Discourses of Black women professors in two South African universities

Ncamisile Thumile Zulu
(210523794)

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Supervisor:
Dr Nicholas Munro

Declaration

I, Ncamisile Thumile Zulu declare that

1. The research reported in this dissertation, except where otherwise indicated, is my original research.

2. This dissertation has not been submitted for any degree or examination at any other university.

3. This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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a. Their words have been re-written but the general information attributed to them has been referenced
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ii

Dedication

To my mother, a gem lost too soon.

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This study would not have been possible without the involvement of the Black women professors who participated. Thank you all for your willingness to open up about yourselves in a way that allowed me to learn so much! *A luta continua*!

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"Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you" (Deuteronomy 16:20)

Contents

List of Figures

List of Tables

Abstract

Under the policy of apartheid, racial categorisation deeply moulded South African society and ensued in widespread inequalities. These inequalities inevitably extended to higher education institutions, with White people being advantaged in the journey to professoriate. Despite being 25 years after the end of apartheid, the South Africa professoriate is still predominantly White. Coupled with a racist ideology, a social system of patriarchy has enabled White men specifically (and men in general) to thrive in institutions of higher education via obtaining promotions and professorship status. The discrimination that comes with racism and patriarchy often leaves Black women academics experiencing difficulties in gaining promotion to the professorial level. Although there are a number of Black women professors in South Africa, the proportion is small when compared to professorial members of other race and gender groups. While there is (South African) literature on Black women academics, there is little that focuses on Black women professors. The study reported in this thesis had three objectives. First, it sought to identify and present the discursive strategies that Black women professors in South Africa use to construct their journey to professorship. Second, the study aimed to explore the ways in which Black women's journeys to professorship may lead to (and arise from) their constructed identities. Third, the study aimed to identify the ways in which Black women professors argue for the benefit that they bring to their institutions. Grounded in a social constructionist research paradigm, semi-structured interviews were conducted with eight Black women professors from two South African universities. A combination of critical race theory, the concept of community cultural wealth, critical consciousness theory, and the concept of empowerment are integrated as a framework to understand the phenomenon of Black women professors. The Foucauldian discourse analysis was used to analyse the data. Collectively, the participants seemed to use three discourses when talking about their journey to professorship: a victim of educational and professional disempowerment discourse, a persistent resilience discourse, and an empowered to empower discourse. The first discourse (the victim of educational and professional disempowerment discourse) was used to discredit the discursive objects that were active in the participants' disempowerment and the second and third discourses (persistent resilience in education and the empowered to empower discourses) were used to legitimate the discursive

objects that were active in the participants' empowerment. Collectively, the Black women professors in the study constructed a nurturing, transformative leader identity which seemed to be informed by protagonist mothers and academic and professional mentors. The third empowered to empower discourse seemed to arise from the nurturing, transformative leader identity. Due to the intersectional nature of race and gender, the participants brought unique research, management, and leadership insights to their disciplines and institutions. The findings from this study offer new insights into Black women professorship, challenge a variety of racial and gender stereotypes, and highlight the importance of supportive communal engagement. The study findings also reiterate the challenges that basic and higher education institutions (and South African society as a whole) still need to address in order to shift a transformation agenda beyond the current status quo.

Chapter 1: Introduction

To understand racism you need to understand power dynamics. To understand sexism you need to understand power dynamics. To understand poverty you need to understand power dynamics. To understand power dynamics you need to listen and believe the stories of the powerless. (Pyle, 2017)

1.1 Introduction

Black[1] women professors are among the smallest group of professors in South African higher education (Department of Higher Education and Training [DHET], 2018). The discrimination that Black women (and Black women academics) encounter affects the number of Black women who enter academic careers and eventually get promoted to professorship. Consequently, the exclusion of Black women in professorial positions affects the learning and research environments of higher education institutions, as leadership and management are typically occupied by historically empowered individuals (that is, White men). This chapter introduces the study and first presents the researcher's positionality in the study, secondly the South African context and rationale for the study, then how the study was conceptualised is presented, and lastly an overview of the entire thesis is provided.

1.2 Researchers positionality in the study

The topic of Black women professors was born out of my own personal interest in Black women in general and their academic capabilities, especially in spite of the various discourses that are intentionally designed to hinder their success. In my experience, words such as 'strong' and 'superwomen' are common when Black women are described. However, it also seems that many Black women feel victimised, lonely, isolated and burdened generally and specifically in academic spaces.

When I was in the process of thinking about pursuing my doctoral studies and what my academic future might look like beyond that, I naturally thought of professorship as an 'end' goal. I had a dire need to have someone that I could identify with (in terms of race, nationality and gender) from my psychology discipline who was already where I would like

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[1] Even though Statistics South Africa (Stats SA) (2013) "refers to people of African ancestry as Africans, this dissertation will refer to people who are of sub-Saharan African ancestry or who are perceived to be 'dark-skinned' in relation to other racial groups as Black. This is because the everyday term that the researcher and others within her communal context use to refer to herself and themselves is Black" (Zulu, 2014)

to be. However, during my undergraduate and postgraduate studies, I was never taught, mentored, or supervised by any Black women professors, and this made it difficult to envision myself as a Black woman professor in the future. I then started reading up on the reasons why there were little to no Black women professors in institutions of higher education as a whole. A host of challenges, such as limited mentoring, lack of supportive networks, discrimination and heavy teaching workloads, were cited in literature. As I was engaging with and being consumed by this literature which focused on the challenges that Black women academics faced, I had to redirect myself and consider that even though there might not be Black women professors in my discipline at my university, there are Black South African women who have been able to triumph over the trials and achieve professorship. I then started searching for literature on those professors that have been able to prevail. Even though there are Black women in higher education and much has been written about them, there was not much literature on those Black women who have succeeded to the level of professorship. Little literature on Black women professors may be a result of the small number of Black women professors in South Africa. In light of this discovery, I thought it would be significant to engage with Black women professors and bring to the surface the discourses that they use to construct their realities in attaining their professorship. I identified that an empirical understanding of their discourses could contribute in filling a gap in the knowledge. This empirical knowledge would not only benefit me as I embark on my own personal and professional journeys, but also other aspiring young Black women in the institutions of higher education. This is because the study intends to offer practical supportive tools that may assist Black women as they journey to professorship, despite the challenges encountered by many Black women academics in post-apartheid South Africa. I also identified that the study could feed into some of the higher education transformation agendas, particularly those pertaining to creating conditions and discourses for more Black women to become professors.

1.3 Context and rationale for the study

Those working in leadership and management positions have the authority to regulate the environment in which they manage, and to influence individuals working under them to a great scale. Good leadership is the "ability to inspire confidence and support among the people who are needed to achieve organisational goals" (DuBrin, 2011, p.334). For a significant number of years, South Africa was led by a system that supported the apartheid ideology. Apartheid was based on racist ideology and reinforced a divided development of

the various racial groupings in South Africa. The racist ideology underpinning apartheid was informed by the notion that one race (White) was superior to and had more power than other race groups (particularly Black). The policy of segregation and White supremacy became central to South Africa even before apartheid was institutionalised in 1948 by the Afrikaner Nationalist Party. The 1913 Land Act manifested the commencement of land separation, by obliging the many Black South Africans to reside in reserves in order to make it illegal for them to access certain jobs (Feinberg, 1993). The fundamental difference between the 1913 Land Act and apartheid is that apartheid prescribed separation as part of the law. Power was therefore accumulated by White people, who led and controlled most State institutions, including higher education institutions. South Africa also upheld a deeply patriarchal system which marginalised the status of women in society. There was a web of laws, public and private structures and ideological apparatus, including educational institutions that gave an inferior status to women (Horn, 1991). This meant that most people in senior positions in South African organisations were White and male.

Due to the disadvantageous societal position that their race, gender and socio-economic status has placed on Black women, they have been scarce in leadership roles in both public and private South African institutions, including institutions of higher education. In particular, very few Black women professors exist in South African higher education institutions (Kele & Pietersen, 2015; Collins, 2001). Including and focusing on Black women, and recognising them, exposes and highlights their experience, which in turn would be a more apt and accurate reflection of South African society. This is of critical importance for the way higher education institutions approach prejudice and how inclusivity can be managed in these institutions.

Research problem 1: There are not many Black women professors in the South African landscape therefore there is not much known about how they overcome challenges and attain professorship

On an international level, Morley (2014) and Smith, Caputi, and Crittenden (2012) highlight how the progression of women's representation at different academic levels towards the professoriate is slow. The obstacles that prevent women's attainment of professorship is one of the reasons for the scarcity of women professors (Morley, 2014; Smith et al., 2012). This leads to women in higher education institutions becoming discouraged and eventually

leaving. While there is participation of women in the higher education institutions, the majority of them do not get promoted to higher rank levels (Subbaye & Vithal, 2017).

Although Statistics South Africa (Stats SA) (2016) indicated that there are more females (51%) than males (49%) in South Africa – and this has been the case since 2011 – men continue to dominate in the higher-ranking academic positions (DHET, 2018). In addition, most of the professors and others in senior ranks are White (DHET, 2018), even though the Black African population is and was in the majority in South Africa (Stats SA, 2016).

Out of the 2,174 professors in South Africa, 29.6% (534) were women and Black professors made up of 14% (303) of professors in 2012. This compares to the 75.6% white (1,643), 4.5% coloured (98) and 5% Indian (109) professors. Of the total, there were 43 Black women professors (Polity, 2014). This means that Black women continue to be marginalised in terms of power, control and influence in university spaces. The dominance of White men in the higher ranks of higher education institutions shows that power, knowledge, and influence in higher education institutions has been predominantly possessed by them. This also means that reality in higher education was predominantly constructed by White males as the leaders that informed policy and leadership. The scarcity of Black women professors in higher education institutions also means that they do not have their identity reflected in these spaces and the experience of the majority of a society is not reflected in the leadership and academic leadership of higher education institutions. Not having the identity of Black women professors and experiences of the majority (Black people) reflected in academic leadership has an effect on making higher education truer to the reality of people's circumstances, history and identity. Knowledge is derived from and maintained by social interactions based on a particular culture and society. This study therefore wants to focus on the constructions of Black women professor's journey to professorship because as stated earlier reality is socially constructed. Discursive strategies bring out the process through which [dominant] reality comes into being. Since there is a small number of Black women professors in South Africa, their narratives will therefore be interesting as they will show how they were able to overcome challenges and have agency to attain professorship and therefore be able to influence academic leadership and make higher education reflect the experiences of Black academics.

Research problem 2: There is little to no literature focusing on what informs South African Black women professors identities

There is much literature that explicates how Black women academics in South African higher education institutions are not exempt from the issues of racism and sexism that plague Black women in other domains of professional and social life (Divala, 2014; Khunou, Canham, Khoza-Shangase & Phaswana, 2019; Mokhele, 2013; Naicker, 2013; Schulze, 2015). Black women often have difficulty in gaining tenure and promotions, receive less pay, and are forced to carry out research and teaching activities in hostile environments (Subbaye & Vithal, 2017).While there is South African literature on Black women academics within the higher education setting, there is not much that focuses on Black women professors (and their identities which are influenced by their social reality). As alluded to above, there are a small number of Black women professors in South Africa in comparison to the other race and gender groups (DHET, 2018). Literature shows that Black women academics encounter a number of challenges and obstacles within the university that lead some of them to quit in the early stages of their academic careers, before reaching professorial level (Mandleco, 2010). Other Black women academics never reach the professoriate, even if they do continue their careers in institutions of higher education (Mandleco, 2010). The small number of Black women making it to professorship is likely to have implications for younger Black women academics who aspire to reach professorship levels. If younger Black women academics do not encounter academics who they personally identify with (in terms of race and gender) in leadership positions, they may not be inspired to pursue professorship. An alluded in the above statistics, the identities that have been predominant in the academic space has not been those of Black women but rather White people and Black men. Literature is also scarce on the positions that Black women professors take up within the academic space. Conducting a study on the discourses of Black women professors will therefore not only add to literature but will also show how they position themselves and how their identities are created. Finding out how Black women professors talk about their identity is useful to understand how their reality is constructed. Understanding the identities of Black women professors can then help understand how Black women academics can acquire agency to get promoted and how to design programmes to overcome these challenges.

Research problem 3: Literature that is available is not explicit about the value that Black women professors can present in higher education institutions

The lack of diversity, especially in senior positions in higher education institutions, indicates that issues of inclusiveness are still a challenge that need to be fully addressed in South Africa. Literature on Black women academics also does not explicate about the unique value that Black women professors can add to higher education institutions. When talking about adding diversity within the higher ranks of higher education, most literature does not necessarily delve into the unique value that diversity offered by Black women contributes to higher education at a broader scale beyond representivity in leadership. This study also wants to focus on how Black women professors talk about their contribution in higher education institutions. Understanding their position on how they construct their contributions can help show the distinctive experiences of Black women in leadership and additionally can help in the understanding of how social injustice can be challenged by Black women academics. If there were more Black women professors in academic leadership positions, their presence would be likely to bring to the fore issues relating to diversity and inclusiveness. The potential of including Black women in academic leadership positions could have an impact on many fronts, but especially on the way in which higher education institutions approach prejudice and how inclusivity can be managed in these institutions. Black women, due to their unique backgrounds and experiences that stem from their race and gender, can bring with them new styles of academic management (Peterson, 2014). Women can be agents of change in the managerial culture, as they are typically in a position to challenge the masculine management forms which primarily support males (Demos, Berheide, & Segal, 2014). Understanding the language and constructions of how Black women professors talk about their reality as academic leaders also offers the counter-stories of Black women which can contribute in analysing the climate of higher education institutions, which can in turn present prospects for further investigations into the means in which institutions can be inclusive and not superficially diverse.

Black women leaders are also likely to be in a good position to identify situations of prejudice in their academic departments due to the discrimination they have encountered, and thus to be able to come up with unique and diverse approaches to address these. This thesis brings forth awareness of how gender (and race) manifest in the workplace and how academic identities of women leaders can be of benefit to higher education institutions. The

inclusion of Black women academic leaders can also bring a constructive input to the transformation debate and has the potential to contribute positively to institutions of higher education in terms of inclusive and constructive progression.

The above background and rationale emphasises the need to explore the mechanisms and processes behind the 'becoming' and 'being' a professor and how it is intertwined with the challenges of race and gender in South Africa. Exploring this from a discursive stance is appropriate as Foucault argues that reality is socially constructed through patterns of language and positionalities (that the participants will use). This study will therefore uncover the discursive ways in which Black women professors construct their journey to professorship, despite the challenges encountered by many Black women academics in post-apartheid South Africa. Thus, the specific research objectives posed were:

1. To present the discursive strategies that Black women professors use to construct their journey to professorship.
2. To present the discourses of Black women professors that lead to (and arise from) their constructed identities.
3. To present the ways in which Black women professors argue for the benefit that they bring to their institutions.

The research objectives and their corresponding research questions are discussed further in the methodology chapter (Chapter 4) of the thesis. A social constructionist paradigm was adopted to try and achieve the objectives.

1.4 Conceptualising the study

This study is grounded in a social constructionist paradigm. Social constructionism interprets knowledge and truth as socially constructed and not "discovered" by the mind (Andrews, 2012). Foucault argues that conditions of power inform the knowledge that is constituted and socially constructed (Anttonen, 1999). Since a social constructionist understands knowledge as being sustained by social processes, this study used critical race theory (CRT), critical consciousness and empowerment and community cultural wealth as frameworks to understand the phenomena. These were used as conceptual lenses to understand the discursive ways in which Black women professors construct their journey to professorship.

Social constructionism is well suited for the objectives of this study, as it regards individuals as constitutive of culture, politics and history in particular eras and places, and so relocates psychological processes cross-culturally, in social and temporal contexts (Creswell, 2009; Galbin, 2014). Critical race theory was chosen as it is based on a "social science that uses critical theory to examine society and culture as they relate to categorisations of race, law, and power" (Pinder, 2019, p. 313). Critical consciousness and empowerment are concepts with joint origins. Both are related to the overcoming of oppression and promotion of wellbeing, human development and community participation (Christens, Winn, & Duke, 2015). The social constructionist paradigm is aligned with community cultural wealth, which is an assortment of knowledge, skills, abilities and contacts possessed and employed by communities of colour to survive and resist macro- and micro-forms of oppressions (Yosso, 2005).

1.5 Overview of chapters

The next chapter will provide more insight into professorship in South African higher education institutions, with a special focus on Black women. It commences with a broad understanding of the professoriate. Thereafter it will go on to explain the impact that the apartheid era and patriarchy had on higher education institutions and its professorship.

Chapter 3 will introduce the frameworks that this study is based on in order to understand the discourses of Black women professors. Critical race theory (CRT), critical consciousness complemented with the concept of empowerment and community cultural wealth as a framework will present a variety of capitals developed and cultivated by Black familial and communal contexts.

Chapter 4 will describe in detail the methodological procedures that were undertaken in order to answer the research questions. The social constructionist paradigm will be explained and used as a lens to justify the execution of the study.

Chapter 5 will present the first level of analysis. Here a description of the participants is offered together with the central themes that were derived from the semi-structured interviews conducted with them.

Chapter 6 presents the discursive objects that were, firstly, active in the participants' disempowerment while they were pursuing their education, and, secondly, active in the participants' empowerment while they were pursuing their education.

Chapter 7 presents the discursive objects that were active in the participants' disempowerment while they were pursuing their careers, secondly presents those that were active in the participants' empowerment while they were pursuing their careers, and thirdly present those that benefited from the of the participants' empowerment while they were pursuing their careers.

Chapter 8 will present the findings for each of the research questions that were posed. In discussing the findings, the chapter will draw on previous supporting literature and theories. A suggested conceptual framework that specifically speaks to the empowerment of Black South African women professors is presented.

Chapter 9 will conclude with some implications of the study findings, together with the limitations encountered during the study, as well as presenting recommendations.

1.6 Summary

This chapter highlighted the contextual, rationale and conceptual approach under which the study operated. It is important that this is highlighted in order to gain a more meaningful understanding of the background of the phenomenon under study, including the framing that the study took. An overview of the chapters which follow was also presented.

Chapter 2: Literature review

True, I am a woman, and I am Black. I ask you to take a painful journey with me. The waters are high and the treasures are buried deep. What are these precious treasures that I long to find and labor for in the walls of the ivory institutions? They are the forgotten achievements of Black women. When I find them, where will I place them; back in stacks of forgotten records, or will they be placed on a shelf where explorers such as I can easily capture the beauty of the Black woman's experience in higher education? (Payton, 1981, p. 223)

2.1 Introduction

This chapter provides more insight into professorship in South African higher education institutions, with a special focus on Black women. It commences with a broad understanding of the 'journey to professorship', where the South African academic career pathway is explicated and the importance of achieving the highest form of academic rank is signified. Thereafter the section will go on to explain the impact that the apartheid era had on higher education institutions and its professorship. It will discuss how apartheid and patriarchy benefitted and promoted both White and male professorship. The section on patriarchy is included because it forms part of the understanding of the marginalisation of Black women in higher education institutions. The position of Black women under the apartheid era and patriarchal conditions in higher education will then be discussed. The challenges that Black women encounter in higher education institutions as a result of their intersectionality will be presented, and thereafter the support systems that they utilise as they navigate and thrive in the system will be synthesised. This chapter sets out to give a critical review of previous knowledge on the overarching topic of (Black women) professorship in higher education institutions. International as well as local literature will be offered in this chapter in order to present a full-scale overview of the topic under study. The purpose of presenting this material is to identify gaps and limitations from available data, thereby providing a platform for this study on the discourses of Black South African women professors. In this way the study hopes to position itself and clarify its contribution within the topic of interest.

2.2 The role of professors in higher education

Within the academic world, the success of an academic's career is often associated with professorship (Heinecke, Chevalier, Ashastina, & Picas, 2017). Professors attain their

position by demonstrating constant merit in an academic discipline over a number of years (McCracken-Flesher, 2010). The implication of this interpretation is that a professorship is the most senior rank and is seen as the height of an academic career.

Professors within the higher education institution setting ideally valued for a combination of two overarching purposes: firstly, they enhance the institution's status, and secondly, they provide (academic) leadership. In this way, professors usually serve as reputation enhancers for their institutions (Evans, 2015), serving to boost the profile of the institution. Most professors cultivate the institution's strategic leadership and management. Strong professors are crucial for the higher education to operate effectively and maintain a valuable status with reputation and broader relevance (McCracken-Flesher, 2010). Professors in some countries also take the position of helping to shape and develop the next generation of academics through career development, mentoring and advice.

Research that studies and explores professors is imperative, as they form a vital component in the higher education sector. Professors model their intellectual life for the discipline, the institution, and the society they serve (McCracken-Flesher, 2010). Professors are also meant to engage with junior co-workers, so that they one day can develop to be leaders at various capacities (McCracken-Flesher, 2010). Professors are meant to be resourceful for their students as they provide and find learning opportunities for them (Herman, 2011). They should be passionate about their subject, and about teaching and learning. More studies on professorship are needed as professors demonstrate the value of intellectual inquisitiveness, which in turn build up an enthusiasm for learning in their students (Herman, 2011). This study brings highlights the discourses that professors (and specifically Black women professors) use to navigate and successfully reach a position where they are institutional and intellectual leaders.

Professors also have the opportunity of being exploratory in their study pursuits; meaning that they can engage in life-changing ideas. Professors are expected to control the narratives of their discipline, and hence it is imperative for women professors' narratives to be heard. This is particularly because if the foreign narrative (that of male or white), Black women's experiences and construction of those experiences will not be reflected in higher education and hence there will be lack of inclusivity and diversity in these institutions. The rich and detailed research, teaching, and service of university professors should also have a meaningful impact on society as a whole (McCracken-Flesher, 2010). Their insights and

expertise open up more opportunities for the higher education community to make significant differences in communities. Professors present the big picture, comprehend it, and fulfil leadership roles within it (McCracken-Flesher, 2010). Given that the role of professors is vital not only within the university space but also in society, the need for more professors becomes important. As a developing country, South Africa is constrained by having a relatively limited number of professors (Mokhele, 2013; Subbaye, 2017; Zulu, 2013). As the global and South African higher education sector is expanding, demands for knowledge production increase (Teferra, 2014). Of concern though is the general diminishing of numbers in South African professors caused by age and the number of years spent in the rank which play a significant role in influencing intentions to become a full professor (or not), (Subbaye, 2017). This could yield undesirable repercussions for producing knowledge and academic administration over time in South Africa. As a result, this study on professorship is important because it explores the mechanisms and processes behind the 'becoming' a professor - and how this is intertwined with the challenges of race and gender in South Africa. Additionally, it could inspire young South African academics to aspire to professorship and prevent the predicament of a shortage of academic leadership and knowledge production in South Africa.

Academic promotion is one way that an individual can attain professorship; however, reaching professorship can be challenging. While the total of Black academics has increased, the professoriate continues to be fundamentally White (Subbaye, 2017). This may imply that diversity has not been embraced in the higher academic ranks of the higher education institutions. This study on Black professors in South Africa will contribute to the discussion on not only the challenges to but also the ways of navigating higher education institutions and reaching high positions previously not attainable for Black people.

2.2.1 The path to professorship

The path to professorship differs, based on each country and institution. Figure 2.1 below provides a graphic representation of the general pathway that South African academics may progress through as they navigate their careers.
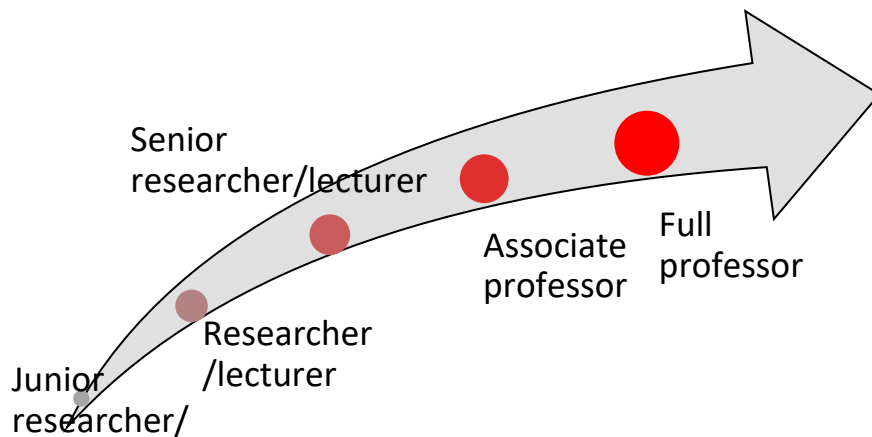
Figure 2.1: The path to professorship in South Africa.

 In South Africa, a doctoral qualification is regarded as the highest research degree (Council on Higher Education (CHE), 2013). Having a certain number of publications and the ability to do research are expectations for appointment in higher education institutions. This strongly signals the importance of academics being consistently productive in research. South African research-led higher education institutions require that academic staff publish in both peer-reviewed local and international journals, which are preferably accredited, and also publish peer-reviewed book chapters and books (UKZN, 2018; Academy of Science of South Africa, 2018). For promotion to higher ranks, there is a strong expectation of production of sole or primary lead authored publications (UKZN, 2018). The National Research Foundation (NRF) ratings, increasing publications output, nurturing a new generation of researchers, conference attendance, teaching and research, and dissemination of research through public forums all contribute to the upward trajectory of South African institutions of higher education. Differences among the various institutions may include the number of levels of adjudication and moderation as well as differences in the criteria used for appraisal, however what is mutual is promotion to full professor is still essentially dependent on research productivity (Subbaye, 2017).

South African higher education institutions are generally composed of four ranks of academic staff (as indicated in Figure 2.1 above and Table 2.1 below): lecturer, senior lecturer, associate professor, and full professor. The incorporation of teaching in academic promotions

has just gained eminence in South Africa. Nine of the 26 South African universities have stated that they factor in teaching in academic promotions, though the assessments of teaching vary (CHE, 2015). There appear to be two academic promotion frameworks. The initial one is a teaching-focused route as an alternate to the conventional research-focused route, whereas the subsequent permits academics to select if they desire to have teaching weighted more heavily than other components (for instance research and service) (CHE, 2015). Henceforth, the rise of the scholarship of Teaching and Learning, partially to rebalance academic work and its related rewards and recognition – in particular, promotion – has become pertinent (Vardi & Quin, 2011; Walker, Baepler, & Cohen 2008). An exploration of the teaching standards used for academic promotion at a large, research-led South African higher education institution revealed that it is possible to consider teaching alongside research for academic promotion which results to promotion to the professoriate (Vithal, Subbaye, & North, 2013).

Internationally, the progression of women's representation in different academic levels towards the professoriate is slow. Specifically, women constitute less than 20% of full professors (Crawford, Burns, & McNamara, 2012; Bhana & Pillay, 2013; Subbaye & Vithal, 2017; Zulu, 2013). Similarly, in South African higher education institutions, women were outnumbered by men at all levels of the academic ladder, with the lowest representation at the level of professoriate (Bhana & Pillay, 2013; Subbaye & Vithal, 2017; Zulu, 2013). It is for this reason – the scarcity of professors – that this study focused on Black women professors rather than on Black women academics in general.

Academic institution officials are strongly encouraged to stipulate clear promotion procedures to all institutional departments (Jones, Hwang, & Bustamante, 2015), as there is an absence of overt and consistent guidelines specifying criteria for achieving promotion in many higher education institutions. This expands the obstacles experienced by Black women in these institutions. Table 2.1 below provides the criteria for each of the South African academic ranks primarily from UKZN and it is noted that there might be differences between the various South African institutions (UKZN, 2018; University of the Western Cape, 2013; Subbaye & Vithal, 2017). As students increasingly are viewed as customers to be pleased (as well as taught and supported), many South African universities are placing greater emphasis on teaching in the assessment of promotability (Subbaye &Vithal, 2017).

Table 2.1: Criteria for each academic rank

Level	Rank	Criteria
1.	Junior researcher/ Tutor	Obtained honours degree, completing a master's degree.
2.	Researcher/Lecturer	Obtained master's degree, has or is a PhD student. Publishing on a regular basis. "Participation in research projects or research-related activities" (UKZN, 2013, p. 2). Successful undergraduate or honours level project supervision. "Funding secured for own research studies or small research project." (UKZN, 2013, P. 2)
3.	Senior researcher/ lecturer	Senior researcher/lecturer has an established research career and can apply for independent funding. Demonstrates the "ability to manage a research project. including the co-supervision of students" (UKZN, 2013, p. 2). Publishing on a regular basis. "Spread of international and national publications and across journals." (UKZN, 2013, p. 1). Successful supervision of master's or PhD students. "Evidence of securing internal or external research grants for projects, including for master's or PhD students or other researchers." (UKZN, 2013, p. 3)
4.	Associate professor	A researcher with a recognised research reputation in their field, and generally leading a significant research team and programme. "Publishing on a regular basis in high-quality peer-reviewed journal(s)" (UKZN, 2013, p. 1). A "number of sole or primary lead- authored publications" (UKZN, 2013, p. 1). A record of supervision of master's and PhD students. "NRF rating achieved with national research standing and emerging international recognition. Participation in national or international professional/disciplinary bodies." (UKZN, 2013, p. 2). Awards and recognition for research. Evidence of mentorship of new/young academics. "Principal investigator or research project leader." (UKZN, 2013, p. 3).
5.	Full professor	A researcher with a substantial research reputation in their field, and leading a significant research team and programme. "Successfully communicating their research inter-/nationally, as well as developing an international research reputation. Publishing to a high level and making an international contribution" (UKZN, 2013, p.1). A "number of sole or primary lead-authored publications" (UKZN, 2013, p. 1). "A spread of international and national publications and across journals" (UKZN, 2013, p. 1). A rolling record "of increasing supervision, especially of PhDs, with well above 6 postgraduate students, including postdoctoral students" (UKZN, 2013, p. 2). "NRF rating achieved or improved. International and national research standing as an expert scholar/professional." (UKZN, 2013, p. 2). Leadership "or participation in national or international professional/disciplinary bodies. Awards and recognition for research" (UKZN, 2013, p. 3). "Recognised sustained successful mentorship of new/young academics. Significant university research service and leadership demonstrated through research-related committee work, and policy development, and in creating a research environment supportive of the achievements of postgraduate students and other academics" (UKZN, 2013, p. 3). Record "of securing substantial external research grants for national and international projects involving PhD students, established and novice researchers or research team (relative to discipline)" (UKZN, 2013, p. 3).

Table 2.1 above indicates the criteria that are significant in the evaluation for promotion: qualifications, publication output, teaching, postgraduate supervision, research funding, research leadership, service and development. The Gender Equity Task Team recommended that universities "scrutinise and then standardise promotion criteria" and that account should be taken of "factors which militate against women gaining promotion." (Wolpe, Quinlan & Martinez, 1997, p. 158). While all criteria matter in the evaluation of academic promotion outcomes, research-related activities are especially important for those who are to be successful at the rank of full professor. Sadiq et al (2019) asserts that "The system of academic promotion provides a mechanism for the achievements of staff to be recognised. However, the process can also be a tool that creates or reflects inequalities, with certain groups rising to the top more readily and easily than others" (p. 423). Most evident is that White males are more prevalent in senior academic ranks than other racial and gender groups (Sadiq, Barnes, Price, Gumedze, & Morrell, et al., 2019). In 1998, the Employment Equity Act imposed obligations on employers (including universities) to advance the interests and positions of employees and potential employees who were Black, female or disabled (Portnoi, 2003). Even though the focus of the Act was on ensuring the appointment of people from "designated groups"—Black, female and disabled—the Act also specified that "the designated employer must provide training and skills development for affirmative action appointees to obtain the necessary skills or qualifications required for a position in the particular workplace" (Portnoi, 2003, p. 79). This highlights the need for a study that critiques the racism and sexism that could be operating in the processes of promotion to professorship, while emphasising the ability of Black women to achieve professorship.

2.3 Impact of apartheid on higher education

2.3.1 Racism in higher education

Higher education institutions play a crucial role in influencing the prospects of a country (Teague, 2015). A vigorous higher education system is a substantial contributor to the economic potency and social well-being of a country, as well as its position in the world (Teague, 2015). However, institutions of higher education are complex organisations that are challenged with a variety of difficulties, including a shortage of well-qualified teachers and leaders. In addition, gender and racial inclusion issues, which are mostly informed by an

overarching racist and patriarchal culture, also pose challenges to higher education institutions (Chetty & Pather, 2015).

Racial grouping during the apartheid era resulted in inequalities that have been pervasive. Most specifically, the apartheid government sought to advance the benefits of Afrikaner nationalism. This system introduced new biased laws which were also extended to Coloured and Indian persons; the administration sector was enlarged in order to create Afrikaner employment prospects, and a diversity of welfare programmes were launched to reallocate wealth and elevate the poor White (mainly Afrikaner) population (Terreblanche, 1994). White people were given preferential access to the jobs which were created (Terreblanche, 1994). Higher education was also askew in approaches that were constructed to establish the authority and privilege of the ruling White minority (Bunting, 2006). Ten historically advantaged universities were designed for the limited advancement of White students (Bunting, 2006). Racial structuring also characterised their governance, as they were commanded by government-assigned White vice-chancellors, councils and senates (Bunting, 2006). White men dominated in knowledge production.

Even in post-apartheid South Africa the professoriate has remained largely White, because they were advantaged in the apartheid era and were favoured in the workplace, including at the higher education institutions (Subbaye, 2017). White higher education institutions enjoyed institutional autonomy. Seepe (2008) asserts that it was the White academics that took the lead in creating apartheid-enforced identities in the knowledge that was produced by higher education. According to the CHE (2013) and DHET (2018) from the statistics provided above, White academics remain in the dominant ranks throughout the system. It is also argued that education policy since apartheid has not addressed the cultural and ideological impressions stamped on the minds of White (and Black) South Africans by the Verwoerdian curriculum of apartheid. White dominance meant that the experiences and knowledge of the White racial group were anchoring the higher education sector. Some White candidates were more likely to be appointed due to their future potential, while Black candidates had to demonstrate actual achievements (Bhopal, 2015). Seepe (2004) asserts

> The apartheid curriculum was used effectively as a tool not only to reproduce and promote the values, cultural norms, and beliefs of apartheid society, but also as an instrument to maintain and legitimise unequal social, economic and political power relations. By controlling and maintaining dominant beliefs and values and oppressive

practices, the curriculum shaped the mind-set of the population to sustain the apartheid system (p. 29).

Coupled with racism was patriarchy, which benefitted and promoted men in institutions of higher education.

2.3.2 Patriarchy in higher education

Patriarchy is a prevalent system of power in society in which men are dominant and women are largely excluded from any control or influence (Martin, 1998). Patriarchy is exercised and reinforced by men, families, homes, patriarchal systems, management structures and institutions, including higher education. The separateness and inequality between men and women is expressed in numerous ways within higher education institutions. It can be expressed overtly, where male academics challenge women with hidden or enunciated hostilities, expectations, and assumptions (Dlamini & Adams, 2014; Divala, 2014). Literature has shown that often some male academics have no ill will towards women at a conscious level, but held attitudes which are deeply prejudiced (Martin, 1998). This can be expressed through not taking issues related to women seriously (Dlamini & Adams, 2014). For example, some male leaders look down on women who deal with childbearing, child-rearing and other familial responsibilities and are therefore regarded as less likely to have sufficient time for their research and to follow a linear academic track (Martin, 1998; Mokhele, 2013; Bezuidenhout & Cilliers, 2011; Zulu, 2013).

The sole purpose of patriarchy is to ensure male dominance and female submission (Dlamini & Adams, 2014) and this establishes and maintains inequality between the genders. The intellectual and emotional atmosphere in higher education institutions has many masculine characteristics. For many academics, conversations are a form of intellectual competing (Martin, 1998). Males are supported by the patriarchal system if they ascribe to traditional masculine identities, where they are likely to display attributes of determination, power, independence, authority, control, aggression, and rationality. This privilege then suggests that men are more likely to adapt to the academic system and will be able to thrive and obtain promotion. Femininity, on the other hand, is associated with delicacy, dependence, emotionalism, tenderness and talkativeness (Taylor, Peplau, & Sears, 2006), none of which are favoured by patriarchal systems. The inequality caused by a masculine academic culture makes it difficult for women to conform to the 'academic style' as well as the feminine behaviour (Martin, 1998).

Women in institutions of higher education also feel disempowered, as they were sometimes excluded from responsibilities which empowered them (Divala, 2014; Maodzwa-Taruvinga & Msimanga, 2014). The criteria for promotion in higher education institutions is sometimes manipulated in order to favour men and to hold women back from advancing and being promoted (Dlamini & Adams, 2014). This system ensures that men retain power and senior positions as a result of adopting masculine identities which work well in institutions of higher education. Women are therefore expected to occupy low-status jobs in higher education institutions, such as tutoring where teaching loads are heavy, and opportunities for research are few (Dlamini & Adams, 2014; Zulu, 2013). Since women are not expected to be high-powered academics, especially in hard science fields such as engineering and mathematics (Dlamini & Adams, 2014), those who do triumph can sometimes encounter harassment, as insecure male leaders find them threatening. Dlamini and Adams (2014) indicate that some of the more successful women in higher education institutions encounter constant mistreatment, and they are sometimes forced to resign or endure an unfavourable environment.

Discourses on how some of the successful Black women academics made meaning of their hostile higher education settings and how they constructed their identities are needed, as men's supremacy in the academic space has been deliberately institutionalised by men to continuously ingrain it and strengthen men's power base (Miroiu, 2003). These discourses will potentially help understand how a patriarchal system can be challenged. It is not an easy task for women (and men) to challenge patriarchy; however, this has to be done if women are to reach their full potential and aim to reach and occupy positions presently dominated by men (Dlamini & Adams, 2014).

South African women have been on a quest for inclusion and transformation for decades. For example, in the 1950s women of the African National Congress were part of movements against gender discrimination (Dlamini & Adams, 2014). Gender equity is still one of the fundamental principles underpinning the pursuit for transformation of the South African education system. Dlamini and Adams (2014) argue that in most cases although many institutions have committees that are focused on gender matters, in most cases these are not functional and they are not enthusiastically supported by top management, most of whom are male (Dlamini & Adams, 2014). Since teaching is a caring and nurturing profession, it stands to reason that it would be predominantly populated by women (Zulu, 2013). However, there are women in South African higher education institutions who feel that they do not have a

voice and those who do raise their concerns about patriarchal issues are labelled "disrespectful" by male colleagues (Dlamini &Adams, 2014). Women are also sometimes excluded from participating in committees and decision making, and are unendingly allocated heavy teaching loads (Martin, 1998; Zulu, 2013; Jones et al., 2015). This section highlights how patriarchy was influenced by the discriminatory agenda, in that it enforces separateness and inequality in the treatment of men and women in institutions of higher education.

2.4 Black women academics

2.4.1 History of Black academics

Research has revealed disturbing implications of racism within institutions of higher education and the endemic structures that marginalise Black women and men (Naicker, 2013). Out of all the races that were marginalised during the apartheid era, Black South Africans experienced the harshest discrimination. Due to the discriminative nature of the apartheid history of South Africa, students of different races were denied equality in education from 1948 until 1994, with exclusion of thousands of non-White and non-privileged students from many highly ranked institutions of primary, secondary and higher learning (Rakometsi, 2008). Most of the citizens (Black) were relegated to inferior education through the law of Bantu Education (Akala & Divala, 2016). At the end of the apartheid era, the intended plan of separating all races in every way possible had achieved success (Gardiner, 2008). Poor primary and secondary education provided in disadvantaged areas limited Black learners' opportunities to qualify for entry to higher education, thereby limiting their opportunities to lead long, healthy and creative lives, or to acquire knowledge and enjoy freedom, dignity and self-respect (Gardiner, 2008). It is reported that Black people, who are mostly from low socio-economic backgrounds, are still – in post-apartheid South Africa – affected by apartheid's legacy of poverty, unemployment, difficulties with access to water and forms of energy, problems with transport and scarcity of basic services (Gardiner, 2008; Puttick, 2012). It can be suggested that this could be one of the causes of the low number of Black academics in comparison to their White counterparts.

Standards of apartheid's racialised privilege and poverty remain persistent despite the macro-level institutional adjustments. The racism enforced during apartheid continues to be evident

to a certain extent (Puttick, 2012). The legacy of apartheid has made it difficult for many Black South Africans to attain the economic and educational freedom which are likely to lead to high-level success in higher education (such as promotions to professorship).

Due to racism and patriarchy in higher education institutions, Black women have been marginalised and subsequently demoralised cadres of personnel in the higher education community (Collins, 2001; Zulu, 2013). Despite the introduction of inclusive policies that enable accessibility to higher education among students and staff from different races and backgrounds, the legacy of the apartheid and the patriarchal system persists even decades later (Bezuidenhout & Cilliers, 2011; Mahope, 2014). Both Black and women students and staff still experience discrimination within these spaces (Mahope, 2014). Research from the South Africa, United Kingdom and the United States of America (USA) has revealed that individuals (and especially women) from marginalised racial groups are not as pleased with the academic workplace and are more likely to leave institutions of higher education in the early stages of careers, compared to their White and male co-workers (Ginther & Kahn, 2012; Liefshitz et al., 2011; Khunou, Canham, Khoza-Shangase & Phaswa, 2019; Trower & Chait, 2002). Moreover, since the inception of the era of democracy, Black women have been targeted as simply being affirmative action cases, with little regard for the skills and intellect that they bring to the academic space (Williams, 2001). The discrimination against women is evidence of the impact that one identity marker can have on another to produce a certain experience for a person. The interconnected nature of identity markers such as race, class and gender can create an overlapping and interdependent system of advantage or disadvantage for the individual. For Black women, race affects the way that gender is experienced and vice versa, which usually yields negative experiences.

2.4.2 The intersectionality of Black women academics

Abbamonte (2018) asserts that "Intersectionality is a concept often used in critical theories to describe the ways in which oppressive institutions (such as racism, sexism, homophobia, transphobia, ableism, xenophobia, and classism) are interconnected and cannot be examined separately from one another" (p. 108). Black women have intersectional identities (Crenshaw, 1994). Put another way, both race and gender are prime indicators of some Black women's identities. Naturally, for anyone the acknowledgement of one's race and gender is a form of

21

identity, however what makes the Black women's intersectional is the fact that their gender and racial identities merge to make their experience of suppression different from that of other groups (Crenshaw, 1994) such as Black males or White women because they only have one suppressive and one privileged identity that they occupied. Due to this politically discriminatory past, class and language are also contributing factors in the current disadvantaged status of Black South African women (Mophosho, 2013).

Intersectionality theory, as developed by Crenshaw in the 1980s, arose from the study of how diverse power structures relate in the lives of minorities, especially Black women (Bowleg, 2012). Crenshaw (1994) interrogates the experiences of Black American women. She developed case studies of the concept of intersectionality from these experiences, as its principle works under the belief that racism and sexism, as structures of oppression, intersect and interact, rather than operating as mutually exclusive institutions. Crenshaw used intersectionality theory to capture the applicability of Black feminism to antidiscrimination law. It is, however, also applicable to other disciplines such as psychology and public health, to understand systemic injustice and social inequality in various ways. It is vital that this section on intersectionality be included as it assists in the conceptual understanding of the double discrimination that Black women experience both in institutions of higher education and elsewhere.

Bowleg (2012) established three main tenets of intersectionality, and even though she developed these against a background of public health, they are applicable to the purposes of this study. Firstly, Bowleg (2012) maintains that *social identities* are not independent and unidimensional but multiple and intersecting. In other words, social categories such as race, socio-economic status, gender and sexual orientation are interdependent, multiple and mutually constitutive. Far from representing a combination of social identities such as race (for example: Black) and gender (for example: woman), the intersectionality framework emphasises that race and gender constitute one another to a degree that a sole identity on its own (for example, gender) fails to elucidate the unfair or different consequences outside of the intersection of the other identities (Bowleg, 2012). This suggests that being Black cannot alone express the entire discriminatory experience of Black women; other identity markers such as being a woman and coming from a lower class also contribute to the marginalisation.

Secondly, Bowleg (2012) asserts that people from *multiple historically oppressed and marginalised groups* such as racial minorities, people with low income, and those with disabilities, are the focal or starting point of intersectionality. Intersectionality examines the state of these marginalised populations in their own contexts and from their standpoint rather than their deviation from the norms of White middle-class people. For example, this study examined marginalised Black women academics by understanding their own meaning-making and discourses amid discrimination.

Lastly, the *multiple social identities at the micro-level* (in other words, at the intersections of race, gender, and socio-economic status) intersect with macro-level structural factors such as poverty, racism and sexism to illustrate or produce unequal life outcomes (Bowleg, 2012). This implies that the intersection of being Black and a woman is most likely to produce unequal life outcomes than being White and a man. This was explored further in the section on patriarchy (see section 2.3.2). Intersectionality theory proposes that each element or trait of a person is intimately linked with all the other elements in order to fully understand one's identity (DeFrancisco & Palczewski, 2014).

Intersectionality goes further, to recognise that for many Black women such as those working in higher education, their feminist efforts are concurrently entrenched and woven into their efforts against racism, sexism, and other threats to their access to equal opportunities and social justice (Samuels & Ross-Sheriff, 2008). Understanding the intersectionality of racist and sexist oppression in higher education, for example, brings to the surface the diverse experiences of South African academics. It is essential to highlight that the encounters of Black women and Black men are not unchanging. In fact, the experiences of Black men and women are significantly different. While Black men experience racism and White women experience sexism, Black women are often victims of both sexist and racist subjugation, which establishes a unique double burden for them. This double marginalisation affects how Black women view their ideas, their life decisions, and their place in the world in general (Collins, 2001; Bhana & Pillay, 2012). Black women are therefore more likely to face substantial obstacles to their full participation and contribution in the workplace, particularly in higher education (Mokhele, 2013; Zulu, 2013; Jones et al., 2015).

Historically, Black women have been largely excluded and disempowered which results in their demoralisation in the higher education community (Collins, 2001; Zulu, 2013;

Maphalala & Mpofu, 2017). Even though Black women have made momentous gains in education, they still struggle for their voice to be heard in the unaccommodating environment of higher education (Collins, 2001; Zulu, 2013; Maphalala & Mpofu, 2017). This study is useful as it not only reflects but also critiques some of the social realities and systems of higher education by highlighting discourses of Black women academics. The illumination and critical reflection on the discourses can be useful for the transformation and inclusivity agendas of higher education institutions. Addressing race and gender discrimination in higher education entails the understanding of the nature of power relations and the manner in which racialised, classed and gendered boundaries are produced and lived through Black women subjectively in the places of learning and teaching (Mirza, 2014). Literature suggests that many Black professors located in White universities do not feel free to "be themselves" among students and colleagues (Allison, 2008; Mohope, 2014). However, some Black academics deal with intersectionality-related issues by combatting long-standing stereotypes and prejudices (such as that Black people as not intellectually capable) held by members of the dominant community within the higher education institutions (Allison, 2008). Black academics are often in the minority, marginalised and isolated; therefore, their voices are often silenced (Dlamini & Adams, 2014). As a result of this study, Black women professors' voices and stories surfaced and with that the hope to provide other aspiring Black women professors with assistance in navigating institutions of higher education.

2.5 Challenges encountered by Black women academics

It is postulated that in reality there are still many underlying factors that women academics believe inhibit their research productivity, even under supposedly equal conditions (Zulu, 2013). Despite the number of interventions introduced in South Africa to bring about the advancement of women and increase their numbers in higher education, gender disparities have not yet been addressed (Naicker, 2013; Dlamini & Adams, 2014; Maphalala & Mpofu, 2017). This structural underrepresentation affects the climate for diversity in an institution on two levels. At the first level it directly affects behaviours and interactions with others in the higher education context. At the second, psychological level, it shapes the perceptions that others hold of Black women, as well as their own perceptions of the learning and work environment (Hurtado & Figueroa, 2013). The criticism that Black people encounter due to affirmative action continues to have damaging effects on Black academics (Williams, 2001;

Maodzwa-Taruvinga, & Msimanga, 2014). Difficult obstacles such as lack of supportive networks, heavy teaching loads and family responsibilities that Black women encounter negatively impact their full participation in and contribution to higher education (Collins, 2001; Zulu, 2013; Mohope, 2014; Divala, 2014; Ndlovu, 2014).

Particularly in South Africa, Black women academics encounter a host of challenges that pervade their experiences. Encounters such as having their intelligence, qualifications, and authority constantly called into question, being excluded from important activities, and having White people judge them according to negative stereotypes are some of the difficulties that Black women encounter (Mokhele, 2013; Ndlovu, 2014; Msimanga, 2014). South African literature also shows that Black women academics repeatedly have difficulty gaining promotion, receive less pay, and are forced to carry out research and teaching activities in hostile environments (Subbaye & Vithal, 2017). Similarly, Black women in the USA's higher education institutions also often find themselves marginalised and excluded from meaningful participation in their institutions and academic departments (Agosto & Karanxha, 2011). Academic bullying experienced by African American women academics in predominantly White institutions can compromise the level of academic throughput that is needed by the institution or unit to achieve tenure and promotion (Frazier, 2011). The consequences of workplace bullying generally entail reduced efficiency, increased absenteeism, increased job turnover, damaging impacts on health, negative impact on organisational image and low job satisfaction among workers (Frazier, 2011). While some researchers attribute the marginalisation of Black people to poor institutional fit, cross-cultural and social differences, and lack of support (Williams, 2001), others suggest feelings of isolation, experiences with prejudice and discrimination, lower salaries, low professional ranks, and lack of tenured status lead to this marginalisation (Williams, 2001; Bhana & Pillay, 2012). Studies show that excessive teaching loads, mentoring of many Black students, and unbalanced assignments to multiple committees in and outside of institutions of higher education are often placed on African American women academics (Jones et al., 2015). It is for the above-mentioned reasons that this study focuses particularly on Black women, because they can be regarded as having experienced unique forms of discrimination in the academic space.

A lot of Black women academics' involvement in heavy teaching workloads, administrative work, and household responsibilities revolves around the issue of the time that is consumed

by these activities, which results in lack of time for research (Zulu, 2013; Jones et al., 2015). Research productivity is consequently hindered not only by the time consumed in teaching large classes of underprepared students, but also by the need to adapt the teaching style to meet the demands of this profile of student (Zulu, 2013). The challenge of teaching large classes also continues in relation to postgraduate supervision (Ekpoh, 2016). It is also postulated that household demands, and childcare responsibilities are often left to the woman, and they end up not having sufficient time for their research productivity (Zulu, 2013). In addition, this lack of time can be suggested as playing a role in the lack of specialisation in a specific field that many Black South African women academics experience.

Lack of supportive networks is also mentioned by a variety of authors (Zulu, 2013; Divala, 2014; Mahabeer, Nzimande, & Shoba, 2018). It is suggested that there is a serious dearth of mentors along with supportive and understanding leaders, especially in relation to career advancement opportunities and women's family responsibilities that are available to assist Black women academics (Zulu, 2013). Feelings of isolation within the academic space are also prevalent among Black women academics (Mahabeer et al., 2018). Literature shows that Black women academics experience isolation as there are a limited number of older Black women academics – especially in senior positions – whom they can look up to and who can help them to find their place in higher education institutions (Divala, 2014; Jones et al., 2015). This thesis presents the discourses that Black women professors used in order to reflect and critique on some of the social realities (such as isolation and exclusion) of higher education.

While women have entered the higher education institutions in large numbers, a concern is that their role has traditionally involved primarily teaching, while research has been predominantly the domain of men (Subbaye & Vithal, 2017). Since research endeavours and productivities are conventionally prioritised for credit in academic promotions, both historically and contemporary, academic promotions have accelerated the advancement of males into the professoriate (Subbaye & Vithal, 2017). Numerous studies maintain that women are frequently marginalised and disadvantaged in the academic promotion process as promotions, and ultimately rank advancement to the professoriate, have conventionally depended on research throughput (Aiston & Jung, 2015; Morley, 2014; O'Meara, 2015; Vithal et al., 2013; Wilson, Marks, Noone, & Hamilton-Mackenzie, 2010).

2.5.1 Hindrances in the promotion of Black women academics

The numerous obstacles that Black women encounter are likely to obstruct their success as academics, and in turn account for the scarcity of (Black) women professors (Subbaye & Vithal, 2017; Jones et al., 2015). These challenges are more likely to lead women in higher education institutions to become discouraged and eventually cause some to leave. Women not being promoted to higher rank levels can imply that they have the least influence and power in academic administration (Subbaye & Vithal, 2017), leading to inequalities related with authority and influence which can further shape the experiences of Black women in South African higher education institutions. Not having a strong support system within higher education institutions is also likely to put some women academics at risk of failing to understand their role within their departments and institutions at large. A weak supportive system can also limit access to gaining assistance on navigating the workplace, essential social networks, and professional prospects (Rosser, 2004; Williams & Williams, 2006). Some Black academics can also encounter feelings of having lowered beliefs in their own competency and a reduced sense of belonging (Ponjuan, Conley, & Trower, 2011), as a result of not being supported in institutions of higher education. It can be suggested that the lack of support can also play a role in the performance and adaptation of an individual in the academic space. Another implication of the scarcity of senior women and the underrepresentation of Black mentors is that it limits awareness of implicit rules for promotion (Williams & Williams, 2006).

Another obstacle that some Black (women) academics have had to endure is the possibility that they were token placements used by former White higher education institutions as evidence that institutional affirmative action programme requirements were met (Schulze, 2015; Maodzwa-Taruvinga & Msimanga, 2014). Therefore, many Black (women) academics have often been treated with a lack of respect and given few opportunities to be part of communities that could support them to develop identities as productive academic members (Bertrand Jones & Osborne-Lampkin, 2013; Vandeyar, 2010). Nevertheless, there are those few Black women who triumph over these difficulties and end up attaining the professoriate title in higher education institutions (Khunou et al., 2019). These are the academics that this study is interested in as Black women's constructions of their journey to professorship is important in informing not only literature but also new ways in which higher education can create opportunities for more Black women to become professors. General academics employed by higher education institutions are fundamentally lecturers and researchers

simultaneously. Professors are, on top of that, senior academic leaders who are most likely expected also to fulfil leadership and management roles and positions (Morley, 2014). The fact that most senior academic leaders are men implies that women academics are likely to be less able to influence policy in higher education.

2.5.2 The thriving of Black women academics

Academics' professional identities develop through the interaction of an inward and an outward journey (Schulze, 2015). The outward journey occurs when the academic engages with the academic world (Sutherland & Markauskaite, 2012). The professional identities develop from the individuals' engagement with relevant communities of practice, during which they develop the knowledge, skills, values, and culture of being academics (Schulze, 2015). Figure 2.2 below depicts the external supports that assist Black women to thrive in higher education.
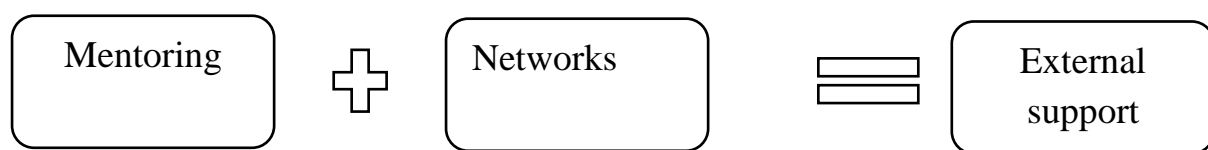
Figure 2.2: External supports (adapted from Jones et al., 2015).

A study conducted by Jones et al. (2015) in the USA revealed that alongside internal coping mechanisms, external support were a major influence in the success of Black women professors in the higher education setting. This is interesting, as it can be interpreted to mean that some Black women do not necessarily depend only on internal coping mechanisms to make it to professorship. Tribute is given to their relationship with the Black women's external supports, which are understood to be a source of support, strength, and sustenance in difficult times.

External supports are provided by others, within or outside of their institutions. The purposeful seeking and receiving of assistance and information from others includes mentoring, leadership support and professional networking (both formal and informal). Mentoring is emphasised as one of the most vital pathways to gain both formal and informal support that facilitates successful navigation in higher education (Jones et al., 2015). In

addition to formal support, which is structured and purposeful and normally with a senior faculty mentor, informal support such as informal relationships are also helpful in professional development. These informal relationships can be with other members of the higher education institution, family members, and graduate student assistants or any other person that can play a role in mentoring the academic. Some Black women students pursuing their doctoral degrees have had dedicated supervisors who also served as role models and supporters (Schulze, 2015). Some supervisors also provide lots of care. Such caring relationships are particularly important for women scholars (Bitzer, 2007; Johnson, Lee, & Green, 2000). Manathunga (2007) nevertheless cautions that supervisors can transgress boundaries when they get too involved with students personally. This can impede the development of a student's self-efficacy. After having obtained a doctorate, some students indicated that the relationship with their supervisor changed into one of consultancy and teamwork. However, good supervisors do remain a source of wisdom, experience and advice (Schulze, 2015).

This illustrates that professional development through mentoring can facilitate the acquisition of an academic identity (Turner, 2000). Mentoring relationships are more successful when mentees identify with the mentors' conceptualisations of what is involved in being a researcher. In this way, the mentees adopt identities that are regarded highly by mentors and higher education institutions (Hall & Burns, 2009), even though this raises concern about power relations, equity, and agency. Some Black women academics also express agency by requesting senior staff to mentor them. This reveals their ability to promote themselves (Jean-Marie & Brooks, 2011), and position themselves in response to what they believe is needed (Chang Welton, Martinez, & Cortez, 2013). Some Black women academics indicated that informal conversations with colleagues who were also friends were helpful and provided mutual support in their academic journeys. Such informal networks are fundamental to becoming integrated into higher education (Turner, 2000). Critical friends have also been suggested as promoting awareness and self-development, because they can suggest alternative viewpoints on issues or confirm claims (Samaras & Roberts, 2011). This has been referred to as reflexive Ubuntu[2], where Ubuntu is seen as being warm and generous and willing to share (Harrison, Pithouse-Morgan, Conolly, & Meyiwa, 2012).

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[2] Ubuntu is a Nguni Bantu term meaning "humanity."

Having an accommodating and supportive dean or department chair has also been affirmed to assist Black women academics in making a success of their careers (Schulze, 2015). An academic leader who is assertive about inclusivity encourages formal mentoring within the discipline, monitoring for equity in workload, explicit in communicating performance expectations and advice on developmental evaluations, and providing clear guidelines for promotions (Schulze, 2015). All these are helpful in becoming a thriving academic. Mentoring also provides senior academics an opportunity to counsel the younger academics regarding research, teaching, community service. Mentoring also serve as connections to both formal and informal networking contacts within and outside of departments and institutions (Croom & Patton, 2012).

Of importance is that mentors can assist Black women in their resistance to institutional and organisational barriers, by illuminating the unwritten rules often present in institutions of higher education. Without mentors, Black women academics can find themselves isolated and marginalised as they navigate their departments and institutions (Bhana & Pillay, 2012; Croom & Patton, 2012; Zulu, 2013). Jones et al. (2015) purported that mentoring is an essential tool for Black women academics in positively navigating the promotion process. Similarly, in her study, Grant (2012) also found it valuable for African American women academics to develop mentoring relations with peers and staff of education leadership.

Although there have been reports of South African women academics collaborating and publishing jointly for general career success (Zulu, 2013), successful cooperative efforts aimed at overcoming deficiencies and helping one another are uncommon within higher education (Martin, 1998; Mabokela, 2001; Mahabeer et al., 2018). The involvement of Black professors with each other's professional identity and being able to connect and reach out to one another is also deemed an important source of support. Being a member of Black professional associations, networking at professional conferences, and being active participants on social media platforms that are dedicated to motivating young academics to pursue the academy, are all considered essential to the success of Black women academics (Schulze, 2015).

2.5.3 Management of racial and sexist challenges by Black women academics

Several issues have been recognized as influencing the promotion outcomes of women (Subbaye & Vithal, 2017). For example, women generally have lower publication records when compared to men, are less likely to switch institutions of higher education and are more

expected to work on a temporary basis. All these factors will compromise chances of promotion (Ward, 2001; Prozesky, 2006; DHET, 2018). What might also decrease the number of candidates for promotion is the absence of senior academic women which then might result in women's reluctance to apply for promotion (Winchester, Lorenzo, Browning, & Chesterman, 2006; Bhana & Pillay, 2012). It is further expounded that it is difficult for women to get promotions, mainly from associate professorship to full professorship in higher education institutions (Subbaye & Vithal, 2017).

The concerns regarding women's research productivity can result from socio-cultural and structural organisational culture (Zulu, 2013). It is postulated that some of the institutions have no understanding of the background of their members, and often their rules and regulations are not informed by the diversity of the members (Msimanga, 2014). In attempting to deal with difference, higher education institutions need to focus more on cultivating respect for group difference without oppression (Young, 2009). Thus, while upholding a desire and a drive for social transformation, often there is a lack of institutional awareness and sometimes deliberate ignoring of people's contexts and experiences. This study makes recommendations to bring about supportive tools for higher education institutions to assist them in supporting Black women academics. This is because a supportive work environment can go a long way toward improving the career satisfaction of Black women in institutions of higher education (Hurtado & Figueroa, 2013; Zulu, 2013). The contexts in which Black "women work and learn can be key moderators of success, particularly those that build social and academic networks within the department and across the institution" (Hurtado & Figueroa, 2013, p.23). These "networks are essential to providing information about how to navigate an academic career and create pathways to resources (e.g. funding, knowledge, technology)" (Hurtado & Figueroa, 2013, p.23)

Many Black women in higher education institutions are portrayed as survivors of encounters with difference and experiences shaped by underrepresentation (Mokhele, 2013). The formal acknowledgement of gender equality has generated different routes for women academics (Bhana & Pillay, 2012). More women academics are now entering higher education (CHE, 2013). However, the official acknowledgment of equality has not offered women academics with an irrefutable agency. It is imperative that higher education institutions recognise the particular ways in which women work against equality. Programmes and policies must aim to intensify women's engagement in higher education, and in turn lead to an upward surge in

women's research productivity. They must also contest the secondary position that women occupy within the institution (Bhana & Pillay, 2012).

2.6 Summary

This chapter highlighted literature that details the importance of professors within institutions of higher education, the history of Black women academics and the challenges they encounter in the academic space. This is important as the literature presents the past and current body of written works within this field, thereby emphasising the gaps in the literature and the need for more Black women academics in professoriate positions. The following chapter will review critical race theory (CRT) and make use of the concepts of community cultural wealth and critical consciousness and empowerment theory as a framework in understanding the oppressive struggles that Black women academics.

Chapter 3: Conceptualized Black Women Professors

"It is of no use for us to sit with our hands folded, hanging our heads like bulrushes, lamenting our wretched condition; but let us make a mighty effort, and arise; and if no one will promote or respect us, let us promote and respect ourselves" (Stewart, 1987, p. 37)

3.1 Introduction

As noted in the previous chapter, life for a Black person in South Africa can be hard, and disappointments and challenges are to be expected. There are some frameworks that may assist in explaining how Black people navigate the trials of life more effectively and become empowered despite the challenges. This is the case with several successful academics that have triumphed to become professors. Despite the hardships that most Black women academics encounter as they journey to professorship, they are evidently able to utilise the resources afforded to them to build the appropriate strengths to flourish and be optimally functioning academics in higher education institutions (Gable & Haidt, 2005).

This chapter will review critical race theory (CRT) and make use of the concepts of community cultural wealth and critical consciousness and empowerment theory as a framework in understanding the oppressive struggles that Black women (specifically those in institutions of higher education) encounter, and how these Black women are striving for social justice in higher education institutions. Adopting these theories has assisted the study in explaining and understanding how social injustice has occurred and persisted, and how it can be challenged by Black women academics. More specifically, this chapter identifies the conceptual frameworks that may give meanings to discourses of Black women professors in order to develop a framework for this study.

3.2 Critical race theory (CRT)

The USA, like South Africa, has been characterised by discrimination for centuries, particularly racism against Black people. In the mid-1970s Black scholars realised the necessity for alternative and more critical descriptions of the existence of racism in American society, and critical race theory (CRT) emerged (Aguirre, 2000; Taylor, 1998). CRT is

a social science theoretical framework that uses critical theory to study society and culture as they relate to categorisations of race, law, and power. With such aspects, the theory assists in provoking and exploring means through which Black people, and in this thesis Black women academics, could be emancipated. While embedded in legal scholarship, CRT can also be applied to sociological topics such as the social construction of race, and the intersectionality of gender and race (Aguirre, 2000). CRT aimed to critically confront the laws that upheld White supremacy within the culture of the USA. South Africa was also a society where racism was institutionalised as ordinary through the enduring system of apartheid. This led to racism being portrayed as 'normal' and 'natural' to especially White people (Stinson, 2013; Taylor, 1998). Taylor (1998) and Delgado and Stefancic (2000) both argue that the assumptions of White superiority were entrenched in the governmental and legal structures to such a degree as to be almost unrecognisable. It was also asserted that the application and normalisation of race-based practices in education, employment and housing made the racist discrimination that fuelled it look ordinary and natural, to such a point that oppression no longer seemed like oppression to the perpetrators (Taylor, 1998). Likewise, the masculine management norm in the higher education sphere due to men dominating the management positions can be interpreted as 'natural' (Peterson, 2014), and therefore do not seem like oppression to the perpetrators. The social and experiential context of racial oppression is critical for understanding racial dynamics, specifically the way that current inequalities are linked to earlier, more overt, practices of racial segregation (Delgado & Stefancic, 2017). CRT is based in the realities of the lived experience of racism which singled out Black people and others as worthy of suppression. Therefore, CRT has further assisted the study as a lens to understand the extent and impact of Black racial discrimination and various ways through which it has been perpetuated by society and culture.

Race has had a significant impact in generating societal inequities, including in educational institutions (Hiraldo, 2010). According to Taylor (1998) the historical legislative framework upheld White supremacy and Black subordination. In the South African context, White supremacy and Black subordination were institutionalised through the apartheid policy of racial divide. Despite the racial reformation attempts in South Africa, the footprints of racism continued to persist (Naicker, 2013). CRT challenges the notion of Whites being the normative standard (Taylor, 1998; Delgado & Stefancic, 2017). The theory insists that the societal and experiential context of racial oppression is essential for understanding racial dynamics, specifically the way in which the present inequalities are attached to historical

practices of racial exclusion. Stinson (2009) goes on to assert that CRT provides an alternate theoretical analysis of how the discourses of race and racism operate within social structures, an analysis that keeps race at the forefront. CRT derives its theories and methodologies from law, society, liberalism, feminism, Marxism, and poststructuralism (Stinson, 2009). CRT analyses the role of race and racism in perpetuating social discrepancies between dominant and marginalised racial groups. CRT's aim is to extract what is presumed when analysing race and privilege, and additionally the profound patterns of marginalisation that exist in the social order. Therefore, CRT plays an important role for higher education institutions that are striving for transformation through becoming more diverse and inclusive (Hiraldo, 2010). The experience of White persons as the normative standard is challenged by CRT. This theory also grounds its conceptual framework in the distinctive experiences of Black people. In this study, for example, this includes challenging White supremacy within the management of South African higher education institutions and incorporating Black women academics in such spaces.

CRT highlights that Black communities are places with multiple strengths. It moves the research perspective away from a deficit interpretation of Black communities (such as spaces full of cultural deficiency or difficulties) and rather emphasises on the collection of cultural "knowledge, skills, abilities and contacts possessed by socially marginalised groups that often go unrecognised and unacknowledged" (Yosso, 2005, p.69). The CRT approach to education involves serving a larger purpose of struggle toward social and racial justice (Yosso, 2005). Therefore, this study focuses on some of the cultural assets and wealth that the Black South African women professors possess.

CRT informs strategies to improve the educational success and life chances of Africans – Black women academic professors in the context of this study. CRT assumes that it is not entirely accurate that White and Black people think and act in predictable and homogenous ways. As the political lines between Black and White people become blurred, some Black people embrace traditional, conservative views while some White people promote progressive racial policies (Taylor, 1998). Although some Whites have advanced an antiracist agenda, most have embraced the colour-blind perspective, and any paradigms built upon the principle that racism is a normal activity in society will be resisted. Delgado and Stefancic (2017) point out that it is less agonising and offensive for most Whites to simply deny, typically but not maliciously, that racism exists. In addition to that, as educational institutions

become progressively racially diverse, their self-interests no longer represent those of a sole racial group (Taylor, 1998). Examining the efforts of a higher education institution to possess culturally proficient and diverse staff, administrators and faculty is a better operative approach of being inclusive. Several tenets of CRT can be applied to unearth the embedded social inconsistencies that maintain an order of privilege and subjugation.

There are five tenets of CRT that can be employed to study the various practises of social injustices supported through the institutions of higher education. The five tenets focus on distinct, nonetheless interrelated subjects, and help uncover the numerous ways in which institutions strengthen racism (Hiraldo, 2010). Although not all the tenets apply to this study, each will be mentioned. The five tenets of CRT are depicted in Figure 3.1 below and discussed thereafter.
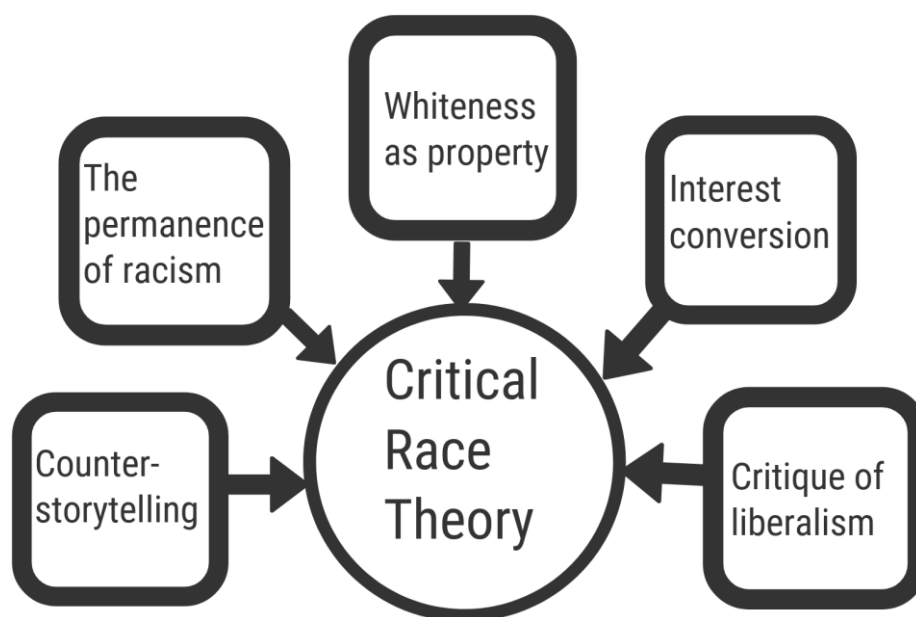
Figure 3.1: Five tenets of critical race theory.

3.2.1 Counter-storytelling

The centrality of experiential knowledge of marginalised groups is important in understanding racial subordination. CRT values "counter-stories", stories of "raced" people whose experiences are often not told; stories that expose, analyse, and challenge the majoritarian stories of racial privilege (Stinson, 2009; Aguirre, 2000). CRT is a framework

that legitimises the racial and subordinate experiences of marginalised groups, specifically the personal, composite stories or narratives of Black people (Hiraldo, 2010). This framework is a resource that both exposes and critiques the dominant (male, White, heterosexual) ideology, which perpetuates racial stereotypes. The CRT framework recognises the power that stories have in challenging the dominant status quo, and the shared stereotypes, beliefs, and understandings of society. This is a suitable framework for this study, as the narratives of Black women professors are legitimised thereby challenging the dominant status quo which maintains racial stereotypes. Adichie (2009) asserts that conventional storylines lessen 'others' to negative stereotypes, which become internalised and need to be disputed. She reveals the intellectual harm produced by single stories as part of a broader problem and explains the significance of being cognizant of prescribed outlooks and of their perpetuation (Adichie, 2009). CRT scholars thus often use storytelling to engage and challenge negative stereotyping (Taylor, 1998). Storytelling has also been used by other marginalised academics in South Africa and abroad through different stories published in books such as the volume '*Black Academic Voices: The South African Experience*' as well as the pioneering work of *Hear our Voices: Race, gender and the Status of Black South African Women in the Academy*. A voice is given to marginalised people and communities (for example, Black women academics in higher education) because they are suppressed in many stories.

The majority of CRT stories are "drawn from the experiences of minority law professors, detailing not only negative experiences such as name calling and ostracism, but also positive aspects of their heritage, such as racial solidarity, the importance of tradition and honour, and the struggle against oppression" (Litowitz, 1997, p. 520). The usage of counter-stories in analysing higher education's environment affords Black staff and students with a voice to reveal their stories that involve marginalised experiences. Counter-stories can contribute in analysing the climate of a higher education institution, which can in turn present prospects for further investigations into the means in which institutions can be inclusive and not superficially diverse. This is imperative to remember when institutions of higher education work towards creating a diverse communal space. An institution can aim to grow its mixture by increasing the number of previously disadvantaged groups, such as Black (or non-White) and women students. However, if the institution does not make the necessary changes to create an inclusive climate, it would have a difficult time in maintaining diversity (Hiraldo, 2010). This tenet shows that perhaps counter-storytelling from Black women academics has

not yet been embraced in South African institutions of higher education, as Black women academics still feel isolated and discriminated against.

3.2.2 The permanence of racism

As the second tenet of CRT, the permanence of racism proposes that discrimination regulates the political, social, and economic domains of society. According to CRT, racism is perceived as an intrinsic part of society, privileging White individuals over Black people in most areas of life, including education (Hiraldo, 2010). In higher education, racism may be analysed (and even challenged) through a framework that scrutinizes its fundamental impact. When higher education disregards the presence of systemic racism, diversity action strategies become in vain (Hiraldo, 2010). This tenet also shows how racism is put into effect and is still persistent in South African higher education institutions through the mistreatment and mismanagement of Black people, particularly Black women academics. Black academics have been made subordinates as a result of racism. This also means that if higher education institutions pay attention to the existence of systematic racism, diversity action plans may become effective.

3.2.3 Whiteness as property

The tenet of Whiteness as property suggests that Whiteness is seen as a valuable and treasured property in a society with a system structured on racial hierarchy. It excludes those who do not own the same phenotype of those who are White (Harris, 1993). In line with Harris (1993) the beliefs and benefits that convey the reputation of being White has come to be a significant asset which White people seek to protect. The assertion made here is that some White people have come to "expect and rely on the benefits that come with being White and over time these expectations have been affirmed, legitimated and protected by the law" (Harris, 1993, p. 1713). The institutional power additionally strengthens the perception that being White is more useful and important than being a Black person, as argued by Hiraldo (2010). In addition, that Whiteness is a 'valuable property' creates a systemic reality that works against building a varied and inclusive higher education environment, as it encourages the embedded hierarchical racist paradigms that currently exist in society (Hiraldo, 2010).

Diversity in higher education tends to be more visible within divisions of student affairs; however, the power of the institution tends to be centralised within academic affairs, where there is less representation of women and Black people (Hiraldo, 2010). For this study, this tenet assists in understanding that Black South African academic professionals might enjoy less privilege of being affirmed, legitimated or protected by the laws that govern the higher education system due to not being White. If this occurs, it would result in the majority of Black academics not becoming part of the driving force of transformation in higher education. Hiraldo (2010) further asserts that since professors are understood as owners of the curriculum, this means that they have independence in designing courses based to their own interpretations of their philosophy of knowledge, which (if they are exclusively White) might lead to bias to White culture and ideology, which in turn would disadvantage Black students (Hiraldo, 2010). This would prolong the chain of Black subordination in the institutions of higher learning.

3.2.4 Interest conversion (or convergence)

Bell (2005, p. 35) stated that "Whites simply cannot envision the personal responsibility and the potential sacrifice inherent in the conclusion that true equality for Blacks will require the surrender of racism-granted privileges for Whites". Problems arise when Black progress imposes a personal cost to White people's position of power and privilege. This is in line with Bell's (2005) theory of interest convergence, which asserts that the interests of Black people in achieving racial equality have been accommodated only when they have converged with the interests of powerful Whites. According to Taylor (1998), White people have firstly been willing to sacrifice the well-being of Black people for their economic self-interests, and secondly have continued with subordination of Black people by sustaining those economic and legal structures that promote White privilege. This tenet could explain the limited number of Black academic leaders in South African higher education, as a result of powerful White academics feeling that their privilege would be threatened should a large number of Black people be part of management.

Interest conversion recognises White individuals as being the prime recipients of civil rights legislation (Hiraldo, 2010). African Americans were only provided with basic rights by the early civil rights legislation; these rights were essentially superficial 'opportunities', as they

were a basic principle of democracy in the USA, which Whites had enjoyed for centuries (Hiraldo, 2010). Affirmative action in higher education is an example of this, even though it is constantly under attack as a benefit for Black people (particularly Black women). CRT shows its obligation to social justice as it proposes a liberatory and transformative response to racial, gender and class suppression, exposing the interest convergence and working towards the abolition of racism, sexism and poverty, in addition to the empowerment of all subordinated groups especially Black people (Solórzano & Bernal, 2001).

3.2.5 Critique of liberalism

The fifth tenet of CRT, the critique of liberalism, emerges from an idea that dominant legal claims of neutrality, objectivity, colour-blindness and meritocracy are camouflages for the self-interest of powerful entities of society (Tate, 1997; Taylor, Gillborn, & Ladson-Billings, 2009). The liberal perspective emphasises equal opportunities and appears optimistic but does not address the reality of racism. Approaches that refuse to acknowledge racial reality have been argued to be a mechanism that allows people to ignore racist policies that perpetuate social inequity (Hiraldo, 2010). In order to take a step closer to eradicating racism in institutions of higher education, students and academic affairs need to incorporate dialogues around race throughout the curriculum and student activities (Hiraldo, 2010). Institutions of higher education must recognise and work toward dismantling colour-blindness, as this has been recognised as "camouflage for the self-interest, power, and privilege of dominant groups" (Solozorno & Yosso, 2002, p. 26).

It is implied that liberalism in this case is deemed patronising, as it works in institutions of higher education to maintain the status quo. This tenet also argues for how the liberal approach can be adopted by powerful entities of the higher education system. Critiquing of the liberal perspective in higher education has perhaps not been at the forefront of South African higher education, and therefore the experiences of Black women academics in dealing with racism have not been challenged but rather have been perpetuated. CRT through this tenet challenges the dominant ideology of White privilege and disproves the claims that educational institutions make about objectivity, meritocracy, colour-blindness, race neutrality and equal opportunity.

3.2.6 Critical race theory and other social identities

CRT postulates that eliminating racism as a fundamental part of societal structure is a mandatory step that society needs to take for it to progress. By acknowledging racism, members of society can challenge it and thereby improve the lives of Black (and non-privileged) people. CRT furthermore offers a voice to the systematically oppressed citizens, which is different from other theories that explore systemic oppression (Hiraldo, 2010).

Although critics argue that CRT does not incorporate social class and gender as part of its agenda due to its emphasis on race, CRT researchers focus on the intersectionality of race and other social identities within their analysis (DeCuir & Dixson, 2004; Patton. McEwen, Rendón, & Howard-Hamilton, 2007). One cannot simply think about race, class, sexuality or gender as independent from one another. As stated in Chapter 2, Bowleg (2012) asserts that individuals from multiple historically oppressed and marginalised groupings are the central point of intersectionality. Black women have intersectional identities as a result of the way in which their gender and racial identities connect to make their experience of oppression unique from people of other groupings (Crenshaw, 1994). Hiraldo (2010) asserts that "Acknowledging how various identities are interrelated furthers the complexity of these social constructions, which, if ignored, leaves questions unanswered. Essentially CRT places race at the centre of the paradigm; however, this does not necessarily mean that other identities are ignored" (p. 57).

3.3 Community cultural wealth

Using CRT, Yosso (2005) introduced the concept of community cultural wealth to contest conventional understandings of Pierre Bourdieu's cultural capital. The concept of community cultural wealth expands on two preceding higher education studies by Solorzano and Villalpando (1998) and Solorzano, Villalpando and Oseguera (2005) (Yosso, 2005; Samuelson & Litzler, 2016). In the first, Solorzano and Villalpando (1998) used a CRT framework to understand the types of resistant cultural capital that students of colour utilise to thrive in higher education, irrespective of the challenges they encountered (Samuelson & Litzler, 2016). Franklin (2002) explains cultural capital as "the sense of group consciousness and collective identity that serves as a resource 'aimed at the advancement of an entire group'" (p. 177). Research on cultural capital indicates that "African Americans were willing to contribute their time, energies, and financial and material resources to support these educational institutions because they knew they were important to the advancement of

African Americans as a group" (Franklin, 2002, p. 177). Black people share their cultural capital with each other and develop their social capital for survival and accomplishments in a separated world constrained by the ever-present forces of racism and discrimination (Morris, 2004; Yosso, 2005). Through community cultural wealth, Yosso (2005) widened the extent of what is deemed cultural capital (Samuelson & Litzler, 2016). In the second study, Solorzano et al. (2005) expanded this idea (cultural capital) into the concept of cultural wealth: "Cultural wealth identifies individual indicators of capital that have rarely been acknowledged and used as assets in examining the cultural and social characteristics of populations of colour" (Solorzano et al., 2005, p. 18).

Extending the notion of cultural wealth, community cultural wealth broadens the concept of funds of knowledge by acknowledging the skills and abilities that the Black students in their study hold. Yosso (2005, p. 77) describes community cultural wealth as "an array of knowledge, skills, abilities and contacts possessed and utilised by communities of colour to survive and resist macro- and micro-forms of oppressions". Educational institutions are part of a broader system that implicitly advances existing power relations by subtly legitimising certain ways of being and understandings of the social world which are all aligned with the interests and ideologies of the ruling class (Samuelson & Litzler, 2016; Jayakumar, Vue, & Allen, 2013). The concept of community cultural wealth is valuable for higher education research (Samuelson & Litzler, 2016). Its usefulness as a concept for understanding approaches to getting entry to and being productive in higher education makes it important for acknowledging underrepresented marginal students (Samuelson & Litzler, 2016) and possibly Black women professors.

A CRT lens acknowledges that Black communities nurture cultural wealth through various forms of capital, such as aspirational, social, navigational, linguistic, resistant and familial capital (Yosso, 2005). These types of capital employ the knowledge that Black students (and possibly academics) take from their families and communities into the classroom or higher education institutions (Yosso, 2005). The various forms of capitals informing community cultural wealth illustrated in Figure 3.2 below are not mutually exclusive or unchanging, but rather are dynamic processes that build on one another as part of community cultural wealth.
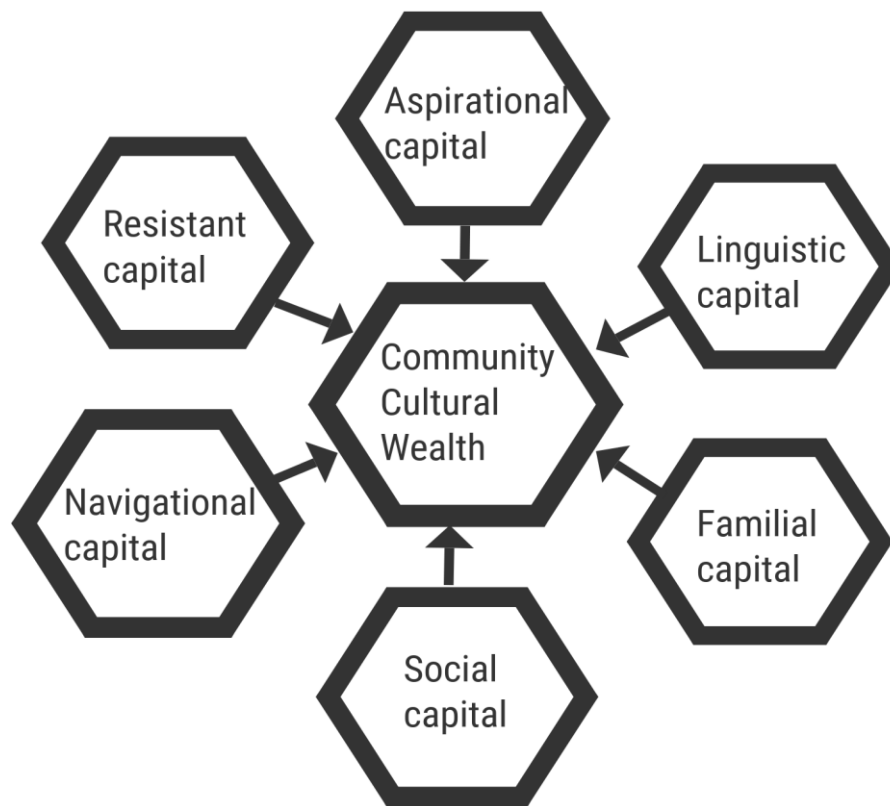
Figure 3.2: Six forms of community cultural capital

3.3.1 Aspirational capital

This discusses the capacity to maintain hopes and visions for the future, despite real and supposed barriers. This resiliency is verified in those who allow themselves and their children to envision possibilities past their present conditions, often without the impartial means to accomplish those goals. These narratives cultivate an ethos of possibility, as they represent "the creation of a history that would break the links between parents' current occupational status and their children's future academic attainment" (Yosso, 2005). Students (and Black women academics) are introduced to the notion that their future academic accomplishments and livelihood are not inevitably related to their parents' existing occupational status. Maintaining visions of graduating from higher education institutions and seeking desired careers, irrespective of uncertainty or obstacles, can act as efficient inspiration for perseverance (Samuelson & Litzler, 2016). Aspirational capital is having hope despite structured inequality and encountering lack of means to make aspirations possible (Yosso,

2005). Aspirations are established in social and familial environments, mostly via linguistic storytelling and guidance that present specific navigational goals to resist unjust conditions (Yosso, 2005). Hence, aspirational capital intersects with the other forms of capital such as social, familial, navigational, linguistic and resistant. How this form of capital is at work for Black women professors is that it could explain how they have been able to be successful in higher education. It could mean that from a young age, some Black women have been nurtured by their families to dream of attaining their goals despite the structured inequality (based on apartheid) that they encountered.

3.3.2 Linguistic capital

This form of capital involves the "intellectual and social skills attained through communication experiences in more than one language and/or style" (Yosso, 2005, p. 78). Linguistic capital echoes the notion that Black pupils come to the schooling environment with numerous language and communication skills. This is because in many cases Black students come to institutions of learning having been subjected to a storytelling tradition, including listening to and describing oral histories, tales, stories and proverbs. Students communicate with different audiences by developing and drawing on various language registers or styles. These youth gain multiple social tools of "vocabulary, audience awareness, cross-cultural awareness, 'real-world' literacy skills, math skills, metalinguistic awareness, teaching and tutoring skills, civic and familial responsibility, [and] social maturity". This capital could explain the intellectual and social skills that Black women professors were able to gain from their families and communities that helped them with their literacy, teaching and tutoring skills and civic responsibility, which ultimately served to see them succeed in higher education.

3.3.3 Familial capital

This denotes the "cultural knowledges nurtured among *familia* (kin) that carry a sense of community history, memory and cultural intuition" (Yosso, 2005, p. 79). This form of cultural wealth involves a loyalty to community wellbeing and extends the notion of family to include a broader awareness and appreciation of kinship. Recognising the racialised, classed and heterosexualised implications that encompass the conventional understandings of 'family', familial capital is cultivated by the 'extended family', which may comprise of

immediate family (living or passed on) along with extended family, including friends who might be considered part of *familia* (Yosso, 2005; Samuelson & Litzler, 2016). From these kinship bonds, the significance of upholding a strong relationship to community and its resources is realized. The family also informs the emotional, moral, educational and occupational consciousness though modeling teachings of caring, coping and providing (Reese, 1992; Auerbach, 2004; Elenes, Gonzalez, Delgado Bernal, & Villenes, 2001; Lopez, 2003). This consciousness can be nurtured between and within families, additionally through school, sport, religious gatherings and other social community sceneries (Yosso, 2005). Familial capital can inform the students' persistence as it can contribute to the development of students' emotional, moral, educational, and occupational consciousness (Samuelson & Litzler, 2016). The pursuing of a specialised career and giving back to family and community can also be attributed to familial capital for example, witnessing and experiencing family history and struggles can advance a form of cultural knowledge that inspires students to overcome trials and be successful (Huber, 2009; Samuelson & Litzler, 2016). Due to the discriminatory South African history, some Black women professors could have families that encouraged them to conquer challenges to follow a professional career and give back to family and community. Evidence of this form of capital can also suggest that some Black women professors had emotional, moral, educational and occupational consciousness that were brought to the fore by different familial and community settings that assisted them in succeeding in higher education.

3.3.4 Social capital

Social capital can be realised as "networks of people and community resources" (Yosso, 2005, p. 79). All social contacts can offer both instrumental and emotional aid to navigate through society's institutes (Yosso, 2005). For instance, inferring from social contacts and community resources can assist a student to identify and obtain a university scholarship. Communal networks may help a student in formulating the scholarship application, while also emotionally encouraging and supporting the student (and Black women academics) as they pursue higher education (Yosso, 2005). Researchers indicate that historically, social capital has been used by Black people to realise education, legal justice, employment and health care. As a result, Black communities handed the information and resources they acquired through the higher education institutions back to their social networks (Yosso, 2005). This capital could have played a role in the success of Black women in higher

education, as social networks provide support for their advancement in this sphere both as students and as employees.

3.3.5 Navigational capital

This refers to the skills of manoeuvring through social institutions. Navigational capital expands on the notion of academic invulnerability and indicates skills that facilitate students to maneuvering through educational institutions with dominant cultural standards (Samuelson & Litzler, 2016). An example here is the ability of Black South African students and academics to manoeuvre in higher education institutions that were initially created with White people in mind. Strategies to navigate through racially hostile university campuses draw on the concept of academic invulnerability, or students' (and possibly Black women professors') ability to be persistent in achieving at high levels, regardless of the demanding circumstances that frame them to achieve poorly at school and, eventually, dropping out of school. Resilience has been viewed as a blend of inner resources, social competencies and cultural strategies that foster people to survive, recover and even thrive after traumatic events (Yosso, 2005).

Black people draw on various social and psychological "critical navigational skills" (Solorzano & Villalpando, 1998) to maneuver through structures of inequality permeated by racism (Yosso, 2005). Navigational capital consequently acknowledges individual agency within institutional limitations, but it also connects to social networks that accelerate community navigation through different locations such as schools, the workplace and the judicial systems (Yosso, 2005). Navigational capital recognises that individual agency (such as those of Black women professors) within institutional constraints and connections to social networks act as elements that enable navigation through institutions (Samuelson & Litzler, 2016). Some examples of circumstances or restraints encountered by Black students (and possibly Black academics, including professors) comprise of segregation, perceptions of racism, negative perceptions from peers and few faculty members of colour to serve as role models and mentors (Samuelson & Litzler, 2016). Though aspirational capital suggests resilience as relating to success, navigational capital indicates resilience in the form of a combination of skills facilitating Black students (and likely Black academics) to manoeuvre through educational institutions (Samuelson & Litzler, 2016).

3.3.6 Resistant capital

Resistant capital is described as "those knowledges and skills fostered through oppositional behaviour that challenges inequality" (Yosso, 2005, p.80). This type of cultural wealth is based on the culture of resistance to subordination showcased by Black communities. Additionally, sustaining and continuing the manifold aspects of community cultural wealth is also part of the knowledge base of resistant capital. An example is research showing a group of African American mothers who consciously raise their daughters as 'resistors' (Ward, 1996). By way of spoken and unspoken lessons, these Black mothers impart lessons of self-assurance especially in relations to intelligence, beauty, and strength and worthiness of respect, and them resisting the barrage of societal messages devaluing Blackness and belittling Black women to their daughters (Ward, 1996). This suggests that some Black women professors could have applied resistant capital (such as self-affirmations) that were fostered by their parents (particularly mothers) as they were advancing in their careers in higher education. Research studies have highlighted how Black parents consciously encourage their children to employ behaviours and uphold attitudes that challenge the status quo. This could suggest that some Black women professors have had to be resistant when encountering inequality, especially in relation to their race and gender. Resistance may involve diverse ways that oppositional behaviour may manifest, including self-defeating approaches that reinforce the system of subordination. Nevertheless, when informed by a Freirean critical consciousness (1970), or acknowledgment of the structural nature of oppression and the inspiration to work toward social and racial justice, resistance employs a transformative form. Transformative resistant capital thus "includes cultural knowledge of the structures of racism and the motivation to transform such oppressive structures" (Yosso, 2005, p. 81). Black women professors could possess the cultural knowledge to transform oppressive structures.

Resistant capital in its various forms can facilitate the perseverance of students by working as motivation to continue and succeed. For instance, participation in a higher education institution's social justice organisation might operate as transformational resistance and assist student (and possibly Black professors') tenacity (Huber, 2009). Such organisations offer a network of students (and possibly Black academics and professors) who encourage each other alongside working together to abolish institutional barriers to perseverance. This system can offer students supplementary tools for persistence (Huber, 2009; Samuelson & Litzler, 2016).

"Researchers have used community cultural wealth to make sense of how Black communities have expanded on generational resources to survive, adapt, thrive, and resist within existing social structures and institutions" (Samuelson & Litzler, 2016, p. 98). There are at least three forms of resistant behaviours; these will be explained in terms of their implications for higher education students (and possibly Black women professors). *Conformist resistance* points out that students are driven by a necessity of social justice; yet, they do not critique structures of suppression. Rather, they choose to pursue social justice within existing social systems and conventions (Samuelson & Litzler, 2016). *Transformational resistance* involves behaviour that illustrates both a critique of oppression and a pursuing for social justice (Samuelson & Litzler, 2016). *Resilient resistance* (which is an overlapping of conformist and transformational resistance) is when students (and most likely Black academics) indicate motivation to transform the damaging notions that people have about a stereotypical image, while engaging with approaches that are not meant to adjust the structures on which institutional inequality is constructed, for example tracking systems in high schools or use of standardised tests for admission (Samuelson & Litzler, 2016).

The above insights on community cultural wealth could mean that some Black women were able to achieve success in their quest to become professors as a result of the capital that was developed and nurtured by their Black families and communities. This study aimed to identify the forms of capital drawn on by Black women professors, this would inform the way in which they construct their identity and the benefits that they bring to higher education institutions.

3.4 Critical consciousness theory and the concept of empowerment

Continuing from the above where the importance of oppressed individuals using their community cultural wealth to survive and resist various forms of oppressions was highlighted, Paulo Freire (1972) vocalises the importance of oppressed groups recognising and analysing the systems of inequality and committing to take action against them.

Critical consciousness theory (or *conscientização* in Portuguese) originated from the works of Paulo Freire. He outlines critical consciousness as involving both reflection and action that focused on societal systematic changes (Freire, 1972). Empowerment has its origins in the campaigns for fairness, equity, and justice which stem from the community psychological

theory (Rappaport, 1981; Gonzalez, 1991). Both critical consciousness theory and the concept of empowerment have shared roots and are useful to understand how Black women professors succeeded in a challenging academic environment. This theory and concept relate to efforts that overpower suppression and promote human progress and advancement, community involvement, and welfare (Christens et al., 2015). Empowerment and critical consciousness have their basis in social activism, confrontation of suppression, and efforts at liberation (Christens et al., 2015). However, critical consciousness and empowerment have not been used in the past to frame and assess the experiences of Black women academics and how they talk about attaining their professorship in higher education institutions.

3.4.1 Critical consciousness theory

 While work together with unschooled and impoverished Brazilians, Freire (1970) inspired them to think about political and social injustices in a critical way. He believed that a rational and informed understanding of history, economics, poverty, oppression and exploitation was a prerequisite for underprivileged individuals to initiate and establish a progressive change. Consciousness of social and economic inequities and their causes places marginalised individuals in a position to resist oppressive systems effectively and insist on transforming their social and political circumstances (Freire, 1972). Supported by Freire's work, researchers have used the concept of critical consciousness as an assessment of oppression and recognition of societal injustices (Christens et al., 2015). Oppression is perceived as a practice that supports the disproportionate allocation of essential resources, that impacts the quality of life of poor and marginalised populations in an adverse manner (Christens et al., 2015). As stated in Chapter 2, Black women professors have encountered oppression in the academic space, and this theory helps in understanding how they resisted the unjust systems and promoted transformation within their institutions of higher education.

 A study conducted by Diemer and Blustein (2006) concluded that youth who had higher levels of critical consciousness also had a clearer awareness of the career they wanted to pursue. Another study inspected the means of constructing critical consciousness among teachers, postulating that this is an important route for the growth of critical consciousness amongst students (Zion, Allen, & Jean, 2015). Dialogues about political matters with parents and associates have also been discovered to foster critical consciousness among youth

(Diemer, 2012). Enhancement of critical consciousness is a multifaceted process that results in a shift in understanding, perceptions and behaviours.

Scholars have identified three core components of critical consciousness: critical reflection, critical efficacy, and critical action. These components are established in phases of transitive consciousness – from semi-intransitive consciousness to naive transitive consciousness to critical transitive consciousness (Freire, 1972; Leonard & McLaren, 2002). Critical reflection is the process of learning to question social arrangements and structures that marginalise groups of people. This includes history and thinking that perpetuates existing structures of inequalities. Critical efficacy refers to the perceived capacity and commitment to address perceived injustices. Critical action is the individual or collective engagements and efforts to change perceived injustices. As individuals continue through these phases, they are gradually equipped to link their personal encounters to community matters and to come up with better judgements on promoting change (Christens et al., 2015). Critical action is orientated towards the understanding that the actions it incorporates are those exclusively leaning toward shifting unjust systems and policies (Christens et al., 2015).

Critical consciousness leans towards the freeing from numerous forms of suppression. In the USA, scholarship on critical consciousness is centred on endeavours to resolve racial oppression and activities to challenge supplementary systems of identity-based oppression. Critical consciousness and the related notion of socio-political development are focused on social change and social justice (Watts & Serrano-García, 2003). In South Africa most studies that use critical consciousness have a focus on transformation and social justice in education, teaching and learning and disease prevention among young people (Campbell & MacPhail, 2002; Hatcher, 2006; Maseko, 2018).

From critical consciousness it could be suggested that some Black women academics were able to do well in higher education due to being critically aware of the oppression and exploitation of their race and gender, and were therefore intentional in resisting oppressive systems and being assertive on changing their social and political circumstances. Dialogues about political issues with parents, teachers and peers could have played a role in the consciousness of Black women academics who eventually become professors. Through career aspirations and interests, Black women professors could have been more devoted to their future careers and confirmed that their work headed toward accomplishing their goals.

3.4.2 Empowerment

The theoretical origins of empowerment as an essential component of community engagement can also be drawn back to Brazilian educator Paolo Freire (Freire, 1970; Hur, 2006). According to (Prilleltensky, 1989) "The process whereby people achieve an illuminating awareness both of the socioeconomic and cultural circumstances that shape their lives and their capacity to transform that reality" (p. 800) is parallel to the definition of empowerment. Empowerment is "a group-based, participatory, developmental process through which marginalised or oppressed individuals and groups gain greater control over their lives and environments, acquire valued resources and basic rights, and achieve important life goals and reduced societal marginalization" (Maton, 2008, p. 5). Empowerment theorists and researchers have argued that empowerment assumes various forms and meanings to different people, is contextually determined, and changes over time (Foster-Fishman, Salem, Chibnall, Legler, & Yapchai, 1998). More specifically, for this study empowerment refers to "the process of gaining influence over events and outcomes of importance to an individual or group" (Fawcett et al*.,* 1994, p. 471). Therefore, the aspirations for, paths toward, and manifestations of empowerment is most likely to differ substantially, reliant on the population targeted, setting investigated, and point of time witnessed. Empowerment is understood through the explorations of power and powerlessness (Foster-Fishman et al., 1998). Power is defined by Wrong (1995) as the "capacity of some persons and organisations to produce intended, foreseen and unforeseen effects on others" (p. 2). The definitions of empowerment suggest that Black women academics who eventually become professors might have been empowered by going through a developmental process to gain influence over their life events and important outcomes.

Since personal history arises from the intersection of demographic features and social prospects individuals with dissimilar racial, gender, ethnic, class, and social backgrounds are anticipated to want distinct forms of empowerment (Hill Collins, 1986). These aspirations of empowerment are also shaped by previous experiences with empowerment (Foster-Fishman et al., 1998). There are essentially four components of empowerment from community psychological theory: the emotional, cognitive, relational, and behavioural.

The *emotional component* of psychological empowerment discusses the perception and feeling that a person's association and active involvement can influence social and civic decision-making. This is conceptualised and calculated as motivation to influence one's

socio-political environment (Christens et al., 2015). Socio-political control is conceptualised and operationalised with two dimensions: (a) leadership competence; and (b) policy control (Christens et al., 2015). Leadership competence makes reference to the expertise and assurance essential for acting as a lead in organisational and community contexts, while policy control involves the idea that one is proficient in influencing resolutions in these contexts (Christens et al., 2015). This study wants to show how Black women professors talk about how they were empowered which might be seen in the way that they engage in competent leadership and control of policy as they argue about the way that they contribute to higher education institutions.

The *cognitive component* of psychological empowerment comprises of a cognizance of the factors that inform policies and structures and the critical and strategic insight of how to implement changes in such systems. The features of the cognitive component have been specified to comprise commitment to shared interests, headship and decision-making skills, and awareness and understanding of different possibilities for social and civic action (Zimmerman, 1995). This component suggests that Black women professors were aware and critical of how to make changes in discriminatory and unfavourable systems (such as those in higher education institutions), through their commitment to the collective interest (of especially Black individuals), leadership, decision making and knowledge of the various routes for social and civic action for the benefit of Black academics who were discriminated against, and thus were empowered.

The *relational component* of psychological empowerment emphasises the roles that connections and "relational capacities play in psychological empowerment processes" (Christens et al., 2015, p. 19). Christens (2012) proposed that the relational component might include dimensions such as assisting in the empowerment of others, joining social divisions, joint competence, network mobilisation, and enforce a legacy of empowerment to other persons (Christens et al., 2015). This suggests that a focus on how some Black women professors become empowered through their involvement in facilitating of other people's empowerment, such as assisting other students and fellow subordinated Black academics and bridging social divisions in higher education.

The *behavioural component* of psychological empowerment introduces the activities taken to exert power and gain control in civic and communal contexts. It is therefore an extension of the idea of citizen participation (Christens et al., 2015). This form of empowerment could be

applied to Black women professors as they might have exerted influence and gained control in the higher education political communities such as student and employee bodies and through their critical consciousness were able to have a positive impact.

The empowerment concept suggests that if Black women academics gain more influence over their lives and surroundings, procure valued capitals and basic rights, and accomplish significant life goals they will be able to challenge the racial and sexist discrimination that they encounter in institutions of higher education.

3.4.3 Cross-pollination of critical consciousness and empowerment

Figure 3.3 shows how the content of the critical consciousness and psychological empowerment components is similar in many ways. The superstructures of both critical consciousness and empowerment have three main components that address cognitive, emotional, and behavioural elements. The critical action component of critical consciousness and the behavioural component of psychological empowerment (community participation) come from similar concepts (Christens et al., 2015). Both comprise actions taken within the political system, including activism, engagement in civic organisations, and partaking in protests. There is, nonetheless, a contrast in what the behavioural empowerment and critical action emphasise. Critical action was concerned with actions that change unjust systems and policies (Christens et al., 2015; Maton, 2008).
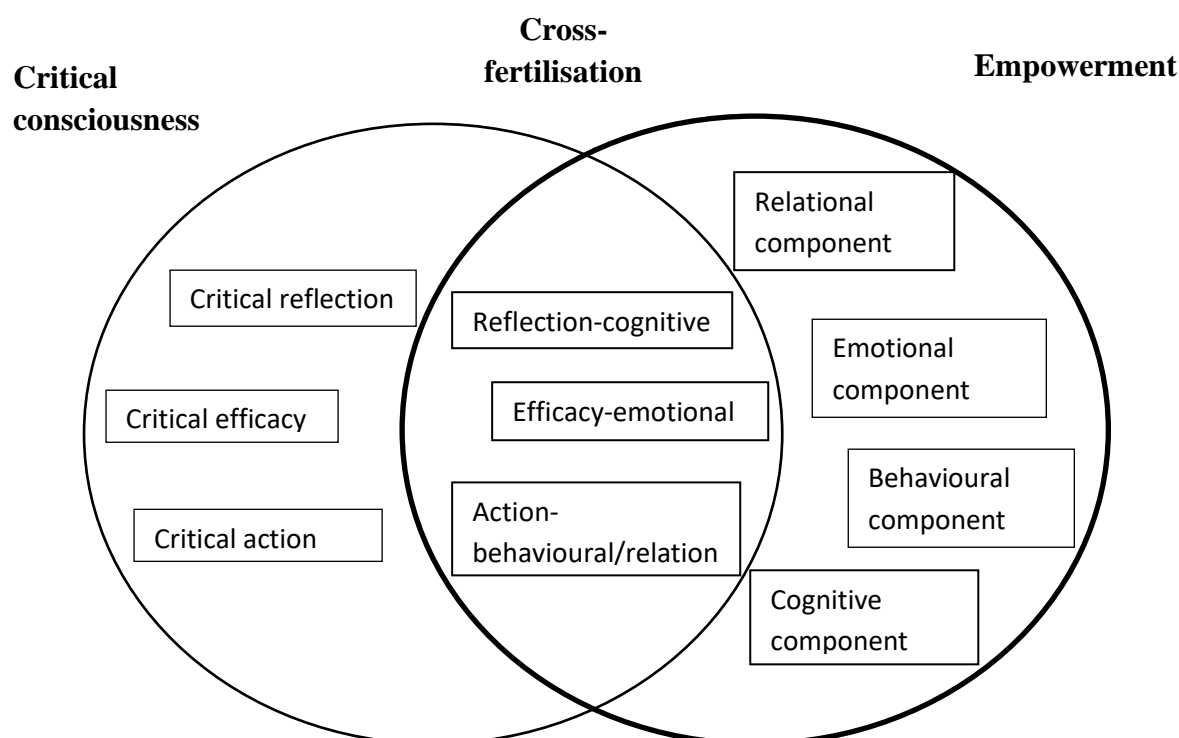
Figure 3.3: The intersection of critical consciousness and empowerment (adapted from Christen et al., 2015)

The behavioural component of psychological empowerment, in contrast, is theorised in wider terms. It has been mostly applied in social and political change contexts (Maton, 2008). Critical action has been carefully employed to settings linked with social and political change (Christens et al., 2015). The emotional component of empowerment and the critical efficacy component of critical consciousness are almost identical in element, but the critical efficacy component is more emphasised in the psychological empowerment research (Jemal, 2017). The cognitive component is emphasised in the critical consciousness research, and the two bodies of literature aim to comprehend and promote the different types of knowledge (Zimmerman, 1995; Christens et al., 2015).

Likewise, the critical efficacy component of critical consciousness and the emotional component of psychological empowerment have shared concepts. In fact, a similar measure for socio-political control that is adjusted for use in studies of the emotional component of psychological empowerment is adapted for determining critical efficacy in studies of critical consciousness (Freire, 1972). Socio-political influence has assumed a dominant role in psychological empowerment research; however, it is a more peripheral consideration in critical consciousness research (Christens et al., 2015).

The opposite is said to be true when considering the cognitive features of critical consciousness and psychological empowerment (Christens et al., 2015). Critical reflection focuses on underlying attributions on social issues and people's normative value judgements about socio-political structures, while the cognitive component of psychological empowerment is attentive to the understanding of the various means that power can be utilised to challenge these structures, and how it can be used to overpower contestation in order to preserve the status quo (Leonard & McLaren, 2002; Zimmerman, 2000). Critical reflection speaks to the cognitive shifts that take place as a person identifies the roles that power and dominance play in forming and maintaining systematic disparities between groups, and the moral/value judgements about the injustice of these plans, including the importance of changing it (Christens et al., 2015; Freire, 1972). The cognitive component of psychological empowerment discusses the importance of comprehension that must take place for people who would like to make socio-political changes to function as powerful actors in that arena (Christens et al., 2015; Zimmerman, 2005).

The conceptualisations of critical consciousness and empowerment will help understand the position that Black women professors occupy when talking about their journey, identities and benefits that they bring to higher education institutions.

3.5 Summary

This chapter combined interrelated frameworks as a grounding for understanding the journey of Black women professors in post-apartheid South Africa. CRT was united with concepts of critical consciousness coupled with empowerment and community cultural wealth. CRT laid the foundation for understanding the racialised society faced by South Africans, but most importantly the means through which critical confrontation of the laws that upheld White supremacy has been engaged. Secondly, the critical consciousness and empowerment frameworks built up from CRT by focusing on liberation from oppression and social justice through awareness of and control over marginalisation. Lastly, community cultural wealth explicates the importance of community capital among Black people, which exposes racism while overcoming barriers to success. These frameworks are conjoined to critically understand Black South African women who were able to triumph and become professors even in the midst of racial and gender oppression. The following chapter will outline the methodological procedures that were followed in order to generate the findings for each of the research questions.

Chapter 4: Methodology

"To be human is to engage in relationships with others and with the world." (Freire, 2005, p. 3).

4.1 Introduction

Despite the challenges that many Black women encounter within higher education, some do have success stories; however, these stories are often overshadowed by the discrimination that saturates the experiences of these academics. It is therefore important to highlight these examples of success, which pave the way for future generations of Black women academics. Presented below are the methods that the researcher used to unfold, review and answer questions about professorship among Black South African women.

Methodology stipulates how an individual may go about practically studying what is to be known (Terre Blanche, Durrheim, & Kelly, 2006). This chapter will outline the methodological procedures that were followed in order to generate the findings for each of the research questions. The paradigm, research design, sampling strategy, data collection processes and data analysis approaches that were used will be made explicit. Additionally, the ethical considerations and ways in which credibility, dependability and transferability were maintained will be explained. Furthermore, a section on reflexivity will be presented. Justification for all methodological decisions that were taken will be presented as evidence as to how the conclusions of the study were reached.

4.2 Research questions

The specific research questions posed were:

1. What discursive strategies do Black women professors use to construct their journey to professorship?
2. How do the discourses of Black women professors lead to (and arise from) the ways in which they construct their identities?
3. How do Black women professors argue for the benefits that they bring to their institutions?

4.3 Research paradigm

A research paradigm refers to the ontological and epistemological underpinnings of a study. Ontology is the effort to uncover the fundamental classifications of what exists in the world or the nature of reality, while epistemology is the study of how we come to know the world of things (Burr, 2006). This study was positioned within the social constructionist paradigm, which when understood ontologically prioritises the language that is shared with regard to our perceptions and experiences and how these are brought into existence and take the particular forms that they do (Burr, 2003). In this study the researcher attempted to discover what exists for the study participants, and the nature of this existence, through focusing on the language used by the participants. Epistemologically, social constructionism is grounded in the assertion that language involves the construction of specific accounts of what the world is like, and when we begin to think and talk about the world, we also begin to represent it (Burr, 2003). This means that for this study how the researcher knows what she knows and presents about Black women professors came about through the spoken language and verbal interactions she had with the participants that she then transformed into text. Social constructionists often use textual analysis or discourse analysis (as in this study) as a methodology of studying what is to be known.

Social constructionism views knowledge and truth as socially constructed and not "discovered" by the mind (Andrews, 2012). Foucault argues that all knowledge is constituted and socially constructed under conditions of power (Anttonen, 1999). Social construction recognises that knowledge is sustained by a social process. The common ways of understanding the knowledge of the world come from people constructing it between themselves (Burr, 2006). This suggests that social interaction specifically that of language, is important in social constructionism. This implies that what is regarded as 'truth' is not a product of objective observation of the world, but rather of social processes and interactions in which individuals are continuously engaged with each other.

The ways in which the world is understood are historically and culturally specific; for example, whether an individual understands the world in terms of men and women depends on where in the world they live and when (Burr, 2006). People's ways of understanding are products of a culture and history and are reliant on the specific social and economic arrangements prevailing in that culture at that time (Burr, 2006). This suggests that the knowledge that abounds in a culture about Black women (for example, in the South African

culture) are artefacts of it, and it should be assumed that a particular way of understanding is not necessarily any better than another. This leads a researcher to being critical of the presumed ways of interpreting the world. Social constructionism contests the idea that common knowledge is founded upon objective, impartial observation of the world (Burr, 2006). The social constructionist perspective "locates meaning in an understanding of how ideas and attitudes are developed over time within a social, community context" (Dickerson & Zimmerman, 1996, p. 80). The social constructionist perspective is in line with this study there is not much literature that focuses on the constructions that Black women professors themselves produce in relation to their journey towards professorship, identities and benefits that bring to their institutions.

The social constructionist paradigm was deemed appropriate for this study as it regards individuals as constitutive of culture, politics and history, in particular periods and places, and so relocates psychological processes cross-culturally, in social and temporal contexts (Galbin, 2014; Creswell, 2009). For this study, engaging with Black women professors might enable different constructions than the way they have been constructed by others. This paradigm is also aligned with CRT and critical consciousness and the concepts of empowerment and community cultural wealth, as they are all grounded in socio-political contexts. For this study, placing at centre-stage the self-reported interactions of Black women professors, and seeing these as actively producing forms of knowledge that are taken for granted, illustrates that language is more than simply a way of expression (Burr, 2003). When Black women professors talk to the researcher, reality gets constructed. The research engagement allows for the active production of a different form of knowledge.

The use of language, according to social constructionism, is thought of as a form of action. This study will take this 'performative' role of language as the focus of interest (Burr, 2003). Social constructionism consists of micro and macro social constructionism. Micro social constructionism asserts that social construction takes place within everyday discourse between interacting people. Numerous versions of the world are possibly available through this discursive, constructive work, and therefore no one can be said to be more real or true than others; the text of this discourse is the only reality that we have access to (Burr, 2003; Holstein & Gubrium, 2013). Macro social constructionism (influenced by Foucault's work) recognises the practical power of language as obtained from material or social structures, social relations and institutionalised practices (Burr, 2003). The macro social constructionism

is concerned with issues of power and is considered appropriate for this study, as it is particularly attentive to analysing several forms of social inequality such as gender, race and class with a view to challenging these through research and ultimately practice (Burr, 2003; Holstein & Gubrium, 2013).

Additionally, Hollway (1984) theorises subjectivity as it is re-produced in discourses, arguing that discourses make available positions for subjects to take up these discourses are not neutral, and not equally available to men, women, White and Black people. The practices that men, women, Black, White people engage in in relation to each other are rendered meaningful according to the race/gender-differentiated discourses. In turn, discourses do not exist independently of their reproduction through the practices and meanings of particular women, men, Black, or White people. This is significant for this study, for just as the participants position themselves in particular discourse, this positioning creates particular practices. She highlights the need for research to account for the changes in the dominance of certain discourse and the development of new ones.

4.4 Research design

To answer the research questions, a qualitative research design was adopted to collect and analyse data. This design is most appropriate because it enabled the researcher to study Black women professors in detail. It was necessary to access language, and therefore a qualitative approach was appropriate to be used (therefore they talked). The discourses formed were of particular interest in this study, as they make explicit the ways in which language is used to produce, change and negotiate meanings. Systems of meaning that are related to the interactional and wider socio-cultural context of the participants in relation to their empowerment were highlighted. Durrheim (2006) asserts that a qualitative research design allows for the identification and thorough understanding of the constructions that emerge from the data. The study was interested in the *language* (words and phrases) used to construct the journey that Black women professors went through that led to them becoming professors. Language offers socio-culturally and socio-historically constructed forms of knowledge. This research design regards social structure and discursive practice as a social practice, and thus the language that was used by the participants in talking about how they became professors was regarded as a social practice. Literature also shows that a qualitative research design deals with the complexities of meanings in a social context as they are naturalistic (not

controlled), observational (not experimental) and in-depth ("thick") (Trappes-Lomax, 2004; Babbie & Mouton, 2001, p. 270). The qualitative design contributed to the researcher having a rich understanding of Black women professors with a particular focus on their academic and career success.

4.5 Description of the study site

South Africa has a total of 26 public universities (Universities South Africa, 2017). These include the historically White, Black Coloured, Indian and relatively recently merged universities (Bunting, 2006; Karodia, Shaikh, & Soni, 2015). The participants for this study were Black women professors who were drawn from two public universities, one of which was historically White and the other having recently merged. These are the University of Witwatersrand (Wits) and the University of KwaZulu-Natal (UKZN), respectively. Wits and UKZN are both traditional South African universities, meaning that they are research-intensive institutions that also grant academic degrees at both undergraduate and postgraduate level. These two universities are among the top five productive universities in terms of research in South Africa (Subbaye, 2017). Of the top five universities in terms of weighted research output, only three (Wits, UKZN and the University of Pretoria) maintained their position at the top of the overall equity guide (Govinder, Zondo, & Makgoba, 2013). The equity index steers the system towards a notion of transformation that connects, rather than disconnects, equity, development, and differentiation (Govinder et al., 2013). Two of these institutions were selected because they are among the top research-producing universities in South Africa, while also making notable efforts to be equitable in terms of race, compared to their counterparts. Selecting participants from these universities was reasoned to allow for the discourses of the previously disadvantaged to come to the surface, and thereby to reflect on and critique where Black women are in the process of transformation in terms of race and gender. Although it may have been useful to recruit participants from more than two traditional universities in South Africa, using only two was realistic in terms of study time, and data management. Also, qualitative research does not intend to generalise but rather to understand specific cases, and so it was not regarded as necessary to broaden the study sample beyond the two aforementioned universities.

The University of Natal (which, during the apartheid era, historically catered for White students) was merged with the University of Durban-Westville (which historically catered for Indian students) to form UKZN in 2004. This merging produced an institution with goals

to promote access to learning that will expand educational and employment opportunities for the historically oppressed, and support social transformation and redress (UKZN, 2007). Recruiting Black women professors from this university was appropriate, as participants were from a transformed/transforming university. Data from UKZN's Institutional Intelligence Office (2020) identified the permanent instruction and research staff as comprising 64% Black, Coloured and Indian personnel. In addition, it identified that 48% of UKZN's permanent instruction and research staff are women.

Black women professors from Wits were also recruited for this study. Wits is a university which has 38% Black, Coloured and Indian/Asian permanent instruction and research staff, and 49% of Wits permanent instruction and research staff are women (DHET, 2018). Recruiting from this institution was necessary as it highlighted Black women professors' success at a historically White university. This provided rich information that was obtained from women who had risen on the academic ladder in a historically White university. Wits was chosen over the other historically White universities because it had a higher number of Black women professors in comparison to its counterparts (DHET, 2018). It was therefore more suitable for the study as it was more likely to provide the suitable number of participants that was needed.

Recruiting from these two universities with different histories but similar transformational goals attempted to give a picture of South African Black women professors based on their work contexts.

4.6 Sample

In this study interviews were conducted with four Black women professors from UKZN and four Black women professors from Wits. After eight interviews, it seemed that data saturation was being reached, with minimal levels of new information being obtained in the latter interviews. The total of eight participants was deemed appropriate for the study, as during the data collection and analysis process it appeared that saturation was being reached during the last few interviews. Vasileiou, Barnett, Thorpe, and Young (2018) also assert that qualitative research does not draw on a large sample but rather is concerned with selecting a few data-rich cases which will allow for a thorough and in-depth analysis.

If saturation was not reached, more participants would have been recruited, although this would have proved difficult to attain as some of the potential participants had not responded

to the invitation, while others reported being unavailable to participate due to time constraints. This study included Black women professors from a variety of disciplines, which gave a diverse and rich understanding of the landscape of South African professors rather than a single narrative from one discipline.

4.7 Sampling strategy

The study adopted a non-probability purposive sampling strategy. The goal of purposive sampling is to focus on particular characteristics of the participants that are of interest, which will best enable the study research questions to be answered (Durrheim, 2006). The purposive sampling strategy was chosen as it offered intentional selection of information-rich participants, which the researcher was able to study in an in-depth manner (Patton, 1990). Snowball sampling was also used, as some of the participants referred the researcher to other Black women professors. The snowball sampling technique allows for the gradual accumulation of a sufficient sample through contacts and referrals (Ary, Jacobs, Sorensen, & Walker, 2014). This method was appropriate because it was able to provide participants with the characteristics that were needed in order to answer the study questions. It also assisted in reaching members that otherwise might have been difficult to reach.

Permission from gatekeepers at both UKZN and Wits was granted to recruit prospective participants (see Appendix 1). After ethical clearance was granted by the UKZN Humanities and Social Sciences Research Ethics Committee, suitable participants were identified. Specifically, the researcher systematically trawled (e.g. by executive structure/college/faculty/discipline) through the two institutions' websites and identified Black women professors. The researcher thereafter invited 10 suitable potential participants from each university through an initial email invitation (see Appendix 2). Attached to this email was an information sheet (see Appendix 3) which provided further details on the purpose and nature of the study.

4.8 Data collection procedure

Given that the study was undertaken within a social constructionist paradigm, both verbal and verbal interactions that were transformed into text as a way of making sense of the world were considered relevant. Semi-structured interviews were therefore appropriate in collecting data with Black women professors, as micro social constructionism acknowledges that social

construction takes place within everyday discourse between people in interaction (Burr, 2003). This type of interviewing was appropriate for this study because it allowed reflection and in-depth discussions to be achieved through probing the participants to expand on their responses while keeping some structure in the interview (Alshenqeeti, 2014). Some level of structure in the interviews was necessary to facilitate the process of answering the research questions and meeting the research objectives. It also helped in eliminating repetition of questions and answers, therefore saving time in the interview process.

The semi-structured interview schedule (see Appendix 4) allowed the researcher to follow the direction that the participants took in the interview while concurrently probing for their responses within the parameters of the topic of interest (Fontana & Frey, 2000). Social constructionist research does not predefine dependent and independent variables but focuses on the full complexity of social and cultural meaning-making as the situation emerges. The social constructionist approach in this study allowed for the interactive process through language for Black women professors to illustrate their understanding of the world and themselves. The interviews yielded thick data (based on depth and contextual particularity), which was made possible through the participants doing most of the talking during the interviews (Silverman, 2013). The audio recordings and transcripts (one which was translated from IsiZulu to English by the researcher) of the interviews enabled the researcher to immerse herself in the data (Fontana & Frey, 2000). Data were collected on some of the UKZN and Wits campuses- in the participants offices. These campuses were chosen as interview sites by the participants, presumably because they felt comfortable in their own workspaces. Conducting these interviews within a space that the participants are familiar with seemed to facilitate their comfort, ease, and openness in talking about their journey of obtaining their professoriate. Each of the eight interviews lasted between 45 and 90 minutes.

4.9 Data analysis

For the research questions stated above to be answered, a Foucauldian discourse analysis (FDA) approach was adopted. The term 'discourse' includes language and institutions as well as complex signs and practices that order and sustain socio-culturally and socio-historically constructed forms of social existence; forms that work to either confirm or deny the life histories and experiences of the people who use them (Leistyna, Woodrum, & Sherblom, 1996). More specifically, Foucault (1972) argues that discourses are "practices that

systematically form the objects of which they speak" (p. 49), and thus that subject positions are constantly being constructed and reconstructed through discourses. Foucault conceives discourse as social structure and discursive practice as a social practice. Through his work, Foucault tries to demonstrate that what can be perceived as fixed and universal is often the product of historical development. His perspective reveals that current reality is not a given and challenges us to think about how the world might be different. Foucault's 'ontology of the present' involved investigating who we are today, and how that has been constructed by the forms of knowledge (discourses) that we have of ourselves; political forces and how we are controlled through disciplinary practices; and the relationships we have with ourselves (Grace, 2002, p. viii). Foucault was particularly focused on promoting change that opposed domination and oppression and fostered what he refers to as "the work of freedom" (Taylor, 2011, p. 2). FDA was appropriate for this study as it allows the issues relating to race, gender and power relations to be identified.

The FDA also takes a historical perspective and explores the ways in which discourses have changed over time, and how this may have shaped historical subjectivities. The Foucauldian version of discourse analysis also pays attention to the relationship between discourses and institutions. Here, discourses are not conceptualised simply as ways of speaking or writing but rather are bound up with institutional practices. For example, in this study, higher education, race and gender are institutions in which discourses are constituted. This means that discourses are concerned with ways of organising, regulating and administering social life. Therefore, in as much as discourses legitimate and reinforce existing social and institutional structures, these structures in turn also support and validate the discourses (Willig, 2013). The Foucauldian version of discourse analysis is concerned with language and language use; however, its interest in language takes it beyond the immediate contexts within which language may be used by speaking subjects (Willig, 2013). FDA asks questions about the relationship between discourse and how people think or feel (subjectivity) (in this study interviewing the participants about their journeys), what they may do (practices) and the material conditions within which such experiences may take place (Willig, 2013; Koro-Ljungberg, 2008). Doing FDA requires texts in order for the analysis to generate answers to the research questions. Clarity regarding the kinds of texts available is important. For this study, the audio recordings from the interviews were transcribed for analysis. Questions

about the object status of the text also need to be mentioned. For this study, the status was a narrative. The selection of suitable texts for analysis was informed by the research questions.

The form of FDA used in this study first focused on the discursive ways in which Black women professors construct their journey to professorship. The focus was on the discursive strategies used by Black women professors to legitimate and discredit the discursive objects in their journey towards professorship. Under discursive strategies, discourses work to normalise certain subjectivities and exclude others. Strategies of normalisation and exclusion may be recognised as comparing, ranking, hierarchising and dividing (Foucault, 1972).

There is no straightforward procedure for what FDA entails; however, this study adopted both Parker's (1992) and Willig's (2013) stages of doing FDA. Before the first stage of FDA was commenced, the researcher conducted a 'first level' thematic analysis (presented in Chapter 5). This assisted in eventually identifying and organising the discourses that Black women professors used to talk about their journey to professorship. The first stage of FDA was concerned with the ways in which discursive objects are constructed. Discursive objects are seen as "nodes within a network" which can aim to empower (or disempower) (Foucault, 1972; Olsson, 2007). An object "is seen as a complex network of relationships between individuals, texts, ideas, and institutions, with each "node" having an impact, to varying degrees, on other nodes, and on the dynamics of the discourse as a whole" (Olsson, 2007, p. 221). The first stage of analysis entails the identification of the various ways in which the discursive object is constructed in the text (Willig, 2013). For this study, all instances of reference to the themes that came up at a macro level were highlighted. Both implicit (such as those not said or missed out or said indirectly by the participants) and explicit references were included (Parker, 1992), and thereafter the discursive objects were identified. The search for construction of the discursive object for this study was guided by shared meaning. In this study there were five groups of discursive objects that were constructed by the participants to show their journey to professorship (presented in Chapters 6 and 7).

The second stage of analysis focused on the discourses. Having identified all sections of text that contributed to the construction of the discursive objects, the focus turned to the differences between constructions. The second stage of analysis aimed to locate the various discursive constructions of the object within wider discourses (Willig, 2013). Three discourses were identified in this study, which were historically and culturally situated (Parker, 1992). Identifying the discursive strategies that were employed here involved how

the three discourses were used to legitimate and discredit the discursive objects in the participants' journey towards professorship. This is an important step in analysis as it assist in understanding of the constructions of Black women in their journey to professorship. This is presented in Chapter 8.

The third stage of analysis is regarded as the action orientation of talk and text. Here the researcher asked questions such as "What is gained from constructing the object in this particular way at this particular point within the text?", and "What is its function and how does it relate to other constructions produced in the surrounding text?" A focus on action orientation allowed for a clearer understanding of what the various constructions of the discursive object are capable of achieving within the text (Parker, 1992; Willig, 2013). For example, the researcher was able to identify actions from the participants, such as portraying the discursive objects in their journey to professorship as either oppressors or empowerers. This is presented in chapter 6, 7 and 8.

The fourth stage of analysis involved positioning. After identifying the different constructions of the discursive object within the text, and after locating them within discourses, a more detailed examination of the subject positions offered was next. Here the researcher also identified the kinds of categories and activities that the participants adopted for themselves and assigned to others (Parker, 1992). For example, the participants would often subjectively position themselves as victims and other discursive objects in their journey (such as non-Black colleagues and seniors) as perpetrators. This is also presented in chapter 6, 7 and 8.

The final stage was concerned with how discourses support different institutions and reproduce power relations (Parker, 1992). The researcher identified the manner in which the ways of talking of the participants were supporting different institutions. According to Foucauldians, it is impossible not to be political. Therefore, the researcher identified what kinds of moral and political stances were undermined by the discourses used by the participants. This is presented in chapter 8.

4.10 Credibility, dependability, transferability and reflexivity

4.10.1 Credibility

Credibility relates to the congruency of the findings with the study design and methods (Shenton, 2004; Gray, 2014). This strengthens accuracy of the findings on the phenomena under scrutiny. The constructions and inferences made by the researcher must be supported by the data (Silverman, 2013). Credibility aims to truthfully represent the social phenomena to which the data refer (Silverman, 2013). The appropriateness of the tools and processes used when undertaking the research is important in ensuring trustworthiness (Leung, 2015). The interpretations of the data must be credible, persuasive, plausible, reasonable and convincing (Silverman, 2013). It is important that the research questions are valid for the desired outcome, the design is valid for the methodology chosen, the methodological approach is appropriate for answering the research question, sampling and data analysis are appropriate, and finally that the results and conclusions are valid for the sample and context (Leung, 2015).

The reasons for each of the methodological decisions taken for this study have been mentioned above. The data were also mechanically recorded via an audio tape recorder. The theoretical claims of the researcher are supported by the evidence from the participants' accounts, and this therefore strengthens the credibility of the research findings. Particular extracts are presented to enhance the credibility of the analysis. Extracts in qualitative research are presented in order to enhance validity, because this forces the researcher to document the claims for readers who were not present during the conversations to witness the interactions as they unfolded (Shenton, 2004). Anomalies or deviant cases were also sought in order to attain objectivity. These were presented to refute initial assumptions, or the current understandings of the phenomena being studied. This is to strengthen the validity of the research in order to re-evaluate the ideas that emerge (Silverman, 2013).

4.10.2 Dependability

Dependability refers to the consistency in gathering the data, translating the findings and reporting results. The reasoning used for selecting individuals to interview in the study should be transparent. Dependability refers to the "consistency and reliability of the research findings and the degree to which research procedures are documented, allowing someone outside the research to follow, audit, and critique the research process" (Moon et al.,

2016, p. 18). Dependability is guaranteed by documenting the processes of the study in detail, in order to allow a forthcoming investigator to duplicate the work, if not necessarily to gain the same results. A thorough explication of the methods and their effectiveness was presented (Shenton, 2004). The researcher described what was planned for the study and how this was strategically executed. Each detail of what was done in the field while collecting data was addressed. The researcher also evaluated the effectiveness of the process of inquiry by presenting a reflective appraisal (Shenton, 2004).

The findings of this study can be regarded as enhanced because of the justifications for the decisions taken that were made by the researcher at each stage of the process. This also helped the researcher to keep an 'open mind' and not be obsessed about producing a particular outcome (Gray, 2014). This strategy also assisted the researcher not to jump to 'solutions' to a problem, as this might have led to her ignoring facts that do not confirm her expectations (Gray, 2014). Dependability was also improved by using standardised interview schedules (Gray, 2014).

4.10.3 Transferability

Transferability refers to the ability of the research findings to be transferable to similar contexts and similar participants (Kelly, 2006). This study provided evidence as to how its findings could be applicable to other situations, by providing an ample amount of data that might make transferability judgements possible for other potential users (Lincoln & Guba, 1985). Thick descriptions of the phenomena under inquiry were provided, along with details of the cultural and social contexts that surrounded data collection. Specifically, the location of the interviews was explicated. The journeys of the participants' careers and how they have constructed and presented them to the researcher was also presented. The contexts from which the participants come from and the different university settings are detailed in the next chapter. The number of participants that were involved in the fieldwork, the data collection methods, and the number and length of the data collection sessions were all explained in the previous section of this chapter.

4.10.4 Reflexivity

Reflexivity pertains to the attention given to the researcher's role in qualitative research (Palaganas, Sanchez, Molintas, Visitacion, & Caricativo, 2017). Researchers should be cognizant of their contributions to the construction of meanings and lived experiences throughout the research process (Palaganas et al., 2017; Kelly, de Vries-Erich, Helmich,

Dornan, & King, 2017). Reflexivity entails self-awareness. It is important to acknowledge that it is impossible to remain 'outside of' one's study topic while conducting research. The researcher in a study is prone to have a major influence on the research process in its entirety, as they are the main decision-makers for all aspects of the project. Conducting research changes the researcher in various ways. This section will explicate the changes that the researcher experienced as a result of the research process and how these changes have impacted on the research process (Palaganas et al., 2017). Especially in a qualitative study, it is vital to highlight how the researcher shaped and how she has been shaped by the research process and outputs (Palaganas et al., 2017). This section will specifically focus on the challenges that the researcher encountered in her epistemological literature, personal and methodological endeavours. Reflexivity notes and insights were used to acknowledge the changes that were unfolding during the research process. During the course of the research study, the researcher continuously made checks and recorded detailed notes and descriptions of her influences on the research process. This was done to strengthen the self-reflectivity of the researcher. Drawing inspiration from Watt (2007), the researcher now considers her own assumptions, biases and experiences, and how these affected her research decisions.

My supervisor and I, as well as other academics I encountered during the research process, were acutely aware of the irony that my supervisor is a White male academic (albeit not at the professorial level). My supervisor and I spoke several times about whether a White male academic could (or should) supervise a study on Black women professors. Adopting the CRT perspective while rejecting colour-blindness, we explored the probable power dynamics that exist between supervisor and student, regardless and because of the intersections of race and gender. We also explored the possibility of drawing a Black woman co-supervisor into the study; however, we did not want to enact a token appointment of someone based on their race and gender. The supervisor/student relationship that my supervisor and I attempt to negotiate and establish is one of professional collaboration and care, and one that does not exclude the informal mentoring and supervision that other (Black women) academics may offer. My supervisor also became my mentor, as he has taken initiative to partner with me in writing and publishing journal articles, been active in suggesting conferences that would benefit my professional growth and my study, and been vocal in offering both academic and professional advice. There are also other men and women who have 'supervised' this research project in formal and informal ways, such as providing feedback on certain chapters and presentations

that I have delivered. Pursuing this study at PhD level also means that I own this project as my work and have been becoming the expert on my own study and field.

I occupied various roles in the research process. I was part of the data collection process and therefore was part of the construction process between myself and the professors. In this process I was directing the conversation and reflecting. In this position I presented myself as a critical listener, probing the participants to talk in depth about their supportive tools. I also occupied the role of a 'learner' or 'mentee' during the course of the interview, as I am aspiring professor. This position afforded me the opportunity to have uninterrupted face-to-face time with Black women professors. It allowed me to ask questions and obtain answers pertaining to their journey to professorship which I could use for my own personal benefit. This was an empowering process.

I was part of the constructions as I would also ask questions based on my own experience. The role of the 'learner' was conflicted by the role of the 'researcher', because in as much as I was a junior in terms of professional experience, I needed to ensure that I unapologetically occupied my researcher role. I needed to continually be conscious about my research objectives and ensure that good-quality data were collected. I was interested in the agentic discourses that the Black women professors used to talk about their journey to professorship and used that conceptual framework during the process of the interviews. However, after all the interviews were conducted and during analysis, I realised that frameworks of critical consciousness, empowerment and community cultural wealth were more consistent with the participants' discourses. After data collection was completed and write-up commenced, I assumed the role of author. As the author, I provided an account of the process and the observations that I made. This role encompasses all the other roles, as it ultimately determines what 'truth' is told of the process within which the other subject positions are incorporated (Mitchel, 2017). At stake for the author are the credibility and trustworthiness of the account and the usefulness of the research for other researchers and those interested in this topic.

Undertaking my own independent research project has also sharpened my ability to think about problems innovatively and to device new ideas. During this study I had to find my own approaches to problems and issues. For example, when I encountered a challenge of not getting participants during the data collection, I had to think creatively and started asking the

participants that were responding positively to send emails to other Black women professors telling them about the study and encouraging them to participate. Another challenge I came across was doing discourse analysis in practice. Although I have not mastered the art of doing discourse analysis, I had to teach myself this skill. I acquired this skill by searching and seeing experts working on it in practice via interactive workshops and YouTube videos (in addition to books and journal articles). This approach to challenges has further proved that thinking rationally and critically in uncertain times is more productive than being anxious and irrational, leading to idleness (which is what I tend to find myself doing). I anticipate that this will continue to help me in future situations, both personal and professional.

4.11 Ethical considerations

This research study has taken adherence to ethical considerations into account, especially when interacting with the participants. Research ethics refers to the moral and responsible principles guiding research (Gray, 2014). Seven main areas will be discussed under the ethical principles that were followed for this study: scientific validity of the research study, social value, collaborative partnership, increasing beneficence and decreasing harm for participants, ensuring informed consent of participants, ongoing respect for the privacy (anonymity) of participants, and avoiding the use of deception. The dignity, rights, safety and well-being of participants were primary concerns in this research study.

4.11.1 Scientific validity

Scientifically valid research produces valid and usable answers to the research questions by using rigorous and appropriate conceptual, theoretical and methodological designs (Wassenaar & Mamotte, 2012; Wassenaar, 2006). When applied to this study, scientific validity was assured by adopting the most fitting and feasible research design (the qualitative approach), data collection method (interviews), and analysis (discourse analysis). The frameworks of CRT, critical consciousness, empowerment and community cultural wealth were also appropriate and justifiable for yielding meaningful answers to the research questions of the study. The theoretical claims of the researcher are supported by the evidence from the participants' accounts, and this therefore strengthened the validity of the research findings. Particular extracts were presented to also enhance the validity of the analysis.

4.11.2 Social value

Research ought to be valuable to a community of people or society (Wassenaar & Mamotte, 2012). This research study intends to be a benefit to the university and research community,

as it wishes to feed into the university's transformation and inclusivity agenda and young Black women academics' sense of inspiration and ability to reach professorship. This study also desires to add a new (more positive) angle to literature pertaining to Black women academics and makes a meaningful and valid contribution to existing literature around this subject. As a result of this study, an organisation or university could build or improve on an intervention programme which could contribute positively to the greater society. The participants could gain direct benefit from the study as the results will be made available to them. The discourses could help further empower the participants as they become cognizant of the meanings that they attach to their professorship.

> Researchers have claimed that discourse analysis can be used to enable research participants to become aware of the ways in which they are positioned through discourse. It has been argued, for example, that through highlighting the role of discourses in shaping experience, subjectivity and practices, discourse analysis could be useful in deconstructing taken-for-granted assumptions and increasing the reflexivity of the reader, thus contributing to more competent and empowering professional practices (Harper & Thompson, 2011, p. 150).

Therefore, discourse analysis can be utilised by socially persecuted and marginalised groupings, such as Black women, as an instrument for empowerment, to show the indistinct ways that been suppressed by influential symbolic systems and practices (Willig, 1999).

4.11.3 Collaborative partnership

Research should address a particular community need and the target population must be collaborators in the developmental processes of the research. Even though the research did not involve the participants in planning the focus and purpose, it did involve the university community in terms of asking gatekeepers for permission (i.e. by communicating with the UKZN and wits registrars) to conduct a study with professors from these two institutions. Permission was granted by both of these institutions (see Appendix 1). The UKZN and Wits staff communities participated in the research and were therefore able to bring forth knowledge that had an influence on the research study as a whole. Ethical clearance from UKZN was also applied for in order to ensure that the research would be carried out in an ethically sound manner (see Appendix 5). The abovementioned bodies that were approached are from both the UKZN and Wits communities, showing that these universities were

participatory in the research planning and execution. The UKZN community benefits from the research as the dissertation is ultimately a product from the institution. The research also adds to the body of knowledge on Black women academics (particularly professors) who are personnel of the university itself.

4.11.4 Increasing beneficence and decreasing harm for participants

Research studies are considered harmful if they impose physical, mental and emotional harm on the participants (Gray, 2014). This includes anything that causes the participant to feel embarrassed, ridiculed, belittled or generally subject to mental distress. During her interactions with the participants, the researcher avoided disrespect, being disorganised and disruptions which could have negatively impacted the data collection and study as a whole. I ensured that interviews were scheduled at a convenient time for each participant. The researcher also made sure that the study and data collection process was efficiently and clearly designed. All the foreseeable risks, harm and 'costs' linked with the study were acknowledged (Orb, Eisenhauer, & Wynaden, 2001), and risks were minimised. It is possible that the Black women professors could have experienced distress as a result of this study. In case this happened, the researcher made arrangements to provide the participants with a list of psychologists in their areas who they could contact. The researcher made provision to pay for the first counselling session for each of the participants. To minimise distress, the researcher chose to include only participants who were comfortable enough to volunteer to be part of the study. The study went beyond avoiding harm by also aiming to increase the positive benefits for the participants. The participants benefitted from the study as they were given a summary of the study findings, which may at least provide better self-knowledge.

4.11.5 Ensuring informed consent of participants

Informed consent implies that the participants are supplied with adequate and clear knowledge about the study so that they can make an educated choice about involving themselves in it or not (Gray, 2014; Orb et al., 2001). The extent of information made available to participants must entail the consequences implicated as a result of participating in the study. In addition to giving the participants an information sheet, the researcher also took some time to explain the purpose of the study to the participants. The information sheet (see Appendix 3) explained the aims of the research and the fact that the study will be undertaken by the researcher. It is also explained who is being asked to participate and for what reason, and the sort of information that is being sought by the study. The researcher also indicated the

amount of that time needed from the participants to conduct the interviews. The voluntary nature of participating and responding to each of the questions was also emphasised. The participants were informed that they could discontinue whenever they felt uncomfortable during the research process, and how confidentiality would be maintained was also explained. The participants were told that no incentives would be offered for volunteering to take part in the study. An opportunity was given for them to ask any questions that they might have with regard to the information sheet and consent form. The volunteering participants were then asked for their permission to be audio-recorded during the interview; the reason for the audio-recording was also explained to them. With the aim of protecting the participants from any harm, I clearly explained the consent form (Appendix 3) to the participants and negotiated their informed consent.

The participants were also told that only the researcher and the supervisor will have access to the data collected, that data (both the audio and transcripts) will be stored in a safe locked cupboard. The digital recordings would be stored on a computer that only the researcher has access to, for the next five years. No real names, staff numbers or any other contact details of the Black women professors would be mentioned in any report based on this study. In order to further protect the identity of the participants from public disclosure, pseudonyms were used. The participants signed the consent forms, which were written in simple English terms. The information sheet was made available to them so that they could reflect on it whenever they wished to. A name and contact details for the research ethics committee was provided to the participants in case any of them needed them in respect of their rights regarding the research project.

4.11.6 Respect for participants and community

Respect for people encompasses "recognition of participants' rights, including the right to be informed about the study, the right to freely decide whether to participate in a study, and the right to withdraw at any time without penalty" (Orb et al., 2001, p. 95). Participants exercise their rights as independent individuals to willingly agree or decline to join in the study. Consent entails ongoing renegotiation (Orb et al., 2001).

The researcher respected the participants' rights to autonomy, privacy, truth, not to be harmed, and confidentiality (Orb et al., 2001). Data were stored in a manner that preserves anonymity. Researchers do not have the right to intrude into a respondent's personal affairs. For this study, the researcher did not ask the participants anything that they understood as

invasion of privacy. The participants gave consent to sharing their information; this was not only before the interview started but also during the interview itself. The researcher was transparent about voluntariness of participating and their right to withdraw from the study.

4.11.7 Avoiding the use of deception

Deception was avoided at all costs. The researcher did not misrepresent the study and research in any way to the participants. The participants were told the truth about what the study is about and were given an opportunity to accept or decline to take part. No physical or mental punishment was endured by the research participants. The researcher, to her best capability, tried to be completely candid with the participants. The intentions of the study and the questions that were asked were open and honest in order to elicit the most natural of responses (Gray, 2014). In addition to not infringing the participants' human rights, the researcher also shared full information about all aspects of the study that was clearly explicated to the participants.

4.12 Summary

This chapter described the methodological procedures that were undertaken in order to answer the research questions. The social constructionist paradigm was highlighted and justified as a lens for the study. The qualitative research design, Wits and UKZN as the study sites, data collection procedure and data analysis approach were also justified. Furthermore, practical guidelines to ensure trustworthiness of the research and adherence to ethical conduct were presented.

Chapter 5: Black women professors: From early education to professorship

5.1 Introduction

This chapter presents the findings from a 'first-level' thematic analysis of the data. Specifically, the chapter introduces each participant by presenting four main themes that were constructed during the data analysis. These four themes inform the discourses and discursive strategies that the women used to talk about their journey to professorship.

Eight Black women professors who were all South African participated in this study. Half of them were from UKZN and the other half from Wits. Half of the participants are professors in health science fields, three are in humanities fields, and one in science. Table 5.1 shows basic demographic information about each participant. As indicated in Chapter 4, pseudonyms were allocated to each of the participants to maintain anonymity. The first level thematic analysis will then be presented.

5.2 Description of the participants

Table 5.1: Descriptive information on the participants

Pseudonym	Level	General area of discipline	Years as university staff member
Hlengiwe	Associate professor	Health Sciences	16
Mbalenhle	Associate professor	Health Sciences	25
Thandeka	Full professor	Health Sciences	22
Zinhle	Associate professor	Health Sciences	7
Gabi	Associate professor	Humanities	12
Nozizwe	Associate professor	Humanities	10
Thobile	Associate professor	Humanities	20
Sbahle	Full professor	Science	8

5.3 Four main themes in the journey to professorship

The first level analysis generated four chronological educational and career phases in the lives of the participants. The four main themes are early education, higher education, professional and personal life and attaining professorship.

5.3.1 Early education

Although all the participants had unique early educational experiences, there were some common themes in early education that occurred across all or most of the participants. A first common sub-theme pertained to many of the participants recalling that they were high academic achievers from the early stages of their schooling. For example, Mbalenhle remarked that "I was always on the top 10 or top 5 in my class", while Thandeka indicated that "I always came up in the top 3 from my first grade and I maintained that record". A second common sub-theme pertained to the important role that supportive and hardworking mothers played during the participants' early education. The participants reported on how their mothers would ensure that they prioritised their education. For example, Thobile stated "My mom would do everything. She would check… make sure that our homeworks were done", while Hlengiwe reported "My mom was basically very supportive in terms of trying with that mere salary making sure that our school fees is paid, we have uniform…School things she would make sure that we have them." Similarly, Mbalenhle indicated "my mom valued education and always stressed the importance of education and working hard". A third sub-theme under early education was identified as supportive teachers/principals. For example, Nozizwe stated "my headmaster recommended me… for scholarship to do A levels, that was the first moment which I thought wow somebody has had confidence in me". The last sub-theme pertained to the resilience of the participants when encountering early educational challenges. For example, Thobile expressed that her matric year was difficult, but she took the initiative (like teaching herself certain subjects) to combat circumstances that may have held her back from achieving good results.

5.3.2 Higher education

Again, in higher education, each participant had their own unique experience, however there were some common themes that occurred across all or most of the participants. A first common sub-theme related to the participants being academically good but from poor background. The participants were therefore able to gain access to higher education (as they were academically good) and scholarships to fund and remain in higher education despite their disadvantaged backgrounds. For instance, Hlengiwe indicates "she [my mother] was just a cleaner…they sponsored me…it was a full bursary no paying back and whatever" while Nozizwe reports "Because I couldn't afford to go to university, I applied for every bursary that there was. And again, that was the first time I realised that in [South Africa] humanities are not taken seriously. And luckily for me the people who have paid for me to be in

[England] were open to pay for me to study at university." A second common sub-theme pertained to the racism that the participants experienced as Black students in higher education. Sbahle indicated "the funny thing is [the University I attended] is a Black institution but it was largely white lecturers… things there were over racist and not encouraging." Mbalenhle remarked "Ya, there was so much racism there. The whole environment was not conducive. Lecturers were Indian, while there were no Black lecturers and we felt that Indians were favoured, things were easy for them." A third common sub-theme related to the participants recalling themselves growing in political awareness during their higher education studies. For example, Gabi stated, "So I got to meetings, and rallies, because of that then I get conscious for the first time about issues of race, about issues of gender because I wasn't conscious. I mean consider myself to have been a child until I got there." While Zinhle indicated "I remember first year when we were fresh from high school and there was a boycott that lasted for 6 or 8 weeks and the university had to close. It was pure political against apartheid, because it was around the Afrikaans issue and suboptimal levels of education for Black children and all those ya." A fourth common sub-theme pertained to the participants' connection with other Black students amid all the racial discrimination that they were experiencing. Zinhle stated "I mean we [Black students] are in [the same campus] for 6 years, so we really lived as a community and we really got to know everybody and we became family and very strong relationships… there was a lot of support, a lot of encouragement." Mbalenhle reported "We just had to support each other as Blacks and be actively involved in strikes. Some of our friends had to go into exile and some of them were killed …But it also made me to be aware of racism, to support Blacks very strongly, I'm very passionate about supporting Black people but also it made me realise that erm I should never practice racism myself."

5.3.3 Professional and personal life

There were three common sub-themes that occurred across most of the participant's professional and personal life. A first common sub-theme pertained to many of the participants recalling the discrimination that they experienced as professionals in higher education institutions. For instance, Mbalenhle indicted "again racism, favouritism… there you are in a small department unlike being [a student] where there is like a hundred of you in a class so you all feel the same thing. I was the first Black [in my specialisation] to be produced by this institution. I'm the one person amongst like 8 Indians, consultants and registrars so it was terrible." Sbahle also indicated "So most of the young White guys they

got mentored, we don't get mentored at all." A second common sub-theme pertained to colleagues that the participants found encouraging and supportive in their professional life. Nozizwe remarks "he was my mentor and he is the only person even to this day who I trust with my career. He is the only person that I actually talk to honesty about what is happening in my career." Thobile indicated "I personally have another colleague in another discipline that I share things with. We strategise together, I go and hear from her and bounce ideas…that helps." The third common sub-theme was in relation to the participants' management of home and family responsibilities as professional women. Thobile stated "you get somebody to assist at home, it helps so that you as a woman who is in the academia can have enough time to do your work and be able to compete with your peers who are at the same level as you. I have three people who are helping me." Zinhle reported "Ok I'm gonna pause my academic career and raise the family, raise the children and then come back to academia later so as a result you find those like me for instance that become the older generation of PhD's." On the other hand, Thandeka indicated "Sometimes I do feel guilty, I could be a better mother but I also believe I have a calling in this, I'm not there for their [her children's] sporting activities, I'm not there for their functions because I'm hardly around but they have really been supportive."

5.3.4 Negotiating professorship

Again, while the participants had unique professorship experiences, there were some common themes that occurred across all or most of the participants. A first common sub-theme was that even though the participants had acquired their professorship, they still encountered discrimination and felt undermined on the basis of race and gender within higher education. For example Thobile stated "They straight up refused that I lead because they were White in such a way that in cases where I have to sign for them as their leader, the person would go and sign for themselves and say they are the leader." Sbahle also indicated "I'm the second [full professor] in the history of the school who's female… It does affect you because it's a male domination environment where the school committee they just choose themselves and they will be in charge of everything and they forget that you are there." A second sub-theme was on how the participants were able to deal with the challenges that they encountered as professors in higher education. Thobile reported, "wuh I have a thick skin sister, I think in terms of my leadership, what you see is what you get. I call it spade by spade. Whilst I do that, but respect is always at the forefront in everything that I do." Hlengiwe mentions "I think this leadership position especially in this industry yes… you're

basically alone… people never understood what you are going through. I think my source of strength has been my family, my husband." A third sub-theme pertained to many of the participants recalling using their leadership to groom and support young academics from disadvantaged groups. Thandeka remarks "I push for previous disadvantaged groups to get in. I've appointed a number of developmental lecturers and I supported them. I made sure that they were promoted to senior lecturer and some of them now are even ready to go for associate professorship. It's about equity. You have to give others' opportunities." Sbahle also reports, "So now what I do now is that the younger Black academics I do mentor them." Gabi as well indicates "I became head of school and guess what I did? Recruit Black South African female to every position that was opened in the school. They were not my friends; they were not my cousins."

5.4 Summary

This chapter served to present key educational and career themes of Black women professors from the South African context. It conveyed the sub-themes that surfaced in their early education, higher education, professional and personal life and negotiating professorship. Being part of a supportive community at university encouraged many of the participants to continue studying despite the harsh circumstances they encountered. Although most of the professors in this study were not necessarily welcomed at their place of work, their love for teaching and grooming the younger Black (especially women) academics kept them in the higher education sphere. Currently, as head of departments, Deans and Deputy Vice-Chancellors, the participants see their titles and positions as opportunities to identify and nurture young Black scholars. They intentionally provide young Black academics with opportunities for growth and promotion in the institutions of higher education, to balance the racial and gender demographics in their departments.

Chapter 6: Discursive objects in early and higher education

6.1 Introduction

The study identified the discourses (which are presented in Chapter 8) that were used by Black women professors to talk about their journey to professorship. This chapter (and the next) will present the discursive objects that were constructed by the participants to show their journey to professorship. In discussing these findings, the chapter will also draw on previous supporting literature and frameworks. As stated in Chapter 4, discursive objects, which are seen as "nodes within a network" that have an impact on the dynamics of the discourse as a whole (Olsson, 2007, p. 221) will be the outcome of the first stage of discourse analysis. This chapter will present the discursive objects that were both active in the participants' disempowerment and empowerment while they were pursuing their education. All names used are pseudonyms to maintain anonymity. The discursive objects presented in this chapter are depicted in Figure 6.1 below.

Disempowering discursive objects
Unprofessional teachers

Racist White lecturers

Discursive objects in the professors' educational journey

Empowering discursive objects

Protagonistic mothers
Teachers/ principals
The Black 'framily'
Mentors
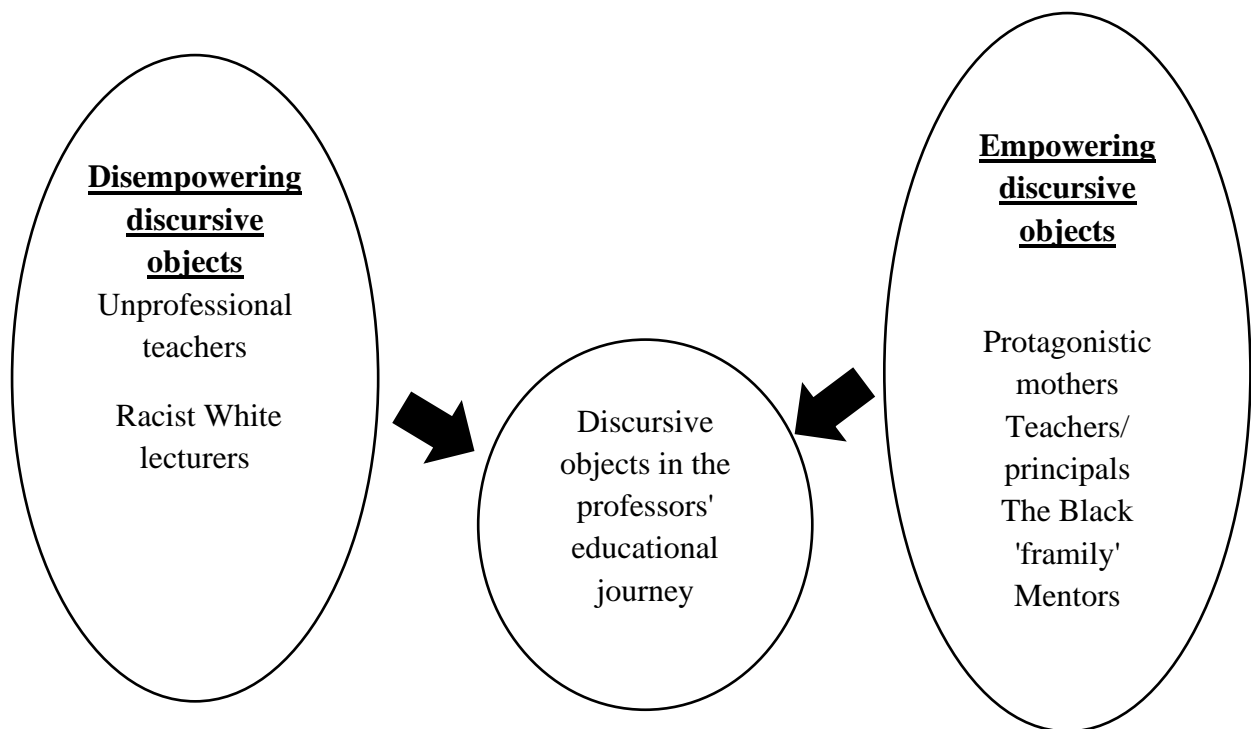
Figure 4.1: The discursive objects in the professors' educational journey

The content in Figure 6.1 suggests that the discursive objects that Black women professors use to talk about their educational journey (in the middle of Figure 6.1) are informed by

disempowering discursive objects, which comprised unprofessional teachers and racist White lecturers (on the left of the Figure), and empowering discursive objects, which comprised mothers, teachers, principals, family, friends and lecturers (on the right of the Figure).

6.2 Discursive objects that were active in the participants' educational disempowerment

There were two discursive objects that were portrayed to be active in the participants' disempowerment in their educational journeys: unprofessional teachers, and racist White lecturers. The participants indicated that they encountered challenges such as dealing with teachers that did not teach due to alcoholism, lecturers who were racist, and the English language as a barrier to accessing education.

6.2.1 Unprofessional teachers

While talking about her schooling years Thobile indicated as follows:

> We were the first group to do and write Mathematics exams. Oh, when I did my matric it was difficult, about two or three of the teachers were drunkards, and they wouldn't get time to teach us … I knew that I was going to fail Mathematics, and I did. But we saw this early and we requested to the principal to please give us permission for us to add another subject (which was Agricultural Science) and teach ourselves, and we added it…and we passed it. It was all because we took the initiative as we saw the circumstances and decided to make a plan.

In the above extract, Thobile portrays her unprofessional teachers as discursive objects that disempowered her in her pursuit of education. On the one hand, she appropriately blames some of her teachers for her failure in matric level Mathematics, thus presenting herself as a victim. These alcoholic teachers are positioned as antagonists/perpetrators as they failed to execute their duties, thereby thwarting their learners' academic potential. On the other hand, Thobile also portrays herself and her peers ("we") as empowered by seeking to create a solution for themselves (see section 6.3).

Here it is seen how the discursive object of (unprofessional and unhelpful) teachers was positioned as disempowering to Thobile's academic progress as a learner who was determined and wanted to do well academically.

6.2.2 Racist White lecturers

While talking about their university experiences as students, Hlengiwe mentioned:

> There was that thing that you can't be close to them Whites, because I've grown from Soweto, I know racism…and most of the people who taught us at [the University] were Afrikaans. So they would speak Afrikaans but they would teach us in English. So there was that animosity…So you just want to get what you want and go. When I went to do Dentistry, the Whites say 'Fifty of you here, ten of you are not going to be dentist'. I mean … that's like an insult to you. And you just want to work hard to prove a point … But it was sometimes very scary you will ask yourself 'I wonder if I will finish'. You think back home and you say I'm here, at home they are looking at me to finish so that I can make the situation better.

While talking about the same topic, Sbahle indicated:

> The funny thing is the University is a … HBI [Historically Black Institution] right. It's a Black institution, but you will be surprised that the number of Black lecturers is so little, yes so it was largely Whites ... things there were over racist number one, and not encouraging, they didn't encourage anything whatsoever yes … Well because we all students, most of us…are Black, right. So we just suck it up and deal with it… Especially when they have stereotypes, they do have stereotype I think you know you don't belong there.

The participants in the above quotes portrayed their White lecturers as discursive objects that were hostile and discouraging about who was going to pass the degree. Hlengiwe indicates her familiarity with racism as she came from a township that experienced civil unrest during the apartheid regime, and how that played a role in her awareness of prejudice and animosity from White lecturers in university. The discursive object of racist White lecturers was presented as dissuading Black students from aiming to succeed at university by making them feel like they do not belong there and that they will not complete their courses.

Hlengiwe seems in turn to present what she experienced as prejudice and disempowerment as a source of her despondency about succeeding at university. Higher education systems have institutionalised racism within them, and this disempowers Black students. The discursive

object made the participants feel inferior and as a result were disempowering the participants in their pursuit of higher education. The participants' disempowering encounters with their White lecturers is consistent with the principles of CRT, which presents the realities of lived out racism and asserts that Black people have been singled out as worthy of suppression. In the South African context, White supremacy and Black subordination were institutionalised through the apartheid policy of racial divide. Despite the racial reformation attempts in South Africa, the footprints of racism continue to persist (Naicker, 2013).

6.3 Discursive objects that were active in the participants' educational empowerment

Protagonist mothers, teachers/principals, the Black 'framily' and mentors were all portrayed as discursive objects that were active in the participants' empowerment.

6.3.1 Protagonist mothers

While talking about the role that her mother played in her education, Gabi stated:

> I used to be one of those who finish the project on time… I had the resources; my mom was a lady teacher. So, if we needed to buy a cotton and a needle and material, my mom will buy and get it ready for me... So, if we get a list, these are the things we need to buy, I give it to my mom, she buys them. I sew, I submit, I'm good.

In the above extract Gabi attributes, her good performance to her mother's ability to provide her with school resources that were needed for her to complete her assigned school work. Gabi indicates her mother's great involvement in her learning, which positively affected her school performance including higher academic achievement in school. Gabi's mother was present and recognised and acknowledged her academic endeavours at school. Here Gabi illustrates how her mother's relatively better socio-economic status (due to being a teacher) positively influenced and led her academic achievement and educational attainment. She shows that her mother's supportive involvement, interest in her progress at school, and helping her with projects all encouraged her progress in school. Here she is portraying her mother as someone that empowered her in her pursuit of education

When talking about the key role players that supported her in her education, Thobile stated:

> My mom would do everything. She would make sure that our homework was done. She did not have much education … she left in the middle and went ahead and got married … each time we went to school, we came back, my mom would've cooked,

> we'd come back, we'd eat and my mom would check if the homework is done... She
> was strict and she had respect.

Thobile positioned her mother as a discursive object that was active and contributing positively in her schooling career, despite not being educated herself or having the financial means to support Thobile in every way possible. She indicated that her mother contributed towards her education by providing her with the time and space to be able to focus on her academic tasks. Thobile reported that she did not have the responsibility of house chores because her mother attended to them, and so she was able to focus solely on her education. This empowered Thobile as she had more time for her studies. The mother was positioned as an empowering actor in Thobile's academic career. Here Thobile shows how her achievement in school was not necessarily based on home income or social status, but the extent to which her mother was able to create a home environment that encourages learning and expressed high expectations for her achievement and future career. Thobile shows her mother's involvement in her learning by maintaining a warm and supportive home, showing interest in her schoolwork, and helping her with homework.

Mbalenhle was asked about her parents' contribution towards her as a learner:

> Well, my mom valued education and always stressed the importance of education and
> working hard. So, she also valued that success in anything you do. It involves hard
> work and focus and commitment and surrounding yourself with good people, those
> four things and ... so she instilled those values.

Mbalenhle illustrated that her mother was an influential actor in her life due to her instilling the need for hard work, focus and commitment in order to succeed academically. The mother was portrayed as being aware of and discussing the power that education holds and affords to those who possess it. Mbalenhle portrayed her mother as communicative of the importance of learning, and as a result an impression was created in her to also merit education and hard work. This portrayal of her mother shows how Mbalenhle wants to show her mother as involved and encouraging in her learning and how this positively affected her own valuing of education. Here Mbalenhle is positioning her mother as a source of empowerment in her education.

Almost all the women positioned their mothers as the advocates, promoters or champions of their educational endeavours. Mothers were portrayed as supportive and as people that valued

education. In contrast, this discursive object also speaks to Black fathers as not being present or not investing in their children's education in a manner that their mothers did, or in a manner that was not easily noticed by their daughters. The apartheid system, especially the issue of social contract labour, could have contributed to the absence of fathers in Black South African communities (Eddy, Thomson-de Boor, & Mphaka, 2013). Parenting was presented as a gendered role, where it was mostly mothers who took the responsibility for the children's schooling. There was no mention of fathers, except for one case (i.e Thandeka) which deviated from the rest in this regard. Mothers were portrayed as valuing education as power and being providers of both tangible and intangible supportive resources. The tangible resources that the mothers provided had financial implications; these included school materials and sending them to 'slightly better' schools. Half of the participants' mothers had not progressed past primary education and hence struggled financially to provide tangible resources for their children. However, they were portrayed as providing emotional and physical presence and support, especially in relation to education. This speaks into the fact that empowerment comes in a variety of forms and from a variety of people with a variety with resources.

Black women usually have a rare perspective on education, as a result of their perceived low social position that places them at the core of intersecting race, class and gender oppressions (Collins, 2000). Some people do not value education, but most of the participants portrayed their mothers as valuing it, and through this they were empowered. This shows their mothers to be critically aware of their socio-political environment and in turn passing the awareness to their daughters. The mothers valued their children's education and encouraged them to do well in school. Furthermore, CRT acknowledges that Black communities nurture cultural wealth through various forms of capital, such as aspirational and familial capital (Yosso, 2005) which relates to the maintenance of hopes and dreams for the future, even in the face of real and perceived barriers. The stories of participants, indicating their mothers as protagonists who cultivate an ethos of possibility, represent "the creation of a history that would break the links between parents' current occupational status and their children's future academic attainment" (Gándara, 1995, p 55).

6.3.2 Teachers/principals

The participants also portrayed teachers/principals as playing a role in empowering them in their educational journeys. These discursive objects were constructed as those that unearthed or uncovered the talent that they saw in the participants. The professionals were all from the Black community, this community having been previously disadvantaged by the South African apartheid system. Education is one of the most significant means that Black people used as an escape from a low socio-economic status to a better one. The participants show how some empowered Black professionals wanted to empower the younger Black female learners in whom they saw potential, through the educational opportunities they were affording them. These were educated Black people who knew what being educated brought and meant. Some of the teachers were portrayed by the participants as "putting too much pressure" (Thandeka) on them in order to empower them. The discursive objects were people within the education system, who were presented as understanding the value of education and were therefore able to empower them. The participants portrayed some of the teachers and principals as already empowered due to the prominent professional positions they occupied. Using their platforms for the benefit of the participants' educational outcomes constructed the teachers and principals as empowering. Education has various implications, as it has the potential to influence the socio-economic standing of an individual. These discursive objects echo the sentiment "It takes a village to raise a child".

When talking about the key role players in her successful schooling, Thandeka mentioned:

> The [teacher who was also the principal[3]] made me join a debate team, hahaha... He unearthed that talent in me while I was reluctant to face people and stand in podiums, but he…made me lead it… and I was always the first speaker or the last speaker... He cared about the education of an African child … gave up on being a lecturer to be a high school teacher…that also instilled a sense of selflessness, it made a big impression on me.

Thandeka illustrates how her teacher challenged her beyond her limits. In debate teams one has to be vocal in a particular formal style. She presents the teacher as someone who not only saw but also believed in her public speaking and leadership abilities and challenged her to reach her full potential through debating and to enhance her performance. Due to the potential that he saw in her, he did not put limits on her but rather empowered her. As a result

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[3] In South African schools it has been a norm that some principals take responsibility of both leadership and teaching as they specialised in particular teaching subjects.

of her teacher supporting her, Thandeka eventually became more confident in public speaking. She also presents him as a role model since he gave up the position of being a lecturer at a university to be a teacher. The teacher is also portrayed as empowered, as he was educated and had qualifications that qualified him to be a university lecturer. He had control, authority and power over his life and chose to invest his time, energy, and knowledge in younger pupils at high school. Thandeka gives credit and praise to the teacher and his sacrifices, as she was a beneficiary. The teacher is being positioned as a powerful agent in her schooling career.

6.3.3 The Black 'framily'

The participants' Black friends who were indicated as becoming like family were presented as supportive discursive objects. All of the participants in this study seemed to show how they were supported by Black fellow students. These friends eventually became like family 'framily' – to the participants, because their relationship was mutually respectful, close, supporting and affectionate. The support that the participants obtained from their university 'framilies' helped them to navigate the higher education institutions better. Higher education institutions were avenues where oppression and marginalisation against Black people in South Africa were exacerbated. The participants illustrated how they were empowered by not only sharing their own stories with their 'framilies' but also by listening to other Black students' stories and how they were able to manage in higher education institutions. The participants were able to hear about and access funding because their 'framilies' told them about these opportunities. The participants presented the importance of maintaining healthy connections with people within their university communities. These friendly community members who became like family modelled characteristics of caring and providing resources to the participants, and as a result the participants positioned themselves as empowered by them. The participants also portrayed the richness of their socio-cultural identity as Black people, as they showed that they were not alone in dealing with their problems.

While talking about her university experience, Zinhle stated:

> I mean we are in medical school for 6 years, so we ... so all Blacks for medical school our residence was in [suburb's name] ... so we really lived as a community and we really got to know everybody…and we became family and had very strong relationships ... In the residence there was a lot of support, there was that communal

support, that's where I met my husband as well. Ya, he was, and he continues to be my strong support through and through. So, you'd find that everybody at res (we used to call it res) there was a lot of support, a lot of encouragement.

Zinhle portrays fellow Black students as taking the opportunity of having their own residence and living together for an extended period of time while in higher education to develop a sense of belonging, interpersonal connection and support. Even though Black students were isolated from the other races in terms of their residences, Zinhle portrays the family of fellow students as discursive objects that contributed in her empowerment, as they took the opportunity of staying together in a close-knit group to support and encourage each other in their educational endeavours. Zinhle acknowledges and commends her fellow Black students for their familial values in their interactions with each other as they navigated higher education.

When discussing her first-year experience at university, Thobile states:

Remember I got in [university] because of that teacher who was helping me with the registration money … when I got inside, NSFAS (what we call NSFAS now, we used to call TEFSA), so when I got here, other students would talk and tell me about TEFSA and that I should go and register for it. So, I was financially assisted by what we call today NSFAS, I am a product of NSFAS.

In the above quote Thobile indicates how her fellow students, who assisted her in eventually obtaining financial sponsorship, were discursive objects that contributed to her empowerment in accessing higher education. These fellow students were indicated as being supportive and encouraging, through imparting information and letting her know about the avenues that she could use in higher education to aid with her finances.

6.3.4 Supportive mentors

While discussing a lecturer that was supportive towards her educational career, Nozizwe said:

Uhm and then when I took his course, he was the first professor at university to actually walk up to me and say 'Where were you educated?'. To ask me about my own personal history and what had brought me there, and he said 'Your writing is amazing'. I was like oh wow…I registered for master's then [mentor's name] became

my mentor...I had a white, Afrikaans-speaking mentor. He encouraged me to upgrade from master's to PhD, and he was the kind of person who knew all the rules of the university, so he was like 'I think we can get you an upgrade'. So I don't have a master's degree, I upgraded to PhD. He was male, he was my mentor.

Nozizwe, illustrates (unlike other participants) how she encountered a White Afrikaans lecturer that was interested in and enthusiastic about supporting her educational career. The professor gave her attention because of her academic talent and outstanding academic abilities and encouraged her at the early stages of her studies. In her postgraduate studies he then assumed the serious and active role of grooming her and using his privileged position to promote her career in upgrading her master's qualification to a PhD. Here Nozizwe portrays how she was empowered by a helpful White male in her studies in higher education.

According to the community cultural wealth concept, aspirational capital is established in social and familial contexts, regularly via verbal storytelling and guidance that recommend navigational aspirations that oppose oppressive situations (Yosso, 2005). The empowering discursive objects show how aspirational and social capital can explain how some Black women professors have been able to be successful in higher education. It could mean that from a young age, some Black women have been nurtured by their families to dream of attaining their goals despite the structured inequality (based on apartheid) that they encountered. The social contacts offer instrumental and emotional assistance and encouragement to circumnavigate through society's institutes (Yosso, 2005). For instance, taking on community contacts and resources may support a student to discover and obtain a university scholarship. These connections may facilitate a student in planning for the grant application, whilst also supporting the student emotionally in the process of questing for higher education (Yosso, 2005).

6.4 Summary

This chapter showed that the discursive objects in the professors' educational journeys are made up of both disempowering and empowering groups of people. Disempowering discursive objects included unprofessional teachers and racist White lecturers, and the empowering discursive objects included protagonistic mothers, teachers/principals, the Black 'framily', and mentors.

Chapter 7: Discursive objects in professional to professorial careers

7.1 Introduction

This chapter will present the discursive objects that were constructed by the participants to show their journey to professorship. It will firstly present the discursive objects that were active in the participants' disempowerment while they were pursuing their careers, secondly present those that were active in the participants' empowerment while they were pursuing their careers, and thirdly present recipients of the participants' empowerment while they were pursuing their careers. All names used are pseudonyms to maintain anonymity. The discursive objects presented in this chapter are depicted in Figure 7.1 below.
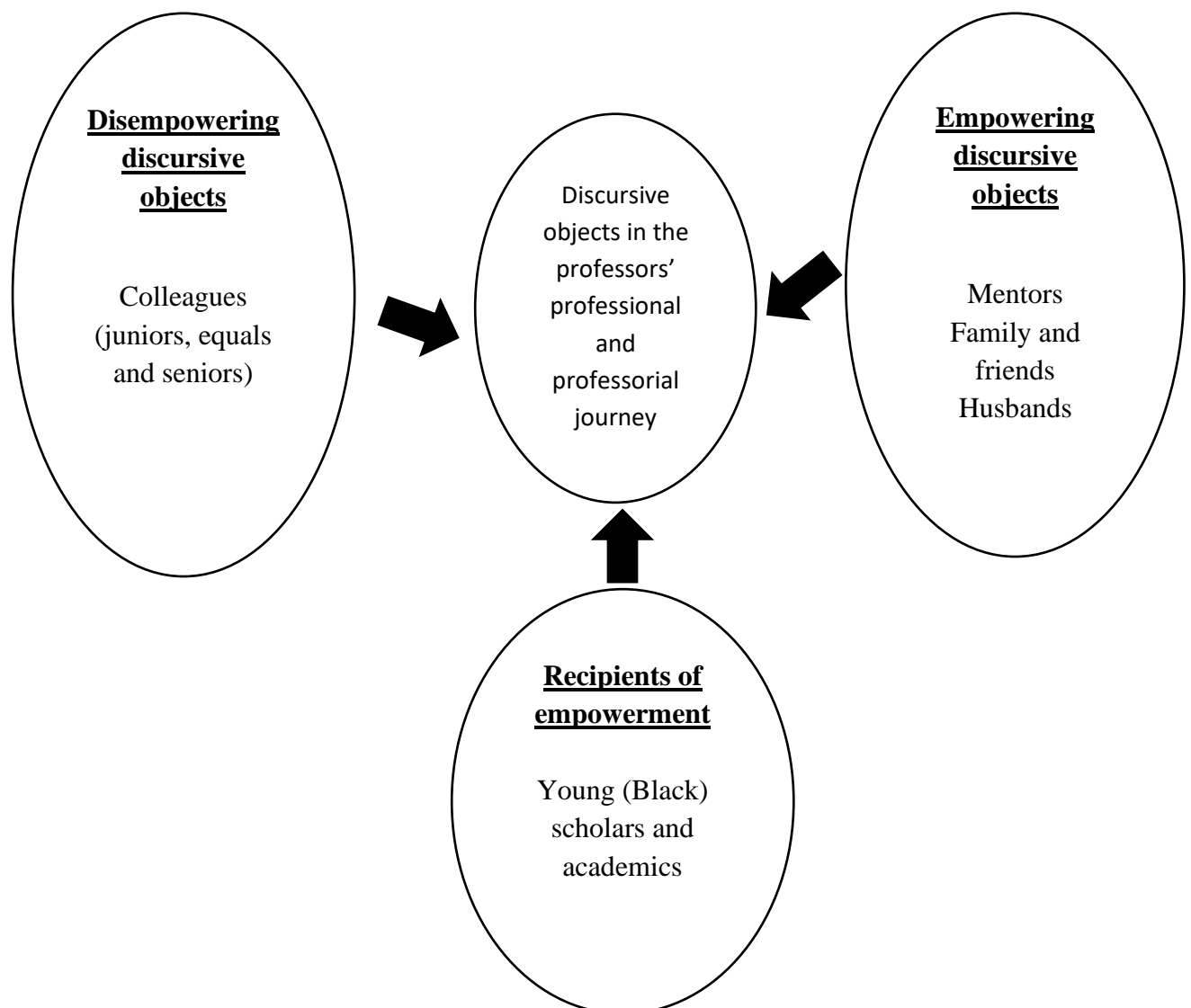
Figure 5.1: The discursive objects in the professors' professional and professorial journey

The content in Figure 7.1 suggests that the discursive objects that Black women professors used to talk about their professional and professional journey (in the centre) are informed by the disempowering discursive objects, which comprised colleagues on the left of the Figure, the empowering discursive objects, which comprised mentors, family, friends and husbands on the far right, and recipients of their empowerment which comprised young (Black) scholars and academics.

7.2 Discursive objects that were active in the participants' professional and professorial disempowerment

The main discursive object that was active in the participant's disempowerment was their colleagues (seniors, equals and juniors).

7.2.1 Colleagues

The participants indicated how they were victims of racial and gender prejudice, and as a result endured disregard, discrimination and disrespect in the workplace. The participants seemed to largely portray themselves as disempowered by their colleagues in their respective higher education institutions from the time they first started their careers as academics.

7.2.1.1 Senior colleagues

While discussing her experience as a young academic in her early career, Mbalenhle indicated:

> Racism, favouritism…it was a terrible experience because there you are in a small department... So, I was the first Black specialist in my department to be produced by this institution. So I'm the one person among like eight Indians, consultants and registrars, so…it was terrible … like, for example…if I…suggest that something should be done in the department, like 'You should buy this or that book'; they wouldn't buy it, but if it's another Indian person they would do it. I got a scholarship to go to London or Singapore…and I requested my HoD for a motivation so I can get paid whilst I'm away, like the usual special leave, and…she didn't support me so I had to find other ways of support and get the approval.

In the above extract Mbalenhle indicated that her Indian seniors favoured their fellow Indian colleagues and not Black colleagues. Since Mbalenhle was not Indian, she encountered discouragement and lack of support in her early career. The prejudicial treatment based on race seemed to portray some of her Indian superiors in her department as suppressors and perpetrators of discrimination, as they did not give Mbalenhle (the only Black specialist) the same support, acknowledgement and attention as they gave to her Indian peers. Mbalenhle also felt disregarded: she spoke about how she compared how she was treated versus how her Indian peers were treated. Her suggestions at work were not taken seriously and her work excellence was discounted. While she was overlooked and disrespected, her Indian peers were praised, acknowledged and affirmed. In the above extract Mbalenhle portrayed her seniors as discursive objects that were disempowering. Mbalehle's discourse of disempowerment agrees with CRT, which postulates that race has a significant impact in generating societal inequities, including in educational institutions (Hiraldo, 2010). The permanence of racism (i.e., the second tenet of CRT) illustrate how racism can persist in South African higher education institutions through the mistreatment and mismanagement of Black people, particularly Black women academics. Black academics have been made subordinates as a result of racism.

As she was talking about her advanced career, leading to professorship, Hlengiwe mentioned:

> He de-made it from my position. The university said 'No, your professor removed this and they said you can't get professorship'. And I went to him and said why? And he said 'You are young'…I qualified according to the university criteria for professorship, but he never gave it to me. Black male, he never gave it to me. And uh … funny enough, there were White HoDs who were employed after me, they were given.

In the above extract, Hlengiwe indicated that her age and gender and not qualifications were the reason she was hampered by a senior (professor) in her department from getting the professorship title. She presents herself as treated unjustly and unfairly and enduring ageism even during the advanced years of her academic career, as she did qualify according to the university criteria. The Black male professor was presented as an antagonist who actively opposes her, as her successors were given the professorship title after she left the institution. The discursive object that was active in the disempowerment of Hlengiwe contributed to her victimisation. Studies by Dlamini and Adams (2014) and Divala (2014) also show that Black

women academics encounter disempowerment as a result of patriarchy, where male academics challenge women with hidden or enunciated hostilities, expectations, and assumptions.

While she was talking about her early career, Mbalenhle mentioned as follows in her interview:

> It was difficult for my PhD, I had to look for mentors outside … of South Africa, in America and in Europe, because people here were not supportive and I was always comparing with my colleagues who's in the department (Prof. K) she did her PhD, she had so much support from people like Prof. N because they would just give her everything, directing her... We never got that guidance. We were just fumbling, so I had to look for people outside for supervisors and guiders for my protocol, to critique it and support me… No one wanted to support me.

Similarly, when discussing her experience during the early years of her career, Sbahle indicated:

> That's actually where we differ from our White colleagues. So, most of the young White guys, they are products of, they get mentored. We don't get mentored at all ... at [university] I learned the valuable skill [of] how to do things on my own, so that helped.

In the above extracts Mbalenhle and Sbahle indicated that they were not supported by their senior colleagues during the early stages of their careers. They portrayed their seniors as villains who did not encourage, support or guide them in their early career as they needed. The senior colleagues were shown to be intentional about withholding their expertise, knowledge and skills from Mbalenhle and Sbahle, as they were able to support their White and Indian colleagues. This emphasised the antagonist role that the senior colleagues played. Jones et al. (2015) revealed that external supports such as mentors were a major influence in the success of Black women professors in the higher education setting. Mentoring is emphasised as one of the most vital pathways to gain both formal and informal support that facilitates successful navigation in higher education (Jones et al., 2015). However, the participants presented their seniors as discursive objects that disempowered them, as they purposely did not guide and mentor them as they did colleagues of their own races.

Black women academics need mentors and other supportive networks to help them navigate their institutions of higher education as they can otherwise feel excluded and marginalised (Croom & Patton, 2012; Bhana & Pillay, 2012; Zulu, 2013).The discourse of disempowerment is due to the lack of support and mentorship. This matches with CRT, which postulates that the progress of Black people poses a threat or a cost to White (or privileged) people's position of power and privilege. Bell's (2005) theory of interest convergence emphasises that meeting the racial equity for the benefit of Black people is only adapted when it has converged with the profits of White people.

7.2.1.2 Colleagues at the same rank

While talking about her experience of being an academic in the workplace, Thobile mentioned:

> For me it took years for people to recognise that I am a worker here at the university, that I am not a student. In most cases I've been seen as a student all my life … so ya, there is that thing where as you make an approach as a Black person and worse a Black woman, then you [are] automatically [seen as] a student. In the eyes of other races, as Black people who are women can't think…should not lead, as Black women we should be in their kitchens cooking. So when you come across a Black woman leading in the workplace, it doesn't seem right to them.

In the above excerpt, Thobile indicates how she was disregarded and overlooked as an academic worker, even years into working at the same institution. She indicates how they undermined her (saw her as a student) because of her race and gender. She portrays her race and gender (being a Black woman) in her workplace as disrespected, as it was insulted and thought little of: "In the eyes of other races, as Black people who are women can't think… should not lead, as Black women we should be in their kitchens cooking.*"* Thobile was presenting herself as a victim of discrimination as a Black woman who encountered unjust and prejudicial treatment from her non-Black colleagues. In turn, her colleagues – who were non-Black – are portrayed as perpetrators of racial and gender discrimination (racists and sexists). Her non-Black colleagues were shown to devalue her intellectual opinions or to feel that her opinion did not matter or was weightless, as they were presented as people who thought that she 'can't think', and therefore was not capable or even suited to be an academic within the university setting. Literature shows that due to the racism and patriarchy present in higher education institutions, Black women have been among the most isolated and

consequently demoralised personnel of the higher education community (Collins, 2001; Zulu, 2013). Similarly, in the above extract Thobile seems to present her non-Black colleagues as discursive objects that disempowered her, as they would not give her the recognition that was due to her.

7.2.1.3 Junior colleagues

While talking about her experience as a professor and leader in her school, Thobile indicated the following:

> So, when you come across a Black woman leading in the workplace, it doesn't seem right to them. I will give you an example: there were those who were refusing that I be their leader because they were White. They straight up refused that I lead them because they were white, in such a way that in cases where I have to sign for them, where I am supposed to sign as the leader, the person would go and sign for themselves and say they are the leader. The Black men also oppress us in addition to us being oppressed by other races…because they have the belief that they will not be led by a Black woman. They are here and they don't want me to lead them because they are men.

In the above quote Thobile indicates that her White colleagues refused to submit and be led by her due to her race and gender. These colleagues deceived and even posed as leaders in the school as they did not want to submit to her. She indicated them as perpetrators of racial and gender discrimination. By repeating the words and phrases 'refused' 'sign for themselves' and 'say they are the leader', Thobile was emphasising the disrespect and undermining that she felt from the Whites under her. Thobile also indicated that the Black men under her were oppressive and undermining towards her as a Black woman leading them. Thobile was portraying the White colleagues and Black male colleagues as disrespectful, unprofessional and thinking little of her as a leader. The White colleagues were presented as racists and Black men as sexists as they did not want to be under the authority of a Black woman. In the above extract Thobile presents her White and Black male colleagues as discursive objects that disempowered in her leadership and professorial role. Thobile's quote shows how intersectionality plays a role in Black women's situation, as they are more likely to encounter substantial obstacles to their full participation and contribution in the workplace, particularly in higher education (Mokhele, 2013; Zulu, 2013; Jones et al., 2015). Although some Black women (like the participants) have made momentous gains in education, they still struggle for

their voice to be heard in the unaccommodating environment of higher education (Collins, 2001; Zulu, 2013; Maphalala & Mpofu, 2017).

7.3 Discursive objects that were active in the participants' professional and professorial empowerment

7.3.1 Supportive mentors

While Thandeka was discussing how she began her professional career as a young academic, she indicated:

> After PhD...I had met up with Prof. G and his wife and they told me that they can get me funding from the Foregut fellowship, and I would have to go and spend time working with them, be mentored by them in research and learn how to conduct these big research studies…I was there for almost 2 years or 1 and a half years. I then learned and discovered a lot about research… especially [about] big studies…So I was taught all of that in detail when I was in that big research institute, that's when I really learned in depth.

In the quote above Thandeka indicated that a professor took interest in her academic growth and decided to provide her with funding and to groom her. She was mentored by the professor and his wife as they would advise, guide and teach her, and provide her with opportunities for academic growth. She presents herself as having less experience and knowledge prior to being mentored and supported, encouraged, affirmed and empowered because of mentorship. She portrays her mentors as contributors to her knowledge as they were her professional and career developers and sources of empowerment. She repeats that she discovered and learned about research to a great extent because of that mentorship and encouragement. In the above extract Thandeka indicates how her mentor encouraged and empowered her in her early career. The importance of mentors is emphasised by Jones et al. (2015), who argue that formal support which is structured and purposeful, with normally a senior faculty mentor, is helpful in professional development, as good supervisors remain a source of wisdom and experience and give advice (Schulze, 2015). Mentoring is especially essential for Black women academics who want to navigate the promotion process successfully, as they are often left feeling isolated and marginalised (Jones et al., 2015).

Similarly, Nozizwe stated the following when talking about her professional career as a young academic:

> ... and then [mentor's name] became my mentor…my university didn't want to give me a job after my PhD ... And for the only job that I actually interviewed for outside South Africa, I got the job ... my mentor went to the Dean of the Humanities and said 'She now has an offer from an overseas university, Make her an offer'. They messed up the offer ... I couldn't get a job in South Africa. I left went to the US ... he was male, he was my mentor. And he is the only person even to this day who I trust with my career. He is the only person that I actually talk to honestly about what is happening in my career.

Like Thandeka, Nozizwe indicated that she had a mentor that shared his skills, knowledge, and expertise with her to quicken, further and advance her career. Her mentor provided guidance, motivation and support in her attempts to get a job at the university. Nozizwe portrayed her mentor as believing in her, devoting his time and energy towards her growth and ensuring that she prospers. She portrayed her mentor as a discursive object that was active in her empowerment as she was navigating the early parts of her career. Nozizwe's mentor facilitated in her academic development and helped her gain greater control over her life and environments, and as a result she acquired valued resources and basic rights, achieved important life goals and reduced societal marginalisation (Maton, 2008).

7.3.2 Caring communities and husbands

The majority of the participants displayed their relationships with close family and friends outside of the academic space as a positive contributor to their professional and professorial success. Husbands, family and friends were portrayed as discursive objects that empowered the participants.

While discussing the support systems that assisted her in her professional and professorial career, Gabi stated:

> I've got this big family that makes … they offer emotional support. Family is important and to do this job you need that kind, and I think my family has been very supportive. So my mom is now retired and she spends a lot of time between [Province

A] and [Province B]. She looks after my house, she helps out. My cousins would come if I've got something like travelling.

When talking about the same topic, Nozizwe indicated:

For me [it] is being surrounded by great women. Uhm or other women in the similar position … academia is also full of betrayal and all of that, you need a support system. You need other strong women, preferably that are not in the academy. So my best friend in the US is an investment banker. She's a person I hung out [with], we used to go dinner and basically have all this thing out. She would bring her shit from investment banking, I would bring my shit from academia, and we would sit there and hash it out while drinking wine, and we laugh and talk about relationships. You need that support system outside of the academy. I often talk to my aunt who is former teacher. we end up chatting a lot about work and all of that.

In the above extract Gabi indicates how her family has been a good source of support as she navigates her career as a professor. She positions them as encouraging, motivating, uplifting and practically helpful; for example, they would look after her house when she is travelling for work. Here Gabi is showing her familial community to be caring, and she attributed her family's positive contribution in her thriving in her professorship. Similarly, for Nozizwe her friend and aunt were her support system that cared for her wellbeing as she pursued her professional and professorial career. The participants portrayed their family and friends as discursive objects that were indirectly active in their academic empowerment. Nozizwe seems to be positioning her best friend and aunt as people she opened up to about her encounters in institutions of higher education, and therefore as contributors in her thriving in the institutions of higher education.

The above two quotes can be linked to the notion of social capital as per critical consciousness, which can be understood as networks of people and community resources (like family and friends). These peers and other social contacts provided both instrumental and emotional support for the participants to navigate through higher education institutions (Yosso, 2005). Familial capital also plays a role in the participants' empowerment, as it informs and develops the individual's "emotional, moral, educational, and occupational consciousness", which frequently aid as the inspiring features that can contribute to the individual's persistence (Samuelson & Litzler, 2016, p.97). The participants were encouraged

to overcome prejudice and discrimination in order to pursue a professional career (Huber, 2009; Samuelson & Litzler, 2016) through the support of their family and friends.

When talking about support systems that assisted her in her professional and professorial career, Mbalenhle stated:

> He knows the challenges that we had as students, as I was training and as a professor because you always share with your partner and then sometimes we sit and we ask 'Why can't we do this, why can't we do that'…he never discourages me, he just starts engaging in that topic and says 'This is what you will do, how about this, how about that'. We are different but he has a lot of strengths that actually enhance my leadership, so he'd come up with these ideas and I would write them down…And then so my son would also hear things or see things in media and he'd send an SMS saying 'Hey mama I'm so proud of you, keep pushing' and all those things.

In the above quote Mbalenhle presents her husband as a support, companion and aid in her life. She indicates how he is a problem solver who proposes solutions when she is in a dilemma. Mbalenhle also portrays her husband as complementary to her ("he has a lot of strengths that actually enhance my leadership"). Mbalenhle indicates that her husband is a "good husband" who encouraged her and shared in her burdens in higher education as an advanced academic, specifically a professor. She is portraying him as a contributor in her success and achievements in institutions of higher education.

The married participants all portrayed their husbands as a support in their academic endeavours. Even though the participants were professional women who had high prestige and leadership positions in their work environments, they praised their husbands for the encouragement and assistance they have granted them in their professional and professorial careers. Most of the married participants were part of dual career marriages and were portraying their husbands as helping them in challenging and breaking the traditional and cultural gender role norms in their families as well as in their places of work. In the above extract Mbalenhle (like all the other married participants) was portraying her husband as a discursive object that was active in her empowerment in her career.

7.4 Discursive objects that were recipients of the participants' empowerment

All of the participants in the study indicated that they had identified young Black (especially women) academics that they groomed and mentored so that these young women were equipped to have a successful academic journey. Some of the participants targeted undergraduate and postgraduate students while others groomed young and mature academics.

7.4.1 Mentees

Due to not receiving mentorship themselves, the participants wanted to initiate changes in their academic spaces. They challenged themselves to mentor other academics, especially those who are Black. In their constructions the participants were indicating that they empower younger academics through the power and influence that they possess as professors in institutions of higher education. The participants seemed to indicate making a commitment to transform their institutions of higher education by setting out a supportive environment that makes it possible for younger academics to triumph in these institutions. The Black women professors deemed guiding their junior academics as an important task and duty in their role as academic leaders and professors who are products of South African history. Some of the participants portrayed being mentors as a way of giving back and showing loyalty to the Black community that has been previously discriminated against by the racist laws of South Africa. The participants also indicated that they mentored younger Black women academics as they themselves did not feel supported by Black women who went before them and hence wanted to initiate changes by accommodating those who are coming after them. They portrayed themselves as taking responsibility and ownership of attempting to contribute to racial and gender balancing in institutions of higher education.

When talking about her passion for mentorship, Mbalenhle stated:

> No one wanted to support me so even in my position now, I have even asked for the top 20 students from each year, you know why, I want to nurture them, I want to groom them so that they can be like me one day. I want to identify them from first year and grow with them. So leaders have to do such things, but now our heads and professors here they are like racist and only support their own, and when I do this I don't do it for only Africans, of course I'm inclined to accommodate Africans, but I would do it for all the Indians or Whites that are good.

Mbalenhle shows concern for the top-achieving students as she acknowledges that they are at risk of not getting support and grooming from other academics. She portrays the mentees as needing and receiving guidance, nurturing and grooming. It seems that Mbalenhle uses this 'mentoring with equity' discourse to portray herself as a good person and a good leader, and to justify being inclined to focus specifically on Black students. In the above extract Mbalenhle presents the mentees as recipients of her empowerment. This participant was also showing that she possessed components of critical consciousness, as she questioned social arrangements and structures that marginalise groups of people (as she recalls how she was marginalised from getting mentorship). She thereafter perceived capacity and commitment to address the perceived injustices (not paying attention to the mentorship of students with potential), and finally took critical action by exerting efforts to change perceived injustices (Christens et al., 2015).

When talking about mentorship for young academics, Gabi mentioned:

> I encourage them and I share opportunities with them and they get these opportunities. And some of them have now become staff members here, in fact two of them have become lecturers in the same department. And I'm saying to them now we can't be friends because we are colleagues now, so we yes … hahaha because I need them to allow their own experience of my department.

While discussing her convictions about providing opportunities to other academics as a professor, Thandeka indicated:

> I'm very concerned about the fact that there are very few women, specifically Black women who have moved to professorship … I've given myself a target of five women who will become full professors. I would have failed if I have not done that, and the way I'm planning to do that is to create opportunities for them, because I already know what is needed…we have reserved funding for such, give them sabbatical leave, give them visiting scholarships…So we have to realise such things, we have to make sure that we create an environment that is supportive…if we don't do that deliberately and we don't plan it.

In the above quotes Gabi and Thandeka indicate the opportunities and support that they afforded the mentees. Even though the discursive objects were pursuing their academic careers, they were still portrayed as needing and being provided with guidance, support,

advice and motivation, and as a result were able to do well in their careers. The participants presented themselves as intentional and proactive in presenting opportunities for more Black academics and ensuring that more of them succeed and flourish in higher education. The participants' empowering discourse show that Black women academics are able to implement transformation in higher education. This is because they have been critically aware of the oppression and exploitation based on their race and gender and can therefore be intentional in resisting oppressive systems and insisting on inclusive social and political conditions.

7.4.2 Black (women) academics

When talking about the efforts she is making to diversify her discipline within her institution, Gabi mentioned:

> And I would raise this and the answer I would get was we don't have Black people ... I became head of school and guess what I did. Recruit black South African females to every position that was opened in the school, I found them. They were not my friends; they were not my cousins. And I asked them; so what did you mean when you said there were no black South Africans with qualifications in Psychology, because since I've moved in 15 months now, RM is Black South African employed with a master's. Dr M is Black South African with a PhD, PM is a Black South African female with a master's uhm … MP is Black-coloured with a master's uhm … so I've been consistent in employing black South African females and I make clear, it's public, it's known here that we will employ South African Black females until we have enough of them.

When talking about the efforts she is making to transform her discipline within her institution, Thandeka indicated:

> There has been this thing about transformation and resentment about transformation from the other racial groups because that is one of the things I have pushed as well, transformation. I push for previous disadvantaged groups to get in. I've appointed a number of developmental lecturers and I supported them. I made sure that they were promoted to senior lecturer and some of them now are even ready to go for associate professorship…We were disadvantaged differently, I have to pull you up here, it's about equity. You have to give others opportunities.

Similarly, while talking about the efforts she is making to transform her discipline within her institution, Hlengiwe stated:

> I think what I managed to do was that I managed to change the school. There are lot of, most of heads of the departments I appointed here were female. Which is something that could have never happened. When I came in the school it was just White males. So now we have got Black females which I managed to appoint. So, in that position you are able to influence.

The discursive objects that are presented above are Black (women) academics. These women were the recipients of the participants' empowerment as they were given preference when recruiting and grooming for promotions. In the extracts the participants indicate how these academics were qualified to pursue these positions, but they were previously not afforded to them. For example, Gabi even mentions their qualification levels and Thandeka shows how some are qualified for even professorship due to their hard work. It is illustrated that they were attempting to undo the systematic injustices that the institutions of higher education went through during the apartheid regime.

The participants seemed to portray themselves as actioning and being contributors to the change that they wanted to see and experience in institutions of higher education. They portrayed themselves as proactive, outspoken and bold about their commitment to the racial and gender shifts in the academic landscape. They portray themselves as courageous and even eager to be at risk in harming their reputation and career for the sake of transformation.

7.5 Summary

This chapter showed that the discursive objects in the professors' professional and professorial journey are made up of both disempowering and empowering groups of people. Disempowering discursive objects included senior and junior colleagues as well as those of the same rank. The empowering discursive objects included mentors, caring communities and husbands. Furthermore, the discursive objects that were recipients of the participants' empowerment were revealed to be their mentees and other Black women academics.

Chapter 8: Educational, professional and professorial discourses of Black women professors

8.1 Introduction

Whereas Chapters 6 and 7 presented the discursive objects (which are seen as "nodes within a network" that have an impact on the dynamics of the discourse as a whole (Olsson, 2007, p. 221) that influenced the participants in a disempowering or empowering way, the second stage of analysis (presented and discussed in Chapter 8) generated the discourses which place the several discursive constructions of the object within wider discourses (Willig, 2013). Chapter 8 therefore responds more directly to the research questions that were posed for the study. The first part of Chapter 8 (i.e., Section 8.2) is focused on addressing the first research question and identifies and discusses the discursive strategies that were employed, and how the discourses were used to legitimate and discredit the discursive objects in the participants' journey towards professorship. The second part of the chapter (i.e., Section 8.3) responds to the second research question, identifying and analysing the discourses that led to and arose from the constructed identities. The final research question will be addressed in the third part of Chapter 8 (i.e., Section 8.4) which shows the benefits that Black women professors bring to higher education institutions. In discussing the findings, the chapter will also draw on previous supporting literature and frameworks. The fourth and final part of the chapter (i.e., Section 8.5) will propose a framework that might help understand Black women professors' empowerment. Specifically, this framework speaks to how Black women professors can be empowered, by whom and why they should be empowered.

8.2 Discursive strategies that Black women professors use to construct their journey to professorship

Having identified all sections of text that contributed to the construction of the discursive objects, the focus turned to the differences between constructions. The second stage of analysis aimed to locate the various discursive constructions of the object within wider discourses (Willig, 2013). Three discourses were identified in this study, which were historically and culturally situated (Parker, 1992). The three main discourses that the participants seemed to use to talk about their journey were: the victim of educational and professional disempowerment discourse, persistent resilience in education discourse, and the empowered to empower discourse. The participants seemed to use these discourses to

legitimate and discredit the discursive objects that were part of their journey to professorship. This is how the discursive strategies that Black women professors used to construct their journey to professorship surfaced. One of the discourses (the victim of educational and professional disempowerment discourse) was used to discredit the discursive objects, and two of the discourses (persistent resilience in education and the empowered to empower discourses) were used to legitimate the discursive objects. This section will identify how this took place.

8.2.1 The victim of educational and professional disempowerment discourse
The victim of educational and professional disempowerment discourse was portrayed through multiple themes, such as being poor students, dealing with racist White and Indian lecturers, lacking career mentors, and sexism from male colleagues. It seemed as though the participants started positioning and constructing themselves as victims of disempowerment from when they were talking about their early education (schooling phase), and this continued throughout and even after their higher education. The victim of disempowerment construction continued as they were talking about their early and advanced academic careers. Poverty, racist White and Indian lecturers and sexist males were all discursive objects that were discredited and blamed by the participants in their journey to professorship, as they were portrayed as the causes and perpetrators of the participants' disempowerment.

Most of the participants came from families that could not provide funding for their higher education studies. The discriminatory system that informed the participants' poverty was discredited and blamed by them as a discursive object that played a role in their disempowerment. Poverty was experienced by the large majority of Black South African families and this level of socio-economic status was brought about by the apartheid system that worked against Black people in South Africa. As a result, the discriminatory system that informed poverty was used to justify the victim of disempowerment discourse, as the participants were from low socio-economic backgrounds and would therefore not have had family financial support when at university.

Mpeta, Fourie and Inwood (2018) write that the living standards of Black South Africans in the first few years of the 20th century were especially impoverished due to the progressively oppressive labour policies in urban areas and deprivation and land expropriation. A 'colour bar', for instance, effectively retained skilled and semi-skilled occupations for White employees while poor-quality education and unskilled jobs were reserved for Black South

Africans (Mpeta, Fourie, & Inwood, 2018). Paid domestic labour was and still is a major source of employment for Black South African women (Murray, 2015). During the apartheid era the majority of domestic workers (like some of the participants' mothers) lived oppressed and difficult lives, where they were underpaid and undervalued in their workplace as a result of their race and position in South African society (Gwynn, 2019). For example, Hlengiwe's mother was a domestic worker at a company and did not have the funds to support her through university. The discriminatory system which informed the participants' poverty was therefore positioned as a perpetrator that hindered their transition into higher education, as they had to look for alternative ways of funding their education.

Poor-quality education and unskilled jobs being reserved for Black South Africans informed the socio-economic status of most Black households, which then informed their inability to afford higher education, leading to the disempowerment of Black people such as the participants. Taylor (1998) asserts that the political and legal structures that ingrained Black inferiority are more likely to be blamed for the race-based practices in employment, housing and education (Taylor, 1998). Similary, Maphosho (2013) and Taylor (1998) also argue that Black subordination that was historically upheld during the apartheid era is also a contributing factor in the current disadvantageous status of Black South Africans. The discourse on political and legal structures that ingrained Black inferiority shows how the apartheid government initiatives sought to marginalise the productive engagement of Black people in the political, economic, social, and cultural life of South African society (Mabokela, 2001). Likewise, the victim of educational and professional disempowerment discourse portrays how through these discriminatory political and legal practices, Black South Africans were made less powerful as their control and authority over their own lives was taken away through low economic standing.

White and Indian lecturers were also discredited by the participants as discursive objects that disempowered them in their journey to professorship. The discrediting of these discursive objects by the participants was based on the prejudice and racism that they showed through their discouragement of Black students. The discursive objects were constructed as racists as they 'looked down upon' and discouraged Black students (including the participants) from pursuing their higher education qualifications, while encouraging students from their own races to pursue higher education. The majority of the participants seemed to portray their White and Indian lecturers as insulting, prejudiced, unempathetic, unconcerned, non-

generous and non- understanding. These practices were constructed as being used as a weapon to disempower the participants, as they were made to feel less powerful and confident about their academic capabilities. The insults were also portrayed as making the participants feel unimportant and ineffectual in the academic space, and as a result they were disadvantaged.

This racism that was presented by the participants was used to justify the participants taking the position of victims and blaming the discursive objects as perpetrators. Ponjuan et al. (2011) talk about the potential effects of having lowered beliefs about own competency and a reduced sense of belonging, which can play a role in the performance and adaptation of an individual in the academic space. The lack of supportive networks was also emphasised by a variety of authors (Zulu, 2013; Divala, 2014; Mahabeer et al., 2018) as a means to disempower Black academics. Akala and Divala (2016) assert that education under apartheid was polarised, with the majority of citizens (Black) relegated to inferior education through the law of Bantu Education. These findings are in agreement with those of Naicker (2013), who revealed that for those who were able to do well academically under Bantu Education and obtain access to higher education (like the participants), there are disturbing implications of racism within the higher education and endemic structures that marginalise Black women and men. This marginalisation led to their disempowerment in higher education. While some researchers attribute the marginalisation of Black people in higher education as being a result of poor institutional fit, cross-cultural and social differences, and lack of support (Williams, 2001), others suggest feelings of isolation as being the source (Mahabeer, Nzimande, & Shoba, 2018). The discursive objects were most likely informed by the system of discrimination and marginalisation that existed within higher education and beyond. The discursive objects supported and perpetuated the institutional racism and reproduced the unequal power relations.

Some of the participants also discredited some of their White colleagues, who were also portrayed as disempowering in the participants' journey to professorship. For example, Thobile indicated how some White colleagues that were under her undermined her authority as their leader and refused to submit to her. Here she was positioning them as supporters and perpetrators of racism, as well as highlighting a racist working environment. They were being constructed as reproducing unequal and racist power relations between Black and White academics. Again, this participant was constructing herself as being disempowered by these

colleagues, as they were depriving her of her authority and influence by making her feel unimportant and powerless. This illustration affirms Mohope's (2014) argument that Black students and staff still experience (both racial and sexist) discrimination within the academic spaces. Particularly in South Africa, Black women academics encounter a host of challenges that pervade their experiences. Encounters such as their intellect, credentials, and power constantly being doubted, being excluded from important activities, and having White people judge them according to negative stereotypes, are some of the difficulties that Black women encounter (Bhana & Pillay, 2012; Subbaye & Vithal, 2016). The victim of disempowerment discourse was used to discredit the racist White colleagues.

Similarly, some Black men were also discursive objects that were discredited by the participants, as they were portrayed as perpetrators that were active in their disempowerment since they would also undermine their authority due to their gender and age. Subbaye and Vithal (2017) assert that Black women academics repeatedly have difficulty in the working space and are often forced to carry out their work activities in hostile environments. Martin (1998) and Divala (2014) concur, as they argue that patriarchy is a prevalent system of power in society and male domination has structured and continues to structure the academic system while women are largely excluded from any control.

The racist White and male colleagues were shown to support the racist and patriarchal systems that have been operating in South Africa for many years. Taylor (1998) and Delgado and Stefancic (2000) both argue that the assumption of White superiority was so entrenched in the governmental and legal structures as to be almost unrecognisable. The participants in this study, however, portrayed themselves as victims of educational and professional disempowerment as a result of racism they encountered. Hiraldo (2010) also argues how race has had a significant impact in generating societal inequities, including in educational institutions. This implies that the intersection of being Black and a woman is most likely to produce unequal life outcomes compared to being White and a man. Whereas Black men encounter racism and White women encounter sexism, Black women are often victims of the combination of sexist and racist oppression, which generates a distinctive double burden for them. This dual marginalisation alters how Black women perceive their opinions, their life choices, and their positions in the world in general (Collins, 2001; Bhana & Pillay, 2012).

Another participant in an advanced stage of her academic career positioned herself as a victim of discrimination where she was hindered from getting her deserved professorship title

due to not possessing the age and gender that was preferred by her superiors. Hindering women from being promoted to higher academic levels leads to them having the least influence and power in academic administration (Subbaye & Vithal, 2017), which then leads to imbalances related to power and authority, which can further influence the experiences of Black women in South African higher education institutions.

Literature shows that Black women academics experience isolation, as there is a limited number of older Black women academics – especially those in senior positions – who they can look up to and who can help them to find their place in higher education institutions (Divala, 2014; Jones et al., 2015). When it comes to mentorship, some of the participants seemed to construct themselves as disempowered, as they were disregarded and refused the opportunity to be mentored by senior academics within their departments. The participants presented themselves as victims of professional disempowerment, as their peers from other races in their department were supported and mentored while no one wanted to empower and mentor them in their academic journey.

In the South African context, White supremacy, Black subordination and patriarchy were institutionalised through the apartheid policy of racial divide. Despite the racial reformation attempts in South Africa, the footprints of racism continue to persist (Naicker, 2013). The participants were positioning themselves as victims, rejected and discriminated against as the only Black women academics in their departments. They vilified their seniors, who were shown to be intentional about withholding their expertise, knowledge and skills from them. Such challenges are more likely to lead women to become discouraged in higher education, with some eventually leaving (Khunou et al., 2019). This disempowerment of Black women is aligned with Mabokela's (2001) argument that the apartheid government initiatives sought to marginalise the productive engagement of Black people in the political, economic, social, and cultural life of South African society. The participants portrayed themselves as victims of disempowerment, and research has shown that historically Black women have been one of the most isolated, underused, and subsequently demoralised subdivisions of the academic community (Collins, 2001; Dlamini & Adams, 2014). Even though Black women (like the participants) have made momentous gains in education, they still struggle for their voices to be heard in the unaccommodating environment of higher education (Collins, 2001). The participants also used the discourses of disempowerment to justify and rationalise for

positioning themselves as victims of disempowerment, both as young and mature academics in higher education.

Two of the discourses (the persistent resilience in education discourse and empowered to empower discourse) were used to legitimate the discursive objects in the participants' journey to professorship. The following section will explore these two discourses and identify how the discursive objects in the participants' journey to professorship were legitimated through these discourses.

8.2.2 The persistent resilience in education discourse

The persistent resilience in education discourse was another way in which the participants talked about their journey to professorship. Themes such as academic support and active problem solving were used to legitimate the discursive objects that were active in their journey to professorship. The participants were able to portray others and themselves as discursive objects that were active in their empowerment. They presented themselves as victims of many racially discriminatory circumstances; however, in those discourses they also applied discontinuity makers such as 'but' and 'nonetheless' or 'however', which were used to move the discussion on from a difficult topic to more manageable and positive ones. Through using this language, the participants seemed to be showing critical consciousness and empowerment as they were presenting themselves to be setting goals, aims and strategies for showing resilience in their lives.

Despite encountering various challenges such as dealing with teachers that did not teach due to alcoholism, crossing rivers to get to school and dealing with bullying within the school setting, the participants portrayed themselves as strong and flexible in their academic lives. They seemed to legitimise themselves as active in their own journey to professorship. They constructed themselves as responsible students that would skilfully and quickly come up with solutions to hostile happenstances taking place within their learning spaces. For example, even though Thobile encountered challenges with unprofessional teachers who would not teach as a result of alcohol abuse, she was able to take the initiative and implement problem solving and adaptability to ensure that she passed her exams. Here, Thobile was constructing herself as resilient. This example is congruent with literature that postulates that many children face adversity that places them at risk of negative developmental outcomes (Goldstein & Brooks, 2013). However, as seen from the participants, children are unequally negatively affected by difficulty. In some cases, children adapt appropriately to challenging

circumstances (Masten, 2001). There are also some conscious or unconscious cognitive, emotional and behavioural strategies that can be applied to combat stress and cope with systematic oppression and barriers (Jones et al., 2015).

Mothers, for example, were also portrayed as discursive objects that were legitimised by the participants in the challenges they encountered in their journey to professorship. Like some of the other participants, Thobile came from a poor background where neither of her parents had much formal education, and nor did they work. However, her mother was constructed as an active advocate in her academic life. She was portrayed as adaptable, strong, skilful and a supporter of Thobile's education. Mbalenhle had a single mother who she portrayed as an advocate of education in her life, who instilled in her hard work, commitment and durability towards education in the midst of challenges that she encountered, such as failing her first year of university. The academic support from the participants' mothers had an influence in their resilience. This resilience is evident in mothers who let themselves and their children have hope in prospects that passes their current conditions, especially devoid of the requirements to accomplish those prospects. Diverting from what appears to be generally adverse effects for those learners who did not have fathers present while growing up (like most of the participants), some positive psychological outcomes have also been discovered to be an outcome of being reared by a single mother (East et al., 2007). This is when the single mother establishes constructive coping strategies, personal potency, and financial autonomy. Constructive influences are able to motivate an individual who grew up without a father to pursue high career outcomes and financial independence (Cartwright & Henriksen, 2012; East et al., 2007). Most of the participants were taught resilience by the resilience that their mothers showed them from a young age (Zulu, 2019). In this case mothers were being justified and endorsed as discursive objects that informed the participants' persisting resilience in their pursuit of education. However, constructing the 'resilient mother' as the discursive objects that were legitimised as contributing to the participants' resilience reproduces the patriarchal ideology which categorises childrearing as a woman's responsibility rather than a man's. This agrees with Collins (2001), who argues that many Black women have a distinct perception of education, based on their perceived low position in society due to their intersectionality.

The participants presented themselves as possessing navigational knowledge and skills that fostered their academic invulnerability. Although most of them came from families and

communities that were of low socio-economic status and racially hostile higher education institutions, they also rationalised themselves as legitimate in their own journey to professorship. This is because they had the ability to maintain high levels of accomplishment and obtain scholarships despite the existence of stressful events such as lack of funding that risked causing them to drop out of university. Yosso (2005) conceptualised community cultural wealth as diverse forms of capital established in and fostered by families and communities. Authors write that Black people distribute their cultural capital with one another and build up their social capital (Black social capital) for survival and success in a racist and unsupportive world (Morris, 2004; Yosso, 2005). The participants constructed themselves as resilient by acquiring and obtaining funding for their studies. Here, they were positioning themselves as challenging the political agenda that excluded young Black people from attaining higher education during the apartheid era.

Language issues, lack of funding, 'Black tax', blatant racism, coming from poverty-stricken families and being overwhelmed by the university's teaching and learning style were also displayed as challenges that the participants engaged with in higher education. However, they also displayed behaviours that showed toughness and overcame these difficulties. The participants portrayed themselves as persevering in the face of race, gender and class inequality through their engagements with other systems that assisted them, such as family and other university structures which acknowledged the structural nature of oppression. Ungar (2011) also acknowledges that children can make good adaptations to difficult life conditions if they have the support of their communal ecologies. The persistent pursuing and accepting of support and information from others assisted the participants in showing resilient constructions of themselves. The participants seemed to show themselves to be resilient as they demonstrated communal proficiencies and cultural approaches which help people in recovering and flourishing after challenging experiences, also drawing from the encounter to improve successive functioning (Yosso, 2005). In the light of the oppositional behaviours and systems that were at play, the participants displayed knowledge and skills that challenged these obstructions. One of the participants had English as a language barrier when she got to university. As soon as she became aware of this 'shortcoming' in the context of university, she engaged with supportive structures to assist her in English academic writing and adapting to the university academic space. According to Jones et al. (2015), the integration of internal coping mechanisms with external support and self-development increases the chances of Black women academics being successful in the university setting.

The Black 'framily' was also used by the participants to position themselves as empowered. Empowerment from their fellow students was illustrated as they were supported by Black fellow students who they identified with in terms of race and socio-economic class. The support that the participants obtained from their university 'framilies' helped them to navigate the higher education institutions better. Higher education institutions were avenues where oppression and marginalisation against Black people in South Africa was exacerbated. The participants illustrated empowerment by not only sharing their own stories with their 'framilies', but also by listening to other Black students' stories and how they were able to manage in higher education institutions. These results are supported by literature which asserts that a supportive work environment can go a long way toward improving the careers of Black women in institutions of higher education (Hurtado & Figueroa, 2013; Zulu, 2013). These contacts are critical to offering information about navigating an academic profession and build pathways to resources (such as grants, expertise, skill) (Hurtado & Figueroa, 2013).

One of the participants illustrated using the discrimination posed against her as a motivator for excellent achievement. This also illustrated the intentionality that she possessed with regard to challenging her suppressors in her academic working space and owning her position within it, even though she was made to feel as if she did not belong by her White and male colleagues.

8.2.3 The empowered to empower discourse

This discourse was one of the ways in which the participants constructed their journey to professorship. Discursive objects such as protagonist mothers as educational advocates, supportive teachers and principals and mentors were all used by the participants to legitimise them as empowerers who inspired them to empower other academics.

The discursive objects were portrayed as critically aware of the poverty, oppression, exploitation and racism that were preconditions for the participants as Black people. The discursive objects were presented as initiating and establishing a positive change for the participants. Freire (1972) writes that consciousness of social and economic inequities and their causes places marginalised individuals in a position to resist oppressive systems effectively and insist on transforming their social and political conditions. Teachers, principals and mentors were constructed as reflexive and displaying action geared towards transformation of social systems and conditions for the participants. For example, Thandeka's teacher/principal from a township school was adamant about unearthing her talent and

potential to do well academically, in order for her to one day be educated and contributing to society and empowering others. Gabi and Sbahle's mothers were also empowering to their daughters by contributing practically in their schooling activities and ensuring that they did well. These discursive objects were constructed as empowerers in the participants' journey to professorship. This is consistent with Zion, Allen and Jean (2015), who assert that building of critical consciousness among teachers is an important pathway for the development of critical consciousness among students.

Despite assuming the victim of educational and professional disempowerment discourse, the participants portrayed themselves as taking full ownership of their lives, even as academics in institutions of higher education. Due to the empowerment that they received from their mothers, teachers and mentors, the participants were able to take the initiative and succeed in challenging academic environments. The participants constructed themselves as becoming critically aware of the discriminatory socio-political environment in which they were located within the higher education space, and as a result made attempts at overcoming oppression and fostering social justice (Christens et al., 2015) through empowering younger academics. For example, Gabi was academically empowered by her mother and teachers, and as a professional was able to identify other young academics who she empowered by mentoring. The discourse of empowerment suggests that Black women academics who eventually become professors might have been empowered by going through a developmental process to gain influence over their life events and important outcomes.

The participants also indicated that they identified young Black (especially women) academics that they groom and mentor in the hope that they become equipped to have a successful academic journey. Some of the participants indicated that they targeted undergraduate and postgraduate students while others groom young and mature academics. As a result of not having the privilege of being mentored as Black academics, while their white counterparts did, many participants wanted to initiate changes in their academic spaces, where they challenged themselves to mentor, guide, nurture and groom younger academics (especially those from the Black race). Through this the participants showed consciousness of the oppression that being a Black woman can bring in the academic space in terms of support and exclusion. Oppression is perceived as a process that maintains the unfair allocation of essential resources that adversely affects the quality of life of marginalized populations (Christens et al., 2015). The participants presented themselves as intentional and proactive in

presenting opportunities for more Black academics, and ensuring that more of them succeed and thrive in institutions of higher education. This is supported by Christens et al. (2015), who assert that critical consciousness makes clear that the activities it comprises are those leaning toward shifting unjust systems and policies (Christens et al., 2015).

The empowered to empower discourse was also used by the participants to portray themselves as critically conscious. Scholars have grounded the study of critical consciousness in an acknowledgement of social injustices and an analysis of oppression. All of the participants in the study indicated that they had identified young Black (especially women) academics that they groom and mentor in the hope that they will be equipped to have a successful academic journey. While some of the participants targeted undergraduate and postgraduate students, others groomed young and mature academics. In their constructions the participants were empowering the younger academics through the power that they possess as professors in institutions of higher education. Here they were justifying themselves as empowering. Through their hard work and eventual success, the participants presented themselves as using their privilege of being in management positions to recruit other Black people, especially Black women, to create racial and gender adjustments in their academic spaces. The participants were constructing themselves as attempting to undo the systematic injustices that the institutions of higher education suffered during the apartheid regime. The participants seemed to portray themselves as contributing practically to the change that they wanted to see and experience in institutions of higher education.

The participants also portrayed themselves as being aware of the academic recruitment process that has historically been discriminatory towards Black women. Through the participants' hard work and eventual success, they presented themselves as using their privilege of being in management positions to recruit other Black people, especially Black women, for racial and gender adjustments in their academic spaces. The participants were positioning themselves as leaders that were empowering and portraying themselves as attempting to undo the systematic injustices that the institutions of higher education went through during the apartheid regime. They portrayed themselves as proactive, outspoken and bold about their commitment to the racial and gender shifts in the academic landscape.

Scholarship on critical consciousness been centred on addressing racial marginalisation and actions to challenge other systems of identity-based oppression, which is what the

participants in this study have done by recruiting and mentoring historically oppressed Black academics. This change in university diversity also influences the socio-political development that is concerned with social change and social justice within the higher education environment. From this framework it could be suggested that some Black women academics are able to do well in institutions of higher education due to being critically aware of the oppression and exploitation of their race and gender, and are therefore intentional in resisting oppressive systems and insisting on transforming their social and political conditions.

'Helpful' White lecturers seemed to be presented to abet some of the participants as they were pursuing their studies, and even after their studies. These were the White lecturers that were in their own ways also portrayed as challenging the racially discriminatory system and using their power to invest in Black students. By investing in the participants' education, these helpful White lecturers were contributing to their chances of better life opportunities. These helpful White lecturers and supervisors were also shown to be social contacts that provided instrumental and emotional support to successfully navigate through the higher education institutions. One participant encountered a White Afrikaans lecturer who was interested in empowering a Black student like her. The professor showed an interest in her because of her giftedness and outstanding academic abilities and encouraged these at the early stages of her studies. In her postgraduate studies he then assumed a serious and active role in grooming her and using his privileged position to promote her career in upgrading her master's qualification to a PhD. Here the participant portrayed how she was empowered by a helpful White male in her studies in higher education. An academic leader that is assertive about inclusivity encourages formal mentoring within the discipline, monitoring for equity, and is explicit in communicating performance expectations and advice on developmental evaluations, and providing clear guidelines for promotions (Schulze, 2015). Jones et al. (2015) supposed mentoring to be a critical instrument for Black women academics in navigating the promotion process successfully. Similarly, Grant (2012) also noticed it favourable for African American women to form mentoring contacts with other academics in their programme.

Mentorship by superiors was also positioned as empowering in the process of becoming tougher and more assured, particularly in managing one's life and asserting one's rights. The participants presented themselves as guided, supported, coached and encouraged by

experienced and trusted academic advisors. This suggests that some of the more senior academics that were in more privileged positions in terms of their race and gender were able to use their power to encourage their marginalised colleagues. The supportive mentors were constructed as empowering to the participants through the multiple opportunities that they presented, which enabled the participants to learn and be able to navigate the academic system successfully. In the encouragement discourse, since some of the participants appeared to be giving credit to some White and male academics, they were also challenging the vilification of all males and white academics.

8.3 The constructed identity of Black women professors

The chapter will now respond to the second research question by identifying and analysing the discourses that led to and arose from the constructed identities.

Most of the participants constructed their identity as nurturing and transformative leaders within a professional space. The participants portrayed themselves as leaders who created a working environment that provides challenging yet supportive conditions that enable their colleagues to have a sense of control over their work, to work collaboratively with others, and to believe their work will be fairly and honestly considered. For example, Thandeka focused more on the strengths that the people working under her possessed rather than their weaknesses. She portrayed herself as a groomer of their positive attributions. The participants, as nurturing, transformative leaders, helped their colleagues to set challenging but achievable goals, reinforced effort as well as achievement, and acknowledged individual growth as well as absolute achievement.

The participants were justifying themselves as nurturing leaders by illustrating how they mentored their junior colleagues. For instance, Gabi indicated how she mentored young Black academics who later on were able to thrive as academics in higher education. The constructed nurturing transformative leader identity seemed to be informed by the persistent resilience in education discourse (mentioned in Sub-section 8.2.2). The empowered to empower discourse (mentioned in Sub-section 8.2.3) seemed to arise from the nurturing, transformative leader identity that the participants constructed. The participants portrayed themselves as leading those under them in institutions of higher education in a manner that ultimately increased their growth and learning opportunities in a transformative way.
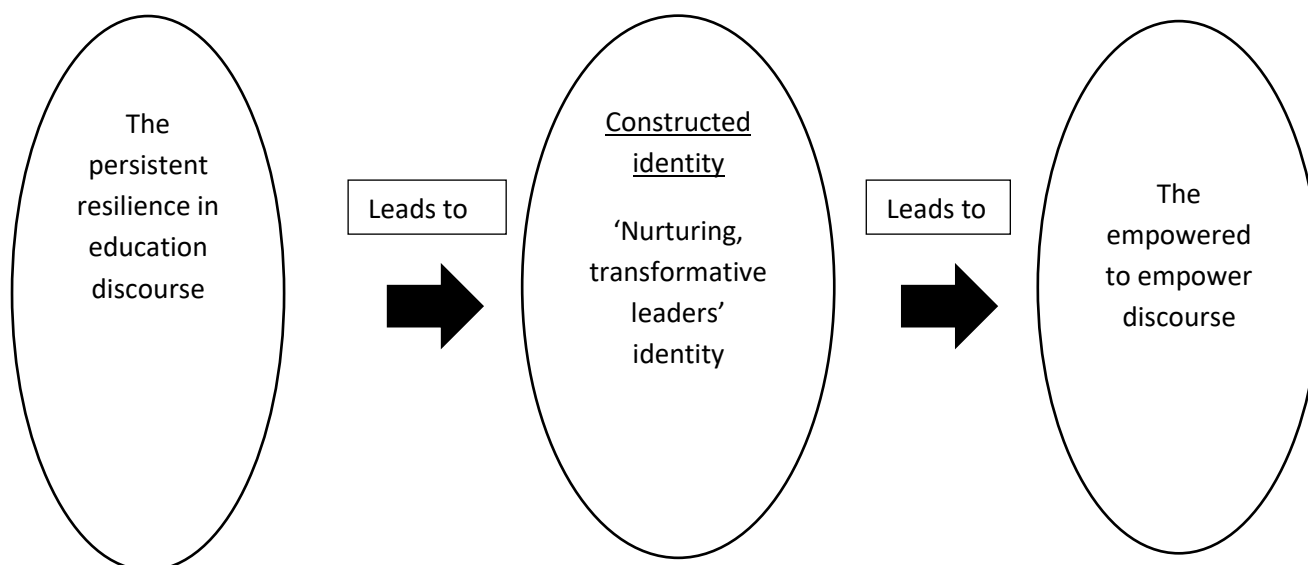
Figure 6.1: Discourses that inform and arise from the 'nurturing, transformative leaders' identity of Black women professors

The content in Figure 8.1 suggests that the persistent resilience in education discourse (on the left) leads to the nurturing, transformative leaders' identity (middle), which leads to the empowered to empower discourse on the right of the figure.

8.3.1 Persistent resilience informing the constructed 'nurturing, transformative leaders' identity

Being raised by mothers who were encouraging, supportive and involved in the development and education of the participants seemed to have led to the participants constructing themselves in caring and supportive ways in the manner that they lead others in institutions of higher education. Parents have been considered to play an important role in their children's educational achievements and can be the most informed about their children's educational capabilities (Williams, Banerjee, Lozada-Smith, Lambouths, & Rowley, 2017). Furthermore, it is suggested that parents' participation in schools, their parenting habits and socialisation at home can have consequences for children's academic attainment (Banerjee, Harrell, & Johnson, 2011; Jeynes, 2007; Smalls, 2009). The participants, for example, portrayed their mothers as having an impact on their good academic performance. Black parents more

precisely have a history of being engaged in their children's education and as well as being caring of their well-being and general accomplishments (Allen & White-Smith, 2017). Almost all of the participants positioned their mothers as advocates of their educational endeavours, as they were supportive and valued education and success. The participants portrayed their mothers as resilient in providing school resources (such as materials, money, and time) that aided in their good academic performance in the midst of oppression and poverty. The participants were positioning their mothers as resilient in nurturing their academic and ultimately professorial journey, as they had a great involvement in their education – and as a result they were also able to develop a nurturing academic leadership style.

This is in line with Samuelson and Litzler (2016), who assert that familial capital enlightens and advances an individual's "emotional, moral, educational, and occupational consciousness", which repeatedly aid as the motivating influences that can contribute to the person's persistence (Samuelson & Litzler, 2016, p. 97). Researchers also write that detecting and encountering familial history and challenges (such as with racism and poverty) can develop a form of cultural knowledge that inspires students to overcome struggles in order to pursue a specialised career and give back to their family and community (Huber, 2009; Samuelson & Litzler, 2016). The participants presented their mother's supportive involvement as cultivating and encouraging them in the midst of challenges in obtaining their education. The participants showed aspirational capital as they talked about their aspirations of creating colleges, schools and universities that were diverse, inclusive and transformed within academic contexts. Some of the participants indicated that their achievement in school was not necessarily based on income or social status, but the extent to which their mothers were able to create a home environment that encouraged learning and expressed high expectations for their achievement and future career.

This theme also speaks to Black fathers as not being present or investing in their children's education in the manner that the mothers did (Eddy, Thomson-de Boor, & Mphaka, 2013; Patel & Mavungu, 2016; Zulu, 2019), inferring that the participants may have lacked seeing masculinity in their homes and were more inclined to experience femininity and nurturing from their mothers. Parenting was presented as a gendered role, where it was mostly the mothers who took much of the responsibility for the children's schooling. There was no mention of fathers, except for the one case which deviated from others in this regard. Being

raised by mothers who were encouraging, supportive and involved in the development and education of the participants seemed to have led to the participants constructing themselves in caring and supportive ways in the manner in which they lead others in institutions of higher education.

The participants portrayed themselves not only as showing interest in their students and colleagues but also being involved in their advancement in higher education. Here the participants were justifying themselves as legitimate discursive objects that were empowering their juniors. This could be linked to the familial capital (of the community cultural wealth) that participants possessed as a result of their mothers' interest and involvement in their studies. This capital could explain the intellectual and social skills that Black women professors were able to gain from their families and communities that helped them in their literacy, teaching and tutoring skills and civic responsibility, which ultimately served them to succeed in higher education.

The participants as nurturing, transformative leaders provided practical hands-on activities and transformational ideas for their juniors. Like their mothers, the participants seemed to use the resources and knowledge that they possessed to equip their (especially Black) juniors in their academic spaces. In this, the participants were constructing themselves to be nurturing those under them. The participants also showed themselves to be creating and maintaining a nurturing environment for their students and colleagues to grow and reach their potential. This could arguably be drawn from their protagonistic mothers, who created a supportive home environment that was conducive for learning. Some of the participants were positioning their mother as a source of empowerment. The mothers were illustrated as powerful actors in their life due to them instilling the need for hard work, focus and commitment in order to succeed academically. The mothers were portrayed as being aware of and discussing the power that education holds and affords to those who possess it. Some participants portrayed their mothers as communicative of the importance of learning, and as a result an impression was created in them to also merit education and hard work. This portrayal of their mothers indicates how the participants wanted to show their mothers as involved and encouraging in their learning and how this positively affected their valuing of education. In a similar way, the participants as nurturing leaders were encouraging through the facilitation and empowerment of others with opportunities that could enable them to qualify for promotions and ultimately become leaders.

Yosso (2005) conceptualised community cultural wealth as different forms of capital established in and supported by families and communities. Morris (2004) and Yosso (2005) both argue that Black people distribute their cultural capital with each other and advance their social capital (Black social capital) for survival and success amid the discrimination. The participants in this study received support and encouragement from their teachers, principals and other professional community members that also led to the nurturing leader identity that seemed to be constructed by the participants. The participants portrayed teachers, principals and other community members who were professionals as playing a role in unearthing or uncovering the talent that they saw in them. The professionals were all from the Black community and showed care towards the participants. The Black community was previously disadvantaged by the South African apartheid system (Mabokela, 2001).

Education is one of the most significant ways that Black people used as an escape from low socio-economic status. The supportive community members were educated Black people who knew the emancipation that being educated brought and meant and wanted that for the participants. Some of the teachers were portrayed as 'putting too much pressure' on the participants in order to empower them. The professionals were people within the education system who were constructed to understand the value of education. The participants portrayed some of the professionals as already empowered due to their prominent professional positions. Using their platforms for the benefit of the participants' educational outcomes constructed the professionals as empowering. Education has various implications through its potential to influence the socio-economic standing of an individual. The community members that empowered the participants were portrayed as showing care, compassion, support and protection towards them. In a similar way that the professional community members were constructed as valuing education and encouraging the participants to pursue it at a young age, in the later years of their careers the participants valued educational success and encouraged their juniors to pursue it. As nurturing leaders, the participants portrayed themselves as good guides for the seasoned and developing academics and provided practical tools for advancement in their careers.

Some of the participants portrayed their teachers and principals as empowering to them as they challenged them academically to move beyond their limits. These participants presented the teachers and principals as individuals who not only saw but also believed in their talents, such as leadership abilities, and challenged them to reach their full potential through debating

and to enhance their performance. Through this portrayal of the teachers, principals and community members, the participants were constructing them as nurturing towards their academic identity. In the same way, in their advanced careers the participants, presented themselves as leaders who were able to recognise the talents of the younger academics, and nurtured them and contributed to their advancement. They were positioning themselves as empowering to younger academics.

Some of the teachers were also portrayed as empowered, as they were educated and had control, authority and power over their own lives and chose to invest their time, energy and knowledge in younger pupils at high school. This agrees with Yosso (2005), who writes that Black people have historically utilised their social capital to attain education, legal justice, employment and health care. In turn, Black communities (like the teachers) give the information and resources they gained through these institutions back to their social networks (Yosso, 2005). The participants gave credit and praise to the teachers and principals and their sacrifices as they were beneficiaries thereof.

Aspirational capital could explain the intellectual and social skills that Black women professors were able to gain from their families and the communities that helped them in their literacy, teaching and tutoring skills and civic responsibility, which ultimately served them in attaining success in institutions of higher education.

8.3.2 Empowered to empower discourse arising from the constructed 'nurturing, transformative leaders' identity

Under the empowered to empower discourse, mentorship was constructed as playing a crucial role in some of the participants' journey to professorship; as a result, they portrayed themselves as nurturing, transformative leaders who were eager to mentor younger academics. As mentioned earlier, Yosso (2005) argues that social contacts (for example, mentors) can offer both instrumental and emotional assistance to circumnavigate through institutions. Croom and Patton (2012) similarly argue that mentoring offers junior academics vital counsel about teaching, service, and research, it also operates as a connection to networking cohorts within and outside of their departments. The participants of this study mentioned mentors who were experienced and trusted advisors as guiding, supporting, coaching and encouraging them in their academic endeavours. Mentors as discursive objects were endorsed by the participants for inspiring them to also demonstrate their nurturing leadership identity to younger academics. The participants were endorsing themselves as

empowerers who were in privileged positions in terms of leadership in institutions of higher education and were using their power to encourage their marginalised junior colleagues. They were legitimising themselves as social justice advocates. The participants acted as nurturing leaders and helped some of the other academics under them to identify and attain university scholarships, promotions and other opportunities abroad.

Croom and Patton (2012) mention that mentors are needed for the inclusion of Black women who would otherwise be isolated in higher education institutions. Similarly, other studies argue that when Black women academics are not connected to networks in their departments and end up feeling lonely and marginalised (Bhana & Pillay, 2012; Grant; 2012; Zulu, 2013; Jones et al., 2015). This emphasises the importance of a grooming relationship between senior and junior academics, especially for Black women. Having a mentor also reassured some of the participants emotionally that they were not alone in the process of pursuing higher education (Yosso, 2005), and in their nurturing leadership identity they in turn wanted to reassure other especially Black women academics. Witnessing and engaging with senior academics in a practical and regular manner also led to the nurturing style that they adopted as professors. Again, this is in congruence with Yosso's (2005) argument that Black communities pass on the information and resources they gain through institutions back to their social networks; in this case, it was through encouraging, cultivating and promoting especially the previously disadvantaged groups within the university space. The supportive mentors were constructed to be empowering to the participants through the multiple opportunities that they presented that enabled the participants to learn and be able to navigate the academic system successfully.

Empowerment is conceptually based in social activities for equity, harmony, and justice (Rappaport, 1981; Gonzalez, 1991). Christens et al. (2015) suggested that empowerment is linked with efforts at defeating oppression and promoting human development, community input, and wellbeing (as is the case for the participants and their mentors). Some of the participants portrayed themselves as mentors who were willing to share their skills, knowledge, and expertise to quicken, further and advance the participants' careers. The participants provided guidance, motivation and support in their endeavours to be more inclusive of especially Black women academics at the university; for example, Hlengiwe was urging for and recruited more Black academics to be part of her White male dominated field. The participants were portraying themselves as mentors who believed in the previously

marginalised groups and devoted their time and energies to grow them academically in order for them to qualify for vacancies and promotions. For instance, Mbalenhle has committed to identify and mentor talented students within her discipline from first year until they graduate. Similarly, Thandeka and Gabi targeted a few Black women academics who they can groom individually to become senior lecturers, and associate and full professors.

The participants' nurturing, transformative leader identity supports Freire's critical consciousness (1970), which recognises the structural nature of oppression and the inspiration to work for social and racial justice in a resistant manner that takes on a transformative form. The participants in their constructions were empowering the younger academics through the power that they possess as professors in institutions of higher education, thereby doing work in transforming the oppressive structures in the academic space. Some of the participants portrayed being mentors as a way of giving back and showing loyalty to the Black community that has been previously discriminated against by the racist laws of South Africa. The participants seemed to portray themselves as making a commitment to transform the institutions of higher education by setting up a supportive environment that makes it possible for younger academics to triumph in institutions of higher education.

The participants were also portraying themselves as reproducing diverse power relations within institutions of higher education, where more Black people are also part of those with power and influence. The participants deemed guiding their junior academics as an imperative task and duty in their role as academic leaders and professors who are products of South African history. The participants also portrayed mentoring Black women academics as a way to challenge the unaccommodating behaviour of the Black women who have gone before them. They constructed themselves as taking responsibility and ownership in transforming and facilitating the racial and gender balancing in institutions of higher education. It seems that some participants used their mentoring to portray themselves as good people and good leaders and to justify their inclination to focus specifically on Black students. Through their hard work and eventual success, the participants presented themselves as using their privilege of being in management positions to recruit those from other previously disadvantaged groups, such as women and those from the Black race, to achieve racial and gender adjustments in their academic spaces. The participants occupied the subject positions of being catalysts of transformation in their academic space. Samuelson and

Litzler (2016) call this transformational resistance, as the participants were demonstrating behaviour that both critiques oppression and shows a desire for social justice.

8.4 The benefits that Black women professors bring to higher education institutions

The final research question will now be addressed which shows the benefits that Black women professors bring to higher education institutions.

Professors form a vital component in the higher education sector. As previously stated, professorship denotes recognition of distinct performance or achievement. The implication of this interpretation is that a professorship is the most senior rank and is seen as the pinnacle of an academic career. Professors achieve their position by displaying continuous excellence in an academic discipline over many years (McCracken-Flesher, 2010). Despite being the victims of educational and professional disempowerment due to their race and gender, the participants portrayed themselves as more empowered and bringing unique contributions to their disciplines and institutions. These contributions have been primarily research and management based. The participants also credited themselves as taking responsibility in shaping and developing the next generation of academics through career development, mentoring and advice.

8.4.1 The empowered to empower discourse

Women's management style, which is believed to be different from that of men, has also been used to argue for the staffing of women to executive positions (Loughton et al., 2012). There have also been new demands for a softer or 'maternal' and 'women-friendly' style to management and people skills, and a sort of transformative leadership which is postulated to encourage women as managers (Prichard & Deem, 1999; Young, 2004; Lopez & Sanchez, 2008, p. 100).

Black women professors, by virtue of being present in institutions of higher education, bring with them diversity and transformation in the management environment. They can also be change agents in higher education (due to their unique background), and they are also better positioned to challenge the patriarchal system and normalised masculine management norm (Peterson, 2014). Through their hard work and eventual success, the participants presented themselves as using their privilege of being in management positions to recruit other Black people, especially Black women, to achieve racial and gender adjustments in their academic

spaces. This is contrary to Hlengiwe's experience, where a Black male professor refused to endorse her professorship as she was a young Black woman, despite her deserving it. She then set out to challenge this patriarchal way of leading by adopting a fair and inclusive management style. This matches with research that showed that the management and leading style adopted by Black women professors can be different from those practiced by men.

Reece (2002) also asserts that gender balance in decision-making about science policies is believed to improve the situation for women in institutions of higher education. The participants portrayed themselves as attempting to undo the systematic injustice that the institutions of higher education went through during the apartheid regime through their feminine and nurturing yet assertive management styles. The participants seemed to portray themselves as actioning out and being contributors to the change that they wanted to see and experience in institutions of higher education, through recruitment of the previously disadvantaged. Priola (2007) postulates that having a large number of women in academic management is supposed to help to ensure "some pockets of change" (p. 36). Peterson (2014) also argues that if more women enter the ranks of senior management, the gendered nature of management is more likely to be challenged. The participants portrayed themselves as proactive, outspoken and bold about their commitment to racial and gender shifts and inclusivity in the academic landscape. These findings support Peterson's (2014) argument that women academic leaders feel that they have special responsibilities to intentionally make a difference both as managers and as women.

The participants portrayed themselves as courageous and even eager to be at risk of harming their reputation for the sake of inclusivity and transformation in institutions of higher education. Women academic leaders from another study also expressed that they used their management techniques to unveil, challenge and change the masculine organisational ethos that infiltrated the management processes in institutions of higher education (Peterson, 2014). Other studies also postulate that some women academic leaders regard their managerial role as rewarding and esteemed the chance to contribute and impact the long-term strategic planning of higher education (Floyd, 2012; Inman, 2011; Priola & Brannan, 2009). It is, however, important to also note that women gaining access to senior academic management positions does not certainly imply that gender affairs in management will also instinctively be contested in a more representative manner. Also, an earlier study demonstrated that the quantity of women in academic administration can increase while a masculine model

continues (Leathwood, 2005; Rindfleish & Sheridan, 2003). This therefore motivates the importance of mentorship of young academics by critically conscious individuals. The participants' leadership styles were supportive of critical consciousness theory and the empowerment concept, that both attempt to overcome oppression and foster human development, community participation, wellbeing and liberation (Christens et al., 2015).

8.4.2 Critical consciousness and empowerment to address socio-political injustices through research

 Some of the participants in this study portrayed themselves as bringing unique contributions to their disciplines through their research endeavours. The participants showed themselves to be thinking critically about political and social injustices sustained by the discriminatory system, and thus were able to initiate and establish positive changes through the research initiatives that they undertook. This supports Freire's (1970, 2002) argument which asserts that critical consciousness is the reflection and action geared toward transformation of social systems and conditions, as the participants' actions showed an attempt at making transformative changes in their disciplinary and communal spaces. For instance, in this study some of the participants positioned themselves as responsible for bringing about social change through the knowledge that they were producing. The participants presented themselves as using their intersectional identities of race, gender, class and personalities to analyse and interpret the constantly changing world. For example, Nozizwe indicated how as a Black woman she can bring her intersection to impact on all of the work that she does. It can therefore be suggested that some Black women professors are able to do well for their institution as they embark on research in a unique manner that is socio-politically conscious. Through this unique way of contributing to their institutions, the participants are also empowered.

Critically conscious individuals are also intentional in resisting oppressive systems and insisting on transforming their social and political conditions (Freire, 1972). For the participants in this study this meant empowering those who were previously disadvantaged, not only in institutions of higher education but also in the community. For example, one of the participants portrayed herself as using her expertise to empower those from the Black community who were disempowered through knowledge. For instance, this participant did research on healthcare access among taxi drivers. As a result of her work, the Minister of Health was able to establish clinics in the taxi ranks that can be accessed by taxi drivers,

street children and all who commute within the taxi rank who previously had difficulties in accessing the healthcare system, thereby being limited in healthcare knowledge. This example is congruent with the behavioural component of psychological empowerment, which refers to actions taken to exert influence and gain control in civic and community contexts, and the emotional component of psychological empowerment, which discusses the perception that one's engagement can influence social and communal decision-making. The participants construct themselves as professors who achieved their position by displaying continuous excellence in an academic discipline over many years. This benefits their institutions of higher education through their ground-breaking research, and as a result boosts their reputation.

8.5 Black women professors' empowering framework

Based on the findings, literature review and theoretical framework that was used for this study, a conceptual framework that specifically speaks to the empowerment of Black South African women professors is hereby suggested (Figure 8.2). This framework is based on the discourses that were used by the participants to construct their journeys. Black women professors in this study portrayed themselves as disadvantaged and disempowered in institutions of higher education as a result of racism and sexism. However, these Black women showed themselves to be critically conscious of these disempowering forces and were actively pursuing being resilient against them with the aid of communal support. The participants thus positioned themselves as having an influence over their own academic life (empowerment). They in turn presented themselves as nurturing and empowering to other previously disadvantaged academics in order to foster inclusivity and transformation in their academic spaces.
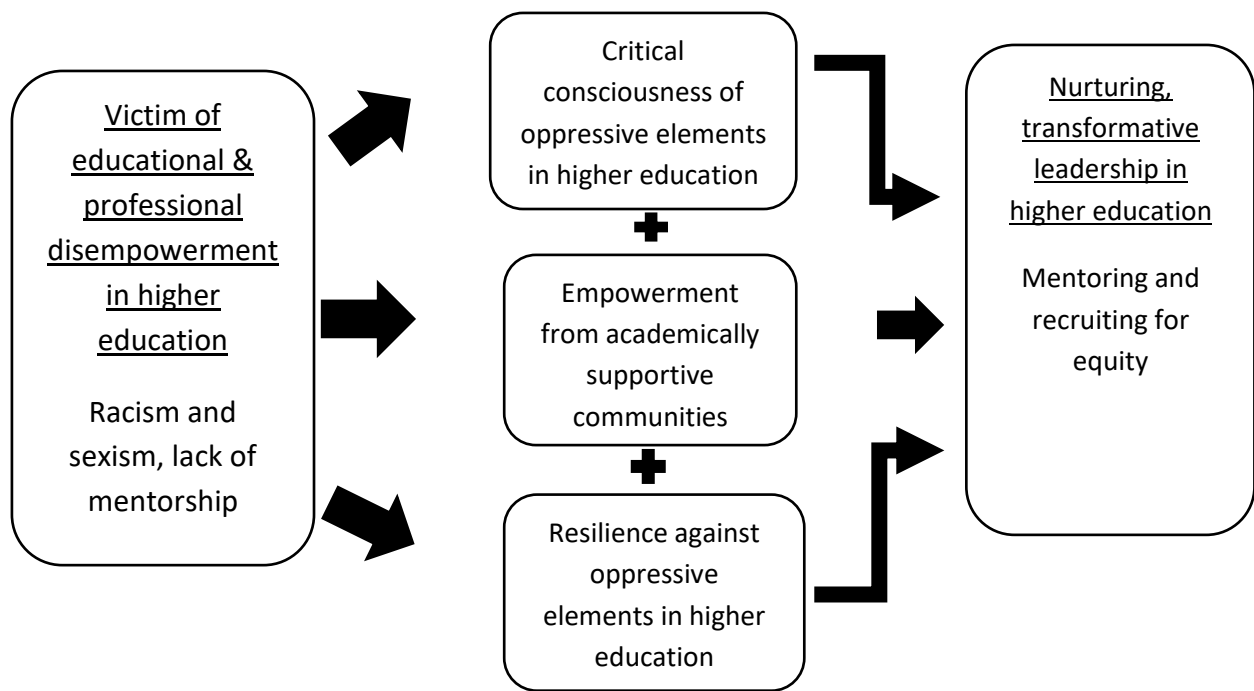
Figure 8.2: Black women professors' empowering framework

Figure 8.2 above suggests a framework for empowering Black South African women professors. This framework suggests that there are Black women professors who position themselves as victims of disempowerment brought about by racism and sexism, low socio-economic status, lack of mentorship, disregard, disrespect and discrimination in institutions of higher education. It is possible, however, for such Black women professors to show an in-depth understanding of the socially and politically oppressive elements that led to their disempowerment. They can also portray themselves as focusing on their supportive and empowering elements and communities, such as their talents, caring parents (especially mothers) and communities, mentors, spouses and colleagues. In addition to portraying themselves as critically conscious, they can also position themselves as resilient (illuminated by their consciousness and the empowerment received from their communities) when encountering oppression in institutions of higher education, through skilful manoeuvring, persistent resistance and maintaining academic excellence.

This framework asserts that the combination of disempowerment and critical consciousness of oppression, together with a focus on empowering elements and resilience in institutions of higher education, is likely to produce Black women professors who lead in a nurturing, empowering and transformative manner. This may be illustrated through their mentoring and

recruiting to achieve endeavours aimed at equity. In conclusion, Black women can be empowered through critical consciousness, empowered by supportive communities such as family and higher education academics and empowered for nurturing transformation in higher education.

8.6 Summary

Three main discourses were identified and presented in this chapter: the victim of educational and professional disempowerment discourse, the persistent resilience in education discourse, and the empowered to empower discourse. One of the discourses (the victim of educational and professional disempowerment discourse) was used to discredit the discursive objects, and two of the discourses (persistent resilience in education and the empowered to empower discourses) were used to legitimate the discursive objects. The constructed 'nurturing, transformative leader' identity was also discussed, with reference to the persistent resilience and the empowered to empower discourses. The chapter also indicated how Black women professors bring benefits to higher education through the empowered to empower discourse and address socio-political injustices through critical consciousness and empowerment through research.

Chapter 9: Conclusion and recommendations

9.1 Introduction

This concluding chapter will present some implications and recommendations that emerged from the findings of the study and limitations encountered during the study. It will also provide the researcher's closing personal reflections. The findings from the study challenge a variety of racial and gender stereotypes, and also affirm the importance of supportive communal engagement. This study also brought to the surface issues that basic education institutions, higher education institutions and South Africa as a whole still need to improve on in order for the transformation agenda to manifest.

9.2 Implications and recommendations for Black parents in South African contexts

This study emphasises the impact of parental involvement in their children's education. Researchers have alluded to the importance of family background in terms of learners' educational experiences (Singh, Mbokodi, & Msila, 2004). Mothers, particularly in this study, were shown to play a major role in their daughters' educational outcomes. The manner in which parents relate to their children when it comes to education matters, including the encouragement, support, and resources (such as financial, time, material) that the mothers offered the participants played a role in their educational outcomes.

The parents' critical awareness of the political and social injustices that were maintained and maintained by unfair systems was also implied to play a role in reinforcing educational success for their children. It is believed that a critical understanding of poverty, oppression, history and economics is a precondition for economically disadvantaged people to initiate and establish positive change. This study also implied the prevalence of fathers' absence in their daughters' academic lives. Fathers should therefore be encouraged to participate in their daughters' educational endeavours. A recommendation would be for an intervention that targets, equips and spurs parents to involve themselves and invest in their children's education, as their role has been shown to improve their performance. Parents, especially those from underdeveloped spaces, should be made aware of the importance of their involvement in their children's academic lives. Although some parents deal with a variety of challenges that hinder their involvement in their children's education such as having low

educational attainment or are more focused on striving to meet basic needs (such as food, shelter, safety) rather than being able to sustain an emotional and financial investment over 12-15 years of a child's life. It is vital to be active and invest in their children's education to their best capacity.

9.3 Implications and recommendations for schools, teachers and principals

A learner's background is considered to be a crucial factor that influences their academic performance, and community constitutes part of this background (Singh et al., 2004). This community encompasses schools, teachers, principals and other supportive members. The findings from this study imply the importance of a supportive and engaging schooling and educational community with an agenda to empower young people. It highlights the importance of teachers identifying, unearthing and bringing to the fore the talents in learners. Teaching strategies that enhance skills and practices that boost learner confidence and motivation should be emphasised among teachers, facilitators and instructors.

The findings of this study also highlight the prevalence of a harmonious community and Ubuntu among Black people, as it shows that Black people can be supportive of each other's success. Ubuntu is shown through the different capitals that Black communities possess and pass on to the participants. The teachers and principals were shown to empower the participants in order for them to eventually obtain more control over their lives and environments, procure essential resources and basic rights, and accomplish significant life goals and reduced social marginalisation (Maton, 2008). This study also implies that learning and teaching is a communal activity and journey.

9.4 Implications and recommendations for higher education institutions

The findings of the study challenge the racial stereotype that presents all White individuals as racists. Some of the participants presented their White mentors as supportive and taking responsibility in helping the participants to adapt and adjust in institutions of higher education. However, despite the multiple policies on transformation and inclusivity – not only in the university but society – this study implies that traces of racist tendencies still remain in higher education. The participants talked about experiencing racist and discriminatory encounters with White and Indian colleagues. In addition, the study implied that some Black women leaders in institutions of higher education are not supported by some Black men, as they encounter sexism and are undermined in their leadership positions.

The findings also imply that more academics who are Black and women need to be recruited for racial and gender equity within the South African higher education institutions. The discrimination against Black women has been normalised in higher education. More efforts to practically implement policies on inclusivity need to be put into effect. More initiatives such as New Generation of Academics Programme (nGAP) which seek to accelerate transformation at South African universities and Black Academics Advancement Programme (BAAP) - 2021 Funding Framework need to be carried out in higher education institutions in terms of transformation and inclusion.

Funding should be provided to assist with workshops and intellectual collaborations that reduce isolation and address key problems associated with the underrepresentation of Black women (Hurtado & Figueroa, 2013). Interventions that would facilitate dialogues on racism and sexism among university staff members and discussing practical solutions to deal with discrimination in higher education are required.

Another recommendation is that the institutions of higher education take discriminatory offences seriously, with harsher punishments for individuals who practice racism, sexism and any other discriminatory acts in such institutions. Knowledge about zero tolerance strategies and programs and fitting measures for dealing with harassment and incidents of discrimination should be widely disseminated in higher education institutions.

Safe spaces also need to be created for those who are bold enough to vocalise the oppression that is taking place in South African institutions of higher education.

The literature review for this study showed that there is still more research focusing on professorship within the South African context that needs to be undertaken.

9.5 Implications and recommendations for Black women leaders within the South African context

The findings of this study showed that Black women in leadership positions can encounter both disempowerment and empowerment from different groups of people and circumstances around them, which can influence how they lead. This implies that having an empowering, supportive system is imperative for Black women leaders to succeed within the workplace such as institutions of higher education. A recommendation would be for institutions to provide more (Black) women with resources and platforms that empower them.

This study challenges the stereotype that all women in leadership positions are masculine and must lead and present themselves like a man. The women in this study constructed themselves as having nurturing, transformative leadership styles. Most of the Black women professors portrayed themselves as dedicated to helping younger academics to set goals and attain them, and invested time in their training, mentoring and academic development.

9.6 Limitations of the study

A limitation of this study was that there were no participants from the disciplines of Commerce, Law and Management Studies, therefore the scope of the participants' career paths was limited. It is possible that Black women professors from these disciplines may have provided additional insight into the phenomenon.

There was also a limitation in the number of respondents, as few Black South African women professors were available to be interviewed. A number of Black South African women professors were identified from each of the two universities; all of the identified women were emailed to establish their interest in participating in the study. Some of the Black women professors could not participate as a result of being on sabbatical or working abroad and some had left the universities that were targeted. What helped in obtaining participants was the fact that there were no restrictions with regard to the college or school that the Black women professors were from.

Even though there are Black women academics in higher education and much has been written about them, there is not much literature on those Black women who have succeeded to the level of professorship. The fact that there was little literature on Black women professors was another limitation to this study, as there was not much literature to compare and contrast the findings of this study with.

9.7 Closing reflections

As an emerging scholar, conducting and finally completing this study has been both challenging and rewarding. My participation in this important study has taught me a number of valuable lessons, some of which related to my research. Beyond that, this study taught me lessons applicable to my professional and personal life.

This study made me realise the impact of a person's social context on their career path. During the process of this study, I learned that even Black women professors continue to feel marginalised, oppressed and isolated in South African institutions of higher educations,

despite their high rank level. It is from this position that I realised the need for further research and proposal of interventions to support and advocate for Black women academics (specifically professors). An intervention which I propose involves the gathering of academics (especially those who are privileged in terms of race and gender) to educate them in an engaging manner about what racism, sexism and other types of oppression might look like specifically within the context of higher education, and coming up with solutions to combat such offences. Educating especially those with privilege about transformation and equality has the potential to build a more inclusive and fair system of higher education practice.

From this study I also realised that some appropriate forms of justice are at risk of being overpowered if South African institutions of higher education do not intentionally attempt to equalise voices, so that those marginalised by the prevailing systems and social practices can make a meaningful contribution to the development of society.

As a Black woman academic, I also drew lessons from the Black woman professors in this study. One of the main lessons is that rather than focusing on the disempowering discourses (such as the lack of support from certain structures, systems and people), one must focus on the empowering discourses – such as the supportive systems that are readily available to empower one – in order to attain triumph despite the challenges.

Engaging with the participants also challenged me to always be cognizant of empowering others. Even though I might possess an intersectional identity that often encounters oppression, I do possess certain skills that put me in a privileged position (such as being educated, critically conscious about some socio-political oppression, etc.) to empower and benefit others without expecting anything in return. This may even mean having the boldness to challenge certain (discriminatory) authorities for the benefit of the vulnerable and oppressed.

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137

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Appendix 1: Turnitin report

Final thesis June 25 2020

ORIGINALITY REPORT

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PRIMARY SOURCES

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3	Samuelson, Cate C., and Elizabeth Litzler. "Community Cultural Wealth: An Assets-Based Approach to Persistence of Engineering Students of Color : Cultural Wealth, Undergraduate Persistence, and Students of Color", Journal of Engineering Education, 2016. Publication	1%
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Appendix 2: Gatekeeper letters from UKZN and Wits University

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

16 August 2017

Ncamisile Zulu (SN 210523794)
School of Applied Human Science
College of Humanities
Pietermaritzburg Campus
UKZN
Email: munron@ukzn.ac.za

Dear Ncamisile

RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN), provided Ethical clearance has been obtained. We note the title of your research project is:

"Agentic discourses of Black female professors in two South African universities".

It is noted that you will be constituting your sample by conducting interviews with Black female staff on all five campuses.

Please ensure that the following appears on your notice/questionnaire:
- Ethical clearance number;
- Research title and details of the research, the researcher and the supervisor;
- Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire;
- gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book. Identity numbers and email addresses of individuals are not a matter of public record and are protected according to Section 14 of the South African Constitution, as well as the Protection of Public Information Act. For the release of such information over to yourself for research purposes, the University of KwaZulu-Natal will need express consent from the relevant data subjects. Data collected must be treated with due confidentiality and anonymity.

Yours sincerely

MR SS MOKOENA
REGISTRAR

Office of the Registrar
Postal Address: Private Bag X54001, Durban, South Africa

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

OFFICE OF THE DEPUTY REGISTRAR

12 January 2018

Ms Ncamisile Zulu
PhD (Psychology) Candidate
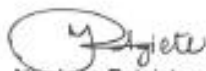University of KwaZulu-Natal

TO WHOM IT MAY CONCERN

"Agentic discourses of Black female professors in two South African universities"

This letter serves to confirm that the above project has received permission to be conducted on University premises, and/or involving staff and/or students of the University as research participants. In undertaking this research, you agree to abide by all University regulations for conducting research on campus and to respect participants' rights to withdraw from participation at any time.

If you are conducting research on certain student cohorts, year groups or courses within specific Schools and within the teaching term, permission must be sought from Heads of School or individual academics.

No research can commence before ethical clearance has been obtained. Kindly forward a copy of the clearance certificate to this office.

Nicoleen Potgieter
University Deputy Registrar

Appendix 3: E-mail invitation to participate in the study

Dear (name of the potential participant)

Invitation to participate in a study on Black women professors

My name is Ncami Zulu. I am registered for a PhD in Psychology at the University of Kwa-Zulu Natal. I am conducting a study focusing on the ways in which Black women professors portray their journey of obtaining professorship. I am contacting you because, after obtaining permission from your institution, I trawled your institution's website, and identified you as a potentially suitable participant for my study. I would therefore like to invite you to participate in my study. This participation will only involve attending an interview with me, where I will ask exploratory questions about your journey to professorship, and the ways in which you understand your professional and professorial identity.

If you are interested in participating in my study or have any questions pertaining to it, please contact me on my e-mail: thumilezulu23@gmail.com

Warm regards,
Ncami Zulu
0794756419

Appendix 4: Information sheet

Discourses of Black women professors in two South African universities

Dear participant

My name is Ncami, I am a student of the University of KwaZulu-Natal and I am conducting a study focusing on the discourses of Black women professors. The study aims to explore the manner in which Black women professors portray their journey of obtaining professorship. I would like to invite you to participate in my research study.

The interview will take approximately one hour. I will ask you about the way in which you construct your journey to professorship, the ways in which you construct your determined identity and the reasons behind you choosing to construct your identity the way you do.

I will ask your permission to audio-record the interview, and if you consent, the audio-clip, and any transcriptions and documents that arise from the interview will be kept in a safe storage by me for a period of five years, and thereafter destroyed. Any information you disclose will be kept confidential together with your identity. Unless you specifically request your identity to be known in the study, no name or any other identifying information (e.g., institution of employment, discipline of specialization) will be presented in the writing up the final thesis or any publications that may arise from the thesis. You will be assigned a pseudonym for identification purposes and I will be the only person who will be able to match the pseudonym back to the original data source. In addition, if you would like, I will specifically seek your assistance on anonymising any potentially identifying information about you in the presentation of the findings.

Involvement in this study will pose no harm, threat or financial cost to you.

It is possible that your involvement in the study might be of benefit you as you reflect on your journey towards professorship. I will be able to give you feedback on the study by emailing you a summary of the findings or alternatively I can give a PowerPoint presentation of the findings. This might help you get an insight to understanding yourself and other Black women professors in a better way, academically, socially and culturally.

If it happens that you come to experience any stress during and/or after the interview session, please do not hesitate to visit the counselling services that are available nearest to you. You may choose to consult with a psychologist or counsellor of your choice; however, I have supplied the names and contact details of selected psychologists that might be available in your town. Should you feel that you need to consult with a psychologist or counsellor after participating in my study, my study budget will be able to cover reasonable costs associated with this consultation. Some suggested psychologists are:

Durban

Zanele Khumalo (Clinical Psychologist)

Phone number: 031 309 1503

Address: 78 Ismail C Meer St, Kwazulu Natal, 4001, South Africa

 City of Durban

Dr Thandeka Princess Moloi (Clinical Psychologist)

Telephone +27 31 304 3192

Address: Suite 1215 Durdoc Centre,

460 Anton Lambede Street,

Durban, 4001

Zethu Gumede-Ndaba (Psychologist)

Telephone number: 0313095001

Address: 500 Maxwell Centre, 73 Lorne St, Durban, 4001, Kwazulu-Natal, South Africa

Johannesburg

Dr Zama Radebe (Clinical Psychologist)

Telephone: 011 4651622

Address: Therapy & Wellness Rooms, 1st floor East, Eagle Creek building, The Gantry, Pineslopes, Fourways,

Johannesburg

Lindiwe Tom (Clinical Psychologist)

Cell No: 072 535 4677

Email Address: tomlindiwe@gmail.com

Website Address: www.lindiwetom.co.za

Physical Address: Bryanston Wellness Centre , Eaton Place, 17 Eaton Ave, Bryanston

Dr Palesa Gloria Makhale- Mahlangu (Clinical Psychologist)

Telephone: +27 11 489 1205

Address: 2 Bunting Road,

Auckland Park, 2092

Your participation in this study is entirely voluntary, and you are free to withdraw your participation at any stage should you wish to. Your withdrawal from the study will not disadvantage you in any way.

My research supervisor is Dr Nicholas Munro, and he can be contacted on MunroN@ukzn.ac.za

0332605371. The research Ethics Committee can be contacted through Ms. M. Snyman on 031 260 8350 or via email on snymanm@ukzn.ac.za.

Sincerely

Ncamisile Zulu

Thumilezulu23@gmail.com

0794756419

Participant consent form

I…………………………………………………………………… (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire, without any negative consequences.

………………………………….   ……………………………………..

SIGNATURE OF PARTICIPANT   DATE

Audio-recording consent form

I…………………………………………………………………… (Full names of participant) hereby understand that the information I chose to reveal during the interview process will remain confidential and my identity will remain anonymous. I give my consent to be audio-taped during the interview process of the research study.

…………………………………..   …………………..

SIGNATURE OF PARTICIPANT   DATE

Appendix 5: Open-ended interview schedule

Discourses of Black women professors

Part 1: Introduction

Thank you again for participating in my study. Could you tell me a bit about yourself or how would you describe yourself?

Area of inquiry 1:

The manner in which Black women professors construct their journey to professorship

1. Studies . . .

    a. What were your schooling years like? How would you describe your schooling years?

    b. What was it like for you to go from high school to university?

    c. What was it like for you to go from your undergraduate studies to your postgraduate studies …?

    d. What was your experience of being a black woman in your field of study?

    e. What challenges did you face in your education?

Now let's talk more about your career trajectory

1.   Career . . .

    a) Could you speak to me a bit about how your career unfolded [how long did it take to get to professorial position, how do you feel about that (fair compared to others?)]

    b) How and when did your appointment as professor happen? *was it something you aspired to?*

    c) What was your experience of being a black woman in your field of work?
    Any perks (bonuses, benefits), challenges? Surprises? Support? In the workplace

<u>Area of inquiry 2: Identities – professional and professorial?</u>

What was your experience of transitioning from being a student to an employee in a university setting?

1. What challenges have you faced as an employee of the university being a Black female academic? How did you deal with it?

2. How were you welcomed at the workplace? How did you feel about this? (How did you deal?)

3. What support systems helped you adapt to the workplace? How did they help?

4. Was there anyone (family, friends, colleagues etc.) that encouraged you in pursuing your profession and ultimately professorship? If so, how did they encourage you?

<u>Area of inquiry 3: the reasons behind the Black women professors choosing to construct their identities the way they do despite the challenges that they encounter.</u>

1. How did you see yourself when you entered the workplace as a young Black women academic? Has this outlook changed? If so, how and why?
    [*capable, confident person or imposter syndrome*]

2. How did you see yourself fitting in your workplace? Why?
    [*did you feel there was a place for you /your contributions to research here*]

3. What helped build [*or maintain*] your confidence in the workplace?

4. Do you think your personality helped you adapting in the workplace? Why?

5. Is there anything else you would like to add that you deem important to this conversation and this topic?

Thank you for your participation in this interview. I hope you do not mind if I contact you if there is any other information I need clarity on?

Appendix 6: Ethical clearance approval letter

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

17 January 2018

Ms Ncamisile Zulu 210523794
School of Applied Human Sciences
Pietermaritzburg Campus

Dear Ms Zulu

Protocol reference number: HSS/2053/017M
Project title: Agentic discourses a Black female professors in two South African Universities

Full Approval – Expedited Application

In response to your application received 26 September 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Dr Shamila Naidoo (Deputy Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

cc Supervisor: Dr Nicholas Munro
cc Academic Leader Research: Professor Doug Wassenaar
cc. School Administrator: Ms Tembisa Magojo

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

7 February 2020

Ms Ncamisile Zulu
School of Applied Human Sciences
Pietermaritzburg Campus

Dear Ms Zulu,
Protocol reference number: HSS/2053/017M
Project title: Discourses of Black women professors in two South African Universities

Approval Notification – Amendment Application

This letter serves to notify you that your application and request for an amendment received on 05 February 2020 has now been approved as follows:

- Change in title

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form; Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

Best wishes for the successful completion of your research protocol.

Yours faithfully

Dr Shamila Naidoo (Chair)

/ss

cc Supervisor: Dr Nicholas Munro
cc Academic Leader Research: Professor Ruth Teer-Tomaselli
cc School Administrator: Ms Priya Konan

Humanities & Social Sciences Research Ethics Committee
Dr Shamila Naidoo (Chair)
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: http://research.ukzn.ac.za/Research-Ethics/
Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

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