University House Committee members’ depictions of residence traditions: A learning and cultural agility programme

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Thesis submitted in fulfilment of the requirements for the degree Doctor of Philosophy in Learner Support at the North-West University

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Graduation: May 2019
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DECLARATION

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

Signature

Date

20/11/2018

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I dedicate this thesis to my loving parents, Kirk and Riana Twine

*Wat ek is, is net genade … Wat ek het, is net geleen.*
I have had the good fortune to have had the opportunity to pursue my postgrad studies at the North-West University Potchefstroom campus. What a journey it has been for 12 years. There are a few influential people I would like to acknowledge:

I am profoundly grateful to my promoter Prof Johan Botha. Thank you for the opportunity I have had to learn (and still learn) from you. Thank you for all the conversations over the years that helped to shape not only this study, but my mind as a scholar and academic. Your advice on both research as well as on my career have been invaluable.

I will forever be grateful to my parents, Kirk and Riana Twine. I do not have enough words to thank you. Thank you for the opportunity you gave me to complete my studies.

To my husband, Heinrich Loubser, I thank you for your constant support and understanding. Thank you for allowing me to be a scholar for life.

To my other family and friends, thank you for believing in me.

To the Student Representative Council (SRC) at the NWU, thank you for the financial support provided to develop and implement the programme.

A special mention and word of thank to Dr. Marina Snyman for the independent coding and Dr Elaine Ridge for the time spent on language editing.
The literature attests that university traditions have a long history and still form an integral part of student cultural life: they teach students about the history of the institution and are seen as instilling shared values and generating pride in their alma mater. In a South African context, ‘orientation’ of students varies from formal orientation to academic life to informal orientation that includes traditional activities that the new students are expected to take part in. According to De Kock (2010), formal activities usually involve activities that are academic in nature such as registering at the university and getting to know the facilities and services the university offers. Informal activities focus on integrating students into the campus community. On-campus residence students specifically engage in activities with other residents in their respective residences. In many cases these include learning about or experiencing residence traditions at first hand. Nuwer (2001;2004) and Van Jura (2010) emphasise that although hazing, initiation activities and practices are wrongs of passage that are not approved by the university and may even be formally banned by the universities, they are still continued by senior students. De Kock (2010) and Van Jura (2010) argue that traditions, orientation of students and ritual activities have become so embedded in the culture of universities, campuses and residences that authorities do not see the risk some of the traditions hold. Not only do these traditional activities or rituals pose a threat to students’ well-being, health and safety, but they also have a negative effect on the teaching and learning environment. Many newspapers report on violence, aggression and discrimination generated by the specific traditions of on-campus residences at universities. These infringe on students' human rights. This kind of destructive behaviour runs counter to the notion that HCs (house committee) members are (to be) caregivers and instructors to assist residents to adjust to their new environment in such a way that they feel welcome, safe and secure.

This qualitative research study is situated in an interpretivist research paradigm. A phenomenological approach was used to explore, describe and explain university house committee members’ depictions of residences traditions. The sample consisted of forty purposefully selected university house committee members (years of study: ranges between second-fifth year of studies) who reside in university on-campus residences. Due attention was given to ethical considerations. Data generation was
done by means of in-depth semi-structured individual interviews that were audio-recorded and transcribed verbatim. Thematic analysis was used to analyse the data generated. The findings that emerged during data analysis include: i) the conceptualisations of on-campus residence traditions; ii) diverse perspectives of house committee members’ depictions on on-campus residence traditions; iii) insights into house committee members’ experiences of residence traditions, and iv) house committee members’ suggested ways of developing an inclusive residence culture. Trustworthiness criteria and strategies were employed to enhance the trustworthiness of this qualitative research study. This research study included the design and development of a Learning and Cultural Agility Programme to enhance an inclusive residence culture. After it had been implemented, the programme was evaluated by the participants.

In conclusion, if students do not become learning and culturally agile, as envisioned in the Learning and Cultural Agility Programme, they will remain stuck in their own ways of thinking, unable to create innovative, relevant residence traditions that promote an inclusive residence culture.

**Key concepts:** Residence traditions, Residence culture, House committee members, Learning agility, Cultural agility, Learning and Cultural Agility Programme
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<td>Centre for Creative Learning</td>
</tr>
<tr>
<td>DHET</td>
<td>Department of Higher Education and Training</td>
</tr>
<tr>
<td>HC</td>
<td>House Committee</td>
</tr>
<tr>
<td>HEI</td>
<td>Higher Education Institution</td>
</tr>
<tr>
<td>HEIs</td>
<td>Higher Educational Institutions</td>
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<td>HEQF</td>
<td>Higher Education Qualification Framework</td>
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<tr>
<td>LCA Programme</td>
<td>Learning and Cultural Agility Programme</td>
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<td>NQF</td>
<td>National Qualifications Framework</td>
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1.1 INTRODUCTION

‘What are traditions?’ … a question asked by and posed to many, including Graburn (2001:6) who responds with a counter question: “What a question! [you] might as well have asked ‘What is life?’”

Alexander (2016:2) explains that: “we are more conscious of tradition now than we have ever been” although the concept is very old. In his speech in the House of Commons, Churchill (1944) stated that “[a] love for tradition has never weakened a nation, indeed it has strengthened nations in their hour of peril”; “[w]ithout tradition, art is a flock of sheep without a shepherd. Without innovation, it is a corpse.” Henry James (1993:495) argues that “[i]t takes an endless amount of history to make even a little tradition.” Goodman (2010) is of the opinion that “[t]raditions are the guideposts driven deep in our subconscious minds. The most powerful ones are those we can't even describe [and] aren't even aware of”. According to Sonnenberg (2014) traditions represents a critical piece of one’s culture as they remind one of history which defines one’s past: it helps to form a structure and foundation of the society in which one belongs, and shapes the future in a sense that one knows who one is likely to become. Sonnenberg (2014) contends that if the meaning of traditions is ignored one could be in danger of damaging the underpinning of one’s identity. Regardless of the above statements, one may conclude that traditions are a significant phenomenon regardless of the context or impact they have on human beings.

Bronner (2012:xiii) states that “[t]he idea of tradition on campus refers inevitably to connection – to the past, to people, to place – whether this idea comes through in customs known to have been repeatedly enacted or to cultural practices designed to spread across space and maybe recur in the future”. Whatever the case may be, university resident students on campuses allow themselves to participate in traditions in order to socialise and feel a part of something (Bronner, 2012:xiii).
1.2 BACKGROUND TO AND DISCUSSION OF THE RESEARCH PROBLEM

According to Van Jura (2010) university traditions historically still form an inevitable part of student cultural life as they teach students about the history of the institution and are deemed to instil common values and generate pride and enthusiasm towards their alma mater. Van Jura (2010:108) posits that the history of university traditions highlights that original university traditions (around the 1840s) were not set out to attract much student participation but, were rather limited to a few students who were identified and selected by the community. This was to show the best campus accomplishments from the selected participants, after which they would receive recognition from their fellow students and be placed in an honouree group (Van Jura, 2010). In the 1890s, athletics students adopted mascots, wore the same clothes and wrote traditional songs which the supporting students sang at occasions such as football games (Thelin, 2004). In the 1960s, the University of Vermont, set some rules for freshmen (first year students), for example the wearing of a certain beanie cap to indicate that they are freshmen (Van Jura, 2010). They regarded the freshman beanie cap as a significant tradition on their campus and stated this in their Freshman Handbook (University of Vermont, 1960:i). A hazing practise named ‘the tests’ at a university in England involves excessive alcohol consumption (Alleyne, 2009). This practice is usually organised for first year female students and is done shirtless because it frequently encompasses vomiting and although students regard this practise as a university tradition, the National Union of students has called for it to be banned (ibid.). Hazing ceremonies involving alcohol such as ‘the tests’ referred to above claim many student lives (Alleyne, 2009). Alleyne (2009) reported on a first year student who died of alcohol poisoning after consuming various alcoholic drinks as part of an initiation night. Another tradition initiated by students is known as the first rain run or the naked run, and involves participating students running naked through the campus on the first night-time rainfall during fall season (Wayne, 1998).

In a South African context, ‘orientation’ of the new first year students varies from formal orientation to more informal orientation that includes traditions which the first year students are “expected to adhere to” (De Kock, 2010:6). According to De Kock (2010), formal activities usually involve those that are academic in nature such as registering at the university and getting to know the facilities and services the university offers. On the other hand, informal activities are more social in nature and include the
socialisation of first year students with other students and with other residents in the respective residences on campuses, which include learning about residence traditions (De Kock, 2010). Residences engage in various traditions, cultures and rituals that are maintained by residents such as first years, singing songs while walking on campus, wearing matching clothing that is unique to their specific residence, and greeting their house committee members, senior students and the physical residences (buildings) whenever they walk past or enter them (De Kock, 2010).

Lipkins (2006) argues that statistics on hazing understate the amount of actual hazing that occurs since most students do not recognise hazing or even know when they are involved in hazing practices. Based on the survey they conducted, Allan and Madden (2008:8) concluded that “nine out of ten students [who have] experienced hazing behaviour did not [even] consider themselves as” being victims of hazing practices and ascribe this to stereotyping that perceives hazing as pranks that are harmless (Allan & Madden, 2008). Lipkins (2006:89) refers to the “code of silence” that hinders students from reporting or even talking about hazing, thus they withhold information that is of paramount importance to research. This results in research not having a valid statistical base to provide an accurate picture of the detrimental effect of hazing (Lipkins, 2006). Thus, students’ ignorance of or failure to recognise hazing practices or their unwillingness to talk about initiation practices, which may be as a result of fear or victimisation, means that hazing is not openly discussed (Smith & Yarussi, 2007). Some hazing practices include traditions that attempt to create rites of passage; sadistic/sociopathic behaviour; power; anger and revenge; group conformity; and substance abuse (Hoover & Pollard, 2000).

Van Jura (2010) emphasises that although hazing, initiation activities and practicing some traditions are frequently not approved by the university or are even banned by the universities are, nevertheless continued by students themselves. Van Jura (2010) argues that traditions and ritual activities become deeply embedded in university campus and residence culture. That may make it difficult for authorities to recognize the risk some of the traditions hold, the threat that traditions pose to students’ health and safety and the negative effect they have on maintaining and providing effective teaching and learning environments.
Allan and Madden (2008) are of the opinion that there are more negative than positive effects of hazing practices as they negatively affect students’ well-being at various levels. De Kock (2010) notes some negative effects such as physical injury, psychological destruction and even death. Cilliers (2014) reports on university traditions and practices that allegedly involved shoving, intimidation and deprivation of facilities such as the use of an elevator for first year students. Cilliers (2014) states that first year residents are being continuously shouted at and victimised by senior students, which results in first year students’ crying. This results in first year students opting to leave the residences and find other accommodation. Molefe (2014) similarly reported that house committee members suggest that first year students rather leave the residence if they feel that they cannot cope with the residence environment. This leaves not only the health and well-being of students in jeopardy but poses a risk for educational institutions as it influences the quality of learning environments conducive to effective learning; creates an abusive campus climate; increases possible dropout rates and attracts negative publicity for the institutions (Allan & Madden, 2008). Ruffins (2009) argues the research reveals that the phenomenon of initiation as a campus tradition or even the tradition itself is a bigger problem than suspected; it may even be getting worse as various traditions are reinforced as part of the institution’s historical culture.

Universities in South Africa strive for transformation on campuses that are free from traditions and initiation practices that hamper transformation processes, being inclusive, and violate students’ human rights. The literature reports on violence and aggression in various contexts, which stems from traditions specifically in on-campus residences at universities that infringe on individuals’ human rights (Berkowitz, 1993; Botha, 2013; Bushman & Huesmann, 2010; Buys, 2014; Myburgh & Poggenpoel, 2009). This kind of destructive behaviour makes a mockery of the notion that “HCs [house committee] members are [to be] caregivers and instructors” to assist residents to adjust to the new environment in such a way they feel that they are welcome, belong and feel secure (De Kock, 2010:7:58). At some universities in South Africa, house committee members are compelled to attend leadership training camps and human rights information sessions in order to equip them with the necessary information and skills regarding human rights and their application (Van Schalkwyk, 2014). The Student Housing Constitution highlights that house committee members “shall assume
responsibility for the drawing up of an orientation programme for the approval of residence management, ensuring that the programme conforms to the vision and mission of the overall institution and does not include any initiation" (Soga, 2007:3). In addition, Ellsworth (2006) argues that administrators and/or management must be proactive and need to address dangerous and increasingly deadly hazing activities more effectively.

The South African Human Rights Commission (SAHR, 2001) has reiterated that initiation rituals and traditions at universities are outlawed and viewed as unconstitutional. The on-going reality of traditions of the past at various universities are in many cases violations of individuals' human rights which raises questions of the commitment of universities towards equality, freedom, human dignity and the right to live in a healthy environment as enshrined in the Constitution of the Republic of South Africa Act, 108 of 1996 (South Africa, 1996).

It is safe to assume that residence traditions are being vigorously maintained. This made it important to explore and make sense of House Committee members’ (HC members) depictions of residence traditions. This was also necessary because I needed a research base to be able to develop and design, implement and evaluate a Learning and Cultural Agility Programme to enhance an inclusive residence culture.

1.2.1 Identifying the gap in knowledge

I explored some existing information derived from previous empirical research on residence traditions and traditional practices or rituals such as initiation and hazing. This made it possible for me to identify a gap in the research and position this research study in terms of research aims, sample and data generation method and analysis (Denscombe, 2010). Some existing knowledge identified involves the following:

Cowley and Waller (1979:377) reported on empirical research on student traditions for pragmatic purposes titled "A Sociological study of student life". It seems that there is scant research on traditions specifically in university residences. Cowley and Waller (1979:377) argue that the reason for investigating student traditions should be productive and beneficial for sociologists as well as educational administrators and management as it “should develop an awareness of forces which can be employed in
controlling the educational environment”. A literature search on empirical research on residence traditions indicates that numerous research studies focused on specifically initiation and hazing practices in various contexts without focusing on residence traditions at Higher Education Institution (HEI) residences.

A vast amount of empirical research aimed at exploring the different meanings of the term ‘initiation’ (De Klerk, 2013); investigating the nature of hazing behaviours (Allan & Madden, 2008); analysing students’ observations about hazing practices (Dias & José Sá, 2014); students perceptions of hazing (Hoover & Pollard, 2000); hazing in student organisations (Owen, Burke & Vichesky, 2008); analysing the different views on hazing activities between first year students and student organisation members (Ellsworth, 2006); providing motivation for hazing practises (Campo, Poulos & Sipple, 2005; Sweet, 1999); and the consequences of hazing practises on individuals and groups (Keating, Pomerantz, Pommer, Ritt, Miller & McCormick, 2005; Lee-Olukoya, 2009; Van Raalte, Cornelius, Linder & Brewer, 2007). Most of the above-mentioned studies were conducted in large scale surveys (Allan & Madden, 2008; De Klerk, 2013; Hoover & Pollard, 2000; Keating, et al., 2005; Owen et al., 2008) as opposed to the smaller of studies that were conducted by means of individual, structured or semi-structured interviews of a qualitative nature (De Kock, 2010; Dias & José Sá, 2014).

The above highlights a gap in research on traditions in specifically on-campus residences at universities (in a South African context). In order to define the gap in knowledge more closely, I referred to the work of Yadgar (2013:469) which states that most current philosophical work that addresses the phenomenon (tradition) interprets rather than provides an explanation of “the way [in which tradition] actuality works and [or the way it] is transmitted and appropriated”. Without explaining ‘why’, Yadgar (2013:469) contends that it will leave matters unresolved and therefore understanding why it should be addressed urgently, as “[t]his, simply is a matter of our humanity”.

Above-mentioned existing literature also enabled me to establish research aims, the sample and the data generation method and data analysis method. The following sections provide the research questions and aims of this study.
1.3 RESEARCH QUESTIONS

In order to address the identified intellectual conundrum, the following primary research question steered the research study: “How do university house committee members depict on-campus residence traditions?”

The secondary research questions were designed in order to assist in answering the primary research question:

- How do university house committee members conceptualise on-campus residence traditions?
- What is the nature of on-campus residence traditions?
- What are the causes and effects of on-campus residence traditions?
- Why do university house committee members depict on-campus residence traditions the way they do?
- What suggestions can be provided by university house committee members in order to develop an inclusive residence culture?
- How can a learning and cultural agility programme be developed in order to address an inclusive residence culture?
- How can a learning and cultural agility programme enhance an inclusive residence culture?

1.4 AIMS OF THE RESEARCH STUDY

The following research aims were formulated from the research questions primarily to explain how university house committee members depict on-campus residence traditions and secondarily to:

- Explore and describe how university house committee members conceptualise on-campus residence traditions;
- Explore and describe the nature of on-campus residence traditions;
- Explore and describe the causes and effects of on-campus residence traditions;
- Explain why university house committee members depict on-campus residence traditions in a particular way;
• Describe the suggestions provided by university house committee members to develop an inclusive residence culture;
• Develop a learning and cultural agility programme in order to address an inclusive residence culture; and
• Describe how a learning and cultural agility programme enhances an inclusive residence culture.

1.5 CLARIFICATION OF THE CONCEPTS

In the next section, I provide a short and descriptive clarification of the concepts relevant to this study. The purpose of this brief clarification is to clarify each concept as it was used at the onset of this study.

1.5.1 University

Practically defined, a university is viewed as buildings in which university students are taught various modules and subjects for several years so they can graduate (Milward, 2006). A university is usually also referred to as an institution. In the South African context, one refers to a university as a Higher Educational Institution (HEI). Institutions, such as universities can sometimes be organised differently, consisting of different departments, faculties or schools within the institution. However, essentially all universities have a management structure that could include: a chancellor, rector or principal, a vice-rector or vice-principal, president/s or vice-presidents, deans of different faculties or divisions and board members that represent the university. Therefore, a university can be viewed as a working organisation. For the purpose of this research study, I acknowledge the statements in the Robbins report as stated by Moser (1988:56) that indicate that a university has four objectives: instructing specific skills for the practice, teaching in a way that enhances “the general powers of the mind, advancing [in] learning [as well] as research; [and] transmitting a common culture and common standards of citizenship”. The latter objective is directly linked to this research, but it is important to note that by transmitting a common culture or residence culture, for that matter, within a university context does not mean that all are forced into a common mould but rather that they are introduced to certain associations,
cultural and social habits that are part of a healthy culture (Balfour, 2014; Moser, 1988). A university should not only provide a place for students of all cultures and groups but should also provide an atmosphere in which students can live without having to compensate for any inequalities in home background (Balfour, 2014). Universities are an important role-player when it comes to the construction of the cultural life of the students and campus communities (Balfour, 2014).

1.5.1.1 University student

A university student is a person who is registered at a Higher Education Institution (HEI). In the South African context: a student enrolled at a HEI who is striving to complete and obtain a qualification in the Higher Education Quality Framework (HEQF) of South Africa (South Africa, 2012). These qualifications include higher education certificates, diplomas and degrees on the National Qualifications Framework (NQF) Level 5 and above. In a South African context, academically one can distinguish between undergraduate university students, who are students that is enrolled for a first degree and post graduate students, those enrolled for master’s or doctoral degrees. The age of university students in South Africa ranges from 18 years and up.

1.5.2 House Committee (HC) members

In a South African context, HC members refer to individuals who are elected as members of the management or governing body of a residence at a university by the residents (NWU, 2014). The HC members could be male or female depending upon the gender composition of the residence. The HC members usually have numerous leadership duties and responsibilities in and out of the residences to support the residents at various levels. They are also representatives of residence management within Universities’ structures. The HC members are responsible for creating environments which are comfortable and conducive for students to develop at an academic and social level, which includes planning and organising of residents’ student life (University of Cape Town, 2014) thus to assist residence students to develop individuals holistically in various social contexts.
1.5.3 Depictions

The concept depiction derives from the Latin word *depictionem* meaning description. Depictions are viewed as the personal knowledge one has of an experience (Moustakas, 1994:20). Ernst and Young (2013:233) posit that “a complete depiction includes all information including all necessary descriptions and explanations, necessary for a user to understand the phenomenon being depicted”. In the context of this study, I adopted Ernst and Young’s (2013:23) view with regard to “a complete depiction of group assets” that includes: “a depiction of the nature of the [phenomenon] ...; and a depiction of what the [phenomenon] represents”. Ernst and Young (2013:23) explain that “a complete depiction may also entail explanations of significant facts”. Combined depictions (of multiple individuals) on certain experiences or phenomena are “developed through a process of immersion”. Next, saturated core themes of the experiences are understood and constructed as a collective depiction of the entire groups’ experiences (Moustakas, 1994). Experience refers to “an actual observation or practical acquaintance with events that [have affected] a person” (Fowler & Fowler, 2004:339). Beard and Wilson (2002:13-14) explain that experience is “the fact of being consciously in a subjective state or condition; of being affected by an event, a state or condition viewed subjectively; and knowledge resulting from actual observation or from what one has undergone”. According to Forlizzi and Ford (2000:419) a “singular experience” is made up of multiple “smaller experiences”, but one can refer to experience in three ways which are: experience, an experience, and experience as a story. For the purpose of this research study depictions were viewed as all the information including, descriptions and explanations provided by the participants to enhance the understanding of the phenomenon traditions.
1.5.4 Residence

A residence refers to the place (building) in which students reside. In South Africa a university campus residence is “a physical building designed and equipped for the accommodation” for on-campus students (NWU, 2011:3). According to Swartz (2010) cited in the Report on the ministerial Committee for the review of the provision for student housing at South African universities (South Africa, 2011) residences are of importance as they serve as location for both teaching and learning and social life. Swartz (2010:13) suggests that residences have “four key functions, a pedagogical, cultural, social and leadership function.

1.5.4.1 On-campus residence

An on-campus residence is viewed as a residence on the grounds of the university. Students residing in an on-campus residence should adhere to the rules and regulations for residences of the university. It is important to notice that the structure of on-campus residence management at universities differs from one institution to another. However some management structures overlap and include wardens, housemasters or house parents as well as House Committee (HC) members and other residential students who live in the residence.

1.5.5 Traditions

Tradition/s in the broader spectrum as is a complex phenomenon (Alexander, 2016). In the words of Ben-Amos (1997:97) “tradition does not defy definition, but simply does not need one. Its meaning appears lucid beyond clarification, perspicuous beyond explanation”. As this is one of the key concepts that guided the research study, I had to strive to conceptualise the concept order to break down and convert research ideas on the phenomenon into common meanings to develop an agreed understanding of the concept within the context of this study. However, in order to orientate you, the reader, in these early stages of this research study, I refer to the following metaphoric explanation by Shils (1981:156) which can illustrate and shed some initial ideas on the concept of tradition:
Tradition is not the dead hand of the past but rather the hand of the gardener, which nourishes and elicits tendencies of judgement [that] would otherwise not be strong enough to emerge on their own. In this respect, tradition is an encouragement to incipient individuality rather than its enemy. It is a stimulant to moral judgement and self-discipline rather than an opiate.

Interrelated and unifying ideas on the conceptualisation of tradition include various aspects as tradition refers to: a belief(s), objects or customs which are performed or believed in the past, taught by one generation to another and then transferred, performed or believed through time and into the present (Green, 1997; Shils, 1981). Smelser and Baltes (2001:1583) support Shils’ (1981) proposed definition of tradition that is widely accepted, defined as “anything which is transmitted or handed down from the past to the present”. However, according to Alexander (2016) if tradition is anything that is handed over, then actions could not be considered as excluded, as actions cannot be handed over. According to Alexander (2016:28) “[t]raditions are not actions: they frame actions”. Similarly, Shils (1981:31) argues that “[t]he re-enactment is not the tradition; the tradition is the pattern which guides the re-enactment”. In Chapter Two I conceptualised the concept ‘tradition’ by means of Jabareen’s (2009) qualitative method of building a conceptual framework.

1.5.5.1 Residence traditions

In the context of a university, residence traditions are viewed as the values, assumptions and behaviours that shape the character of a specific residence (Arminio, 2011). The idea of residence traditions comes through in the form of customs “known to have been repeatedly enacted or to cultural practices designed” to be repeated and passed on to newcomers and may be recurred in the future (Bronner, 2012:xiii).

1.5.6 Learning and cultural agility

Learning agility and cultural agility are two different constructs that are found in the corporate domain, not in Higher Educational Institutions (HEIs). However, the reason for adopting these two constructs and integrating them when I developed the Learning and Cultural Agility Programme was because of the outcomes that these constructs
could offer. Learning agility aims to develop individuals in such a way to “question the status quo and challenge long-held assumptions with a goal to discover new and unique ways of doing things” (Mitchinson & Morris, 2014:3). Learning agility is also viewed as a mind-set and ability of an individual to remain flexible and be able to adapt in changing conditions. Being a learning agile individual is one of the core leadership skills (ibid.). The five characteristics of a learning agile individual include: change agility, mental agility, people agility, result agility and self-awareness (Mitchinson & Morris, 2014). These will be elaborated on in Chapter Three.

I adopted Caligiuri’s (2012) view of cultural agility that defines it as “the ability to quickly, comfortably and effectively work in different cultures and with people from different cultures” (Caligiuri, 2012 cited in Lundby & Caligiuri, 2013:27). Cultural agility on the other hand provides a mind-set that enhances the ability of individuals to effectively engage and work with other individuals from various cultures in a respectful, knowledgeable and effective way (McCormick Benhalim & Malcom, 2014). A culturally agile individual is thus able to adapt to cultural uniqueness and respond with the appropriate behaviour within a specific context (Caligiuri, 2012). A culturally agile individual is also able to adapt to the norms and practices of cultures and work effectively with people from different cultures. Cultural agility is necessary for successfully communicating and negotiating with and trusting cultures different from one’s own (ibid.).

1.5.7 Programme design and development

According to the National minority AIDS council, programme design and development is viewed as an on-going process of planning which is used and supported by a well-considered and documented plan of action (NMAC, 2003). Programme design and development can also be defined as a “deliberate process through which representatives of the public [participants in a research study] are involved in designing, implementing, and evaluating educational program[mes] that address needs they identify” (Rennekamp, 1999:7). In the context of this study, the findings from the semi-structured individual interviews with HC members (participants) in on-campus residences also informed the situation analysis and the formulation of the needs analysis that occurred during the first phase of programme design and
development (see below) discussed in Chapter Six. Programme development should provide a step-by-step process in order to understand what the outcomes of the programme ought to be and what the programme intends to achieve (Dickoff, James & Wiedenbach, 1968). According to Wadsworth (2011) and Botha (2006), programme design and development constitutes three phases:

- Programme planning and development;
- Programme implementation; and
- Programme evaluation.

Programme design and development formed an important part of this research study, as it was one of the research aims listed in section 1.4

### 1.5.8 Learning and Cultural Agility Programme

The Learning and Cultural Agility Programme in this research study is underpinned by ‘learning agility’ and ‘cultural agility’ (see Chapters Two and Three). Programme design and development involves three phases: Programme planning and development (Phase 1), Programme implementation (Phase 2) and Programme evaluation (Phase 3). These are discussed in detail in Chapter Seven.

### 1.5.9 Other concepts relevant to this research study

- Inclusive residence culture

An inclusive culture refers to the successful involvement and integration of a diverse group of individuals within a specific setting, for example a university on-campus residence (Burton Blatt Institute, 2011). An inclusive residence culture is viewed as an environment that is characterised by a climate in which respect and equality are visible as well as the habit of recognising differences in terms of religion, race and sexual orientation amongst other intersections of differences is cultivated. Establishing an inclusive residence culture can be optimised by interventions and or awareness programmes that seek to change the residence culture and climate (Erickson, Mattaini & McGuire, 2004).
1.6 RESEARCH DESIGN

The research design in broad terms is set out in such a way that it places “the researcher in the empirical world” (Punch, 2006:47). This research design provides a planned series of strategies explaining how I conducted my research (Trafford & Lesham, 2008) and is framed in a qualitative design and classified according to its specific purpose (form) and specific methodology (Gray, 2014). The sections to follow will give a brief overview of the key elements as suggested by Punch (2006) of qualitative research design that includes: the nature of the research study; the paradigm of inquiry; the methodological approach; site, sample and sampling methods; methods of data generation and methods of data analysis (Gray, 2014; Punch, 2006). Diagram 1.1 sets out the research design and methods in the context of this research study.
## Key Elements of a Research Design

(Punch, 2006)

<table>
<thead>
<tr>
<th>Paradigm of Inquiry</th>
<th>Methodological Approach</th>
<th>Site, Sample and Sampling</th>
<th>Data Generation</th>
<th>Data Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpretivist paradigm</td>
<td>Phenomenology</td>
<td>Site: North-West University (NWU)</td>
<td>In-depth semi-structured individual interviews</td>
<td>Thematic analysis</td>
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<tr>
<td><strong>Ontological assumption:</strong> No single reality or truth created by individuals or groups.</td>
<td>Purely describes an individual or a group’s lived experiences of a specific phenomenon from a first-person point of view</td>
<td>Sample: University HC members</td>
<td>Field notes:</td>
<td></td>
</tr>
<tr>
<td><strong>Epistemological assumption:</strong> Reality needs to be interpreted in order to understand the discovered meaning.</td>
<td>Sampling: Purposive sampling</td>
<td></td>
<td>• Observational notes</td>
<td></td>
</tr>
<tr>
<td><strong>Ethical Considerations</strong></td>
<td><strong>Trustworthiness</strong></td>
<td></td>
<td>• Methodological notes</td>
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<tr>
<td>Informed consent</td>
<td>Truth value</td>
<td></td>
<td>• Theoretical notes</td>
<td></td>
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<tr>
<td>Confidentiality and anonymity</td>
<td>Applicability</td>
<td></td>
<td>• Self-reflective notes</td>
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<tr>
<td>Honesty, integrity, objectivity and trust</td>
<td>Consistency</td>
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<td>Protection of the participants</td>
<td>Neutrality</td>
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<td>Security and ownership of the data</td>
<td>(Credibility)</td>
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**Diagram 1.1 Research Design and Methods**
1.6.1 The nature of this research study

This research study was exploratory, descriptive, explanatory and contextual in nature (Gray, 2014; Nieuwenhuis, 2010). An exploratory approach enables the researcher to “explore what is happening and to ask questions about it” (Gray, 2014:38). This was useful in the sense that there is not much knowledge about this phenomenon ‘residence traditions’ in the specific chosen context of this study (Gray, 2014). Exploratory research relies on formal approaches for data generation such as interviews and consequently this research study made use of semi-structured individual interviews (Saunders, Lewis & Thornhill, 2007). As exploratory research also relies on secondary research, I made use of available literature, data and various ways to explore the phenomenon of residence traditions. To assist me in exploring relevant literature I used multiple databases such as Ebscohost, Science Direct, Academic search premier, e-thesis and dissertations. Key words which helped me in the search process were ‘tradition’ ‘campus tradition’; ‘student tradition’; ‘student life’; ‘social customs’ and ‘folklore’. The descriptive nature of this study entailed the provisioning “[of] a picture of a phenomenon [residence traditions] as it naturally occurs” through description (Gray, 2014:36). This entailed providing descriptive accounts of the participants’ depictions and conceptualisations of the phenomenon. In order to explain the ‘why’, a sub-research question of this research study is explanatory in nature as it “goes beyond description (what happens) and seeks to explain” the participants’ depictions of residence traditions within the context of a university institutional level (Jansen, 2010:11) that is contextual in nature.

1.6.2 Paradigm of inquiry: Interpretivism

Chilisa and Kawulich (2012:53) argue that “[e]very researcher has his/her own views of what constitutes truth and knowledge”. These views framed how I view the world around me and constitute the paradigm of inquiry this research adopted. This research study followed an interpretivist paradigm of inquiry that guided my thinking, beliefs and assumptions about the society.

Working within an interpretivist paradigm of inquiry prompted me to seek experiences, understandings, depictions and perceptions of the participants regarding the phenomenon being studied in order to uncover data based on the reality rather than
statistics (Thanh & Thanh, 2015). This paradigm allowed me to “view the world through
the perceptions and experiences [on residence traditions] of the participants [HC
members]” (Thanh & Thanh, 2015:24). See section 4.2.1 of Chapter Four for the
comprehensive explanation of the paradigm of inquiry for this research study.

1.6.3 Methodological approach

Howell (2013: iv) defines research methodology as the “strategy that outlines the way
one goes about undertaking a [research study]” and the research methods as the
“means or modes of data collection”. In other words, the chosen methodology guided
the research process with regard to the chosen methods of selecting the sample, data
generation and data analysis. The paradigm of inquiry also guided the methodology
chosen for this research study. In this qualitative research design and interpretivist
paradigm of inquiry, I chose to use a phenomenological methodological approach.
This methodological approach enabled me to explore, describe, understand and
explain the HC members’ experience of residence traditions within their natural
settings, the university on-campus residence.

1.6.4 Site, sample and sampling

Identifying the site and sample of any research study is an important component, but
more crucial is the chosen sampling technique as it “holds the key to the comparisons
[one] will be able to make [when] using the data” (Barbour, 2007:58). The site for data
generation was the North West University (NWU). The NWU began in 2004 when the
Potchefstroom University for Christian Higher Education which was historically white,
with a strong Afrikaans and Christian background, merged with the historically black
University of North-West which had mostly black students from rural communities.
Later on Sebokeng Campus with its predominantly black students and staff merged
with the NWU. For the purpose of the study I chose the NWU a as the university is
unique with regard to its in on-campus residence traditions. This allowed for generating
rich data on the phenomenon within a specific university context.

Gray (2014:180) states that purposive non-probability sampling methods are usually
employed in qualitative research in order to “obtain insights into particular practices
that exist within a specific location, context and time”. The purpose of sampling in this research study was to identify information rich cases to be studied in an in-depth manner rather than a random representative sample as in quantitative research (Barbour, 2007). I opted for a sample that would allow me to explore diverse experiences of the phenomenon. I used specific criteria, which is typical of sampling within phenomenological methodology (Padilla-Díaz, 2015) to select HC members as participants at the NWU. The selection criteria used for selecting participants purposefully were:

- enrolled as a full-time student residing in an on-campus residence at the NWU;
- a current university house committee member; and
- conversant with either English or Afrikaans.

1.6.5 Data generation

The selected data generation method for this research study was one of the “most widely employed tool[s] for collecting information” from participants and that is interviews (Alsaawi, 2014:150). An interview is regarded as a meeting where information is obtained by a reporter (the interviewer) from another person (the participant) (Kvale, 2006). The information obtained is usually in the form of a conversation where the person is being asked about his/her personal views, perspectives and experiences (Kvale, 2006). There are four predominantly used types of interviews: structured interviews which require predetermined questions aimed at getting a ‘yes’ or ‘no’ answer; open-ended interviews which are unstructured in nature and allow for freedom in terms of question answering and asking; semi-structured interviews which allow the interviewer to probe and expand on the participants’ responses; and lastly focus group interviews which entail a group interview and discussion focused on a given issue or topic (Alshenqeeti, 2014). The most appropriate type of interview for the purpose of this research study was the semi-structured individual interview. Semi-structured interviews are a combination of unstructured interviews and structured interviews as the questions asked during the interview were pre-planned but the interviewer (myself) was given a chance to ask the participants (interviewees) to elaborate on the questions and explain through an open-ended question (Alsaawi, 2014). See Addendum G for the interview schedule of pre-
planned questions that were used during the data generation process of this research study. Another motive for making use of semi-structured individual interviews in this study was to create an opportunity for the participants to provide me with more in-depth and rich responses and experiences (Bryman, 2008). One benefit of making use of interviews as a data generation method was that the interviews gave a voice to many, including those who do not usually participate in group speak-outs (Kvale, 2006). Other benefits include: the complex questions could be elaborated on in-depth when necessary and the interviewer could control the context in which the interview took place, making sure all the questions were asked and answered (Phellas, Bloch & Seale, 2012).

Some practical issues regarding interviews included the number of participants interviewed. According to Alsaawi (2014:152), it has been agreed that “no particular number of participants should be interviewed”. Therefore, I made use of two criteria namely sufficiency and saturation, as suggested by Seidman (2013), to help me decide on the size of the sample to be interviewed. According to Alsaawi (2014), these two criteria are more valuable than a pre-determined or pre-planned number of participants to interview.

Another issue is the sensitivity of the chosen topic. The phenomenon ‘traditions’ could be seen by some individuals as a sensitive topic to share their views. Farquhar and Das (1999) in Barbour (2007) state that the sensitivity of a topic is not fixed, but rather socially constructed. In other words, the topic of sensitivity or “no-go area” to one individual or a group could be “perfectly acceptable for another” (Barbour, 2007:18). Since ‘I was not sure how the sensitivity of the topic ‘residence traditions’ might vary one from participant to the other, the use of semi-structured interviews was therefore viewed as the most suitable method of data generation for the purpose of this study. All the interviews were audio-recorded and then transcribed so they could be used during data analysis.

In addition to semi-structured individual interviews, I also made use of field notes during the data generation process (section 4.2.4.5 of Chapter Four). Although I made use of audio recordings during the semi-structured individual interviews, the audio tapes did not replace taking field notes. I made handwritten field notes and later converted them into computer files, so that these could be available to help analyse
and interpret the data generated by the semi-structured individual interviews. Newbury (2001:3) defines field notes as “an objective record of observations made in a particular setting”. DeWalt and DeWalt (2002) argue that field notes provide a description of what is observed prior, during and after data generation and it is therefore viewed as both generated data and analysis. For the purpose of this study, I made use of observational notes, theoretical notes, methodological notes and self-reflective notes (see sections 4.2.4.5.1 to 4.2.4.5.4 of Chapter Four).

1.6.6 Data analysis

The process of data analysis plays an integral part in any qualitative research (Van den Hoonaard & Van den Hoonaard, 2008). Just as there are many variants in qualitative research, there are different data analysis methods and tools to assist in analysing data. Apart from the different methods, there are a few common features in qualitative data analysis regardless of the paradigm in use (Van den Hoonaard & Van den Hoonaard, 2008). These features were: the data are generated; data analysis is an iterative process; the researcher engages in making field notes during and after data generation and; any data analysis method involves some sort of coding.

Braun and Clarke (2006) outline some advantages of thematic analysis which strengthened the rationale for choosing this data analysis method. First it is flexible in nature, which makes it a good fit for the paradigm of this research study. By being flexible, this method of data generation “can be used across a range of epistemologies and research questions” (Braun & Clarke, 2006:97). Therefore, the flexibility and theoretical freedom of thematic analysis were crucial for the analysis of the rich detailed and complex data that were generated (Braun & Clarke, 2006). Another advantage was that it is a relatively easy and quick method to learn and use (Braun & Clarke, 2006). Thirdly, thematic analysis is a useful method to use when participants are also collaborators. In other words, it helps to produce suggestions or solutions during data generation (Braun & Clarke, 2006). Thematic analysis lends itself to summarizing key features in the form of a thick description from a large set of data as well as highlights similarities and differences in and across the data (Braun & Clarke, 2006). Taking these advantages of thematic analysis into account, I opted to employ thematic analysis as I explain in section 4.2.5.1 of Chapter Four.
I transcribed all the semi-structured individual interviews, then used these to facilitate the process of data analysis (Stewart, Shamdasani & Rook, 2007). See section 4.2.5 of Chapter Four for an in-depth discussion on the thematic data analysis method and process that was followed.

1.7 ETHICAL CONSIDERATIONS

As one of the ethical requirements of this research study, I firstly had to obtain formal approval from the NWU Faculty of Education Sciences’ Ethics Committee prior to the commencement of the research. It issued the following ethics number: NWU00159-15-A2 (Addendum A). I next requested permission to conduct the research from the Dean of Student Affairs at NWU (Addendum B). In addition, before I could start the research in this site chosen, I had to get permission from the Student Representative Council (SRC) (Addendum C); the Primarius/Primaria of each of the on-campus residences (Addendum D); and the Wardens of the on-campus residences (Addendum, E).

Just as moral ethics in life distinguishes between right and wrong, research ethics distinguishes between acceptable and unacceptable conduct during the research process (Resnik, 2011:1). The ethical considerations of this specific research study centred on the prescription of Berg and Lune (2014:61): “do no harm”. This included avoiding physical harm as well as emotional (psychological) harm. Further ethical considerations that were relevant to this study include: informed consent of participants (Addendum F); as well as the confidentiality and anonymity of the participants; honesty, integrity, objectivity and trust; protection of the participants, security and ownership of the data (Denscombe, 2010; Punch, 2006; Resnik, 2011). All participants voluntarily agreed to take part in the research study. These ethical requirements and how they were met are discussed in section 4.3 of Chapter Four.
1.8 QUALITY OF THE RESEARCH STUDY

I embraced multiple trustworthiness criteria and strategies to do all I could to ensure the quality of this study (Loh, 2013; Morrow, 2005). According to Morse, Barrett, Mayan, Olson and Spiers (2002:14) research without rigour or trustworthiness is “worthless, becomes fiction, and loses its utility”. In this qualitative research study, I adopted Guba's (1981) trustworthiness model that consists of four criteria and strategies of trustworthiness: truth value (credibility), applicability (transferability), consistency (dependability) and neutrality (confirmability) (Shenton, 2004:64). This is explained in section 4.4 of Chapter Four.

1.9 CHAPTER DIVISION

The chapter division of this thesis is set out in Diagram 1.2 below.

![Diagram 1.2 Chapter Division](image-url)

**DIAGRAM 1.2 CHAPTER DIVISION**
1.10 SUMMARY

This chapter outlined the background to the research study and discussed the research problem. The phenomenon under study was explained and the gap in knowledge that was identified was highlighted. The research questions and aims of the study were stated and then the relevant concepts were clarified. The chapter also introduced the research design and methods that included the nature of the study, the paradigm of inquiry, the methodological approach, the site chosen, the sampling and the sampling methods. Data generation and data analysis methods were outlined and highlighted. Trustworthiness and ethical considerations for this research study were also briefly explained. This chapter concluded with the chapter division of my thesis. The next chapter provides the conceptual and theoretical framework of this study that focused on the phenomenon ‘tradition’.
CHAPTER TWO

CONCEPTUAL AND THEORETICAL FRAMEWORK: TRADITION

2.1 INTRODUCTION

In the first chapter, I provided a brief overview and a discussion of the key facets of this research study. In this chapter, I provide the conceptual and theoretical framework for this study, which was constructed using Jabareen’s (2009) qualitative method. This chapter starts out with a short introduction to the main features of the conceptual and theoretical framework of my study. Then I provided a justification of my decision to use of Jabareen’s (2009) qualitative method for build a conceptual framework and then to use the eight phases suggested by Jabareen (2009) to conceptualise the phenomenon ‘tradition’.

2.2 FEATURES OF THE CONCEPTUAL AND THEORETICAL FRAMEWORK OF MY STUDY

For the purpose of this chapter, I deemed it important to state the features of my conceptual framework as the perceptions of a conceptual and theoretical framework can be “vague and imprecise” (Jabareen, 2009:51). I view a conceptual framework as a network of interlinked and intertwined concepts that provide a way to understand the phenomenon being studied (Jabareen, 2009). This conceptual and theoretical framework is constructed, self-built, and not available as something that already existed (Maxwell, 2005). However, it also includes literature on the phenomenon that already exists in order to justify my research (Maxwell, 2005).

The main features of my conceptual framework accord with the interpretive paradigm of inquiry in which this research study is situated. These features include that it:

- is an inductive process (Imenda, 2014);
- provides an “interpretative approach to social reality” (Jabareen, 2009:51);
• provides an understanding of the phenomenon rather than offering theoretical explanations as in quantitative research (Jabareen, 2009); and
• is “indeterminist in nature and therefore do not enable [me] to predict an outcome” (Levering, 2002:38).

2.3 BUILDING MY CONCEPTUAL FRAMEWORK THROUGH JABAREEN’S QUALITATIVE METHOD

Some advantages in using this qualitative method of building a conceptual framework is that the conceptual framework is based on conceptual terms that are flexible rather than rigid. This framework can be reconceptualised and modified according to the phenomenon under study and therefore new literature or data that were not available at the time of developing this framework can be added (Jabareen, 2009). Another advantage of using this method is that tradition as a social phenomenon is evolutionary and therefore consistent with the premise that it is not static. This conceptual framework aimed at helping me to understand the phenomenon and not to make predictions. The main reason I made use of Jabareen’s (2009) qualitative method of building a conceptual framework was that this method is designed to conceptualise phenomena that “are linked to multidisciplinary bodies of knowledge” (Jabareen, 2009:49). In order to start conceptualising the phenomenon under study, I engaged in the following eight phases provided by Jabareen (2009), which encapsulate the procedure of conceptual framework analysis as illustrated in Diagram 2.1.
I will now elaborate on each of the eight phases (Diagram 2.1) to indicate how I have built my conceptual and theoretical framework to be appropriate for this research study. This was important as this framework helped me to organise my ideas and thoughts as well as my research study’s purpose and aims.
2.4 CONCEPTUALISING TRADITION

Conceptualising a phenomenon such as ‘tradition’ entails a process of “formulating a defensible and researchable research problem” (Aurini, Heath & Howells, 2016:9). According to Aurini et al. (2016:9), one cannot “jump from a topic to data collection” as this will result in information that is “of little use to the researcher or [the] intended audience”. Therefore, it was crucial to conceptualise the phenomenon ‘tradition’ in a conceptual and theoretical framework by means of Jabareen’s (2009) eight phases. Bronner (1998:9) argues that the problem with the concept of tradition is that it has multiple meanings and therefore contributes to “conceptual softness” of the concept. Beckstein (2017:493) concurs with this notion, arguing that there is a lack in conceptual clarity on the phenomenon that “inhibits our understanding of the normativity of tradition”. In order to address this conceptual softness and lack in conceptual clarity, I conceptualised the concept within the paradigm and framework of this study by means of the eight phases of Jabareen’s (2009) qualitative method of building a conceptual framework.

2.4.1 Phase 1 Mapping the selected data sources

For the first phase of developing and building this conceptual framework on the phenomenon tradition, I mapped and identified multidisciplinary text types and sources on the phenomenon tradition (Jabareen, 2009). Multidisciplinary data sources that were consulted include books (ancient and contemporary literature), academic articles in journals, encyclopaedias and websites as indicated in Figure 2.1 and the multidisciplinary texts listed in Table 2.1.
As this study focused on ‘traditions’ in on-campus residences, it was necessary to consult multidisciplinary literature on tradition/s as this phenomenon is embedded in various disciplines of study. Table 2.1 below provides an overview of the selected data sources regarding tradition.
<table>
<thead>
<tr>
<th>Data source (Pioneer)</th>
<th>Year</th>
<th>Tradition</th>
<th>Discipline</th>
</tr>
</thead>
</table>
| Eliot               | 1919 | *Tradition and the Individual Talent*  
The work of Eliot (1919) was presented in an essay, informing the concept of ‘tradition’ and the Theory of Impersonal Poetry. Eliot (1919) elaborates on the influential conception of the relationship between the poet and the literary tradition that preceded them. | Literacy |
| Popper              | 1948 | *Towards a Rational Theory of Tradition*  
This essay argues that there are two main attitudes toward tradition. Either *unconsciously accepting tradition* (passively) or being *critical in accepting or rejecting* it. | Philosophy |
| Pieper              | 1958 | *The Concept of Tradition*  
The work of Pieper (1958) focused on the examination of the concept ‘tradition’ and specifically its value. Pieper (1958:469) believes that “accepting and receiving tradition has the structure of belief” in that it relies on someone else. | History and Politics |
| Congar              | 1964 | *The Meaning of Tradition*  
This book focused on the impact of tradition on religion. Congar (1946) explains why tradition is an inescapable aspect of a fully biblical Christian faith. | Religion |
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shils</td>
<td>1981</td>
<td>Shils’ book (1981) is classified by many as the first extensive study done on the phenomenon. Shils’ (1981) views tradition as a multifaceted phenomenon and tries to make sense of and understand it in this way. The ‘past’ as well as ‘transmission’ plays an important role according to Shils’s (1981) Theory of tradition.</td>
<td>History</td>
</tr>
<tr>
<td>Hobsbawm</td>
<td>1983</td>
<td>Inventing Traditions</td>
<td>Anthropology</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The work of Hobsbawm (1983) refers to specifically invented traditions. Hobsbawm (1983:1) argues that “traditions which appear or claim to be old are often quite recent in origin and sometimes invented”.</td>
<td></td>
</tr>
<tr>
<td>Boyer</td>
<td>1990</td>
<td>Tradition as Truth and Communication</td>
<td>Social anthropology</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Although tradition is viewed as a central concept within the social sciences, Boyer (1990) argues that a theory of tradition should be developed in order to address the transmission thereof and define tradition within this discipline.</td>
<td></td>
</tr>
<tr>
<td>Bronner</td>
<td>2012</td>
<td>Campus Traditions: Folklore from the Old-Time College to the Modern Mega-University</td>
<td>Folklore</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The work of Bronner (2012) focused specifically on traditions in the context of American colleges. He refers to old-time college traditions versus the modern mega-university traditions. Bronner (2012) reflects on specific campus traditions and explains how students execute the traditions. In the work of Bronner (2012) it is evident in the arguments that campus traditions are key to the development of American culture.</td>
<td></td>
</tr>
</tbody>
</table>
2.4.2 Phase 2 Extensive reading and categorising of the selected data

In this phase, I read various literature in order to understand the phenomenon traditions within each of these identified disciplines as indicated in table 2.1. Tradition or traditions in its plural form are viewed here as a phenomenon that is multidisciplinary in nature. Various disciplines have their own views on the phenomenon. I now briefly discuss tradition as a multidisciplinary concept (Figure 2.1).

In Natural Sciences, particularly in the field of Biology, traditions are evident as biologists (Fragaszy & Perry, 2003) observe repeated behaviours when examining non-humans such as mammals, birds and fish. The transfer of traditional behaviours that have been observed from one group to another as well as outside of a group is of evolutionary significance for this discipline (ibid.).

In Musicology, traditions are seen in the belief systems, musical techniques, music styles, genres, repertoires and cultures which form models and points of reference to be passed down from one generation to the next (Beard & Gloag, 2005). At the same time, defining tradition is debatable. Eliot (1919:38) claims that tradition involves the historical sense and perception, “not only of the pastness of the past, but of its presence”.

In Anthropology (and Archaeology as a sub discipline), tradition is a central concept viewed as the study of tradition in traditional societies that is invented (Boyer, 1990; Turner, 1997). Scholars within this discipline contradict one another. Some argue that there is no theory of tradition. They consider that it is unnecessary and unimportant to discuss what tradition is as it is possible to assume that everyone knows what it entails (Boyer, 1990). Other anthropologists, for instance Boyer (1990), argue that it is important to the discipline to define tradition and develop theories. In contrast, Hobsbawm (1983) distinguishes between authentic and invented traditions from an anthropologic perspective. See section 2.4.5.1.2 for the discussion on invented traditions.

Yadgar (2013:456) takes a sociological perspective. He assumes that “tradition emerges as a rather dynamic meta-structure into which one is born and within which and through which one acquires [his or her] sense of the world, and develops [his or her] sense of agency, subjectivity, or selfhood: in short [his/her] individuality”. Yadgar (2013:456) also views tradition as “the infrastructure” which empowers individuals’
self-understanding and thus tradition is a “continuous formation and reformation of [individuals’] constitutive past”. In other words, because of their constitutive past, individuals assign meaning that is never fixed and can be interpreted, reinterpreted, shaped and reshaped as it is being applied or practised. It is thus a reinforcement of the past.

In Education, one would find the term traditional education also known as conventional education or customary education. This entails customs that people traditionally use in the educational context such as schools or higher educational institutions. Different practices can be viewed within the context such as approaches to learning, methods and techniques of teaching and learning. In typical historical traditional education, approaches, methods and techniques are known to lean heavily on oral recitation (Beck, 2009). This entails the teacher giving material and assignments to students. Students then memorize the given material, and present the materials orally or teach fellow students. Chenoweth (2014) noted that school traditions and rituals help to establish the identity of a school and articulate what a school values.

For the purpose of this study, the last, and in my opinion the most influential, discipline that should be discussed in terms of traditions is Folklore. Folklore is an academic discipline, which focuses on studying human creativity in a specific social, and/or cultural context where the groups have a different identity (Dundes, 1976). According to Dundes (1976), folklore is the key confirmation of culture within humanity. Folklore relates to the process of tradition as it encompasses the materials of the traditions that are being “handed down or over among people” in the same context, culture, group or setting (Bronner, 2012:27). Folklore originates from informal learning, as opposed to formal instruction (ibid.). This could take the form of word-of-mouth, practices or imitation that then in turn reflect “a group’s connection and legacy” (ibid.). ‘Folk’ should not be seen as a “level of society” but rather as a group sharing traditions (Bronner, 2012). As time goes by and new social groups are formed, new folklore is created which aims to be an identity shared by of the group in which individual identity can shift (Bronner, 2012; Christenson, Evans, Harden & Webb, 2013). The most common types of folklore include material lore, oral lore and customary (behavioural) lore (Wilson, Rudy & Call, 2006). In short, material lore can include sayings, expressions, stories and songs, oral lore includes the verbal way in which the material is transmitted which can either be through speech, or song whereas customary lore is viewed as the
physical actions or expected behaviours acted out. Customary Lore is also viewed as “traditional and expected way of doing things” (Sweterlitsch, 1997:168). In the context of university folklore, students may “use customs and folkloric occasions to relate to one another and share their private fears, joys and hopes” (Bronner, 2012:406).

2.4.3 Phase 3 Identifying and naming concepts [of ‘tradition’]

Within this phase the aim was to “read and reread” in order to “discover concepts” that emerged from the literature (Jabareen, 2009:54). A list of concepts that emerged during phase two were recorded as shown in Figure 2.2.

![FIGURE 2.2 CONCEPTS OF TRADITION](image-url)
2.4.4  Phase 4 Integrating concepts

In this phase, it was necessary for me to “integrate and group together concepts that have similarities” in order to reduce the number of concepts I would be work with (Jabareen, 2009:54). Cocq (2014) argues that the absence of an explicit definition of tradition, means that the concept functions as an umbrella term, encapsulating other concepts. Therefore, by means of holistic mapping, I identified the following collective concepts in a table as suggested by Jabareen (2009). The result of this phase is a table (Table 2.2). Jabareen (2009) suggests that a table to be drawn up with columns to show the source and reference, a description of each concept and the collective concept identified (Table 2.2). These served as a starting point so similar concepts can be integrated and grouped together in order to arrive at collective concepts (see Diagram 2.1).
<table>
<thead>
<tr>
<th>Source and reference (Pioneer)</th>
<th>Description</th>
<th>Collective concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dufrenne (1947:167)</td>
<td>Tradition is “a spontaneous assimilation of the past in understanding the present, without a break in the continuity of a society’s life and without considering the past as outmoded”.</td>
<td>• past • present • society’s life</td>
</tr>
<tr>
<td>Congar (1964:xi)</td>
<td>Tradition is “a principle that ensures the continuity and identity of the same attitude through successive generations”.</td>
<td>• continuity • identity • attitude</td>
</tr>
<tr>
<td>Shils (1981:126)</td>
<td>Traditions are beliefs held by persons who might have been in interaction with each other in succession or at least in a unilateral chain of communication. Traditions are “beliefs with a particular sequential social structure”.</td>
<td>• beliefs • interaction • communication • beliefs • social structure</td>
</tr>
<tr>
<td>Hobsbawm (1983:1)</td>
<td>Traditions can be claimed as old or recent in origin and sometimes appear invented.</td>
<td>• old or recent • invented</td>
</tr>
<tr>
<td>Author</td>
<td>Definition</td>
<td>Key Terms</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Pocock (1987:47)</td>
<td>Traditions are opinions, beliefs and customs which are handed down from one generation to another.</td>
<td>opinions, beliefs, customs, handed down</td>
</tr>
<tr>
<td>Allison (1997:801;1198)</td>
<td>Tradition is viewed as “[r]epeated pattern of behaviors, beliefs, or enactment passed down from one generation to the next”. Traditions signify a “core set of practices or beliefs based on a connection with past practices and beliefs” that are “accepted by the group and fulfil a specific role in group identity”. Tradition involves relationship sets of a complex nature “between the past and the present” Tradition is also regarded as a construct whereby tradition is understood to be “a set of pre-existing values and materials”.</td>
<td>behaviours, beliefs, passed down, practices, beliefs, past, group identity, relationship sets, past and present, construct, pre-existing, values, materials</td>
</tr>
<tr>
<td>Bronner (1998:1)</td>
<td>Tradition connotes the ways that identity (national, social and individual) become expressed.</td>
<td>identity</td>
</tr>
</tbody>
</table>
Collins and Bradford (2008:50) By means of doing activities and traditions together as ‘brothers’ or ‘sisters’, a bonding experience starts and result in to a relationship “intended to be a way of bringing the community together”

| Brother and sisterhood |

Dada (2016:80) Tradition constitutes the network of beliefs, knowledge, practices and values that people in particular societies inherit and which influence the way they act and the way they understand and interpret their world.

| beliefs | knowledge | practices | values | particular societies | inherit |

After consulting the pioneers’ sources, I identified relevant collective concepts as illustrated in Diagram 2.2 below.
CHAPTER TWO

Figure 2.2: Collective Concepts Identified

Transmission
- Passing down
- Passing over
- Three ways of transmission
  - acculturation
  - assimilation
  - process
  - product

Time
- Past
- Present
- Invented
- origin – “old”
- recent

Customs
- Practices
- Behaviours
- Interactions

Culture
- Beliefs
- Attitudes
- Values
- Ideas
- Norms

Identity
- Individual
- Group

Social Structure
- Position / Hierarchy
- Power
- Rules
- Authority

Social group
- Social behaviour
  - Learned
  - A way of thinking
  - A way of life

Social identity
- Need to belong
  - Comraderie / lifelong friendship
  - Brother and sisterhood

Initiation
- Hazing
- Orientation
2.4.5 Phase 5 Deconstructing the concepts

Phase Five created an opportunity for me to deconstruct the concepts in Diagram 2.1. I presented a discussion on the concepts related to the phenomenon of traditions in order to be able to move forward to the point where I could synthesise and resynthesise to make meaning of the concept in Phase Six.

2.4.5.1 Concepts related to Tradition

All concepts, also those identified in Diagram 2.1, have components that define them (Jabareen, 2009). Firstly, these concepts have a history component (every concept has a history). Secondly, they contain components originating from other concepts. Thirdly, they relate to other concepts and lastly, they are always created by something (Jabareen, 2009). Therefore, it was important in the conceptualisation process to understand the identified concepts in terms of their main attributes and characteristics, assumptions and roles (ibid.). The following concepts are discussed in terms of these, as well as in the context of tradition: Transmission; Time; Customs; Culture; Identity; and Social Structure (Diagram 2.1).

2.4.5.1.1 Transmission

The concept ‘transmission’ is an essential feature of tradition (Shils, 1981). Transmission is a process of passing down and the handing over “themes and symbols in language, music, design, movement and action” that shape a specific culture or society (Ben-Amos, 1997:807). Morin (2016:12) adds to this notion by stating that within this process of transmission, “someone learns to reproduce an idea or a behaviour from someone else”. Transmission plays a vital role in the process of developing traditions and folklore: if the shared beliefs and customs are not passed down, they become cultural shards (Morin, 2016).

Transmission can occur in three ways: enculturation, acculturation and assimilation (Grusesc & Hastings, 2007). Enculturation is a process by which people learn the necessary knowledge, skills and values appropriate to their own cultural group or
worldview (Grusec & Hastings, 2007). Acculturation entails the process of cultural change by which people learn or borrow from other cultures as a result of blending between cultures. Modification of a group’s material culture, behaviours, beliefs, and values may occur when there is regular contact (Cunningham, 1997). Whilst this process occurs, the group “that is politically or economically subordinate to the other usually does the most immediate and extensive borrowing” (Cunningham, 1997:11). Assimilation, or as otherwise known as cultural assimilation is a process where two groups of people or cultures influence one another in such a way that the individual within the group entirely loses any awareness of their previous group’s identity and adapts the culture and attitudes of the other group (Brady, 1997). During assimilation, the minority group will adopt the cultural customs and traditions of the dominant group either spontaneously or under duress to resemble the group. When the process of assimilation has been completed, no distinguishable difference will occur between the formerly different groups (Cole, 2018). Assimilation and acculturation are sometimes used interchangeably, but should be distinguished from one another. Assimilation focuses on the “different groups [that] become similar to one another, [whilst] acculturation is a process [where] a person or group from one culture comes to adopt [the] practices and values of another” (Cole, 2018:4). It is important to note that there are two dimensions in the transmission of traditions, namely: process and product. The process dimension entails “the tradition as learning something by imitation” which continues over generations (Jacobs, 2007:157). The product dimension entails “the tradition as that which is learned” or otherwise stated, the outcome (Jacobs, 2007:157). According to Smith, Kalish, Griffiths and Lewandowsky (2008), people learn from one another and as a result, knowledge and culture are transmitted within societies. In section 2.4.6.2 I elaborate on Social Learning Theory which assumes that people learn from observing others (Kassin, Fein & Markus, 2011).

2.4.5.1.2 Time

While traditions can be maintained in the present, they have origins in the past and that is why time (past and present) is important in relation to traditions. According to Allison (1997:799), “tradition is important with linking the past to the present”.

CHAPTER TWO
Yadgar’s (2013) refers to three aspects of the complex nature of ‘tradition’ taking cognisance of the role that time (past and present) plays. These aspects include tradition as language, tradition as narrative, and tradition as horizon. Tradition as language is “a precondition of [people’s] individuality” in which individuals as human beings “conduct [themselves] as individuals and members of society” using language (Yadgar, 2013:457). This entails various and unique languages that humans speak, thus tradition is a corresponding imaginary which is in its nature just as significant and unique (Yagar, 2013). Human beings do not choose the language they will speak when they are born into their world. Similarly, in relation to tradition, an individual at first has no choice regarding the tradition which will shape them (Yadgar, 2013). Tradition as narrative reflects “[individuals’ stories] the history-yet-ever-developing narrative of which [they] are a part” (Yadgar, 2013:462). The narrative entails a specific practice or profession, ethnicity or nationhood, religion or moral philosophy “which enables [people] to comprehend reality and conduct [themselves] in the world” (Yadgar, 2013:463). Thirdly, tradition as horizon entails “the totality of [people’s] understanding” about “everything” and can be best understood as “forms of life” (Yadgar, 2013:465).

As people change and experience their life worlds, their understanding and meaning making of ‘the horizon’ can change and expand in reality over time (Yagar, 2013). History and culture are two profound encounters people have with reality (Yagar, 2013). Glassie (1995:395) concurs that tradition should be understood “in conjunction with history and culture” and argues that history is “an artful assembly of materials from the past, designed for usefulness in the future”. In other words, history and tradition are intertwined in terms of dynamics that “remain open to endless revision” (ibid.). Glassie (1995:396) explains tradition and the past by stating that:

If tradition is a people's creation out of their own past, its character is not stasis but continuity; its opposite is not change but oppression, the intrusion of a power that thwarts the course of development. Oppressed people are made to do what others will them to do. The point at which traditions die, at which one tradition replaces another, might be described by the historian as the moment in which a superior force replaces an inferior.

The concept of ‘invented traditions’ or otherwise known as the invention of tradition intersects with ‘time’. Hobsbawm (1983:1) argued that “traditions which appear or claim to be old are often quite recent in origin and sometimes invented”. Invented traditions include traditions that are “actually invented, constructed and formally
instituted” as well as those that emerge “in a less easily traceable manner within a brief and dateable period” (*ibid.*). Invented traditions are a “set of practices, normally governed by overly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norms of behaviour by repetition, which automatically implies continuity with the past” (Hobsbawm, 1983:1). What makes invented traditions remarkable for historians is “the contrast between the constant change and innovation of the modern world and the attempt to structure at least some parts of social life within it as unchanging and invariant” (Hobsbawm, 1983:4). Invented traditions involve deliberate planning and manipulation in order to inculcate values. Hobsbawm (1983:1) is of the opinion that “genuine traditions [will] evolve over a longer period without [an] intent to indoctrinate” the traditions.

2.4.5.1.3 Customs

Although some people use customs and traditions interchangeably, Hobsbawm (1983) states that one should distinguish between ‘tradition’ and ‘custom’. Customs can be viewed as the behaviours in which individuals as a part of a social group engage on a regular basis (Rigsby, 2006). A group of individuals adheres to these behaviours and practices in an agreed manner and are viewed as having a social nature rather than being an individual phenomenon (Rigsby, 2006). Thus, traditions become the formalisations of these shared and agreed upon customs (actions and behaviours). Subsequently, they become behaviours that regularly occur on a specific occasion such as initiation, hazing or orientation practices, and are viewed as some of the customs within university and campus context. They frequently become traditions, rituals or practices at various universities worldwide (Balfour, 2014). Therefore, I deemed it important to discuss these concepts in the university context.

- Initiation, hazing and orientation

*Initiation* is regarded as an act of admitting an individual into a group or society, usually during a special ceremony, which is also referred to as rite of passage in places like universities and/or residences at universities (De Klerk, 2013). De Klerk (2013:87) contends that initiation usually refers to “activities that are potentially humiliating or degrading, often involving some coercion, and the risk of emotional or physical harm”. Initiation activities or ceremonies are associated with sport and sports teams, military
organisations, prisons, gangs, parliamentary organisations as well as different religions (Dias & José Sá, 2014; Eliade, 1958; Johnson, 2011). Initiation practises, in whatever form or context may vary from a friendly motive and act to an aggressive and or violent act and could end up in unlawful activity (Dias & José Sá, 2014; Nuwer, 2004). Here, an aggressive act is behaviour with the intent to “hurt or injure another person physically, verbally or psychologically” (Botha, 2013:241). More specifically, this aggressive behaviour can be in the form of hitting, kicking, shoving or intimidating another individual, verbal assaults such as making threats, calling names and swearing (Myburgh & Poggenpoel, 2009; Botha, 2013). According to Berkowitz (1993:11), aggression performed by humans, is a typical attempt to “coercion or an effort to preserve one’s power, dominance or social status”. Bushman and Huesmann (2010) cited in Botha (2013:243) argue “aggression is a subset of violence” as “[a]ll violent acts are aggressive, but not all aggressive acts are violent”. The goal of violence is to cause “extreme physical damage” (Botha, 2013:243). According to Botha (2013) violence involves several interrelated types and forms and that is the reason why it is such a complex phenomenon.

Hazing is regarded as a practice used by groups to discipline and sustain hierarchy that is based on tradition (Lipkins, 2006). According to Nuwer (2001), it includes activities arranged by high-status members of a group such as House Committee (HC) members at university residences ordering newcomers to “engage in or suggests that they engage in [an activity/ies]” which “in some way humbles a newcomer who lacks the power to resist, because he or she wants to gain admission [acceptance] into a group” (Nuwer (2001:xxv).

Orientation in a South African university context is viewed as a set of designed programmes in order to introduce first year students to the various facilities and aspects of the university. According to De Kock (2010:7), orientation programmes at tertiary level aim at introducing new students to “the attitudinal and behavioral standards of [the students’] academic and social situation”. De Kock (2010:7) refers to the informal and formal components of orientation programmes and states that formal orientation is “officially developed and monitored by the university” whereas informal orientation refers to and is associated with the “socially oriented initiation or hazing activities administered by senior students”. These informal activities are in some cases not monitored by the management of the university and thus may result in human
rights violations, physical/emotional abuse, bullying and aggressive behaviours (De Kock, 2010).

2.4.5.1.4 Culture

Before engaging in the concept of culture with reference to tradition, I need to provide a basic understanding of ‘culture’, as culture can be applied to “a wide variety of groups” (Nastasi, Arora & Varjas, 2017:137), as well as “any group with relatively stable membership over time (Friedman & Antal, 2005:71). In my view, the most uncomplicated definition of culture is that culture distinguishes one group of individuals from another group of individuals that engage in a particular sum of attitudes, customs, and beliefs. Mashau, Mutshaeni and de Wet (2018) further explains that culture includes various social behaviours (attitudes), belief systems, values, customs and social relationships. In their view, it is evident that culture has multiple faces, some visible and easily identifiable (such as food, clothing and language) and some hidden (such as attitudes, beliefs and values) (ibid.). According to Bronner (1998), culture and traditions and customs are used interchangeably, as was stated earlier. Therefore, the need to distinguish clearly between these two concepts was vital. For the purpose of clarifying culture in the context of traditions, I adopted the definition arrived at by Nastasi et al. (2017:138): “culture includes the notion of a dynamic system of meanings, knowledge, and action, which provide individuals with socially sanctioned strategies to create, interpret, analyse, and recreate their world and experiences through their interactions with each other”.

As already mentioned, culture is often confused with tradition, but although they are interrelated concepts and unique to different social groups, they cannot be used synonymously (Bronner, 1998). In Table 2.3, I have indicated some differences between these two interrelated concepts that I have identified.
# TABLE 2.3 CULTURE VERSUS TRADITIONS

<table>
<thead>
<tr>
<th><strong>Culture</strong> …</th>
<th><strong>Traditions</strong> …</th>
</tr>
</thead>
<tbody>
<tr>
<td>… is the collective term to <em>identify the ideas</em>, customs and social behaviour of particular people or a society (Tylor, 1871)</td>
<td>… <em>are the ideas</em> and beliefs that are passed down from one generation to another (Beard &amp; Gloag, 2005)</td>
</tr>
<tr>
<td>… is custom (Spencer-Oatey, 2012)</td>
<td>… represents a <em>critical piece</em> of culture (Sonnenberg, 2014)</td>
</tr>
<tr>
<td>… is viewed as a way of life of a particular group of people (Idang, 2015)</td>
<td>… are “<em>living entities</em> that come in overlapping varieties and evolve over time” (Beckstein, 2017:491)</td>
</tr>
<tr>
<td>… is considered an encompassing idea of the society (Bronner, 1998:11)</td>
<td>… carries the connotation of practices of a society (Bronner, 1998)</td>
</tr>
<tr>
<td>… is <em>learned</em>, not inherited (Spencer-Oatey, 2012)</td>
<td>… can be <em>learned</em> or created by <em>individuals</em> (Sonneneberg, 2014)</td>
</tr>
<tr>
<td>… is an unconsciously experienced existence; a way of <em>thinking</em> about things (Bronner, 1998:12)</td>
<td>… are the continuity of a practice through time with which people are familiar; a way of <em>doing</em> things (Alexander, 2016).</td>
</tr>
</tbody>
</table>

According to Glassie (1995) traditions and culture are both created and invented by individuals out of experience. They “have reasons for their actions, and their actions entail change” (Glassie, 1995:398). Traditions and culture are constructed differently as individuals within different environments are unique (*ibid.*). For folklorists, a main interest in studying the concept of tradition lies in its potential for the study of the “process of cultural construction” (Glassie, 1995:398).

Within culture, there are three distinct concepts (Mashau *et al.*, 2018). These three concepts, *beliefs*, *attitudes* and *values* were put together as they form a functionally integrated system, in which a change in one will affect the other and result in behavioural change (Rokeach, 1968).
Beliefs is one of those concepts that are not usually defined explicitly within studies of literature as “it is assumed that the reader knows what is meant” when referring to the concept (Österholm, 2010:154). Therefore, I support the notion presented by Österholm (2010) that one definition or understanding of the concept ‘beliefs’ should be chosen or created for the specific research study. In order to do so, I have adopted Usó-Doménech and Nescolarde-Selva’s (2016) view that beliefs are constructed and arise from experience. The experience of previous beliefs and reasons are important in order for “reason to be assimilated” (Usó-Doménech & Nescolarde-Selva, 2016:147). According to Usó-Doménech and Nescolarde-Selva (2016:147) context is important in the formation of beliefs yet “[c]ontexts are dynamic because they are changing constantly” and therefore as contexts change one has new experiences that change one’s beliefs and ones ways of reasoning. The literature usually refers to the construct of belief systems when explaining the ontology of the concept beliefs. Belief system can be a difficult and complex construct to understand but for the purpose of this study, belief systems within the context of traditions are viewed as “structures of norms that are interrelated” (Usó-Doménech & Nescolarde-Selva, 2016:148). Every human being has a belief system, which is the mechanism one uses in order to make sense of the world around us (ibid.).

Usó-Doménech and Nescolarde-Selva (2016) highlight the following characteristics of a belief system. One of the most “observable and interesting features” they highlight is that of personal commitment which entails that a belief system without personal commitment will not have strong consequences (Usó-Doménech & Nescolarde-Selva, 2016:148). Another characteristic is that of ‘knowingly’ or ‘unknowingly’ believing in the existence of the beliefs (ibid.). The life span as a characteristic of a belief system is according to Usó-Doménech and Nescolarde-Selva (2016:148) “potentially longer than the life span of believers” and varies “almost infinitely in substantive content”. A belief system is also characterised by the boundaries thereof as it usually undefined (Usó-Doménech & Nescolarde-Selva, 2016). The elements such as perceptions and rules within a belief system are “not consensual” and differ from others’ belief systems. However, there seem to be clear boundaries between the belief systems of different groups (Usó-Doménech & Nescolarde-Selva, 2016).

One element of a belief system applicable to this conceptualisation of the phenomenon of tradition is the element of ‘values’ (Usó-Doménech & Nescolarde-Selva, 2016). The
concept of ‘values’ is explained below, but it is important to mention here that a belief develops into a value once a commitment develops towards the belief and is started to become valuable and important (ibid.). What is also important is that students within university residences “develop their own in-house culture and belief system, too, which leads them to act and behave in ways that might not seem entirely rational to an outsider” (Usó-Doménech & Nescolarde-Selva, 2016:151).

An attitude is a learned tendency to evaluate things in a certain way. In order to form an attitude one must be able to experience or observe something. Any attitude has three components: “the affective component, the behavioural component and the cognitive component” (McLeod, 2014:2). The affective component is concerned with one’s feelings or emotions towards a certain object or event or people. The second component is concerned with a way of behaving towards a certain object or event or people (ibid.). The cognitive component refers to a belief or knowledge constructed about an object, event or people. The three components form a certain attitude (McLeod, 2014).

According to Thome (2015:48) any culture offers social values to an individual that are “conveyed and inculcated over various stages of development” through socialisation and interaction rituals. There are a number of definitions of values as a concept. These can be classified into two distinct groups, the one being “values as something directly attached or ascribed to preferred objects” and the other classifying values as “beliefs or conceptions that construe something as preferable or desirable” (Thome, 2015:47). As previously mentioned, values are viewed as stable and long-lasting beliefs (Usó-Doménech & Nescolarde-Selva, 2016). Values can symbolically refer to written or spoken words, behaviours, such as gestures and rituals as well as visible objects for example badges or monuments. Values exist not only in an individual but also in organisations and institutions (Palthe, 2014). Thome (2015:48) highlights some functions of values: values guide actions and influence perceptions and feelings; values help to explain, justify and criticise individual as well as group behaviour; values, specially shared by groups “provide a base for commonalities and trustful communication”; and values “stabilise expectations needed to coordinate interaction over the long run”. It is also important to note that disputed values among persons or groups can instigate conflict (Thome, 2015).
Another concept within the conceptualisation of culture is norms. According to Koller (2014) the concept ‘norm’ is a widely used term in different disciplines and discourses. However, the norms have one thing in common: “they are thought to provide guidelines for human action with regard to how certain people ought to behave, should behave, or may behave in some way” (Koller, 2014:157). In sociology, one finds the concept of social norms, referring to the “standards of acceptability” and the behavioural expectations of an individual or others (Xenitidou & Edmonds, 2014:1). It is important to note the difference between the conventional view and the not so conventional view (social anthropologists view) on norms. Conventionally, norm or normative are seen as ‘real’, ‘ideal’ and ‘expected’ behaviours. However, according to Barnard and Spencer (2002:919), norms are “[u]sually, in any given culture the established mode of behaviour to which conformity is expected”. Fiske (2010:375) refers to norms as “unwritten rules” of group members’ behaviours. These behaviours emerge when and if groups become coherent (Fiske, 2010). Literature also refers to the ‘hidden curriculum’ in which learning, such as learning about traditions in residences that is not described for example by House Committee members in residences nor by the university management and or leadership structures as a covert aim of command, despite the fact it results from intentional habits and organisational edifices (Boostrom, 2010). Hamilton and Powell (2007) caution that the hidden curriculum has an effect on peoples’ lives as it affects the way in which they think as these unofficial, unwritten rules and habits infringes their behaviour, values, beliefs as well as peoples’ attitudes” (Hamilton & Powell, 2007). Mashau et al. (2018) add that a range of social behaviours (attitudes), relationships, belief systems, customs and values constitutes culture, and are referred to as the multiple faces of culture, some visible whilst others are hidden. When these hidden faces of culture have ‘hidden harm’, it affects people emotionally as it triggers for example humiliation which causes people to become emotionally stressed (Allan & Madden, 2008).

Four main types of norms include: *folkways*, *morays*, *taboos* and *laws* (Barnard & Spencer, 2002). In short, folkways are viewed as socially approved, but not necessary morally significant (Barnard & Spencer, 2002). Mores are seen as socially and morally significant (*ibid.*). Taboos are regarded as absolutely forbidden and holding significant repercussions, whereas laws are formally constructed norms instituted by the government (*ibid.*). Mores and taboos can be translated into laws (*ibid.*). According to
the emergent norm theory, crowds of people become coherent groups when people within the crowd share information, interpretations and norms. These can become the basis of the group members’ actions (Barnard & Spencer, 2002). In other words, people form groups by exchanging information. Self-categorisation and social identity theories take it even further by stating that, when people are a member of a group, norms are established (Fiske, 2010). Another theory relating to norms is the Social Norms Theory and is discussed in section 2.4.6.2.

Although norms are different from traditions, these two concepts are often intertwined. Just as traditions are seen as passing down culture from an individual or individuals to another or others or to a next generation, norms are regarded as that which is normal or typical. In my opinion, as well as in the views expressed in the literature, norms can be viewed as the expected ways of behaving in a specific culture that forms traditions.

2.4.5.1.5 Identity

Identity or sameness in the broad sense refers to the complete character, personality and or beliefs of an individual (self-identity) or a group (James, 2015). While psychologists commonly refer to identity as personal identity, sociologists commonly refer to social identity. Personal identity encompasses an individual’s qualities, traits and skills that differentiate the individual from another (Forsyth, 2014). Social identity on the other hand includes qualities that “derive from connections with and similarity to other people and groups” (Forsyth, 2014:80). One would refer to personal identity as the “me of the self” and social identity as “the we” (ibid.). One of the most traditional and distinct theories referring to identity is Social Identity Theory (Coupland, 2007). This theory suggests that groups influence the self-concepts and self-esteem of group members when they identify with the group (Forsyth, 2014). In the context of university residences, students seek to strengthen their social identity (Bronner, 2012). Bronner (2012) states that because university students have various roles to fulfil, including their academic student role, their social role and their independent role, university students sometimes become confused about their own identity. As a result, they look to their fellow residence members to establish this.
Apart from individual or social identity, another human need is ‘the need to belong’. Literature reveals that the need to belong can be placed along other basic needs such as water and food (Forsyth, 2014). The need to belong is the desire to pursue a connection with other people (ibid.). When a relationship such as friendship is formed through connection and interaction, a sense of belongingness is created (Kadar, 2013). This sense of belongingness can instil pride and unity in a group (Cheng, 2004) as well as respect and trust (Lau, Lam & Wen, 2014). If the connection is to be unsatisfactory, it can result in and cause feelings of tension and loneliness (Forsyth, 2014).

2.4.5.1.6 Social structure

Lin (2004) defines social structure by referring to elements pertaining to the concept that include positions, authority and rules. Social structure consists of positions, or in other words a set of social individuals that possess esteemed resources (Lin, 2004). These individuals also have the authority of access and control to the resources (ibid.). The set of social individuals share certain rules and procedures which lead the individuals to “uniform action and interactions” in order to maintain and uphold the expansion of the esteemed resources (Lin, 2004:34). Individuals acting out the rules and procedures are entrusted as they are “expected to behave in accordance with [the] rules and procedures” (ibid.).

In the context of a social group such one in a university residence, it is important to elaborate on power as influence in a social structure. Power is regarded as a group-level process that involves some group members to have the authority, influence or outright control to sometimes demand actions from peer group members (Forsyth, 2014). The ability to influence others may depend on five sources of power as revealed by French and Raven’s theory of power (Lunenburg, 2012). The five sources of power include reward power, coercive power, legitimate power, referent power, expert power and informal power (Forsyth, 2014; Lunenburg, 2012). Reward power is based on “the capacity [to control] the distribution of rewards given or offered”; coercive power is based on “the capacity to threaten and punish those who do not comply with requests or demands”; legitimate power is based on the “authority that derives from the legitimate right to require and demand obedience”; referent power is based on “the
identification with, attraction to and respect of others”: expert power influences those on the basis of “others’ belief that the power holder possesses superior skills and abilities” and lastly informal power (Forsyth, 2014:251). If this source of power, specifically legitimate power is misused it could instil fear, humiliation, discomfort and stress (Ashforth, 1994; Braiker, 2004; Leidner, Sheikh & Ginges, 2012).

2.4.5.2 Traditions within university residences

Brown (2016) argues that traditions play a significant role in university residences. According to Bronner (2012), traditions on university and college campuses stem from the connection between the past to people and to place. The idea of tradition may come through in known customs which have been repeated through time by cultural practices designed to be repeatedly re-enacted in the future (Bronner, 2012). In both of these, whether it is a known-custom or whether a designed custom, students recognise that tradition allows participating students to “socialize and feel a part of something larger than themselves” (Bronner, 2012:xiii). In a South African context, Brown (2016) articulates that residence traditions can result in students feeling either included or excluded. Findings from the study by Robertson (2015) indicate that residence traditions at historically white institutions appear to exclude marginalised students. Residence traditions within the South African context are a controversial phenomenon and viewed by some as outdated, exclusionary and conservative (Allen, 2011; Buys, 2014; Meiring, 2014; Venter, 2010). This raises the question of ‘why residence traditions?’ In response, Moss and Richter (2010) explain that residence traditions can serve two purposes: to help students to negotiate social boundaries and norms, and to serve as an anchor for students during their transition time within an institution.

Pattee (1928:3) cited in Bronner (2012:28) states that campus traditions (or in the context of on-campus residences) are “mostly unwritten” events, customs and ideals that students and alumni of the specific university and campus “[are] supposed to know” but this, however, is “impossible to find in any book or collection of books”. Pattee (1928) cited in Bronner (2012) presents the view that traditions give a unique character to a university, campus or residence and express its shared culture.
2.4.6 Phase 6 Synthesis, resynthesis, and making it all make sense

Before continuing with the discussion of phase six in which I elaborate on theories that informed this research study, I want to make the point that it was important for the purpose of this research study to state the theories explaining the phenomenon of tradition. This was important as this research study was inductive in nature and theory provided me with a way of understanding ‘tradition’ as well as a means to explain tradition within university on-campus residences. Therefore, the theories highlighted in this phase six served as the theoretical framework of this study. This guided framework assisted me to select formal theories concerned with the phenomenon of tradition under study (Adom, Hussein & Agyem, 2018). I also discussed the assumptions of each theory as stated by the theorists and commented on the possible application of their theory to the phenomenon ‘tradition’. These theories also provided me with the opportunity to make meaning of the findings discussed in Chapter Five of this research study.

In Phase six, developing the conceptual and theoretical framework involved the synthesis and resynthesis of the concepts to see that they are relevant and provide the necessary conceptual understanding of traditions in the context of this research study. This involved a theorisation process (Jabareen, 2009). To meet the purpose of discussing some theories that inform the phenomenon being studied, this section provides explores significant theoretical assumptions that not only guided this research study but also helped me reach a better understanding of the occurrence of the phenomenon. There are many theories explaining the broad nature of concepts that intertwine with tradition as mapped in Diagram 2.2. The section to follow provides the theories relevant to ‘tradition’ that formed part of the conceptual and theoretical framework of this study.

2.4.6.1 Social Norms Theory

Social norms theory emphasises that an individual’s behaviour is influenced by the perceptions of how other members of a social group think and/or act (Berkowitz, 2005). These perceptions are often misperceptions which results in and extends to a broad array, usually of destructive behaviours (Berkowitz, 2005). If residence traditions are
viewed as social norms, as explained in section 2.4.5.1.4, the process of socialisation in the residence involves learning certain norms or informal rules, which are governed by behaviour in the context of the university residence.

2.4.6.2 Social Learning Theory

Social Learning Theory (SLT) assumes that individuals “learn from the example of others” through observation “as well as from direct experience with rewards and punishments” (Kassin et al., 2011:449). The theory also assumes that individuals learn certain behaviours through observation (Kassin et al., 2011). If traditions are viewed as a pattern of behaviours as stated by Allison (1997), one would assume that SLT provides an understanding of how and why students in residences develop and/or engage in residence traditions as traditions are modelled and acted out. It is important to note that social learning takes place in the form of social interaction in contexts such as a university residence which leads to cultural transmission (Chang, Mak, Li, Wu, Chen & Lu, 2010).

2.4.6.3 Cultural Transmission Theory

Cultural transmission also known as cultural learning implies that a group of individuals within a specific culture learn information and pass it on from one generation to the next (Bisin & Verdier, 2005; Whitaker, 2016). During this process, beliefs, norms, traditions and other cultural aspects that are passed on by means of social interaction form, such as imitation, language or teaching (Bisin & Verdier, 2005). The theory of cultural transmission correlates in a way with Social Learning Theory as explained in section 2.4.6.2, as cultural transmission takes place by means of social learning. Eerkens and Lipo (2007) highlight factors affecting transmission that includes content, context and mode. As cultural transmission theory was originally developed by looking into the different modes of transmission, people tend pay less attention to the content that is being transmitted and the context in which it is transmitted (Eerkens & Lipo, 2007). Nevertheless, in the context of this study all three factors are important to consider when referring to the transmission of residence traditions as highlighted below.
Content refers to the actual cultural information that is transmitted between individuals that can be written, verbal or visual in nature. Eerkens and Lipo (2007) argue that the transmitted content in what form it may be has a direct impact on the results shown. Eerkens and Lipo (2007:247) add that the content includes “the complexity of the information being transmitted, the form in which it comes, the repetitiveness with which the information is presented, and how the information is structured”. Thus, in the context of university residence traditions, the content (what the tradition is about) can be viewed as the information, in whatever form it is presented to be transmitted from one year group to the other (through generations).

Context as an affecting factor is viewed as the specific “social and [or] physical setting in which cultural information is transmitted” (Eerkens & Lipo, 2007:249). Looking at this study, the social context is that of a group of students (HC members), situated in the same residence of a university residence (physical context). This context can “mediate or alter the content of what is being transmitted” (Eerkens & Lipo, 2007:249). Information transmitted only once within a specific context tends to end with rates of error, meaning it “resulted in greater variation over time”. On the other hand, transmitting information in a formal context where it is often repeated means that “the content is highly valued” and tends to have lower rates of error (Eerkens & Lipo, 2007:249).

The last factor, mode, refers to the process of transmitting information by individuals (Eerkens & Lipo, 2007). According to Eerkens and Lipo (2007), it is not clear whether information such as norms and rules are culturally transmitted or genetically inherited. However, taking the context of a university residence into account as well as the Social Learning theory, I would argue that residence traditions as cultural transmitted information are not genetically inherited but rather culturally transmitted through means of social learning. The mode of transmission can vary, taking into account the number of individuals involved (one-to-one, many-to-one, one-to-many, and many-to-many) as well as the nature of the mode varying between biased transmission, conformist transmission or prestige-biased (Eerkens & Lipo, 2007).
2.4.6.4 A Systematic Theory of Tradition

Alexander (2016) provides one of the most recent theories with regard to traditions namely the Systematic Theory of Tradition. Alexander (2016:1) makes a distinction between three elements that underscore traditions: *continuity*, *canon*, and *core*. Diagram 2.3 below illustrates the three elements as provided by Alexander (2016).

**Diagram 2.3 THREE FORMS OF TRADITION** (Alexander, 2016)
I now briefly elaborate on the *three elements* that constitute forms of tradition.

- **Continuity**

Alexander (2016:10) states that continuity is “[t]he most fundamental element of tradition” as every tradition has continuity but does not necessarily have a canon or core element. It is important to note that one should not believe that traditions are just repeated speeches or actions as traditions may also include a canon element and/or a core element (*ibid.*).

- **Canon**

Alexander (2016:14) posits that written tradition is distinctive to canon and “a tradition with a canon there are also written or literary remains which embody that legacy”. Traditions are also not to be about “repetition” but is “active and involves conscious activity” thus “the relation between the self and a tradition is not passive” in nature (*ibid.*).

- **Core**

This element of tradition is about the “core of unchanging truth” and entails (Alexander, 2016:18):

- the engagement of “two subjects, two personal beings, two somebodies: one who transmits and another to whom something is transmitted”;
- a lack of reciprocity (no discussion, no conversation, no exchange between the one who transmits and the one who receives – the receiver is listening while the transmitter is talking);
- a distinct rank (an older individual that is ‘superior’ in status/rank being the transmitter and the younger individual who is ‘inferior’ in status rank being the receiver); and
- an element of time that involve “temporal sequence” for example “an ancestor and successor, a father and son ... a teacher and pupil ...”
Alexander (2016) accentuates that all traditions include the element of continuity. In addition to continuity, there could be a canon element to tradition (continuity and canon elements), or in addition to continuity and canon there could be a core element (continuity, canon and core elements) (Alexander, 2016). These elements of traditions assist in determining the form of tradition (ibid.). There are three forms of traditions which include: continuous tradition (continuity element), canonical tradition (continuity and canon elements), and core tradition (continuity, canon and core elements). See Diagram 2.3 in which I have outlined the relationship of the elements of tradition in order to show how the three forms of traditions are constituted:

- Continuous tradition

Continuous traditions are oral traditions that are repeated rituals in the present. They lack consciousness so the passing down of these traditions is then merely a series of actions and not conscious activities (Alexander, 2016).

- Canonical tradition

Canonical traditions are written traditions ('literary remains') and are underpinned by consciousness of the past (historical element) (Alexander, 2016). These written traditions have their origin in the past and become conscious activities. This brings to the fore that the traditions are then ‘opened up’ for example for reflection, critique, criticism, change and adaption (ibid.).

- Core tradition

A core tradition consists of two subjects/beings or groups in which there is no reciprocity as it does not entail discussion or conversation and it is ‘one sided’ as there is no exchange between the subjects/beings or groups (Alexander, 2016). Thus, the one is viewed as the provider/ancestor transmitting the information regarding the tradition and the other one is the receiver/successor of the ‘truth’ about traditions also referred to as the ‘unchanging truth’ (ibid.).
2.4.6.5 The Static Model of Tradition

This model has been introduced in order to develop an “informal understanding of the authentic continuation of tradition” (Beckstein, 2017:492). The Static Model of Tradition has four elements: tradent (T), tradition material (M), recipient (R) and originator (O).

Tradent refers to the ‘somebody’ who passes on the tradition material (M) to a recipient (R) (Beckstein, 2017). The originator (O) refers to the person or group “who voluntarily or involuntarily transmit some of his/her/its peculiar ways of thinking or acting” (Beckstein, 2017:497). Diagram 2.4 below illustrates a “one-many chain of transmission” (Beckstein, 2017:497).

![Diagram 2.4 Static Model of Tradition](image)

**DIAGRAM 2.4 STATIC MODEL OF TRADITION** (Adapted from Beckstein, 2017)

2.4.7 Phase 7 Validating the conceptual framework

The aim of Phase Seven was to validate the conceptual and theoretical framework. This process of validation is an on-going process. Initial validation started out with me as the researcher seeking validation from other researchers or interested people such as my promoter. Further validation took place in Chapter Five when the findings were discussed as I could validate the conceptual and theoretical framework with the findings discussed. Further validation came when I made my recommendations for further research in Chapter Eight section 8.7. Ultimately, the validation process of my
conceptual and theoretical framework will continue when the framework is presented at future conferences and or seminars (Jabareen, 2009). This will give me the opportunity to discuss and receive feedback concerning the developed conceptual and theoretical framework that was developed for the purpose of this study.

2.4.8 Phase 8 Rethinking the conceptual framework

Phase Eight is also an on-going process as a multidisciplinary phenomenon such as ‘tradition’ will always be dynamic where new insights and literature will contribute to revising the conceptual and theoretical framework (Jabareen, 2009). However, this phase guided me to do some final (re)thinking of the framework from a theoretical perspective. I needed to be sure that the theories that had been identified to explain the concepts made sense. The re-thinking in this phase is evident in Chapter Eight of this research study where I discuss the conceptual conclusions (section 8.3.3).

2.5 SUMMARY

In order to understand the phenomenon ‘tradition’ a conceptual and theoretical understanding of the phenomenon was needed to provide me with a map and territory in which the research was conducted. The conceptual and theoretical framework assisted me to: “reduce theoretical data into statements or models; model relationships between theories; provide theoretical bases to design and interpret research; [and] create theoretical links between extant research and current theories” (Trafford & Leshem, 2008:87). I started out by discussing the features of my study’s conceptual and theoretical framework. Next, I justified the use of Jabareen’s (2009) qualitative method of building a conceptual framework. I used the eight phases as provided by Jabareen (2009) to explain the phenomenon of ‘tradition’ in the context of this study, conceptually and theoretically.

The next chapter provides the learning and cultural agility framework core to the design and development of the Learning and Cultural Agility Programme in this research study.
CHAPTER THREE

LEARNING AGILITY AND CULTURAL AGILITY FRAMEWORK

3.1 INTRODUCTION

In the previous chapter, I theoretically conceptualised traditions and more specifically residence traditions. I ended off Chapter Two by referring to the interrelatedness of learning and cultural agility and residence traditions. In this chapter, I developed the framework for learning agility and cultural agility, which was formed the core of the Learning and Cultural Agility Programme that I designed and developed, implemented and evaluated (Chapter Six). In this chapter, I discussed both constructs ‘learning agility’ and ‘cultural agility’ and explained its appropriateness in the context of university residences.

Generally speaking, agility is defined as the ability of the body or mind to move quickly, create change and respond to change (Sheppard & Young, 2006). Within a physical activity (such as in sport) agility would refer to the balance, speed, strength and coordination used in an efficient and effective manner to achieve a specific goal (Sheppard & Young, 2006). Agility is also a known concept within software development and software engineering as it refers to a process of innovation where software is being developed and changed in order to change products for a competitive advantage (Highsmith, 2002). Agility (or being agile) in a corporate (organisational) context is a mind-set and “is not only about picking up new knowledge quickly and flexibly moving on to different conclusions when warranted, it also involves not getting stuck in a particular point of view and being able to transfer lessons appropriately to new situations and experiences” (DeRue, Ashford & Myers, 2012:263). In other words, agility has to do with high-level of cognitive processing, selective transference and application of learned lessons (De Meuse, 2017).

As deduced from the above, agility varies in different practises. However, apart from the different practises and contexts, it shares some common characteristics such as: focus on interactivity; importance of communication; rapid adaptation to changing environments; making decisions and acting on them (Cohen, Lindvall & Costa, 2004).
The two different constructs, learning agility and cultural agility, both have the characteristics mentioned above. The sections to follow will focus on these two constructs that underpinned the learning and cultural agility programme that was designed and developed for the purpose of this study.

3.2 LEARNING AGILITY

Learning agility is identified as one of the eight key capabilities of a leader (such as HC members) in order to lead successfully in contemporary times (Amato & Molokhia, 2016). According to the pioneers of the learning agility, Lombardo and Eichinger (2000) cited in De Meuse, Dai and Hallenbeck (2010:120) define learning agility as “the willingness and ability to learn from experience, and subsequently apply that learning to perform successfully under new or first-time conditions”. DeRue et al. (2012:259), however, view that learning agility, as defined by Lombardo and Eichinger (2000), as problematic as it “is not equivalent to one’s ability to learn but rather is one component of the ability to learn”. DeRue et al. (2012:259-262) revisited numerous definitions of learning agility and then conceptualised a narrower definition of it as “the ability to come up to speed quickly in one’s understanding of a situation and move across ideas flexibly in service of learning both within and across experiences”. DeRue et al. (2012:263) posit that it is important to recognize that “the process of learning from experience occurs over time, such that people [are able to] develop an understanding of a particular experience and then draw connections between the lessons of that experience and future experiences”. Learning agility is thus not just learning in general, but learning from one’s day to day experiences. Not everyone benefits equally from an experience, some learn and adopt new behaviours, whilst others do not. Therefore, they need to acquire adaptive behaviour.

In the corporate context, learning agility is measured by means of assessment tests and tools in order to identify high potential individuals for selection for leadership programmes. In the context of this study, learning agility can be viewed as “a mind-set and corresponding collection of practices that allow [students] to continually develop, grow, and utilize new strategies that will equip them for the increasingly complex problems [and conditions] they face in their [institutions/residences]” (Mitchinson & Morris, 2014:3).
Learning agility programmes should thus focus on developing leaders such as HC members who will be “able to give up skills, perspectives, and ideas that are no longer relevant, and learn new ones” significant and relevant to contemporary circumstances and situations such as in university residences (Mitchinson & Morris, 2014:2).

### 3.2.1 Three essential components to Learning agility

Amato and Molokhia (2016) identify three essential components to cultivate learning agility: The potential to learn, the motivation to learn and the adaptability to learn.

The potential to learn involves the mind-set of an individual. According to Amato and Molokhia (2016) and Sheppard and Young (2006), one must change the lens through which situations are viewed, accept change and create change in order to become an agile learner. Rather than reacting with the same fixed mind-set, learning agile individuals should be able to reflect on circumstances and come up with new creative solutions to the challenge (Amato & Molokhia, 2016). Costa and Kallick (2008) and McGregor (2011) argue that reflection is key to learning and offer individuals the opportunity to link meaning to previous experiences, perspectives and attitudes and be able to apply it to other situations. In order to facilitate this shift in the mind-set of HC members in the context of the university on-campus residences, they are to be encouraged to:

- review and discuss some cautionary incidents identified applicable to the residence;
- identify, assess and critically evaluate arguments for and against specific plans of actions that they as HC members will take;
- solve residence problems or challenges by using a systematic, rational and logical approach;
- justify the importance of their own ideas, beliefs and values; and seek the input and perspectives of others (fellow students, wardens) before making decisions.

Motivation to learn, the second component refers to an individual being motivated to participate in the learning process (Amato & Molokhia, 2016). In a residence context, HC members should be motivated to learn by being encouraged to look at the bigger
picture of the goals they are trying to reach, and the best way of achieving the goals they set for the residence, as well as those of the university itself (Amato & Molokhia, 2016).

The *adaptability to learn* refers to the pro-activeness in individuals who seek to explore, experiment and reflect on approaches, opportunities and skills in order to improve efficacy (Lamb, 2017). By reflecting, HC members can develop approaches that will enable them to cope with complex situations that they are not familiar with as well as to think about new approaches and ways to do things in their residences.

### 3.2.2 Approaches to Learning agility

Literature highlights that there are two main organisations with practitioner approaches to develop learning agility. The view of the Centre for Creative Leadership (CCL) on learning agility and Korn/Ferry’s Lominger learning agility (Mitchinson & Morris, 2014). CCL proposes that learning agile individuals be personally developed in five key ways (dimensions), while Korn/Ferry Lominger proposes the five factor model (factors) of learning agility behaviour (De Meuse *et al.*, 2010) as indicated in Diagram 3.1 below.
Both of these approaches to learning agility were incorporated into the Learning and Cultural Agility Programme that I developed (Chapters Seven and Eight).

3.2.3 Characteristics of a learning agile individual

Within the five-factor model created by Korn/Ferry’s Lominger (De Meuse et al., 2010), as referred to above, describes the characteristics of each dimension as indicated in Table 3.1 below.
### TABLE 3.1 DIMENSIONS AND CHARACTERISTICS OF THE FIVE-FACTOR MODEL (De Meuse et al., 2010).

<table>
<thead>
<tr>
<th>DIMENSION</th>
<th>CHARACTERISTICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mental agility</td>
<td>• curiosity and finding solutions to problems</td>
</tr>
<tr>
<td>2. People agility</td>
<td>• open-mindedness and tolerance</td>
</tr>
<tr>
<td></td>
<td>• self-awareness</td>
</tr>
<tr>
<td></td>
<td>• ease with diversity and differences of opinion</td>
</tr>
<tr>
<td></td>
<td>• understanding others</td>
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<td></td>
<td>• politically agility</td>
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<tr>
<td></td>
<td>• constructiveness in dealing with conflict</td>
</tr>
<tr>
<td></td>
<td>• skilfulness as a communicator</td>
</tr>
<tr>
<td>3. Change agility</td>
<td>• trying out new things</td>
</tr>
<tr>
<td></td>
<td>• accepting challenges, responsibilities and accountabilities</td>
</tr>
<tr>
<td></td>
<td>• ability to introduce new perspectives on old ideas</td>
</tr>
<tr>
<td>4. Result agility</td>
<td>• ability to build high-performance groups or teams</td>
</tr>
<tr>
<td></td>
<td>• achieving goals against the odds</td>
</tr>
<tr>
<td></td>
<td>• drive to accomplish tasks</td>
</tr>
<tr>
<td></td>
<td>• flexibility and adaptability and significant personal presence</td>
</tr>
<tr>
<td>5. Self- Awareness</td>
<td>• awareness of strengths and weaknesses</td>
</tr>
</tbody>
</table>
3.3 CULTURAL AGILITY

Cultural agility can be viewed as a mind-set and ability an individual has to “accurately perceive and respond effectively across a range of nuanced cultural experiences and situations” (McCormick Benhalim & Malcolm, 2014:2). The mind-set of culture agility is fairly new. To date, cultural agility has mostly been implemented and applied in business management context including international executives and managerial level staff (ibid.). Apart from a mind-set, cultural agility may also be seen as a skill that needs to be practised in order to become a culturally agile individual (Caligiuri, 2012). However, culture agility should also be enhanced, applied and integrated in other multi-cultural contexts and should be viewed as a crucial and core competency for human beings as cultural agility is the next step for diversity and inclusion (ibid.).

Cultural agility includes more than just diversity, multi-cultural and cross-cultural context training. It includes “the ability to communicate and build relationships by responding to cultural ambiguity and making adjustments rapidly and under control” (Randall, 2011:3). Caligiuri (2012:27) concur with this notion, but adds that cultural agility enables an individual to “quickly, comfortably and effectively work in different cultures and with people from different cultures”. Culturally agile individuals are also able to read the cross-cultural or multicultural context correctly. They know how to adapt to cultural differences and respond with the appropriate behaviour within the framework of the organisation, group or society (for example a human rights perspective) or how to integrate to create a new perspective (Caligiuri, 2012). Cultural agility is gained by combining the skills, abilities, motivation and experience an individual has (Caligiuri, 2012). An individual that is culturally agile will succeed in contexts where they are able to assess different behaviours, attitudes and values, deal with unfamiliar sets of cultural norms and respond successfully in these cross-cultural contexts (ibid.), something that is crucial in the diverse society we live in.

Caligiuri (2012) provides the cultural agility competency framework that comprises 12 key cross-cultural competencies. The first three competencies (section 3.3.1) are distinctive competencies affecting behavioural responses, which enhance success when activated correctly (Caligiuri, 2012). The other nine competencies (sections 3.3.2 to 3.3.4) operate in a more intuitive manner including “competencies affecting [an] individual’s psychological ease [cross-culture], competencies affecting [an] individual’s
cross-cultural interactions, and competencies affecting decisions in a [cross-cultural] context” (Caligiuri, 2012:5). All of the competencies could increase the overall leadership skills and competencies of HC members. This enables individuals to develop different perspectives that make it possible for them to work effectively with and in cultural diverse groups and have a positive social impact (Caligiuri, 2012). This research study adapted the Cultural Agility Competency framework as illustrated in Diagram 3.2 below.

It is important to mention what I regard as “cross-cultural”. This refers to how people from different cultural backgrounds interact with one another and how they interact across different cultures (Belhoste & Monin, 2013). Cross-cultural can also take the form of a specific context in which people of different cultural backgrounds interact, such as an organisation.
3.3.1 Competencies affecting behavioural responses

To achieve success within cross-cultural contexts, the following three cultural responses should be leveraged to make it possible for successful agile individuals to toggle between these thee responses: i) cultural adaption; ii) cultural minimization and iii) cultural integration.

*Cultural adaption* is used when one needs to adapt his or her behaviour to the norms of the cultural context in which the individual finds him/herself (Caligiuri, 2012). If individuals were to choose this response, they would be able to adapt to other culture’s norms and values (*ibid.*). *Cultural minimization* as another response is used as the contrast to the latter, meaning that one’s own cultural norms needs to be replaced with the other’s cultural expectations (*ibid.*). *Cultural integration* is when an individual sacrifices his/her own cultural characteristics and exchanges these for another group’s beliefs, practices and rituals (Caligiuri, 2012). This response will result in creating new norms and behaviours acceptable to both or all cultures involved.

3.3.2 Competencies affecting individuals' psychological ease cross-culture

The following three competencies affect psychological ease in cross-cultural situations: iv) tolerance of ambiguity, v) appropriate self-efficacy and vi) cultural curiosity and desire to learn. Tolerance of ambiguity as a competency has to do with the manner in which an individual is at ease regardless of their uncertainty in a particular situation. Individuals who have this competency do not experience anxiety or stress in a cross-cultural context (Caligiuri, 2012). Appropriate self-efficacy is regarded as the confidence individuals have in their own skills and abilities to be successful in a cross-cultural context. Cultural curiosity and desire to learn entails an individual’s interest, curiosity and desire to learn about other cultures in order to gain a better understanding.

3.3.3 Competencies affecting individuals’ cross-cultural interactions

Culturally agile individuals are able to learn in and from diverse cultural contexts (Caligiuri, 2012). This implies that cultural agility is achieved when an individual is
placed in diverse cultures and willingly develops relationships with people of diverse cultures and sees the world through their lens. Three competencies that will affect an individual’s tendency to engage in diverse cultural interactions are vii) valuing diversity, viii) the ability to form relationships and ix) perspective taking. By valuing diversity, a culturally agile individual will be able to be in the presences of individuals from other diverse cultures in a comfortable, associated manner and are less likely to be shy in diverse cultural contexts (Caligiuri, 2012). The competency of the ability to form relationships will give the individual the opportunity to naturally form relationships and pursue the opportunity to connect with others (ibid.). Perspective taking is the ability to “see situations from multiple perspectives and reassign meaning to behaviors” (Caligiuri, 2012:54). This competency enhances an individual’s ability to be non-judgemental when seeking to understand the lens through which others view and interpret the world (ibid.).

3.3.4 Competencies affecting decisions in a cross-cultural context

The competency of x) knowledge and integration of cultural issues means that an individual is aware of and has factual knowledge of national and global issues, and has a understanding of how their own organisation (university) as well as other organisations (universities) local and abroad operate through political, and historical factors (Caligiuri, 2012). A culturally agile individual is xi) receptive to adopting diverse ideas shows interest in and explores diverse solutions, approaches, practices and other ways of doing things (ibid.). The last competency is xii) divergent thinking and creativity, which enables a culturally agile individual to “generate multiple solutions or approaches to a given situation” (Caligiuri, 2012:61). This enables an individual to provide more possible solutions to apply to cultural issues because of the multiple ideas they have (Caligiuri, 2012). This also entails thinking creatively and out of the box, allowing for more resourceful, inventive and innovative perspectives from which to choose (ibid.).
3.3.5 HC members with cultural agility competencies

It is necessary to elaborate on the twelve competencies as mentioned in 3.3.1-3.3.4 specifically in the context of HC members in a university on campus residence. A possible barrier to creating culturally agile professionals (specifically in the context of university residences) could be that individuals assume that one cannot possess cross-cultural competencies though limited exposure to cultures (Caligiuri, 2012). In other words, HC members may assume that although there are only two to three different cultures within a residence, they are not in a position to acquire the skills of a culturally agile professional. However, this is not true and this is in fact a rather superficial response (Caligiuri, 2012). Another barrier that may be overestimating one’s cultural competence (ibid.). HC members may assume that merely by observing or perceiving the cultural similarities between more than one culture, they are culturally agile and that is also not true. Cultural agility is more than just observing, it is about engaging, exploring, understanding and reacting in an appropriate way.

3.4 LEARNING AGILITY AND CULTURAL AGILITY IN THE RESIDENCE CONTEXT

Learning agility is referred to as the ‘X-factor’ (Swisher, 2013), a must have 2020 competency (Goldsmith & Reiter, 2017) and “a new construct whose time has come” (De Meuse et al., 2010:119). Cultural agility, on the other hand, is viewed as an unfair advantage (Varma, 2017). As viewed from the literature, both these constructs are considered to be respected and therefor one of the reasons I decided to include these constructs as underpinning in the learning and cultural agility programme for HC members. Another reason for including the two constructs is their appropriateness and contemporary relevance to leaders within a specific context. As stated in the 1997 White Paper for Higher Education (South Africa, 1997:19), “the quality of leadership is not as good as is needed” in all the university and colleges in South Africa. Leadership within this context is “vital for ensuring that the system transforms in the desired direction” (South Africa, 1997:18). In the context of this research study, HC members are the leaders in the university on-campus residences. In the rapidly changing environments specifically on university campuses, student leaders (HC members)
should be able to adapt quickly and have the appropriate skills, behaviours and characteristics in order to do so successfully.

3.5 LEARNING AGILITY AND CULTURAL AGILITY AS UNDERPINNING CONSTRUCTS WITHIN THE LEARNING AND CULTURAL AGILITY PROGRAMME

At an organisational or institutional level, learning agility and cultural agility as constructs can and be built into a programme and/or process in order to enhance the knowledge and skills of individuals (Hoff, 2018). Although stated earlier, it is important to mention again that learning and cultural agility as constructs have not been used together in one programme. It is because of the constructs’ applicability and usefulness to the specific context of university residences. Whereas learning agility focuses more on the ability and willingness to learn from past experiences, cultural agility focuses on the ability to understand multiple cultural aspects. Both of these are important to HC members in the residences.

Referring to the development of learning agility in a programme, Hoff (2018) considers that the programme facilitator should begin with defining the dimensions of learning agility and providing examples of the particular dimension and its characteristics. Hoff (2018) suggests that the programme facilitator use examples within a specific context, such as a university residence, and ask the programme participants to make predictions about how a learning agile individual needs to behave and what a possible result will be.

3.6 SUMMARY

In Chapter Three, I brought the two constructs, learning agility and cultural agility, into perspective. These two constructs served as core underpinnings for the Learning and Cultural agility Programme I designed and developed, implemented and evaluated. I conceptualised the construct learning agility in terms of its three essential components, I discussed the two approaches of learning agility as proposed by CCL and Korn/Ferry, and highlighted the characteristics of a learning agile individual. I also conceptualised
cultural agility as a second construct by referring to the competencies set out in the cultural agility competency framework.

The next Chapter provides a detailed description of this study's research design and methods.
CHAPTER FOUR
RESEARCH DESIGN AND METHODS

4.1 INTRODUCTION

The research design described in this chapter is known as “the plan for how the study [was] conducted” (Berg & Lune, 2014:41). In the beginning I “[thought] about, [imaged] and [visualised] how the research study [would] be undertaken” in order for this qualitative research to be “the choreography that establishes [this] research dance” (Berg & Lune, 2014:41). The choreography for this research dance included a few critical elements so the dance could be performed successfully. The research design for this study was rooted in the “three things” (Denscombe, 2010:99): Firstly, the research design provided a “description of the various components of investigation”. The general paradigm of inquiry as well as the approach within this qualitative research design was selected, described and explained. Secondly, the research design “provides a rationale for the choice of research strategy in relation to the research questions” (Denscombe, 2010:99). In other words, the design of the research has to fit the purpose of the research study. Thirdly, this research design “explains how the key components of [the research study] link together” as it shows how the process of data generation and data analysis is consistent within the paradigm of inquiry and methodological approach (Denscombe, 2010:100). Ethical considerations with regard to this research study are discussed in detail as well as the measures that used to achieve the highest degree of trustworthiness possible.

4.2 QUALITATIVE RESEARCH DESIGN

A research design is like an architectural blueprint one follows when constructing a building (Wagner, Botha & Mentz, 2012). All the elements in the blueprint need to fit the purpose to ensure that the quality of the construction is good. Just as in a design for a building, all the elements in the research design should be in harmony (ibid.). That means that the research topic, the research questions, methodology and
methods used during data generation and the data analysis should all be appropriate for the chosen paradigm (Wagner et al., 2012).

Research justification in the context of a research design is the rationale for or the reason that a particular design has been chosen for the research study (Ballinger, 2008). One of the key decisions I took with regard to the research design was to decide whether it would be qualitative or quantitative or have a mixed method design. For the purpose of this research study, a qualitative research design was chosen because it best fitted the research questions and aims of this research study (section 1.3 and 1.4 of Chapter One). This design also attempted to provide meaning to “unquantifiable knowledge” from people (HC members) making use of methods that would help me, the researcher, to understand their depictions of residence traditions.

4.2.1 Paradigm of inquiry: Interpretivism

The paradigm of inquiry chosen for a specific research study determines how researchers view the phenomenon in question and also determines the methods to be used in order to study the phenomenon (Donmoyer, 2008). Choosing to situate a research study in a certain paradigm means that a researcher adopts the assumptions and systems of the chosen perspective and also rejects others (Punch, 2011). For the purpose of this research study, I worked within an interpretivist paradigm of inquiry.

The philosophical assumptions that inform any paradigm are derived from ontology, epistemology and axiology (Chilisa & Kawulich, 2012). Having chosen the paradigm, my next move was to consider particular questions and select the methodology of this research study that is explained in 4.2.2. Within the interpretivist paradigm of inquiry, the following philosophical assumptions applied as indicated in Diagram 4.1.
With regard to ontology, interpretivists believe that reality is socially constructed through people’s perceptions and their interactions with others (Chilisa & Kawulich, 2012; Denscombe, 2010). An interpretivist view of the nature of reality is that it is “constantly being produced and re-produced; something that exists only as long as people persist in creating it through their everyday actions, words and beliefs” (Denscombe, 2010:119). The assumption of a relativist ontology made me to believe in multiple realities which can be explored and meaning can be made of these realities through the interaction with the participants (Kivunja & Kuyini, 2017).

Epistemology (the ways in which humans create their knowledge about the social worlds) within an interpretivist paradigm includes the view that knowledge is subjective...
Truth about knowledge is socially constructed and the “truth lies within the human experience” (Chilisa & Kawulich, 2012:56). In response to the question of whether knowledge is true or false, Chilisa and Kawulich (2012) argue that the interpretivist paradigm assumes knowledge is culture bound as well as historically and context dependent. Examples are communities’ stories and beliefs systems. Using this subjectivist epistemology, I, as the researcher, made meaning of the generated data through my own cognitive processing informed by the interactions (semi-structured interviews) with the HC members who were participants (Kivunja & Kuyini, 2017).

Axiology refers to judgements and assumptions about values. The interpretivist paradigm inquiry is “value-bound and value-laden” (Chilisa & Kawulich, 2012:56). This implies that values inform the paradigm, the methods used to generate and analyse data, and the way of interpreting the data and reporting on the findings (Chilisa & Kawulich, 2012). Kivunja and Kuyini (2017) adds to this by arguing that axiology also includes and refers to ethical issues that need to be taken into consideration as early as the planning stage of a research proposal. It answers the question of: “[w]hat is the nature of ethics or ethical behaviour?” (Kivunja & Kuyini, 2017:28). From an interpretivist view, I as the researcher acknowledge the value-bound assumption of the paradigm I adopted. Multiple ethical issues were considered from the start of the research process (section 4.3). The balanced axiology, which I adopted, assumes that “the outcome of the research will reflect the values of the researcher, trying to present a balanced report of the findings” (Kivunja & Kuyini, 2017:34).

Assumptions with regard to methodology are that the purpose of the research is to understand people’s experiences within their natural settings. Therefore, the naturalistic nature of methodology in the interpretative philosophical assumptions guided me to choose the most suitable methodological approach (phenomenological methodological approach, see section 4.2.2) to guide the data generation methods (section 4.2.4), data analysis method (section 4.2.5) and important ethical considerations (section 4.3) that underpinned the research process (Kivunja & Kuyini, 2017).
Thus, an interpretivist paradigm of inquiry, with its philosophical underpinnings and assumptions, relativist ontology, subjectivist epistemology, balanced axiology and naturalist methodology, was chosen (Kivunja & Kuyini, 2017).

4.2.2 Methodological approach: Phenomenology

According to Schensul (2008:516), methodology entails “the actions to be taken in the study and the reasons for these actions in testing or generating theory”. Before I selected the appropriate methodology, I asked myself the following four questions that were suggested by Chilisa and Kawulich (2012:56): What is the nature of the phenomena being investigated?; Is the phenomenon objective in nature or created by the human mind?; What are the bases of knowledge with regard to reality; How can the knowledge be acquired and disseminated? and; What is the relationship of the individual with the environment (is the individual conditioned by the environment or is the environment created by the individual)?

When choosing and building a methodology I had to decide on the following: (a) research approach; (b) paradigm informing the methodology; (c) topic and research questions; (d) development of a formative conceptual model; (e) site, sample and sampling; (f) data generation methods and procedures; and (g) data analysis methods, procedures and interpretation of the data (h) ethical considerations; and (i) trustworthiness (Chilisa & Kawulich, 2012; Schensul, 2008; Krefting, 1991). In Diagram 3.2, I illustrate the methodological decisions I took.
Interpretivism as a paradigm of inquiry guided me to choose and use an appropriate methodological approach (Chilisa & Kawulich, 2012). Moustakas (1994:13) provides an encompassing description of the principles of phenomenology, my chosen methodological approach and argues that:

[Phenomenology is set] to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description
of it. From the individual descriptions, general or universal meanings are derived, in other words, the essence of structures of the experience.

Padilla-Díaz (2015) distinguishes between three types and classes of phenomenology. These include: descriptive or hermeneutical phenomenology, eidetic or transcendental phenomenology and genetic or constitutional phenomenology. Descriptive or hermeneutical phenomenology refers to “the study of personal experience and requires a description or interpretation of the meanings of the phenomena experienced by the participants” (Padilla-Díaz, 2015:103). The second type eidetic or transcendental phenomenology refers to “the essences perceived by consciousness with regard to individual experiences” and the third type, genetic or constitutional phenomenology refers to “the analysis of the self as a conscious entity” (Padilla-Díaz, 2015:103). For the purpose of this research study, I adopted descriptive and hermeneutical phenomenology as this was the most suitable with regard to the phenomenon under study and the research questions and aims of the research study. By adopting a phenomenological methodology, I had to set aside all my own preconceptions, ideas and prejudice on the phenomenon residence traditions in order to make an objective analysis of the generated data (Padilla-Díaz, 2015). The HC members’ depictions of their lived experiences on the phenomenon residence traditions were described, interpreted and meaning was made.

4.2.3 The sampling design

A sampling design is the process, which a researcher should undertake in order to obtain information from a subset of a larger group. When designing and undertaking this process a few elements should be considered, including locating the site and setting, establishing the sample and determining a sampling technique. The sampling design of this research design was based on the norm for qualitative research, nonprobability sampling (Berg & Lune, 2014). Participants were chosen who met certain prescribed and predetermined criteria (section 4.2.3.3) (Saumure & Given, 2008).
4.2.3.1 Locating the site and setting

As previously mentioned, when a research study is qualitative in nature, the researcher strove to make meaning of the phenomenon and to study the participants in their natural setting (Bhattacharya, 2008). The research setting is viewed as “the physical, social, and cultural site in which the researcher conducts the study” (Bhattacharya, 2008:787). According to Berg and Lune (2014), the site and setting should be a location where entry and access is possible for the researcher, where it is possible to find the specific population and they are willing to make themselves available to be investigated so that the research can be conducted effectively. I chose the NWU (North-West University) because it provided me access to the on-campus residences in which the identified sample (HC members) reside.

4.2.3.2 Establishing the sample

Sample in the context of this study refers to the size of the sample. In other words, “the number of data sources that are actually selected from the total population” (Morgan, 2008:798). As this research study is qualitative in nature, I was not interested in any results that could be articulated in percentages. Instead, I wanted to make meaning and form an in-depth and highly contextualised understanding of the participants’ views on the phenomenon being studied and come to a conclusion on how the participants depict their lived experiences (Morgan, 2008:798). Therefore, it was not necessary to have a large quantity of participants. The number of semi-structured individual interviews relied on two criteria, namely sufficiency and saturation. According to Seidman (2013:58), the first criterion was an efficient way of finding an answer to the question of “how many participants are enough?” ‘Sufficiency’ provided me with an answer to my question as it assumes that there should be sufficient numbers to “reflect the range of participants and sites that make up the population so that others outside the sample might have a chance to connect to the experiences of those in it” (Seidman, 2013:58). The second criterion, saturation of information, also helped to determine the sample size. I called a halt to data generation when no new views on the phenomenon were reported during the semi-structured individual interviews. Saturation also relied on the specific form of sampling which was purposive sampling (Guest, Bunce & Johnson, 2006). Thus, there was no fixed or
predetermined number of participants needed to undertake the semi-structured individual interviews: the two criteria, sufficiently and saturation helped to determine the sample size and the point of saturation. In this study, saturation occurred after the 40th semi-structured individual interview.

4.2.3.3 Sampling technique

Different sampling techniques can be used to “make inferences about some larger population from a smaller one” in order to get the sample (Berg & Lune, 2014:50). For the purpose of this research study, the most suitable technique was purposive sampling, which is also known as judgemental sampling. It is directly consistent with nonprobability. I used my knowledge and expertise to identify, select and choose subjects that represent a specific population (Berg & Lune, 2014). Purposive sampling was used to ensure that the sample of individuals displayed certain attributes that are unique to this study (Berg & Lune, 2014). The predetermined criteria for participants in this research study were that they had to be:

- enrolled as a full-time student residing in an on-campus residence at the NWU;
- a current university house committee member; and
- conversant in either English or Afrikaans.

4.2.4 Data generation

Data generation is referred to the methods one uses to “create data from a sampled data source in a qualitative study” (Garnham, 2008:192). Many different types of data sources can be used in order to generate data. However, for the purpose of this research study, human participants (HC members) were the chosen data source (Garnham, 2008). The literature has many different views on interviews as a data generation method. Some refer to it as an everyday conversation with a purpose. Others refer to it as an art, skill or even a science (ibid.). Yet others refer metaphorically to an interview as a game in which the players (the interviewer and the interviewee) tend to receive intrinsic rewards for their participation (in the interview) (Benny & Hughes, 1956). More contemporary literature refers to interviewing as face-to-face social interaction (interactionism) (Neuman, 2012). During data generation, however,
I adopted the perspective of Berg and Lune (2014) that interviewing is dramaturgy. An interview within this view is seen as “a performance in which the researcher and subject play off one another toward a common end” (Berg & Lune, 2014:106).

The reason for using semi-structured individual interviews in this research study was not to evaluate or test a hypothesis, but to rather understand and make meaning of the depictions and understandings of the participants of the phenomenon (residence traditions) (Seidman, 2013). One of the basic assumptions that underlies interviews as a data generation method is that the researcher, or the study for that matter, is “interested in others” and values “other individuals’ stories because they are of worth” (Seidman, 2013:9). According to Creswell (2014), there are a few elements that contribute to the successful process of data generation. These include the preparation for the interview; the construction of the interview questions, and the actual execution of the interview(s).

4.2.4.1 Semi-structured individual interviews

According to Turner (2010), the most crucial part of using interviews successfully to generate data is to prepare for the interviews. Turner (2010:757) posits that preparing for an interview can “help make or break the process”. McNamara (2009) cited in Turner (2010:757) provides eight principles which should be considered during the interview preparation phase. I followed each of these eight principles proposed by McNamara (2009) by:

- choosing a setting for the interviews to take place where participants would not be distracted;
- explaining the purpose of the research study and the interview to each participant;
- addressing the issue of confidentiality and anonymity;
- explaining the format of the interview to be undertaken;
- indicating to the participant the usual duration of the interview;
- telling each participant how to get in touch with me if they wanted to, at a later stage;
• asking each participant if he/she had any questions before the interview commenced; and
• audio-recording and making field notes so I would not have to rely on my own memory to later recall answers to the interview questions.

4.2.4.2 Construction of the interview questions

I made use of an interview schedule that contained the pre-constructed interview questions (Addendum G). When I constructed the interview questions, I made use of McNamara’s (2009) recommendations for creating effective research questions. The questions were constructed in an open-ended manner so that the participants could choose their own terms and level of language usage when they answered the questions. These questions were also expressed as neutrally as possible without any emotive or judgmental wording to avoid influencing the participants’ answers. The interview questions were worded clearly and were posed one at a time. The interview schedule designed for the purpose of this research study directed the semi-structured individual interviews: it provided the exact questions to be asked during the interview process (Fowler, 2004). The semi-structured interview questions were listed in the order they were to be posed to the participants. This ensured that the interviewing process strengthened the trustworthiness of the data generated.

4.2.4.3 Execution of the semi-structured interviews

A total of 40 semi-structured individual interviews was conducted, varying in length from 25 to 35 minutes. The execution period (time) in which data were generated was 2 months. I adopted the recommendations McNamara (2009 cited in Turner, 2010) made that apply to the execution stage of the interview process. I occasionally verified that the audio recorder was working. As mentioned earlier, I asked one question at a time and strictly adhered to the interview schedule (Addendum G). During the interview process, I attempted to stay as neutral as possible. I avoided emotional reactions to the participants’ responses, and instead acknowledged answers, or encouraged the participant, with a nod of the head (McNamara, 2009). As a researcher, I also fulfilled a number of roles. These are discussed below.
4.2.4.3.1 Interviewer’s role during the data generation process

It was important for me to keep in mind that throughout the process of data generation and specifically through the process of interviewing there were two individuals involved, I as the interviewer, and the participant(s) as the interviewees (Berg & Lune, 2014). Both the interviewer and the interviewee had roles to fulfil. As the interviewer, I had to adopt a role of an actor, a director and a choreographer.

As an actor, I had to “perform [my] lines, routines, and movements appropriately” which implies that I had not only to be aware of the interview guidelines and questions in the interview schedule, but also to be aware of the actor playing opposite to me: the participant (interviewee) (Berg & Lune, 2014:143). I had to cue the interviewee and listen to his or her answers. I had to also remain unbiased and non-judgemental, regardless of what was said in the interview (Berg & Lune, 2014). This encouraged the interviewee to confide in me and to talk openly about his or her feelings, views and perspectives. The second role I had to fulfil was the role of the interviewer as a director. As a director, I reflected on “each segment of the interview as if [I] were outside the performance as an observer” (Berg & Lune, 2014:143). I had to also consider appropriate responses both verbally and visually by limiting my responses to brief comments such as “I see” as well as a nod of the head (Berg & Lune, 2014:143). According to Berg and Lune (2014:143), these types of comments and/or visual demonstrations offer “sufficient positive reinforcement” to the actor (interviewee). As a result, the choreographer role assisted me to listen in a reflective manner (Berg & Lune, 2014).

4.2.4.4 Data saturation

Data saturation or redundancy refers to the point when no new information or themes emerge during the data generation process; there is only repetition of information or themes (Cleary, Horsfall & Hayter, 2014). According to Saumure and Given (2008), data saturation may occur after about 15 to 20 interviews. However, this number may be affected by the “context and content under study” (Saumure & Given, 2008:195). In their study on data saturation and how many interviews are enough, Guest et al. (2006) came to the conclusion that data saturation occurs within the first 12 interviews, while meta themes are already visible after the sixth interview. My role was to continue
to conduct interviews until I was sure that no new data emerged. During my data
generation process, data saturation occurred after the fortieth semi-structured
individual interview. I therefore ended the data generation process at that point.

4.2.4.5 Field notes

‘Field notes’ are a crucial element in qualitative research. In general, taking field notes
is the process where information gathered is recorded in order so it can be reflected
on later and not forgotten or overlooked (Firmin, 2008; Wagner et al., 2012). Field
notes were generated during and throughout the data generation process. They
included descriptive details of the participants, the setting and its events as well as
reflection on the data patterns and an in-depth description of people (including
themselves), places, things and the process of research” (Brodsky, 2008:341). I made
use of observational notes, theoretical notes, methodological notes, and self-reflective
notes.

4.2.4.5.1 Observational notes

The observational notes which I made consisted of the “who, what, when, where and
how of human activity” throughout the data generation process (Newbury, 2001:5). I
used comprehensive note-taking as this strategy described the happenings and
observations in a systematic and descriptive manner (Wolfinger, 2002). The
comprehensive strategy forced me as the researcher to “recreate events in the order
that they really happened” and this provided me with the opportunity to recall details
that I might otherwise have forgotten (Wolfinger, 2002:91). The observational notes
were taken in an overt manner. In other words, I did not hide the fact that I was
observing the HC members for research purposes (Kawulich, 2012). Observational
notes were taken from the moment the participant entered the interview room. These
observational notes helped me to identify and learn more about the HC members and
how they interacted in their setting as HC members in a university on-campus
residence as well as how things are organised in that specific setting. The
observational notes also enabled me to understand what was important to HC
members in their social setting. These notes also provided me with the opportunity to
record in writing what I had learned from them during the interviews with the HC members so I could recall and refer to them (Kawulich, 2012). The observational notes were also valuable in the sense that through my observations I could learn about residence traditions and activities not mentioned in the interviews. I had to bear in mind that it might have been difficult for the HC members to talk about these during the semi-structured individual interview, as it might have been a sensitive topic for some of them. See Chapter Five, section 5.4.

4.2.4.5.2 Theoretical notes

Theoretical notes are notes taken about evolving concepts and the interrelation between the concepts (Bernard, 2011). By making theoretical notes I “derive[d] meaning” on the concept of residence traditions and kept referring back to the primary research question of how university house committee members depict on-campus residence traditions, as well as the secondary research questions during the research process (Groenewald, 2004:15). See Chapter Five, section 5.4.

4.2.4.5.3 Methodological notes

Methodological notes deal with the methods, techniques or strategies that were employed during the data generation and data analysis processes. These notes assisted me to reflect on the effectiveness and appropriateness of the planned research design and methods. I made notes before and during data generation that included reminders about and comments on the semi-structured individual interview process. I made notes on what I had learned about generating data through interviews within the field. I also made written methodological notes about myself as an instrument (interviewer) during the data generation process (Bernard, 2011). See section 5.4 in Chapter Five.

4.2.4.5.4 Self-reflective notes

The importance of taking self-reflective notes is to include and reflect on my own feelings and insights throughout the research process (Morrow, 2005). Self-reflective
notes also included the written notes that I made on my preliminary interpretive thoughts during data generation and data analysis. I made notes on what I thought, the feelings I had and the insights that I gained throughout the data generation process. Other reflective notes I made were in the form of a personal file I had for every HC member that participated. These notes contributed to the credibility of the research study (section 4.4.1). See section 5.4 of Chapter Five.

4.2.5 Data analysis

According to Braun and Clarke (2006:78), qualitative analysis methods can be roughly divided into “two camps”. In the first camp, one would find analysis methods that were tied to a specific theoretical perspective such as conversation analysis, narrative analysis and interpretative phenomenological analysis (Braun & Clarke, 2006). The second camp had direct appeal for this research study as it is “essentially independent of theory and epistemology, and can be applied across a range of theoretical and epistemological approaches” (Braun & Clarke, 2006:78) such as thematic analysis.

4.2.5.1 Thematic analysis process

Before the data analysis process commenced, I considered a few questions and aspects. The first question was one posed by Braun and Clarke (2006:82): “What counts as a theme?” In deciding which of the emerging themes to capture, I was guided by Braun and Clarke (2006). They advised that the key indicator of importance is not the number of representations in the data, but rather “whether [the theme] captures something important in relation to the overall research question” (Braun & Clarke, 2006:82).

Their second question was also one posed by (Braun & Clarke, 2006:83): Do I want “[a] rich description of the data set, or a detailed account of one particular aspect”? I decided to get a detailed account and a rich thematic description of the entire data set (all of the transcripts). The reason was that scant research and data on the phenomenon (traditions) under study had been done, especially in the specific context and setting I was considering doing my research. Writing detailed descriptions is particularly useful in cases such as this one where an area or phenomenon are under-
researched and the views of participants was not previously known (Braun & Clarke, 2006).

The next aspect I had to determine was whether I would use inductive thematic analysis or theoretical thematic analysis. For the purpose of this research study, I chose to identify data in an inductive manner. An inductive approach or manner identifies codes, themes and sub-themes that have strong links to the data itself and are not driven by theoretical interests (Braun & Clarke, 2006). The coding process was done without trying to place data into pre-existing codes but rather letting the codes emerge. Later in the data analysis process, I placed the data into themes, categories and sub-categories (Diagram 5.1) (Braun & Clarke, 2006).

4.2.5.1.1 Phases in Thematic Analysis

After all the audio-recorded semi-structured individual interviews had been transcribed verbatim, I followed the six phases in the step-by-step guide which Braun and Clark (2006) provides in order to do thematic analysis:

- Phase One: I started out by familiarizing myself with the data. As I myself was the interviewer of the semi-structured individual interviews, generated the data through interactive means as well as transcribed the data myself, I already had some prior knowledge of the data and therefore also some possible “initial analytic interests and thoughts” (Braun & Clarke, 2006:87). However, I still found it vital to immerse myself in the data by reading and re-reading the data in an “active way” seeking meanings and possible patterns in order to generate an initial list with ideas in the next phase to follow (Braun & Clarke, 2006:87).

- Phase Two: This phase involved the production of generating initial codes. I aimed to find as many potential codes as possible as I could not foresee what might be interesting later on. Organising the data into “meaningful groups” contributed to the next phase of the data analysis process (Braun & Clarke, 2006:89).

- Phase Three: As I then had my different codes and groups together and listed I could start searching for themes (Braun & Clarke, 2006). Here I focused
specifically on sorting out the different codes into potential themes and “collating all the relevant coded data extracts within the identified themes” (Braun & Clarke, 2006:89). As suggested by Braun and Clarke (2006), I used mind-maps to organize the different codes into themes and to identify and capture the relationship between the different codes within a specific theme.

- Phase Four: In this phase, I began to review the themes. It became evident in this stage of data analysis that some of the themes were not really themes. This was because there were not sufficient data to support the themes and, in some cases, one theme merged with another theme to form one theme (Braun & Clarke, 2006).

- Phase Five: This phase entailed defining and naming the themes. By defining and refining the themes, Braun and Clarke (2006:92) meant that I had to identify the “essence of what each theme is about”. I therefore refined the themes, so I could identify the essence of what every theme was about. According to Braun and Clarke (2006:92), each theme should tell a “story”, and each “story” should represent the “broader overall story” of the whole data set. Therefore, it was important for me to consider each theme individually as well as in relation to the other themes. I then had to refine the themes further and consider whether a theme also contained a category and sub-category within it. Braun and Clarke (2006:92) argue that categories and sub-categories within a theme are useful in order to provide structure to or within a “particular large and complex theme”. Categories and sub-categories also help to illustrate and demonstrate the “hierarchy of meaning within the data” (Braun & Clarke, 2006:92). By this stage of the data analysis, my themes, categories and sub-categories had already been assigned a “working title”. I then finalised the names and titles of the themes, categories and sub-categories (Braun & Clarke, 2006).
• Phase Six: With the final themes, categories and sub-categories identified and named, I started *producing the report* that was the final phase of and entailed writing up the data (Braun & Clarke, 2006). The writing up was accompanied with enough verbatim quotations from the transcripts to demonstrate the prevalence of each theme, category and sub-category (Braun & Clarke, 2006).

4.3 ETHICAL CONSIDERATIONS

Punch (2006) regards research ethics as the most important aspect of any research study. Therefore ethical considerations should be raised and addressed in terms of multiple ethical considerations. Resnik (2011) supports this notion and adds that there are several reasons why it is important for a researcher to adhere to ethical considerations. Ethical considerations promote the aims of a research study in terms of knowledge that is true and not fabricated or falsified (Resnik, 2011). Secondly, it promotes the standards of research in terms of “trust, accountability, mutual respect, and fairness” which are essential attributes in collaborative work (Resnik, 2011:2). Thirdly, the ethical considerations in this research study ensured that I conducted the entire research process as planned and honoured other important moral and social values, such as human rights, well-being and safety (Resnik, 2011).

4.3.1 Informed consent

The process of informed consent contributes to receiving the necessary permission from participants before the commencement of the planned data generation processes. Consent firstly was *informative*, secondly *voluntary* in nature and thirdly *competent* (Denscombe, 2010; Gray, 2014; Wagner et al., 2012). It was my role as the researcher to ensure that all participants were adequately informed about the research study. This included giving the possible participants a choice to voluntarily or willingly take part in the research study (Denscombe, 2010). Individual informed consent was obtained by asking participants to complete a written consent form (Addendum F). The consent form provides information on: *what* the research is about, *why* the research is being conducted, what the *purpose* of the research entails, and where and how the findings of the research study would be disseminated. The consent
form also included information such as what would be expected of the participants if they agreed to take part in the study, and as the processes and procedures they as participants were expected to be part of after consent had been given. Possible risks and benefits were also clearly outlined on the consent form. Participants were also informed that participation was voluntary and that they had the right to withdraw at any time or stage during the research process (Gray, 2014).

4.3.2 Confidentiality and anonymity

Confidentiality in the context of this study meant that the data generated was safely stored and handled as confidential information. Since semi-structured individual interviews were the main data generation method, I needed to discuss confidentiality with each of the participants individually. I made the participants aware of the fact that they were entitled to reject the forms, tools and strategies used to generate the data such as audio-recordings of the semi-structured individual interviews. To ensure and protect the participants' anonymity, their identities such as names of individuals themselves and their residences' names were omitted during the transcription process and were not revealed in the discussion of the findings. Any personal identifiable information that was audio-recorded was omitted and I used codes to number each of the forty transcripts (Denscombe, 2010).

4.3.3 Honesty, integrity, objectivity and trust

I strove to be honest throughout the duration of this research study in terms of the methods, procedures, findings, and reporting on the findings. I kept my agreements with participants and handled matters with integrity and the necessary sincerity. According to Graham, Grewal and Lewis (2007), the relationship in a research is largely based on trust. I therefore attempted to build trust relationships with my participants by providing them with the correct information regarding the research study. This required me to explain to them exactly what the research entailed as well as what was expected of them as participants during the data generation process. This was also set out in the informed consent form (Addendum F). I explained the content of the form to them and ensured their confidentiality and anonymity (discussed in
section 4.3.2) by omitting their names as well as those of their residences when transcribing the audio-recorded interviews. According to Graham et al. (2007), participants appreciate these gestures as they feel that they are being valued as participants. I strove to build a relationship of trust by valuing their experiences, opinions and inputs as they were the holders of the information I needed. I ensured that the participants understood that there were no right or wrong answers to the semi-structured individual interview questions. I also made them feel comfortable by being open, honest, in my dealings with them and I treated them respectfully and courteously. I was thus able to establish an interview atmosphere that was conducive to dialogue. By being objective, I strove to avoid a biased opinion on any aspect by bracketing preconceived ideas, and by focusing on the phenomenon itself without being influenced by natural attitudes such as presumptions or assumptions (Gearing, 2008).

The study further contributed to the ethical considerations of honesty by making use of an independent coder (Addendum H) to ensure that the data and findings were not false or fabricated.

### 4.3.4 Protection of the participants

I acknowledged the fact that the research being conducted could affect the participants’ personal and daily lives both during and after data generation (Barbour, 2007). I strove to minimize the risks and negative implications and to maximize the benefits with regard to the participants by taking cognisance of participants’ learning agile behaviour (Barbour, 2007; Mitchinson & Morris, 2014; Shamoo & Resnik, 2009). I ensured there was enough time before the commencement of data generation to discuss the importance of confidentiality. I allowed time and space for any concerns raised by the participants. I respected the human dignity of the participants, as well as their privacy, by avoiding undue intrusion (Denscombe, 2010; Shamoo & Resnik, 2009). I did not interrupt the participants’ teaching and learning programmes at the university during the day, but conducted the semi-structured individual interviews at a suitable time after teaching and learning hours. Sending out emails regarding the research study or process rather than phoning the participants was another way of avoiding intrusion and enabling them to respond at a time that suited them.
Since the nature of the research topic might have been sensitive to some of the participants, I made provision for debriefing or counselling sessions with a psychologist from the student support services at the university, if needed. These debriefing sessions were made available for students during and after the data generation process. If I sensed that anyone was feeling uncomfortable or having thoughts which could affect their wellbeing, I suggested the participants engaged in debriefing sessions after the data generation sessions (Leech & Onwuegbuzie, 2008). This not only offered further protection to the participants, but also signalled my appreciation as a researcher for the time and energy invested by the participants in this research study.

### 4.3.5 Security and ownership of the data

To further enhance confidentiality, I handled and treated all the raw data and other materials as confidential and only allowed my promoter access to them. I kept all the research data including interview audio-recordings, transcripts, coded and analysed data as well as my field notes in a secure space in the promoters’ office. Other personal information collected (consent form, Addendum F and demographical information, Addendum J) during the data generation process was also stored in a safe place and out of reach of any other parties or audiences. The audio-recordings and transcripts were done electronically and were all stored in one file with an encrypted password known only to my promoter and me. The data will be securely stored for a minimum of 5 years. The data generated were used only for the envisioned research’s data generation purpose and the dissemination of the findings as was explained to the participants (Shamoo & Resnik, 2009).

### 4.4 TRUSTWORTHINESS

Within this qualitative research study, I engaged in the following procedures in order to establish and contribute to the trustworthiness of this research study.
4.4.1 **Truth value** (*Credibility*)

Truth value was achieved by me becoming familiar with the culture of the participants as well as the institution as the site where data was generated (Guba & Lincoln, 1994; Shenton, 2004). This was done by reading some policy documents, regulations for hostels, residences’ manuals and any other information on the culture of the institution and campuses themselves. Another aspect that contributed to enhancing the credibility of this research study was being honest about and focusing on the exact information provided by the participants (Shenton, 2004). To further ensure the credibility of this research study, I engaged in peer debriefing. I had frequent sessions with my promoter in order to widen my vision as researcher on the phenomenon under study and to stay focussed. These debriefing sessions left space to discuss alternative approaches, ideas and interpretations (Shenton, 2004). In order to further enhance the credibility of this research, I used reflective notes and commentary throughout the research process. According to Rennie (2004:183), reflexivity refers to “self-awareness and agency within that self-awareness”. Thus, for the purpose of this study, I made use of field notes, specifically reflective notes which helped me to keep record of my experiences, reactions and assumptions throughout the research process (Morrow, 2005). These reflective notes and commentary were crucial when it came to “progressive subjectivity” (Guba & Lincoln, 1994:107). According to Morrow (2005), subjectivity towards the data can be limited, controlled, managed or even embraced depending on the paradigm of the research. For the purpose of this research study, and in keeping with the assumptions of an interpretivist paradigm, I embraced my subjectivity by using bracketing as an approach to subjectivity (Morrow, 2005).

4.4.2 **Applicability** (*Transferability*)

According to Shenton (2004), the findings in a qualitative research study are focused on smaller groups in a specific environment and context. This means that it is not possible to transfer the findings of such a study and apply them to other situations or contexts. It is important to note Bassey’s (2000:1) contemporary view on generalisation that argues that “it is possible to formulate the outcomes of empirical research as fuzzy generalisations”. According to Bassey (2000), these fuzzy generalisations may be useful to practitioners and policy makers. I, however, did not
aim at generalising any findings. It is my responsibility as the researcher to provide enough contextual information on the situation and the environment to enable other researchers and readers to determine its transferability (Shenton, 2004). I therefore provided detailed contextual information as well as a detailed description of the research design and methods so that the readers can determine whether transferability to other situations is possible (Shenton, 2004). Contextual information regarding the participants was derived from the personal background information the participants themselves were asked to provide (Addendum J). I also provided a dense description of the conceptual and theoretical framework of the phenomenon of tradition as well as a detailed discussion of the findings. My aims were to provide readers with a proper understanding of the findings and enable them to compare their contextual situations or problems related to the phenomenon (Shenton, 2004). Finally, I delineated the research study as follows:

- the institution involved, the residences within a South African context (section 1.6.4);
- the participants selection criteria listed in section 4.2.3.3; and the number of participants who took part in the semi-structured individual interview emerged during the data generating process (section 4.2.4.4);
- the data generation methods (section 4.2.4);
- the number and the length of the semi-structured individual interviews (section 4.2.4.3); and
- the time period in which the data were generated (section 4.2.4.3).

The purpose of providing all this information was to make the research study accessible and to add value to it by making it possible for readers to transfer it to a different context (Shenton, 2004).

4.4.3 Consistency (Dependability)

To ensure that the data and findings of this research study were consistent I relied on and included the various types of field notes I took during the research process to contribute to the adequacy and dependability of the data (Altmaier & Hansen, 2012). I
also ensured consistency in the data generation process by setting out a detailed plan of how the semi-structured individual interviews were to be conducted. This ensured that all of the interview schedules, including the processes and the semi-structured individual interview questions, were consistently conducted.

4.4.4 Neutrality (Confirmability)

In order to assess the adequacy of the data in this research study I relied on the chosen sample, which is a purposive sample. Participants had to meet certain selection criteria. I relied on the data generation methods of rich information semi-structured individual interviews. As part of the process of bracketing, otherwise known as epoche, I had to ‘bracket’ my preconceived ideas on the phenomenon of residence traditions. This literally means to “suspend specific elements by placing them outside the brackets”, thus allowing focus on the phenomenon in the parentheses (Gearning, 2008:63). The process allowed me to focus on the essence of the depictions and reach understandings of the HC members by suspending my presuppositions, biases, theories and previous experiences on residence traditions (Gearning, 2008). The involvement of an independent coder (Addendum H) helped to strengthen the correctness and adequacy of the data analysis and confirm the interpretation of data. According to Altmaier and Hansen (2012:264), there should also be “a balance in the writing between the interpretations of the researcher and the direct words of the participants”. Consequently, I used direct verbatim quotations, the spoken words of the participants, from the transcripts to validate and confirm the interpretations.

4.5 SUMMARY

This chapter described the research design and methods relevant to this research study. The research design addressed the research questions and aims of the study that was situated in an interpretivist paradigm of inquiry. The phenomenological methodological approach used was exploratory, descriptive, explanatory and contextual in nature. The data generation process involved semi-structured individual interviews during which field notes were taken. After discussing the thematic analysis
process, Finally, I described the ethical considerations and the measures used to ensure trustworthiness.

In Chapter Five, I present the discussion of the findings related to the university house committee members’ (HC members) depictions of residence traditions.
CHAPTER FIVE

PRESENTATION AND DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

This chapter presents the findings of the data generated by means of semi-structured individual interviews and then analysed by means of thematic analysis. I insert verbatim quotations from the transcripts to support the discussions of the findings as well as to situate the findings. I conclude this chapter with a discussion of my field notes taken during the data generation process.

5.2 DEMOGRAPHICAL PROFILE OF THE PARTICIPANTS

As explained in section 1.6.4 of Chapter One, participants were purposefully selected. Of the 40 participants who participated in this research, 18 were male and 22 were female. A total of 30 participants identified their ethnicity as white, 9 black and 1 coloured. The participants’ ages ranged between 19 and 23. The participants’ home languages were Afrikaans, English, Tswana (Setswana), Sesotho, Zulu and Xhosa (See Addendum J – Demographical information). At the time the data was generated all 40 the participants were House Committee (HC) members at an on-campus residence at the NWU.

5.3 DISCUSSION OF THE FINDINGS

In the section to follow, the four broad themes that emerged during data analysis reflect university House Committee members’ (HC) depictions of on-campus residence¹ traditions². Theme 1 centred on their conceptualisation of on-campus traditions which include the criteria for constructive and destructive traditions, the quintessential nature of traditions as well as the characteristic features of traditions. Theme 2 elucidates university House Committee members’ diverse perspectives on traditions. Theme 3

¹ From this point forward I refer to on-campus residence/s as ‘residence/s’
² On-campus residence traditions are referred to as ‘tradition/s are referred to as ‘tradition/s’ from this point in discussion.
reflects the participants’ experiences of traditions in on-campus residences. The focus is on three distinct experiences. Theme 4 is the university House Committee members' own suggestions on ways to develop an inclusive residence culture. Table 5.1 below offers an overview of the four themes, categories and sub-categories that emerged during data analysis.

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3 From this point forward, I refer to university House Committee members as HC members.
### UNIVERSITY HOUSE COMMITTEE MEMBERS’ CONCEPTUALISATION OF ON-CAMPUS RESIDENCE TRADITIONS

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### INSIGHTS INTO HOUSE COMMITTEE MEMBERS’ EXPERIENCE OF ON-CAMPUS RESIDENCE TRADITIONS

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### UNIVERSITY HOUSE COMMITTEE MEMBERS SUGGEST WAYS TO DEVELOP AN INCLUSIVE RESIDENCE CULTURE

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5.3.1 Theme 1: University house committee members’ conceptualisation of on-campus residence traditions

Theme 1 is the HC members’ conceptualisations of the nature of on-campus residence traditions. Their reflections on the essence of traditions, their personal worldview and their life experiences offer powerful insights into the meaning of traditions in general and what they mean to them in their particular context.

In defining residence traditions, the HC members see the core element as the transmission of beliefs, customs or practices from one generation to another generation. Traditions may be created or constructed by individuals based on their life experience and socialisation and are governed by a set of rules which are overtly or tacitly accepted by the students intended community (all residence students). Traditions are ritualistic or symbolic in nature and inculcate certain values, norms and behaviour through repetition. Traditions connect current members of a specific community (students within the residences) and extend those connections over time, both into the past and forward into the future. HC members’ definitions of traditions embody key criteria and characteristic features that form the crux of HC members’ perceived notion of the nature of on-campus university residence traditions.

In Category 1 below, I describe HC members’ depictions of the criteria for constructive or destructive traditions. In Category 2, I provide their descriptions of the quintessential nature of traditions. In Category 3 and 4, I deal with what HC members consider as characteristic features and purposes of their residence traditions as they perceive and experience traditions.

5.3.1.1 Category 1: Criteria for constructive and destructive traditions

HC members voiced the view that traditions are good and constructive if traditions serve a purpose, are goal oriented, and have value; include respect for human rights; provide fun; and allow students to participate of their own free will. The majority of the participants mentioned that traditions must have a ‘purpose’ and need to be ‘goal orientated’. Participant 9 stated that: “... a tradition without a purpose, it feels to me as if that should not really be a tradition. It is a habit … traditions must have a purpose ...”. Another participant explained that: “... a tradition must certainly have a purpose. I
do not think one can necessarily call it a tradition if it does not have a purpose for you, because then it is only a thing that you, like, every year ...” [P 11]. Yet other participants said that: “… one has to have a purpose of why it is a tradition and because, otherwise it is stupid. Like why do you do it then?” [P 17]; and “… if you make sure that every tradition of yours is purposeful then you will have a happy and healthy residence … I saw how you reap the fruits …” [P 23].

According to the literature, having a goal is a universal and a common shared behaviour in the everyday lives of humans (Ramnerö & Törneke, 2015). For something to serve a purpose, it should have a particular use or function that has to be understandable to people (ibid.). This is important as the HC members need to be aware that the students who take part in traditions need to know and understand what the purpose or function of traditions are. Thus, students need to understand what the tradition is about and why it takes place in order for it to be meaningful.

Some participants stated that traditions contribute to creating unity within the residences and amongst the residents. In the participants’ view, traditions have to instil pride within the residents and a love for the residence. They also view traditions as establishing uniqueness. Participant 9 stated: “… (a tradition) has to create unity or it must create pride or it must cause everyone in the residence to get to know one another better”; P11 said: “… (building) pride and love for a residence, it is just part of the purpose of the traditions ...”; and [P11] accentuated that: “... a tradition is to perhaps portray a uniqueness of the residence ... the heart of the residence ... because everyone who does the tradition learns to love the residence because of their (residence) traditions and because of the things that they do in the residence.”

The literature confirms that traditions do indeed create ‘unique character’ and university life includes “unique forms of peer-group fun” (Bronner, 2012:6). In a study conducted by Allan and Madden (2008), it is evident that students experience positive feelings when they feel that they are part of a group that have achieved the goals of unique residence traditions. According to the literature, a university or residence is an organisational institution that cultivates the value of and belief in ‘unity and pride’ in students that impacts positively on them in the sense that they feel belong (Cheng, 2004). The depictions of the participants in my study show that for some of them traditions cultivate feelings of pride and unity that make them feel included. Van Jura
(2010) is of the opinion that if residence traditions serve the purpose of uniting students, all students should see themselves as making one community.

Other participants felt that one of the purposes of traditions is to contribute to the spirit in the residence. As one of the participants stated: “... it (residence tradition) has a specific purpose to serve and uhm ... it is important for the spirit in the residence, it serves a specific purpose ...” [P 22]. Bronner (2012:191) articulates that generating spirit on a university campus or in a university residence has become almost like a “ritual speciality” as it builds not only a passion for the university but also for the pursuits of social belonging. Participant 10 voiced these words: “I value traditions with pride as I feel if I am in a group and I do a tradition, I feel there is unity ... there is a solidarity there is spirit ...”. This resonates with the point made by Bronner (2012:163) that campus spirit, or in this context residence spirit, is more than just cheering on their residence and residence members: “it has something to do with their fondness for one another” living in the same residence or being on the same campus. According to Bronner (2012), ‘spirit’ is connected to a host of residence traditions, activities and/or events that is expressed through customs. By taking part in traditions devotion or loyalty to the residence is expressed that is also “rooted in an altruistic bonding of students” (Bronner, 2012:164). Residence spirit can also be manifested for others to see by means of events, songs or other identified materialised displays (such as residence wear) (Bronner, 2012). Ultimately students in a residence look to residence spirit “to have a sense of social belonging in a highly individualised mass society” (Bronner, 2012:165).

Some participants also stated that a tradition that respects the human rights of an individual the tradition is constructive. As one participant explained: “... traditions create a culture which you enjoy as long as it don’t infringe on anybody’s rights then I think they’re good” [P 19]. Other participants stated that if traditions violate the residents’ human rights, excluding some, or are forced upon or compel residents to participate in traditions, then these traditions are destructive as individuals’ individuality and/or dignity are negatively affected. The participants stated: “like many times someone’s individuality is like affected, and then well people’s rights are then like violated ...” [P 7]; and “… human dignity like human rights and things are very important and we must get traditions that promote this and do not break this down in any way” [P 9]. According to some participants, residence traditions that exclude or
belittle students are destructive and such traditions should not be regarded as traditions. The following participants explicitly stated: “… because a tradition is there to cultivate pride and when you exclude some people … then it has no purpose at all and then it is actually no tradition”[P 34]; and: “… those things that always happened that belittle first years or that … that excluded certain people I think that is definitely not good, because a tradition is there to grow pride and if you exclude certain people then you are going to … then it has no purpose and is actually not really a tradition”[P 39].

According to the literature, student communities as well as leadership structures are becoming more and more diverse in contemporary society. Residence traditions play a pivotal role in either welcoming marginalised groups into the bigger group of student life or further alienating these marginalised students (Balfour, 2014; Van Jura, 2010). As previously discussed (Chapter Two, section 2.4.5.2), residence traditions in many instances, specifically in the South African context, are viewed as exclusionary in nature as many residence traditions were developed with the core purpose of initiation or hazing practices (Buys, 2014; Meiring, 2014; Venter, 2010). Mohale (2013) concurs and notes that universities in South Africa that were previously Afrikaans uphold residence traditions and cultures that tend to exclude students as the traditions are rooted in the past and do not cater for a diverse group of students (multicultural groups) with different languages, religious beliefs, ethnic sexual orientation. Similarly, Buys (2014) posits that traditions are a hangover from a discarded era.

On the other hand, Bronner (2012) argues that traditions evoke feelings of ‘we-ness’ and the feeling of ‘being a part of’ something bigger than themselves. This is only possible if traditions are relevant to all the recipients in the sense that they understand the purpose of the traditions and being able to associate themselves with the traditions. The literature emphasises that when individuals do not see the purpose or feel that there is no purpose in doing something or taking part in such as traditional practices, they will experience these as a source of separation: these practices will not foster feelings of community (Congar, 1964; Van Jura, 2010). For some participants residence traditions should be enjoyable and they voiced the view that residents should not to be forced or compelled to take part in a tradition, leaving them feeling uncomfortable, otherwise the tradition is destructive. As one
participant voiced: “... if you do not feel comfortable with some traditions and stuff, it is OK. It is your choice we are all unique and an individual at the end of the day...” [P 8]. Another participant stated: “residence traditions … it’s all about … having fun in your residence… it shouldn’t be harmful … I don’t want to feel compelled to do something … It should be enjoyable” [P 5]. The literature highlights that coerced participation is rooted in traditions, specifically those related to initiation and hazing practices involving first year students in residences (Bronner, 2012). Allan and Madden (2008) found that students regard enforced activities as equating with hazing as this involves activities involving physical force. When students are forced to engage in activities they do not believe in or do not want to take part in, they are likely to separate themselves from the rest of the group or from the specific activity or tradition in an attempt to avoid discomfort. As a result, students might end up engaging in the traditions/activities, although they do not want to, they just conform in order to be part of the in-group (Forsyth, 2014). It is important to note here that, according to the literature, to be coerced is to engage in activities/traditions in this context, coercive power as a source of power becomes visible (Lunenburg, 2012). In this sense, coercive power could be used by HC members. Because of their authority as a result of their HC rank, they intimidate and force students to take part in traditions and make them do things that they would not usually engage in (Lunenburg, 2012). This may leave the students, unhappy, feeling stressed, sad or fearful.

Forsyth (2014) cautions that members that uphold traditions would defend having traditions that initiate newcomers in the residence. They would provide reasons such as that traditions increase group cohesion or that initiation and hazing activities make new members honour the residence they reside in (Forsyth, 2014). This poses a challenge as hazing practices are forbidden in many countries because of the force involved, as well as the inappropriateness of some practices. Despite the negative impact on residents, some individuals continue destructive tradition practices and believe that newly enrolled residents have to engage in traditions before they can be viewed as part of the residence (ibid.). These beliefs have unhealthy consequences as these practices are rooted in aggressive and or violent behaviour that undermines group cohesion (Forsyth, 2014).
5.3.1.2 Category 2: Quintessential nature of traditions

The participants see traditions as typically having a lasting effect, unique, and reciprocal. They expressed the view that traditions evoke feelings of togetherness and loyalty and respect and pride in their residence. They view traditions as reflecting the values of the residence and that these traditions enable and motivate residents to be the best they can be as individuals. The participants also expressed the view that traditions are recurring yet dynamic.

Some participants said: “… (residence traditions) definitely fosters pride, it fosters togetherness …”[P 23]; “I feel it (residence traditions) is a way to foster pride … without traditions you cannot foster pride …” [P 29]; “… I am proud of my residence … really very proud …”[P 8]; “… pride … that’s how I will describe them (residence traditions) …” [P 30]; and “… residence traditions make you feel so proud …”[P 21]; “… pride is the one word in which I can summarise it (residence traditions)” [P 23].

According to the HC members, residence traditions inculcate the values of the residence and as a result push individuals to be the best that they can be or become. One participant stated: “… certain values and principles in which a residence believes and uhm … practices that they follow to adapt to these values and achieve the goals that they as residence want to achieve” [P 4]. Another participant voiced the view that if traditions go against the values of the residence, the tradition needs to be modified: “If you can, like, justify everything that you can do and it is in line with the values of your residence, the values of your university … then I would say go ahead. But as soon as the residences uhm … I would almost like to say abuse traditions or do not use them correctly and it perhaps humiliates residents or it is against their values then it causes problems and then I would say no more! Or go and rethink them”[P 8].

It is important to note that the values that are infused in residence traditions should be in line with the university’s values. The values of residences are subordinate to values set by the university that underscore diversity and inclusion as essential ingredients of cultural adaptation (Balfour, 2014; Chang et al., 2010; Pillay & McLellen, 2010). Values can be viewed as written or spoken words, behaviours such as gestures or rituals or objects visible (Chapter Two, section 2.4.4.4). Values guide actions, but also influence people’s behaviour (Thome, 2015) and actions and activities associated with residence traditions that are changing will allow students to express their values and
beliefs in a way that perhaps language cannot (Van Jura, 2010). Weiler (2005) draws attention to the scepticism of change as there is uncertainty towards the ‘whom’ and the ‘what’. In other words, who are the people included and what should be included and excluded when attempting change? Pillay and McLellan (2010:21) argue: “[t]he words difference and diversity may be used to create a mask of inclusion while asserting sameness. This is particularly so when these words remain an act of language rather than a strong practical commitment to embracing differences”.

Another participant highlighted the important influence residence traditions have in terms of making individuals want to become the best they could be: “... I would say that the residence is one of the best things that could have happened to me, it taught me so many different things I have learnt so much about myself, discovered so many more things about other people that you would generally not have thought were possible ... I think it is pretty scary to go out in the world if you have to start to work and you are actually on your own because no-one actually agrees with what you do, or how you think, and in a residence or generally with any tradition people stand together about something, and they have your back. Residence traditions really makes me want to be the best person ...” [P15].

According to the HC members, practices related to residence traditions recur every year in the same way. One participant [P 31] stated that: “... residence traditions are something that remains constant over the years. The basis of a tradition must be something that has remained the same over the years.” As another participant [P 4] voiced: “… a tradition is something that does not exist for only one year it is something that has been practised across all the years …”. Although participants view residence traditions as constant, some HC members showed some reflective awareness of the anomaly between traditions practised in the same way every year and times that have changed. One participant stated that: “… times change, people change and although residence traditions stay the same year after year … but you must understand that ... a tradition also develops like over the years. You need to ask yourself ... is this still working? Does it not work? Can we bring in something new ...” [P 8]. Another participant explained that residence traditions should be revisited and changed as the needs and the composition of residents have changed. As participant 19 explained: “... certain traditions were applicable for that time (the time in which the tradition was developed) you know ... that time the needs were different than the people’s needs
now, so I think every year you should revisit it, do not necessarily throw away the traditions, but you can customise it in order to suit the needs of today's students ...”.

The literature supports the view that traditions may and “should in fact change as times goes by” in order to “counterbalance relevant changes” in the living contexts of the resident students (Beckstein, 2017:493). In this context, it is important to note that if the tradition material (M) is modified (Diagram 2.4), students will “experience the creation of a new tradition rather than the continuation of an existing one” (Beckstein, 2017:499). That makes it possible to respond to a call to be relevant to current student life. Alexander (2016:23) accentuates that the three elements that underpin the form of traditions (section 2.4.6.4) are important as “[c]ores and canons change traditions”. Although the creation of a new tradition rather than “the continuation of an existing one” is suggested, traditions are “depicted as non-changing entities” (Beckstein, 2017:495).

5.3.1.3 Category 3: Characteristic features of traditions

The participants offered views that capture characteristic features of traditions in their context that encompasses their background history, socio-cultural history of South Africa, and a generational transmission of residence traditions.

5.3.1.3.1 Subcategory 3.1: Background history and socialisation

HC members see one’s upbringing, one’s culture, as playing a role in how one views and accepts traditions. For them, culture and belief systems are part of upbringing and influence their views of traditions in residences. One participant stated: “... because I come from an Afrikaner home it is my culture and this is how I was brought up since my schooldays. I mean at school we dressed as a unit ... uhm ... we sang songs together. I think it is the way in which you grow up ... that it is nurtured in you and by the time you have to make your own decisions it is already the basis of your decision-making. I think ... uhm ... since school, since your youth that pride only came for this kind of togetherness for things that you do together as a group. So I think one’s culture definitely plays a very important role because if you perhaps had to in your culture ... uhm ... shout together when you were younger for negative things or something or for
another ritual or for things I think it can definitely influence you as individual when you have to do something in a group again. I think your culture plays a major role” [P 10]. Another participant added: “… I also grew up very tradition-bound so … traditions are very important to me and it is something for which ... I am really sometimes, I become so sad when I see that people do not have any traditions any more or .... uhm ... yes so I portray that because it is the way in which I grew up and how I … how I was taught to think. I almost want to say like traditions are important and that … yes that steadfastness (commitment)” [P 9]. A third participant explained that: “… from the school and culture where I came from, pride was a big thing like … and you had respect for people older than yourself and you greeted them and like we learnt in school you could not even look a senior in the eye when you were a sot (fool), this is the culture in which I grew up and I can honestly tell you that I am quite grateful for that … Yes and I love my residence very much and I quickly started to love my residence, but I think it is because I grew up as a proud person like my school as well” [P 11].

Chenoweth (2014) accentuates that traditions in school contexts make evident that tradition shows its values. The literature supports the notion that people’s upbringing or their cultural background plays a significant role in the transmission of traditions as Alexander (2016:3) posits that “[t]raditions enable [one] to inherit things from [one’s] ancestors [and] bestow them on [one’s] successors. Tradition is viewed as a critical piece of culture (Sonnenberg, 2014) and an essential part of university and student culture (Collins & Bradford, 2008). Residence traditions are viewed as a way of bringing new first year students and newcomers to the specific culture as to “introduce and influence them with artifacts and symbols that are all socializing agents used in the socialization process” (Collins & Bradford, 2008:47). Furthermore, literature supports the view that while residence traditions provide meaning, they also connect with the past (Collins & Bradford, 2008) and therefore may exclude others who are different. It is important to note that traditions include amongst others, objects, beliefs or ways of doing that are being handed or passed down. However, this does not include the ‘actual action’ that is passed down as an “action cannot be handed over” (Alexander, 20016:10) (see Chapter Two, Diagram 2.3). Alexander (2016:10) adds that “traditions are not actions [but] they frame actions”. Therefore, the residence traditions, objects, believes and customs in the residences that are handed over from
previous HC members (ancestors) to resident students may be viewed by the residents as the re-enactment of the traditions, but in essence it is not. The HC members’ views are in line with Alexander’s (2016) Theory of Tradition that sees the element of continuity in a continuous form of tradition. HC members’ views are about the continuousness of traditions and lack the consciousness that reflection and discussion are needed to be able to change traditions. It was evident from the findings that HC members are not aware of canonical tradition that comprises continuity and canon elements, nor about core tradition that consists of continuity, canon and core elements.

5.3.1.3.2 Subcategory 3.2: Socio-cultural history of South Africa

South Africa is known for its rich socio-cultural history. The university’s student multicultural profile is made up of students from various backgrounds and is diverse in terms of language, ethnicity, religion, gender as well as socio-economic backgrounds (Balfour, 2014). The university has put many structures in place to address the need to protect human rights, to address the transformation of student life and to create an environment that is inclusive of all cultural groups (Allen, 2011).

Although the participants are aware of transformation processes, endeavours to protect students’ human rights and to be inclusive, some of the HC members recall their own past experiences as first year students as well as past residence traditions that resulted in emotional stress. The traditions that they refer to do not make sense to all of the various cultural groups in residences and they cannot relate to them. These include, for example, first year students having to ‘look down’ when talking to HC members or senior residents; creating situations in which ‘difference’ is emphasised such as hierarchical structures (positions and residents’ seniority). These traditions intimidated and humiliated them and made them feel afraid, which affected them emotionally. Lipkins (2006) states that groups use hazing practices to discipline and enforce respect for hierarchy that is based on tradition.

One participant stated that “… in the old time (when HC member was a first year student) there was distinguished a lot between first year and second or seniors but now it’s getting better because we all have rights …” [P 6]. According to Alexander (2016) the HC members or senior students are regarded as the ‘superiors’ because of
status or age. The HC members or seniors transmit the traditions by doing the ‘talking’ whilst the first year students ‘listen and receive’ the ‘truth’, a feature of continuous tradition (Alexander, 2016).

Other HC members that recalled their own experiences of residence traditions when they were first year students: “… they (senior students) scare you on purpose, and actually there is nothing that you should be afraid of, because they are only seniors and you have the same right as they have to be in that residence … and yes … especially the thing that you had to look down, like the seniors told us that you may not look them in the eyes, and I have … I did not think it was right, because, like, I deserved to be in this residence, I worked hard throughout my school career, and I worked hard for the academic things and culture and sport and all those things” [P 14]; “… they (HC members) must perhaps protect people’s human rights and not make this (residence traditions) so intimidating … it’s emotionally draining” [P18]; “… if you looked at like in the olden days … like I heard how they did it generations ago like they would have intimidated people or they would shove people around, like where I think it was in the residences for example or still lives on in the residences … I think that if people are so physical it can be negative … especially if someone was raised from a poor background and then he is just like that again then it can have an emotional impact or a bad impact on him for the future” [P 35]. The literature does not support the use of practices that use fear or intimidation as these humiliate and degrade people and result in emotional harm (Balfour, 2014; De Klerk, 2013).

Allan and Madden (2008:37) emphasise that “the hidden harm” can take an emotional toll as it causes the humiliation and degradation of others that results in emotional stress. Participant 6 expressed this view: “… the effects of traditions … there’s a lot of tears. First years breaking down not feeling comfortable … feeling scared of the seniors and not feeling part of the hostel so there’s a lot of tears in the process.” Another participant stated that “… you are in residence, where the first years are too scared to come out of their rooms or go to the kitchen … a group of seniors are in their rooms or in the kitchen and they are too scared to come and cook … they’ll wait for you [as a HC member or seniors] to sleep so that they can cook … that’s so sad” [P 25]. According to Allan and Madden (2008), when feelings of intimidation, humiliation and fear emerge, it may indicate warning signs and the possibility of illegal acts or behaviours, referring to forms of hazing. According to Fiske (2010), fear is indeed the
emotion an intimidator might want to instil in order to feel in control. Humiliated students feel powerlessness, which leads to a feeling of being emotionally drained (Leidner et al., 2012).

5.3.1.3.3 Subcategory 3.3: Transmission of traditions

The findings indicate that HC members transmit traditions in various ways from one generation to another. These include passing down traditions by word-of-mouth. This involves various tradents and a hidden curriculum which HC members teach and pass down through residence traditions.

The participants indicated that residence traditions are transmitted by word-of-mouth: “… I know about that (traditions) because I have heard about it, because my father told me, my father who was in a men’s residence…” [P2]; “… as I said … the word-of-mouth … like in my first year I came in and then I heard of let us say something about things that happened five years ago … a specific get-together or that tradition happened like that … and then if you just hear about it, it sounds quite nice and then you think … Oh … I am looking forward to attend … so I will say it goes by word-of-mouth … the people hear about traditions and so on” [P 34]. These findings are supported by the literature. Cultural Transmission Theory underlines that a group of individuals within a specific culture learn information and pass it down from one generation to the next by word-of-mouth (Bisin & Verdier, 2005; Smith et al., 2008; Whitaker, 2016). Similarly, Bronner (2012) argues that stories, words and rituals associated with residence traditions and culture are transmitted by word-of-mouth anecdotes. As one participant said: “You are guided by those who know or know what is the tradition or what one should do … it is taught and told” [P 5]. This resonates with the Systematic Theory of Tradition in the sense that two subjects, beings or groups are present during transmission of traditions. However, it lacks reciprocity as there is no discussion or conversation during the transmission of the two subjects or groups (Alexander, 2016). In this case, there is the one who transmits and the other who receives (Alexander, 2016). The Static model of Tradition (Diagram 2.4) corresponds with the Systematic Theory of Tradition as it assumes that a tradent (T), tradition material (M) and a recipient (R) are involved during the transmission of traditions. The trident (T) in this case, as mentioned by the participants, it could be the fathers, older brothers, or HC
members that are viewed as individuals with senior or higher positions. They are the tradents who transfer the traditions by word-of-mouth (Alexander, 2018; Bronner, 2012).

HC members voiced that parents and grandparents, peers and fellow house committee members, who still cherish the memories of personal experiences of traditions in residences, contributed to handing down traditions (as explained above). Participant 27 stated: “…my father was also in (name of residence). same residence where I am and I learnt many of my values from him and he told me that it was like that and it was done like that in his days”. Participant 35 referred to possible bonds and memories that could emerge from residence traditions that could be cherished later in life: “… it's like when myself being a 19 year old, and a man of 60 years old has to walk somewhere and we were in the same residence we can relate to each other, we can share stories and tell us about our hostel traditions. That's not to say, I do not know the man at all, but by the traditions we form … or already have a bond … and it's like the cool thing of traditions … specifically residence traditions … because we did the same things although not together. The old generation and the new generation come together by something that has remained constant over the years.” Another participant added “… it's the memories that one makes and what one tells others about and what one learns from other residences and that's … it was always nice for me to talk about traditions with other ladies from other residences …”[P 13].

The participants see residence traditions as possibly forming a bond between the older generation and the current/new generation as the older generation has also participated in these traditions, and have gone through the same or similar experiences, which reinforces this bond. Hobsbawm (1983) points out that many traditions that are deemed to be ‘old’ or that ‘emerge as old’ are often recent in their origin or invented. This resonates with Beckstein’s (2017:503) view that traditions create a sense of “identification and historical embeddedness” among those who receive the traditions and those who transmit the traditions and lead to shared meaning and similarity in behaviour (Ben-Amos, 1997). Alexander (2016) cautions that traditions that fashion ‘sameness’ could create division amongst those who are different or are not being viewed as part of the group. That heightens difference and ‘otherness’.
Another element of the transmission of residence traditions that has a major influence on learning about traditions stems from a ‘hidden curriculum’ which is inculcated by HC members. Their focus in this regard is on first year resident students as they are the newcomers in the residences. Residence traditions are mostly viewed as unwritten norms, events, customs, ideals and behaviours (section 2.4.5.1.4) (Berkowitz, 2005; Bronner, 1998). The ‘hidden curriculum’ plays a significant role in shaping students’ lives and ways of thinking within a residence or university context as it is the unofficial rules and routines “through which students learn behaviors, values, beliefs, and attitudes” (Hamilton & Powell, 2007:2116). Some participants elaborated on these ‘rules’ and ‘routines’ by stating that: “… like for example (on) our corridor, we sing our corridor song … everyone needs to know the song” [P 29]; “… like we have to know each other so we have to sing songs which are strictly for our own residence …” [P 28]; “… a tradition that we have is we all wear our formal (residence) wear on Mondays … we sing our residence song and we have a head scratching thing that we do after the residence song after every residence meeting we greet the residence … as the whole residence once per semester” [P 22]; “… we have a mass meeting and before a mass meeting we sing we greet our leaders in a certain way …” [P 40]; “… we have certain little things that we now do with our (name of an object that each resident receive when they become seniors in their residence) and these things they are all traditions that are unique to our residence that other residences do not do” [P 8].

As Bronner (2012:27) states, residence traditions do indeed arise from “a kind of learning we might call informal, typically outside the formal instruction of the classroom and published text”. HC members believe that they can fulfil their roles as leaders through teaching students about traditions, following a so-called ‘hidden curriculum’. Influences from the hidden curriculum can contribute positively or negatively towards the enculturation of first year students. Elements of the hidden curriculum include teaching newly enrolled students at the residence about the routines, rituals, signature symbols, mottoes and songs that are unique to their respective residences. If this ‘learning’ by newly enrolled students is underscored by hidden agendas from HC members with an implicit aim it results in the passing down of traditions in such a way that it will leave the newly enrolled students emotionally stressed (Allan & Madden, 2008; Boostrom, 2010). What is important to note is that the hidden curriculum or hidden socialisations, specifically in the context of a higher educational institution, is
likely to favour views, norms and perspectives of dominant or majority groups (Killick, 2015; Balfour, 2014). Xenitidou and Edmonds (2014) add that social norms are associated with behavioural expectations of individuals of themselves as well of others and thus socialisation in a residence involves newcomers learning certain norms or informal rules. Within the residences, the HC members and senior students may be regarded as the dominant groups because of their social status as well as that they form part of the majority as there are more senior students in the residences than first year students.

Another element included in the ‘hidden curriculum’, which to a certain extent corresponds to the above includes the different hierarchical structures in the residence. First year students as the newcomers learn about the different hierarchical structures that HC members regard as important in a residence. One participant voiced this: “... mainly on our campus here it’s hierarchy… it’s hierarchy we want to separate the first years from the seniors and then separate the rest of the residence … from the House Committee … it’s that order that this is how we do things and this is what we follow” [P 36]. In addition, another participant explained: “… it is just how it is always, the new ones must learn where their place is. This is why hierarchy here is very important to us.” [P 7].

The literature supports the notion that states that, one of the norms and values that can be instilled through the hidden curriculum, according to Bowles and Gintis (2011), is the acceptance of hierarchy and authority. HC members regard this as important specifically in terms of residence traditions as in their view the person/s or groups holding authority are the ones who communicate the traditions as the ‘absolute truth’ (Boyer, 1990). In this instance, they regard themselves as the HC members and senior students being in the authoritative position to teach and pass on the residence traditions to the first year and newly enrolled students (the recipients).

5.3.1.4 Category 4: Purpose of traditions

According to HC members, residence traditions serve the purpose of instilling certain values and prepare students for the future.
5.3.1.4.1 Subcategory 4.1: Residence traditions instil certain values

HC members view traditions as instilling respect, identity, and helping to build friendships. Through these, residents develop memories that will be cherished, learn crucial life lessons, and develop to their full potential. One participant stated: “... traditions are activities that you do as a group to bind the group together, in loyalty and respect towards one another”[P 26]. Respect can be regarded as a value that a person or a group regards as a sign of integrity. Showing respect or treating others in a respectful manner creates trust which helps to build a common culture. (Cronin & Weingart, 2005; Lau et al., 2014). Apart from supporting the view that respect for certain things builds a common culture, the literature also argues that residence students should build a respectful relationship to foster a trusting relationship with one another (Angelis & Wilcox, 2011). In turn, if respect and trust is shown and experienced, group conflict is reduced (Fiske, 2010). When traditions are acted out in a respectful and fair manner, without negatively affecting anyone, a stronger relationship will most likely occur; students feel positive and are more effective in their role as residence students or HC members (Nicholson, 2012). Furthermore, respect and trust increase communication amongst members of a group (Cronin & Weingart, 2005) and promote group orientated behaviour. However, according to Stojicic (2018) low levels of respect and trust between students may be regarded as a vast barrier to engagement and transformation.

P1 reflected: “It’s part of an identity that you become, something you almost accept and become part of you ... and carry forward”: and participant 49 added that: “... traditions are like unique cultures that are inculcated in a person or an individual residing in a specific residence to say this is my identity as a resident of a specific residence”. The findings indicate that residence see traditions as shaping group identity. HC members experienced residence traditions as helping to define and strengthen their identity. The literature attests that identity is a subset of traditions (section 2.4.5.1.5) so traditions may strengthen university students’ social identity (Bronner, 2012). In addition, traditions foster feelings of identification and association with others and therefore traditions strengthen group identity (Beckstein, 2017; Coupland, 2007). In the context of residences where students live together and are involved in traditions over a period of time, the residence community creates group identity and may shift students’ individual identity (Christenson et al., 2013).
HC members also said that through residence traditions, cherished, lifelong friendships are formed. Participant 2 expressed this view: “... it is not only a friendship, we go further than that ... understand that we care about one another, we love one another we are, we are there for one another through thick and thin ...”. Another participant stated that: “... sometimes with a residence activity then it happens that you do not even know the guys ... or not so well, but the specific day you socialise so well that you learn to know one another so much better and then from there on you build a friendship or something” [P 34]. Similarly, Dias and José (2014) argue that traditions practised in the residence promote friendship amongst fellow students. The literature resonates with this view in the sense that it indicates that the rituals result in the formation of relationships (or what participants refer to as friendships) that are maintained through ritual interactions and create a sense of belonging (Kadar, 2013).

5.3.1.4.2 Subcategory 4.2: Residence traditions prepare residents for the future

HC members explained that traditions are valuable in the sense that traditions are the source of helping residents to form both an individual and institutional identity. Students, particularly first year students, undergo a process of identity formation as they learn the 'rules' within the 'hidden curriculum' of the new traditions and develop an awareness of the existence of their individual and social identity.

Participant 26 stated: “... through traditions you are prepared for the ... for the world out there ...”; and participant 17 highlighted that: “... traditions really help you to develop into an adult. Like I really developed a lot in the residence ...”. Another participant explained: “... it's just like a preparation for adulthood, because actually if you come to university in your first year, you're actually already out of the (your parents) house. Do you understand that? You actually prepare yourself for the adult world” [P 32]. Not only do some HC members view residence traditions as a rite of passage into residence life, but they believe that traditions are rites of passage into adulthood. Residence traditions prepare students for the world of work and for the future as autonomous and self-sufficient adults (Bronner, 2012). The literature reveals that one of the justifications for residence practices is that traditions serve as a preparation for “the adult world of work and family” (Bronner, 2012:119). Traditions and the skills they offer to resident students can be viewed as a tool in which students
become independent and as a result they view traditions as a source that help them to prepare for the future. HC members view residence traditions as a means of acquiring life skills, making it possible for residents to leave the university well socialised and thus well equipped to be part of the world of work. One participant stated: “... you become ... you are being prepared for the ... for the world out there.” [P 26]. Another participants stated that residents form lasting friendships and network groups that can be beneficial to them: “… it (traditions) also opens many doors to you because now you invite people who are thirty, forty to come for a residence reunion ... you study B.Com financial accounting here at the university … there is a guy who has his own Accountancy company … he needs interns … you understand … that's the other ... other good point of it ... and if such traditions are taken away ... what's going to happen? How will we meet such people when the opportunity isn't there?” [P 29].

Network groups such as these are known in the social context of university residences as ‘old boys’ club’, ‘old boys’ network’. Within the South African university context, the term ‘alumni’ is used to refer to former students who have graduated at a university (Vanderbout, 2010). Social or business connections are also formed between the alumni and current students within a specific residence. Van Jura (2010:115) posits that “[t]raditions can create a bond between students and their alma maters that lasts far beyond graduation”. Residence members will host functions or get-togethers in order to involve and engage with alumni as they play a significant part with regard to supporting the university community, (Vanderbout, 2010), but not necessarily the maintenance of traditions.

5.3.2 Theme Two: House committee members have diverse perspectives of on-campus residence traditions

Theme Two reflects the HC members' diverse perspectives on traditions. The HC members’ perspectives vary as some support the traditions, others reject the traditions as they are at present and yet other HC members advocate changing traditions. Their personal experiences underpin the way in which they perceive their traditions in residences.
5.3.2.1 Category 1: Support

Proponents for maintaining traditions express a desire to keep residence traditions as these keep the residence culture alive and thus they support keeping and maintaining the status quo. The participants that support this explicitly stated that the basis (the core) of the tradition must remain as it reflects the uniqueness and a specific image of a residence. Some participants support traditions as they view the traditions as a good means of helping them to form bonds. Participant 31 stated that: “The fact that they (university management and policy makers) are now changing residence traditions I do not like ... don’t change the stuff ... the basis of a tradition must remain the same over the years otherwise it won't have the same goal. Why do things change now? This is upsetting ...” Another participant voiced this view: “... the new first years that come in over the years must also learn it (residence traditions) to maintain the uniqueness of the residence and, like portray that image of the residence in the way that we and the people before us maintained it (residence traditions)” [P 13]. One participant referred to a certain tradition in the residence and said: “… that's how it has been happening for over the years so ... so we want to keep it that way. It's unique ...” [P 30]. Another participant voiced this: “I really, personally feel they should not take it (residence traditions) away ... that will be just dumb ... the traditions really makes you grow incredibly.” [P 17]. Similarly, Allan and Madden (2008) state that traditions promote a bond or a unity through the friendships formed.

On the other hand, some participants feel that traditions should be maintained and they display a desire for retribution, advocating that all students should go through what they (HC members) went through when they were first year students. They also support the present process of instilling traditions as necessary to ‘break down’ the first year students, before building them up. Participant 9 stated: “I just feel that first year students should go through everything I went through when I was first year. It is quite special to me when I think that I shared exactly the same experience as others ... after that I felt we have a bond that nobody else can break because we went through the same things”. Another participant highlighted the need for all students to go through the same rituals, saying: “… it's something (residence traditions) everyone especially first years should really want to go through, to make you feel ... you know what it's (residence traditions) all about” [P 32].
As discussed earlier, the demography of universities and residence has altered. The change in the student composition necessitates an inclusive residence culture for the diverse group of students. The literature accentuates that the originators’ (O) circumstances were different when the tradition originated, and therefore tradition material will have to be changed as the ‘old’ traditions are not relevant anymore and do not serve their purpose as traditions are coupled with space and time (Beckstein, 2017; Moss & Richter, 2010). The literature, however, cautions that traditions cannot just be altered; they should be renewed (5.3.1.2). It is important to note that the views or opinions by participants on maintaining the current traditions in residences may bring a split or division between those who oppose that residence traditions should be maintained (Beckstein, 2017).

5.3.2.2 Category 2: Reject

Some participants reject traditions as they perceive that the traditions are not relevant in the current residences culture. These include traditions that encompass hidden initiation ceremony elements and activities that cause bodily harm or violate human rights. For them, the idea of hurting people, alienating, isolating others for the sake of ‘fun’ is absurd. Participant 38 stated that: “… something for example in the line of a … a type of exemption or initiation where you ... uh ... how can I put it now ... something where you have to go and down (drink) something (alcohol), for example, a beer. Even if it is only like one beer … it’s a pointless thing ... what do you prove by downing your beer?”. One participant referred to an incident a few years back that caused bodily harm to a resident and exclaimed dissatisfaction and how this kind of tradition is nonsensical: “Well, I’m going about three years back … but where guys were uhm … well beaten and ... and that for me ... is a stupid, stupid, stupid tradition … it’s a stupid thing …” [P 25].

Such traditional practices are banned and are thus illegal. It is clear that traditions or practices that involve initiation rituals or infringes on peoples’ human rights and are humiliating degrading, exclusionary and put residents’ safety at risk are undesirable (Allen, 2011; Balfour, 2014; De Klerk, 2013). Therefore, these participants rightly reject such traditions as they are not only aware of human rights issues but also of their unreasonable, senseless nature (section 2.4.5.1.3). It was also evident from the
findings that most of the participants are aware of human rights (section 5.3.1.3.2) and therefore reject traditions that are destructive.

Other participants reject the current traditions as they see some residence traditions as alienating or isolating some of the residents. This view is captured in the verbatim transcript of two of the interviews: “... here’s the thing about these uhm activities ... can we call them traditions ... now, you find that you get people who isolate themselves when we have these activities, but they’ve got their own reasons. Mostly its isolation ... low self-esteem maybe you find that students who not feel comfortable meeting someone they haven’t seen or talked to yeah. So ... it’s creating isolation sometimes ...” [P 28]; “... one thing that I don’t like about my residence is that people are isolated ... no matter how many activities we have ... they are isolated and alienate themselves from the rest of ... I feel sad for them ... it must be that something is wrong ...” [P 16]. Although literature implies that isolation can be regarded as a pleasurable experience in that it can give students the opportunity to spend time alone and self-discover themselves, students consistently seek “inclusion over exclusion, membership over isolation, and acceptance over rejection” (Forsyth, 2014:64). Students who socially isolate themselves or are alienated, specifically those regarded as being in a group (members of a residence), feel unhappy and lonely within that environment or context (Balfour, 2014; Forsyth, 2014). This results in students feeling sad, depressed, ashamed and sorry for themselves (ibid.).

5.3.2.3 Category 3: Advocating change

The HC members who advocate changing residence traditions state that residents need to understand that times have changed and that traditions need to be changed, in order to accord with these societal change (see section 5.3.2.1). The viewpoint reflects an awareness of not only their own worldviews, but also an understanding of the worldview of others and having an openness to change. Some participants voiced this view: “We must stop thinking about how it (residence traditions) was and change it. The definition and purpose must be changed ... So I feel righteous, we just have to stop being lazy and start thinking of new traditions. Traditions that make sense in today’s life ...” [P 9]; “The world is changing ... change is constant. It is not constantly changing, but change is constant ... so we must adapt ... we cannot exclude people...”
anymore as in 1970 when there were certain laws in our country, we cannot do it anymore. Now if we maintain a 1970 tradition, which excludes some people in this day ... it’s not going to work ... so we had to change it.” [P2]. Social groups, such as students within a residence group or a group of HC members of a residence are viewed as vehicles for social change (Barkan, 2011). However, they can also be regarded as vehicles for thwarting social change, when they maintain the status quo (Barkan, 2011). According to literature, it is more common for individuals acting together to bring change or revitalise than for one to do so. However, groups or organisations are set in their ways as they do not often change their dynamics or goals (Barkan, 2011; Cocq, 2014). Literature shows that participation in a group leads to less resistance to change. That means that if students participate in activities, share ideas and are a part of decision making with regard to residence traditions and related activities (Edmondson, 2004), there will be less resistance to changing residence traditions. As explained in Chapter Three, learning agility as a mind-set could provide students with the ability to accept change, create change and respond effectively to change (Sheppard & Young, 2006).

The Systematic Theory of Tradition (section 2.4.6.4) provides a way in which changing of traditions can be understood. Alexander (2016) explains that when individuals such as HC members display a sense of consciousness, it allows for reflection and critique, not only to change traditions of concern but to renew these traditions (Alexander 2016). Reflection is regarded as a process and a tool in which individuals or members of a group explore and examine themselves and their perspectives, experiences and attitudes in order to look back at what has been done (McGregor, 2011). Reflection can be done in a written or oral form (McGregor, 2011). However, by doing a reflection in a written form, one can develop more thoughtful insights into perspectives, experiences or attitudes. Thus, if HC members write down their current traditions (conscious activity) and then talk about them, they will be able to ‘open’ the traditions for reflection and criticism. This will allow them to come up with new and contemporary traditions that are informed by human rights and an inclusive culture.
5.3.3 Theme Three: Insights into house committee members’ experience of on-campus residence traditions

Theme Three provides insight into how house committee members from different and diverse backgrounds experience on-campus residence traditions. Many of the participants coupled their experiences of traditions to a distinct hierarchy of power and control in their residences. HC members also indicated that their residence traditions cause them to experience uplifting feelings. HC members highlighted that traditions made them experience emotional discomfort and stress.

5.3.3.1 Category 1: Hierarchy of power

HC members’ experiences of traditions were linked to a hierarchy of power. At the time, they were first-year university residence students, at the bottom rung of power. There is general consensus among the HC members that a common feature of residences is the presence of strong hierarchical structures where senior leaders traditionally have considerable authority and power over first year students.

One participant shared this view on the hierarchical structure and power of control: “… because you stand there as ten HC members and say I have the power over you (first-year students). It’s actually what you (HC member) project, you project power … but it’s the mentality of leadership, where you enforce authority and respect by designing a title or projecting yourself (HC member) higher (than others)” [P 1]. Participant 36 voiced this view: “… mainly on our campus here it’s hierarchy… it’s hierarchy we want to separate the first years from the seniors and then separate the rest of the residence … from the House Committee … it’s that order that this is how we do things and this is what we follow.” Another participant explained: “… it is just how it is always, the new ones must learn where their place is. This is why hierarchy here is very important to us” [P 7].

As described in Chapter Two section 2.4.5.1.6, within a social structure such as the residence, elements pertaining social structure include authority which comprises power (Balfour, 2014; Lin, 2004). Power is viewed as “the ability to exert influence” (Fiske, 2010:546). By being in an authoritative position, such as being an HC member in this context provides the opportunity for them to exercise power (Fiske, 2010). It
was evident that these HC members had legitimate power because of the authority that the university had given to them in their professional leadership positions within the NWU’s student leader structure.

It is clear that there is a hierarchical structure and power is evident in residence structures that form part of residence culture. HC members seemingly use their authoritative power in the form of legitimate power to create fear with the aim of instilling respect (in first year students). Ashforth (1994) and Braiker (2004) attest that authority figures like HC members use their power to get people to work together or to do whatever they want them to do, because they feel that first year students have an inferior status.

In spite of continuous denials by HC members that certain residence traditions continue in on-campus residences, anecdotal reports on such practices persist and are often spoken about as innocent student fun by HC members or other senior students. Many of the HC members described their experiences in terms of critical incidents of power that reflect the abuse of power and other social ills that have become the subject of investigation of human rights’ agencies and have subsequently been banned in residences at universities (Balfour, 2014). HC members’ experiences evoked a diverse range of conflicting feelings. Some of these may be uplifting for them, but place first year students under emotional strain and discomfort.

This participant depicts the emotional strain and discomfort of first year students as a result of hierarchy: “… I think that is the effects that first years feel like minors the whole time they feel scared some of them even go to the bathrooms or … uhm … to even wash their clothes because they are scared of seniors and for me, I feel like some first years are very emotional or some people are very emotional and once you (referring to HC members or senior students) kind of show … aah (referring to authority) … you make them feel unwelcome in where they should live and they’ll be emotionally every day, they won’t cope and it may affect their academics in a way” [P 6]. Forsyth (2014) concurs with this notion and indicates that diverse emotions and feelings could be evoked by authority and power play. The subordinates, in this case first year students, experience negative emotions whereas the powerful (the HC members and senior student) may experience uplifting feelings. The uplifting or happy feelings I refer to here take the form of HC members feeling proud, or experiencing
unity and loyalty as a result of hierarchy. This is evident in the following response: “… through traditions one feels pride and your unity and loyalty towards the residence are also portrayed when you execute this (traditions) … especially as a senior student … there is just something about being a senior student in the residence …” [P 24]. Although the uplifting feelings accord with the feelings described in sections 5.3.1.2 and 5.3.1.3.2, the feelings I have highlighted here resonate with feelings caused by HC members because of their position of power on the hierarchical structures in their residences. I elaborate on the HC members’ experiences of uplifting feelings as well as the emotional discomfort and stress in the next two categories.

5.3.3.2 Category 2: Experiences of uplifting feelings

One of the uplifting feelings HC members voiced that result from residence traditions is that of ‘belonging’ or a mutual feeling of trust and friendship amongst residence students. Another uplifting experience is the sense of being a member of a brother or sisterhood and of the residence becoming your ‘home’ where fellow residents become like your family.

Some participants gave some insight on their experiences: “… residence traditions instil a certain feeling meaning a feeling of belonging, feeling of we are one, a feeling of we are proud and then it is part of an identity that you become, something that you almost adopt and becomes part of you …” [P 1]; and “… it gives you a kind of pride in the residence and a kind of belonging …” [P 23].

Belonging is one of the core social motives (Fiske, 2010) and all students who enter university meet other people in order to feel more comfortable in their new environment, by sharing with, explaining to and supporting others in the same situation (Fiske, 2010). As a result, when students feel that they belong they will be happier as they “form affinity groups based on the living situations, majors, sports, language, cultural identity, interests or politics” (Fiske, 2010:17).

In the residence context, literature from a study of Allan and Madden (2008) reveals that students will go as far as to take part in unacceptable and potentially illegal behaviours just to belong in a residence group. In the context of traditions, Bronner (2012) concurs with the notion that one feature of residence traditions is that it fosters
a sense of belonging, a feeling of being part of something bigger and evokes the feeling of groupness and sameness. If successful integration leads to a sense of belonging to the group, it buffers the effects of loneliness. Cunningham (1997) and Cole (2018) explicitly talk about assimilation that centres on different groups that become similar to one another, and acculturation focuses on process where an individual or group from one culture comes to take on practices and values of another. However, if an individual or a group member is disliked by the rest of the group members in the residence, it threatens the sense of belonging and concomitantly the mood of that person (Fiske, 2010). Just as belonging is good for one’s health, it can be bad for one’s health to feel one does not belong in a specific context (ibid.).

Most of the participants experienced residence traditions as a way in which they form a ‘brotherhood’ or a ‘sisterhood’. Participant 37 stated: “… traditions actually put us together it makes us stronger as you feel like you have brothers. Even though you’re not really a brother by blood”; similarly, Participant 29 said: “… you feel you form like a brotherhood, like … you are proud as brothers feel proud of each other …”. Participant 2 stated: “… [we] are not blood sisters obviously, but you understand … we have such a bond that we can be just like sisters, so it’s … it’s that sisterhood if I can put it … it’s not just a friendship we go beyond that … we care for each other we love each other we are there through thick and thin …”.

Brotherhood or sisterhood is used metaphorically to refer to family or community. That means that students are not biologically related but are regarded as brothers and/or sisters “in terms of a common experience, a common goal” (Collins & Bradford, 2008:50). By doing activities and traditions together as ‘brothers’ or ‘sisters’, a process of bonding begins and results in to a relationship “intended to be a way of bringing the community together” (Collins & Bradford, 2008:51). Collins and Bradford (2008) are of the opinion that through brother and sisterhood bonding, mentoring through all statuses (first year student, senior student or HC member) occurs as students also learn from one another.

Through this brother-and-sisterhood HC member’s regard and experience their residences as their ‘home’ away from home as indicated by participant 2 who stated that: “… for me, the residence is not only my residence … it’s my home…” Another participant explained: “… in residence it’s like the traditions make it feel like home… it
makes you feel like a family it creates a warm environment you just ... you don’t ... you’re not in just a race where you go and sleep over and then it’s over and then that’s it you’re there to make a living you’re there to ... to… kind of make memories” [P 6]. This implies that HC members experienced forming bonds through traditions, as well as lasting companionship and memories that evoke positive feelings.

5.3.3.3 Category 3: Emotional discomfort and stress

Notably, the experiences HC members recounted about the emotional discomfort and stress that residence traditions cause were derived from their reflections on their time as first year students. This was interesting as none of the participants linked negative experiences of traditions (emotional discomfort or stress) to their current positions as HC members, the transmitters or tradents of residence traditions. The experiences they recounted thus reflected their emotional discomfort and stress when they were the recipients/receivers of residence traditions in their first year in their respective residences.

Their experiences in this regard include feelings of fear, humiliation, embarrassment, insecure and exclusion. This specific participant explained: “... I was scared in my first year ... I was really scared because I didn’t know what these things (residence traditions) entailed … the things we had to do in our corridors. When I look back now … it was not bad traditions … but I think it’s not healthy just to make people feel so scared and insecure” [P 6]. Another participant explained a specific tradition where first year students had to greet the stairs and mirrors if they passed by it and elaborated on feeling humiliated: “... you feel humiliated if you have to do it …” [P 9]. This participant elaborated on the emotional discomfort experienced by referring to a specific tradition that caused feelings of humiliation, belittlement, restlessness and fear. The participant voiced that: “… the humiliation through which they (first year students) must go through to earn respect, I do not feel it is something that any person will respect for you (as HC member). The way we greeted in the past … it was destructive. The HC will take out (belittle) the first years if they don’t greet in this right (a specific way in which the residents have greet one another) way … and it’s as if there’s such a feeling of restlessness and turmoil, the girls are afraid of each other” [P 9].
According to van Jura (2010), students are at risk when experiencing emotional harm, such as humiliation, stress, discomfort and fear. These negative emotions experienced as a result of traditions “work against their stated purpose of building community” (Van Jura, 2010:111). Furthermore, if one takes these negative emotions into account as well as the literature, one can deduce that the activities that caused these emotions in their first year can be seen as hazing and not residence tradition. As Allan and Madden (2009:5) point out, hazing is an “activity expected of someone joining a group (or to maintain full status in a group) that humiliates, degrades or risks emotional and/or physical harm, regardless of the person's willingness to participate”.

When HC members described experiencing uplifting feelings during traditional practices, they were referring to their current view and their experiences as HC members. However, when they recounted or referred to their experiences of discomfort and stress, they were alluding to their time as first year students. The reason for this may be that most of the residence traditions were originally developed for initiation and hazing practices that were current when the HC members were first year students in the residences. Although most of the traditions that were deemed as not being inclusive or as violating students’ human rights are banned, it seems as if that some of these traditions are still ‘alive’. Although they have been altered, they are still experienced as destructive because of their inherent nature or the ‘core’ or the ‘origin’ of the tradition. It is also evident that many of the so-called ‘residence traditions’ are traditions that only involve the HC members and first years and seem to exclude the middle group of seniors that are also part of the residence.

5.3.4 Theme Four: University house committee members suggest ways to develop an inclusive residence culture

HC members provided various suggested ways in which an inclusive residence culture could be developed. Dada (2016) highlights the central ‘role’ tradition plays in a process of development, such as student development. This view is supported by Nastasi et al. (2017) who recommend that cultural construction be considered as it assists with global development. It was evident that the HC members understood ‘inclusive residence culture’ differently.
In the first category I discuss HC members’ suggestion that communication is a key ingredient in developing an inclusive residence culture that needs to be characterised by open communication channels. These entail using storytelling as tool for communication, making suggestion boxes are available where residents may drop concerns anonymously, and questionnaires as means of communicating anonymously with HC members. The second category provides HC members’ suggestions to create an environment that promotes cooperation rather than competition. In the third category, I highlight HC members’ suggestion on reciprocity of traditions. In category 4, I elaborate on HC members’ suggestion of HC members being role models, specifically to first year students.

HC members also added that for these suggestions to be meaningfully and helpfully implemented, HC members would have to have a properly informed perspective. This would require appropriate learning and experience. What stood out was that the participants felt that the bulk of prevention efforts should be directed at incoming first year students and not at them as the HC members.

5.3.4.1 Category 1: Communication

HC members suggested that effective communication that includes open communication channels is needed for them to able to communicate with one another about traditions. This is needed in order to understand what the purpose of the tradition is and why it is relevant to the residence. Knowing the origin of a tradition can also help bridge gaps, rectify misunderstandings, and create opportunities to change traditions. Participant 40 stated: “... for me communication is key to everything and being open to change traditions as traditions are there to evolve ... we cannot be practicing the very same traditions that were practiced prior years ... we even thought that we want to come to varsity and then now feel oppressed at the same time cause now ... I believe that there is a time where a certain behaviour is acceptable and then as time goes on it will change ... era has totally different from the one of the other era you understand ... Getting to know what students want and what students need above everything else is important.”. Another participant added: “... if one explains to the girls why certain traditions or actions take place and why things in the residence work in a certain way that it works then they will understand ...” [P 13]. Participant 16
accentuated the need to: “… explain to them (residents) what precisely it (traditions) is and why we (residents) do what we do. I think it would definitely help more to promote the culture of that residence …”. HC members suggested that ‘storytelling’ be used as communication tool as it provides a way in which real stories and real comments from other students on residence traditions can be communicated. This could include rich stories about times when students felt anxiety as a result of traditional activities.

Practical suggestions in terms of communication included having suggestion boxes in each residence in order for fellow residents to post their complaints and or share their thoughts and views on residence traditions. Another way of doing this that the HC members suggested is anonymous surveys and questionnaires. Participant 40 suggested that: “… a very simple and typical way is a suggestion box on the very first day that they (first year students) come we do questionnaires and surveys ask them to fill them out for us to say now what is it that you would like to see … what is it that you came expecting when you came to varsity so that we … even if we don’t meet all of your expectations but some of them that will inspire you to even want to be a house committee member to even fulfil those expectations that we are not able to fill … so for me surveys and questionnaires and all that suggestion box that we will go through regularly so that we are on par with what the students want is a great way forward.”

Another participant explained: “We can have like a suggestion box, not necessarily a suggestion box as per say or like … yes a suggestion box or a suggestion email or whatever … where people can just send in their suggestions like … hey why don’t we do this for this month …” [P 3].

Effective communication in any social group or organisation is an essential component when resolving conflicts, dealing with difficulties as well as being successful as a group or organisation (Husain, 2013). Communication can also be influenced by hierarchical structures when communication is between the HC members (with more authority) and first year students (with less authority) (Mmope, 2010). The suggestions provided by the HC members in terms of communication provides an opportunity for reflection. By reflecting on experiences of residence traditions, students will be able to make meaning of them (Costa & Kallick, 2008). The literature reveals that reflection is a process of synthesising and evaluating information and in the end applying what have been learned in the context and if change is necessary taking beliefs, attitudes and
values into consideration (Costa & Kallick, 2008; Rokeach, 1968). According to the literature, effective leadership is all about effective communication and reflection. This highlights the need for a learning agile individual. According to Amato and Molokhia (2016), a learning agile mind-set makes it possible to reflect on circumstances and come up with new creative solutions.

5.3.4.2 Category 2: Environment of cooperation rather than competition

The HC members acknowledged that the residences are intensely competitive, especially with regard to organised residence activities like inter-residence sport and cultural events. The HC members suggested that a culture of cooperation and an interconnectedness should be developed rather than that of competition. This is highlighted by this participant 28 who stated: “... there is a very competitive atmosphere on campus … like all the residences are in competition with each other but ... working together as a hostel you can do better if your bonds are strong. Competition is good, don’t understand me wrong … but working together is the ultimate …”. The literature suggests that cooperation, in the sense that individuals work with one another rather than against one another, is preferable to competition in a group context (Forsyth, 2014). A spirit of cooperation would encourage resident students to share and to trust one another, would result in a collegial environment, and would contribute to resident students feeling at ease with fellow residents (ibid.).

5.3.4.3 Category 3: Reciprocity of traditions

HC members suggested events that create the opportunity to acknowledge diversity and enhance inclusion. Minority students could be affirmed by including some aspects of their culture in a ‘cultural day’, such as food and songs in different languages. A participant voiced this view: “I think it is a lot about giving recognition, not just meaning that others exist, but meaning like black group or other language groups, you do not have to let it stand out that black groups are, but in your actions, it does not help that a white member of the HC always asks a white child to go and do something in the room, one must also put your trust in others as well. It does not help you as an HC group standing in front of a group of first-years or in front of the residence when you
have asked something that has to be done and you immediately look at the white children. Because for me that is keeping up institutional racism. I think that sometimes the fact that we do not shift our consciousness maintains the status quo, the fact that we sometimes want to be neutral maintains the status quo. I also think that it is just a climate that you have to create, we have to learn to nurture one another, and go with that and you must be able to tell me that I am black and speak a different language, and I am a coloured and speak a Cape Afrikaans, or whatever, but it is OK you are part of this rainbow nation and within the rainbow nation there are different colours, it is not a concept that has a monoculture, diversity is in the track” [P 1].

According to Balfour (2014), Cheng (2004), Pillay and McLellan (2010) student community became more diverse and inclusive and therefore residences and members of residences should strive to celebrate history and heritage by finding ways to create new rituals and expand traditions in order to include everyone in the diverse student community (ethnicity; gender; sexual orientation; religion; language; socio-economic status). Mashau et al. (2018) stresses that it is important to take conscious account of the numerous faces of culture as all cultural faces are nor easily identifiable.

Another participant stated: “... like it’s better to stick to one language that everybody can understand or if not everybody can understand one language then uhm maybe some translation services ...” [P 19].

Another participant stated that residence students should acknowledge different cultures: “... we must go culturally wide ... then we start to know a few more aspects of the culture of others ... like we must for example instead of having only Sokkie (style of music and dance) actions, also have House (style of music) actions or Kwaito (style of music) actions and try to accommodate everyone in the residence” [P 35]. Similarly, another participant said: “... we can have like a culture day in the residence, where every block dresses differently according to a culture and the evening every block has to prepare the type of food, do the type of dance of the culture and in that way we learn to know other cultures too ...” [P 12].

Another suggestion with regard to communicating was to use more than one language in order to include all students in the residence. One of the participants stated: “... we must try to fully be bilingual so that we cater for everyone ... it is 2017, everyone is no longer speaking one language or understands one language only” [P 35]. Another
participant voiced this view: “… we’ve got the language issue so they should consider also bringing in English as well, because first years really struggle cause they don’t understand what’s going on…” [P 6]. According to the literature folklore such as music, art and language can be regarded as an important vehicle for belonging and group satisfaction (Allison, 1997; Brady, 1997; Lauring & Selmer, 2011). Individuals in a group context, such as resident students in a community where one language (such as only Afrikaans or English) is exclusively used “may abstain from interaction and collaboration with other” group members (Lauring & Selmer, 2011:83). This lack of communication could affect the functioning of the group in a negative way (Lauring & Selmer, 2011). However, if other languages are recognised by members of the group and there is an open and inclusive attitude towards linguistic diversity, there may be a good chance that positive group dynamics will become evident (ibid.). A shared language in the context of a residence will “increase the frequency of communication” which will result in the maximisation of trust and the minimisation of conflict (Lauring & Selmer, 2010:269). When group members from different cultures who speak different languages are acknowledged by others from different language groups, they feel welcome and included.

5.3.4.4 Category 4: House committee members as role models

HC members suggested that they need to be role models to the residents in order to establish an inclusive residence culture. HC members indicated that first year students who observe their modelling behaviour should find it constructive and acceptable and be willing to adopt it. One participant suggested: “… you (HC member) are a leader in the residence, and for the first and second years you have to set an example. As a man of your residence, you now have to set the example for the younger guys by behaving yourself within … we have five core values … that’s uhm … how do you look, how do you look as physically … you always look neat and so. How do you treat ladies … it’s a big big big focus point of our residence … our image of the ladies’ residences. How do you treat your brothers … how do you respect your brothers how do you support your brothers. And then the other one is … how do we handle competition … so those five things create the framework of our culture and if you are now a key bearer
then you must make sure that you live according to that and that you now understand that your behaviour transfer to the younger guys” [P 38].

This suggestion correlates with the Social Learning Theory, as explained in section 2.4.6.2 of Chapter Two. This assumes that individuals learn from one another by observing the behaviour that is modelled (Kassin et al., 2011). HC members’ behaviour should be appropriate and should reflect an ability to include not only first year students, but also the senior students in residences. Thus, the HC members’ actions should be consistently inclusive and culturally relevant. Morin (2016) emphasises that in the process of transmitting a tradition, the receiver learns to reproduce the practice, idea or the behaviour he or she learnt from those who passed down the tradition to him or her.

In conclusion, Higher Educational institutions in South Africa are social organisations in a time of rapid socioeconomic transformation, advancement of social justice and decolonisation (Balfour, 2014; Pillay & McLellan, 2010). If a university want to truly construct a residence where all students that are not alike feel included, an inclusive culture needs to be cultivated and established (Burch, 2018). An inclusive culture is more than just embracing diversity. According to Pillay and McLellan (2010:21), the words ‘diversity’ or ‘being different’ (difference) may be “used to create a mask of inclusion”. An inclusive culture entails students being consistent in communicating the value of actions “built on a collective mind-set that goes beyond tolerating differences” to appreciating them (Burch, 2018:2). As a result, students will be able to voice their opinions and raise concerns within the bigger residence group; students will be able to evaluate whether their group actions honour everyone in the group; students in the residents will feel safe and feel a sense of belongingness because their differences are appreciated, tolerated and celebrated (Burch, 2018). Two constructs that can contribute to the establishment of an inclusive culture in the residence are learning and cultural agility. Mitchinson and Morris (2014:1) are of the opinion that “[i]n times of change, leaders need to be more agile than ever”. Therefore, in order to improve the agility which would lead to the wellbeing of students, I used a conceptual and theoretical framework to develop a Learning and Cultural Agility Programme (Chapter Six) underpinned by learning and cultural agility.
5.4 DISCUSSION OF FIELD NOTES

As mentioned in Chapter Four section 4.2.5.4, field notes were an essential part of the data generation process needed to document the needed contextual information (Phillippi & Lauderdale, 2018). According to Wagner et al. (2012), field notes reflect what the researcher observed during the data generation process of the study. In the case of this study, the notes were hand written. They were stored with the rest of the raw data, transcripts, consent forms and demographical information as explained in section 4.3.4 of Chapter Four. I made use of observational notes, methodological notes, theoretical notes and self-reflective notes.

5.4.1 Observational notes

I regarded observational notes as those notes taken that could not be captured during the audio-recording of the interviews, for example the initial contact with the participants once they entered the room and body language. At first, participants were very hesitant to open up with regard to their residence traditions. This could have been as a result of the transformation, inclusiveness and human rights issues that are being used to address transformation specifically in on-campus residences. Participant 20 actually made a comment about me being there and asked me: “So are you also here to change stuff?”. Some of the participants found it more difficult to open up about residence traditions than others. Some of them explained that they were not allowed to talk about their residence traditions.

I also noted that the male participants found it more difficult to open up than the female participants. On the other hand, most of the participants embraced the purpose of my study and felt that it is good that someone was exploring residence traditions as they felt that their voices were not being heard. Participant 31 said that: “I hope your study lands in the right hands because they don’t listen when we speak”. I also noted that the participants were aware of transformation and human rights. When I analysed the data, I found that these two concepts appeared 51 times in the transcripts. The reason for this might be because of social media, as well as human rights programmes that all newly elected HC members at the university had to attend.
Another aspect that I noted was that the HC members did not understand what ‘an inclusive residence culture’ entails. I had to explain the concept to them before they could provide me with suggestions.

5.4.2 Theoretical notes

In order for me to successfully derive meaning, I kept on referring to the primary and secondary research questions. The interview schedule (see Addendum G) assisted me in this regard, as it kept me conscious of the theoretical elements throughout the data generation process. I took note of the fact that within the first question posed to the participants (“What are residence traditions?”), most of the participants initially referred to ‘things’ they do. Because I was conscious of the conceptual and theoretical framework, I made use of probing to elicit a ‘name/s’ for the ‘things’ they were referring to. Obtaining this information was vital in that I could not conceptualise their depictions of residence traditions without it.

5.4.3 Methodological notes

I regarded methodological notes as the notes made on the methodological processes specially focusing on the data generation method used (Bernard, 2011). These notes also included notes on myself as an instrument (interviewer) during the data generation process (Bernard, 2011). I found the chosen methodology and methods pertaining to data generation most suited for this specific study in which I addressed research questions: individual semi-structured interviews worked well specifically in the context of HC members as participants. Individual interviews were also the most appropriate method to generate data as participants could freely open up what could be a sensitive topic in a group context. One participant [P23] actually asked me to stop the recording. Once I had done so, he told me that he was not allowed to reveal their residence traditions as it was a ‘rule’ in their residence that they could not talk about their residence traditions. I assured the participant that the participation was voluntary and if he felt that he did not want to say anything, he was fully entitled not to reveal it in the interview. I again explained to the participant that the interview was confidential and the names of the participants or residences would not be revealed. Any
information given would remain anonymous. In the few cases where participants were observed to be hesitant, I resorted to probing to get the participants to share their depictions.

5.4.4 Self-reflective notes

I regarded the self-reflective notes as important as they recorded my own reflection on the research process. Overall, the research process was successful. I did not struggle to find participants for my study; all the participants at the selected site were keen to take part in the research.

I noted the importance of this study as most of the participants thanked me for the opportunity to take part in the interviews and specifically for the opportunity to talk about traditions as they as HC members are the ones who are responsible for the residences’ traditions. In my opinion, the participants viewed this research study as a type of platform to get their voices heard.

Apart from the self-reflective notes that I took, I had an individual file for each participant. The file included the following documentation:

- dates and times I met with the participants (interviews);
- the participants’ written signed consent form;
- a draft of the transcript of each semi-structured individual interview that was also presented to the participant for validation as well as for the confirmation that the transcript was correct; and
- any additional information that the participant offered during the data generation process.

5.5 SUMMARY

This Chapter presents HC members’ depictions of residence traditions. There were four major themes: Theme One: university house committee members’ conceptualisation of on-campus residence traditions; Theme Two: house committee members have diverse perspectives on on-campus residence traditions; Theme Three: insights into house committee members ‘experience of on-campus residence
traditions; and Theme Four: university house committee members suggested ways of developing an inclusive residence culture. I concluded this chapter with a discussion of the field notes taken during the data generation process. The next chapter provides the conceptual framework of the Learning and Cultural Agility Programme that was designed, developed, implemented and evaluated to enhance an inclusive residence culture.
CHAPTER SIX

CONCEPTUAL FRAMEWORK OF A LEARNING AND CULTURAL AGILITY PROGRAMME

6.1 INTRODUCTION

This chapter describes the process that was followed in developing a conceptual framework for the Learning and Cultural Agility Programme\(^4\). I adapted the elements as Dickoff et al. (1968) suggest in order to conceptualise the elements used in the programme.

6.2 CONCEPTUAL FRAMEWORK OF A LEARNING AND CULTURAL AGILITY PROGRAMME

The conceptual framework was based on Dickoff’s et al. (1968) practice orientated theory. I used and adapted the ideas of practice orientated theory to formulate the development process of this conceptual framework and facilitate the programme design, development, implementation and evaluation process (Wadsworth, 1997). This theory has six elements: the (i) agent, (ii) recipients, (iii) context, (iv) dynamics, (v) procedure, and (vi) terminus. The procedure element has three phases of programme development that occurs in the five steps of the ADDIE (analysis, design, development, implementation and evaluation) model. This will be discussed during the description of the conceptual framework of the LCA Programme. The questions that were important and that guided me to build my conceptual framework of the LCA Programme are highlighted below and illustrated in Diagram 6.1:

- Who facilitates activities in the LCA Programme? (agent / facilitator)
- Who are the recipients of the activities in the LCA Programme? (recipients / HC members)
- In what context do the activities of the LCA Programme occur? (context / university on-campus residences)
- What interaction, challenges and findings were visible? (dynamics)
- What is the guiding procedure of the LCA Programme? (procedures)
- What is the end product or the outcomes of the LCA Programme? (terminus)

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\(^4\) From this point forward I will refer to the Learning and Cultural Agility Programme as the LCA Programme
CHAPTER SIX

AGENT

Roles and skills of the agent

- Leadership
  - Focus
  - Stimulate
  - Support
  - Team building
- Referee
  - Regulation
  - Protect participants
  - Deal with conflicts
  - Timekeeper
- Neutral
  - Pragmatic
  - Encourage feedback
  - Impartial
  - Relationship building

RECIPIENT

Primary recipients

HC members

CONTEXT

Physical environment

Social environment

DIAGRAM 6.1 ELEMENTS OF THE PRACTICE ORIENTATED THEORY

(Dickoff et al., 1968)

LEADERSHIP

To enhance an inclusive residence culture in university on campus residences.

(Knowledge and skills acquired)

DYNAMICS

Step 1 Analysis
Situation analysis
Formulation of the needs analysis

Step 2 Design
Identify topics and objectives
Learning approach
Evaluation (agent / facilitator)

Step 3 Development
Drafting
Production
Evaluation and reflection of the development of the LCA Programme
(agent / facilitator)

Step 4 Implementation
Engaging
Informing
Involving
Planning

Step 5 Evaluation
Feedback
Approaches to evaluation
- Open Inquiry
- Audit Review
Audiences
- Local
- Central

(Diagram 7.4)
6.2.1 Agent

An agent is referred to as a person that actively steers the programme implementation process by doing the actual work and performs the activity, remaining aware of the programme goals (Dickoff et al., 1968). In this context I acted as the agent (facilitator) in that I was involved in the planning, coordination and developing stages of the programme. Facilitation is viewed as the process of how something is done rather than what is being done (Hunter, Bailey & Taylor, 2017). During facilitation, the facilitator guides the process in order to achieve the end goal (outcome) (Hunter et al., 2017). As I acted as the facilitator during the implementation of the LCA Programme, I had to have certain characteristics and to fulfil roles which will be discussed in section 6.2.1.1 below.

6.2.1.1 Roles and skills of the agent

During facilitation, I, the agent, had specific roles and skills to fulfil. The roles adopted ensured that I guided the programme participants (HC members) to achieve the end goal of the LCA Programme. I had adopted various roles such as: a leadership role, a referee role and a neutral role (Bens, 2005; Vidal, 2006).

The leadership role entailed that I had to ensure that the programme participants were focused during the programme sessions. I also had to ensure stimulation whereby the programme participants were encouraged to join in constructive communication during the programme sessions. Furthermore, overall support was offered during each programme session as well as more specific support to introverted programme participants as well as to other participants who were not fully engaging in the activities. I wanted to encourage the whole group to present new ideas. This leadership role also required me to encourage teambuilding as part of the facilitation process to form an interactive, dynamic and creative programme participation group (Vidal, 2006).

A second role I had to adopt was the role of referee. I had to regulate the group discussions and programme activities to make sure that the programme participants did not all speak at the same time or dominate the discussions and activities. I was also responsible for protecting the participants in a sense that I ensured all participants
were treated equally, differences were respected and no one’s input was disparaged. I had to be ready to step in should any conflicts occur amongst participants. Furthermore, as timekeeper I made sure that the sessions and activities started and ended at the scheduled times during the three day programme.

The neutral role required that I had to use a pragmatic approach and view each issue in isolation as well as in a sensible yet realistic manner as far as possible. I encouraged discussion in each of the sessions and encouraged continuous feedback from the programme participants. This feedback included the evaluation of each programme session as well as the programme as a whole at the end of the last day of the programme (see section 6.2.5.5 and Chapter Seven, section 7.2.3.4). It was important for me to remain impartial during the discussions that took place during all the sessions and to stay focused on the process as a whole. While remaining neutral, I had to form good relationships with the programme participants.

6.2.2 Recipient

A recipient is viewed as the person/s who is/are at the receiving end of the programme activities implemented (Dickoff et al., 1968). The recipients of the LCA Programme were HC members who also took part in the semi-structured individual interviews to generate data in this research study. All 40 participants were invited to take part in the LCA Programme. The only criterion was that programme participants had to be available for three consecutive days as the time frame of the programme was three days. In the end, 23 HC members or recipients took part in the LCA Programme. According to Cameron (2002), 12 people is an ideal number to have in a facilitation group. In practice, however, the group can consist of any number of people. However, a group bigger than 15, such as this one, requires a skilled facilitator to keep order in the group throughout the sessions. I therefore had to plan and prepare well and had to take to use my facilitation skills to good effect to cover the programme content as effectively as possible.

Programme participants in the LCA Programme benefitted from the programme by acquiring the necessary knowledge and skills to create and sustain an inclusive residence culture. Apart from the primary recipients, who were the 23 HC members
who actually took part in the LCA Programme as explained above, there were secondary recipients such as other residential students (first years and senior students) residing in residences where these HC members were leaders. They could also benefit from the LCA Programme so that when they become HC members they would be able to apply what they had gained through this LCA Programme. These secondary recipients were not only able to “see”, but also experience an inclusive residence culture in their residences. Although the secondary recipients did not directly take part in the LCA Programme, they indirectly benefited from what the primary recipient had gained from participating in the LCA Programme.

The LCA Programme strove to infuse primary recipients with learning and cultural agility knowledge and skills. Collective characteristics of learning agile individuals, applicable to HC members as recipients of the LCA Programme, were that they were be able to:

- challenge the status quo;
- remain calm and optimistic when facing difficult situations within the residences and to be resilient;
- reflect on their experiences within the residences;
- purposefully situate themselves within challenging situations;
- be more original in readily accepting change and innovation within the university and residence context;
- be open to learn and be likely to make new plans and suggest ways of addressing residence traditions;
- resist temptation to become defensive in the face of adversity become less accommodating in the sense of challenging others, welcoming engagement and expressing their opinions in order to enhance an inclusive residence culture.

In the LCA Programme, cultural agility competencies were employed in order to enhance recipients’ cultural agility so they would be able to:

- Develop competencies affecting behavioural responses

Culturally agile HC members should know that cultural adaption (adapting to norms and behaviours) of a university residence is essential. HC members as high order professional leaders are expected to override a cultural norm, as cultural minimization
is necessary. HC members need to know and understand that cultural integration (by merging multiple cultures to create a new set of behavioural norms) within the residence will be of importance to the residence (see section 3.3.1 of Chapter Three).

- Competencies affecting individuals' psychological ease cross-culture

HC members that are culturally agile professionals will have the necessary cross-cultural competencies not to feel stressed in cross-cultural contexts. They will be able to adjust to living and working together with multiple cultures in the residence context and not be uncomfortable regardless of the uncertainties and differences. This will indicate high tolerance of ambiguity competency HC members that are culturally agile will have appropriate levels of self-efficacy. They will have the humility to realise that they as HC members of a university residence have a lot to learn about different cultures in their residences. At the same time, they need to be confident about their ability to learn and to become successful leaders. HC members also need develop a natural curiosity about their fellow residents and their cultures, arising from a sincere desire to learn about it (see section 3.3.2 of Chapter Three).

- Competencies affecting individuals' cross-cultural interactions

Culturally agile HC members will value the opportunity to interact with those fellow residents who view life through a different lens and are guided by a different set of cultural norms. They will also be able to form cross-cultural relationships with students on a personal, social and academic level. A culturally agile HC member will also have the ability to engage in perspective-taking (see things from another person's perspective) even if the others' perspectives do not fit into the HC members' framework (see section 3.3.3 of Chapter Three).

- Competencies affecting decisions in a cross-cultural context

A culturally agile HC member with competencies affecting decisions in a cross-cultural context will know that no one approach to integrating of cross-cultural issues will work and be beneficial to all the residents. By adopting different ideas and approaches, HC
members should be able to include all members of the residence and solve problems or practices. HC members also need to use their skills of divergent thinking and creativity in order to have an influence on a higher level such as at SRC (Student Representative Council) (see section 3.3.4 of Chapter Three).

6.2.3 Context

Context is referred to as the environment or setting where the activities take place (Dickoff et al., 1968; Moskowitz, 2005). The context of the LCA Programme is the physical environment in which the programme was implemented as well as the social environment (residence setting). As the study was contextual in nature, the outcome of the programme influenced the physical and social environment.

6.2.3.1 Physical environment

The physical environment was the context in which I interacted with the HC members (agents) at the time of the programme implementation. This environment was also viewed as the space where learning took place over the period of three days. This environment was free from any hazards that could interfere with the desired learning or prevent effective training. The context had sufficient space for all the 23 HC members as programme participants (recipients). Comfortable seating was provided on the standards of a formal conference with a relaxation area where the programme participants could relax in break times. The venue was also well ventilated with sufficient lighting to further enhance a comfortable experience. Notepads and pens where provided, together with a programme schedule and the necessary programme materials. I also made use of multimedia such as, laptop, projector, speakers and flipcharts as facilitation aids.

6.2.3.2 Social environment

The social environment in the context of the LCA Programme was the residence as a social setting, otherwise known as the milieu. In this context, the social environment was the NWU on-campus residences where the HC members resided. In Chapter One
section 1.5.1; 1.5.2; 1.5.4 and 1.6.2, I elaborated on and discussed how a university residence is constituted. The university residence as a social environment was also viewed as the environment where the programme participants would use the knowledge and skills they acquired during the programme implementation. According to Ndempavali and Justus (2016:107), “[s]ocial interaction is a major constituent in the social environment”. HC members as programme participants would enter their social environment after the programme implementation with new knowledge, skills and abilities to use when they socially interacted with the residents. Social interaction with other residents (first years and senior students), wardens and other stakeholders of the university should occur in which they could enhance an inclusive residence culture.

6.2.4 Dynamics

Dynamics in the context of programme development is viewed as the power sources that enables the recipients in the programme to be successful (Dickoff et al., 1968). The learning dynamic was important to take into consideration as the agents (HC members) were diverse individuals. Therefore, the learning approach had to be relevant and to be an appropriate way of learning, as well as fit the way in which the LCA Programme sessions were implemented. The most suitable learning approach was experiential learning as well as the power source dynamic discussed in section 6.2.4.1 below.

6.2.4.1 Learning dynamic: Experiential learning

I opted to make use of experiential learning as a leaning dynamic. Experiential learning may be seen as the underpinning construct of learning agility as learning agility is based on the assumption that one learns from one’s day to day experiences with other people (section 3.2 in Chapter Three). Experiential learning is viewed as “the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience” (Kolb, 1984:41). Experiential learning played a crucial part in the holistic development of HC members, merging their “experience, perception, cognition, and behaviour” (McCarthy, 2010:131).
The following characteristics of experiential learning as a learning dynamic are in the LCA Programme (Schwartz, 2012):

- **Mixture of content and process**: There was a balance between the session activities and the underlying content of the LCA Programme (Schwartz, 2012).

- **Absence of excessive judgment**: As the agent of this LCA Programme I had to create a safe space for the programme participants in order to share, and enhance the process of self-discovery (*ibid.*).

- **Encouraging the big picture perspective**: The activities in the LCA Programme allowed the programme participants to make connections between real life and the new learning that took place. The programme participants were encouraged to view the relationship between residence traditions and being a learning and culturally agile individual (Schwartz, 2012).

- **Reflection**: Programme participants had to constantly reflect on their own learning in order to bring theory and real life together (*ibid.*).

- **Re-examining of values**: As programme participants were situated in a safe space, they could reflect on and analyse their own personal values as well as the values of their residences in order to alter that in terms of being more learning and culturally agile (Schwartz, 2012).

Kolb (1984) provides four *modes* of learning in the experiential learning approach that correlates with the four stages of facilitation, which were used during the implementation phase of the LCA Programme (Diagram 7.3). These modes (Kolb, 1984) include:

- **Concrete experience**: recipients engage actively in an introductory task-oriented behaviour by being (*Feeling*);

- **Reflective observation**: recipients learn new knowledge and skills and reflect on those (*Watching*);

- **Abstract conceptualisation**: recipients theorise about what has been learned by involving in action and observing through activity (*Thinking*); and

- **Active experimentation**: application of knowledge and skills acquired (Trail-and-error-learning) (*Doing*).
6.2.4.2 Power source dynamic: Psychological

According to Dickoff et al. (1968), programme dynamics take on possible power sources such as those that are chemical, physical, biological and psychological in nature. The power source depends on the programme activities and programme outcomes of a programme. For the purpose of this LCA Programme, the dynamics were in the form of psychological power as psychological power input is often connected to leadership, motivation, goal orientatedness and impetus (Dickoff et al., 1968). This resonates with the characteristics of ‘learning agility’ (see Table 3.1 in Chapter Three) and competencies of ‘cultural agility’ (Chapter Three, Diagram 3.2) as these constructs also hold psychological power such as open mindedness, adaptability, self-efficacy, perspective taking and creativity amongst others.

6.2.5 Procedure

According to Dickoff et al. (1968), procedure refers to the process employed and followed in order to guide the actions and activities in programme implementation. Dickoff et al. (1968) further explain that the procedure entails development, implementation, programme evaluation, programme content, learning objectives of each session as well as the programme outcomes (ibid.). I opted to make use of the ADDIE model (Diagram 6.1) as this is described as a more systematic approach to programme development (Shelton & Saltsman, 2008). As the ADDIE model is generic, it can be applied to different instructional systems. Therefore, it fitted the requirements of this LCA Programme. The ADDIE model has a five-step process which includes analysis, design, development, implementation and evaluation (Molenda, 2003). These five steps formed part of the three phases of programme design and development:

- Phase 1 Programme planning and development;
- Phase 2 Programme implementation; and
- Phase 3 Programme evaluation.
Diagram 6.2 provides an overview of the three phases and steps that were employed. These procedure elements resonate with my last research question and research aim to describe how a Learning and Cultural Agility Programme enhances an inclusive residence culture (see Chapter One, sections 1.3 and 1.4).

**Diagram 6.2 Phases and Steps Underscoring the Procedure**

**Research question:**
- How can a learning and cultural agility programme enhance an inclusive residence culture?

**Research aim:**
- Describe how a learning and cultural agility programme enhances an inclusive residence culture

(Chapter One: sections 1.3 and 1.4)

6.2.5.1 Step 1: Analysis

According to Shelton and Saltsman (2008), the first step that involves analysis is usually overlooked by programme developers. However, in this case, careful analysis was critical in order to provide a situation analysis. The formulation of the needs
analysis was informed by the findings discussed in Chapter Five of this study. In step 1 of the procedure phase, the formulation of the needs analysis was done (Peterson, 2003). See Chapter Seven, section 7.2.1.1.

6.2.5.2 Step 2: Design

In phase two of the procedure, the design process included multiple key aspects (Peterson, 2003):

- determining the programme name and topics;
- identifying the sessions objectives (see Chapter Seven, Table 7.1);
- identifying a learning approach (section 6.2.4.1); and
- selecting multimedia such as, laptop, projector, speakers and flipcharts as facilitation aids (section 6.2.3.1).

Experiential learning, learning agility by CCL and Korn/Ferry (Chapter Three, section 3.2.2.); and the cultural agility competency framework (Chapter Three sections 3.3.1-3.3.4) constituted the LCA Programme. Diagram 6.3 illustrates my use of these approaches when I designed the LCA Programme.
6.2.5.3 Step 3: Development

Within the development phase, the results of the first two phases of procedure (analysis and design) were used to construct the product (LCA Programme) and the information to be delivered during the implementation phase (Peterson, 2003). According to Shelton and Saltsman (2008), the development phase is the rewarding phase where all the planning results in a draft phase in which ideas are jotted down, including the actual production and the activities for each session. The evaluation in this step is different from the evaluation phase of programme design and the development phase discussed in section 6.2.5.5, as this evaluation involved the evaluation of the product and quality of the product by myself as the developer of the
LCA Programme (me) before implementation. Throughout step three, I evaluated the types of activities, theory and information that were include in the product (LCA Programme). I (as agent) conducted the evaluation (step three) of the LCA Programme that involved comparing activities, theory and information to be used with other contemporary programmes.

6.2.5.4 Step 4: Implementation

In step two of phase two, I (the designer of the programme) took on an active role (Peterson, 2003) as I had to be open to and initiate instruction (Shelton & Saltsman, 2008). It was important to “create an initial impression that would stimulate the development of the learning community and nurture the students to maturity” (Shelton & Saltsman, 2008:51). The group facilitation consisted of four stages of facilitation (Brooks-Harris & Stock-Ward, 1999) I had to take due care to:

- Engage group members in active learning;
- Inform the group with relevant knowledge;
- Involve the group in interactive participation; and
- Plan for future application.

These stages of group facilitation correlate with the learning dynamic – experiential learning as the learning approach in implementation process (see section 6.2.4.1). I elaborated on these facilitation stages in section 7.2.2.1 of Chapter Seven, and illustrated these in Diagram 7.3.

6.2.5.5 Step 5: Evaluate

In the last step of the ADDIE model (Diagram 6.1), evaluation is done and is regarded as the most important stage of the whole procedure (Peterson, 2003; Shelton & Saltsman, 2008). During this evaluation step of procedure, the programme participants are given the opportunity for reflection and feedback on the sessions as well as on the overall LCA Programme. Evaluation was multidimensional in nature. It was done during the implementation phase, after each session (session evaluation), and also
once the LCA Programme had been implemented (programme evaluation). The evaluation made it possible for me to determine if the sessions’ objectives and the programme outcome had been achieved. I could then make any necessary changes to the LCA Programme with a view to the future LCA Programme implementation. According to the literature, evaluation phases are often overlooked or neglected because of the time factor (Peterson, 2003). However, I regarded this a very important aspect of this programme that had been developed as both local (agent/facilitator) and central audiences (SRC) were interested in the effectiveness of the LCA Programme. I therefore scheduled the necessary time for evaluation after each session as well as at the end when the LCA Programme was implemented. Chapter Seven, Diagram 7.4 and section 7.2.3 provide a detailed description of the sessions as well as the evaluation of the overall LCA Programme.

As mentioned above, the LCA Programme had two different audiences: the local audience and the central audience. The local audience was the provider and the users of the LCA Programme who were the “direct doers or participants” (Wadsworth, 2011:55). It was important for this audience to know “the value of what they [were] doing [in the programme] in order to know how to improve or maintain [their knowledge and skills] in their daily practices” (Wadsworth, 2011:55). As for the central audience, they consisted of “those who [were] responsible for receiving and spending public monies on services and activities” such as the LCA Programme (Wadsworth, 2011:55). They needed to know what was done within the LCA Programme in order to monitor its appropriateness and value (Wadsworth, 2011).

Two different approaches to evaluation (feedback) were used, namely open inquiry and audit review (Wadsworth, 2011). Both these approaches were integrated into the evaluation procedure, which provided feedback to the local and the central audiences (ibid.). An open inquiry evaluation approach is “change and improvement-oriented” whilst an audit review evaluation approach is a “check on whether or not [one] have done what [they] said [they would] do” (Wadsworth, 2011:62). I made use of open inquiry evaluation type questions during the evaluation of the sessions, and comparative questions, problem-posing questions and problem solving questions during the overall evaluation of the LCA Programme (Wadsworth, 2011). The audit review evaluation type questions used were gap-filling questions, closed questions
and practiced applied questions (*ibid.*). See section 7.2.3 of Chapter Seven and Addendum K, for excerpts of session evaluation questions and programme evaluation questions.

### 6.2.6 Terminus

According to Dickoff *et al.* (1968), the terminus is viewed as the end point as it is the last element and the final activity in the procedure. The terminus was to describe how this LCA Programme enhanced an inclusive residence culture. It was expected that after the completion of the LCA Programme, the HC members as programme participants would have obtained the required and necessary knowledge and skills to be able to be learning and culturally agile individuals. In other words, they would be able to use their leadership skills in their residence to bring about change, specifically change in residence traditions that would promote an inclusive residence culture.

### 6.3 SUMMARY

This chapter described the conceptual framework of a Learning and Cultural Agility Programme to show how I as the researcher (agent/facilitator) created the LCA Programme based on the elements of the practice orientated theory of Dickoff *et al.* (1968). I also discussed the physical environment and social environment in which the LCA Programme was implemented.

In Chapter Seven, I focus on the planning and development, implementation and evaluation of the LCA Programme.
CHAPTER SEVEN

PROGRAMME DESIGN AND DEVELOPMENT, IMPLEMENTATION AND EVALUATION OF THE LEARNING AND CULTURAL AGILITY PROGRAMME

7.1 INTRODUCTION

In this chapter, I focus on the three phases of programme design and development of the Learning and Cultural Agility Programme: programme planning and development, programme implementation and programme evaluation.

7.2 PHASES OF PROGRAMME DESIGN AND DEVELOPMENT

Diagram 6.2 (Chapter Six) and Diagram 7.1 illustrate the way how the three phases in programme design and development are illustrated. I will now expound on each of these three phases with reference to the design and development, implementation and evaluation of the LCA Programme.
7.2.1 Phase 1: Programme planning and development

As illustrated, in Diagram 7.1, Phase 1 of the LCA Programme consisted of three steps: Step 1: Analysis; Step 2: Design; and Step 3: Development.
7.2.1.1 Step 1: Analysis

Two forms of analysis were undertaken: situation analysis and needs analysis. Situation analysis, a key aspect of programme planning and development, is concerned with the current situation and social context at the time when the planning and development of the LCA Programme is done. In this study, it was done to understand the university on-campus resident context as well as that of the HC members as recipients (programme participants) in their specific context. I drew on Guedes (2012) to articulate the objectives of the situation analysis of the LCA Programme. I will now discuss these objectives:
• Defining the nature of the problem

The increasing cultural diversity within South African universities makes it vital for researchers, educationists and students to learn how to work with individuals from different cultures, languages and backgrounds. This makes it necessary to interrogate residence traditions. Students from different cultures, languages and backgrounds find it difficult to relate to some residence traditions (Balfour, 2014; Meier & Hartell, 2009). On-campus residences can be regarded as a powerful places that provide students with the opportunity to develop holistically and mature citizens who make a positive contribution to society.

• Mapping the perceptions and experiences of stakeholders

Universities and management regard diversity and/or inclusiveness of importance as to accommodate diverse cultural groups. This is visible in the systematic transformation taking place and some of the incidents on campuses in South Africa as well as in on-campus residences (Paphitis & Kelland, 2016). The fact that the commitment to an inclusive culture is captured in the mission and vision statements of many South African universities is an indication of the importance they ascribe to it. However, as I explained earlier when exploring the nature of the problem earlier in this section, there is still much more to be done. The South Africa Human Rights Commission (SAHRC) has identified particular areas of concern with regard to transformation and inclusiveness at Higher education institutions (September, 2018).

• Identified existing strategies and programmes

In my exploration of existing strategies and/or programmes on traditions at universities, I found that universities in South Africa try to encourage residence members to have collaborative events to promote all-inclusive student life (UP, 2018). In their 2018 plan of action, the SRC of the University of Pretoria drew up a set rules to ensure that all residence events are inclusive (UP, 2018).
Identifying the role players

In the context of this study and the LCA Programme, I have identified a local audience consisting of me (agent/facilitator) and the HC members of on-campus residences. Another role player is the central audience, the Student Representative Council (SRC). Not only did it provide some funding, but it is also the main student leadership structure under which all HC members resort. See Chapter Six, Diagram 6.1 and section 6.2.5.5.

The formulation of the *needs analysis* is also one of the first steps in the process of identifying and understanding the needs of the programme participants (HC members). The success of the programme depends on identifying the kind of information that should be included when developing and designing the programme. In this study, secondary data analysis, a needs analysis technique, was used to identify the needs of the HC members as programme participants. This technique is used when data generated during individual interviews are used to identify secondary information (needs of HC members). During the data generation process (individual interviews with the HC members) data derived that contributed to the formulation of the needs analysis. These included:

- Enhancement of an inclusive residence culture;
- Better communication and understanding of students of different cultures (Chapter Five, section 5.3.4.1);
- Cultivation of a culture of cooperation (Chapter Five, section 5.3.4.2);
- Creation of a mind-set to bring about change with regard to the reciprocity of residence traditions (Chapter Five, section 5.3.4.3); and
- Developing HC members into role models and leaders in the residence context (5.3.4.4).

7.2.1.2 Step 2: Design

When I began the Programme design and development, it was important for me to identify topics and objectives for the LCA Programme sessions that are shown in Table 7.1.
The learning approach was another element in the design step that I had to consider carefully. I employed an experiential learning approach in the LCA Programme (Chapter Six, section 6.2.4.1). The four modes of experiential learning as suggested by Kolb (1984) correspond with the four stages of the facilitation process that are illustrated in Diagram 7.3.

7.2.1.3 Step 3: Development

During this step, I as the programme designer had to take account of step 1 and 2 in planning and developing the actual product (LCA Programme) to be implemented as I explain in 7.2.2 below. During this step my role as researcher and planner changed into a production role (Peterson, 2003). Within this development step, three elements were involved: drafting, production and evaluation. Firstly, I chose an experiential learning approach to the student learning in the LCA Programme. Secondly, I developed and selected materials (programme content) and media to be used in the LCA Programme. My main learning content was based on the two approaches from learning agility and cultural agility as discussed in Chapter Three, sections 3.2.2 and 3.3.1-3.3.4. I drafted the content (knowledge and skills) of the two approaches in the presentation material after carefully considering what materials would be most appropriate given the programme session objectives. I was now ready to start the production of an interactive visual presentation. In the process of developing sufficient materials, information and activities, I frequently evaluated what I had developed by measuring it against the session objectives and programme goal (Diagram 6.3).

7.2.2 Phase 2: Programme implementation

During the implementation of the product (LCA Programme), I took on the more active role of facilitator (Peterson, 2003). In this phase, four stages of facilitation were used so the implementation could be systematic. As stated earlier, the four modes of experiential learning resonate with the four stages in the facilitation process. This is illustrated in Diagram 7.3 below.
FOUR STAGES IN THE FACILITATION PROCESS
(Brooks-Harris & Stock-Ward, 1999)

STAGE 1
Engaging programme participants
Introduction; engaging in icebreakers; day and session introductions
Concrete Experience (feeling and engaging)

STAGE 2
Providing the group with relevant knowledge
Relevant information, knowledge and skills on identified topics
Reflective Observation (Watching and learning)

STAGE 3
Involving the group in interactive participation
Interactive group and individual activities
Abstract Conceptualisation (Thinking and reflecting)

STAGE 4
Planning for future application
Apply knowledge and skills in the context of residences
Active Experimentation (Doing and applying)

FOUR MODES OF EXPERIENTIAL LEARNING (Kolb, 1984)

DIAGRAM 7.3 PHASE 2: PROGRAMME IMPLEMENTATION
7.2.2.1 Four stages in the facilitation process

The facilitation process of the LCA Programme consisted of four stages. I followed these stages on each of the three days during the group facilitation (see Diagram 7.3) (Brooks-Harris & Stock-Ward, 1999). The goal of the LCA Programme was to enhance an inclusive residence culture in university on-campus residences. Diagram 7.4

- Stage 1: Engaging programme participants

In this stage, I started Day 1 by engaging with the group of participants (23 recipients) by welcoming them, introducing myself as the facilitator (agent) and asking them to introduce themselves and share an interesting fact about themselves with the rest of the group. Thereafter, I added all the group members to a WhatsApp group named ‘The LCA Programme’. As an icebreaker I asked the group members to share their depiction of residence traditions by using 5 emoji’s to illustrate their depiction. This was done to place the programme participants in perspective and allowed time for reflection on their previous experiences of residence traditions. The participants shared their chosen emoji’s as means of sharing their depictions of residence traditions with the rest of the group. See Addendum L for screen shots of this WhatsApp group for examples of the depictions shared by the programme participants. The programme participant each had the opportunity to explain their emoji’s and the reason for choosing them. This icebreaker not only served as an opportunity for the programme participants to reflect on their depictions of residence traditions. They also had the opportunity to share their depictions with the rest of the group members. I chose to make participants use engaging skills to encourage programme participants to feel included and valued within the group context. Thereafter, I introduced the LCA Programme and explained the programme schedule, referring to the days and sessions scheduled and announced the content and topics. See Table 7.1 below for Day 1 programme schedule. On the two consecutive days. I started each day with a word of welcome followed by an ice-breaker, before beginning the scheduled programme (see Table 7.1)
Stage 2: Informing the group with relevant knowledge

During this stage I provided the programme participants with information (programme content) that helped them to achieve each day’s session’s objectives in order to achieve the programme goal (to enhance an inclusive residence culture) that was set. The information (programme content) was presented in the various sessions as indicated in Table 7.1. Using an experiential learning approach allowed me, as the facilitator, to allow students to learn through experience, including reflecting on what they had done, and applying their knowledge and skills. These informing knowledge and skills were based on the session topics and also consisted of factual knowledge (see Chapter Six, Diagram 6.3). This relevant knowledge and skills enabled them to accomplish assimilating the new information (knowledge and skills), to reflect on their own perceptions and experiences and to alter misperception or to change their perceptions.

Stage 3: Involving the group with relevant knowledge

I encouraged the programme participants to interact and participate in discussions and LCA Programme activities. This resulted in active learning and productivity. I also created opportunities for the programme participants to be directly involved. They were able to experiment with their newly acquired knowledge and skills in practical activities such as scenarios. The interaction between the participants allowed them to learn with and from others (participatory learning). This stage offered participants an opportunity to practise new knowledge and skills before applying them in real life situations in future as discussed in stage 4 below.

Stage 4: Planning for future application

The most important part of this stage was for me to ensure that the LCA Programme was sufficiently effective and appropriate to have a strong impact on the programme participants. The desired outcome was that when the programme ended after the last session of day 3, they would take what they had learned during the LCA Programme and apply that to real life situations such as those in their residences. During this stage,
the programme participants completed the learning cycle so they would be able to apply their knowledge and skills to the residence context on campus.
### TABLE 7.1 LEARNING AND CULTURAL AGILITY PROGRAMME SCHEDULE (SESSIONS AND OBJECTIVES)

<table>
<thead>
<tr>
<th>LEARNING AND CULTURAL AGILITY PROGRAMME</th>
<th>DAY 1</th>
<th>TRADITIONS: KNOWLEDGE AND AWARENESS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SESSION 1</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Traditions and residence traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Session objectives:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At the end of this session you should:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• be aware of ‘traditions’ and residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• have an understanding of various</td>
<td></td>
<td></td>
</tr>
<tr>
<td>perspectives on the nature of traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• understand residence traditions and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>their nature.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1: Welcome and Introduction</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Ice breaker (squares)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2: Nature of traditions</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 3: Residence traditions</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Session evaluation – Session 1</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **SESSION 2**                           |       |                                     |
| Myself and residence traditions         |       |                                     |
| **Session objectives:**                 |       |                                     |
| At the end of this session you should be|       |                                     |
| able to:                                 |       |                                     |
| • reflect on your own perspective/s of  |       |                                     |
|   residence traditions                  |       |                                     |
| • share perspective/s with others       |       |                                     |
| • voice your own views on residence     |       |                                     |
|   traditions                            |       |                                     |
| **Activity 1: Reflect on residence      |       |                                     |
| traditions                             |       |                                     |
| **Activity 2: Share perspectives**      |       |                                     |
| **Activity 3: Views on residence        |       |                                     |
| traditions?                             |       |                                     |
| **Session evaluation – Session 2**      |       |                                     |

| **SESSION 3**                           |       |                                     |
| Ourselves and residence traditions      |       |                                     |
| **Session objectives:**                 |       |                                     |
| At the end of this session you should be|       |                                     |
| able to:                                 |       |                                     |
| • acknowledge the “us” in residence     |       |                                     |
|   traditions                            |       |                                     |
| • compile/ design/ adapt residence      |       |                                     |
|   traditions that could be relevant to   |       |                                     |
|   residents                            |       |                                     |
| **Activity 1: Build a collective        |       |                                     |
| perspective                           |       |                                     |
| **Session evaluation – Session 3**      |       |                                     |
# LEARNING AND CULTURAL AGILITY PROGRAMME
## DAY 2
### BECOMING LEARNING AGILE

<table>
<thead>
<tr>
<th>SESSION 1</th>
<th>SESSION 2</th>
<th>SESSION 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Learning what?”</td>
<td>Characteristics and behaviour of a learning agile individual</td>
<td>Being learning agile in the residence</td>
</tr>
<tr>
<td><strong>Session objectives:</strong></td>
<td><strong>Session objectives:</strong></td>
<td><strong>Session objectives:</strong></td>
</tr>
<tr>
<td>At the end of this session you should:</td>
<td>At the end of this session you should be able to:</td>
<td>At the end of this session you should be able to:</td>
</tr>
<tr>
<td>• be aware of what learning agility entails</td>
<td>• identify and understand the characteristics of a learning agile individual</td>
<td>• reflect on being learning agile in the residence</td>
</tr>
<tr>
<td>• understand the nature of learning agility</td>
<td>• recognise the behaviour of a learning agile individual</td>
<td>• understand the importance of portraying learning agile behaviour in the residence as HC member</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity 1: Introduction</th>
<th>Activity 1: Change agility; mental agility; people agility; result agility and self-awareness</th>
<th>Activity 1: How to be agile in the residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Ice breaker (“six”)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity 2: Agility</th>
<th>Activity 2: Characteristics of a learning agile individual</th>
<th>Activity 2: How to boost your learning agility</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Activity 3: Becoming aware of learning agility</th>
<th>Session evaluation – Session 2</th>
<th>Session evaluation – Session 3</th>
</tr>
</thead>
</table>

<p>| Session evaluation – Session 1 | | |
|--------------------------------| | |</p>
<table>
<thead>
<tr>
<th>SESSION 1</th>
<th>SESSION 2</th>
<th>SESSION 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Cultural what?”</td>
<td>Competencies of a culturally agile individual</td>
<td>Being culturally agile in the residence</td>
</tr>
<tr>
<td><strong>Session objectives:</strong></td>
<td><strong>Session objectives:</strong></td>
<td><strong>Session objectives:</strong></td>
</tr>
<tr>
<td>At the end of this session you should:</td>
<td>At the end of this session you should be able to:</td>
<td>At the end of this session you should be able to:</td>
</tr>
<tr>
<td>• be aware of cultural agility</td>
<td>• identify and understand the competencies of a culturally agile individual</td>
<td>• reflect on being culturally agile in the residence</td>
</tr>
<tr>
<td>• understand the nature of cultural agility</td>
<td>• recognise the behaviour of a culturally agile individual</td>
<td>• understand the importance of portraying culturally agile behaviour in the residence as HC member</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity 1: Introduction</th>
<th>Activity 1: Competencies of a culturally agile individual</th>
<th>Activity 1: How to be agile in the residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Ice breaker (paper tearing)</td>
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<tr>
<th>Activity 2: Scenarios</th>
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<th>Activity 3: Becoming aware of cultural agility</th>
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<th>Session evaluation – Session 3</th>
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| Session evaluation – Session 1 | | |

END OF PROGRAMME:
EVALUATION OF OVERALL LCA PROGRAMME
7.2.3 Phase 3: Programme evaluation

Phase 3 of programme design and development comprises programme evaluation, a systematic process in which feedback on the programme’s sessions (objectives and activities) is collected and analysed (Shackman, 2018). In the next section, I provide the rationale for evaluating the LCA Programme. I also describe the audiences who were involved and or needed feedback of the evaluated LCA Programme, the two evaluation approaches employed to evaluate the programme sessions, and the overall LCA Programme. Diagram 7.4 illustrates the process that was followed to evaluate the LCA Programme.
WHY the LCA Programme was evaluated? (Rationale)

» Internal reasons
» External reasons
» Audience
  • Central - NWU, SRC

WHO evaluated the LCA Programme?

» Audience
  • Local – Agent (Facilitator)
  • Recipients (HC members as users of the LCA Programme)

HOW was the LCA Programme evaluated?

» Two approaches to programme evaluation
  • Open inquiry
  • Audit review

Evaluation feedback on the LCA Programme sessions

DAY 1
Session 1, 2 & 3

DAY 2
Session 1, 2 & 3

DAY 3
Session 1, 2 & 3

Evaluation of the overall LCA Programme

Personal reflection (feedback) on:

Implementation  Effectiveness  Efficiency  Appropriateness  Improvement

DIAGRAM 7.4 PHASE 3: PROGRAMME EVALUATION
7.2.3.1 Why the LCA Programme was evaluated?

The rationale for the evaluation of this LCA Programme was to determine whether the objectives of the sessions and the programme goal had been achieved. Furthermore, the LCA Programme was evaluated to establish the efficiency, appropriateness and effectiveness of the programme implemented. The evaluation of the LCA Programme also assisted me to establish the quality of the programme and to identify any changes that needed to be made to the programme. Evaluation also aimed at determining whether the knowledge and skills acquired through the LCA Programme can be transferred into the everyday lives of HC members. It is important to note that the evaluation of the LCA Programme included evaluation for the central audience who are the NWU (North-West University) as well as the SRC (Student Representative Council), who helped to fund the design and development of the LCA Programme. The central audience is thus interested in how effective the LCA Programme is in providing support to the HC members in on-campus residences who are required to be leaders who can enhance and sustain an inclusive residence culture.

7.2.3.2 Who evaluated the LCA Programme?

The LCA Programme was evaluated by the local audience who were the agent (facilitator) and the recipients (the programme participants) which entailed evaluating each session as well as the overall LCA Programme.

I, the agent (facilitator), evaluated the programme by reflecting on the primary feedback (evaluation) of the programme participants, whereas the recipients (programme participants) evaluated the programme sessions and the overall programme.

7.2.3.3 How was the LCA Programme evaluated?

As mentioned in section 6.2.5.5 of Chapter Six, there are two approaches to evaluation that can be employed during evaluation (Wadsworth, 2011). During, the evaluation process of the LCA Programme, I made use of both these approaches as each approach offered a different dimension of feedback that enhanced the “quality
improvement” and the “quality assurance” of the LCA Programme (Wadsworth, 2011:56). See Addendum K for excerpts of both open inquiry and audit review questions that were used to evaluate the programme sessions and the overall LCA Programme.

7.2.3.4 Evaluation feedback on the LCA Programme

In the section below, I discuss the programme participants’ evaluation feedback of each session as well as the overall LCA Programme evaluation.

**DAY 1 TRADITIONS: KNOWLEDGE AND AWARENESS**

- **Session 1: Traditions and residence traditions**

  Session objectives:

  At the end of this session you should:

  - be aware of ‘traditions’ and residence traditions
  - have an understanding of various perspectives on the nature of traditions
  - understand residence traditions and their nature.

After the first session on day one, the programme participants reflected on the value of becoming more aware of traditions in general and residence traditions. All participants agreed that it was important to be aware of traditions in their residences. One participant felt that to be aware of the value of residence traditions strengthened its functionality and purpose: “It is very important to be aware of the value of a particular tradition; because it largely determines the continuation of the tradition. It reinforces the functionality and purpose of the particular tradition”. Another participant reflected on the value of residence traditions and stated that it provided a mission and direction (vision) to residences or residence members. This participant commented: “Being aware of the traditions in a residence creates a mission and direction. We as a residence do not work purposelessly, but therefore have a structure according to which we work. Knowing that there is a tradition creates a feeling that you belong.”
Some participants also elaborated on the importance of being aware of the value of residence traditions as traditions have a huge impact on residents as well as on HC members: “It is necessary to be aware so that we can understand what an enormous impact these little traditions have on people.”

Some participants underlined that residents’ need to understand and be aware of the value of residence traditions. When they understand traditions they will understand their meaning or symbolism as well as why they exist and why they form part of residence life. One participant stated: “It is important to know the value of residence traditions to understand why traditions exist and are implemented in the residences and in society”. Another stated: “I thought more about what traditions actually are and their meaning, usually I would always just take part in the traditions but never see the deeper meaning.”

Some participants reflected on their understanding of why there are residence traditions. One of the participant’s feedback indicates that traditions instil pride and that they create unity and spirit: “It creates a sense of pride within all of us. Without traditions, it’s hard to form a unit and do things full of spirit.” Another participant specifically mentioned that residence traditions evoke feelings of love and appreciation and create a good atmosphere and lasting memories in the residence: “They help create certain feelings, an atmosphere and good memories within a residence. They help unify a group of people who are all different and yet share this one factor; a love or at least appreciation for residence life.”

- **Session 2: Myself and residence traditions**

Session objectives:

At the end of this session you should be able to:

- reflect on your own perspective/s of residence traditions
- share perspective/s with others
- voice your own views on residence traditions.
In session two of day one, the programme participants had the opportunity to reflect on their own perspectives of residence traditions and were given the opportunity to share their perspectives with the other programme participants in the form of a group discussion. There was a collective perspective in terms of an important role residence traditions should play in residences. Most participants felt that traditions had to include the whole group of residents and not only a few or a smaller group within the residence. It became evident that the programme participants were concerned that some residents were not participating in residence traditions. One programme participant voiced this: “We can see that structure plays a very important role and that tradition must be done by the WHOLE residence to get more involvement.”

Quite a few of the programme participants reflected on their view that HC members play a vital role in the implementation and the continuation of residence traditions. Participants provided feedback such as: “I feel confident that all my fellow HK members feel the same with regard to the application of traditions and the handling of first-years and seniors. The roles that each person takes is important for the residence’s survival”; and “Now I know what my role as HC member is and how to manage the residence; so that traditions will be seen in a positive light”; and “We had the opportunity to hear and discuss different people’s opinions about traditions. It was very valuable to realise how big a role the seniors play the maintaining of traditions and spirit.”

The programme participants emphasised that they had a role to play with regard to the implementation of residence traditions as well as their continuation. It seems that some programme participants believed that residence traditions are currently experienced in a positive way.
• **Session 3: Ourselves and residence traditions**

Session objectives:

At the end of this session you should be able to:

- acknowledge the “us” in residence traditions
- compile / design / adapt residence traditions that could be relevant to residents

During the last session of day one, the participants had the opportunity to construct a collective perspective of residence traditions. This group activity was linked to the previous session (session 2) in which the participants had shared their own perspectives. Through their feedback it was clear that the session had assisted them to become aware of different perspectives and take them into account in the discussion. They also deemed that they should move forward by building and developing new traditions and dismissing old traditions that were not valuable anymore thus to let go of old residence traditions. Participants provided feedback such as: “To realize that we need to begin new traditions and not just cling to the past. We must also evaluate whether all traditions still have a purpose goal, if not be deleted or rewritten” and “New traditions can be created and we are responsible for initiating new things which, despite transformation, are still building the residence.” This session also provided the opportunity to the programme participants to reflect on the relevance of some of their current residence traditions and to explain what the purpose or goal of the residence tradition is. The participants reflected by stating that: “I have thought about the relevance of certain traditions and whether all old traditions are still relevant” and “We must learn to investigate the purpose behind traditions.”

During this session it became clear that the programme participants became aware of how other residents are many times excluded in traditions and showed an awareness of the importance to take others’ perspectives into account when thinking and doing traditions as this may provide an opportunity to work together. Some reflected thus: “To take account of others and to work together in a group.”; and “To get to know each other better and to form new things. Because tradition is for everybody.”
DAY 2 BECOMING LEARNING AGILE

- **Session 1: “Learning what?”**

  Session objectives:

  At the end of this session you should:

  - be aware of what learning agility entails
  - understand the nature of learning agility

Within the first session of the second day, the programme participants had the opportunity to become aware of learning agility specifically focusing on the core leadership skills such as self-awareness, communication and influence. During the evaluation of this session, participants viewed learning agility as a mind-set and the ability to learn and to adapt to changing situations. Some of the feedback received was: “To learn from my mistakes / others' errors and adapt to transformation. To think more out of the box and change my mindset in terms of there is more than one solution to situations”; and “The willingness to learn; the ability to learn and be open to suggestions and changes.” Another participant commented that: “You are willing to learn. To observe; adjust and take in.”; “To adapt as quickly and easily as possible to your circumstances. That's how adaptable you are to change.”

In their feedback, participants elaborated on how learning agility could be valuable to them as HC members with regard to residence traditions in the residence context. They reflected on the valuable skills a learning agile individual ought to have, such as the ability to make quick, constructive decisions that wold benefit everyone in the residence. The skills to adapt in challenging situations and circumstances. Some reflections on this were: “This is valuable due to the fact that you can come in certain situations that you have to make decisions in short periods of time and you have to know whether it's a good decision or not”; and “I will be able to adjust and grow in my situations and conditions and to adjust”; and “It is important to adapt rapidly when situations change.”
• Session 2: Characteristics and behaviour of a learning agile individual

Session objectives:

At the end of this session you should be able to:

- identify and understand the characteristics of a learning agile individual
- recognise the behaviour of a learning agile individual.

In session two, the characteristics and behaviour of a learning agile individual was discussed and shared with the programme participants. They provided feedback in this session on how what they had learnt would help them as HC members to be or to become learning agile. They deemed that by knowing what one’s own strengths and weaknesses were would help them to become more agile. Some participants stated: “Your own strengths and weaknesses must be realized and adaptable”; and “To be more aware of my strengths and weakness.”

One participant reflected on the current dynamics in on-campus residences and stated that an agile individual had to be open-minded with regard to transformation in the residence context. The participant stressed: “I have to be calm and open minded with regard to transformation. I need to think of new ideas and not be afraid of challenges.”

Another element that the programme participants reflected on was communication and the participants accentuated that communication, listening and reflection skills are of utmost importance to be an agile individual. One participant indicated that: “As an agile individual communication skills will be crucial.” Another participant stated: “Communication is very important and to be willing as well as listening and reflecting.”

Furthermore, the programme participants specifically reflected on the characteristics and behaviour of a learning agile individual that would help them and be valuable in the residence context. Most of the participants considered that the ability to change and the ability to adapt quickly were the most important qualities an HC member should have: “Adapt to change and make decisions when there is a time limit involved.” Quite a few participants also responded that to have the ability to be open to change, to see advice in a positive light, to stay positive in difficult situations and to learn from others were the qualities they mentioned that stood out. Some examples from their feedback were: “Be more open to new ideas and to form ideas of my own. To take advice and to stay positive in hard situations.”; “To stay objective and positive in
difficult circumstances."; and “To take into account other people’s opinions & to learn from them.”

- **Session 3: Being learning agile in the residence**

  **Session objectives:**

  At the end of this session you should be able to:

  - reflect on being learning agile in the residence
  - understand the importance of portraying learning agile behaviour in the residence as HC member

  In the last session of day two, the participants had to reflect on being learning agile in their residences because they needed to become aware of the importance of modelling learning agile behaviour within residences. Some practical tips were provided to the programme participants that they could be apply in the residences. They reflected on aspects to which they as HC members would be sure to give attention as part of being learning agile. These included listening to other residents and taking their views into account and being open to receiving advice from others. One participant responded thus: “Listening to other people’s advice and try to be innovative. People’s opinion differ and you should take different opinions into considerations. You can also learn by receiving critique and to know where to improve on yourself.”

  Other participants stated that when being a learning agile individual one would view and receive critique or feedback in a positive light and not take offence: One of these participants stated that: “By seeing feedback or criticism as a good thing, so I can make adjustments and learn from my mistakes, self-reflection is important!”.
DAY 3 BECOMING CULTURALLY AGILE

- Session 1: “Cultural what?”

Session objectives:

At the end of this session you should:

- become aware of cultural agility
- understand the nature of cultural agility

In session one of the third day, the LCA programme session focused on cultural agility. The participants were provided with various advertisements that had not been designed with a culturally agile mind-set. They referred to these advertisements as interesting and relevant when they reflected on what they viewed as cultural agility. They viewed cultural agility as a particular mind-set and the skills to understand people from other cultures and to be able to take them into considerations as well as learn from them. They reflected by stating that: “It's a mind-set and skill to shoot not only culture but to investigate”; and “The ability to recognize and adapt to other cultures.”

Some participants had already applied their view of cultural agility to the residence context. One of the participants stated that cultural agility is: “The ability to try and understand the cultures of other people in the residence and find middle ground between all the cultures that make up your residence culture, and in which each resident can have a share.”

- Session 2: Competencies of a culturally agile individual

Session objectives:

At the end of this session you should be able to:

- identify and understand the competencies of a culturally agile individual
- recognise the behaviour of a culturally agile individual

The second session on day three focused on the competencies of a culturally agile individual. Programme participants became aware of the value of cultural agility, specifically taking the competencies in to consideration. All the participants responded
positively to this session as they were able to determine and indicate the value of being culturally agile.

In this session, programme participants also had the opportunity to identify culturally agile behaviour by examining the competencies of a cultural individual. They reflected on how the competencies could help them and some deemed that cultural agility would assist them to recognise the commonalities between different cultures. Some participants stated: “To realise that everybody has something in common even if we have different culture backgrounds.”; and “You allow yourself to see other cultures and thus find the similarities”. Commonly given feedback was the value of understanding other cultures. Most participants stated that by being culturally agile they would be able to understand different cultures. Through arriving at a better understanding, they as HC members would be able to build more effective relationships in the residences, create constructive communication and help to include other students when they understood the different cultures. Some feedback included: “Understand different cultures better and build better relationships.”; and “Understand different cultures and help me to be more open to learn rather than to judge.”

From the feedback provided by the programme participants, it became evident that this session had had a positive impact as they provided more feedback on this session than on any of the other day’s sessions. One participant actually mentioned this in the evaluation session by providing the following feedback: “This was also my favourite session as it taught me that you can actually learn so much from different cultures and it is always good to gain extra knowledge from something you don’t know a lot about.”

- **Session 3: Being culturally agile in the residence**

  Session objectives:

  At the end of this session you should be able to:

  - reflect on being culturally agile in the residence
  - understand the importance of portraying culturally agile behaviour in the residence as HC member
The last session on day three of the LCA Programme provided the programme participants with the opportunity to reflect on being culturally agile in the residence by portraying culturally agile behaviour. Most participants commented that they as HC members in their residence were now able to apply the skills developed to be culturally agile and were now more aware of the importance of considering ways and explicitly thinking of including residents irrespective of their culture. Some participants specifically said that being culturally agile would change their perspectives on other cultures as well as on residence traditions. They deemed it important that all the residents in their residences, regardless of their cultural background, should understand the purpose of residence traditions. Some participants commented: “Make sure we all understand the purpose.”; and “I will make sure that all cultures are considered and included in traditions to understand why what has been done.”; and “To make sure everyone understands what is going on and why they need to go through a certain tradition[al rite].”

7.2.3.5 Evaluation of the overall LCA Programme

The goal of the LCA Programme designed and developed for HC members was to enhance an inclusive residence culture by utilising the knowledge and skills acquired during this programme. The LCA Programme equipped HC members with the knowledge and skills to become learning and culturally agile individuals. The feedback received from the programme participants in terms of the overall programme evaluation was positive. They found the two constructs ‘learning agility’ and ‘cultural agility’ interesting, as they did not have previous knowledge of these two constructs. They also came to the realisation that by adopting a mind-set, characteristics and competencies of learning and cultural agility, they would be able to deal with different cultures and make the traditions in their residences inclusive. Therefore, they would be able to make a positive contribution to their residences as leaders and could contribute to and establish a culture that includes all residents. Some of the comments included: “The whole concept of being agile and the impact that such a mind-set may have on the residence.”; and “I learned a lot about both learning – and cultural agility, which I find very interesting and practically applicable to my everyday life as leader.”
The programme participants also stated that they would make use of the knowledge and skills learned in the LCA Programme and use that in their everyday lives as HC members. They saw the knowledge and skills they had learnt as valuable tools to use in the residence context especially as HC members. One participant mentioned: “Everything in the programme was valuable. It not only applies to HC, but you can also apply it to your everyday life.” Another participant responded by stating that: “I feel this was a very valuable programme of theory that we learned to apply practically in any real life situation and the day we finish university.”

Some participants reflected on the programme content by stating that learning and cultural agility can be viewed as a lifestyle. One participant mentioned: “I think it is a valuable way of life to be able to change into what you believe (tradition) to make it better for yourself and next generation.”

The participants also had the opportunity to reflect on what they liked most about the programme. From their feedback, it was evident that the participants enjoyed the interactive individual and group activities. These gave them the opportunity to learn about themselves and from the other HC members who were in the same situation as them. Some feedback received in this regard was: “I liked how interactive the sessions were, because it allows you to form your own thoughts about the concept”; and “Interaction and hearing different people’s opinions and ideas. This makes one think further.”

Some of the participants also found the opportunities provided to them to reflect at the end of every session valuable. One participant stated: “I like that we reflected on each session, because it helps revise & remember what I am taught.”

The programme participants also highly recommended that the LCA programme be implemented again so that future HC members at that and other universities could benefit. On a scale from 1 (not likely) to 4 (definitely), all the participants scored the programme a 4, indicating that they would definitely recommend this programme to others. They deemed the LCA Programme as beneficial to themselves and other HC members. It had made them aware of the importance of being open-minded and taught them how to be more open-minded, specifically towards making residence inclusive. They also felt that the programme helped them to reflect and think about how the
needs of diverse cultures could be taken into consideration with regard to traditional practices.

During the programme evaluation, the programme participants suggested ways of improving the programme or additions to it. Although most participants found the content sufficient and relevant, one participant felt that the programme could be shorter in duration. Another participant suggested the incorporation of emotional agility in the programme content: "Emotion agility - to rethink emotions and how to go about showing them and giving the right message through emotions." Although emotional agility can be viewed as an important aspect within the context of HC members within residences, the main focus and goal of this specific programme was on enhancing an inclusive culture.

7.2.3.6 Personal reflection on programme participants’ sessions and programme feedback

It was also important for me to reflect on the feedback provided by the programme participants. I discuss my personal reflection on the implementation of the programme; its effectiveness, efficiency and appropriateness; and possible ways of improving the LCA programme.

- Implementation of the LCA Programme

The four stages of facilitation in the implementation phase guided me, as the facilitator, to move systematically through each of the sessions as scheduled each day. The four modes of experiential learning also contributed to the participants’ success in applying their contemporary experiences, as well as the information, knowledge and skills gained during the LCA Programme sessions to their everyday lives. See Chapter Six, section 6.2.4.1.

- Effectiveness of the LCA Programme

After reflecting on the feedback provided by the programme participants on the effectiveness of the LCA Programme, I concluded that the programme was effective
with regard to achieving the objectives of the LCA Programme sessions as well as the programme goal. As the LCA Programme strives to enhance an inclusive residence culture, it is important to make it clear that this is an on-going process, just as learning agility and cultural agility is a practice and building on it is a process.

- **Efficiency of the LCA Programme**

The LCA Programme was efficient in the sense that the programme schedule guided me, as the facilitator, to use every session as effectively as possible. Ample breaks were scheduled so the participants could relax between sessions. As elaborated on in section 7.2.2 and illustrated in Diagram 7.3, the experiential learning approach also contributed to the efficiency of the programme. The facilitation materials used including the icebreakers, session activities, and scenarios provided opportunities for the programme participants to recall their own experiences, reflect on them, and alter their views. The content of the programme was effective in the sense that the participants could directly relate to the two constructs that were intertwined with their own leadership skills.

- **Appropriateness of the LCA Programme**

The time frame in which the implementation of this programme occurred seemed to be effective as the programme participants who have been appointed as new HC members have indicated their need with regard to residence traditions. They felt the need to gain new knowledge and skills to become effective leaders that would have an impact on and improve their residences. Once again the programme content was appropriate in nature as it was specifically directed at leaders (HC members) in residences that form part of the student leadership structure at the university.

- **Improvement of the LCA Programme**

In my reflection on the improvement of the programme, I commented on the length of the programme. Although one programme participant felt that three days seemed to be a bit long, the programme content made programme participants aware of
residence traditions, learning agility and cultural agility. It also provided participants with an opportunity to acquire information, knowledge and skills and apply these during the programme sessions. In addition, it should have a longer term effect in that it should enable participants to introduce a learning and culturally agile mind-set in their residences, as well as in their everyday lives.

Two participants indicated that the LCA Programme could be shortened, I therefore revisited the LCA Programme schedule to find a way of shortening the programme, but retaining the programme content. I also made a note to look into the possible use of electronic evaluation forms such as ‘Google forms’ so students could use their cell phones to access the evaluation sheets. This would not only eliminate the amount of paper used for the printing of the evaluation forms, but also provide an electronic version of the feedback.

7.3 SUMMARY

This chapter provided a detailed description of the three phases that constituted the design and development of the Learning and Cultural Agility Programme that was implemented and evaluated.

In Chapter Eight I conclude this research study with a discussion of the conclusions, contributions, limitations and recommendations for further study.
CHAPTER EIGHT

CONCLUSIONS, CONTRIBUTIONS, LIMITATIONS AND RECOMMENDATIONS FOR FURTHER STUDY

8.1 INTRODUCTION

This chapter highlights the conclusions, contributions, and limitations of this thesis and makes recommendations for further research. As Trafford and Lesham (2008) suggest, I intend to remind the reader, tell the reader, sell to the reader and leave the reader with unambiguous concluding information. I therefore briefly expound on why the topic (University House Committee members’ depictions of residence traditions: A learning and cultural agility programme) was chosen; what I intended to explore in this research study and to describe the boundaries set for the successful execution of the research process. After my discussion of the conceptual and theoretical conclusions, I elaborate on the research questions (Trafford & Lesham, 2009). This closing chapter provides me the opportunity to inform the reader about the various contributions this research study makes. Lastly, I indicate some of what can arguably defined as the limitations of this study and provide recommendations for further research. Table 8.1 provides a structural overview of Chapter Eight.
**TABLE 8.1 STRUCTURAL OVERVIEW OF CHAPTER EIGHT**

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**8.1.1 Why the topic? University House Committee members’ depictions of residence traditions: A Learning and Cultural Agility Programme**

In my quest to state the rationale and background for this research study as described in section 1.2 of Chapter One, it became evident that scant research had been done on ‘residence traditions’ in the context of university on-campus residences (In a South African context), possibly because of the “code of silence” referred to by Lipkins (2006:89). One of the reasons that I chose this research topic was to break the code of silence on the phenomenon of residence traditions within a specific university.
context. The literature indicated that there was a dearth of empirical research on residence traditions. The available literature focused specifically on initiation and hazing practices. I was unable to find any recorded attempts to conceptualise the phenomenon ‘residence traditions’ in the context of HEI or qualitative research studies on ‘residence traditions’. Therefore, it was clear that a conceptualisation of this phenomenon (residence traditions) based on the depictions of HC members, the initiators, instigators and transmitters of residence traditions, would be a valuable contribution to research in this field. Another reason for choosing this topic was the need to provide student leaders (HC members) with certain knowledge and skills. I chose to do this by means of a LCA Programme aimed at enhancing their learning and cultural agility so they could promote an inclusive residence culture. My rationale was that HC members have to have an open mind-set to develop and promote an inclusive residence culture.

8.1.2 What was the intended investigation that employed this research design?

As reflected by this study’s research questions (Chapter One, section 1.3) and research aims (Chapter One, section 1.4), I intended to investigate how university house committee members depict on-campus residence traditions and how these depictions could inform the design and development of a LCA Programme to establish and enhance an inclusive residence culture.

8.1.3 Boundaries that were set for this specific research and reasons why these were chosen

It was necessary for me to set research boundaries to meet the research aims of this study. I paid due attention to the following aspects to ensure that I conducted the research within the boundaries as planned for this research study:

- **Site**: the specific site for data generation was carefully selected (Chapter One, section 1.6.4).
• Sample: selection criteria assisted me to purposefully select participants who were the holders of rich information on the phenomenon I desired to explore (Chapter One, section 1.6.4).

• Research design and methods: I identified appropriate design and methodology to conduct this research on residence traditions. The rationale for my choice of the research design and methods was that it was a good fit for research on the identified a gap in the literature. Most research studies on traditions thus far have employed quantitative research designs and methods, ignoring the value of qualitative research.

8.2 A BRIEF REFLECTION ON THE RESEARCH PROBLEM, RESEARCH QUESTIONS AND AIMS OF THE STUDY

It was evident from the literature consulted that residence traditions form a substantial part of student culture in universities: they instil certain values as well pride in their chosen study institution. However, some residence traditions still tend to hold ‘covert initiation’ practices that cause harm to students. They also do not resonate with the universities’ endeavours to create student environments that are conducive to effective learning and socialisation. Universities aim at creating environments that welcome and include students from various multi-cultural backgrounds. The university environment should not have a negative impact on students’ health and well-being.

Students from diverse backgrounds who are newly enrolled at universities and reside in on-campus residences (such as first year students or new comers) are often unfamiliar with residence traditions and do not understand their purpose as they do not form part of their framework of reference. Any practices that do not make provision for an inclusive culture pose a threat to the purpose of HEIs: to advance learning, to conduct research, to build a common culture and to instil common standards of citizenship. Therefore, it seemed vital to explore House Committee members' (HC members) depictions of residence traditions and develop and design, implement, and evaluate an LCA Programme to create and enhance an inclusive residence culture.
After taking note of the research problem, I identified the gap in knowledge (section 1.2.1). Next I developed the research questions (section 1.3) and aims (section 1.4) to guide the rest of the empirical research process.

8.3 OVERVIEW OF CHAPTERS IN THIS THESIS

This thesis is divided into eight chapters. In the overview of the chapters below, I indicate the links between the chapters that underscored the research processes used to meet the research aims:

- **Chapter One**

  This chapter provided an introduction and delineated the scope of the research study by providing the background and a discussion of the research problem. I also identified and discussed the gap in knowledge that was the rationale for undertaking this study. The research questions and aims of the study were presented and I outlined key aspects of the study: the qualitative research design and approach, the interpretivist paradigm of inquiry and the dialogical methodological approach. I briefly discussed the site, sample and sampling technique, as well as the data generation and data analysis methods. I also introduced the ethical considerations and the trustworthiness criteria and strategies that were employed to strengthen the trustworthiness of this research study.

- **Chapter Two**

  Chapter Two presented the conceptual and theoretical framework of this research study that drew on Jabareen’s (2009) qualitative method. This was important as it fashioned way in which I structured my well thought-out ideas on the phenomenon of traditions and gained an understanding of the phenomenon. I introduced the features of the conceptual and theoretical framework of my research and provided a justification of my use of Jabareen’s (2009) qualitative method to build this framework (eight phases). I indicated that this multi-disciplinary approach assisted me not only to
conceptualise the phenomenon, but also to identify various theories that embrace and support the structure of this research study.

- **Chapter Three**

This chapter focused on two distinct and contemporary constructs which underpinned the LCA programme that I designed and developed, as discussed in Chapter Six. I explained the essential components of *learning agility*, expounded on the approaches to learning agility and provided the characteristics of a learning agile individual. I discussed the Centre for Creative Leadership’s (CCL) view on learning agility and expounded on Korn/Ferry’s Lominger learning agility with specific reference of five factor model of learning agility behaviour (DeRue *et al.*, 2012). Secondly, I elaborated on the cultural agility competency framework (Caligiuri, 2012) in which I described and explained *cultural agility* in terms of competencies that affect: *behavioural responses; individuals’ psychological ease cross-culture; individuals’ cross-cultural interactions;* and competencies affecting *decisions in a cross-cultural context*. I also clarified learning agility and cultural agility in the residence context and the aim of having HC members, leaders in their residences, who have cultural agility competencies. Lastly, I elaborated on learning agility and cultural agility as the underpinning constructs of my LCA Programme, which was designed and developed in the on-campus residences’ context (Chapter Six).

- **Chapter Four**

This research design and methods chapter offers an in-depth discussion of the blueprint (processes) that I followed to attend effectively to the research questions and aims of the study. I elaborated on the qualitative research design chosen and provided a description of the interpretive paradigm of inquiry I had chosen, as well as the dialogical methodological approach that underpinned this research study. I provided a rationale for the choice of my research strategy in relation to the research and justified the purpose of the research study. I expounded on the key components of the research study and described the process of data generation and data analysis and how these were consistent with the chosen paradigm of inquiry and methodological approach.
concluded this chapter with an explanation of how I met the requirements of ethical and trustworthy empirical research.

- **Chapter Five**

In this chapter, I presented and discussed the findings that emerged once the data had been analysed using thematic analysis. I also elaborated on the demographical profile of the participants who took part in the data generation process of this study. Four broad themes emerged from the university HC members’ depictions of on-campus residence traditions.

- **Theme One**: University house committee members’ conceptualisation of on-campus residence traditions;
- **Theme Two**: House committee members’ diverse perspectives on on-campus residence traditions;
- **Theme Three**: Insights into house committee members’ experience of on-campus residence traditions; and
- **Theme Four**: University house committee members suggested ways of developing an inclusive residence culture

It is important to note that the suggestions provided by HC members as possible ways to enhance an inclusive residence culture was important as the suggestions informed the situation and needs analysis of the LCA Programme that I designed and developed (Chapter Seven).

I also discussed the various field notes I took; observational notes; theoretical notes; methodological notes; and self-reflective notes (Chapter Five, section 5.4).

- **Chapter Six**

The main focus of this chapter was to provide the conceptual framework for my LCA Programme. I adopted Dickoff et al.’s (1968) practice orientated theory to formulate the developmental process of the LCA programme’s conceptual framework. This facilitated the programme design, development, implementation and evaluation process (Wadsworth, 1997). I discussed the six elements of Dickoff et al.’s (1968)
practice orientated theory as well as the five step process of the ADDIE model (Molenda, 2003; Shelton & Saltsman, 2008) (analysis, design, development, implementation and evaluation) that guided me to systematically conceptualise the programme design and development of the LCA Programme.

• **Chapter Seven**

In this chapter, I discussed the three phases of programme design and development: programme planning and development, programme implementation, and programme evaluation. Each of these interrelated phases were discussed in detail as they applied to the processes of programme design and development, implementation and evaluation of the LCA Programme.

Phase 1, programme planning and development, had three steps: analysis; design; and development. In the second phase, programme implementation, I discussed the four stages of the facilitation process. Phase 3, Programme evaluation, included an explanation of why the LCA Programme was evaluated; who evaluated the LCA Programme; and how the LCA Programme was evaluated. Specific attention was paid to the two approaches that were employed to evaluate the LCA Programme that was implemented. The evaluation feedback thus included evaluation of the LCA Programme’s sessions as well as the evaluation of the overall LCA Programme. At the end of the chapter, I reflected on the programme participants’ evaluation feedback on the LCA Programme’s sessions and the overall feedback on the LCA Programme.

• **Chapter Eight**

In this concluding chapter, I present the conclusions, contributions of this research study, arguable limitations and recommendations for further study. These are discussed in the sections to follow.

**8.3.1 Research questions: Conclusions drawn**

In this section I provide conclusions drawn from the answers to the research questions (Chapter One, section 1.3) that guided this research study. The main research
question was: “How do university house committee members depict on-campus residence traditions?” Exploring the secondary research questions assisted me in answering the primary research question. I arrived at the following conclusions:

- HC members conceptualise on-campus residence traditions as the transmission of beliefs, customs or practices from one generation to the next generation. In their context, one HC member group passes the traditions on to the next. They depict residence traditions as being created by individuals through experience and socialisation. They view residence traditions as tacitly accepted by other residents. HC members further conceptualise residence traditions as ritualistic or symbolic in nature. These traditions are seen as inculcating certain values and norms of behaviour through repetition (year after year).

- In exploring the nature of on-campus residence traditions, it became evident that HC members depict residence traditions as constructive and destructive. In essence, HC members viewed constructive residence traditions as traditions that have a purpose, are goal orientated, have value, respect others’ human rights, ` and provide fun. Students (residents) voluntarily participate. They depict destructive residence traditions as those traditions that violate human rights and that are senseless in that they serve no purpose or have no goal. HC members further depict traditions as destructive when they exclude some of the students or compel first year students to participate.

HC members’ position of leadership and power in the hierarchy, and the hidden curriculum of traditions are ‘why’ and ‘how’ residence traditions are continued. HC members provide the historical background as well as their upbringing, culture and belief systems as reasons that residence traditions exist and why they are transmitted. Furthermore, the socio-cultural history of South African universities is believed to be the reason that residence traditions are exclusionary. The effects of on-campus residence traditions as depicted by HC members are constructive. They see traditions as instilling specific values such as loyalty, respect, camaraderie and evoking a feeling of belonging to and having pride in one’s residence. HC members also depict residence traditions as having a positive effect as they prepare students for the future as autonomous and self-sufficient adults. HC members depict
residence traditions as destructive when they lead to the violation of human rights, the misuse or abuse of their power by HC members. Ineffective communication is destructive when it makes residents feel isolated, fearful, excluded, humiliated, belittled, sad, exploited, stressed or of little value.

- HC members depict on-campus residence traditions the way they do as a result of their worldviews that have been shaped by their life experiences, including their upbringing, culture, language and belief system.

- The suggested ways of developing an inclusive residence culture provided by HC members included effective communication between residents about residence traditions. They also suggested that a culture of cooperation rather than that of competition be instilled. Furthermore, they suggested reciprocity to promote the inclusion of all residents and suggested that HC members should model appropriate behaviour that is characterised by inclusive and welcoming behaviour.

- ‘Learning agility’ and ‘cultural agility’ were useful approaches when I designed the LCA Programme. This provided me with a framework for my LCA Programme to specifically address the lack of an inclusive residence culture. This was achieved by equipping HC members with the necessary knowledge and skills that would enable them to become learning and culturally agile individuals. They would then have a more open mind and be able to reflect on their past, change or adapt and take different cultures into consideration. They would also be able to include others irrespective of any differences between them.

### 8.3.2 Factual conclusions

HC members’ conceptualisation of on-campus residence traditions includes criteria for constructive and destructive traditions (section 5.3.1.1). They conceptualise residence traditions according to the quintessential nature of traditions (5.3.1.2). Characteristic features of traditions also contribute to their conceptualisation thereof that are based on the background history and socialisation, (5.3.1.3.1) socio-cultural history of South Africa (5.3.1.3.2) as well as a generational transmission of residence traditions. Furthermore, their conceptualisations include the purpose of traditions which includes
that they instil certain values (5.3.1.4.1) and prepare residents for the future (5.3.1.4.2).

This study revealed that HC members have diverse perspectives on on-campus residence traditions (5.3.2.1). Some of them support residence traditions in that they feel they should be retained and that the status quo should be maintained. Other HC members reject residence traditions, specifically those that encompass hidden initiation elements (5.3.2.2). Other HC members advocate that residence traditions should change because times that have changed. They feel that traditions need to resonate with societal changes (5.3.2.3).

HC members also shared some insight into their experience of on-campus residence traditions by referring to the hierarchy of power (5.3.3.1). They also experience uplifting feelings (5.3.3.2) as well as emotional discomfort and stress (5.3.3.3).

HC members were able to offer some suggestions to develop an inclusive residence culture. They saw communication as a key element (5.3.4.1). They suggested nurturing a culture of cooperation rather than competition (5.3.4.2), encouraging the reciprocity of traditions (5.3.4.3) and lastly that they as HC members should be role models in the residence (5.3.4.4).

Through the evaluation of the LCA Programme, I derived the following factual conclusions:

- Through the LCA Programme the HC members became aware of the value of residence traditions and the impact residence traditions have on the rest of the residents. HC members viewed themselves as critical role-players in the implementation and continuation of residence traditions. HC members were also aware that there are different perspectives on residence traditions and in order to move forward new traditions should be developed based on shared and collective perspectives so all residents are included.

- With regards to: ‘old’ traditions, based on initiation and hazing and newly formed traditions, it was clear that the participants (HC members) realized that most of the so called residence traditions currently taking place actually only apply to first years and do not involve the rest of the residents. This may be due to the old view of traditions that are based on the passing on or passing down of traditions from one HC member group (generational) to the next HC
member group. Another reason might be that the traditions were originally created for or practiced with first-year students in residences as initiation and hazing practices. It became evident to me that 'old' traditions, as the programme participants referred to them are being revised annually however it appears as if HC members replace parts of the old traditions with something that is more acceptable to management and human rights policies. Thus the HC members remove parts of the traditions that might be “harmful” or have possible “danger”, for all concerned. As a result, the seemingly 'new' adapted traditions are “watered down” and do not serve the ‘original’ purpose as intended by the originators (O) of the traditions.

- HC members were able to view learning agility as a mind-set to be used in changing situations by making constructive decisions that would benefit all residents and be able to adapt in changing circumstances. Learning agile HC members as individuals will portray a behaviour of listening to others, taking others into consideration, communicating effectively and viewing critique as a positive mechanism to bring about change.

- HC members view cultural agility as a mind-set and skills that will enable them to understand students from other cultures, take their cultural beliefs into consideration and be open to learn ‘with’ and ‘from’ them. Cultural agility was viewed as valuable as it would assist HC members to recognise commonalities or differences in cultures. The LCA Programme provided HC members with an opportunity to reflect on the importance of being considerate when working and living with students from different cultural backgrounds.

8.3.3 Conceptual conclusions

Trafford and Lesham (2008) argue that by conceptualising the factual conclusions the researcher is able to align the conclusions with the components of the conceptual and theoretical framework (see Chapter Two). Therefore, I will now close the conceptual circle by reiterating the following conceptual conclusions:

- HC members’ conceptualise residence traditions as beliefs, customs or practices that need to be transmitted from one generation to the next by word of mouth, role models and teaching. The Cultural Transmission Theory
(2.4.6.3) supports this finding: its central assumption is that information is passed down from one generation to the next generation. According to the Static Model of Tradition (2.4.6.5), a tradition includes four elements (tradent, tradition material, recipient and the originator). Both these theories contribute in explaining how and why the residence traditions ‘stay alive’. Another means of transmission is modelling and teaching that resonate with the Social Learning Theory. HC members model behaviour in their residences and when their behaviour is in/appropriate, first year students and or other residents observe the behaviour and so learn from it (Kassin et al., 2011). Furthermore the Social Norms Theory accentuates that the process of socialisation in the residence involves learning certain norms or informal rules, which are governed by behaviour.

- HC members hold diverse perspectives on residence traditions. These include supporting, rejecting or advocating for changing residence traditions. The Systematic Theory of Tradition (2.4.6.4) makes it clear why HC members have various perspectives as the theory makes a distinction between three elements that underscore the major forms of traditions. The perspectives of HC members who support residence traditions and want to maintain the status quo are underpinned by elements of a continuous nature as well as a core nature of traditions (Diagram 2.3). The perspectives of HC members who advocate for the change or for adapting residence traditions are underscored by continuous and canon elements of traditions.

- HC members provided some insights into their personal experiences of residence traditions and identified a hierarchy of power as a common feature of residences. French and Raven’s theory of power (Forsyth, 2014; Lunenburg, 2012) describes various forms of power. HC members have legitimate power: their authority is derived from their leadership positions at their residences. The hierarchy of power does not only affect the HC members and first year students, but also the other senior students in residences.
The LCA Programme was underpinned by both constructs, learning agility and cultural agility. The approaches of the Centre for Creative Leadership and Korn/Ferry were used to enhance the HC members’ learning agility level, to make them aware of the characteristics of a learning agile individual and for them to be able to identify a learning agile individual. Therefore, as I deemed the integration of these two approaches beneficial and important, they formed the basis of the learning material (programme content) that was used for the programme sessions of the LCA Programme. Cultural agility was situated in the competency framework established by Caligiuri (2012). The information of this framework that includes 12 key cross-cultural competencies that make up cultural agility served as learning material within the LCA Programme in order for HC members to use as knowledge and skills in order to become culturally agile. These two constructs were used together and intertwined within the LCA Programme as both these constructs provided HC members with the appropriate knowledge and skills to become learning and culturally agile and to enhance an inclusive residence culture. Learning agility developed the HC members to make it possible for them to question the status quo and challenge long-held assumptions of traditions and discover new and unique ways of doing things. On the other hand, cultural agility provided the HC members with the knowledge and skills to work effectively with students from various cultural groups in a respectful, knowledgeable and way not jeopardising inclusivity. Both these constructs offered crucial and fundamental ways of enhancing an inclusive residence culture.

8.4 CONTRIBUTION OF THE STUDY

This thesis contributed to knowledge at a conceptual, theoretical, methodological and contextual level. These contributions lie in the fruits of the research questions (Chapter One, section 1.3) and the nature of the research study (Chapter One, section 1.6.1). In the section below, I elaborate on and justify these claims.
8.4.1 Conceptual contribution

My use of Jabareen’s (2009) method to construct a conceptual framework made a conceptual contribution to the conceptual knowledge of the multi-disciplinary nature of the phenomenon of ‘tradition’ within a South African university context. I was unable to find any literature on the conceptualisation of ‘residence traditions’ in the context that I used in this study. The phases suggested by Jabareen’s (2009) method allowed me to conceptualise the phenomenon of ‘residence traditions’ and propose a working definition of it.

8.4.2 Theoretical contribution

With regard to theory, this research study contributed at a theoretical level as the employment of the Systematic Theory of Tradition (Alexander, 2016) in the context of this research study led to a theoretical understanding of why HC members do what they do. Furthermore, reaching a clearer understanding of the three major forms of residence traditions, made it possible to make meaning of why HC members have various perspectives on residence traditions and how they unknowingly or unconsciously identify themselves with the types of traditions. I also drew on the Static Model of Traditions as described by Beckstein (2017) to help me explain how residence traditions are passed down in an on-campus residence context.

8.4.3 Methodological contribution

A methodological contribution can also be claimed as this qualitative research study on residence traditions as depicted by HC members is the first of its kind. Most existing knowledge on traditions is based on quantitative research studies using large-scale surveys. Working within a qualitative research approach and making use of semi-structured individual interviews and field notes made it possible for me to answer the ‘why’ research question related to residence traditions.
8.4.4 Contextual contribution

This research study made a contextual contribution as this study was conducted in and aimed at benefitting a specific university context. Although, this study on residence traditions was conducted in a South African university in a specific context, researchers or other interested parties would be able to use the LCA Programme that was developed in other contexts: other leaders could also benefit from being learning and culturally agile individuals. The results of this research that are limited to an exact context, also contribute to understanding the dynamics of a specific HEI residence in South Africa.

The main contribution was the LCA Programme that was developed, implemented and evaluated. This programme was designed and developed for HC members (student leaders) in order to create and strengthen an inclusive residence culture. The specific contribution was the integration of two constructs named ‘learning agility’ and ‘cultural agility’ that are well known in the corporate world. Apart from applying these two constructs to an HEI context in the field of Education, ‘learning agility’ and ‘cultural agility’ have never been combined before. I merged the two into ‘learning and cultural agility’ in order to enhance an inclusive residence culture.

8.5 LIMITATIONS OF THIS RESEARCH STUDY

My research topic may be viewed by some as sensitive or a taboo to talk about because of the ‘rule’ or custom of not talking about residence traditions to an outsider. Thus, some participants (HC members) might have not opened up as much as they could have. Students are aware of the negative image that residence traditions (specifically activities that can cause harm) may have due to media coverage and therefore they might have been hesitant to fully open up and share their depictions of residence traditions. The time that the interviews were conducted, was also a time that residences’ practices were under scrutiny at the university where the research was conducted. At times during the interviews some participants ‘reminded me’ that they were ‘not actually allowed’ to speak about specific traditional practices in their residences, which could be that they felt uncomfortable to be the ones who are breaking the pact.
Another arguable limitation is the ratio of students from different ethnicities. Although this study did not aim at comparing or measuring the depictions coupled to ethnicity, the participants in my study were predominantly White. More Black, Coloured and Indian students could have allowed me to have a more diverse understanding of residence traditions based on ethnical and historical backgrounds.

8.6 REFLECTIONS ON MY POSITION AS RESEARCHER

As I was never a resident in an on-campus residence at university, I had my own ideas and perceptions on residence traditions and thus had no ‘hard core’ experiences of initiation or hazing practices, unlike some of my friends. Through conducting this research, I have not only gained a better understanding of the phenomenon of traditions within a South African university context, but have realised the complexity of the concept, specifically on traditions at university in on-campus residences. I experienced the importance of research, such as this, in order to contribute and be able to bring about change that would benefit society in terms of its well-being. I also have experienced the importance of having a well thought through research plan and of conducting the research process according to plan. This was essential to ensure that the study reached the research aims and that the findings are trustworthy. I can confidently add that this Learning and Cultural Agility Programme that was developed can also be integrated with other student support programmes that the university offer where the research was conducted, such as student leadership training and first year students’ support programmes.

8.7 RECOMMENDATIONS FOR FURTHER RESEARCH

This research study also opened up some new endeavours for future research. These recommendations are primarily based on unexpected findings. I present these recommendations in the form of questions:

- What are the differences between female students’ and male students’ perceptions of residence traditions?
- What is the influence of the hidden curriculum of Higher Education Institutions’ on traditions?
• What results will a comparative study on residence traditions at various South African universities yield?
• What is the psychological impact of residence traditions on first year students?
• What is the relationship between residence traditions and gender?
• What is the relationship between residence traditions and ethnicity?
• Would the World Café method be a useful data generation method on residence traditions in order to encourage groups of students to engage in conversation and to take part in constructive dialogue on critical issues related to residence traditions?

8.8 SUMMARY
At the start of this research journey, I established that residence traditions form an inevitable part of a student culture which cannot be ignored or overlooked. Traditions are deeply embedded in student culture within the university, campus or residence. However, the problem is that residence traditions are often considered a ‘hangover from a discarded era’. In many cases, they still violate the human rights of students and are exclusionary in nature. This undermines the commitment of universities as formal institutions to student inclusion, student freedom, student (human) dignity and the right of students to live in a healthy and safe environment. Through this journey I have reached an understanding of HC members’ depictions of residence traditions and designed, implemented and evaluated a LCA Programme in order to promote an inclusive residence culture.

I conclude this research journey by concurring with Van Jura (2010:107): “campus populations become increasingly diverse, traditions that fail to create an inclusive environment for students must change.”
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ETHICS APPROVAL OF PROJECT

The North-West University Research Ethics Regulatory Committee (NWU-RERC) hereby approves your project as indicated below. This implies that the NWU-RERC grants permission that provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

**Project Title:** University House Committee members’ depictions of residence traditions: An inclusive cultural programme to enhance well-being of residence students.

**Project Leader:** Dr J Botha
**Student:** C Twine

**Ethics number:** NWU-00159-15-A2

**Approval date:** 2015-05-07  **Expire date:** 2020-05-06

Special conditions of the approval (if any): None.

General conditions:
While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principal investigator) must report in the prescribed format to the NWU-RERC:
  - annually (or as otherwise requested) on the progress of the project,
  - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the NWU-RERC. Would there be deviations from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-RERC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-RERC retains the right to:
  - request access to any information or data at any time during the course or after completion of the project;
  - withdraw or postpone approval if:
    - any unethical principles or practices of the project are revealed or suspected,
    - it becomes apparent that any relevant information was withheld from the NWU-RERC or that information has been false or misrepresented,
    - the required annual report and reporting of adverse events was not done timely and accurately,
    - new institutional rules, national legislation or international conventions deem it necessary.

The Ethics Committee would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the Ethics Committee for any further enquiries or requests for assistance.

Yours sincerely,

Linda du Plessis

Prof Linda du Plessis
Chair NWU Research Ethics Regulatory Committee (RERC)
August 2015

The Dean of Student affairs
North-West University

REQUEST FOR PERMISSION TO CONDUCT RESEARCH:
DEAN OF STUDENT AFFAIRS NWU

I hereby request permission for Miss C. Twine to do empirical research at residences in the North-West University.

Miss C. Twine (student number 20572611) is an enrolled PhD student at the School for Education, at North-West University with ethic number NWU-00159-15-A2. The title of this thesis is: “University House Committee members' depictions of residence traditions: A learning and cultural agility programme”.

Miss Twine would like to conduct her empirical research at the North-West University and aims to include all residences on the NWU. Her research is centred around the phenomena of residence traditions and the depictions house committee members have on the phenomenon. Her research will therefore require the participation of house committee members in on-campus residences on at the NWU.

The main research question of the study is: “How do university house committee members depict on-campus residence traditions?”
ADDENDUM B

All the information that is gained from the House Committee members will be handled confidentially and within the ethical rules of research determined by the North-West University. Aspects such as informed consent, voluntary participation and respect for anonymity will be adhered to. The research activities Miss C. Twine will endeavour to undertake at the respective campuses and residences will not interfere with academic time or the house committee members’ learning activities. The data generation phases will not be held near the residences to ensure that none of the participants will be recognised by others not taking part in this research study. The House Committee members of the respective campuses and residences will also be approached for their consent before the commencement of the research.

I sincerely hope that you will be able to accommodate Miss. C.Twine and I thank you for your assistance in this regard. Please contact us on: johan.botha@nwu.ac.za or 018 285 2265.

Regards

PROF AJ BOTHA
SUPERVISOR
August 2015

The chair: Student Council Representative Chairperson
North-West University

REQUEST FOR PERMISSION TO CONDUCT RESEARCH:
STUDENT REPRESENTATIVE COUNCIL CHAIRPERSON (SRC)

I am Corlia Twine, a PhD student (Faculty of Education Sciences) at the North-West University with ethic number NWU-00159-15-A2. I intend doing a research project entitled: “University House Committee members’ depictions of residence traditions: A learning and cultural agility programme”.

The aims of the study are to:

- Explore and describe how university house committee members conceptualise on-campus residence traditions;
- Explore and describe the nature of on-campus residence traditions;
- Explore and describe the causes and effects of on-campus residence traditions;
- Explain why university house committee members depict on-campus residence traditions the way they do;
- Describe the suggestions provided by university house committee members in order to develop an inclusive residence culture;
- Develop a learning and cultural agility programme in order to address an inclusive residence culture; and
- Describe how a learning and cultural agility programme enhances an inclusive residence culture.
ADDENDUM C

Request:

In order to do this research, I need to collect data from university house committee members in residences on the North-West University. The data will be collected from willing and voluntary house committee members in the residence by means of individual interviews. The interviews will be audio taped and transcribed verbatim by me as the researcher and the findings will be verified by independent coders.

If you are willing to give your permission, please fill in the form below.

Yours sincerely

Corlia Twine         Prof A.J Botha
PhD Student         Supervisor
072 289 7462         (018) 2852265

I ........................................................................ hereby give permission to Corlia Twine to select house committee members, who reside in residences on the NWU to voluntary participate in this research study.

Name: ________________________________ Date: ________________

Signature: ________________________________
REQUEST FOR PERMISSION TO CONDUCT RESEARCH:
RESIDENCE PRIMARIUS / PRIMARIA OF ON-CAMPUS RESIDENCES

I am Corlia Twine, a PhD student (Faculty of Education Sciences) at the North-West University with ethic number NWU-00159-15-A2. I intend doing a research project entitled: “University House Committee members’ depictions of residence traditions: A learning and cultural agility programme”.

The aims of the study are to:

- Explore and describe how university house committee members conceptualise on-campus residence traditions;
- Explore and describe the nature of on-campus residence traditions;
- Explore and describe the causes and effects of on-campus residence traditions;
- Explain why university house committee members depict on-campus residence traditions the way they do;
- Describe the suggestions provided by university house committee members in order to develop an inclusive residence culture;
- Develop a learning and cultural agility programme in order to address an inclusive residence culture; an
- Describe how a learning and cultural agility programme enhance an inclusive residence culture.
Request:

In order to do this research, I need to collect data from university house committee members in residences on the North-West University. The data will be collected from willing and voluntary house committee members in your residence by means of individual interviews. The interviews will be audio taped and transcribed verbatim by me as the researcher and the findings will be verified by independent coders.

If you are willing to give me permission to select house committee members from the residence where you are the Primarius/Primaria, please fill in the form below.

Yours sincerely

[Signature]

Corlia Twine
PhD Student
072 289 7462

Prof A.J Botha
Supervisor
(018) 2852265

I ................................................................................... hereby give permission to Corlia Twine to select house committee members, who reside in residences on the NWU to voluntarily participate in this research study.

Name: ____________________________ Date: ________________

Signature: ____________________________
August 2015

Dear Warden: (Residence name)

REQUEST FOR PERMISSION TO CONDUCT RESEARCH:
RESIDENCE WARDENS OF ON-CAMPUS RESIDENCES

I am Corlia Twine, a PhD student (Faculty of Education Sciences) at the North-West University with ethic number NWU-00159-15-A2. I intend doing a research project entitled: “University House Committee members’ depictions of residence traditions: A learning and cultural agility programme”.

The aims of the study are to:

- Explore and describe how university house committee members conceptualise on-campus residence traditions;
- Explore and describe the nature of on-campus residence traditions;
- Explore and describe the causes and effects of on-campus residence traditions;
- Explain why university house committee members depict on-campus residence traditions the way they do;
- Describe the suggestions provided by university house committee members in order to develop an inclusive residence culture;
- Develop a learning and cultural agility programme in order to address an inclusive residence culture; an
- Describe how a learning and cultural agility programme enhance an inclusive residence culture.
ADDENDUM E

Request:

In order to do this research, I need to collect data from university house committee members in residences on the North-West University. The data will be collected from willing and voluntary house committee members in your residence by means of individual interviews. The interviews will be audio taped and transcribed verbatim by me as the researcher and the findings will be verified by independent coders.

If you are willing to give me permission to select house committee members from your residence, please complete the form below. Participation in this research study is entirely voluntary.

Yours sincerely

Corlia Twine
PhD Student
072 289 7462

Prof A.J Botha
Supervisor
(018) 2852265

I ................................................................. hereby give permission to Corlia Twine to select house committee members, who reside in this residence on the NWU, to voluntary participate in this research study.

Name: ____________________________ Date: ____________________

Signature: ________________________
INFORMATION SHEET AND CONSENT TO PARTICIPATE IN RESEARCH

Dear Potential Participant,

I am a PhD student at NWU and would like to invite you to be one of the potential participants in my research study titled: “University House Committee members’ depictions of residence traditions: A learning and cultural agility programme”.

You are being asked to voluntarily take part in this research study as you comply with the predetermined criteria of being a house committee member in one of the on-campus residences of the North-West University (NWU). As a present university house committee member your participation in the research study will give you the opportunity to voice your personal depictions of tradition and contribute in providing suggestions in order to enhance an inclusive residence culture.

A few questions that you may raise will now be addressed:

Question: Do I have to take part in this research study?
Answer: Participation is voluntary in nature and you may withdraw at any stage of the research process without stating reasons for doing so and without fear of any kind of retribution.

Question: What will happen if I give consent to participate?
Answer: You will be requested to take part in an individual one-on-one interview as part of the data collection process. During this process, I as the researcher will ask you the following questions:

• What are residence traditions?
• What are your personal depictions of residence traditions?
• What do you think are the causes and effects of residence traditions?
• Why do you depict residence traditions in the way that you do?
• What suggestions can be provided by university house committee members in order to develop an inclusive residence culture?
**Question: What is the duration?**
Answer: The average time duration of one individual interview is between 30 and 60 minutes.

**Question: What will happen to the collected data?**
Answer: The raw data collected during the semi-structured individual interviews will be archived in a safe space to ensure that it is totally secure. I will disclose the raw data, only to myself as the researcher and my supervisor. The analysed data will be used in my PhD thesis as the presented findings of this research study. The data can also be used for presentation purposes at conferences or publication purposes in the form of a journal article, books or chapters in books.

**Question: What are potential risks, discomforts or inconveniences when taking part?**
Answer: This research study strives to minimise risks and maximise benefits. Provisions were made in terms of the following aspects in minimising possible risks. These include: confidentiality, anonymity and help if required. Anonymity of the data and information provided by the participants (such as names) will be assured by making use of pseudonyms. Help in the form of a psychologist will be provided if the study has the potential to be distressing or discomforting.

**Question: What are the potential benefits when taking part?**
Answer: You have the opportunity to share views and make your voice heard to others with regard to residence traditions. By doing this you contribute to bring about change.

**Question: What rights do I as the participant have?**
Answer: You as a participant have the right to withdraw at any stage during the process without providing an answer for your withdrawal. You have the right to confidentiality and anonymity. You also have the right to not being audio recorded during the individual interview.

**Question: Are there any financial considerations?**
Answer: There are no financial considerations applicable to the participants.

**Question: Who can answer any other questions I have with regard to this research study?**
Answer: Please feel free to contact the following people if you have any other questions.

- Miss Corlia Twine (Researcher) 072 2897462
- Prof. Johan Botha (Supervisor) (018) 285 2265 (office hours)

If you are willing to take part in this research study please fill in the form on the page to follow.
I, the undersigned, confirm that (please tick box as appropriate):

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<td>1.</td>
<td>I have read and understood the information about the research study, as provided in the information sheet dated ________________</td>
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<td>2.</td>
<td>I have been given the opportunity to ask questions about the study and my participation.</td>
<td>☐</td>
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<td>3.</td>
<td>I voluntarily agree to participate in this research study.</td>
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<td>4.</td>
<td>I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.</td>
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<td>5.</td>
<td>The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymity of data, etc.) to me.</td>
<td>☐</td>
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<td>6.</td>
<td>If applicable, separate terms of consent for interviews, audio, video or other forms of data collection have been explained and provided to me.</td>
<td>☐</td>
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<td>7.</td>
<td>The use of the data in research, publications, sharing and archiving has been explained to me.</td>
<td>☐</td>
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<td>8.</td>
<td>I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.</td>
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<td>9.</td>
<td>Select only one of the following:</td>
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<td></td>
<td>1. I would like my name used and understand what I have said or written as part of this study will be used in reports, publications and other research outputs so that anything I have contributed to this project can be recognised.</td>
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<td>2. I do not want my name to be used in this research study as I wish to stay anonymous throughout.</td>
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<td>10.</td>
<td>I, along with the Researcher, agree to sign and date this informed consent form.</td>
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**Participant:**

<table>
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<th>Name of Participant</th>
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**Researcher:**

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<th>Signature</th>
<th>Date</th>
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</thead>
</table>
INTERVIEW SCHEDULE: DATA ANALYSIS

- What are residence traditions?
- What are your personal depictions of residence traditions?
- What do you think are the causes and effects of residence traditions?
- Why do you depict residence traditions in the way that you do?
- What suggestions can be provided by university house committee members in order to develop an inclusive residence culture?
- Is there anything else you would like to say or add on with regards to your depictions of residence traditions? Is there is something you would like to add, but because you do not feel comfortable to verbally share with a group, you would like to do it in writing? If you have the need to do so, please use the note pad provided.
INDEPENDENT CODER CERTIFICATE: DATA ANALYSIS

Dr Marina Velma Snyman

DEd, MPhil, Honours BA, BA, HED (PG), HED (PG Pre-Primary), DSE (Remedial Education)

PMT Independent Practice (PMT 0073687)

PO Box 252 Tel: 011 849 0631

BENONI Fax: 011 849 0631

1500 Mobile: 083 450 3850

E-mail mvsnyman@gmail.com Date: 23 November 2018

University House Committee members’ depictions of residence traditions: A learning and cultural agility programme

Corlia Twine’s research data on ‘University House Committee members’ depictions of residence traditions: A learning and cultural agility programme’ was analysed by Dr Marina Velma Snyman. The independent coder coded the collected data adhering to a prescribed protocol. A consensus discussion was held between the researcher and the independent coder to concur on and refine the identified themes.

Dr Marina V Snyman
Psychometrist
PMT 007 3678
ADDENDUM I

CONFIDENTIALITY AGREEMENT: TRANSCRIBER

I, Ronelle van Staden transcriptionist, agree to maintain full confidentiality in regard to any and all audiotapes and documentations received from Corlia Twine related to her research study on the researcher study titled “University House Committee members’ depictions of residence traditions: A learning and cultural agility programme”. Furthermore, I agree:

1. To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audio-taped interviews, or in any associated documents.

2. To not make copies of any audiotapes or computerized titles of the transcribed interviews texts, unless specifically requested to do so by the researcher, Corlia Twine.

3. To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession.

4. To return all audiotapes and study-related materials to Corlia Twine in a timely manner.

5. To delete all electronic files containing study-related documents from my computer hard drive and any back-up devices.

I am aware that I can be held legally responsible for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiotapes and/or files to which I will have access.

Transcriber's signature

Date   03 February 2018
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EXCERPTS OF SESSION EVALUATION QUESTIONS AND PROGRAMME EVALUATION QUESTIONS
SCREEN SHOTS FROM LCA PROGRAMME WHATSAPP GROUP EMOJIS-
RESIDENCE TRADITIONS
LANGUAGE EDITING CERTIFICATE

Dr Elaine Ridge
Freelance Editor and Translator
eridge@adept.co.za
elaineridge42@gmail.com
Cell: 083 564 1553
Landline: 021 8871554

TO WHOM IT MAY CONCERN

This is to attest that I have edited the language of the thesis (University House Committee members’ depictions of residence traditions: A learning and cultural agility programme) written by Corlia Twine (Student number: 20572611).

(Dr) Elaine Ridge BA UED (Natal) DEd (Stell)
Freelance Editor and Translator

4 December 2018
ADDENDUM N

TURNITIN CERTIFICATE

Turnitin Originality Report
21734038:C_TWINE_PhD_2018_Turn_it_in.docx by JOHAN BOTHA
From C TWINE (fa1f950a-f3a8-4c29-a89b-d14a1f41a336)

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