the field of HIV education, policy and strategy, and she has thus been involved in supporting and guiding the higher education response to HIV/AIDS for more than a decade.

Given that this is a qualitative evaluation, the reflections of the two co-facilitators are regarded as being just as relevant and useful as those of the workshop participants. Indeed, the co-facilitators' understandings add an additional dimension to the evaluative narrative, and contribute further to its complexity and richness.

The joint interview with the co-facilitators began with both of them being asked how they had come to develop an interest in, and passion for, critical diversity literacy.

Brouard replied:

I had this idea that stigma could be an entry point for a broader discussion around diversity and difference. And ways in which

HIV stigma could speak to a bigger project, a more transformed curriculum, and how transformation, diversity, prejudice, discrimination, play out in an institutional setting.

And so I discovered Melissa Steyn's work ... it wasn't a piecemeal approach, but rather to understand forms of privilege and prejudice as a philosophy – which underpins our understanding of how power operates in institutions, how privileges intersect with each other, intersectionality.

It was something broader than HIV, it offered all of us a bigger lens to see things differently. Because we had probably reached a point where we had plateaued a bit around HIV ...

Pillay spoke in turn about how her own interest in CDL had been cultivated. What had initiated her interest was trying to answer the question:

How do you engage the academic on HIV, let alone social justice issues ... how do you challenge academics to become WOKE? ... I was reading a lot of material on humanising pedagogies ... So when Pierre began his discourse about Melissa Steyn ...it really resonated with me.

I played with the idea: What if we have these kinds of discussions with academics, and ignite some kind of interest in them, in terms of developing an awareness In terms of humanizing

pedagogy and Paolo Freire's work: "How do you then ignite what is within me, to ignite what is within the student."

As noted above in Section 3, the first test of this novel approach came when Brouard was asked to make a formal presentation on HCI to education academics from institutions across the country, who met regularly, the common denominator being that all the lecturers taught HIV and Life Skills. In this presentation he linked HIV, HIV stigma and CDL.

Pillay observed:

I think [that presentation] worked very well there – that is how our journey started.

Brouard continued:

So it also started to feel, as I went on with the project [and began to develop the training course] that it fed into the whole decolonization debate ... this work is also allowing us to think about bodies of knowledge, and the politics that underpin those.

The co-facilitators were asked whether the CDL work articulated their personal values. Pillay concurred that this was true for her:

Well, I think it resonates with the idea that you can use yourself, your experiences and your awareness of your experience – to actually shape how you teach, who you teach and what you teach.

Brouard said that it expressed a different set of values for him:

... for me, it comes from a personal concern for fairness, justice and equality, with regard to race, sexuality, gender ... and of course, HIV, stigma and prejudice.

... what it did was to take me on another journey, a theoretical journey, and to begin to understand about institutional cultures, power relations in every human endeavour, at every level. The awareness has been incredibly liberating for me, because despite the shame and embarrassment [around hegemonic identities such as whiteness], once you get over that, you start to realise that this stuff actually frees you.

He concluded by saying:

One of the last principles of CDL is that if you are moved by it, you should try and do something about it ... I love the activism of a really amazing workshop. Going on a journey with a group of people is incredibly exciting.

Pillay said that she felt the trainings had stripped away some of the veneer which she felt usually kept people from getting to know one another authentically:

What the workshop has done for me is, it has actually taken away those layers. You almost feel like you are all operating on the same playing field, and you are starting to see people in a more humane way, as just people, and you are connecting.

She said that by the end of the first CDL workshop:

... there was by no means an ideal engagement, but there was definitely a move in the right direction. And in fact, I can still see the people who were transformed by the workshop ...

When asked about how their personal identities in terms of race, gender and sexual orientation had played out in the workshops that they ran, Brouard replied:

I think what was important was the way the two of us related to each other – because it said something important – that difference can be put on the table, and we would be honest about our own backgrounds – black person, white person – working together ... What we wanted to model was a kind of respectful engagement with each other.

Pillay said that she had become more aware of the value of self-disclosure:

I became more aware of the possibility of using your own experiences to unlock certain conversations. I think it certainly makes you a better conveyor of knowledge ... if you have those kinds of experiences within you, and ... you can also articulate how it has shaped you, transformed you as an individual.

When asked how the CDL training had contributed to their respective careers, Brouard said:

it has helped me to contribute to the university's work on transformation and anti-discrimination policy development. I think it has given me a whole new lease on life ... And I visit the privilege issues – and the dominance of the white voice, especially the white male voice – I am much more aware of how I think about issues, and I always want to think of what's behind the obvious story.

Pillay referred to how she had come to understand that personal experiences of pain and trauma could sometimes be transformational:

I think of X ... who spoke about his personal pain ... how having experienced it in different ways themselves, and how it led to a kind of awakening – and how that translates into action. Both

humanizing pedagogy and Paolo Freire speak of it in different ways ... probably the biggest lesson has been that everybody has a story – really everybody – and if you break through the barriers, you will hear the stories.

The co-facilitators were asked whether there had been any particularly difficult or challenging moments for them in running the workshops. Pillay replied:

I think that in almost every training you get one or more people, who just sit silently through the workshop and are completely closed.

Brouard agreed:

You realise with some people, it is just a step too far. And if you break down that resistance, behind it is a dam wall holding back ... primarily fear. I think amongst other challenges, it requires a willingness to engage, but also an intellectual curiosity, to grapple with the theory.

When asked what moments or experiences in the training had stood out for them, Pillay said that for her it had been:

...the willingness of people to share ...that was great, and it resonated with the idea that if you look close and see me, me and my story, then I can change.

Brouard had a similar view:

I suppose for me, there was at least one person in every workshop whom I could connect with, they would get the ideas. What I enjoyed most was watching people begin to trust what my intentions were, not just look at me and just see my whiteness.

Finally, both Brouard and Pillay were asked what they saw as the way forward for the CDL endeavour. Pillay replied:

I think beyond this work, I have been a great believer in conversations, and small intimate conversations. If we get the funding, I would really like to be able to take it further. Saturate the environment with these kinds of small discussions. How do you create a critical mass? ... There is a younger generation who can really benefit from this, in terms at least of starting a conversation.

Brouard also thought the CDL workshops had a place in the future:

I think it does speak to the transformation project in tertiary education, and that's where this work really makes sense. No longer can you say, I am the lecturer, and I am the expert, just listen to me. You are not there anymore as just this purveyor of knowledge. Students in fact come with their own unique "knowledges".



6 Findings in participant interviews – emerging themes

“The workshop forced people to take those lenses off, and see the world for what it is, and realise that they have those privileges ... So awareness at different levels, that was fantastic!” – Participant P6

This section provides a comprehensive overview and summary of the main themes which were identified in individual interviews with 14 randomly selected participants in the CDL workshops who gave their consent to be interviewed for this evaluation.

Six major themes were discerned when the interview audio recordings were transcribed and carefully scrutinised:

- Global impressions
- Shifts in thinking and beliefs
- Impact on academic practice
- Challenges
- Contributing to broader transformation, and
- Preferred forms of follow up.

A: Global impressions

The first question in the interview schedule asked participants about their general impressions after attending a critical diversity literacy (CDL) workshop. All of the participants felt that the workshops had impacted on them. All also reported that their experiences had been positive and

beneficial – even when some moments during the workshop had been uncomfortable. One individual reported what seems to have been a remembering of trauma, but did not want to talk about the details.



For participant P7, the CDL training was a huge wake-up call regarding diversity:

I remember thinking, 'Oh, wow!' I had preconceptions about it being just another boring meeting. Boy, was I wrong!

The process had really excited her:

I found the discussion very stimulating. I was surprised about a whole range of new ideas to think about diversity. Because up to then it had been for me mainly about race. I'd never thought of diversity along the lines of sexuality, nor had I taken social or economic diversity seriously. It definitely opened my eyes.

Participant P5 related:

I also had my own 'Wow!' moment. I experienced the unexpected. The workshop gave us the opportunity to talk about where we came from, our upbringing, what defined us.

As a result, she said:

We could start identifying with people, see people as individuals, see the humanity behind the person. People took off their masks, and you could see there were moments of recognition, people suddenly recognised something common in each other, it was quite amazing.

What P5 found extraordinary was that

... the workshop made it possible to bring issues out into the open, it enabled us to talk freely, without fear of judgement. We disagreed, but in a calm way, in a very mature way. It gave us a safe space.

**"I loved the concept of intersectionality, and I actually have been able to incorporate it into my teaching."
– Participant P2**

Participant P3 had found the workshop an emotional rollercoaster ride, but nevertheless derived great personal benefit from it:

It was the kind of workshop where you start to adjust your own paradigm, and end up questioning your whole perspective. The after-effect was a very emotional process.

Nevertheless, P3 appreciated that the training was also:

... highly relevant. It was very hands-on and practical.

In contrast, participant P2 particularly relished the theoretical foundation of the workshop. She was excited by the 'whole stack of notes' she received to prepare for the course. She reflected on the course:

HIV was not looked at in isolation, it was interconnected to the system of status that had evolved, and to social, political, socio-economic aspects. The course made a lot of sense, and it was backed up by theory. I loved the concept of intersectionality, and I actually have been able to incorporate it into my teaching.

A similar appreciation of the workshop's intellectual rigour was expressed by participant P6:

The workshop allowed for a lot of troubling the dominant hegemonic thinking that many people have in that academic space.

It didn't do much for me on a personal level, but it definitely affirmed the work I was doing in that space.

He also expressed appreciation of how it had given minority groups a voice:

The minorities would speak out because this kind of workshop feeds into their experience of daily life.

Participant P10 said that what he had appreciated about the workshop was the way in which it had drawn on the lived experiences of the group members:

The critical diversity workshop facilitator didn't speak to me as an expert, he asked each of us about what our personal experience was all about ...

In a similar vein, participant P13 valued the opportunity to engage with academics across different faculties, and to exchange views in a safe context:

The workshop brought a range of people together who would normally not be seen in a workshop or a meeting together. It was wonderful to be asked really searching questions and explore them in the company of academics with very different paradigms. There was a ... respect for different points of view, the facilitators created a safe space.

The workshop had been tough for participant P10, because it compelled him to admit to his tendency to be disapproving of other people:

You deal with your own judgements of others. You deal with your own inner stuff ... the workshop makes you look into yourself to check: what are the prejudices that I have?

Participant P11 said that although she dealt often with gender and sexual diversity in her academic setting, what had been a surprise to her was:

... the workshop helped shift some of my understandings of class. Because I live comfortably in my middle-class existence, it's easy to forget that plenty of other people don't belong to that class, that's the key learning I took away from the workshop.

Participant P1 said:

I was very touched by the personal stories shared during the workshop ... I was perpetually being surprised by the unique and particular stories that people had about where they had come from and who they really were. These details of individuality are often overlooked in a formal workplace like the university.

She elaborated:

“The workshop helped shift some of my understandings of class. Because I live comfortably in my middle-class existence, it's easy to forget that plenty of other people don't belong to that class, that's the key learning I took away from the workshop.”
– Participant P11

[The workshop taught me that] it is vital that we don't judge a book by its cover, i.e. don't make overhasty judgements and develop dismissive assessments of people before having got to know them well.

Participant P11 was struck by “the broad range of diversity present in my group that was definitely an enriching experience”.

Participant P12 was the only individual interviewed who reported experiencing information overload:

The workshop was very nicely delivered but ... I thought the time was too short, the information was too much.

In addition, she said, the workshop had reawakened traumatic memories for her:

It provoked a lot of things that maybe I didn't want to remember, or I didn't know I felt that way.

Nevertheless, her lasting impression of the workshop was a positive one:

I wish for it to be delivered at our school. We tried to organise it twice so far.

Participant P4 was particularly struck on the course by a discussion which reflected the difficulty of defining objective racial categories:

It quickly became apparent that [defining race] was a minefield to negotiate. Race is actually more a social construction than a biological given, I realised.

Finally, Participant P9 expressed her low expectations of the workshop using an eloquent metaphor:

I went into the workshop like a parachute that did not want to open. On arriving I soon realized that it was well worth attending. This workshop made me really reflect: what are my attitudes ... towards people I am supposed to be helping, but who differ from me?

B: Shifts in thinking and beliefs

Many participants said that the workshops had challenged or changed their thinking or beliefs. For some individuals, it had affirmed the value of transformational work that they were already engaged in.

Participant P14 was surprised by how her view of herself changed as a result of the workshop:

*My impression of myself before the workshop was that I was generally very open and non-judgmental. But I was struck on the first day ... by how some of the prejudice and discomfort with difference and diversity that the more conservative members of the group expressed was actually *still* in me! It made me aware*

“I think it is a really scary space to lean in and really listen to people, not to just make assumptions about them.”
– Participant P3



that it is an ongoing process, to manage my own instinctive prejudice and judgment of others. The work is never completed.

Participant P6 spoke of the deep impact the course had had on him:

*So on a personal level the course made me ask questions about how I was raised, how I was made to think ... because we are made to think about the **what**, but not about the **how**.*

Participant P12 felt empowered by how the workshop had addressed the issues of sexual orientation and LGBTI experience. As a result, she said, she felt more relaxed about dealing with LGBTI individuals, including amongst the academic staff:

I was worried before about saying or doing something wrong. I think I'm just free around everybody now, I'm no longer watching my steps and my mouth.

For participant P4, the CDL workshop

gave me better conceptual tools to talk to my students about categories such as race and sexual orientation.

Participant P3 felt that she now engaged differently with colleagues and managers as a result of the workshop:

It helped the way I interact with colleagues and managers ... I listen to line managers and my managers, look a little deeper at what they say, to hear where they are coming from. I find it much easier to accept them, to not see them as other.

Participant P5 felt invigorated by the sense of possibility that the CDL workshop had opened up for her:

Quite frankly, I would say I was humbled ... It has definitely informed my thinking and my approach to my PhD.

She elaborated further:

I want to publish on CDL and show its possibility for informing the curriculum. It's something that can cut across irrespective of the discipline. CDL reminds me that I should pause, and look at my preconceptions before I make judgements about people.

P1 averred that what had been beneficial was what other workshop participants had shared about innovative pedagogical practice:

I found very useful the anecdotes that other lecturers shared about introducing new ideas into the classroom, what had worked and what hadn't. Those highly personal stories of practice are really encouraging ... they enable me to do something innovative and different.

“It made me aware of how different challenging dimensions of students’ backgrounds interact and have a profound influence on their academic performance. Sometimes we underestimate the impact of things like the cost of accommodation or long travel times to university on a student’s academic grades.” – Participant P2



Participant P13 said that the workshop had been a “wake-up call” to integrate HIV/AIDS into her teaching. She said that she had been reminded that broad diversity exists within the South African population, and it needs to be reflected in the teaching of the humanities.

Participant P2 said that learning about intersectionality had helped her:

It made me aware of how different challenging dimensions of students’ backgrounds interact and have a profound influence on their academic performance. Sometimes we underestimate the impact of things like the cost of accommodation or long travel times to university on a student’s academic grades.

She spoke too about her new understanding of intersectionality had enabled her to understand why some members of the #FeesMustFall movement had attacked visible LGBTI members and wanted to expel them from the movement. She argued that progressive movements needed to be continually on guard to address any hostility expressed towards minority groups.

Participant P14 had done some soul-searching after the workshop:

I also thought long and hard about the need ... to continually reassess whether I really walk the talk. Not just give lip service to certain values and ideas about human rights, but really live them out in practical and visible ways. Otherwise, it just amounts to tokenism.

Participant P7 felt that the shift in his thinking had been

... in the direction of making me more careful in how I interact with people who are different to me, not to make assumptions and to be more careful about behaviour that might inadvertently give offence. I try to put myself in other people’s shoes ...

Participant P6 reflected on an exercise he had taken away from the workshop:

Well, the facilitator asked us a question, “When you walk through the gate of this university, who is allowed to come in, and who is not allowed to come in?” And those who are allowed, what are

you allowed to bring in, and what must you leave at the gate?" I turned that into an assignment for my students: they had to travel around the campus – look at artworks, look at statues, look at groupings of people – and tell me, how does this all fit into a diverse South Africa? Or doesn't it? I got into a lot of trouble, but the students loved the assignment!

He added:

Since that workshop I started to think out of the box in my teaching. It got me into a lot of trouble, but it also gave a lot more meaning to my life.

C: Impact on academic practice

The participants who were interviewed spoke of a wide range of ways in which the workshop had impacted on their teaching and other academic practices. Some had taken activities from the workshop and applied them in their teaching environments. Others had reconsidered what pedagogy was all about, and were stepping out of their comfort zones in terms of what they were doing.

Participant P13 felt excited by the possibilities raised by the workshop of bringing issues such as gender, class and sexual orientation into her teaching. She believed that it was possible to introduce the challenges of diversity “organically” and naturally; she realised that they were not stand-alone issues.

Participant P4 said that she was particularly struck by a number of practical exercises and ideas that she encountered during the workshop, which she felt she could apply in her teaching practice. Another useful aspect of the course, she felt, was that it addressed the psychological dimensions of diversity, which would be advantageous to her in dealing with young students who had recently begun their tertiary education and were more likely to experience anxiety about any awareness of difference.

Participant P3 felt that the CDL training experience had emboldened her to be ‘more interactive’ in her classes:

I think it equips you to not shy away from these kinds of issues ... to just speak to someone openly, and understand that they are different, and be OK with that.

Furthermore, she related:

For me, it is about creating safe spaces in the class, so that people can co-exist and flourish, despite their differences. It helped me to grow those spaces.

Furthermore, participant P3 said:

We have used the CDL principles in our department to develop a new degree. It has been helpful that our staff is mostly young, and we have been through many changes in the past year, so it hasn't been difficult to introduce another change like the CDL approach.

“I usually tell my students that our minds work like parachutes – parachutes can only work if you are prepared to open them.”
– Participant P9

“Being in the diversity field and talking about diversity is one thing, but putting diversity into practice is a much harder thing.”
– Participant P10

P10 spoke about the lingering effects of his early experience of different cultures:

I grew up in a society which was in competition about which culture was better than the other. After the workshop I realised it is not a matter of who wins in terms of their cultural superiority. It's a matter of how we can use the same cultural differences to find some common ground and ... enjoy the same happiness in our different spaces.

Participant P7 said that the CDL workshop had led him to be more aware of the power differential between lecturer and student:

I try to reduce the distance between myself and my students, and to be aware of the power differential ... I would definitely say that I am more aware of privilege in academic settings, and how that plays out. I am much more sensitive about the privilege I have, that previously I didn't even think about.

Participant P9 felt emboldened to take up issues relating to diversity with her academic colleagues:

The workshop lit my candle, particularly in relation to diversity. I must also in my turn light other candles, and say to my colleagues, “Guys, these diversity issues are issues that we must address!”

Participant P6 said that he saw education as entirely the antithesis of how most people saw it:

Schools and other educational institutions conform, regulate and strip people of their identity, of their sense of who they are. That is something we need to challenge.

D: Challenges

Although an overwhelming majority of the individuals who were interviewed found the CDL workshop to have been very useful, they found applying what they had learned back in their institutional spaces difficult. Some also spoke of feeling quite isolated and alone after the high emotional note at the end of the workshop.

According to P3, one big challenge was

... the lack of buy-in from some of my colleagues. Not all of them have been to a CDL workshop, and not all of them are open to changing their paradigms.

She added:

Even if you can create a safe space in your classroom, there is no guarantee that your students will not experience discrimination from other students [outside]. With both HIV-positive students and LGBTI students, this vulnerability is a big worry for me.

Participant P6 said:

Knowledge is white, knowledge is Western, so bringing in the local can be troublesome. Regarding topics that were silenced or hidden, if you speak about them, you are treated as if you are demonic. Bringing the non-normative into this space, that is the problem.

He elaborated further:

It then becomes very difficult to create knowledge ... because there are gatekeepers – gatekeepers who would protect not the academic space, but social values.

Participant P10 agreed that CDL was not always welcomed by tertiary institutions:

Universities operate as patriarchal systems ... there is still a great deal of practice that is discriminatory. Much still needs to be done to address diversity issues.

Participant P10 largely agreed:

I think there isn't consensus among academics about the value of critical thinking, of humanising pedagogies and of taking critical diversity literacy seriously ... some academics are uncomfortable with critical diversity, because it ... challenges their received values ... In taking this work forward, we need to ally with likeminded progressive lecturers.

E: Contribution to broader transformation

Most of the participants who were interviewed agreed that critical diversity literacy could make a real and significant contribution to broader transformation within higher education. Some individuals specifically linked it to the decolonisation process and re-assessing the knowledge base and rethinking current paradigms in tertiary institutions.

For participant P2:

In the past universities were sites of contestation for important social ideas, and they contributed to movements for social justice ... The voices of activism and critical thinking need to return and be audible again.

She added:

These CDL workshops suggest that there are still ways to engage academics across disciplines and faculties, to unite their efforts, to make a progressive academic voice heard once again.

Participant P3 said implicitly:

I am very interested in how this [CDL] process can contribute to the decolonisation project that started in 2016. I think it provides

“The transformation agenda cannot be taken further without a level of trust being developed between the stakeholders in higher education ... We need to be speaking a common language, to be moving towards the same goals, and I believe critical diversity literacy is a means towards that end.”
– Participant P5

a wonderful opportunity to make curricula relevant and contemporary, and more meaningful to learners.

She elaborated:

I think the link between the two [CDL and decolonisation] is that both speak to inclusivity – not leaving anyone or any source of knowledge behind, and not privileging whiteness or maleness ... Obviously we can't return to precolonial times, but there is a lot in non-Western culture that is valuable and worth revisiting.

Participant P10 said:

We need to examine again the issue of race and define more carefully what we mean by race. We still have not worked sufficiently with racism and addressing how notions of race influence thinking and behaviour.

Participant P7 believed that:

The major need is not so much transformation of the student population as transformation of the academic population. That is where our problems lie.

Participant P5 suggested:

This process has so much potential to take transformation further ... it's an essential component of any transformation strategy

... it gets you out of your comfort zone, and it gives you a new vocabulary to talk about difference and privilege.

F: Preferred forms of follow-up

There was a clear preference for the CDL workshop training to continue in some form. Various types of follow-up were also proposed by participants. Most often mentioned was the need for ongoing support for academics and other staff after they had attended a workshop. Also often mentioned was the importance of ensuring that a majority, if not all, academics underwent CDL training, particularly the top institutional management.

Participant P6 saw great value in CDL workshops, but warned against the process becoming a 'tick-box':

It feels like an amazing workshop, but you need institutional buy-in, institutional commitment. Otherwise it will become just another tick-box.

He asked:

At these workshops, where is the top brass? The leadership? You need to start there, to start with a workshop with those at the top.

Others agreed on the importance of the CDL training experience being made available across institutions. Participant P13 concurred with P11, who said:

“We need to explore ways of getting those who are intransigent, who stick to their old and outmoded ways of teaching ... to be involved in transformation too.”
– Participant P4

Everybody at the university, all the teaching staff, should go to a CDL workshop. I wouldn't say this about every university initiative, but this is something everyone needs to do.

P11 felt too that there was merit in CDL workshops being run by facilitators who were external to the institution, and so separate to it. Participant P5 agreed on the value of having external facilitators.

Participant P5 saw merit in all staff (including non-academic staff) undergoing CDL training:

As part of capacity building across the university, we want to engage in taking critical diversity literacy across the faculties, providing it to all staff members, whether teaching or non-teaching.

She felt that the experiential aspect of the workshops was essential:

The face-to-face engagement is very important. You need face to face if you are talking about the human project.

Furthermore, follow-up was essential, she said:

We have to create platforms where university staff can get together to talk, irrespective of whether it is to agree or disagree.

Participant P13 agreed on the need for follow-up:

... follow-up in some form, maybe small group discussions, otherwise its impact is diminished ... To see what people are doing with the ideas, to see if they have any success, and ... to share best practice.

“You need face to face if you are talking about the human project.” – Participant P5

As far as running the workshops went, participant P5 had strong views:

I think the skills can be passed on through train-the-trainer workshops. With very clear deliverables, we can be the foot-soldiers, we can showcase what we have done so far in the curriculum development process. But we can also show the possibilities that CDL opens up.

According to participant P1:

The workshop should be broken down into shorter activities, which could be offered over a longer period of time to the same group. This would make the ideas and innovation accessible to more people.

Participant P6 agreed with this notion:

The workshop should be broken down into smaller parts for people to digest better—it was a lot of information for one day! It should be broken down for people into a series of workshops – and I think there should be more critical self-reflection in-between.

He also speculated:

If the workshop was conducted in Afrikaans [at an Afrikaans-language university], I wonder what the effect might be? Because people think and express themselves very differently in their mother tongue.

Participant P10 contended that certain issues needed to be added to the CDL training:

Xenophobia needs tackling ... it is an issue that keeps recurring in South Africa. Until we address it head on, the same ugly patterns of behaviour will keep repeating. People without resources feel aggrieved and it is easy to turn their discontent and anger towards foreigners, a convenient target group which cannot easily defend itself.

Another issue that P10 argued needed further attention was disability, which he felt was one of the most ignored aspects of exclusion and discrimination. Participant P11 concurred on the need to address disability.

He added:

You also need to train the trainers, so that this form of training can be rolled out across institutions. It cannot rely on just one or two external facilitators, who have limited availability.

Participant P13 agreed on the need to train more trainers, since, she said:

I'm thinking of sustainability, because obviously it can't always rely on outside facilitators.

Participant P3 argued:

CDL workshops should be included into new staff training programmes. It should be part of formal induction ... this is an essential set of lenses for looking at the world that every new academic needs to be equipped with. It is also crucial to have it in the development process for existing academics.

Participant P7 agreed on the need for broader roll-out of CDL training:

What would be good would be for other staff in my faculty to attend trainings like this. There is definitely a need. It would also be good to have regular sessions like these with undergraduates ... there is an enormous need.

He clarified further:

I think students need more support to get along with other students from such divergent cultural, racial and other backgrounds. It needs to be included in some way in the curriculum. It cannot just be offered as an optional diversity course, otherwise students won't attend, careful marketing is needed ... and students want more input – at least once a year – on developing interpersonal and diversity skills.

Participant P14 also saw value in involving students in CDL training:

Sometimes the progressive views and voices can be found amongst the students and learners ... strengthening the student voices, giving students the confidence and skills to themselves challenge the old and conservative academic core. Perhaps working more with students themselves could be a useful additional strategy to encourage more progressive thinking about diversity.

Participant P9 thought that student leadership might be a useful focus group:

Student leadership need this training as much as the lecturers do, particularly as they have the capacity to diffuse their insights amongst their peers.

Participant P2 felt very strongly about the need for follow-up:

Workshops of this nature need to be scheduled more regularly. They also shouldn't be a once-off affair. To have a real impact, work like this need to be ongoing and long term.

She felt that:

We need to get buy-in from those in leadership in tertiary institutions, so that they support CDL wholeheartedly, and don't just engage in tokenism, like having a CDL workshop once a year.

The need to engage top management in supporting CDL training was also mentioned by P5, P6 and P13.

“I think students need more support to get along with other students from such divergent cultural, racial and other backgrounds. It needs to be included in some way in the curriculum.”

– Participant P7

Participant P2 pointed out:

Higher management has the authority to leverage funds to convene and hold these workshops. Without this kind of funding, it will be difficult to sustain the work.

7 Discussion and conclusion

“We cannot change everybody, but each of us has the capacity to influence three or four individuals, and each of those people in turn can influence three or four others ... what we can end up with is quite a remarkable snowball effect of change.”
– Participant P9

Discussion

Analysis of themes emerging from the participants’ interview transcripts provides ample and overwhelming evidence that all of those who were interviewed found some degree of benefit from their involvement in the CDL workshops. No single participant suggested that the workshops were not beneficial. One participant appeared to have found the workshop experience re-evoked pre-existing trauma.

Many of the participants had found ways to utilise learning from the CDL experience in their teaching or other professional practice. The impact seems to also have extended to self-reflection, and to greater self-awareness for many individuals.

Nevertheless, it is striking that some participants found it difficult to return to institutions where they felt they were a ‘lone voice in the wilderness’, articulating concerns about diversity and the need to engage in critical thinking. This highlights the importance of the workshops being only the first part of an ongoing process within higher education institutions to encourage and instil critical thinking and engagement with the thorny challenges of diversity.

There was clear understanding from at least some of the participants that CDL was part of a broader process of institutional transformation, to which it could make a crucial contribution.

Limitations

One limitation of the evaluation process was the tight time-frame in which it had to be completed. All processes – including agreeing on an evaluation process and sampling approach, developing an interview schedule, obtaining ethics approval, communicating with all universities where participants were to be recruited, obtaining a random sample, contacting selected participants, scheduling and completing individual interviews, transcribing audio interview recordings, extracting themes from the interviews, and writing the summary report – had to be completed within 2 calendar months, owing to the contractual timeframes.

Given that ethics approval for interviewing participants at North West University was only granted two weeks before the end of this time period, it was in the end not possible to interview all the selected participants.

The considerable time lag for some participants between when they attended a CDL workshop and when they were interviewed for this evaluation process (up to 18 months), also meant that some participants of earlier workshops had difficulty recalling all the details of the workshop they attended, and their immediate reaction to the workshop experience.

Future research could focus on exit interviews for all participants who complete CDL workshop training, explore the longer-term impact of such training in terms of academic engagement, or conduct a longitudinal study of the ongoing impact of the workshop on participants' academic engagement.

All the participants who were willing to take part in this evaluative reflection on CDL expressed their enthusiasm and appreciation of CDL training. While findings of a small qualitative study are not designed to be generalizable, they have provided fascinating insights into what is possible when exposed to a new and transformative paradigm.

Recommendations

The participant interviews provided unequivocal support for follow-up, both in the form of further CDL training, and for support beyond such training.

In terms of follow-up to the CDL workshops, clear preferences were expressed for a number of options:

- Offering CDL workshops to all academic and non-academic staff throughout higher education institutions
- Training-of-the-trainer opportunities, to enable more upskilling of more facilitators, whether these were external to the institutions or independent of them

- Ongoing support after provision of workshops, perhaps through small and regular support groups at each institution, and
- The importance of obtaining meaningful buy-in from leadership and management of institutions of higher learning for the CDL process, and perhaps also involving management and / or students in such training.

There was a perception by participants that CDL training is only one component of institutional and pedagogic change, that change is a gradual and slow process, and that not all academic and other staff would necessarily be as supportive of the CDL ideas as the research participants were.

Nevertheless, the study provides clear evidence for the value and power of CDL training within the broader framework of academic transformation, and the need to make its insights available to a greater number of academics, non-academic staff and students across higher learning institutions.



Conclusion

Beyond the need for HIV curriculum integration (HCI) as a way of preparing university graduates for a world where HIV is a complex personal, social and professional reality, HIV is also an opportunity to have a conversation about stigma, and how this is personally, socially and structurally wired. In a university setting this could lead to research on HIV stigma manifestation and prevention in education settings (or in settings where university students and graduates work or do work placements), and universities are well placed to theoretically understand how HIV stigma evolves in relation to the dynamics of a changing epidemic, epidemic response and evolving contexts.

Given the intersectional nature of stigmas – since HIV stigma will always intersect with race, class, gender, sexuality, etc. – it is important to explore ways to use HIV stigma as an entry point for other conversations in the teaching space. And so we can (and should) use HIV and HIV stigma as a springboard for

broader conversations about: difference, diversity, exclusion, inclusivity, transformation, privilege and power; the nature of the institutional culture; pedagogic approaches and styles; gender and sexualities (and themes such as patriarchy, gender equality, sexism, homophobia, transphobia and biphobia); and even about a ‘national’ identity which all South Africans may or may not share.

In sum, integrating HIV, and ideas about HIV stigma especially, into the curriculum is a way to promote critical diversity literacy, which in turn helps us to understand the nature and function of all forms of prejudice and discrimination, and their mitigation, located in the unique trajectory of South Africa.

What the participants in this CDL review have shown is that HIV is indeed a powerful entry point for more complex and transformative institutional conversations, which are meaningful at both the personal and the organisational levels.

Appendix 1 – CDL Workshop Programme

Critical Diversity Literacy pilot workshop programme



Pre-workshop exercise – Reflections on your past (see reading pack)

DAY ONE	
07h30	Arrival, registration and tea
08h00	<ul style="list-style-type: none"> ■ Introduction of co-facilitators ■ Aims, purpose of workshop, format of the training workshop ■ Housekeeping
08h15	<ul style="list-style-type: none"> ■ Privilege walk exercise ■ Ground rules, introductions, expectations and debriefing
09h30	<ul style="list-style-type: none"> ■ Group definition of privilege ■ Privilege and its role in oppression ■ Second exercise on privilege ■ A brief discussion of intersectionality theory
10h30	Tea
11h00	<ul style="list-style-type: none"> ■ HIV as an entry point to CDL ■ Presentation on CDL criteria ■ Discussion on institutional culture
12h00	<ul style="list-style-type: none"> ■ Diversity wheel exercise ■ Links to morning discussion
13h00	Lunch
14h00	Constructions of race
15h00	Forms of racism explored and defined
15h30	Tea
16h00	Everyday racism – Experiences of race at our institution
16h30	Debriefing and conclusion to the day

DAY TWO

08h00	Welcome and debrief on day one
08h15	<ul style="list-style-type: none"> ■ Constructions of gender (and sexuality) ■ Gender (and sexuality) at our institution: experiences of inclusion and exclusion
09h30	HIV at our institution
10h30	Tea
11h00	<ul style="list-style-type: none"> ■ Possibilities for change ■ The critical and humanising pedagogy ■ Other transformation possibilities
12h30	Reflections, conclusion and evaluation
13h00	Lunch
<p>Note: You will be given a reading pack which you can read at your leisure to inform yourself in more detail about the themes and issues around CDL. It will also include a reading list. Not formally included in the workshop will be issues around gender violence, whiteness (beyond discussions of race and privilege), ableism, xenophobia, colonialism and poverty/the poor.</p> <p>Post-workshop exercise: a reflection on the day and its impact (see reading pack).</p>	

Appendix 2 – Interview guide

- As a starting point, please share with me any general impressions you were left with after attending the CDL workshop.
- Would you say there was a shift in your thinking and beliefs after attending the CDL workshop? If so, what shift can you describe?
- Could you say how your actions and activities might have changed since you attended the workshop?
- How did the CDL workshop impact on you professionally?
- How did the CDL workshop impact on you personally?
- How did the workshop impact on your engagement in teaching or other engagements with your educational institution?
- Beyond what we have already discussed, how else have you utilised what you learned during the workshops?
- What challenges have you experienced in terms of implementing learnings from the CDL workshops?
- How do you see the workshops contributing to the broader transformation project in higher education?
- What follow up would you like to have, to help address issues such as racism, sexism, classism, ableism, homophobia, HIV stigma and other forms of prejudice experienced within and outside academic settings? What forms do you think such follow up should take?
- Is there anything else you want to say that I have not covered so far?

Thank you again for your participation and contribution – the final report will be made available to you.

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